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THE CANADA BAPTIST MAGAZINE.

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Vol. IV.

BAPTIST WORTHIES.—No. VII.

JOHN BUNYAN.

In the list of Baptist Worthies, the name of John Bunyan ought to follow that of John Gifford. While true religion or English literature remains, the name of Bunyan will not be forgotten, nor remembered without veneration. Bunyan is a universal favourite. Princes, statesmen, philosophers, and poets, celebrate his praise. The common people read his works with delight. Some of those works have been translated into various languages, and have obtained a wide circulation. Hence his character, history, writings, and imprisonment, are almost universally known: for who has not heard of the Elstow tinker, in early life the ringleader of sport and wickedness on the village green, afterwards becoming the glorious dreamer in Bedford Jail, where he conceived and wrote the Pilgrim's Progress.

Bunyan was born, A. D., 1628, at Elstow, a village near Bedford. His father was a tinker, very poor, and "of that rank in life that is meanest and most despised of all the families in the land." Both his parents were "honest and bore a fair character;" nor did they neglect the education of

their son, who says, "they put me to school, to learn me to read and write, according to the rate of other poor men's children." But whatever was the amount or quality of his education, it taught him neither to fear God, nor to regard man—for, from a child, he says, "I had but few equals for cursing, swearing, lying, and blaspheming the holy name of God. Yea, so settled and rooted was I in these things, that they became as a second nature to me." He was passionately fond of the village sports so common in those days among the enemies of Puritanism and liberty—such as leaping, dancing, May-poles, May-games, and Morrice dances—recommended to all his loving subjects by James I., in the Book of Sports, which was ordered to be read in all the churches of England! When seventeen years old, Bunyan entered the Parliamentary army, then flushed with recent victories, under the generalship of Fairfax and Cromwell—shared with his compatriots in the dangers and glory of the battle of Naseby, and afterwards was present at the siege of Leicester, where he experienced a merciful interposition of providence,

which he relates in the following words:—"When I was a soldier, I, with others, was drawn out to go to such a place to besiege it: but when I was just ready to go, one of the company desired to go in my room: to which, when I had consented, he took my place; and coming to the siege, as he stood sentinel, he was shot in the head, and died." This combination of judgment and mercy made no salutary impression on his heart, for he "grew more and more rebellious against God, and careless of his own salvation."

After leaving the army, he returned to his native place, and married a woman of great excellence, by whose example, and "chaste conversation, coupled with fear," a partial reformation was produced in his conduct. She frequently enticed him to read "The Plain Man's Pathway to Heaven," and "The practice of Piety," which excited in him a desire to reform his vicious life, and to fall in with the religion of the times. But the enmity of his mind against God was unsubdued by the doctrines of the cross. He was not convinced of his guilt and danger as a transgressor of the moral law; nor did he yet build his hopes of salvation on the meritorious obedience of the Son of God—nay, he was in a state of profound ignorance respecting the person and work of Jesus Christ. Temporary convictions had indeed often rendered him uneasy in the midst of his amusements and sinful gratifications—visions had haunted his imagination—he had received frequent and faithful reproofs from the Puritans of Bedford and Elstow—but he had not yet "put off the old man with his deeds, and put on the new man, which, after God, is created in righteousness and true holiness." One reformation followed another without a corresponding change of heart, and unattended with genuine repentance. Bunyan himself says, "As yet I was

nothing but a poor, painted hypocrite; yet I loved to be talked of, as one that was truly godly. I was proud of my godliness, and did all I could to be well spoken of by men. And thus I continued for about a twelvemonth or more."

Providence and grace were, however, preparing to achieve his deliverance from the dominion of sin, and to bring him into the glorious liberty of the sons of God—an event most auspicious to Bunyan, and beneficial in its consequences to the whole Christian church. Let him speak for himself—"Upon a day, the good providence of God called me to Bedford, to work at my calling; and in one of the streets of that town I came where there were three or four women sitting at a door in the sun, talking about the things of God. Their talk was about the new birth—the work of God in their hearts; as also how they were convinced of their miserable state by nature. They talked how God had visited their souls with his love in the Lord Jesus, and with what promises they had been refreshed, comforted, and strengthened, against the temptations of the devil. Methought they spake as if joy made them speak, and they were to me as if I had found a new world: as if they were people that dwelt alone, and were not to be reckoned among their neighbours. By these things, my mind was now so turned, that it lay like a horse-leech at the vein, still crying out, give, give; and was so fixed on eternity, and on the things of the kingdom of heaven, that neither pleasures, nor profits, nor threats could loose it, or make it let go its hold."

Fierce and distressing conflicts with the powers of darkness followed this transition from death unto life; difficulties about election, and fears lest he had outlived the day of grace, held him a long time in bondage; while the expectation of impulses and

revelations prevented, for a season, his receiving the Lord Jesus Christ, as made unto him "wisdom, righteousness, sanctification, and redemption." Bunyan was eventually introduced to "holy Mr. Gifford," pastor of the Baptist church at Bedford, and from him received much spiritual advice and consolation. In all probability, Gifford was the Evangelist who met Christian at the commencement of his journey from the city of destruction to the heavenly Jerusalem, and said unto him, pointing his finger over a very wide field, "Do you see yonder wicket gate? The man said, no. Then, said the other, do you see yonder shining light? He said, I think I do. Then, said Evangelist, keep that light in your eye, and go up directly thereto, so shall you see the gate, at which, when thou knockest, it shall be told thee what thou shalt do."

Gifford had the honour and satisfaction of baptizing Bunyan, and of receiving him into Christian fellowship. He was then about twenty-five years of age. He gives the following account of his call to the ministry:—"After I had been about five or six years awakened, and helped to see both the want and worth of the Lord Jesus Christ, and also enabled to venture my soul upon him, some of the saints among us most able for judgment and holiness of life, did perceive, as they conceived, that God had counted me worthy to understand something of his will in his holy and blessed word, and had given me utterance to express what I saw, to others, for edification—therefore they desired that I would be willing at sometimes to take in hand to speak a word of exhortation to them." Afterwards, "being desired by the church, after solemn prayer to the Lord, with fasting, I was more particularly called forth, and appointed to a more ordinary and public preaching of the word."

It is a fact of no common interest, that a few persons belonging to a despised and calumniated sect, were the first to discover the extraordinary talents of Bunyan, and to encourage him in exchanging the itineration of a tinker for the functions of a Christian minister. Peace to their memories! No sooner had he begun to preach, in the villages about Bedford, to admiring multitudes, who came from all parts to hear his wonderful sermons, than the doctors and priests of the country became vehement in their condemnation of his uncanonical proceedings, and eager to check his rising popularity by the weapons of spiritual despotism. They might as well have attempted to roll back the tides of the ocean, or to stop the sun in his course! Enraged at the loss of their own congregations, and terrified with the success of a man not episcopally ordained, they took counsel together how they might put him in prison. They soon got possession of their victim; for in November, 1660, while preaching at Samsell, in Bedfordshire, Bunyan was interrupted by a constable, who arrested him, and on the following morning took him before the justices. During the examination which ensued, one of the justices, a clergyman, said to Bunyan, "I have read of one Alexander, a *copper-smith*, who did much oppose and disturb the apostles." This luckless attempt at wit drew from the tinker an admirable retort—"I also have read of *very many* priests and pharisees that had their hands in the blood of our Lord Jesus Christ." However, the Nonconformist was condemned and sent to prison for *not going to church*, as well as for attending conventicles contrary to law and to the disturbance of the clergy! The Glorious Dreamer made a defence which his enemies could neither gainsay nor resist; while his wife, at a later date, nobly and heroically pleaded his cause before

Judge Hale and other legal functionaries. But ignorance, malice, and tyranny defeated all attempts to procure his liberation. Indignant as all the friends of truth and liberty must feel at his unjust imprisonment, for claiming the rights of conscience, and obeying God rather than man, yet they can but admire the wisdom and goodness of the Most High in overruling the wrath of man for the increase and edification of the church of Christ: for when prevented by the enemies of freedom from travelling through his extensive *diocese*, "confirming the souls of the disciples, and exhorting them to continue in the faith." Bunyan employed his long confinement in writing books, especially the *Pilgrim's Progress*, which will transmit his name to the latest posterity, as an able minister of the New Testament, and a victim of Church Establishments. Let the readers of his incomparable allegory bear in mind, that for *seven years* the author was not permitted to step over the threshold of his prison-door, and that all attempts to procure his release failed till the year 1672, when he had been twelve years a sufferer for conscience' sake. The endurance of these wrongs has endeared the memory of John Bunyan to every friend of liberty, while their infliction will reflect everlasting disgrace on the reign of Charles II., and on the religious establishment of which he was the anointed, though not virtuous head.

Grateful to God for the liberation of their honored pastor, the church at Bedford held a day of thanksgiving, and in the month of August, 1672, bought a piece of ground on which their meeting house was built. Bunyan soon became the most popular preacher in the kingdom. Southey says, "he often visited London, where his reputation was so great, that if a day's notice were given, the meeting-house at Southwark would not contain

half the people." An eye witness of his popularity "computed about 3000 that came to hear him, so that half were fain to go back again for want of room; and then himself was fain at a back door to be pulled almost over people to get upstairs to the pulpit." Thus the *people* never fail to sympathize with the oppressed.

In the midst of his well-earned reputation his end drew nigh; for twelve years' confinement in a damp cell had undermined his constitution and shortened his days. Gospel consolations supported him in the last conflict. The sting of death was taken away—the cross was the ground of his confidence—and heaven was his anticipated rest. To his weeping friends he said, "I go to the Father of our Lord Jesus Christ, who will no doubt, through the mediation of his blessed Son, receive me, though a sinner, where I hope we shall ere long meet, to sing the new song, and remain everlastingly happy, world without end. Amen." "And when he had said this, he fell asleep," August 31, 1688, aged 60. Generations yet unborn will—

"Revere the man whose pilgrim marks the road,
And guides the progress of the soul to God."

—*Bap. Mag.*

T. P.

SELF-DECEPTION.

"If a man think himself to be something, when he is nothing, he deceiveth himself."—Gal. vi. 3.

Self-deception is not the least of the many evils that sin has brought into the world. Yet it is one which extensively obtains among its inhabitants. It might, indeed, be justly regarded as a serious evil if it only concerned temporal affairs; but how incalculably is its evil augmented since it extends to eternal realities! The more important any thing is, the more fatal deception respecting it becomes. And, therefore, deception respecting the concerns of the soul is awful beyond conception, as it involves in it

consequences the most momentous, even the eternal well-being of the soul in glory, or its dreadful torments in an irretrievably lost state in the place of woe. It therefore becomes all those who desire to be found possessed with proper views of the state of things between God and their souls, to examine whether they know aright the true God and Jesus Christ whom he has sent; since it is not every one that says to Christ, "Lord, Lord," that he shall acknowledge before his Father and the holy angels; especially since many will not be stripped of their false notions and false confidence too, until he shall tell them, to their eternal disappointment, that he knows them not. And what renders it so very serious is, our liability to deception, even though somewhat alive to our state. There is a propensity in us, which desires the well-being of our souls hereafter, so that we feel a reluctance in forming a judgment that our present state does not bid fair for such a condition; and if suspicions arise, (as they do at times even in the minds of the most thoughtless, whether they will or not,) we too often act upon the injunction which David gave to the captains of the host, when he sent them forth to quell the rebellion raised by his unnatural son, and "deal gently with" ourselves, instead of sitting impartially in judgment, trying our state by the infallible test—the *law* and the *testimony*.

If we neglect this faithful dealing with our souls, as in the sight of God, we are in danger of being found among those who shall at last be startled by the midnight cry, and shall sadly find, to our eternal disappointment, that our lamps will "go out." In order, therefore, that we may be enabled to examine ourselves in an effectual manner, so as to prevent so alarming a state, let us attend to the words of the apostle, chosen as the foundation of these remarks—

"If a man think himself to be something, when he is nothing, he deceiveth himself."

The state here supposed is one of self-deception: let us endeavour to shew some of the ways that lead to self-deception.

1. A man is apt to think that he is something, by comparing his present state with his past. A man may formerly have been a drunkard, and now he may be sober;—he may have been a swearer, now he may fear an oath;—he may have been a profligate, but now a strict moralist, at least in the general acceptance;—or he may have been a neglecter, yea, a scoffer of religion, but now may attend to its external duties with a degree of order and decorum, much to his own satisfaction, and perhaps that of others. Now, in a case like this, the change is so great that he cannot but be aware of it, and hence be led to conclude that he is "another man." He now associates with the people of God, saying, with Naaman, "I will henceforth offer neither burnt offerings, nor sacrifice unto other Gods but unto the Lord." But not only does he himself form a good opinion of his new character, but also others are convinced of the change. Finding, then, that others also form the same opinion of him that he does himself, he is puffed up with spiritual pride; so that he now does not hesitate to draw the line of demarcation between himself and many others whom, with little scrupulosity, he denominates "sinners."

He does not hesitate to say, (at least in his heart,) "Stand by thyself, for I am holier than thou," which leads him to make a false estimate of his own character as it stands in the sight of God, and as it truly is.

2. But another way that leads to this delusion is, when a man compares himself with others. This practice is very frequent in the world, and often destructive in its

effect. Men have fallen into a dangerous infatuation in supposing that it shall fare well with them hereafter, simply because they are better than some, and not worse than others; as if their state, in the sight of God, as individuals, were affected by the comparison they bear to others, who too "are under the same condemnation" with themselves; as if it were a virtue to be a sinner, provided one be not so notorious as some, or better than others. And, indeed, this is no new invention in the world: it is one to which men have had recourse from time immemorial; and a more effectual one to blind men to their own state has not existed. And this was the very course pursued by the Pharisee, which resulted in the favourable conclusion at which he arrived respecting himself, "that he was not as other men, nor as the publican" before him; but which was also a reason why he did not like him, "go down to his house justified." And indeed nothing is more common, in the day in which we live, than for men thus to compare themselves among themselves, who, consequently, in the estimation of an apostle, are not wise. When a man pursues this course, he is led to conclude that no one stands in so favourable a state as himself; and that, if any one is entitled to heaven, he must be. Whatever defects he discovers in another, he congratulates himself that he is not chargeable with the same; and that it may have a better effect upon others, and he seem more like a Christian to himself, he accompanies it with formal thanks to God: "God, I thank thee;" while in reality the feeling of his heart is, that he has none to thank but himself. By this comparison with others, he fancies that he is of all men the wisest; and of course when he dies, that all wisdom will die with him. He thinks that what he knows, is as much as may

be known; and when he is at the end of his line, he thinks that he is at the bottom of the deep, and what he lacks in knowledge, he supplies by self-sufficiency; and if he at all reluctantly admits that he is in any way deficient, he as freely concludes that none else can excel. And when the query of the apostle, "Who maketh thee to differ?" falls in his way, he endeavours to give it a solution congenial to the sentiments of his heart; for while he does not absolutely deny the Divine goodness in his case, he always manages to leave a revenue of self-praise.

3. But a man is led to think that he is something, when he is nothing, when he judges himself by the standard of self-love. Self-love biases a man's judgment; and since sin has corrupted the one, no wonder it should pervert the other. It is true, men do not absolutely deny that they are sinners, but, on the contrary, think it the part of penitents to acknowledge themselves to be such; yet they are always ready either to qualify their sins, or charge them upon some other cause apart from themselves. Hence sins which cannot be resolved into failings, are removed from the transgressor himself to something that has no share of the guilt. And indeed in this men only imitate the first transgressor, who, since he could not deny his sin, endeavoured to charge it upon God himself; so that instead of lessening his crime, he only increased his guilt.

Self-love lays a foundation for all other species of impiety. When the apostle forewarned Timothy that perilous times should come, he first assigns the cause, viz., self-love, "for men shall be lovers of their own selves;" and hence covetous, boasters, proud, &c. Its nature is, either to make a man wholly blind to the true nature of his own failings, or else to dispose him to pass a favourable sentence upon them; so that he does

not judge himself by his real state, but by what he flatters himself he is to be, or would fain become. Instead of looking at his character as it stands in the sight of God, he looks more carefully what aspect it wears in the sight of men; and is of course more solicitous to court "the honour that comes from them, than that which comes from God." He does not feel disposed to trace his origin to the common head, but unblushingly would claim a nobler descent: instead of admitting, that in common with all others, he "is naturally of his father the Devil," he would fain make it appear that his father is God. Hence he claims to himself, with but little scrupulosity, privileges which he as positively refuses others to enjoy, as if he were himself the only disposer of all events; and though his conscience tells him that he is upon the same level with others, yet self-love is unwilling to own the relation.

Self-love, of necessity, prevents a man from trusting implicitly to the merits of Christ. By reason of it, one cannot see his own demerits: he can scarcely be convinced that in him, that is in his flesh, dwelleth no good thing. He thinks that his sins are not such as to deserve to be put in the opposite scale against what he calls his good deeds; to which, therefore, he is led insensibly to attach some merit for his justification before God. And when this, either in part or whole, prevails in the mind, it unavoidably leads to the deception of which we speak; for as justification by faith in the Redeemer is the only foundation of Christian hope, so deception respecting it will prove ruinous to the soul for ever. But—

4. A man is led to conclude that he is something, when he is nothing, when he attends to the externals of religion. It is true, that the man who yields no outward obedience, may

deceive himself as well as the man who does. Yet there is a great difference between the two states, both as to nature and effect; for the former character does not trust so much to what he does, as to what he, contrary to reason, thinks he is; for he either trusts in the mercy of God, while ignorant of his character, how he may be merciful, or thinks that his sins do not deserve the punishment of the wicked; and that he is an object of pity, rather than of wrath. While the latter at once refers to the ground of his confidence—viz., his deeds—he attends to the duties of religion—"fasts twice a week," &c. For though man has lost his ability to yield full obedience to the demands of the law, still he cleaves strongly to its broken precepts in his heart, desiring to be justified by them. And also we are always more ready to look at the outward parts of obedience, than at the internal quality, which alone determines its character in the sight of God; for man looks at the outward appearance, while he looks at the heart. It is true, no man is or can be a Christian, unless his outward conduct be in conformity to the gospel. This necessarily follows "the belief of the truth;" and all those who believe in God, are enjoined to be careful that they maintain good works: these things being profitable unto men. Yet this obedience is in no respect the procuring cause of our justification before God. It is not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and the renewing of the Holy Ghost. Trusting, therefore, to outward performances, is leaning upon a broken reed—building upon a sandy foundation—and will issue in the loss of the soul.

The man, therefore, who judges his state in the sight of God by external compliance with duties, with-

out examining his motives, and the source whence the influence that prompts him proceeds, will find that he deceiveth himself, and that his religion is vain. He may be decent in his conduct, punctual in his observance of duties, especially with respect to externals, pass as a Christian among fellow-mortals, but when weighed in the balance of the Most High, he will be found wanting. He may "think himself to be something," (and surely something he is, but nothing to the purpose,) but what will all this avail in the day in which the secrets of all hearts shall be revealed; when God shall judge the world in righteousness? When sinners in Zion shall be afraid, and when fearfulness shall surprise the hypocrites, he shall find that he has been all his life deceiving his own soul.

P. M.

THE PRACTICAL ADVANTAGES OF PÆDOBAPTISM.

From "Jethro," published by the Congregational Union.

As things now generally stand, the pædobaptist theory is altogether without a particle of practice, beyond the affusion of water; it is every way unprofitable, and nothing supports it but blind custom. In works upon the subject, we read of its uses and advantages; but when we walk abroad among the churches in quest of proof, we nowhere meet with an atom of fact to bear it out. What may be designated the law of the subject, is a dead letter among us. Whether we look at the families, Sunday schools, and churches of Baptists or of Pædobaptists, we find no difference in their economy with respect to the care, culture, and government of children. We have a fine, a beautiful theory on the subject, but not a whit more of practice than they. We have not even the shadow of a different system of means! No one, who was not otherwise apprized of it,

would suppose, from aught that appears in the practical working of the two systems of the Baptists and Pædobaptists, respectively, that there was the slightest dispute between the parties.—p. 221.

The whole of this lamentable business is open to much observation; but we forbear: suffice it to say, that this order of things cannot always last, and should be immediately abandoned. It surrenders the whole argument for infant baptism; for it exhibits the ordinance, applied to children, as an idle and unmeaning ceremony. It does more; it is fraught with boundless mischief to the souls of men, by its uniform and inevitable tendency to help on a mortal delusion respecting their personal salvation.—p. 211.

ON THE PHRASE

"KINGDOM OF GOD."

That the language of the prophets in reference to the Messiah's advent, and its consequence, gave rise to the phrase under consideration, appears to me to be very evident, from a careful consideration of the passages themselves, especially Dan. ii. 44; vii. 14, 18, 27, and ix. 25, seq.

Whether this phrase was in use at the time of John's preaching or not, will not now be considered at length, nor is it of much importance; though it is highly probable that it was, from its use by the Chaldee Paraphrast, its frequent occurrence in the writings of the Jews, and from the temporal meaning attached to it by the majority of those to whom it was addressed. Matt. xviii. 1, 20, 21; Acts i. 6; Luke xix. 11; xxiv. 21. Besides it is natural to suppose that such language would be used by the first announcers of the approach of this kingdom, as then obtained, in reference to an event so earnestly expected. However this may be, it is evident that its sense as used by

the New Testament writers, differed materially from the meaning attached to it by the Jewish Rabbies, since it frequently occurs in their writings, that the recitation of the passages contained in their phylacteries, &c., established in them the kingdom of God. For one of them teaches, "the recitation of this passage, 'Hear, O Israel,' &c., Deut. vi. 4., is the reception in thee of the kingdom of heaven."

As we meet with the various expressions, "kingdom of heaven," "kingdom of God," "kingdom of Christ," "kingdom of Christ and God," "kingdom of David," &c., it is necessary to enquire whether they differ in any respect from each other.

The phrase "kingdom of heaven," is used only by Matthew, and is synonymous with the expression "kingdom of God," as will be evident from a comparison of the following passages :

Matt. iv. 17.	with	Mark i. 14, 15.
" v. 3.	"	Luke vi. 20.
" xi. 11.	"	" vii. 28.
" xiii. 11.	"	" viii. 10.

"The kingdom of Christ" evidently denotes the reign of God established and extended through the preaching and sacrifice of Christ; and the "kingdom of David" having a reference to him who was the ancestor and type of the Messiah, is clearly applicable to David's son and Lord, and is thus resolvable into the meaning attached to the last phrase. All these expressions, then, are perfectly synonymous. We shall now endeavour to consider the meaning of the expression.

Though there are, without doubt, different shades of meaning in the phrase, yet, as it is so extensively used, we must think that one primary fundamental idea is included in such language. If this is found, it is easy to shew the identity of the divers significations; and this is the more important, as, without a knowledge of the leading idea, we may hold a

subordinate view of its meaning to the exclusion of the whole truth. The object of the writer may be to represent one aspect of the idea, yet this will always be resolvable into the primary one, which runs through all, and belongs more or less to all the special meanings.

Some have considered that this phrase refers only to Christ's kingdom in heaven; but this is evidently not the case, since this kingdom is represented as being established, and as progressing here below. Mark xii. 36; Matt. xii. 28; Mark iv. 26, 30; ix. 1—15, 43. Others confine the meaning to the constitution of the Christian religion on earth; but this is not the fact, since, it is evident, that regard is principally had to the time of the perfection of this kingdom in heaven. Nor is it proper to consider these words as resolvable into the happiness of God's people, since, in that case, all the ideas which the word "kingdom" necessarily convey, would be set aside. There can be no doubt, that reference is made in these words to the state of the righteous in heaven: yet, as that state is preceded by one here which is preparatory to it, and, as on earth Jesus reigns in the hearts of his people, which thus unites them to the family above, this phrase has also reference to *such* a state of things, among the members of that family on earth. Calvin says, "They are deceived who take the kingdom of God for heaven, when it rather signifies spiritual life, which is begun by faith in this world, and increases more fully in time, according to the constant progress of faith." And Luther remarks, "The kingdom of God comes *once* here temporally by the word of God and faith, and it comes *once more* eternally, in another world, when all shall be revealed."

We therefore consider the fundamental idea of the phrase to be this: *A holy community consisting of those*

who, through faith in the Messiah, obey God, who rules by love, and with whom they have an unity of interest and a similarity of character.

Such was the kingdom the prophets delighted to expatiate upon, sometimes using figures of inimitable beauty, to set forth its progress in the earth, and the effects its extension would produce; and, at other times, extending their prophetic vision beyond the boundaries of this world and the limits of time, they described its full perfection and glory.

Our blessed Lord died to bring about such a state of things; he came to make reconciliation and to purify to himself a peculiar people.

In tracing out the different shades of meaning presented by this phrase, we shall consider,

I. *The epochs of this kingdom.* In considering this point, it is necessary to remark that the phrase must not be exclusively confined to any one period of the reign of heaven, there being an inseparable connexion between the introduction, progression, and perfection of this kingdom. So that no one of the epochs is dwelled on to the exclusion of the others.

As a preparatory step to the setting up of Christ's kingdom, John the Baptist, in accordance with prophetic intimations, proclaimed his coming, and that the erroneous notions which the Jews held with regard to the consequences of the Messiah's advent, might be at least partially shaken, he preached the necessity of repentance, thus plainly intimating the spirituality of the coming reign. Matt. iii. 2—iv. 17; Mark i. 15.

The first epoch of this kingdom commenced directly after the preaching of John and the appearance of Jesus. "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it," i. e. the way of reconciliation was de-

clared, the duty of God's people set forth, their happiness portrayed, and the divine authority of Him who came to teach, and consequently of the doctrines he disseminated, was manifested by the mighty works he accomplished, to which he appealed as evidences of the establishment of the kingdom of God. Matt. xii. 28; Luke x. 9, 11.

After this, we find our Lord prophetically announcing the future coming of this kingdom. Matt. xvi. 28; Mark ix. 1; Luke ix. 27—xxi. 31. All these passages have a manifest reference to the visible termination of the Mosaic institutions in the destruction of Jerusalem; and the consequent extension of the dispensation which superseded it. They denoted the approach of a period, in which the community of God's people was to be greatly increased, and the truth of Christianity rendered incontrovertible by the fulfilment of the prophecies of its founder, and those of the inspired writers of the Old Testament, and the removal of a dispensation which was merely typical and preparatory;—when this kingdom should, in fact, "come with power," be taken from the Jews, Matt. xxi. 43, and be freely offered, with all its privileges and immunities, to all people.

But seeing this kingdom is here encompassed by enemies, and that its course is progressive until all foes have been subdued, we must look forward for its perfection to that time when "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ."—Rev. xii. 10; 2 Pet. i. 11; Luke xxii. 29, 30. In the first epoch, this kingdom is represented as having arrived; in the second, as having come with power; in the third, as being perfected.

This phrase has also frequent reference to—

II. *The seat of this Kingdom.* Since the community of God's children is

made up of one family in heaven and earth, and that family is composed of individuals, the same principle of obedience which regulates the whole unitedly, must also be individually experienced. Hence "every saint who is under the dominion of God, and obeys his spiritual laws, dwells, as it were, in the well governed city of himself, the Father being present with him, and Christ giving counsel with the Father in the soul."—John xiv. 23. Thus we find this phrase frequently used—

1. In an internal spiritual sense—to denote the residence of this kingdom in the heart.—Luke xvii. 21; Matt. vi. 33; Mark x. 15; John iii. 3—5; 1 Cor. iv. 20; Rom. xiv. 17. Again we find it represents—

2. The visible church.—Matt. v. 20, vi. 10; Col. i. 13, iv. 11; Matt. xiii. 24, 31, 33, 41, 47; xvi. 28. Agreeably with the meaning I have attached to the phrase under consideration, it is necessary to remark, that communicat^y with the church on earth includes citizenship in the kingdom of glory. Those gracious influences which dispose the mind to obedience, and lead to concentrated effort in the church, are destined to fit the soul for perfect enjoyment in the kingdom of heaven. This phrase frequently has a direct reference to—

3. The perfection of this kingdom in heaven. When its various subjects shall assemble from the east, and from the west, from the north, and from the south, and shall sit down in the kingdom of God.—Matt. xiii. 43, xxv. 34, xxvi. 29; Acts xiv. 22; 1 Cor. vi. 9, 10; Gal. v. 21; Eph. v. 5; 2 Thess. i. 5; 2 Tim. iv. 1—18; 2 Pet. i. 11. It is also further employed to denote—

III. *The Nature of the Kingdom of God.*

1. Spiritual.—Rom. xiv. 17; Mark x. 24; John iii. 3—5; 1 Cor. iv. 20, xv. 50.

2. Progressive.—Matt. xiii. 43, 24,

31, 41, 47. Hence the suitability of the form of prayer given by our Lord—"Thy kingdom come"—i. e. let the number of thy faithful subjects continually increase, and Christ's triumphs over his foes progress till God be all in all. The progressive nature of this kingdom is evidenced by what has already been considered, with regard to the epochs and seat of the kingdom of God.

3. Extended by human instrumentality.—Mark i. 14, 15; Luke ix. 2; Acts viii. 12, xx. 25, xxviii. 23—31.

Whether we consider this phrase as denoting the epoch, seat, or nature of the kingdom of God, we shall find, that though the shades of meaning are different, the fundamental idea is the same. F. B.

ON THE TYPES.

NO. II.

THE BURNING BUSH.

Let us turn aside for a season from the business and pleasures of this vain world, and see this great sight with devout amazement. It is highly wonderful as surveyed only by the eye of sense, which views merely its exterior; but it appears far more marvellous, and as interesting and consolatory as marvellous, when contemplated by the vision of faith, which penetrates the outward veil and perceives the spiritual object which it typifies.

What is that object? *The church of Christ exhibited in its apparent meanness and overwhelming trials, and in its invulnerable security, and divine honor.* The connection in which it is presented in the sacred history, and the design with which it was brought before the view of the leader of Israel, lead us to this conclusion. It had pleased the all-wise and incomprehensible God, to permit his chosen people to be cruelly enslaved and oppressed by the Egyptians for many years. At length their sufferings

are unsupportable, and they cry mightily to heaven for aid. God hears their prayers and determines to deliver them. To achieve his gracious purpose, he raises Moses up; and, after having qualified him for the undertaking, he now appears to appoint him to the work. In order to encourage him, he gives him this pledge of assistance and success, and thus explains it: "I have surely seen the affliction of my people who are in Egypt, and have heard their cry by reason of their task masters; for I know their sorrows, and am come down to deliver them out of the hands of the Egyptians.—Ex. iii. 7—10. Its immediate and primary reference was to the church as then existing; but, as that church was typical of the gospel church, the vision may be considered as symbolizing the church of both dispensations.

I. The apparent *meanness* and overwhelming *trials* of the church were represented by "a bush burning with fire."

1. It is not compared to the noble oak or stately cedar—the pride of the forest, lifting its head on high, and spreading its branches widely, attracting the gaze of every traveller and defying the fury of the storm. It is a "bush"—the most lowly and insignificant production of the woodland, rising but little above the ground, exciting no observation, and bending to every breeze.

The church is not thus obscure and lowly in the view of God or angels or saints, who "judge not after the outward appearance, but judge righteous judgment." They recognise it as the purchase of the Saviour's blood; the production of the Holy Spirit's power; and the abode of Jehovah's special presence; and, therefore, they deem it the most noble and beautiful object on earth—"bright as the sun, fair as the moon, and terrible as an army with banners." But it is worthless and abject in the

estimation of the world: it has no dignity or glory to attract the carnal eye. At the time when Moses saw this emblem, the church consisted of a company of degraded bondmen. Subsequently they were only a crowd of wanderers amidst the desert. And even after they had taken possession of their inheritance and become a nation, they were among the most ignoble people—undistinguished by art or science, wealth or conquest. Nor was the gospel church, when first constituted, more marked by worldly splendour. Its head was the son of Joseph the carpenter, for thirty years lost in obscurity, and afterwards supported by the liberality of others; and not having where to lay his head. Its ministers were fishermen and tax-collectors, unlearned and ignorant men. And its members were gathered, not from the court of Herod or of Cæsar, not from the school of philosophy or the resorts of fashion, but from the vulgar multitude, the poor and abject.—1 Cor. i. 26—31. And, though in more recent ages, communities arrogating to themselves the title of "the Church of Christ," have invested themselves with much earthly pomp, and amassed much earthly treasure; the real church, where God has given the indication of his power and approval, has been comparatively mean and destitute: nor could it be otherwise. The principles on which it is constructed, the truths which it is required to maintain, and the practices which it is commanded to pursue, were such as to preclude its being otherwise than obscure and despised in such a world as this. These are all characterized by simplicity and spirituality, humility and self-denial. They forbid believers from seeking great things for themselves, and impel them to choose as noiseless and lowly a path to heaven, as may comport with their most effectually diffusing the influence of a holy example and of benevolent exertions. They must be

content to be as Christ was, and to walk as he walked.

2. The bush was enveloped in flames. This fact reminds us that the church has been surrounded with "fiery trials." These are various.

The flames of *persecution* have often threatened to consume it. The Old Testament saints were "killed all the day long; they were counted as sheep for the slaughter." "Some were tortured; others had trials of cruel mockings and scourgings; yea, moreover, of bonds and imprisonments. They were stoned; they were sawn asunder; they were tempted; they were slain with the sword. They wandered about in sheepskins and goatskins; being destitute, afflicted, tormented, they wandered in deserts and mountains, and in dens and caves of the earth." In the time of Antiochus Epiphanes, 40,000 Jews are said to have been slaughtered in three days, and as many sold for slaves. Has the New Testament church fared better? In no wise. Paul says:—"I think that God hath set forth us the apostles last, as it were appointed unto death; for we are made a spectacle unto the world, and to angels, and to men. Even unto this present hour, we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place. Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat. We are made as the filth of the earth, and as the offscouring of all things unto this day." Almost all the apostles were martyred, and their brethren the primitive disciples in general, were their "companions in tribulation" as well as "in the kingdom of Jesus Christ." Soon after their day followed the ten pagan persecutions, beginning with that of Nero, who caused the Christians to be wrapped in combustible garments, saturated with tar and lighted up like torches to dissipate the darkness of night; and terminating with that of Dio-

clesian, who cruelly butchered 100,000 Christians, besides banishing seven times that number, or dooming them to the labours of slavery. Then followed the reign of the man of sin, whose whole history is written in the blood of the saints. That sanguinary tyrant, it has been computed, has martyred no less than four millions of Protestant believers. Shall we add the atrocities of Protestant persecutors? Alas! they have been little less extensive, though less notorious than those of Catholics. In short, the experience of every devoted follower of the persecuted Saviour testifies, that "if any man will live godly in Christ Jesus, he must suffer persecution."

The flames of *heresy* have endangered the church. How frequently did idolatry, that practical heresy, infest the ancient church; and how extensively did Pharisaism and Sadduceism, those doctrinal heresies, prevail in the first Christian church! The epistles of Paul evince how fearfully false doctrine, especially in reference to the very foundation of the gospel, raged among the Christian societies of his time. And it were utterly impossible to enumerate the countless, injurious, or destructive religious errors, which have been bursting forth in the church in every later period. Massy volumes have been written, and many others might be easily composed, descriptive of this class of trials, and still many remain unmentioned.

And the flames of *dissention*, also, have most alarmingly exposed the church to ruin. Ephraim envied Judah, and Judah vexed Ephraim; and frequently, as if the hostility of their foreign foes were not sufficiently perilous, the other tribes of Israel waged deadly war against each other. Nor was it long after the Prince of Peace had bequeathed peace to his disciples, that angry strifes disturbed many of the Christian societies; and these, augmented by others springing

up in every subsequent age, have been transmitted more or less to each successive generation of believers ; and are working among Christians even of the present day. Who has not been appalled as he has read of the angry contentions of Luther and Calvin ; Whitfield and Wesley ; Calvinists and Arminians ; churchmen and dissenters ? and who has not wept tears of bitter anguish, over individuals and parties, whom he has seen struggling in wrathful feud in his own day ?

II. But though the church is a bush, yet the Lord is in it. Hence behold its *divine honor* : and though a burning bush, yet is it not consumed : hence see its *invulnerable security*.

1. "The angel of the Lord appeared to Moses out of the midst of the bush," says the sacred narrative ; and afterwards it denominates this angel "Jehovah" and "God." It could not, however, be the Father, since "no man hath seen him at any time." Hence we conclude it was the Son, whom a prophet calls the Angel of the Covenant, and whom John represents as an Angel offering incense before the heavenly throne. So that the church is the seat of the Saviour's special presence. He fills immensity, as God, but he dwells peculiarly in the church as its redeemer and friend. He resides among his saints in heaven in his visible glory, diffusing perfect bliss ; and he no less abides amidst his saints on earth, in his unseen beauty, encouraging and directing them by the assistance of his power, and the communication of his grace. He attended Israel in the cloudy pillar through all their wanderings in the desert ; and resided with them in the Shekinah, when they settled in the promised land.—Ps. cxxxii. 13, 14. Nay, even in Egypt and Babylon he proved that he still was near them by hearkening to their cry. Never had they reason to disuse the joyful song : "The

Lord of hosts is with us, the God of Jacob is our refuge." And new turn to that little and despised community, wandering from town to town, in Galilee and Judea. That man of sorrows standing in the midst of them is "God manifest in the flesh ;" he never leaves them. But has he not deserted their spiritual posterity ? No. Though he ascended to his celestial throne, he verifies his own promise : "Behold I am with you always, even unto the end of the world." "If any man love me, my Father will love him ; and we will come unto him, and make our abode with him." Hence John saw him "walking in the midst of the seven golden candlesticks." Nor is it difficult for a spiritual mind, to discover the obvious print of his footsteps along the whole line of the history of Zion. Oh ! inestimable ! incomparable honour ! How all other dignities are eclipsed when set in contrast with this privilege of the church : "God with us !"

2. This accounts for the miracle—the preservation of the bush amidst the flames ; and for the safety of the church, though enveloped in threatening dangers. But for Christ's presence they both must have been consumed. But nothing is too hard for the Lord. He can quench the violence of fire, and even convert it into an element of protection ; and he can nullify the perilous tribulations of his people, and even make them instruments of their security. The church, therefore, is safe, despite of all its persecutions, heresies and discords : she still shall be undestroyed notwithstanding all the trials that yet await her ; and in that last decisive day when the fire shall try every man's work, and destroy the solid earth itself, she shall appear unharmed, untouched. Thus shall the promises be verified : "I the Lord do keep it, I will water it every moment ; lest any hurt it I will keep

it night and day." "Behold they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake." "No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord." "Upon this rock will I build my church, and the gates of hell shall not prevail against it."

This type then instructs us as to the views which we should cherish in reference to the cause of God. It is frequently concluded that a certain degree of worldly conformity, outward respectability, and imposing display is advantageous to the church. Nor can it be denied that these are calculated, to make her attractive to the carnal mind. But does this comport with the character, which He "who dwelt in the bush" would have her sustain? Should we not make up our minds to be content that she should remain undefiled by any such ornaments; and be anxious only to promote her heavenly graces and spiritual usefulness, by which she is dignified in the sight of "Him who judgeth righteously?" And if so, should we not avoid and condemn many practices generally tolerated in societies of modern Christians? On the other hand, it is common to suppose that when a church in passing through great conflicts and distresses, its constitution or some parts of its procedure must be wrong, and that this is exciting the displeasure of its Lord. But this is a mistake. Such experience is no "strange thing," but only that with which God has seen fit to exercise his church in every age, and by which it becomes conformed to the pattern shewed at the foot of Horeb. We should therefore be prepared to bear such tribulations quite composedly; only anxious to improve them to secure their appointed ends.

However discouraging to flesh and blood may be the aspect or circumstances of our Jerusalem, we should never forget to recognise Immanuel's presence in it; or to fix our confidence on the security with which he surrounds it. And never should we cease to rejoice in these all important privileges.

We should cherish similar sentiments as to our own personal case. As is the church, so is every member, in honor and safety; and as is the mother, so ought the children to be willing, to be in meanness and trial.

Toronto.

W. H. C.

A BROTHERLY ACKNOWLEDGMENT.

The following brief communication from an aged brother, who has borne the burden and heat of the day in the service of religion, deserves a place in our pages, on account of the truly Christian spirit which it manifests. Oh! when will a similar lovely disposition be cherished and exhibited, by all the members of our churches?

MR. EDITOR,—Please to insert the following remarks in the *Magazine*. As I saw a piece called *A Brotherly Admonition*, by V. D. M., I wish, as an individual who speaks for no one but himself, to declare my feelings regarding it. I suppose I belong to the Association he referred to. I wish Br. V. D. M. to know that I consider his admonition as a token of friendship; and, as an individual, I return him my sincere thanks. It has been a principle of mine for many years, to esteem them my best friends that are most careful to admonish me, when they see me out of the way. I am your's, in Christian love,

W. M. D.

INTELLIGENCE.

ORDINATION AT NIAGARA, U. C.,

By the request of the First Baptist Church in Niagara, an Ecclesiastical Council convened for the purpose of examining Brother George Wilson, with reference to his being set apart to the office of the Ministry. Elder Olny was chosen Moderator, and Br. George Silver, Clerk. After listening to the relation of the evidences of his hope in Christ, call to the Ministry, and views of Christian doctrines, the Council, upon due deliberation, proceeded to ordination. The sermon was delivered by Br. G. Silver. Consecrating

prayer by Elder J. Oakley; and laying on of hands by all the Elders that were present. Elder Olney gave the charge to the candidate. Elder Cook presented to him the right hand of fellowship. Hymn and benediction by the candidate. The occasion and exercises were solemn and interesting, and were witnessed by an attentive congregation. The Lord has in mercy visited his people in this place, and souls have been converted to him. Several have gone forward in the ordinance of baptism, and others are expected soon to follow.

G. SILVER, *Clerk.*

Niagara, Sept. 2, 1840.

FORMATION OF A CHURCH IN TORONTO.

On October 31, 1840, a Baptist Church was formed in March Street, Toronto, consisting of thirteen individuals. The prayers of the Canadian Churches are affectionately and earnestly requested on behalf of this little Society, especially that it may enjoy and exemplify very much *heavenly-mindedness, gospel simplicity, fraternal love, and devoted zeal* for the advancement of the interests of Zion.

BIBLE TRANSLATION SOCIETY.

To the Editor of the *London Baptist Magazine.*

DEAR SIR,—Allow me to avail myself of the medium of our Magazine to call the attention of our churches, and their esteemed pastors, to the recently formed Bible Translation Society.

They will have seen by the list of contributions and public collections stitched up with your last number, that nearly £1,000 have been already subscribed in support of its important object; and I am happy to add, that collections now in course of being made by our churches in Yorkshire are likely to realize £500 more. This is a commencement which demands our thankfulness to God, and augurs auspiciously for the institution.

Many of our Associations at their late annual assemblies passed resolutions in its favour, and some formed themselves into auxiliary societies; and from various parts of the country I have received very gratifying communications expressive of the concurrence of our friends, both in the necessity of its formation and in its design.

The Committee are anxious that the intended bounty of the churches, and other friends to the Institution, should be rendered practically available to the support of the translations at as early a period as possible, and it is therefore with much respect suggested, that they should not wait till they are visited by an agent, but make arrangements among themselves for collecting their

contributions, and transmitting them to the general fund.

The Rev. A. Maclay has visited some parts of the kingdom, but as he is about to return to the United States, the Committee will be deprived of his efficient services. They hope to engage the assistance of other brethren as opportunity permits, but it must be obvious that they will be unable to send deputations to every place. They trust, however, that nothing will be lost to the cause confided to their management on this account. I shall be happy to supply the printed documents of the Society, and collecting cards, to any friends who apply for them.

The brethren at Calcutta, deprived of the resource on which they have been accustomed to rely, are anxiously looking to their friends, and especially to their own denomination, to render them the pecuniary aid necessary to effectuate their noble designs. Such an establishment as the Baptist Missionary Press at Calcutta does not exist in any other part of the heathen world. During the last year 39,600 copies of the New Testament, or portions of it, and the Psalms, were printed; and the works now in hand in the Bengali, Sanscrit, Hindostani, Hindu, and Armenian languages, are little if any thing short of 100,000 more. The support of these large undertakings, God has now devolved upon two institutions, the American and Foreign Bible Society and the Bible Translation Society. Their responsibility is great, but not greater than the grace which will enable them to discharge it.

Subscriptions may be remitted to W. T. Beeby, Esq., the Treasurer, No. 8, Old Jewry; or paid into the banks of Messrs. Hankey, Fenchurch Street, or Messrs. Ladbrook, and Co., Bank Buildings; or sent to me.

I am, dear Sir,

Yours in Christian love,

EDWARD STEANE, *Sec.*

MIDDLETON, TEESDALE.

The last Anniversary of the Northern Baptist Association.

The brethren who could compare the present state of the northern district with what it had been within their recollection, seemed overpowered by their feelings of gratitude to the Father of mercies for what they saw and heard. Our revered brother Pengilly, the secretary, told us, that he well recollected when the northern association comprised but three small churches, and for years, said he, every minister of the united churches had to preach at the anniversary. He himself

preached sixteen years in succession, there being during that long period no brethren who could be exempted from giving an annual sermon. The ministers, and messengers, and visitors, all rejoiced together at the change, and magnified the grace of God. A heavenly feeling pervaded the meeting, a chastened smile of gratulation lighted up each countenance. Hearts devoted to God were beating there under the vibrations of whose piety many a chilly district of the north was waking up. I felt that that one meeting was worth all my long journey. In the evening a sermon was preached by brother Ling, of Stockton. Next morning an early prayer-meeting; and at half-past ten commenced the ordination service of dear brother Kempton. The order of the service was, an introductory discourse, and the questions by brother Pengilly, the ordination prayer by brother Roe, the charge by brother Sample, and in the afternoon, a sermon to the church devolved upon me. The impression of the morning's service was deeply solemn. Our warmest sympathies gathered round the newly-designated pastor, who, after having passed through the University of Cambridge, with the fairest prospect of perferment in the church, and having a wife, and five or six children to care for, had conscientiously renounced infant baptism, and with it his worldly expectations, and had given himself over to the service of Christ in "the sect which is everywhere spoken against." Who could help loving him? who could doubt his ardent piety after his having passed through such an ordeal? May the God he loves and serves ever stand by him in his duties, and give him a multitude of souls for his reward! At the meeting for business between services, one of the resolutions passed was in favour of the "Bible Translation Society"—a society that all the brethren were most cordial in wishing "God-speed" to. On the cessation of business, the meeting retained its sitting, to hear from an Independent minister a narration of the exercises of his mind on the subject of baptism, about which ordinance he had been in much perplexity for twelve-months past. The narration and the conference upon it closed by a determination on the part of our brother to submit to baptism forthwith. In the evening we held a missionary meeting, when the chapel was crowded. Brother Roe had consigned to him nearly the whole weight of this service, and the audience were chained down in breathless attention (except when relieved by the speaker's good-natured personalities) to the close. The finish was given to this Baptist association by the immersion of the before-named Independent brother (Mr. Bilston of North Shields), and another friend, who was an acceptable local preacher among

the Independents. Mr. Bilston gave an interesting address at the water's side, and brother Sneath, of Brough, baptized. So terminated the public exercises of a day of no ordinary interest. The next evening found us at Hamsterly, where we held a pleasing meeting on behalf of the Home mission. This is consecrated ground—rendered so by a long succession of servants of the most high God, having been here 'afore prepared unto glory.' Brother Douglas is looking out on both sides of his chapelry, resolved on each hand to send forth the tidings of salvation.—*Home Mission Register.*

POETRY.

"HIS NAME SHALL BE CALLED JESUS."

Matt. i. 21.

Oh, Jesus! Jesus! precious name!
Fain would my heart an anthem frame
Worthy of the enrapturing theme!

It soothes my sorrows; dries my tears!
Shames my mistrust; dispels my fears;
My conscience calms; my bosom cheers.

It melts my heart; my faith sustains;
Inspires my hope; my love constrains;
Excites my joy; my wonder gains.

It is my food, my balm, my stay;
My light by night, my cloud by day,
Thro' all the troubles of my way.

It is my spear, my sword, my shield,
My strength by which my arms I wield
Amidst the conflicts of the field.

It is my badge, my boast in life;
My sure support 'midst Death's hard strife;
My all—with boundless blessings rife.

Join me, ye saints, in high acclaim,
To spread the everlasting fame
Of this divine, this precious name.

Toronto.

W. H. C.

EVENING:—A SONNET.

Sweet silent Eve, thy gently breathing gale
Touches the finest movements of the soul,
Wafts o'er each chord of feeling the dear tale
Of joys which once o'er the rap'd bosom stole.
Season serene, I hail thy smiling beam
Sinking so lovely down the rosy west,
And drop a tear, while all alone I dream
Of scenes of pleasure, now for ever past:
Yet oft, methinks, borne on the zephyr's sighs,
Like cadence dying on the ambient air,
The distant strains of heavenly minstrelcies
Steal soft and sweet upon the listening ear,
Wafting the soul to yonder happy shore,
Where sighs shall mingle with our songs no more.

J. G.

MISSIONARY REGISTER.

C A N A D A

BAPTIST MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums :

Baptist Church, Church Street, London, half year's salary for their Missionary.....	£12 0 0
J. Wenham, Esq., qrs. Sub. to Jan. 1841.	3 15 0
Dr. Davies, do. do. do. do.	2 0 0
J. Mills, do. do. do. do.	0 17 6
James Milne, do. do. 1st October	1 5 0
Collection at Mr. Mitchell's, Yonge Street, by N. Bosworth.....	1 15 0
Deacon Doolittle, Calvary, U.C., for Ed. and Missions	2 10 0
Mrs. Doolittle, do. for Missions	0 5 0
Rev. S. Tapscott—Donation.....	0 2 6

REVIVAL IN BECKWITH, U. C.

Osgood, October 14, 1840.

DEAR BROTHER,—The Lord has mercifully visited the people of Beckwith with an outpouring of his Holy Spirit. About five weeks ago I visited that Township, accompanied by brother Fyfe, from Newton Theological Institution, U. S. We arrived there on Wednesday evening, and remained about twelve days with them. We held a prayer-meeting that same evening; and also kept meetings on Friday and Saturday evenings, at which time some interest began to be manifested among the people.

On Sabbath, the people gathered out well to hear—many having come ten miles to hear the Gospel preached, and some sixteen. They listened with profound attention, and some were considerably affected. We continued public service every evening in some place or other of the settlement, till the next Sabbath. When released from public engagements, we were employed in private instruction, or in visiting from house to house.

Our meetings were frequently protracted to a very late hour; and sometimes it would be two or three o'clock in the morning before they would retire. As often as we would pronounce the benediction, some of them would sit down unwilling to depart. Some were as deeply concerned about the state of their souls as ever we witnessed. Misery was depicted in their countenances. Also, some of them gave as interesting and as clear an evidence of a change of heart as we could desire.

Such texts as the following were frequently quoted by them, when relating their experience:—"God so loved the world," &c.—

"Come unto me all ye who labour and are heavy laden, and I will give you rest."—"Christ was made a curse for us," &c.—"Having made peace through the shedding of his blood."—"Came and preached peace to you who were afar off, and to them that were nigh."—"As new born babes desire the sincere milk of the word," &c. The above texts, and also the third chapter of John's Gospel, and the third of the Galatians, were instrumental in the redemption of some individuals.

The last Sabbath we were in Beckwith will long be remembered. Early in the morning we heard a number relate their experience, and then proceeded to public worship. We had a crowded and an attentive audience, and many were deeply affected. Towards the evening, we had a baptism in the Lake Mississippi; and as soon as we could get in order, we commenced public service again. We both addressed the people that night, and after we had done, a number remained and spent the night till daylight in religious exercises.

When the morning appeared, we all prepared for our respective homes. Again we prayed and commended one another to the Divine care and protection. Some of the people then departed to their homes, praising and blessing God for his mercy that endureth for ever; while others were ready to take up the lamentation, "the harvest is past, the summer is ended, and we are not saved." Sixteen were baptized in Beckwith.

Never did I know of a place in greater need of an enterprising pious Missionary than Beckwith. There is a goodly number of old professors, and a great number of young converts, and a vast multitude lying in their sins, without God and without hope in the world. But there is no herald to arouse the old from his lethargy, or to instruct the young:—no minister to guide the enquiring soul in the true and right way, nor to sound an alarm over the dead, to awake them before the trumpet shall awake them for the judgment. Who shall occupy this field? He that will enter this field and do his duty, as he ought to do, shall meet with a reward that no heart has ever yet conceived. But let no loiterer put his foot there, or else he will meet with a punishment that he little thinks of. That place and those people are

so peculiarly situated and disposed, that they carry their own rewards and punishments to a great extent; and will assuredly affect the labourer, according as he labours well or ill.

On Monday morning we took our journey on horseback, and arrived in Osgood in the evening, (a distance of sixty miles or upwards,) and the next day proceeded to Bytown; but being detained by the steamboat till Friday, we could not arrive at Petite Nation till Friday evening. Our arrival was announced, and a company was soon gathered. We continued our meetings till Tuesday—preaching only in the evenings on week days. The Lord was among us, and blessed his word to the conversion of a few souls. Two young men were baptized in this place.

The time now expired that brother Fyfe must return to his studies, and I return to my own people; accordingly we took leave of each other and parted. Never did I labour with a more active and zealous brother than he is.

Before I left Petite Nation, I determined to spend one day in Lochaber. After my arrival, through the earnest entreaty of friends, I was prevailed upon to remain over the Sabbath. Here again the Lord made his mighty power known. Some were deeply convinced, and three were baptized upon a profession of their faith.

Dear Brother, I have now given you an outline of this late tour. To enter into particulars is entirely out of the question, for tongue can never relate or pen describe the wonderful works of God, which have passed under our observation, since we entered upon the tour. The gratitude we owe to the Father of Mercies is inexpressible. The people in Osgood are well, and doing well, I humbly trust. A few weeks before I took the tour, I baptized seven individuals: and now I am among them once more.

Thus far the Lord has led me on,
Thus far his power prolongs my days;
And every evening still makes known,
Some fresh memorial of his grace.

Yours affectionately in Christ,

DANIEL M'PHAIL.

TALBOT DISTRICT SUNDAY SCHOOL UNION.

Two months ago a very gratifying account of this Union appeared in the *Magazine*, and now we have the pleasure to add the following intelligence, taken from a letter kindly offered for our service by the Depository of the Sunday School Union, Montreal.

The work is going on well here since I last wrote. I think I could report fifty conversions of scholars, and six of teachers, in the Schools of our Union. Pleasing revivals of religion are going on in this part of the land. The School of which I have care, and with which I deem it an honour to be connected, is sharing in this mercy. Several of our scholars will go into our little Jordan, to be planted into the likeness of the Lord's death next Sunday, and, as we hope, to rise to a new and holy and happy life. I have just returned from Rochester and Buffalo, where the Schools are doing well. The churches appreciate their value and influence more than ever. Parents see that these have been the means of the salvation of their dear sons and daughters, and their neighbours' children. How happy and pleasing it is, to see the intelligent boy and girls embrace the Saviour of sinners, and converse with and exhort their fellow-scholars, and feel so thankful to their teachers and pastors!

Affectionately yours,

ASA COOK, Cor. Sec.

Simcoe, Oct. 14, 1840.

JAMAICA.

MALDON, ST. JAMES.

On Saturday, the 1st August, at this promising missionary station, at six o'clock, an interesting prayer meeting was held; after which the congregation repaired to Springpost River, to witness the New Testament right of believer's baptism. The devotional parts of the service were conducted by the Rev. Walter Dendy. Twenty-eight persons (men and women) were baptized in the stream by the Rev. Thomas Pickton. A holy solemnity pervaded the assembly; and it is to be hoped that the public profession made by these Christians will induce others to say, "We will go with you, for we see that God is with you;" and give themselves to the Lord in a perpetual covenant that shall not be forgotten.

At half-past ten o'clock, the congregation assembled within and around the building, recently erected for the purpose of a school-room. Various addresses were given to different classes of persons. Mr. John Grey addressed the members. The Rev. Walter Dendy addressed the persons who were baptized in the morning of the day. Inquirers were addressed by Mr. Robert Scott. The careless and impenitent sinner, by Rev. T. Pickton. The whole of this service, which lasted about three hours, was characterized by deep attention to the important truths and faithful admonitions that were given by the different speakers.

OBACABESSA, ST. MARY'S.

On the morning of the 1st of August, at five A. M., the ordinance of baptism was administered to one hundred and ninety-nine persons, by the Rev. D. Day, pastor of the church. Great numbers attended as spectators on this interesting occasion, most of whom appeared deeply interested. After the baptism, a prayer meeting was held in the chapel, at which about 1200 persons were present. After prayer had been offered by several of the members of the church, the pastor delivered an address, founded on Psalm cxxxvi. 23d verse: "Who remembered us in our low estate; for his mercy endureth for ever." A feeling of grateful devotion pervaded the meeting, and all could say, "Surely the Lord is in this place!"

At eleven A. M., a sermon was delivered by the pastor of the church, on the subject and mode of baptism, as laid down in the New Testament, which was concluded by an address to the newly baptized persons, on the nature of their obligations and privileges as members of the church of Christ.—*Baptist Herald and Friend of Africa.*

THE BAPTIST MISSION TO WESTERN AFRICA.

Two devoted men, Rev. Mr. CLARK, formerly a missionary in Jamaica, and Dr. PRINCE, have gone forth, with their lives in their hands, on this new and perilous mission. Thus one great object of Mr. KNIBB'S visit to England, has been speedily accomplished. May the Lord of missions own and protect his servants, so that the enterprise thus auspiciously commenced, may lead to the redemption of Africa. A few days before the departure of these brethren a valedictory service was held in London on the 12th of last October; from the report of which, as given in the *Patriot*, we copy the following address, which cannot fail to interest our readers:—

The Rev. Mr. CLARK, on presenting himself, was received with loud cheers. He began by saying, that his mind was then impressed with solemn considerations. He might see them in the flesh no more—their next meeting might be in eternity, before their God. His observations should not be long—(Hear,)—as there were others to speak. His feeling was that Christians were bought with a price, and that they were therefore bound to glorify God with their bodies and their spirits, which were his. They should inquire, "Lord,

what wouldst thou have me to do?" They should endeavour to ascertain the path of duty; and having found it, they might confidently believe it to be the path of safety and of happiness; the smile of God would then rest upon them, and their efforts would be crowned with abundant success. He and his beloved colleague had felt it their duty to go to Africa, as instruments for the opening of a door for the preaching of the Gospel in parts where it never was known before. After stating several facts relative to his residence in Jamaica, and his return to England, Mr. Clark said he was inured to the peculiar trials of a tropical climate, and Africa and its population were subjects in some degree familiar to his mind. He was well aware of the difficulties and dangers to be encountered in the mission he had felt bound to consent to undertake; but he should go forth in the strength of the Lord, prepared to do and to suffer as might seem good to him. The same feelings he knew actuated the breast of that devoted servant of the Most High whom God had prepared as a companion to go with him; and, although the attention of Dr. Prince had not been so long turned to the subject, still he was at once prepared to leave his wife, his family, his calling, his friends, his country, and his all. His self-denial was more manifest than that of a missionary who had long ago devoted himself to the work. But why talk of these things? It was a case in which duty and interest would be found to be combined; and, while obeying the call of Christian duty, they would be prepared for death, and for rendering an account to God. Mr. Clark then described the route which he and his colleague intended to take. At Cape Palmas they should take in Kroomen to assist in the Navigation of the vessel, unloading at Cape Coast Castle, where their Wesleyan brethren were already reaping the fruit of their labours. Bockwa Market was one of the places up the Niger which they should visit. Here the ground was higher, out of the reach of the malaria of the swamps, and the place was thickly inhabited by a people to whom not a few of the negroes in Jamaica were related. After examining Eggs, Funtua on the Tchadda, Rabba, Bousa, and other places only partially known at present, they should return by way of Liberia and Sierra Leone, and ascertain the state of those parts. In Sierra Leone, a Baptist church of seventeen years' standing had applied for a pastor; thus there was one door open. It was not at all unlikely that the mission might extend thence to Rokel, Timbuctoo, and Fullaba, whence it might be practicable to come again to the Niger by way of Segga and Timbuctoo, and so meet the other mission. Events were coming together for

Africa in a remarkable manner. There would be 150 men in the Government expedition which was about to proceed. The mission which he (Mr. Clark) and his colleague had undertaken was not occasioned by the projection of that expedition; the two were as independent in their origin as in their objects, and their simultaneous occurrence was providential; it was the doing of God. He understood that two, if not three, of the captains were pious men, and that it was intended to prevent any assault upon the natives. (Hear, hear.) If so wise a policy were pursued, they might hope for great results. What was most surprising of all was, that American minds had been turned to the subject at the same time. He himself had been in correspondence with an American gentleman on the subject ever since 1838. In August last, Messrs Fielding and Constantine had gone out from Norfolk in Virginia, and were at Edina, in Liberia, waiting for a vessel to convey them to Fernando Po. Some church missionaries were going out, and a mission was to be commenced in the interior of Ashantee. From all these concurrent signs it seemed as if the time to favour Africa, yea, the set time, had come. As a further intimation of God's providence in this matter, Mr. Clark instanced the number of men who had been raised up capable of assisting such experiments by their valuable practical knowledge, and referred to the coming to light of several vocabularies of the native dialects, some printed and others written, the existence of which was unknown to them when the present mission was first mooted. It was the Lord's doing, and it was marvellous in our eyes. All these circumstances were strikingly indicative of Divine purposes of rich favour towards Africa. Some men of African descent from Jamaica, and other West India Islands, and also from the continent of America, would go forth, and that land, so long a scene of slavery, bloodshed, and superstition, would become a land of piety and peace. In conclusion, Mr. Clark entreated the prayers of the assembly, that they might be endowed with power, faith and prudence in the time of trial, and might be favoured with success in the object of their pursuit. (Mr. Clark resumed his seat amid loud expressions of cordial sympathy.)

GERMANY.

EXTRACTS FROM A LETTER OF MR. ONCKEN,
DATED HAMBURG, JULY 31, 1840.

The contents of your letter have greatly encouraged me, at a time, when on the one hand the cry "Come over and help us" becomes more general and meets me from

various quarters, and when on the other hand the hatred and opposition of the enemies of the cross of Christ are more violent than ever, and when every effort is made to suppress the truth. Present my warmest thanks to the Board, for what they enabled me to do for Denmark. I have not the slightest doubt, but they will one day reap a hundred fold from the seed which we shall be enabled to scatter far and wide in that benighted country. I hope to employ in addition to the brethren already engaged, one in Norway and a second in Denmark, and one in Eastfriesland.

Br. Müller left yesterday for Mecklenburg, where he intends to labor for three or four months. Br. Knauer, who was imprisoned for several weeks, is at liberty again; he remains at Baireuth, and expects me there in order to form a church. I sent large quantities of tracts to the latter place, and their circulation appears to be attended with much good. Another of our brethren left to-day for Hanover, where he intends to distribute large quantities of tracts, and see what can be effected in the circulation of the bible. Br. Lehmann has returned from London, and the prospects at B. are brightening.

My letter written in prison will have come to hand. I was released at the expiration of four weeks. A few days prior one of our members was also cast into prison for having a religious meeting in his house; the circumstance of finding a bible on the table was the only evidence against him. On the evening of the day of my release br. Köbner was arrested the second time for preaching, and imprisoned for fourteen days. The assembly was on that occasion dispersed by four policemen in a most barbarous manner.

Soon after I was set at liberty my furniture was seized, to cover the charges of the police for arresting me, of keeping for eighteen days, and of two watchmen at our place of preaching, &c. &c. Mrs. O. went to the chief magistrate to remonstrate with him on the injustice and cruelty of such treatment, especially as we had a dying child at the time in the house, but to no effect. Five Jews were employed by these Christians to take away my property for preaching the gospel of Christ. The furniture is advertised to be sold by public auction on the 3d of August. I was obliged immediately after this to go to Copenhagen, as the only time when we would probably escape the hand of our enemies, it being the time when the present king was to be crowned. My dear wife had then the following morning after my departure to sustain the loss of our beloved Lydia alone.

Our journey to Copenhagen on which br. Köbner accompanied me, was attended with

such results, that I cannot sufficiently bless the Lord for it. The king was crowned on Lord's-day, 28th June. On the morning of that day, between twelve and one o'clock, I had proceeded with ten candidates for baptism, and four or five of the brethren of the church, to a lake seven or eight miles from the city, where, favoured by the finest weather, the ordinance of Christ was attended to in its native simplicity and purity. The scene was exceedingly solemn and grand, and we were all amply rewarded for the fatigue of the journey by the sweet communion we enjoyed with our risen Lord and with each other. We entered the gates as the clock struck half past two (A. M.) when we met already many carriages driving out to the king's summer residence and the park, to enjoy the scenes of nature and art, at the sacrifice of their souls. The Sabbath is here universally profaned.

After taking a little rest, we assembled with the church in the morning, when br. Peter Münster was chosen and set apart as the pastor of the church. I addressed br. M. from Acts xx; 28, and the church from Heb. xiii: 7. In the afternoon we met again, when we were refreshed and blessed whilst surrounding the Lord's table. Towards seven o'clock in the evening we got safely on board of the "*Mulmo*," steamer, and a few hours afterwards we landed at Malmo, the place for which we had taken our passports. The Lord found also a little work for us at this place, I visited two British ships in the harbor, and on board of one of them the glad tidings of salvation were proclaimed. To most of the Swedish vessels and persons employed about the harbor, we gave tracts.

It was our intention to proceed from Malmo to Langeland in an open boat, and to land at a point where we could not be easily observed; but this was graciously prevented by heavy and contrary winds. We were obliged to return, after waiting three days, by steamer to Lübeck. And it was well ordered, for soon after my arrival the brethren Eustace Giles and James Ackworth, accompanied by our dear br. Maclay from New York, arrived as a deputation from the Baptists in England, to present a memorial signed by 5000 individuals, to the senate of this city. These dear brethren have done what they could for us, and I doubt not that their visit has left a favourable impression on the minds of many. I am not very sanguine, however, as to an immediate favorable result, for the animosity against the gospel in this city is past description, especially amongst the higher classes, and I fear that unless a similar effort is made by our sister churches in America and recommended to the senate

by your President, we may wait long enough for anything like a concession or act of toleration. My spirit has been much refreshed by the visit of these brethren, and I only wished they could have prolonged their stay. Another memorial has arrived to-day from the Edinburgh Bible Society, and I hope it will be presented by the British ambassador.

We continue to assemble for preaching as much as possible, but it is attended with much inconvenience and trouble. We have generally sixteen different little meetings on the Lord's-day, and a part of the church break bread every Lord's-day evening. The most gifted brethren render me what assistance they can in conducting these meetings. Up to the present moment no one has begun to waver, and I trust all will hold on and prove faithful. I baptized two brethren on Wednesday evening 29th inst., and about ten other candidates will follow in a day or two. Amidst many trials and difficulties the work is still prospering and spreading, and whilst I see this I am more than rewarded. The Lord has hitherto graciously sustained me. In the midst of persecution, loss and death, he has been precious to me, and enabled me to rejoice in him, and in the prospect of a glorious and eternal rest beyond the grave.—*Bap. Mis. Mag.*

SANDWICH ISLANDS.

Mr. Emerson, writing from Waialua, island of Oahu, December 9th, 1839, gives the following statement respecting the church under his care, and the aspect of things generally at his station.

"There have been received to church membership at Waialua, in all, from the first, 493 members; of whom six are dead, thirteen removed to other churches, and eighteen are cut off for unchristian conduct and apparent impotence. There are now in the church 456 members.

The Catholics have made some inroads upon us, and have drawn away many unstable souls after them; yet not so many as I expected. Perhaps the number will yet multiply many fold, when the impeding display of images and dresses, connected with the papal worship, is more fully made.

But one from this church has yet fallen into that heresy. A few others, who formerly professed to be on the Lord's side, have left us and joined the ranks of those who lay aside the Bible, and say that a little tract, written in very poor native idiom, of about twenty-four pages in length, is far better than the Bible. Perhaps in the whole district of Waialua, comprising about 2,400 people, 100 or 150 may have professedly gone

over to the side of the Catholics; all since the famous visit of the French ship of war *L'Artemise*.

The reasons given for joining the Catholics, so far as I have been able to learn them, are the following; and these I have heard given repeatedly.

1. We call upon the people for contributions for this and that object, and urge upon them the duty of supporting their own institutions, both religious and literary. But the Catholics give them presents, especially to their children at baptism.

2. Our religious exercises are long, but the Catholics' are quite short; and they have no sermon at all.

3. We are opposed to rum and tobacco, and do not allow the use of them in our churches, but the Catholics do not disapprove of either, if used moderately, and not of tobacco, be it used as it may.

4. We disapprove of all illicit intercourse between the sexes, but they do not. Such was the assertion of at least six natives the other day, when tried for a breach of the seventh commandment. In their tract, however, adultery is fully spoken against, and possibly in their oral instruction.

5. We will not receive all that come, desiring to join the church. The Catholics are ready to receive any who go to join them."

Writing again on the 16th of March, 1840, Mr. Emerson gives the following summary view of the state of the mission and of the people at that time. The date of this letter, it will be remembered, is about eight months subsequent to the visit of the French frigate *L'Artemise*. The sad effects of the course pursued by her commander, in compelling the people to receive papal priests and intoxicating liquors, and in breaking down the authority of the chiefs, had become in some degree developed.

"As to the state of things among us, I suppose that each island would make a different report. A letter received from Hawaii to-day states thus:—'At Waimea much apostasy, yet the good work goes on slowly. At Kohala a great waking up. At Hilo a protracted meeting recently, and glorious results. At Kaawaloa the work advances slowly and some hundreds added to the church. At Kailua a glorious revival, and hundreds received to the church.'

On Mani, I learn nothing of late of special interest. Doubtless our churches are about to be tried in a manner that they never have been before; but it is needed, and it will all work for the advancement of the cause in the end.

On Kauai there is nothing special. A protracted meeting is now in progress at

Lihua, a new station lately taken by Dr. Lafou; nothing of special interest on the island.

On Oahu the work of the Lord is going on in the midst of much to oppose and try us. Some are gathered into our churches at almost every communion, and we find frequent occasion for discipline. The work of the Lord with us seems rather a purifying and refining process, and not a renovating one at the present time. The former process, though always a painful one, is as necessary as the latter, in the course that Infinite Wisdom seems uniformly to mark out in preparing souls for the kingdom of glory. There is now a medley of influences at work under the banner of the prince of darkness to oppose our Lord and his cause, and to deceive, if it were possible, the very elect. Idolatry now seems not at all ashamed to lift up her head; yes her many heads. On one part of Oahu we hear of a man calling himself the Messiah, and some are following after him. Some are working miracles of healing to prove themselves and their works from God; others are casting out devils by incantations, charms, etc.; and many profess to be afflicted with evil spirits. The old heathen arts and heathen songs, mythology, etc. etc., all seem now to be coming up again; and it is marvellous to see how wonderfully these all work in with what is called popery, and form a medley that is very congenial to the ignorant, superstitious, and in many instances, the licentious portion of the people. One of our people who lives in the interior of the island was invited a few weeks since into a meeting of some who called themselves Catholics. After the meeting was through, he said to another, 'This kind of worship is just such as we practised in the days of Tamehameha.'

That hypocrites will fall away is to be expected; that some faint-hearted ones will fail of coming up to the help of the Lord will not be strange. The battle may be fierce and long, but that the saints will conquer the Lord has assured us, and in that assurance we may rejoice. Once this people were not disposed to question the truths of the Bible as presented to them. Now we see here and there an idea from the universalist stock, the infidel, etc., that has been planted and sprung up in some mind. But all is well: truth will triumph eventually, and appear the more glorious because of opposition and because of error. The Lord will bring it about in the best way. In him is our hope and our joy. Pray for us; request the churches to pray for us in a special manner at this time."—*Missionary Herald*.

CALCUTTA.

LAL BAZAAR CHURCH.

With much pleasure we give insertion to the following communication from the pastor of this church:—

February 11, 1840.

MY DEAR BROTHER,—I am happy to be able to inform you, that the state of the church in Lal Bazaar appears, upon the whole, improving. We are now, I believe, dwelling in peace and unity; not without additions to our number of such as, we hope, are ordained to eternal life. On Sabbath week three were "buried with Christ in baptism."

I may mention, as an encouragement to the performance of the much-neglected duty of family worship, that this service has been blessed to the conversion of one soul, and the restoration from backsliding of another in the same house. One of those who, by this impressive ordinance of our Lord's appointment, put on Christ, was formerly a bigoted papist, and was a stumbling-block to her husband instead of a help-mate; but she has now, by Divine mercy, been brought out of the darkness of Popery into the marvellous light of the Gospel; and she and her husband are now striving to walk together, in all the commandments of the Lord, blameless. I am your's affectionately, R. BAYNE.

DEATH-BED

OF THE

REV. W. H. PEARCE,

LATE MISSIONARY AT CALCUTTA.

"It only remains that I should add some account of the manner in which a life so honoured and useful was closed. This I am enabled to do with accuracy, having been favoured with several communications from India in which the last scene is described by those who were present to witness its holy peacefulness.

"On Monday, the 16th of March, after corresponding with friends in England and America, on the translations of the word of God and other kindred subjects, he was engaged till a late hour instructing in familiar conversation some of the members of his native church. In the course of that night he was attacked by cholera, and before the next his lips were mute, and his hand motionless, and his blessed spirit before the throne. Early on Tuesday morning, the tidings of his danger soon gathered the brethren and sisters connected with the mission around his dying couch. Dr. Yates asked him if he thought the disease would terminate his earthly career. He replied, 'There can be

no doubt of it.' He then asked him if he felt joyful in the prospect. He replied, 'Peaceful, but not joyful—peaceful, but not joyful.' His friend inquired why he was not joyful at the prospect of entering into glory. He said 'I thought there had been something more for me to do for the good of India.' His friend rejoined, 'God has work for his people in another world besides this:' to which he silently assented. Just at this time the physician entered the room, and said to him, 'I hope, Mr. Pearce, you feel happy.' Taking his hand, he replied, 'Doctor, I have a good hope through grace. Mrs. Pearce and Mrs. Ellis being at one time alone with him, he said to them, 'Love one another, cleave to Christ, win souls to him.' The former asked him for a parting word, he said, 'Stay in the mission; do what you can, and the peace of the Lord Jesus Christ be with thy spirit for ever, Amen!' A little while after, another friend approached him, and after quoting some consolatory passages of Scripture, to which he responded by occasionally raising his hand, asked him how he felt: he replied, 'I hope in Christ.' His friend quoted the words, 'Unto you that believe he is precious,' he answered, 'I know him to be so infinitely.' Perceiving that all would soon be over, his friend said, 'You are going to your Lord and Master;' he instantly replied, 'A most unworthy servant.' These were nearly the last words he spoke audibly, the powerful medicine administered seemed to impair his utterance. There was one incident, however, which the brethren mention as having greatly struck the minds of all who witnessed it. Being raised suddenly in bed, to relieve the oppression on his chest, his eye fell on Sujatali. Sujatali was born and educated a Mahomedan, but for many years has been a consistent and devoted Christian. A heavenly smile instantly broke over the face of the sufferer, and said what his lips could no longer tell. The converted Mussulman, catching the expression of his eye, and addressing him in Bengali, exclaimed, 'Fear not, fear not the Lord is standing by thee!' The dying saint bowed his head in sweet concurrent testimony, and all around were melted with the spectacle, while they beheld one in the garb, and with the mien of an oriental, and in a strange tongue, soothing the death-bed of a British Christian with the sublime consolations of the gospel.

"Death was now evidently at hand. The struggle with the last enemy lasted about twenty minutes, and the scene was closed for ever. 'Precious in the sight of the Lord is the death of his saints!'—Rev. E. Stearns in Funeral Discourse.

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