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CANADA BAPTIST MAGAZINE,

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VOL. II.

MENNO SIMON,

ONE OF THE REFORMERS, AND FOUNDER OF THE MENNONITES
IN HOLLAND.

To the name and character of this exemplary man, the student of Ecclesiastical History is no stranger; but neither the one nor the other is so well known as it deserves to be by readers in general. He was a foreign divine, contemporary with Luther and his colleagues, and with them adopted the principle of the sufficiency of the Scriptures, without human tradition, for instruction in all matters of religion. He was born in the year 1496 in Witmarsum, a village of Friesland, one of the United Provinces of Holland. He was educated for the ministry of the Popish church, on which he entered in 1524, being then in the 28th year of his age. His first cure was in a village called Pinnington, the residence of his father. He found there two other young men about his own age; one of them, the pastor of the village, possessed a tolerable share of learning, and both had some slight acquaintance with the sacred volume; but Menno had never touched a Bible, fearing, as he said, lest he

should be seduced by a perusal of the Scriptures.

After he had been two or three years engaged in the ministry, he began to entertain scruples respecting the Popish doctrine of Transubstantiation. Whenever he celebrated mass he was deeply impressed with the thought, "This bread and wine cannot be the real body and blood of Christ." He imputed the impression, however, to Satan, who, he thought, thus endeavoured to seduce him from the faith of the holy church. He therefore resisted it with all his might, but in vain: the impression remained with unabated force upon his mind. No moral change, however, at present appeared. In company with his two clerical friends, his days and nights were spent in sports, drunkenness, and the vain and unprofitable amusements common to young people of a dissipated turn. On these occasions the Scriptures were frequently introduced for purposes of sport: Menno never mentioned them but with ridicule.

Meanwhile conscience was not silent: his restlessness increased; and he at length resolved to give the New Testament a serious perusal. He had not proceeded far before he discovered the errors of popery, and especially that transubstantiation had nothing to support it in the word of God. All this was effected by the instrumentality of the Bible alone, without any human aid. He acknowledges himself, however, in other respects, to be much indebted to the writings of Luther.

He continued to discharge his duties as a parish priest, and shewed just that degree of religious feeling and conduct which led all men to speak well of him. His society was generally courted. He was admired as a preacher. The world loved him, and he confesses that he loved the world.

About this time, a person named Sieke Snyder, one of the thousands who suffered under the name of Anabaptists, was beheaded at Lewarden. Menno had heard of no other baptism than that of infants; and it was with no small surprise that he heard of the firmness with which the martyr adhered to his sentiments, and of his preferring death to recantation.— Having burst the trammels of Popish bigotry, and learned to judge for himself, his mind was opened to conviction; and the fact that had occurred so near him, suggested an immediate and sedulous investigation of the Scriptures respecting the ordinance of Baptism. The result was his ultimate adoption of the views and sentiments of the persecuted Baptists, though he for several years struggled to suppress his secret convictions on account of the odium and suffering the avowal must incur. "By the gracious favour of God," he observes, in reviewing these enquiries, "I have acquired my knowledge, as well of baptism as of the Lord's supper, through the enlightening

influence of the Holy Spirit, attendant on my much reading and contemplating the Scriptures, and not through the efforts and means of seducing sects," as had been falsely imputed to him. He affirms that he had no communication whatever with the Baptists until he had been led by the word and spirit of God to adopt their principles. After this, he says, "I besought my God with sighing and tears that to me, a troubled sinner, he would grant the gift of his grace; that he would endue me with wisdom, spirit, frankness, and manly fortitude, so that I might preach his worthy name and holy word unadulterated, and proclaim his truth to his praise." On examining the ancient fathers, and the writings of the most eminent among the reformers, as Bucer, Bullinger, and especially Luther, he found no satisfaction in the variety of their opinions, but felt himself confirmed in the conclusion to which he had been led, that the Baptist who had so lately suffered in defence of his opinions, had truth and Scripture on his side.

For some time, however, no real change had been effected in his character, except a slight improvement in moral conduct. He was still the slave of a love of popularity, and laboured with the greatest ardour to obtain and preserve the praise of men. Being invited to exercise the priestly office at Witmarsum, the place of his nativity, worldly gain, and an increase of popular applause, were the motives which induced him to accept the invitation. "There," he remarks, "I preached and said much from the word of God, but without any influence from the Spirit, or any proper affection for the souls of men; and I made, by these my sermons, many young persons, like myself, vain boasters, and empty talkers; but they had very little concern for spiritual things." He had a considerable acquaintance with the

word of God; but, he says, "I entered with ardour into the indulgence of youthful lusts; and like the generality of persons of similar pursuits, sought exclusively after gain, worldly appearance, the favour of men, and the glory of a name."

Thus it appears that his decided views of both the ordinances of the gospel were acquired by reading the Scriptures, and meditation upon them, whilst his heart remained un sanctified. By perseverance, however, in this process, he was led to reflect upon himself, and his condition in the sight of God. He felt convinced he was a sinner; his convictions increased; he sought and found the Saviour, and with Him "peace and joy in believing." The course of action he ought to adopt became a matter of anxious enquiry with him. "If I continue in this state," he exclaimed, "and do not to the utmost of my ability expose the hypocrisy of false teachers, and the impenitent and careless lives of men, their depraved baptism and supper, with their other superstitions, what will become of me?" All this time he was still in communion with the Romish church, but it was not possible, with his convictions, long to remain in it. Within nine months after his conversion he left that community for ever. Referring to this period, he writes—"God then stretched out to me his parental hand, and imparted to me such a degree of his Spirit, that I voluntarily made a surrender of my reputation, and of the honour which I had acquired among men, together with all my Popish abominations, my mass, my pedobaptism, my ungodly life, and all my worldly prospects, and determined to spend my life in poverty, bearing the cross of Christ. In my feeble measure, I feared God. I sought for pious men, and found some, though but few who were equally distinguished for the sound-

ness of their opinions and the ardour of their zeal. Thus, gentle reader, did my gracious God, by his rich grace towards me, a miserable sinner, draw me to himself. It was He who filled my heart with inquietude; it was He who renewed me in the spirit of my mind; it was He who humbled me in his fear, who made me in some measure acquainted with himself, who drew me from the path of death, and who introduced me into the communion of his saints, in the narrow path that leadeth to life. To Him be the praise for ever. Amen."

He now spent about a year in the society of a small, but faithful, band of Christians, with much gratification and profit. Long before the time of Menno, there existed in Holland several societies of Baptists, who were believed to have descended from the ancient Waldenses. From six or eight persons belonging to one of these societies Menno received an unexpected visit. They were of one heart and mind with himself, and had been deputed by the society to which they belonged to entreat him, which they did affectionately and earnestly, to become their Pastor.

This invitation threw him into great perplexity. On the one hand he was deterred from accepting it by a sense of his own incompetency, ignorance, timidity, and feeble constitution; by his knowledge of the wickedness and tyrannical disposition of the world; by the existence of numerous and powerful religious parties around him; and by the severe trials which were then connected with the preaching of the gospel. But in the other scale, the excellent character of these pious men, their poverty, and their urgent entreaty that he would accede to their request, were motives of sufficient weight to preponderate in his mind. After earnest prayer to God, he accepted the invitation, and upon the event makes the following re-

fections: "I have no connection with the Munsterites, nor with any other seditious sect, as has been slanderously reported; but, though unworthy, was called to this office by a people who confessed Christ and his word, and who passed their lives in penitence and the fear of God, serving their neighbours in love; a people who bore their cross, and sought the salvation and good of all men; who loved righteousness and truth, and detested injustice and wickedness."

His ministry was attended with great success. "God rendered," says he, "the form of his church so beautiful, and invested its members with such invincible fortitude, that not only many stubborn and haughty sinners were brought to supplicate for mercy, the incontinent became chaste, the drunken sober, the churl bountiful, the cruel benign, and the impious devout; but they likewise bore a glorious testimony to the truth which they professed, manifesting the greatest constancy in surrendering their fortunes, their liberties, and their lives." "To promote this great object," he adds, "it has been necessary for me to endure, with my poor and feeble wife and my infants, during a period of eighteen years, numerous and various anxieties, burdens, griefs, afflictions, miseries, and persecutions, living in every place in poverty, in fear, and perpetual hazard of a cruel death." After detailing various hardships and trials, he concludes—"In this anxiety, poverty, wretchedness, and hazard of life, I, an unworthy man, have to this day faithfully discharged the ministry of the Lord. I hope also that, by his grace, I shall continue to discharge it to his praise to the day of my death. This statement has been extorted from me, since preachers on every hand calumniate me, and I am accused, without any shadow of truth, of having been called to this

ministry by a seditious and nefarious sect. Let him who fears God read and judge."

About six years after he left the Romish Church, viz. in 1543, a placard was circulated throughout West Friesland, promising not only pardon, but the favour of the Emperor, the freedom of the country, and a reward of a hundred Caroli-guilders, to any one who should deliver up Menno Simon, to be tortured and executed. Being thus in daily expectation of arrest and death, he obeyed the injunction of his Lord, and, tearing himself from his flock, left his country. His first flight was to the city of Wismar, in the duchy of Mecklenburg; but he was soon known there, and compelled to seek another refuge. There were many remarkable interferences of Providence in his favour, of which the following was one: an informer stipulated with the magistrates of Wismar, that if a certain sum of money were advanced to him, he would either deliver Menno into their custody, or forfeit his own life. The money was accordingly paid. In the first attempt he failed; the second time, as the informer was going to apprehend him, Menno unexpectedly sailed by them in a boat. The informer saw him, but had not power to point him out to the officer; upon which Menno seeing his danger, rapidly advanced, leaped on shore, and escaped from their hands. The informer involuntary exclaiming, "See, the bird is escaped," the officer was in a rage because he had not pointed him out sooner. His reply was, "My tongue was held, so that I could not speak." The magistrates, not being satisfied with this apology, executed the condition of the engagement, and the poor wretch forfeited his life. Whilst Menno was deliberating to what place he should next direct his course, his uncertainty was terminated by the following cir-

cumstance. The Lord of Fresenberg, a territory between Hamburg and Lubeck, had frequently visited the Netherlands, and had witnessed the persecution of the Baptists by the Romish clergy. He not only pitied them, but he tolerated and acted kindly toward those who were driven by persecution from their homes. Although this nobleman was originally of a cruel disposition, and on that account an object of general dread, he continued to afford them his patronage. The Archbishop of Kiel, and after that the King of Denmark, interfered to prevent it: the latter even commanded him to expel them, but he always found means to evade the mandate. Hence the pious Baptists fled thither from all quarters, and soon formed a church. This district had been hitherto inhabited only by boors or peasants, who were the property of their lord. Among the refugees were many ingenious artizans, and some persons of property; in consequence of which many trades were set up, the country became flourishing, there was a great influx of inhabitants, and Baptist Churches were established, and ministers settled over them. It was to this district that Menno determined to retreat. He settled in a village called Wüstemfelde, where he enjoyed protection during the remainder of his life, which he devoted to the gospel ministry.

The nobleman above referred to became to Menno and his friends what the Elector of Saxony had been to Luther and his colleagues; and he was well rewarded for his kindness and good policy by the increased prosperity and value of his territory. Notwithstanding the displeasure of the neighbouring nobility and clergy, and a prohibition on the part of his Danish Majesty, he continued till his death the protection which he had promised to afford to the strangers.

Among the plans which Menno adopted for doing good, one was the establishment of a printing press, by means of which he published the grounds of his faith, a defence of himself against his opponents, and various other works. A man of some consequence in the neighbourhood came upon him by surprise and seized his press; but his patron collected together his vassals, and compelled the invader to restore it to its owner.

After a life of ardent zeal, and indefatigable industry, this great man died on the 15th of January, 1561, and according to the custom of the primitive Christians, in the times of persecution, was buried in his own garden.

Before the time of Menno, the Baptist Congregations in Holland and some of the neighbouring states were very little connected with each other, and generally in a disorganized state; but by his skill and attention arrangements were formed to bring them into an undivided Christian body; and from this circumstance they were called Mennonites. Mr. Ward, the Serampore Missionary, visited them when he was last in Europe, and has given some valuable observations upon them in his "Farewell Letters." There are more than two hundred Mennonite Churches in the United States, of whom Mr. W. says that they are mostly the descendants of the Mennonites who emigrated in great numbers from Paltz. The Dutch Baptists have published a large history of themselves and their numerous martyrs. They differ in some respects from the English and American Baptists; but their peculiarities need not be stated here.

Not only was Menno extremely assiduous in labouring among the people of his immediate charge, but he travelled to various places to proclaim the gospel of Christ and rectify the disorders that prevailed among

the churches; he wrote also a narrative of his Secession from Popery, and various other works on different branches of Christian doctrine and duty. A collection of them was made after his death, and published in folio, at Amsterdam, in 1651. They are all written in the Dutch language.

Menno was a man of whom the world was not worthy. Exercising, as well as allowing, the utmost freedom in religious enquiry, he embraced, beside the doctrines which the reformers in general received, some opinions which were not only hostile to the Catholics (so called), but were in little favour with the larger Protestant sects under Luther and Calvin. The age in which he lived was not in a position to form a just estimate of his character, nor is it yet appreciated as it deserves: its more striking excellencies were, however, visible to all who could look at it without prejudice, and by many were honorably acknowledged. Among others, who did not allow a difference of opinion to render them insensible to high and conspicuous worth, Mosheim thus writes of Menno:—

“He had the inestimable advantage of a natural and persuasive eloquence, and his learning was sufficient to make him pass for an oracle in the eyes of the multitude. He appears, moreover, to have been a man of probity, of a meek and tractable spirit, gentle in his manners, pliable and obsequious in his commerce with persons of all ranks and characters, and extremely zealous in promoting practical religion and virtue, which he recommended by his example as well as by his precepts. A man of such talents and dispositions could not fail to attract the admiration of the people, and to gain a great number of adherents wherever he exercised his ministry.”

Happy would it be for Canada if a host (we do not say of Mennonites,

for in some things we should differ from them—but) of men endowed with the spirit and talents of Menno, were traversing her soil in the length and breadth of it, and scattering as they go the seeds of Gospel truth and immortal life.

May the Lord of the Harvest send forth many such, and may his people feel more sensibly than ever their obligations to strain every nerve, and put forth every power, to advance the cause of Christ in this land.

RETIREMENT, MEDITATION, AND PRAYER.

BY THE REV. DANIEL KATTERNS.

There is something in solitude peculiarly suited to the distressed circumstances of the human family—amid the various perplexities of the world it forms a sweet and un-failing source of consolation, and thus proves itself as much the friend of solid happiness as of genuine piety. The only moments of human existence to which in declining age or on the bed of death the memory reverts with unmingled satisfaction, are not those which are passed away in the hurry of business or the glare of dissipation, but those in which the soul held converse with herself. These are the “cool and sequestered scenes of life,” the bowers, so to speak, in which the traveller through the world’s wide wilderness sits down to repose from the labours of the past, and to recruit his failing energies for the efforts of the future.

To say nothing of religion, the hours which we spend in solitude are not only the happiest but the purest of our lives. The vicious man may be firm and resolute as long as he is supported by the applauses of the multitude, but let him come into his closet and suffer conscience to speak, and his firm built purposes are instantly unnerved, and all the machinery of iniquity stands still.

In the pure air of the closet, virtue flourishes, but wickedness expires. And will not experience attest the influence of solitude in seasons of adversity? If perplexities have harassed, if reverses have defeated, if death has snapped asunder the tenderest of earthly ties, no comfort can be found in occupation or in pleasure; but let the closet be tried, and when the first burst of sorrow has subsided, the calm though mournful pleasure which succeeds it shall bind up each aching wound, and pour into the bleeding spirit the balm of consolation.

If such be the influence of solitude considered in itself, what must it be when sanctified by the presence of God! If it be so delightful to retire from the bustle of the world into the closet, how will that rapture be increased when Jehovah descends and cheers it with his smile! The Christian closet is better than the palaces of a king—a temple thrice holy, the threshold and vestibule of heaven. The flame of devotion here burns bright and unrestrained. The emotions of Christian feeling are checked in the sanctuary by the presence of the profane, but here it has no tie. The whole heart lies naked and prostrate before God, and here its most secret fears and wishes may be breathed, with no other listener than the King of kings.

Without the habit of solitary reflection there can be no extensive acquaintance with self, nor any useful knowledge of the world. The most eventful life will be but a barren register of facts, possessed indeed of the sternness of reality, but destitute of moral order, harmony, and connexion. The man who “ponders the path of his feet,” and “makes each day a comment on the last,” turns his very follies and afflictions to a good account, and on a retrospect of his existence will not find a page which he could wish to blot;

while on the other hand, he who has proceeded without once stopping to review his course, will exhibit a life full of occurrences, it is true, but without the comment of experience. The difference in the lives of two such men will be like that between a shapeless mass of stones, and the very same materials wrought by the hand of the architect into a solid and beautiful fabric.

It is reflection alone which stamps a value upon every lesson of wisdom and piety: else they are only the materials of knowledge, and will exert no influence on our practice and behaviour. The Bible itself is but a sketch of Divine things, which must be filled up by constant meditation. A man might be able to repeat it from the commencement to the close, and yet be spiritually a fool. The heart, not the memory, is the seat of religious knowledge; if, therefore our stores are to be increased, it will only be by the habit of serious and prayerful reflection. This must be fostered by retirement, since, though profitable thoughts may often arise while we are pursuing our worldly avocations, yet improvement can only be systematically and extensively sought in the solitude of the closet.

Nothing will tend so much as this to arm the soul against the shock of temptation. “The adversary the devil goeth about as a roaring lion seeking whom he may devour.” Can that day be successful which is not begun with God? What an unspeakable advantage will the tempter gain to find the Christian without this important piece of his defensive armour! Before venturing into the conflict the plan of the day should be marked out, the peculiar temptations that may arise should be calculated, and with these in full view divine assistance should be sought. To neglect these precautions would be to “rush as the unthinking horse

into the battle," and it must surely argue great ignorance of the importance and difficulty of the contest, to enter upon it without forethought, without preparation, without design.

What would be thought of the General who should lead his troops to battle without having surveyed the position of the enemy, or exercised any judgment in the selection of his own? Would he not be censured as a mean and reckless pretender unworthy of the high trust devolved upon him? and yet that very line of conduct which in earthly things would be deemed rash and extravagant, has intruded into matters which involve, not indeed the safety of a kingdom, but what is of infinitely more importance, the salvation of the soul.

The examples of good men in all ages teach us a far different lesson. Daniel, with all the terrors of the lions' den before him, made his supplication three times as before; and even our blessed Lord himself exemplified the practice. How often did he retire from the multitude to the solitary mountain, or to the shades of Gethsemane! It was thus he fortified himself against the designs of his enemies, and armed his courage for the final agony. By such conduct he has written our duty and interest in characters which cannot be mistaken; for if it were necessary and useful for Him who had all the resources of wisdom and power in himself, how much more important for those whose characters are made up of weakness, imperfection, and folly!

It may be added that the examples recorded in scripture are accompanied with peculiar proofs of their acceptance with God, who has in various ways testified his delight in these secret acts of worship. The most interesting scene in Jacob's life is introduced by this preface, "Jacob was left alone." What followed was too sacred for the indiscriminate gaze

even of his own household. There the patriarch prevailed with God, and obtained the name of Israel. How did God honour the faithfulness of Daniel in his miraculous preservation in the den of lions! and can it ever be forgotten that the extension of Christian privileges to the heathen world was first announced to Peter, not in the sanctuary, but in his private devotions on the housetop? There the apostle learned that important lesson that "God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted of him," and from thence by Divine direction he came down to instruct and welcome into the fold of the Gospel the first convert of the Gentiles. What does all this prove but, that God has peculiar blessings in store for them who are willing habitually and perseveringly to seek them in the closet?

Here too is a sweet and never-failing resource for the soul that is harrowed up by reiterated woes. If it be delightful to pour our sorrows into the bosom of a friend, how much better to communicate them to him that "sticketh closer than a brother!" He is full of sympathy, for he has endured sorrow in its darkest form, and hence he can be "touched with the feeling of our infirmities." "He careth for you" is the declaration of one who had been with him in the flesh, and had doubtless experienced many proofs of his affection and kindness. But where can the Saviour be so fitly sought as in retirement? Here cares may be forgotten; the roving thoughts may be recalled, and shut out from every distraction; the world may be left behind, and heavenly thoughts and sentiments may be realized below.

But secret meditation and prayer have not only their benefits upon earth, they have a vast reversion of glory in the world to come. "Thou, when thou prayest, enter into thy

closet, and when thou hast shut the door, pray to thy Father who is in secret, *and thy Father who seeth in secret, himself will reward thee openly.*" Now there may be discouragements. The Christian's petitions may be apparently disregarded, but not so in reality. Blessings may indeed, for wise reasons, be withheld; we often ask for things which, if bestowed, would prove curses to our souls; yet if God, in denying these gifts, consults our advantage more than our wishes, *the prayer itself* shall not be cast aside, but recorded and perpetuated in heaven, and when secret wickedness shall be held up to the scorn and detestation of assembled worlds, the secret supplication shall meet with a public approval and an everlasting reward.

Hammersmith.

CHRISTIAN HEROISM :

ORIGIN OF THE MORAVIAN MISSIONS.

In 1731, a negro called Anthony, who had contracted an acquaintance with the servants of Count Zinzendorf, informed them that he had a sister in the island of St. Thomas in the West Indies, who earnestly desired to be instructed in the principles of religion; but as she had neither time nor opportunity for it, she often besought the Great God to send some person to shew her the way of salvation. Anthony having soon after obtained liberty from his master to visit Hernhutt, again declared, in the presence of many of the congregation, the desire of his countrymen, and especially of his sister, for Christian instruction. But he added, that the negroes, in consequence of their accumulated labours, could have no opportunity of religious improvement unless their teacher was himself a slave, to instruct them in the midst of their daily avocations. This representation, and what the Brethren who had been to Copenhagen related

concerning the state of Greenland, made a deep impression on many of the congregation; and several of them declared their willingness to go and labour among the poor heathen. *Leonard Dober*, in particular, and *Tobias Heopold*, one of his most intimate friends, felt so strong a desire to proceed to St. Thomas, that they offered not only to go to that island but, with a philanthropy which perhaps has scarcely a parallel in the annals of history, *to sell themselves as slaves*, in order to make known the Redeemer to the negroes, particularly to the poor woman who so ardently longed for Christian instruction, should they find no other way of accomplishing their purposes. Some of the brethren expressed a similar desire to proceed to Greenland, and shortly after missions were undertaken to both countries.

To the Editor.

DEAR SIR,—Several excellent pieces on *prayer* have at different times appeared in your useful miscellany, but I have looked in vain for some of a *reform* character; and as you are aware, from a previous communication sent you (which by the way appears to have been laid up on the shelf), that I am friendly to reformation, I take the liberty of troubling you once more, hoping my present communication will be more fortunate than the former—at the same time assuring you that you are at perfect liberty to reject any or all that I write, provided you will favour me by taking up the subject.

Prayer is one of the principal and most solemn acts of public worship, and ought always to be performed "with the understanding," as well as "with the spirit;" if otherwise it is not to edification. In approaching the King of Kings we are enjoined not to be "*rash* to utter words before Him," which implies that our

words ought to be ordered, that our petitions ought to be agreeable to the views we entertain of the Almighty, and not incongruous to those views. There is to us a glorious mystery in the ever blessed Trinity: the Father, Son, and Spirit are revealed to us as three distinct personages, and these three are also revealed to us as but one. A query sometimes arises as to the propriety of praying to the Son and the Spirit. Passages of Scripture, however, sanction the acts of prayer to both. It is evident, I think, that prayer should be addressed chiefly to the Father. The Scriptures which sanction and enjoin this are so familiar, that to quote them is needless.

As finite minds cannot comprehend infinity, there must be something represented to us that we can think and conceive of. We can reflect on the attributes of the Deity, but we cannot comprehend their extent. We can think of Father, Son, and Spirit, apart; but we have not so clear a perception of their unity, though we as firmly believe that they are one, as that they are three. They are represented in the scheme of mercy in respective offices; the Spirit convinces, the Son gives his life a sacrifice, and the Father justifies and pardons, through that sacrifice. It, then, must be improper to ascribe to one what peculiarly belongs to another. Our petitions should be in keeping with the respective offices of the Father, Son, and Spirit in the work of redemption. We are instructed to pray with the aid of the Spirit, through the merits of the Son, to the Father. It is not agreeable to scripture, to our own views, or to reason, to address the Father as *dying* for our sins. When this is done our ideas of the divisibility of the Trinity are confounded, and we lose the spirit of devotion; at least I find it so. I have frequently been pained on hearing, both in the sanctuary and in

social prayer meetings, petitions addressed to the Father that ought to have been to the Son, and *vice versa*. I have heard some like the following—“O God thou hast so loved us as to give thine only begotten Son,”..... “thou hast given thyself a sacrifice for us,” &c. And while addressing the blessed Redeemer, conclude and say, “for Jesus Christ’s sake,” &c. It is particularly painful to hear these irregularities from the *ministers* of the Gospel, and some of them *able* ministers. In addition to the confusion occasioned by these evils to pious minds, they no doubt furnish materials to the enemies of religion to wound it. Hoping that you or some of your correspondents will take up the subject, I shall close by subscribing myself

Your’s sincerely,

SEMAJ.

C.....g, Aug. 18, 1838.

—
To the Editor.

Upper Canada, Aug. 14, 1838.

MY DEAR SIR,—As a reader of your excellent Miscellany, I could not notice without indignation or pity, the extract you have given from a letter to the London *Times* newspaper, as reprinted in the Cobourg *Church* a few weeks ago. Mr. Stewart, the Episcopal Missionary, has not been sufficiently informed to write any thing for the guidance of the public mind on this difficult question. I have travelled in every district of the province, and know a little of politics, and ten times more about the Baptist churches in it, than he does; and so I ought to have some idea of the amount of respect due to his remarks. Every individual of intelligence in the province, so far as his mind is not biassed by early education or prejudice, must know that the cause of the out-break widely differs from that which he assigns. If the *Episcopalian* clergy

have such good influence over the people, surely the proof could easily be adduced in their favour. But how does it stand? In the very heart of the seat of rebellion, they have their greatest hold, both religious and educational; and their ministers and missionaries are here and there found scattered over the two districts mentioned as *disaffected*. But in the Ottawa district, bordering on the French, they to my knowledge have not a single minister, and I should suppose little more than a dozen or two of members; - but in the whole district there has not been a single house burnt, nor a single rebel convicted. In the county of Glengary, the first in the Upper Province, they never had a place of worship, and it is more than I know if ever they did preach a sermon in it, neither do I know of their having a single member in it; but every one knows that more confidence is placed in the loyalty of the Glengarians than in the people of any other county in the Province. Of their affection to British rule and institutions they have given full proof these many months past. I need offer no evidence that a rebel has not been known amongst them. I wish they were as loyal to their heavenly, as they are to their earthly, Sovereign. Far be it from me to add any reflection upon others, but to meet Mr. Stewart's attempt to bring the Baptists under public odium, I must observe that, to my own knowledge, in a case of great emergency, while the town of Cornwall was reported as in danger of being fired every moment from beyond the river by the rebels, &c., the company living forty miles away in the back of Glengary, and belonging to the Baptist congregation there, were the first that entered Cornwall for its defence. Moreover, before they were many minutes in bed (a few in number before others came) they

were called out to meet the enemy, there being a report that they were crossing the river. They to a man stood faithful, and at once advanced in all expedition to the reported point of danger, but happily there was no occasion for their services. But the truth of the matter is, the incessant labours of that body to have themselves established here as the only Established church in full possession for ever of the *seventh part* of these fine provinces (more than you find in any kingdom under heaven given to the clergy), has been one of the causes of the late *outbreak*. And, they may depend upon it, if they get their desire, thousands of the population will move south to avoid evils to come, and I am sorry to say a great many are going already. As for education, it ill becomes those who stood in its way to speak of the evils that arise from the want of it; for every one knows the general cry of the country for education on a large and Government scale by means of at least a part of the clergy reserves, and I need not say who as a body opposed it. It is rather amusing to see the Quakers classed amongst *rebels*, while they dare not strike in self-defence. Are they to forget their peaceful principles so very far, as to rise in arms with a handful of rebels against the British Government? I call upon you, *friends* of peace, so much taxed for your well known aversion to all wars, to speak out; for people are inclined to hold you guiltless. I must say that this makes me suspect the letter as much as the writer suspects the peaceable *Quakers*. I am at a loss to know what the writer means by the phrase, "professed Baptists." I know in the neighbouring States from four to five millions prefer their principles; but far less than one million compose the members of their churches. If he means, such persons as have knowledge enough

to see their duty, but not piety enough to perform it, we have nothing to do with such; and I believe Mr. Stewart is the first that has ever spoken of them in this manner. There are from one to two thousand Baptist churches in Great Britain; and I have every reason to believe that there is not a single church from Land's End to John O'Groat's, that would fellowship a rebel, considering as they do rebellion against the Queen no less than rebellion against God, as he ordains human government for man's welfare.

I trust the Baptist churches in this province acknowledge the same rule of faith and practice.* But if unhappily any man is found guilty, let him be dealt with according to his deserts, and if any church will favour or shelter rebels, let that church be disowned as unworthy of the Christian name. I shall expect to see those in the west answer for themselves in this matter. Far be it from me not to respect with peculiar reverence the learning, piety, and usefulness of a number of the Episcopalian Clergy, particularly in the Old Country; but *they* are busily employed in fishing for souls, and not for Government grants and Clergy Reserves. As for what is said about the Wesleyan Methodists, a Government *grant* of £1900 for that body in Canada, and £5000 more to their Society in Britain, will explain a little of this half-formed connection, on which is grounded a great deal of expectation. Any shrewd observer of the decrease of Episcopalianism and the increase of Methodism and Dissent in England, and of the influence of Methodism in many things in favour of the church, against the three dissenting bodies, will clearly see that the policy of the church is to temporize with the Methodists, and by Govern-

ment grants, &c., keep them in their favour. For if they be allowed to join the voluntaries, under such numerical and ponderous influence in the House of Commons, the unholy connection of the Church with the State must sink. Therefore I expect to see greater exertions made to draw the Methodists back to the church, although they should be met half way. If, however, I were a Methodist, certainly I should fear this; for the Methodists in dependence upon God, and the free-will offerings of the people, have arisen to greatness, power, and usefulness, and as a body are particularly laborious in the salvation of souls in this province. But I am confident the more they Court state favours and possess Government pay, the less will their usefulness be. My Dear Sir, I have not written these things as a politician, but as a Christian, wishing justice to all, and in defence of the Church of Christ dependent on her Lord in the way of his own appointments, beyond the influence of human policy, Government gold, or Court favours. I am, your's, &c.,

SCOTCHMAN.

HINTS TO A YOUNG CHRISTIAN.

From the Baptist Record.

Never necessarily displease any person, but try most of all, to please God.

Live so, that Satan may have as few bitter morsels as possible, to throw into your cup of comfort.

In this age, the miracle, by which we may confirm the truth of Christianity, is a holy life.

If you have ever done any good, be very careful that you do not afterwards more harm.

Indulge no secret faults, for these insidiously lead to presumptuous sins.

Recollect, that if we do not hurt ourselves, it is very difficult for any body else to hurt us much.

* The Baptists have but two Periodicals in these Provinces, and every one knows they have been faithfully opposed to the *unnatural out-break*, and for subjection to the powers that be.

Keep praying that you may be preserved from saying or doing any imprudent, foolish thing, which may injure your good influence as a Christian.

Confide more and more in the generosity of God. He is wonderfully magnanimous.

God is never unjust to remember and reward the most secret labors of piety and love.

If you labor for God's honor, never fear but that he will take care of yours.

Be careful never to envy or disparage the talents of others. If others do more and better than you, thank God that they have hearts to do so, and never doubt that God will honor you as much as you deserve. As this is a plain matter-of-fact world, never cultivate an effeminate sensibility of fancy. Act like a physician in a hospital, who with a firm, but kind hand, sets about work which must be done, and done without loss of time.

Be willing to wait a little longer for pleasure and honor. Instead of longing after these deliciously-looking fruits, let God, when He gets ready, put them into your hands, unasked.

If you feel a high relish for any animal pleasure, recollect that the pleasure consists entirely in that relish which dies away as soon as it is gratified, and gives place to satiety and disgust.

If you wish to feel your calling and election more sure to-morrow than to-day, live to-morrow more humbly and devoutly.

Prepare for storms, and pray for fair weather.

If you would conquer Satan in the end, resist him in the beginning.

Set your resting place of ease and comfort, a little beyond where it is usually sought, just the other side of the veil.

Be as emulous as you please after preferment, but look for it *high*, very

high, high as heaven. Aspire to be as rich as possible, but lay up all your treasures there.

Breathe out kindness and forgiveness, and prayer, for your enemies. "Do good to them that hate you."

Let every night add to the weight of your good influence, another day of cheerful consistent piety.

Imitate the great God by continually doing good.

Never be discouraged, because God is **ALMIGHTY**.

If you have true happiness in the bud, the bloom will be heaven.

Be pure in heart, and you "SHALL SEE GOD." H.

BREVITY IN SOCIAL AND PUBLIC RELIGIOUS EXERCISES.

It was Mr. Whitfield, we believe, who said of one of his brethren who was prolix in the conference-room, that he prayed him into a good frame and then prayed him out of it. The feelings the celebrated Methodist preacher experienced were probably not peculiar to himself in their character. Thousands of Christians at the present day can undoubtedly attest to similar ones.

Now, conference and prayer-meetings, as well as our more public meetings, should evidently be conducted in the manner best calculated to diffuse the benign spirit of religion through the community. To this end we consider it important that the addresses and prayers should be short. People may reason as long as they choose in favour of a capricious extension, to be regulated only by the feeling of the individual performing the exercise. But so long as human nature is constituted as it is at present, it will be wearied by being confined to listen to the discourse of those who hold out no hope of speedily making a period to their work.

The Saviour, on the memorable

night of his betrayal, graciously excused the drowsiness of his disciples, who were worn down with fatigue and watching, by saying that the spirit was willing though the flesh was weak; by which we would intimate that their regard for him would have banished sleep at so eventful an hour, had not wearied nature imperiously demanded repose. It would be well for those who are ready to cast censure on any who evince fatigue in religious services, however protracted, to consider the example of our Lord, and to remember that no miracles will be wrought to suspend the tendencies of nature.

Brevity, in these exercises, is also calculated to produce an agreeable variety, by giving a greater opportunity for different individuals to speak. It is usually the sign of a good spirit present at a meeting. We have lately observed this trait in revivals. Deep-toned devotional feeling is not full of words; but rather concise, if not abrupt. And we believe a recurrence to this observation will satisfy the Christian reader that the flame of piety has been oftener kindled in his breast by the remarks or prayers of those who endeavour to comprehend much in few words, and to make a prompt conclusion, than by the efforts of those who are noted for prolixity.

The authority of scripture example is so directly in favour of brevity, that it would be needless to multiply instances. It has been said that the longest prayer in the Bible, that of Solomon at the dedication of the temple, may be easily pronounced in ten minutes, without haste. And let it be remembered that this was an occasion of the most sublime importance; a time, when, if ever, a long prayer would have been suitable. To repeat the Lord's prayer deliberately does not require more than two minutes; and many of the prayers in scripture would not occupy a minute

each. We would by no means assume that these instances are to be absolute rules to Christians at the present day; but we think they show in favour of the general practice of making religious exercises short. We are persuaded that a judicious attention to this subject might add greatly to the enjoyment of Christian intercourse, and tend to promote the interests of the Zion of God.—
Christian Watchman.

RELIGIOUS LIBERTY.

At a Meeting of the Citizens of Montreal, called by public advertisement, and held on Wednesday evening, the 12th ultimo, in the Free Chapel, Mansion-House, ADAM FERRIE, Esq. in the Chair, the following Resolutions were carried unanimously:—

Moved by JAMES COURT, Esq.; seconded by R. FROSTE, Esq.

Resolved 1.—That this meeting is opposed on principle to the establishment in Canada of any Church or Churches, with exclusive privileges, or State patronage.

Moved by THOMAS MITCHELL, Esq.; seconded by HENRY VENNOR, Esq.

Resolved 2.—That in the opinion of this meeting, should Government persist in the policy of establishing a Dominant Church, they will fearfully increase the perils of the present crisis, renew the hope of the enemies of British connection, and preclude the possibility of that happy adjustment of differences which can only result from placing all classes of Her Majesty's subjects on a footing of perfect equality.

Moved by the Rev. H. WILKES; seconded by D. TORRANCE, Esq.

Resolved 3.—That, therefore, we feel it to be a duty which we owe to our country and the cause of true religion, to protest earnestly and solemnly against the establishment of any State endowed, or exclusively privileged Church amongst us; and, we call upon every inhabitant of Canada who wishes for the peace and prosperity of the Colony, to join with us in our protest.

Moved by the Rev. N. BOSWORTH; seconded by LAWRENCE KIDD, Esq.

Resolved 4.—That the welfare of the country imperatively demands the absolute and final disposal of the Clergy Reserves to some purpose of universal benefit, in order that they may be no longer a bone of contention, a bar to improvement, and an inducement to

rebellion, which we are convinced they have hitherto been.

Moved by JOHN DOUGALL, Esq.; seconded by FRANCIS FARISH, Esq.

Resolved 5.—That the establishment and maintenance of a general and impartial system of Education, necessarily requiring an ample and permanent provision, is the object which most urgently demands the proceeds of these Reserves, and no other appropriation of them is likely to be so acceptable to the great body of the people.

Moved by the Rev. W. TAYLOR; seconded by JOHN MATTHEWSON, Esq.

Resolved 6.—That whether we regard the unjust and impolitic endowment of 57 Rectories in Upper Canada, or the unscrupulous efforts now making by the Church party, both in England and this country, or the fact, that a general system of Education is about to be established; we alike see the necessity of standing forth at this time to testify temperately, but firmly, to the British Government, that the principles embodied in the foregoing Resolutions, are those which we have conscientiously embraced, and are determined to maintain, by all prudent and lawful means.

Moved by J. E. MILLS, Esq.; seconded by JAMES THOMPSON, Esq.

Resolved 7.—That the following gentlemen, with power to add to their number, be a Committee, to prepare a suitable memorial and protest, based upon the resolutions now passed; and that it be their duty to procure signatures to the same throughout the two Provinces, by employing agents, and corresponding with individuals and societies now laboring in the same good cause. The necessary funds for defraying expenses to be raised by contribution.

Rev. W. Taylor	Messrs. R. Froste
H. Wilkes	John Dougall
N. Bosworth	J. E. Mills
G. W. Perkins	S. Ward
Dr. Davies	Jas. Roy
Mr. Jas. Thompson	Henry Vennor
J. Matthewson	L. Kidd
Frs. Farish	Geo. Savage
Adan Ferrie	T. Mitchell.

MICROSCOPIC

WONDERS OF CREATION.

Minute examination discloses occasionally prodigious accumulations of microscopic shells that surprise us no less by their abundance than by their extreme minuteness. The mode in

which they sometimes crowd together, may be estimated from the fact that Soldary collected from less than an ounce and a half of stone found in the hills of Cascinia, in Tuscany, 10,454 microscopic chambered shells. The rest of the stone was composed of fragments of shells, of minute spines of Echini, and of a sparry calcareous matter.

Of several species of those shells, four or five hundred weigh but a single grain; of one species he calculates that a thousand individuals would scarcely weigh one grain. He further states, that some idea of their diminutive size may be formed from the circumstance that immense numbers of them pass through a paper in which holes have been pricked with a needle of the smallest size.

Our mental, like our visual faculties, begin rapidly to fail us when we attempt to comprehend the infinity of littleness towards which we are thus conducted or approaching the smaller extremes of creation.—*Buckland's Bridgewater Treatise.*

“IT IS NO TASK.”

At the annual meeting of the Cambridge Bible Society, the Rev. Professor Scholfield related the following anecdote of Mr. Hone, the well known author of the *Every Day Book*.—Mr. Hone, in the days of his infidelity, was travelling in Wales on foot, and being rather tired and thirsty, he stopped at the door of a cottage where there was a little girl seated reading, and, whom he asked if she would give him a little water. “O yes, sir,” she said, ‘if you will come in, mother will give you some milk and water;’ upon which he went in and partook of that beverage, the little girl again resuming her seat and her book. After a short stop in the cottage he came out and accosted the little child at the door. ‘Well, my little girl, are you getting your task?’—

‘O no, sir,’ she replied, ‘I am reading the Bible.’ But, said Mr. Hone, ‘you are getting your task out of the Bible.’—‘O no, sir, it is no task to me to read the Bible—it is a pleasure.’ This circumstance had such an effect upon Mr. Hone, that he determined to read the Bible too, and he was now (said Professor Scholefield) one of the foremost in upholding and defending the great truths contained in that holy book.

“O how I love thy law, it is my meditation all the day.”—*David*.

OBITUARY.

Recent Deaths in SCOTLAND and WALES.

REV. G. BARCLAY.

We learn, with sorrow, that the Rev. G. Barclay, of Irvine, was removed from this world on Friday morning, July 20th. He had been poorly for the last month, but it was only within eight days of his death that his family began to anticipate his departure. His state of mind was “most blessed,” during the whole of his illness. An account of this good servant of Jesus Christ, from the pen of his son-in-law, the Rev. John Leechman, may be expected in a future number.

REV. CHRISTMAS EVANS.

About four o'clock on Friday morning, July 20th, at the house of the Rev. Daniel Davies, at Swansea, the venerable Christmas Evans, who, for upwards of half a century, was a highly popular and successful Minister in the Welsh Baptist connexion. This aged servant of Christ preached at Swansea on the previous Lord's day, although in his 72d year, with as much bodily and mental energy as ever; but, after retiring to rest on Monday evening, he had an attack of what was then supposed to be erysipelas. He continued in a kind of lethargic state through the greater part of that night and the following day. On Wednesday the powers of his mind seemed to be quite restored, and his body tolerably free from pain, but he complained of some difficulty of respiration, which gradually increased. Yesterday he took a walk in the garden to try his strength, with a view of going to preach at Llanelly on Sunday: but some alarming symptoms appearing in the evening, he consented to have a medical gentleman called in, of whom he enquired, with great earnestness, when he thought he should be able to resume his labours. In the

course of the night, however, he grew much worse, and between one and two o'clock on Friday morning sent for Mr. Davies to his bed-side, and, with a holy triumph which seemed to pervade his soul in the prospect of an eternity of glory, he intimated that he was about to depart. Having dwelt with peculiar satisfaction on his having made Christ crucified the grand theme of his ministry for fifty-three years, he attempted to sing

“Dyna'r wisg ddisglawerwon oleu,
Guddia'm noethni hyd y llawr.”

From that time he seemed disposed to sleep, and his soul took its flight seemingly without the least struggle.

Died, in Montreal, on the 8th ult., Lucy Hedge, wife of the Rev. Henry Wilkes, of this city.

REVIEW.

Physical Theory of Another Life. By the AUTHOR of NATURAL HISTORY OF ENTHUSIASM. Second Edition. London: 1836. New York: Appleton & Co.

The very term *Theory*, applied, moreover, to a subject of which we know so little as that of “another life,” may induce some of our readers to turn away their minds at once from the book, its discussions, and its author. But this would be doing injustice to themselves and to him. If they will only consent to read the volume, and take the trouble, which need not be excessive, to make themselves masters of its contents, they will find that it comprehends something more than vain and useless speculation. The trains of thought into which the author will lead them, may prove useful, not only as pleasing and salutary mental exercises, but as aids to contemplation in reference to the future and holy state for which Christians are preparing.

The work consists of Twenty Chapters, abounding in important matter, and bearing evident marks of the Author's well-known talent, though often in a form different from that which it assumes in his other writings, and at least as strongly indicative as any of them of the amplitude and range of his mental excursions.

An abstract or analysis of the work itself would either be too long for the space we can at present allot to the notice of new publications, or, without the appropriate illustrations, would be too dry and skelton-like to interest our readers. Let those, then, whose mental tastes and tendencies would lead them to accompany the author in his views and meditations, procure the volume for themselves. It will yield them food for many an hour's rumination.

The Canadian Quarterly Agricultural and Industrial Magazine. By WILLIAM EVANS. No. II. Campbell & Becket. 1838.

We again recommend this useful periodical to our readers. It is "dedicated to the farmers of Canada;" and it will conduce to their advantage and improvement if they so far encourage the Editor of this praise-worthy effort as to support the work, and enable him to carry it on without loss to himself. Judging from the contents of the two numbers already before us, we have no hesitation in declaring our belief that the information he would communicate from time to time would be found so important as to deserve the serious attention of the agricultural portion of our readers, and contribute at once to their individual benefit, and the welfare of the whole community.

Poetry.

TO THE MEMORY OF EDWARD WHIPPLE,
Late of Hamilton Institution, N. Y.

Thou art gone, dear friend—thy deathless soul is fled;
Thy body's laid among the silent dead;
And we in bitter sorrow, bending, weep
O'er the low grave, where thou dost timeless sleep.
Yes, 'tis thine absence makes us thus to mourn,—
The sure conviction, thou canst not return.
'Tis that we miss thy voice, thy sunny smile,
Which shed a gladness o'er us for a while.
'Tis that a friend, from our embrace hath flown:
Our brother, thou hast left us here alone.
Oh well may grief our lonely spirits bend.
Where shall we find thy like, our friend, my friend!
Yet heavenly faith our streaming tears wipes dry,
And, pointing to the mansions of the sky,
Shews us the friend we sadly mourn as lost,
Shining all glorious, 'mid th' angelic host,
And though we cannot hear that gladsome voice
That often made our drooping hearts rejoice;
And know the hand we oft so kindly press'd,
Never again on our's will kindly rest;
Yes, though we know our joys thou canst not share,
Nor in our griefs thy wounded part canst bear,—
Yet will we check our bitter heaving sighs,
And wipe the gath'ring tear-drops from our eyes.
For thou art happy now, no base alloy
Sullies the lustre of thy heavenly joy;
But all thy soul with blessedness runs o'er,
And thy full spirit can contain no more.
Oh, Death, thou hast not hushed that loving voice;
E'en now it makes the heavenly courts rejoice,
As, in exulting strains, it loudly sings
The glorious triumphs of the King of Kings.
Oh, Death, thou hast not in thy cruel band,
Bound down to earth that gentle soothing hand;
E'en now with far, far more than earthly fire,
It sweeps the strings of an immortal lyre.

And though our much-loved friend's remains now rest,
In the confines of thy realms unblessed,
The day is coming, when the trumpet's sound
Shall burst the chains of all that thou hast bound.
Then shall our friend, in heavenly beauty dress'd,
Enjoy forever an unbroken rest.
But thou, grim Death, shalt feel that awful rod,
And surely perish by the power of God.
Yes, Edward, when that blessed day shall come,
And God's elect shall leave the darksome tomb,
We hope to meet thee on that happy shore,
Where pain or parting no'er shall reach us more.

K. M.

A HYMN.

BY LORD GLENELG.

When gathering clouds around I view,
And days are dark, and friends are few,
On Him I lean, who not in vain
Experienced every human pain:
He sees my wants, allays my fears,
And counts and treasures up my tears.

If aught should tempt my soul to stray
From heavenly wisdom's narrow way,
To flee the good I would pursue,
Or do the sin I would not do:
Still, He who felt temptation's power,
Shall guard me in that dangerous hour.

If wounded love my bosom swell,
Deceived by those I prized too well,
He shall his pitying aid bestow,
Who felt on earth severer woe—
At once betrayed, denied, or fled,
By those that shared his daily bread.

When vexing thoughts within me rise,
And, sore dismayed, my spirit dies,
Yet He, who once vouchsafed to bear
The sickening anguish of despair,
Shall sweetly soothe me, shall gently dry,
The throbbing heart, the streaming eye.

When sorrowing o'er some stone I bend,
Which covers all that was a friend—
And from his hand, his voice, his smile,
Divides me for a little while—
My Saviour marks the tears I shed,
For "Jesus wept" o'er Lazarus dead.

And oh! when I have safely passed
Through every conflict but the last,
Still, Lord! unchanging, watch beside
My dying bed, for thou hast died:
Then point to realms of cloudless day,
And wipe the latest tear away.

A TREASURE MISPLACED.—To set the heart on the creature is to set a diamond in lead; or to lock coals in a cabinet and throw jewels into a cellar.—*Bishop Reynolds.*

MISSIONARY REGISTER.

OCTOBER, 1838.

The Rev. Dr. Davies, Tutor to the Collegiate Institution, arrived in Montreal on the 5th ult. Tuition has already commenced, and other Students are expected very soon.

Those who may be inclined, or encouraged by their friends, to avail themselves of the advantages of this Institution, will make a written application to the Secretary, the Rev. N. Bosworth, Montreal.

CANADA

BAPTIST MISSIONARY SOCIETY.

By a vote of the Committee, Br. Tapscott's Agency has been extended for three months longer. In a communication from him dated Colborne, 30th August, 1838, he says, relative to his proceedings in the Upper Province:—

“The first place at which I held a meeting after leaving Hamilton was Darlington: the attendance was good, and subscriptions as reported in my last. [See our Magazine for September.] I then proceeded to Toronto. The Baptist Chapel here is rented by the Seceders. Most of the Baptists in the city go to hear Mr. Roaf, the Independent Minister. It is *exceedingly* desirable that a suitable minister should occupy this important station. After leaving Toronto, I went forward to Dundas, where I found Mr. Lesslie still very friendly to the cause. I spent the next Sabbath at Paris: found some very pious, friendly people here, beside the Buchan family. I saw your letter. The people are very anxious for me to settle with them; but at present I have no prospect of being able to do so. It is, however, one of the first stations that should be filled. It is a rising

village; and there is no resident minister for some miles.

I then proceeded to Woodstock: had an interview with Brother Landon—went back about thirty miles north to the Huron Tract. This place is indeed very destitute. I could do nothing here at present: but the people say they will be able to do something after harvest, and will confer with Br. Landon. Returning home, I set off for London and Lobo, had an interview with Br. Sinclair and some of his people; obtained some subscriptions, and might have procured more, but had not time—owing to other engagements. There are some agreeable people here, and they feel well as to their duty and obligation. Br. S. is a good man, and preaches as often as he can, considering he has to work on his farm, and a numerous family to care for. I wish he could devote more of his time to his great work, and let his influence be more felt. I returned, and spent the next Sabbath at Woodstock, and made a collection—and in the afternoon with the first Church at Blenheim. Br. Landon occupies a very important sphere of action, and is respected and useful. I then called upon some persons in the neighbourhood, and among others Mr. Cowin the postmaster, who exerts himself in our favour. He will pay his subscriptions to the London District Society.

I then went and preached to the second Church in Blenheim: this Church has been greatly injured by the rebellion. I could not learn, however, that any one of the members of that or any other Church had been actually implicated. Then I proceeded south to Waterford, Windham, and Simcoe: the country here is fine and rich beyond description, and the settlers wealthy; but I fear many of the people have yet to learn the practical import of the admonition—‘If riches increase, set not your heart upon them.’ Hence I came to Brantford, Ancaster, and again to Dundas. Mr. Lesslie accompanied

me to Eramosa. Mr. Black is a sensible, good man; but his usefulness, also, is greatly circumscribed by his secular engagements."

In a subsequent letter, Br. T. observes :—

"I am quite confident of this,—if the Society's operations go on with discretion and energy, the means will not be wanting."

We trust that the measures now in progress and in contemplation, will ensure the approbation, and call forth the generous support, of those who desire the prosperity of Zion.

Names of Subscribers given to Mr. Tapscott, beside several for the Magazine :—

Dundas.

A Friend	£1	5	0
Mrs. Paterson	0	5	0
Mr. John Paterson	0	10	0
Mr. Charles Lesslie	0	15	0
Mr. Holt	1	0	0
Mr. J. Winkerson	0	5	0
A Friend	0	2	6

Lobo.

Mrs. Buchan, sen	1	0	0
Mr. Buchan, paid to Mr. Torrance	2	10	0
Mr. A. Sinclair	0	10	0
Mr. J. Sinclair	0	10	0
Mr. D. Sinclair	0	10	0
Mr. J. McKellar	0	10	0
London District Association for printing Minutes	2	16	3
Collection at Woodstock	0	16	3

Blenheim.

John Cousins	0	15	0
Mrs. D. Muir	0	5	0
Mr. Morris Green	0	5	0
M. L. Goble	0	2	6
Mr. D. Doyle	0	5	0
Mr. L. Green	0	2	6
Mr. J. Muir	0	2	6
Mr. Wolverton	0	5	0
Thomas Grinton	0	2	6
Ann O. Cowan	0	1	3
Little Boys and Girls	0	2	6

Paris.

Mr. Caperon	1	0	0
Mr. Clode	0	5	0
Mr. Wolverton	0	5	0
Mr. Fisher	0	5	0
M. M.	0	5	0

We have at length received the London *Baptist Magazine* for the last eight months, and shall select from it those articles of Missionary Intelligence which will be most interesting to our readers.

EAST INDIES.

Our readers are aware that the Missionary stations and agents which, for several years past, have been directed and supported by the

Serampore Union, are now transferred to the care of the Society, and have become dependent on its funds. Of these stations we sub-join a brief account, principally taken from the tenth number of the "Friend of India."

CALCUTTA.

Missionary, Mr. W. Robinson; Assistant Missionary, Mr. W. Thomas; Native Preachers, Gungancrayun, Ram-hurree, Ram-soondur, Ram-jee.

At Calcutta, Mr. Robinson is chiefly occupied with the care of the church meeting in the Lall-Bazar Chapel, which consists of two equally important parts, requiring the ministration of the gospel both in English and Bengalee. In the latter he is assisted by Mr. Thomas and the native preachers, who are, however, more generally employed amongst the native converts, who have been brought into the fellowship of the church from a number of villages lying to the south of Calcutta, at the distance of a few miles, and have now the gospel, with all its ordinances, dispensed amongst them at their own homes. The last report mentions that the number of members in these villages was nearly fifty; and that about one hundred and thirty persons were connected with the station altogether as members and inquirers.

DUM DUM.

Missionary, Mr. W. B. Symes; Native Preacher, Soobhroo.

Dum-Dum is a military station about seven miles north-east of Calcutta, and the head-quarters of the Hon. Company's Artillery, both European and native. It is surrounded with a dense native population; and so both within and without the cantonments it furnishes an extensive and interesting field of evangelical labour. The church consists both of European and native members, and therefore requires both an English and native ministry. The total number at present in communion is forty-two.

JESSORE.

Missionary, Mr. J. Parry; Native Preachers, Neelmunee, Shurun, Bungshee, and Ram-dhun.

The district of Jessore lies in the very centre of Bengal, and is of great extent and agricultural wealth. It is one of those portions of the country in which there are no other missionaries besides the above, although its population amounts at least to a million and a quarter of souls.

Mr. Parry, always assisted by one of the native preachers, resides with the principal part of the church, all the members of which are natives, at the chief town of the district, the seat of the functionaries of government,

and of their courts of law and revenue, which is called indifferently Jessore, Sahebgunge, Kusba, and Moorley. Badpookereeya, one of the subordinate stations, lies about forty miles to the northward, and Bhursapore, the other, about fifty-six miles to the southward of the central station; and the former is occupied by one native preacher, and the latter by two, one of whom also teaches a school for the education of the youth, both Christian and heathen, of the station.

The following is part of Mr. Parry's report for 1836: "With regard to the conversion of the heathen, I am happy to add—thanks be to God for his rich mercy and grace—that six poor blind sinners have this year been turned from the error of their ways. One gave up caste, a Hindoo, and has been residing with our brethren at Bhursapore for some months past. He has made some progress in Christian knowledge. He has begun to learn to read. When I saw him last he knew his letters, and I dare say by this time he is able to read. He is about forty years of age, and has no family but a son, who has forsaken him since he came amongst us.

"Aradhun, another Hindoo, who has for many years past been in the habit of reading our tracts and visiting our Christian friends, has discarded the whole system of Hindooism, and admires the purity, consistency, and divine origin of the Christian religion.—Formerly, he used warmly to oppose the truths of the gospel. He had often before wished to embrace Christianity, but an aged mother, who is deaf and extremely ignorant, threatened to destroy herself if he did so, which hitherto prevented him. About eight months ago, he happened to attend the court of this place on business, and took opportunities of calling on me frequently. I warned him most seriously of the danger of delaying to come to Christ, and told him that he required us to give up all, even parents, for his sake; exhorted him to prefer Christ to all things else; heaven to all earthly joys; holiness to sin. Shortly after he left this, he called on our friends at Bhursapore, and, for the first time, voluntarily ate with them, and told them he would no longer delay in making an open profession of Christianity. He is much respected by his neighbours, can read, and has got through the greater part of the Bible. His sister-in-law seems willing to embrace Christianity also. He has a grown up son, a young man, who is quite indifferent about his salvation. The poor mother of our brother is so perfectly deaf, that it is quite impossible to convey to her any idea of the gospel.

"Jebun-Frishna, an old Hindoo, of about fifty, heard of the Saviour through some of his neighbours. Many years ago he embraced

the tenets of the Hindoo sect, called *Vishnuists*, thinking that by being a follower of Krishna he might obtain salvation. But still he was dissatisfied, as he could not believe that one sinner could save another. He hailed with joy a Saviour who was holy, and had given his life a ransom for sinners. Old as he is, he has commenced learning his letters, and I suppose by this time he is able to read.

"Besides, there are three other Hindoos under conviction, viz., Kebul-ram, Saphul-ram, and Ram-Krishna. I have built them a place of worship in their village, at their own request, where they all meet as often as they can on week-days, but regularly on the Sabbath. They do no kind of work on that day. This testimony was borne before me by their heathen neighbours; and they also added, that these who were about embracing Christianity were good and respectable men, their conduct being blameless. On my last visit, I was delighted to hear such things of my new converts.

"At Badpookereeya, three candidates for baptism were proposed at our last church meeting there, the wife and brother of Ramdhun, the native preacher, and a poor old widow. She has been attending on the means of grace for a year. She and her daughter were favoured with the light of the gospel about twelve years ago, but they never sought to walk in the way of life. The poor daughter, about a year and a half ago, was suddenly overtaken by death, and, I fear, quite unprepared. This event, through the mercy of God, has been made instrumental to warn her of her danger. The whole number who appear to have received the grace of God are ten, and, if it please God, in a short time we hope to receive them into the church, to the praise and glory of that blessed Saviour who shed his blood for us all."

DINAGEPORE AND SADHAMUHAL.

Missionary, Mr. H. Smylie; Native Preacher, Bhoodoo.

The district of Dinagepore, lying towards Bootan, in the northern part of Bengal, is of great extent, and has a population of no less than three millions. It is likewise one of the districts in which there are no other missionaries, and is that which enjoyed the early labours of Carey and Thomas, soon after their arrival in India. The church here was raised by the instrumentality of the late Mr. Fernandez, who had residences both at Dinagepore, the chief town of the district, and at Samhaduhal, a village about twenty-four miles to the north-east, which he bequeathed to the mission. Mr. Smylie resides staidly at Dinagepore, and visits Sadhamuhal occasionally; whilst Bhoodoo,

the native preacher, resides chiefly at Sadhamul.

Mr. Smylie and his wife have suffered greatly from the inhospitable climate of the district, and have met with severe discouragements; but they continue faithful and zealous in their labours, and appear now to be reaping abundantly the fruit of them. In the report for 1837, Mr. Smylie remarks,

“The church here and at Sadhamul are growing and enjoying much, and we have about fifteen who wish to be baptized. Some of these were Hindoos but a few months ago, and others Mosoolmans, and some the children of Christians; but mostly Mosoolmans. I would have baptized them before this time, but my health has been very poorly, and my means for going to Sadhamul so scanty, that they have not received that instruction I could wish before they are baptized.”

BURISAU.

Missionaries, Mr. S. Bareiro, and Mr. J. Smith; *Native Preachers*, Vishwanath, Gorachand, and Panchoo.

Burisaul is the civil station of the district of Backergunge, which is a great rice country, lying to the south-east of Jessore, and having a population of about a million of souls. It is also one of the districts in which there is no missionary, except those placed there by the brethren at Serampore. Considerable success has attended the labours of the brethren, which are very abundant, and a small church is under their care.

DACCA.

Missionary, Mr. O. Leonard.

The district of Dacca, lying on the east side of Bengal, has also a population of about a million of souls, amongst whom there are no other missionaries. The city in which Mr. Leonard resides was once the seat of a great Mohammedan vicereignty, and is still a place of much commercial importance. The attention of Mr. Leonard is divided between an extensive system of schools, attended by more than 900 boys, and 250 girls, the proclamation of the gospel to the Hindoo and Mosoolman population, and the instruction of a small church and congregation in the English language. In 1836, three members were added to the church by baptism, none of whom were natives. One native member had died peacefully in the faith of the gospel; and Mr. Leonard, at the close of the year, was cheered by the decision of a Brahmin, who has heard the word of God for a series of years, and studied the Scriptures daily, to cast away his idols, abandon caste, and give himself to the Lord Jesus Christ. A few more also appeared to be inquiring the way to Zion.

CHITTAGONG.

Missionary, M. J. Johannes; *Native Preacher*, Gunganarayun, jun.

The district of Chittagong forms the south-eastern extremity of Bengal, and is separated from Dacca by the intervening district of Tippera. It also has no missionaries except from Serampore, although its population is calculated to be about a million and a quarter. The time of Mr. Johannes is very much devoted to an English school, containing about 100 boys, chiefly of Portuguese extraction, and partly also native; but he likewise preaches abroad to the native population, and Gunganarayun does the same to a greater extent. Mr. Johannes has also an English congregation, to whom he ministers the word of life. The church consists of nine members; and, at the date of the last report, there were three inquirers, and two candidates for baptism.

The stations above named are all in the province of Bengal; the three following are found in large and populous cities in north-west Hindoosthan.

BENARES.

Missionary, Mr. W. Smith; *Native Preacher*, Siva-das.

Benares, it is generally known, is reputed among the Hindoos to be a place of peculiar sanctity. Hence it is resorted to by multitudes from all parts of India, and great numbers of Brahmins reside there. Mr. Smith has been engaged in the work of the gospel here for a considerable time. The following incident respecting him is mentioned in the report of the Serampore mission for 1836:—“During the year Mr. Smith has baptized two persons, one at Chunar, and the other at Benares; the latter is a case of much interest. He was a Hindoo. Fourteen years ago he was under the care of brother Smith, but left him; and during all these years he has been wandering about, seeking rest to his guilty conscience from the Hindoo gods, but, of course, was unable to find it; he therefore returned to brother Smith, and avowed his determination to give himself to Christ. After being satisfied with his sincerity and piety, he was baptized in the name of the Lord Jesus. Several members of the church have been removed to other places, but there are still thirteen full members in communion.”

ALLAHABAD.

Missionary, Mr. L. Macintosh; *Native Preacher*, Bhugwan-das.

The brethren at this station have continued faithful in their labours, but heavy domestic affliction has prevented Mr. Macintosh from furnishing any very recent accounts of them.

DELHI.

Missionary, Mr. J. Thompson; Native Preacher, Devigier.

In this imperial city, Mr. Thompson has laboured for many years, and has been much in the habit of making extensive journeys in various directions, for the purpose of preaching the gospel, and distributing portions of the Holy Scriptures and tracts. Recently he has been, and now is, at Serampore, engaged in carrying through the press a new edition of the Scriptures in the Hindee, and in supplying the place of Messrs. Mack and Leechman, now in this country. Hence, for the present, the labours of the station have devolved entirely on the native preacher, Devigier.

WEST INDIES.

JAMAICA—SALTER'S HILL.

From Mr. Dendy, dated 23d April, 1838.

On Friday the 13th instant, we held the second anniversary of the opening of Salter's Hill Chapel. In the morning of the day, in an adjoining river, eighty-two persons were baptized. Brother Dexter kindly assisted in the service. The spectators were numerous, and conducted themselves with the greatest degree of order and decorum. At half-past ten o'clock our morning service commenced, when the chapel was completely filled; the school-room was also full; even then many were obliged to remain outside. The estimated number present were two thousand six hundred. Brother Dexter preached from Ps. cxlvii. 12—14, 'Praise the Lord, O Jerusalem; praise thy God, O Zion; for he hath strengthened the bars of thy gates, he hath blessed thy children,' &c.

'After the morning service, I availed myself of the opportunity afforded to the people of rebutting the charge that had been made against them, that they would not work after the 1st of August next.

"It was resolved without a dissenting voice,

"That this report is a false and malicious libel upon us, as we never had such thoughts or intentions, but are willing to work as usual for our masters so long as the present law continues in force, although we would rather be free.

"In the afternoon of the same day the newly-baptized persons were received into full communion by the church, and sat down to the ordinance of the Lord's Supper; and thus closed the services of the second anniversary of the opening of Salter's Hill Chapel. We trust we found the day a day of refreshing from the presence of the Lord.

"The collection amounted to seventy-five pounds.

"In a former letter, I mentioned that I had visited the mountain district of St. Elizabeth's parish, bordering on the parish of St. James. I now continue to supply the station, in connexion with my esteemed assistant, Mr. Pickton, once a month. The station is to us of difficult access, being about twenty-five miles from Salter's Hill, over bad roads, and through an extensive forest; but it promises to be a field of much usefulness. The last time I went I was informed that, in consequence of my former visits, seven couple who heard me preach were induced no longer to live according to the custom of the country, but entered into the honourable state of matrimony."

MONTEGO BAY.

Our brethren Messrs. Burchell and Knibb have held the first anniversaries of the opening of their new chapels. The following account of the service at Montego Bay is copied from the Falmouth Post of April 26th last:—

"On Saturday last, was the first anniversary of the opening of the Montego Bay Baptist Chapel, under the pastoral care of the Rev. Thomas Burchell. Early in the morning, the various schools established by the Rev. Mr. Burchell, assembled with their teachers in different parts of this town. The British, the Infant, the Sabbath Schools of Montego Bay, met their teachers, Mr. Andrews and Miss Cumming, and assistant teachers, at the premises in Union-street. The Mount Carey Schools, with their teacher, Mr. Hayles, met at the Old Chapel premises. The schools, at present conducted at St. Andrew's, by Mr. Vaughan, met at his residence. The Montpelier School, under the care of Mr. Chambers, met at the residence of that gentleman; and the Shortwood and Bethel Hill Schools, superintended by Miss Scott and the Miss Reids, assembled at the new chapel. Many of the children, some so young as four years, had travelled a distance of twenty-five miles to be present on this festive occasion.

"At ten o'clock the schools, that were arranged in the other places already mentioned, moved in processional order to the chapel; and certainly, greater decorum and propriety could not exist in the best organized system of school management than seemed to prevail amongst the children of these schools."

The service of the day was commenced by the children singing the hymn from Willcock's Selection, 393,—

"Beyond the glittering starry skies," &c., and Mr. Andrews, of the Montego Bay

schools, engaged in prayer, and read a portion of Scripture.

Mr. Vaughan, of the School at St. Andrews, read from one of the Sunday Collection hymns, 133—

"Come, children, hail the Prince of Peace," &c.,

and read part of the 4th chapter of Proverbs.

Mr. Hayles, of the Mount Carey schools, engaged in prayer, and Mr. Chambers, of the Montpellier school, gave out the 12th hymn in the Selection sung at the opening of the chapel last year:—

"Yes, we hope the day is nigh," &c.,

which was sung by the children to the tune of "Hosanna," and after the 67th Psalm was read by Mr. Chambers, and the children had sung the "Amen Chorus," in the Surrey Chapel Collection, the Rev. Mr. Burchell addressed the schools separately (the pupils standing while he spoke) with encouraging and appropriate remarks upon their conduct and the goodly number present, and stated the schools and their numbers to be thus:—

Montego Bay Day-school, 167—Infant-school, 80—Sabbath-school, 710; Mount Carey Day-school, 139—Infant-school, 81—Sabbath-school, 750; Shortwood Day-school, 65—Sabbath-school, 221; Bethel Hill Day-school, 75—Sabbath-school, 330; Montpellier Day-school, 73; St. Andrew's Day-school, 81—Sabbath-school, 184; Eden Estate Evening-school, 101; Bethel Hill Evening-school, 17; Catherine Hall Evening-school, 73; and Spring Garden Evening-school, 137. Making in Day-schools 600.—In Infant-schools, 161, which are also Day-schools.—In Evening-schools, 328:—and in Sunday-schools, 2201; giving a total of 3290 souls, receiving moral and religious instruction, under the patronage and through the instrumentality of Mr. Burchell.

AFRICA.

DEATH OF ANDRIES STOFFLES.

Andries Stoffles was born about the year 1776 on the banks of the Bosjesman river. He was a Hottentot of Gonah tribe, which, as a distinct tribe, though once numerous, has now almost ceased to exist. The country which they inhabited is called Zuirveld, lying between the Gamtoos and the Great Fish River. From his boyhood Stoffles was a great observer, and was gifted with an excellent memory. With a naturally sound judgment he possessed an active mind and a sanguine temperament; and consequently at an early age, he was found mingling in the fierce feuds and conflicts which, at that period, arose between the Dutch Boors and Hottentots. In one of these engagements he was severely wounded, and narrowly escaped the

loss of life. On another occasion a waggon went over his body and nearly killed him.

An event which greatly determined his future course of life was the circumstance of his being taken prisoner by the Caffres, and carried from his own country into Caffreland. There he resided for some time, learned the Caffre language, and was employed as an interpreter. In that capacity he was taken by a Caffre chief to Bethelsdorp, about the year 1810. Stoffles was then in a savage state, and arrayed in the Caffre fashion—his only clothing a dressed cow-skin thrown loosely over his shoulders, and his body smeared with grease and red ochre. When first he attended Divine worship at Bethelsdorp, he was so ignorant of its purpose and meaning, as to suppose the people had assembled to receive rations of provisions, or presents of beads or buttons. But he was soon undeceived—Divine grace speedily reached his heart, although it was some time before his mind was fully enlightened as to the way of salvation. His second attendance in the house of God has been thus characteristically described by himself:—"The preacher spoke of everything I had done in my childhood. I said to myself, 'This is very strange, surely my cousin must have gone to the missionary and told him all about me.' My cousin said 'No, I never spoke about you to the missionary. The Bible is that which tells you about your own heart.'" The conviction of sin smote immediately upon his conscience, and he was no longer the same man. True, he returned to the Caffres, and tried to be happy in his former ways—in dancing, and merriment, and idle mirth; but conscience pursued him, and he could find no rest.

Labouring under a deep sense of sin, and having in vain sought relief to his mind in heathen companionship, Stoffles returned to Bethelsdorp and again listened to the preaching of the Gospel; but his convictions were only strengthened, and the agitation of his mind increased in proportion. Overcome by his internal conflicts, he frequently hastened from the chapel to the bush, weeping aloud. Here, it is said, he would spend hours, and even days, apart from human intercourse, praying to God for mercy, and seeking rest to his heavy laden spirit. In this state he continued two or three years, bowed down under the consciousness of guilt, beset by the terrors of self-condemnation, and unable to apply to himself the rich remedies of the Gospel of peace. But he, who hath promised not to break the bruised reed nor quench the smoking flax, at length shed a clearer light in his soul—the way of salvation through a crucified Saviour was fully revealed unto him—his penitential sorrow did not cease, but its bitterness was gone—he saw by

faith the "Lamb slain from the foundation of the world"—the burden of sin passed away—his eye glistened, and his mouth was filled with joy, for the blood of Christ had imparted peace to his soul.

Turned from darkness to light, Stoffles at once testified of the grace of God to those around him, manifesting the utmost anxiety for the salvation of his fellow-men. His conversation, addresses, and prayers deeply impressed all who heard him. Often were whole assemblies of natives and Europeans melted into tears when he spoke to them of the dying love of his Saviour. This was the subject ever uppermost in his mind, and in dwelling upon it his flow of language was peculiar to himself. His wife and many of his relations also turned unto God. Some time after his conversation a magistrate, residing at a distance from Betheldorp, applied for a few men to assist in the public works. Stoffles volunteered to go, but no sooner arrived in the locality than he began to preach to the Hottentots and slaves with great effect. There was much weeping, and it was said that he would "drive the people mad." He was forbidden to preach; but Stoffles said he could not hold his tongue, and he was consequently sent to prison. But the prisoners were numerous, and Stoffles began preaching to them with similar effects; so the only alternative was to release him, and send him back to Betheldorp. He ever considered it an honor to have been in prison for the work of his Saviour.

When the missionaries for Latakoo arrived in Africa, Stoffles accompanied them to their station through the country of the wild Bushmen, to many of whom he was the first to convey the glad tidings of salvation. He assisted in the opening of the Latakoo mission, and remained there four years. To the missionaries who placed the fullest confidence in him, he rendered essential service. Stoffles had such a knowledge of the native character, that the brethren could always beneficially consult him. He travelled with the missionaries to all the towns and villages of the Bechuanas and Corannas—he conducted the Rev. J. Campbell on his second journey to Africa, to Kurrechane; and the Rev. Mr. Miles, through Caffraria to the Tambookie country; he likewise travelled much with the Rev. Dr. Phillips.

He felt keenly the degraded condition of his people as having lost their hereditary lands, their property, and their freedom; and his mind was constantly engaged in considering the means in which it could be improved. When the Hottentots gained their civil liberties, his joy was extreme; and when Government offered them land at Kat River, he was one of the first to accept the offer.

His services, in reference to the spiritual concerns of the people of Kat River, were also highly important. Until a missionary came to that part of Africa, Stoffles, with the assistance of other pious natives, conducted the services on the Sabbath and every evening in the week.

In February, 1836, Stoffles embarked for England with the Rev. Dr. Phillips, Mr. Read, Jr., and Jan Tzatzoe, the Caffre chief, and arrived in London on the 14th of May. He wished to exert himself in England on behalf of his nation; to see, he said, the people by whom the Gospel had been sent to his country; and to express his gratitude to them for the inestimable blessing. These objects he affected, but not to the extent to which he desired. Before the Aborigines' Committee of the House of Commons, he stated the grievances of his afflicted countrymen, and produced a strong impression in favour of their claims and his own. To the friends of missions in various parts of the kingdom, his animated and eloquent addresses, joined with his fervent, unaffected piety, afforded the highest interest and the most hallowed delight. But in October 1836, his health began rapidly to decline, owing to the hostile influence of the climate, and causes before referred to, and it was recommended that he should leave England immediately. On the 7th of November he embarked for Africa with the Rev. J. Read, Jr., and the Rev. E. Williams. At the commencement of the voyage his health apparently rallied; but after crossing the line a relapse followed, and on his arrival at the Cape he began rapidly to sink. He was confined at Green Point for a short time, but was finally released from suffering on the 18th of March, 1838.

In his dying hours, his mind was calm and resigned. He had never, he said, enjoyed more of the presence of God his Saviour than during the voyage. When he ceased to anticipate recovery, he expressed regret at not being spared "to go and tell his people what he had seen and heard in England. He would go and tell his story in heaven, but he thought they knew more there than he could tell them."

The death of Stoffles will be lamented by multitudes of the natives, both within and beyond the colony; the people of Kat River were scarcely to be comforted, and it was feared by some that his wife and daughter, who were exceedingly attached to him, would fall sacrifices to their grief. But many prayers have been offered on their behalf, that their deep affliction may bring forth abundantly the fruits of righteousness.