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VOL. I.

ROGER WILLIAMS,

Founder of PROVIDENCE CITY, and the State of RHODE ISLAND.

This extraordinary man, whose name and character have been rescued from partial oblivion and undeserved reproach by the meritorious labours of Dr. Knowles, of the Newton Institution, and other recent authors, was born in the principality of Wales, about the year 1599. The exact place of his birth, and the character of his parents, are not known. It appears that he became pious in early life, probably about the age of twelve; for he observes in one of his books, written in 1673—"From my childhood, now above three score years, the Father of light and mercies touched my soul with a love to himself, to his only begotten, the true Lord Jesus." About that period he attracted the attention, and obtained the patronage of the celebrated Lord Chief Justice Coke, who, seeing him at some place of public worship, was struck with the attentive behaviour of one so young, and by his taking notes of the sermon. When the service was over, he sent for young Williams, and desired to see his notes. Finding them very judiciously taken,

he engaged to provide for his education, and sent him to one of the English universities. Having finished his studies, he entered into the ministerial office, and was some years a clergyman in the Established Church of England. He had the charge of a parish, though in what part of the country is not known; and it is stated that his preaching was highly esteemed, and his private character revered.

He afterwards joined the Puritans, and became a zealous non-conformist; but the intolerable oppression of Bishop Laud, and the High-church party, forced him from his native country, when he fled to New England, where he arrived in February, 1630—1, destined to become one of the founders of a great nation, and the first assertor of the genuine principles of religious liberty. He would naturally seek an opportunity of exercising himself in the ministry of the Gospel; and he was soon called by the church at Salem, to be assistant to their pastor, Mr. Samuel Skelton. His settlement was, however, opposed

by the magistrates, "because he refused to communicate with the church at Boston, unless they would make a public declaration of their repentance for having held communion with the Church of England; and because he declared it as his opinion that the civil magistrate might not punish any breach of the first table." In consequence of this refusal he was called by the Church of Plymouth to assist Mr. Ralph Smith, where, says Governor Bradford, "he was freely entertained according to our poor ability, and exercised his gifts amongst us; and after some time was admitted a member of the church, and his teaching well approved; for the benefit whereof I still bless God; and am thankful to him even for his sharpest admonitions and reproofs." He continued assistant to Mr. Smith two or three years; but finding some of the leading members of the church to be of different sentiments from himself, and having received an invitation to succeed Mr. Skelton as pastor of the Church at Salem, he requested his dismissal to that church. After some demur, his request was granted. He preached at Salem all the time of Mr. Skelton's sickness, and his labours were so acceptable to the church that he was chosen pastor after Mr. Skelton's death. Several who adhered to him were also dismissed and removed to the church at Salem. Though his settlement was still opposed by the magistrates, he retained the pastoral office at Salem about two years.

Mr. Williams was not a man to suppress or disguise his opinions; but openly and publicly declared whatever appeared to him to be the truth. This exposed him to the censure of those who were opposed to him, and involved him in troubles even soon after his settlement at Salem. At length, in 1635, he was summoned before the general court, and was charged with maintaining, among other things, that "the magis-

trate has nothing to do in matters of the first table, only in cases of disturbance to the general peace; that there ought to be an unlimited toleration of all religions; that to punish a man for following the dictates of his conscience is persecution; and that the patent which was granted by King Charles was invalid, and an instrument of injustice, being injurious to the natives, the King of England having no power to dispose of their lands to his own subjects."

Soon afterwards he appeared again before the court, and received the sentence of banishment for his dangerous opinions as they were called; the ministers coinciding with the magistrates in their approbation of the sentence. So imperfectly were the principles of religious liberty then understood. It is, indeed, a plant of tender and slow growth; and those who most earnestly desire it in their own case, are often the most backward in allowing it to others. The disgraceful sentence of the court was this:—"Whereas Mr. Roger Williams, one of the elders of the church at Salem, hath broached and divulged divers new and dangerous opinions against the authority of magistrates; has also written letters of defamation both of the magistrates and churches here, and that before any conviction, and yet maintaineth the same without retraction; it is therefore ordered that the said Mr. Williams shall depart out of this jurisdiction within six weeks now next ensuing, which, if he neglect to perform, it shall be lawful for the Governor and two of the magistrates to send him to some place out of this jurisdiction, not to return any more without license from the court."

By this barbarous sentence he was driven from his home, his wife, and his children at Salem, in the depth of a most severe winter, and obliged to take refuge among the wild Indians, where for fourteen weeks, as he

himself observes, he "knew not what bread or bed did mean." He found more favour among those blind pagans than among the Protestants of New England; they allowed him to settle among them, and ever after treated him with kindness and respect. He there laid the foundation of the Colony of Providence and Rhode Island: and is supposed to have been the founder of the first free Government that the world ever knew, at least since the rise of Antichrist, effectually securing to all subjects FREE and FULL LIBERTY OF CONSCIENCE. The grand principle of his government, which was adopted by nearly all the United States at the time of the American revolution, was that "no man or company of men, ought to be molested by the ruling powers on account of their religion, or for any opinion received or practised in any matter of that nature: accounting it no small part of their happiness that they may therein be left to their own liberty." Whether Mr. Williams adopted all the sentiments that were imputed to him, we have not the means to determine; but he appears to have been the first of our countrymen who thoroughly understood the grounds of civil and religious liberty; while many of the ministers of New England cherished an intolerant and persecuting spirit. Having formed a settlement in Rhode Island, whither he was banished, he gave to the selected spot the name of PROVIDENCE, "from a sense of God's merciful providence to him in his distress; and though, for a considerable time, he suffered much fatigue and want, he provided a refuge for persons persecuted for conscience sake."

About the year 1639 he embraced the sentiments of the Baptists; and, being in want of one to administer the ordinance, "he was baptized by one of his community, and then Mr. Williams baptized him and the rest

of the Society," who remained in church fellowship under the new denomination. Thus was founded the first Baptist Church in America, and the second in the British Empire; a church in London having been formed in 1633, under the pastoral care of Mr. John Spisbury. Mr. Williams did not remain long with the church after its formation, having begun to feel some doubts about the validity of his own baptism, and some conscientious scruples as to the office and qualifications of Christian ministers. A succession of good men have continued to labour for the Lord in that church to the present day. The church has experienced some of the usual vicissitudes to which all things on earth are liable; but it has never ceased to exist, and for the most part it has enjoyed great prosperity.

Desirous of procuring the most effectual aid for the settlement he had formed, and the surrounding country, he went over to England in the year 1644, for the purpose of procuring a charter from the Government. On his arrival he found the nation deeply involved in civil war, which increased the difficulty of his undertaking. He succeeded, however, at length in obtaining from the parliament a charter to this effect:—"THE INCORPORATION OF PROVIDENCE PLANTATIONS IN THE NARRAGANSET BAY, IN NEW ENGLAND, with full power and authority to rule themselves and such others as shall hereafter inhabit within any part of the said tract of land, by such form of civil government as by voluntary consent of all, or the greater part of them, they shall find most suitable to their state and condition."

While Mr. Williams was in London to procure this charter, he asserted his principles in a Tract which he published there, entitled *The Bloody Tenet of Persecution for the Cause of Conscience*, 1644. Mr. Cotton, a New England Minister, who thought

it right to employ coercion in defence of the truth, and therefore considered Mr. Williams's to have a dangerous tendency, replied to it in a work with this title:—*The Bloody Tenet washed and made white in the Blood of the Lamb*, 1647. To this Mr. Williams issued a rejoinder in 1652, entitled, *The Bloody Tenet yet more bloody by Mr. Cotton's endeavour to wash it white in the Blood of the Lamb*. The grand principle for which he contended was "that persons may with less sin be forced to marry whom they cannot love, than to worship where they cannot believe;" and he denied, most justly, that Christ "had appointed the civil sword as a remedy against false teachers." Mr. Cotton affirmed, and endeavoured to prove, the contrary sentiment. In a letter addressed to Governor Endicott, he said, "By your principles and conscience, such as you count heretics, blasphemers, and seducers, must be put to death." The Governor was an apt scholar in the school of persecution, for, about four years afterwards, he put four persons to death on a religious account, and pleaded conscience for the act! Mr. Williams in the principles he inculcated, claimed for men entire liberty of conscience, and not merely a right to toleration. Between these two, there is more than a slight difference; to tolerate implies the power to interfere and regulate the conscience; if there is power to permit there is power to forbid.

It was a maxim with Mr. Williams that "One grain of time's inestimable sand is worth a golden mountain." On this principle he ever acted; and he was not of a mood to be idle either on the land or on the ocean. As a proof of his mental activity, may be mentioned the fact that during his voyage to England he made preparations for his *Key to the Indian Languages*, which, when finished, he printed in London soon after his

arrival there, with a copious and explanatory title. This *Key*, he says, "respects the native language of New England, and happily may unlock some rarities concerning the natives themselves, not yet discovered. A little key may open a box, where lies a bunch of keys." He professes his hope that his book may contribute to the spread of Christianity among the natives, "being comfortably persuaded that that Father of spirits who was graciously pleased to persuade Japhet (the Gentile) to dwell in the tents of Shem (the Jews) will, in his holy season (I hope approaching), persuade these Gentiles of America to partake of the mercies of Europe; and then shall be fulfilled what is written by the prophet Malachi, from the rising of the sun (in Europe) to the going down of the same (in America) my name shall be great among the Gentiles." This is an elaborate work, displaying great industry, genius, and benevolence; and breathes throughout a spirit of ardent piety. It was very valuable when it was written, and is still one of the best books on the subject.

In the year 1652, he also published a small work entitled *The Hireling Ministry none of Christ's*; or, a *Discourse touching the Propagating the Gospel of Christ Jesus*; and in 1672, *George Fox digged out of his Burrows*, containing a long account of a religious disputation with the Quakers. There is reason to suppose he wrote some other works which are not now to be met with. His literary attainments were far from slender; he was acquainted with several languages, and in addition to his theological researches, occasionally occupied himself with various branches of human knowledge. He was for two years President of the Colony, and filled other offices from time to time as his services were called for, or likely to be of use to his people. The remainder of his life, indeed, was

chiefly occupied in the affairs of the colony; in checking the excesses of faction, and raising it to that honourable estimation to which, in virtue of its excellent institutions, it was entitled. He went a second time to England to promote its advantage, and employed himself on his return in labours more abundant, paying attention to his ministerial duties, as well as arranging and directing secular concerns; and in his seventy-seventh year he was still visiting the Narraganset Territory, and freely preaching to the native tribes the unsearchable riches of Christ. Thus lived this venerable patriarch, one of the most illustrious, unaffectedly pious, conscientious, forgiving, noble-minded, and disinterested of men; one who, in all his persecutions, cares, and difficulties, maintained with unsullied integrity the liberal and evangelical principles he professed, steadily advancing as far as light was given him; and whose services in the promotion of civil and religious liberty entitle him to lasting gratitude and admiration. He died in the year 1683, at the age of eighty-four, at Providence, and was buried there with all the solemnity and respect the colony was able to shew.

By an American writer he is thus eloquently eulogized:—"At a time when Germany was the battle-field for all Europe in the implacable wars of religion, when even Holland was bleeding with the anger of vengeful factions, when France was still to go through the fearful struggle with bigotry, when England was gasping under the despotism of intolerance, more than forty years before William Penn became an American proprietary, Roger Williams asserted the great doctrine of intellectual liberty. It became his glory to found a state upon that principle, and to stamp himself upon its rising institutions, in characters so deep that the impress has remained to the present day, and

like the image of Phidias on the shield of Minerva, can never be erased without the total destruction of the work. The principles which he first sustained amidst the bickerings of a Colonial parish, next asserted in the general court of Massachusetts, and then introduced into the wilds of Narraganset Bay, he soon found occasion to publish to the world, and to defend as the basis of the religious freedom of mankind. He was the first person in modern Christendom to assert in its plenitude the doctrine of the liberty of conscience, the equality of opinions before the law; and in its defence he was the harbinger of Milton, the precursor and superior of Jeremy Taylor. For Taylor limited his toleration to a few Christian sects; the philanthropy of Williams compassed the earth: Taylor favoured partial reform, commended lenity, argued for forbearance, and entered a special plea in behalf of each tolerable sect; Williams would permit persecution of no opinion, of no religion, leaving heresy unharmed by law, and orthodoxy unprotected by the terrors of penal statutes. Taylor still clung to the necessity of positive regulations, enforcing religion and eradicating error; he resembled the poets, who, in their folly, first declare their herd to be invulnerable, and then clothe him in earthly armour: Williams was willing to leave truth alone, in her own panoply of light, believing that if, in the ancient feud between truth and error, the employment of force could be entirely abrogated, truth would have much the best of the bargain.

If Copernicus is held in perpetual reverence because, on his death-bed, he published to the world that the sun is the centre of our system,—if the name of Kepler is preserved in the annals of human excellence for his sagacity in detecting the laws of planetary motion,—if the genius of

Newton has been almost adored for dissecting a ray of light, and weighing heavenly bodies as in a balance, let there be for the name of Roger Williams at least some humble place among those who have advanced moral science, and made themselves the benefactors of mankind."—*Bancroft's History of the United States; Knowles's Memoir of Roger Williams; Baptist Magazine; Appendix to Evans's Memoirs of Dr. Richards, of Lynn.*

A MORE CONVENIENT SEASON.

When a duty requiring some effort needs to be performed, *who* has not sometimes felt himself disposed to say, "Not just now—another time will do better?" When men thus adjourn duty, perhaps from month to month, and from year to year, always intending to be very devoted and useful, but never getting quite ready to commence, there must, of course, be some plausible delusion, by which they impose upon their understanding and conscience. This delusion consists in investing present duty with peculiar difficulties, in persuading themselves that *just now* there is some formidable obstacle in the way, that will hereafter be removed, and that then the path of obedience will be easy and unincumbered. They squander away the precious hours of life, dreaming, and dreaming, and dreaming of more favorable circumstances, till "the night cometh, when no man can work," and find their magnificent schemes of holiness and usefulness yet uncommenced. Then the delusion with which they have so long blinded their eyes vanishes, and the awful truth that they have wasted their probation—their only probation for eternity, shines forth in dreadful reality. Thus do the impenitent, in unnumbered myriads, cheat themselves out of glory everlasting; and thus, alas! do even the

children of God, to a lamentable extent, defraud themselves of their usefulness here, and their reward hereafter. Are you professed Christians, procrastinating duty under the influence of this lying delusion? Are you of that number who are not quite ready, yet, to obey God, but mean to be ready, hereafter, though this *hereafter* keeps always at the same distance in advance of the present moment? Of that number who ever see a bright prospect of usefulness ahead, though this prospect, like the *mirage* of the desert, always recedes as it is approached? If so, we ask your candid attention to the following considerations:—

1. *Consider whether it is not your own heart which creates the peculiar obstacles, in view of which you procrastinate duty.* Is not your case substantially the same with that of the impenitent man? He is necessitated, by the constitution of his mind, to love some object supremely. Since that object is not God, it must be the world. As he cannot love the world *in general*, he must set his affections upon some *specific form* of the world. That specific form constitute his *idol*, and attachment to this idol will be to him a *peculiar obstacle* in the way of present obedience. Now, change his circumstances;—take from him the object of his fond affections, and his heart, still averse as before to the service of God, will fasten upon some new object of earth—will create to itself a *new idol*, and in attachment to this idol will find a *new peculiar obstacle* in the way of duty. So, have not you set your heart upon the world, in some one of its thousand shapes? Do not you love wealth, or honor, or ease, or the friendship of sinners, or something else of an earthly nature? Does not the pinch of present duty lie here, and will changing your circumstances remove it? Ah, deluded man! you see the difficulties in the way of actual duty;

you hope, ere long, to escape these difficulties, but you do not see the *new* difficulties which your own heart will infallibly create, in the new circumstances in which you will then be placed.

2. Consider whether there will not always be special hindrances in the way of duty—that is, hindrances peculiar to your present circumstances. Will the devil or wicked men be willing that you should, in any circumstances, serve God, without throwing embarrassments in your way? Or will your own heart, by procrastination, attain to such a measure of holiness as to raise you entirely above these embarrassments, and make them to you as things of nought? We can, in imagination, picture to ourselves very agreeable fields of Christian enterprise, where all the difficulties that present themselves shall be of a romantic, rather than an unpleasant nature, the very encountering of which will furnish the mind with an agreeable excitement. But where, in actual life, did such fields ever present themselves to you, or to any other man? Waiting for them is like waiting for a river to run by :

—“at ille
Labitur et labetur, in omne volubilis ævum.”
“It flows and will flow forever.”

3. Consider whether waiting has hitherto availed you any thing. Has not duty at a distance always looked attractive, but duty at hand repulsive? Have you not a thousand times flattered yourself with the idea, that presently your circumstances would be more favourable for God's service, and a thousand times been disappointed? Be assured it will always be so. “The thing that hath been it is that which shall be; and that which is done, is that which shall be done; and there is no new thing under the sun.”

4. Consider, finally, whether it is not downright rebellion against God's authority, to procrastinate duty on

account of present difficulties. If this may be done by one, it may be done by all; and then there is an end to God's authority. If the sinner is to judge what amount of difficulty will excuse him from obeying God, God may as well repeal his law at once, and leave every man to do what is right in his own eyes. The slothful servant, who hid his lord's money, attempted to offer the plea of difficulty as an excuse for his negligence; but he was cast forth, bound hand and foot, into the outer darkness, where there “is weeping and gnashing of teeth;” and such shall be the lot of all who imitate his example.—*New York Evangelist.*

INCENTIVE TO BENEVOLENCE,

From Psalm xxxvii. 25, 26.

Interpreters of Scripture have found some difficulty in reconciling the 25th verse to matters of fact; for it is admitted that some truly pious persons have been reduced to extreme want, and that their children have been under the necessity of asking alms. Some commentators have therefore said, that although this be a fact, yet it was one which never came under the personal observation of King David; others have confined the assertion to the Old Testament dispensation, the promises of which were chiefly of temporal blessings.

But, perhaps, the difficulty arises from disjoining the two verses, the 25th and 26th; and, indeed, innumerable mistakes arise from the detachment of passages which are closely connected in sense, but unhappily separated by figures. “I have been young, and now am old; yet I have not seen the righteous forsaken, nor his seed begging bread: (26) He is ever merciful and lendeth; and his seed is blessed.” In the present case it is only necessary to inquire who is the “righteous man” intended in the 25th verse? We are

informed in the 26th, it is he "who is ever merciful and lendeth;" it is he who "disperseth abroad, and giveth to the poor;" and to such persons there are many precious promises. The God of truth hath said, (Prov. xix. 17,) "He that hath pity upon the poor lendeth to the Lord; and that which he hath given, will he repay him again." Do we believe this? Another promise (Prov. xxviii. 27,) is still more to the purpose, "He that giveth to the poor shall not lack."

An old writer on Providence* says, "We sometimes see religious men (though it is a hard task—I would not willingly be employed in it—to reconcile hardness of heart to religion); yet so it is, that we sometimes find persons who *seem* to be devout and religious, yet when you come to them for an act of charity, Oh! it grateth them; a sixpence comes at two or three pulls, and with many a grudge and excuse. You may possibly see *such* a man decay (God distributes his estate because *he* would not), and such a man's seed you may see begging bread; but for "a good man," "one that disperseth abroad, and giveth to the poor"—"one who is ever merciful and lendeth," David never saw such a man's seed begging bread. It is no wonder that thousands of men grow poor by lending; but he who by giving to the poor "lends to the Lord," never lost by that lending. The great God "never yet failed, never yet was unfaithful."

Let not the wealthy fear that they shall themselves be impoverished, or their families will be injured by their liberality to the poor; it is "the surest way of thriving," and the best expedient in the world to enrich their children. "Here is his bond, and it must be a good one, if the scripture be the word of God. The richest man in the world may, for aught we know, be poor tomorrow, or he may prove unfaithful to his word; but the

Lord is the everlasting possessor of heaven and earth, and he cannot lie, nor deceive any one that trusts in him." "God will be sure to repay what is given to the poor at his command, with great increase. The greatest usurer on earth cannot make so much of his money as the man that gives to the poor."*

The inhabitants of these provinces have reason to be thankful that through the good providence of God, very few, except in the large towns, are in want of the necessaries of life; and therefore benevolence in that form is less requisite than in most other countries. But there is a want existing to a very large and awful extent, viz. a destitution of the means of grace and of the word of eternal life. Let all then who have an abundance of this world's good devote a portion of it, to assist in supplying the "bread that cometh down from heaven" to many souls that are perishing for want of it.

EXPOSITION OF REV. 3: 14.

"The beginning of the creation of God."

According to our common version, this passage, fairly interpreted, teaches that Christ is a created being, and that he was the first being in whom the creative energy of Jehovah was displayed. Hence the text has been a favorite one with those who do not believe that Christ is "the true God and everlasting life." A little attention to the original Greek, will show that the translation requires an amendment. The word *arke* here translated beginning, has often the sense of the word *power* or *authority*, as in Luke 20: 20, "That so they might deliver him, into the power (*te arke*) and authority (*te exorsia*) of the governor." Now by a metonymy, this word (*arke*) is used for a *ruler* or magistrate, who has power. Luke 12. 11. "And when

* Dr. Collingos, of Norwich, p. 305.

* Dr. Lawson, on Prov. xix. 17.

they shall bring you unto the synagogues, and unto magistrates," *tas arkas* (plural of *arke*). So in Titus iii. 1. "Put them in mind to be subject to principalities, *arkais* (princes) and powers, *ezousias*, &c. See also Eph. iii. 10; Eph. i. 21; Col. ii. 15. Hence we infer that the passage in question should have been translated thus:—"The ruler of the creation of God." The idea thus presented, may be found in other parts of the Scriptures, as for example in Heb. i. 8. "But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom." Eph. i. 20, "And set him at his own right hand in the heavenly places, far above all principality, and power, and every name that is named, not only in this world, but also in that which is to come, and hath put all things under his feet, and gave him to be head over all things to the church."—*Gospel Witness.*

THE MARTYR OF TOURNAY.

I had rather muse by a martyr's than by a monarch's grave. I have lingered over the hand-writing, or the chair, or even the prison, of those who have shed their blood for the testimony of Jesus, with pleasure unalloyed. "Sweet is the savour of their names;" and the one emotion excited in my soul has been adoring gratitude to that God, who enabled his servants to glorify him in the midst of the fires.

From a recollection of this kind, a brief visit to the city of Tournay was lately rendered very interesting to me. I had been travelling through a summer's night, when, in the freshness of the early morning, I espied over the flat, which we were traversing, the imposing fortifications of a place apparently of vast strength. Above them towered a cluster, if I may so express myself, of spires, indicating, as I judged, the cathedral of the place.

We speedily entered the first gate, and passed line after line of defence, till the heavy *diligence*, rolling with hollow sound over the draw-bridge, and then rumbling through the dark and echoing archway beyond, emerged into the streets of Tournay. In a few minutes we stopped before the hotel where we were to change horses; and as I found there were ten minutes to spare, I walked hastily through two or three streets to look at the cathedral. I was soon in front of it, surveying with astonishment its five vast steeples. The church was open; and the country people, many of whom we had passed as we approached the city, on their way to market, were, as usual in Roman Catholic countries, going in to share the early service. I had no time to enter; but I could just hear, as the doors opened and shut, the distant chant of the priests, accompanying the subdued sweet tones of the organ. The impressions which Popish worship always makes upon my mind is one of deep sadness. And as I looked upon that noble temple, reared nominally to God, and yet defiled with idolatrous superstitions, I could hardly help audibly breathing forth the prayer, that it would please him to cleanse soon his sanctuary, and to make the place of his rest glorious once more. I thought little then of the deeds for which Tournay was celebrated in English story, or that here our mighty Wolsey had been enthroned as bishop; my mind was irresistibly led to muse upon the touching history of one humble minister of Jesus, who proclaimed once within these walls the unsearchable riches of Christ.

Peter Bruley is the individual to whom I allude. This martyr's fate had something very remarkable in it. He had been preacher at the French church in Strasburg, and at particular solicitation came to labour here. His ministry in the city, and neighbouring country, appears to have been much

blessed. The record still remains of several persons converted under his instructions. But those were troublesome times; and he that would confess the Saviour must be prepared to suffer for him. Accordingly, though it would seem that Bruley preached chiefly in houses, it was soon known that he was one of the ringleaders of, as they called it, the new heresy. A violent persecution arose; and the magistrates, anxious especially to secure the preacher, shut the city-gates, and made, for three days, a diligent search for him. However, by the care of his brethren, he was let down from the ramparts by night, like the apostle Paul, in a basket. But when he had got safely to the bottom, having escaped, as it seemed, from the devouring jaws of the lion, an officious awkward friend must needs lean over to bid him once more farewell; and by this unnecessary piece of kindness tumbled down upon him a great stone, which broke poor Bruley's leg; and then the sentinel, hearing his groans, came up, and took him. And the precious promises of the Gospel were fulfilled in him: persecuted, he was not forsaken. For while he was being carried back into the city, though tortured with the anguish of his wound, and knowing well the punishment that awaited him, he could not refrain from uttering praises to the Lord, by whose providence he was stayed from flight to serve and glorify him in that place. Bruley remained four months in prison, an ambassador of Christ in bonds; for he ceased not in his confinement to be, as opportunity was afforded, a diligent preacher, teaching and confirming all those who came to him in the word of grace. He wrote also his confession and examination; and certain letters to his friends. At length he was brought forth to the stake. The priests and friars had the fire made small on purpose to increase his torments. But, sustained by the

present power of his Saviour, for whose love he suffered, with constancy and cheerfulness he took his death. This excellent man was martyred in the year 1545.

Few, comparatively, have heard the name of Bruley: yet how much more glorious will be his reward in the day when the Lord shall make up his jewels, than the highest splendours of those whom the world calls great, and noble, and renowned! For the fashion of the world perisheth; but "they that turn many to righteousness shall shine as the stars for ever and ever."

THE SERVICE OF GOD.

Oh how happy a thing would it be if men could serve God with the same proportion of vigour and willingness of mind, as they served Satan and themselves before! I was never tired in that way; I went on indefatigably towards hell, like a swift dromedary, or an untamed heifer; I pursued those evil desires which had vanity for their object, and misery for their end; no fruit but shame, and no wages but death. But in the service of Christ I have a prize before, an abiding city, an enduring substance, an unfading crown, to fix my highest thoughts upon; I have the promises of Christ to strengthen me, his angels to guard, his Spirit to lead, his word to enlighten me. In one word, I have a soul to save, and a God to honour. And why should I not apply my power to serve him who did reach forth his own power to convert me? A long way I have to go, and I must do it in a span of time; so many temptations to overcome, so many corruptions to shake off, so many promises to believe, so many precepts to obey, so many mysteries to study, so many works to finish, and so little time for all; my weakness on one side, my business on another; mine enemies and my

sins round about me take away so much, that I have scarce any left to give to God. And yet, alas! if I could serve God on earth as he is served in heaven, if I had the strength of angels and glorified saints to do his will, it would come infinitely short of that good-will of God in my redemption, or of his power in my conversion. If God should have said to all the angels in heaven, There is such a poor wretch posting with full strength towards hell, go stand in his way and drive him back again, all those glorious armies would have been too few to block up the passages between sin and hell, without the concurrence of God's own Spirit and power; they could have returned none other answer but this, We have done all we can to persuade and turn him, but he will not be turned. If then the Lord did put to his own power to save me, great reason there is that I should set my weak and impotent faculties to honour him, especially since he hath been pleased both to mingle with his service great joy, liberty, and tranquillity here, and also to set before me a full, a sure, and a great reward, for my further animation and encouragement thereunto.

—*Reynolds.*

THE WHOLE BIBLE.

A Roman Catholic priest in Ireland, sympathizing with the moral condition of his parish, contrived what could be done, consistent with his own religious creed, to overtake the population with some remedial measures, and it struck him that it would be well to print and circulate the Epistles of St. Peter by themselves, in a separate tract. He did so; but, some how or other, they did not sell. He then thought that he had better add to the title, "The Epistles of St. Peter, Head of the Church." Still, however, nobody bought them. At last it suggested

itself to his mind, that if he placed between the title-page and the epistles themselves a representation of St. Peter's Cathedral at Rome, they would sell. He did so; and now the whole edition was soon bought up. (Hear, hear.) One of the copies fell into the hands of a man who, having read it, went to the priest, and, having ascertained that he had put them in circulation, said, "I have not got all. Are there not the Epistles of some other fellows?" (Laughter). "What makes you think so?" said the priest. "Because," replied the man, "I find it is written, 'As our beloved brother Paul hath said.'" (Laughter.) Now, where are the Epistles of St. Paul?" "It is even so," said the priest. The man never rested until he had procured a copy of the New Testament. Having read it, he came again to the priest—"Ah, I have not got it all yet," said he. (Laughter and cheers.) "Why not?" said the priest. "Because I read, 'As it is written in the book of Psalms'—'As it is written in the book of Hosea'—'As saith the prophet Jeremy'—'As saith the prophet Isaiah:'" and then, with all the characteristic ardour of an Irishman, pointed out to the priest the noble array of finger-posts and landmarks in the New Testament pointing to the existence of the Old. "Well," said the priest, "you are right now also; there is another book much larger than that which you have." "Oh! let me have it," said the man; and he never rested till he was possessed of a perfect copy of the Scriptures. (Loud cheers.) Having then penetrated, as it were, both strata—both hemispheres—and absorbed the light of both, the man went to his own priest and applied for absolution, which he refused him, among other reasons, because he was a Bible reader, and that, therefore, there was no absolution for him. However, he so urged his suit, with that irresistible Irish force to which

there was no parallel in the universe—(Laughter)—that the priest agreed to let him have absolution upon payment of a certain sum of money. The man then pulled from under his coat the Bible, and said to the priest, "I come to you for absolution; you say I must not have it because I am a Bible reader; at last you agree to give me absolution if I pay you half-a-crown. I do not want your absolution;" and, opening the Bible in the middle, as a person in his condition would naturally do, he read (and it was fit that such a blessed passage should be found in the centre of the Bible), "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat, without money, and without price."—*Speech at Bible Society.*

PARTICULAR PROVIDENCE.

"And not one of them shall fall to the ground without your Father's notice."

One among thousands of instances in which the Providence of God in apparently small things, may be traced, is in the conversion of an individual who stands at the height of religious influence in this city, and in fact in our country. I will give it as it was related to me, by a near relative of the individual in question.

Mr. S. had by diligence and prudence (with the blessing of God) raised himself from the situation of a dependant fatherless boy (at the age of sixteen) to a lucrative situation, as the head of a large commercial house in one of the most important cities in Europe. Business calling him, as it frequently did, to travel in the stage, he found all the seats at one time pre-engaged at the stage house. It was in vain that he endeavored, by the offer of double the fare, to prevail upon some one of the passengers to relinquish his seat, but was obliged to wait until the next day before he could pursue his journey.

This was a trifling event in itself, and probably hardly would have found a place in his memory, after the accomplishment of the business which called him forth, had it not been for circumstances connected with it. But a day or two after, while pursuing his journey in the next stage, the attention of the passengers was arrested in passing a house by the road side on observing a number of coffins brought out of it. The sight was so unusual that they prevailed upon the driver to enquire the reason; when he learned that the stage had upset the day before, just in that vicinity, and these persons lost their lives by this means. The stage was the same in which he had made such efforts to obtain a seat. Till this time he had lived without God, and with only such a hope as he now saw would fail him, and he says that the first thought that crossed his mind was, Had you secured that seat where would you have been? IN HELL, was the spontaneous feeling in his heart, and the answer of his conscience. Mark the result: the man was led immediately to devote himself, with such talents and opportunities as few men have had to devote, to the advancement of the cause of Christ in Europe, France especially. Through his influence, thousands, and tens of thousands of Bibles, Testaments, and tracts have been scattered over the country, and the heart of many of the descendants of the persecuted Waldenses were made glad. He still lives, and his influence is felt in a thousand ways, and he gives direction to some of our most important benevolent associations. Say, then, ye that deny a *particular Providence*, was it by chance that he was hindered on his journey?—*Presbyterian.*

When a child of God wants peace, he can have no peace till God speaks it.—*Dr. Goodwin.*

APPEAL

TO THE FRIENDS OF THE GOSPEL
THROUGHOUT CANADA.

The state of Religion in these provinces is such as to call forth the deepest sympathies of the Christian, and excite him to strive and pray for a better state of things. Those who have travelled in the destitute regions of this country (and they are almost universal) or have settled down among a population where God is not honored, have bewailed the desolations of Zion, and the darkness and indifference which prevail around them. Individuals in different parts have exerted themselves to promote religious instruction, and the spread of the gospel. The attention of our friends at home has lately, in an especial manner, been roused to our sad condition, and the best means of improving it. Missionaries have been sent to Canada by various bodies of Christians to proclaim the glad tidings of salvation in the destitute settlements, and to employ such other means of usefulness as may present themselves. It is, however, more particularly to the newly formed Baptist Missionary Society that your attention is now invited. A number of Christian friends in Britain, affected with our destitute condition, as represented to them by different persons, and especially by our brother Gilmour during his late visit, have formed themselves into a Society for the promotion of the Gospel in Canada. They have provided means for the erection and establishment of a Seminary to educate young men on the spot for the Christian Ministry, and for supporting Missionaries and Itinerants to "spread the truth" in every direction through the land. A Society has also been formed in Canada to co-operate with the one in Britain; and you are invited to contribute to the funds of this Society to enable it to carry on its benevolent purposes.

It must be made a *general* concern, or it cannot prosper: a few individuals, here and there, uniting for the purpose, will be insufficient; and we most earnestly urge upon ALL an *immediate* and *practical* attention to the subject. Shall those who are at a distance from us be active in seeking our welfare, and shall we be indifferent to it? Shall we suffer the most promising event that has yet occurred to advance our spiritual interests, to pass away unimproved; because through sluggishness or avarice we will not bestir ourselves? Far from us be such a thought—and still farther such a criminal neglect of duty. If we will do nothing for ourselves, we cannot expect our distant friends to continue their efforts in our favour. However benevolent they may be, and how desirous soever of doing us good, if they see us insensible to their kindness, and unwilling to shake ourselves from our lethargy and to "work while it is day," they will be disheartened, and retire grieved and disappointed from the service,—and we shall have reason to reproach ourselves for having suffered so favourable a season to be lost. Let all then, who wish and pray for the prosperity of Zion, hasten to unite themselves with the Society thus formed, and strengthen the hands of their brethren by their pecuniary Contributions and their effectual aid.

Communications and 'subscriptions will be thankfully received by any of the officers of the Society, whose names are given below.

BAPTIST CANADIAN MISSIONARY
SOCIETY.

Treasurer—JOSEPH WENHAM, Esq. Brockville.

Corresponding Secretary—Rev. NEWTON BOSWORTH, Montreal.

Recording Secretary—Mr. ALEX. BRODIE, Montreal.

COMMITTEE, with power to add to their Number.

Messrs. Ebenezer Muir, Montreal.
James Connell, jun. do.

Messrs. James Milne, Montreal.
 William Greig, do.
 James Henderson, do.
 Thomas Churchill, do.
 Rollo Campbell, do.
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 Samuel Tucker, Petite Nation.
 John Leslie, Dundas.
 John M'Laughlin, St. Andrew's
 Samuel Tapscott, Toronto.

To the Editor.

DEAR SIR,—A most unwelcome sound has reached my ear, intimating that, for want of support, your Magazine is in danger of being given up. Surely the Baptists will not suffer that, to say nothing of the liberal members of other denominations, who may be desirous of sustaining the only monthly religious periodical yet published in Canada. I cannot endure the thought of its being given up. It is well received and gives great satisfaction. All that I have spoken to respecting it would regret exceedingly its discontinuance. Why should it be given up? Will it be said because it cannot be supported? That is quite inadmissible.

I am fully persuaded that the fault will be attributed to our own negligence or inattention, if it does not more than support itself before the expiration of the present year.—Where is the person who could not afford to give a penny a week, and not feel the want of it?

Will not the Baptist Canadian Missionary Society have frequently to employ an Agent on behalf of that Institution? He will have a fair opportunity of increasing the circulation of the Magazine. May not

the Ministers of the denomination in the Provinces obtain more, many more subscribers in their churches and congregations? Will not the respective agents, will not every friend of humanity, liberty, morality, literature, piety, Christianity, put forth vigorously every effort to keep on the wing a messenger whose object and tendency are the achievement of those noble and animating purposes? Let not the stigma of a causeless retreat infix itself on our brow! Kingston appears to have done well. Can nothing more be done in Montreal, in Quebec, in country places?

By the happy facility with which would hereby be communicated, a great amount of interesting information—by all that darkness which would hereby be chased—by all that light which would be poured on the mind—by all that error whose pestilential spread would hereby be counteracted—by the feebleness of literary and religious thirst which obtains in many parts of Canada, and which will die if not fed and cherished—by all the solemnities of our accountability—let us not for a moment entertain the thought of discontinuing the Magazine wholly for want of active exertion.

I will endeavour to do my best in the sphere in which I may move, to widen its circulation as much as possible. Let every one interested in it do likewise, and the desires of its friends will be realized. Your's truly,
 S. T.—r.

To the Editor.

SIR,—The incident related in your Number for September, p. 86, reminds me of a similar one (but more satisfactory, because the result was known) connected with the late Mr. Charrier, a highly useful and much respected independent Minister in England. Stopping on a journey at a place where he formerly preached, he was requested to give the people a sermon,

which he did. After the service he retired to the vestry, where he was accosted by a lively young man, who introduced himself as the son of an old friend of Mr. Charrier's, and as desirous of paying him respect out of regard to his father's memory. "Your father was a good man; I hope you are walking in his steps." "He was a good man; but he had some singularities—he was too religious. I do not wish to imitate him in that respect, though I have a grateful recollection of his kindness, and a high respect for his memory. He was very particular in attending religious meetings; I never go but on extraordinary occasions. I should not have been here to-night, but for the sake of shewing you personal regard as a friend of my father's." "How, then, do you spend your Sabbath?" "Oh, in taking recreation, posting my books, and balancing accounts." "Young man," said Mr. C. with great solemnity, "there will be *another day*—*another book*—and *other accounts* to give up. May you find mercy of the Lord in *that day*." The words went to his heart—he retired silent and convicted; the spirit wrought within—he was converted to God—and spent the remainder of his days in the service of his Lord and the enjoyment of the truth.

Praying that your work may be well supported, and rendered eminently useful, I am, your's,

OBSERVER.

PROVIDENTIAL INTERPOSITION.

The following striking narrative shews the importance of a close attention to small impressions on the mind.

The late Sir Evan Nepean, when under Secretary of State, related to a friend of his that, one night, he had the most unaccountable wakefulness that could be imagined. He was in perfect health; had dined early and moderately; had no care, nothing to

brood over, and was perfectly self-possessed. Still he could not sleep, and from eleven till two in the morning had never closed an eye. It was summer, and twilight was far advanced; and to dissipate the *ennui* of his wakefulness, he resolved to rise and breathe the morning air in the Park. There he saw nothing but sleepy sentinels, whom he rather envied. He passed the home office several times, and at last, without any particular object, resolved to let himself in with his pass key. The book of entries of the day before lay open on the table, and in sheer listlessness he began to read. The first thing appalled him, 'A reprieve to be sent to York for the coiners ordered for execution the next day.' It struck him that he had no return to his order to send the reprieve; and he searched the minutes, but could not find it. In alarm he went to the house of the chief clerk, who lived in Downing street: knocked him up (it was then long past three,) and asked him if he knew any thing of the reprieve being sent. In greater alarm, the chief clerk could not remember. 'You are scarcely awake,' said Sir Evan; 'collect yourself; it must have been sent.'

The chief clerk said he did now recollect he had sent it to the clerk of the crown, whose business it was to forward it to York.

'Good,' said Sir E. 'but have you his receipt and certificate that it is gone?'

'No!'

'Then come with me to his house; we must find him, though it is so early.' It was now four, and the clerk of the crown lived in Chancery lane. There was no hackney coach, and they almost ran. The clerk of the crown had a country house, and meaning to have a long holiday, he was at that moment stepping into his gig to go to his villa. Astonished at the visit of the Under Secretary at such an

hour, he was still more so at his business.

With an exclamation of horror, cried the clerk of the crown, 'The reprieve is locked up in my desk.' It was brought. Sir Evan sent to the post office for the trustiest and fleetest express, and the reprieve reached York the next morning, at the moment the unhappy people were ascending the cart.

WHERE PROPERTY IS SAFE.—The following anecdote was related at the meeting of the Massachusetts Baptist State Convention, by Mr. Badger:—He said he wished he could feel as did a Christian merchant of his acquaintance, with whom he met in New York, on the morning after the great fire had consigned 17,000,000 dollars of property to destruction. This merchant had been wealthy, and had contributed much to the cause of Home Missions. Mr. B. commiserated with him upon his loss; and the reply was, "Yes, I am now a poor man; but when I think upon the destruction of my property, it is a consolation for me to remember that the money which I gave in support of Home Missions is safe." He hoped that all present would make a portion of their property safe by casting it into the treasury of the Lord.

Poetry.

THE COMPASS.

The storm was loud—before the blast
Our gallant bark was driven;
Their foaming crests the billows reared,
And not one friendly star appeared
Through all the vault of heaven.

Yet dauntless still the steersman stood,
And gazed without a sigh,
Where, poised on needle bright and slim,
And lighted by a lantern dim,
The compass met his eye.

Thence taught his darksome course to steer,
He breathed no wish for day;
But braved the whirlwind's headlong might,
Nor once throughout that dismal night
To fear or doubt gave way.

And what is oft the Christian's life
But storm as dark and drear,
Through which, without one blithesome ray
Of worldly bliss to cheer his way,
He must his vessel steer?

Yet let him ne'er to sorrow yield,
For in the sacred page
A compass shines divinely true,
And self-illumined greets his view,
Amidst the tempest's rage.

Then firmly let him grasp the helm,
Though loud the billows roar;
And soon, his toils and troubles past,
His anchor he shall safely cast
On Canaan's happy shore!

—*Evangelical Magazine.*

THE CHRISTIAN'S BOAST.

GALATIANS vi. 14.

God forbid that I should glory,
Save in Christ the crucified,
Or should blush to tell the story,
How for sinners, Jesus died.

Let the rich display their treasures,
Let them boast how bright they shine;
I will never seek their pleasures,
While the dear Redeemer's mine.

Though from kings I had descended,
And could boast of noblest birth;
Though my brilliant fame extended
Far and wide o'er all the earth;
Though the utmost stores of learning
All were treasured in my mind;
From the whole with gladness turning,
All my joy in Christ I'd find.

What is all the wealth of nations?
What their glittering pomp and power?
What the most exalted stations,
In the sinner's dying hour?
When the world is fast retreating,
Greatest gains appear but loss;
When the parting breath is fleeting,
Nought can cheer but Calvary's cross.

Let me hear my Saviour saying,
"I'll be with thee to the end;
I will answer thee when praying,
I will prove thy faithful friend;"
Then, though all the world forsake me,
I'll rejoice in Christ my Lord;
Soon, from suffering freed, he'll take me
To enjoy a full reward.

When at last from earth I'm shrinking,
When my pulses feebly beat,
When in death's cold arms I'm sinking,
Then with joy I'll still repeat—
God forbid that I should glory,
Save in Christ the crucified;
Still in death I'll tell the story,
How for sinners Jesus died.

EDWIN.

MISSIONARY REGISTER.

NOVEMBER, 1837.

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W. and F. Room	5	0	0
Less expenses.....	0	12	0

Bradford.

Robert Milligan... ..	£5	0	0
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Rev. Dr. Steadman... ..	£1	0	0
M. Bacon.....	1	0	0
Miles Illingworth	2	0	0

Rochdale.

Henry Kelsell	£9	0	0
James Littleworth	1	0	0

Manchester.

Joseph Leese... ..	5	0	0
Joseph Adshhead... ..	5	0	0
Samuel Giles... ..	5	0	0
William Bickham	5	0	0
Bannerman and Sons... ..	5	0	0
Isaac Crewdson... ..	5	0	0
Mr. Sedgwick... ..	0	10	0
Thomas Watchurst... ..	2	2	0
John Nutall	2	2	0
W. R. Callender.	20	0	0
T. W. Bickham... ..	1	0	0
W. Boulton	3	3	0
Mr. Culverwell... ..	1	1	0
John Ryland... ..	1	1	0
Less expenses.....	0	14	0

Sheffield.

Collection... ..	£2	15	8
Mr. Atkinson.	1	0	0
S Harwood	1	0	0
H. Keller... ..	1	0	0
James Alsop... ..	0	10	0
William Parker... ..	1	0	0
Mrs. Bowman	1	1	0
Mr. Wood.	1	0	0
Mr. Cutler	1	0	0
Mr. Turtle	0	10	0
Less expense, Bradford and Sheffield.	0	10	0

Liverpool.

S. Hope	£5	0	0
John Coward.....	25	0	0
R. Jones and Sons... ..	2	2	0
Mr. Surge... ..	1	1	0

FRANCE.

CIRCULATION OF TRACTS.

Infidelity first invented them there, and set them in motion to chase away Christianity. But the pursuer is now the pursued. The polluted stream, on which floated the poisonous doctrines of Voltaire and his associates, is beginning to be superseded by rills of living water, to rise yet, we trust, into deep and broad streams, with currents full and strong. About *five*

hundred thousand tracts have been circulated in France the past year. Very encouraging facts are continually brought to light respecting their usefulness. The *Almanac of good advice* has been circulated to the amount of 61,000 copies during the year. It is worthy of notice that his holiness, the Pope of Rome, is furthering the matter most manfully; "howbeit, he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off." The order has been given by him to the bishops of France to fulminate against the tracts. And accordingly there is great fulmination against them. But the more they are thus meddled with, the more they will not be quiet. The Pope's effort to shut them up in darkness only drags them the more effectually into light. "That which is crushed breaketh out into a viper." The Committee at Paris are about to return the Pope's kindness by publishing tracts in the Italian language, so that he is likely to have use for some of his thunders on his own side of the Alps.—*Boston Recorder*.

Information from France, through various channels, shows that many faithful *colporteurs* are laboring, in connection with Bible and Tract distribution, for the souls of men. This is the same work as is called *Tract visitation* in this country. No matter by what name it is called—it is a part of the great work which Christ has given his followers to do *every where*, if they will not slumber over it and neglect it—bringing the *living Christian into contact* with his perishing fellow-men, to use that influence *for which nothing can be substituted*, to reclaim the wandering and the lost; a work to which the Christian press, by its Bibles and Tracts, is a delightful auxiliary. This was a prominent means by which the Gospel was at first spread, and doubtless is to be a prominent means of its diffusion. in

its vitality to the end of time.—*American Tract Magazine*.

AMERICAN BOARD

Of COMMISSIONERS for FOREIGN Missions.

The twenty eighth Annual Report of this Board, presented at the Annual Meeting lately held in Newark, N. J. contains a well-arranged and elaborate account of all their Missions in different parts of the world. We select the following:—

GREECE.

During the past year, a violent opposition has been excited, by designing men, against the *Americans*, under which appellation all Protestant Missionaries and Bible Agents were included, from whatever part of the world they may have come. This has not only pervaded Greece, but the whole Greek community. Notwithstanding this, Dr. King writes, at the commencement of the present year, that he was never so much encouraged in his mission. From thirty to forty, which was all his room would contain, stately attended Greek preaching on the Sabbath. He had sold and gratuitously distributed, in the twelve months past, 4,687 copies of the New Testament and parts of the Old Testament in modern Greek, and 43,322 copies of school-books and religious tracts—in all, 48,009. Add to these what Mr. Riggs distributed, and the number amounts to nearly 50,000. The other labours of the mission were as heretofore. The seminary was continued at Athens; and the two female schools at Argos contained seventy scholars.

Prof. Banbas had come forward in answer to the inflammatory tract which was the chief instrument in exciting the opposition just mentioned. His reply vindicates the reading of the word of God in modern Greek, and as translated from the Hebrew, and is said to be beautifully written.

CHINA.

1 station; 3 missionaries, and 1 printer;—total, 4.

This mission has been sorely bereaved the past year by the death of Mr. Stevens, which took place at Singapore, Jan. 5th. In one important respect at least Chinese missions are making progress. They are acquiring and diffusing a knowledge of the country, people, government, laws, religion, and language of China. And they are gradually multiplying the means of assault upon the blind, atheistical superstitions of that great empire. Thirteen tracts, new and old, and a harmony of the Gospels, were sent down to Singapore, last year, to be printed. Mr. Bridgman is preparing a history of our own country, to be published by the Society for the Diffusion of Useful Knowledge in China. Since the imperial edict consequent upon the voyages up the coast, no block printing can be done at Canton, and it has become difficult to exert a direct religious influence upon the Chinese. The number of spies and officers of government on the watch makes it somewhat dangerous for a Chinese to receive a book from the hands of a missionary. The difficulty of operating upon the Chinese within the bounds of the empire, imparts a greater interest to the million of emigrants without those bounds, who may be freely approached, and many of whom are annually returning to their homes in the different provinces. Mr. Bridgman has been requested by the Committee to withdraw from the editorial responsibility of the Chinese Repository; that work having accomplished its principal object in respect to the Christian community at home, and the present exigencies of the mission requiring that those who have a knowledge of the Chinese language, should devote their whole time and strength to labors in that language.

Mr. Gutzlaff is at present extensively engaged in writing Christian books in the Chinese language, and also holds the office of Chinese interpreter under the British Government. Mrs. Gutzlaff has a school of Chinese children.

SANDWICH ISLANDS.

15 stations; 27 missionaries—two of them physicians, 2 physicians, 2 secular superintendents, 1 book-binder, 2 printers, 9 teachers, and 47 female assistant missionaries; total, 90.

During the year ending June 1, 1836, the mission performed 1,350 Christian marriages; admitted 212 natives to the church; and printed 157,929 books and 11,606,429 pages. More than 900,100 of these pages were octavo, 675,000 quarto, and nearly all the rest duodecimo. The whole number of native church members is 916, or an average of 45 to each church. The number received from the beginning is 1,078, of whom 105 have died in the faith. The whole attendance in the congregations each Sabbath, on an average, is 14,500, or about 900 to a congregation—a larger number than is ordinarily witnessed in houses of public worship in our own country. The whole amount of printing at the islands from the beginning, is 1,136,457 books, and 54,138,485 pages. Of the Kumu Hawaii, a semi-monthly paper, 3000 copies are circulated. At the station of Wailuku there were 600 subscribers for this paper. The natives write more and more for its pages. A monthly publication of twelve pages, designed chiefly for children, was commenced a year ago. It is only sixteen years since the language was reduced to writing.

The people renounced their national religion about eighteen years ago, and almost immediately were thrown by the providence of God into the arms of our faith and charity. As a

nation, the islanders have again and again refused the proffered religion of papal Rome, professedly that they might give undivided attention to that which we had brought to them. A crisis in the religious state of the nation, and in the work of the mission, having arrived, the missionaries asked for eighteen more ordained missionaries, two physicians, and 21 lay-teachers, to make the whole waiting people at once acquainted with the gospel. Two physicians, three preachers, and nine teachers, were sent the past year. Do any still ask, Why so many laborers are employed at the Sandwich Islands? The answer is, that the work, which Providence has made ready for our hands by signal interpositions may be accomplished in the shortest possible time, and thus a glorious exemplification be afforded to the church and the world of what Christian missions, through the power of divine grace, may effect. In no other nation could the Board so well make the experiment, as in that.

TAVOY.

Extract of a Letter from Mr. Mason.

“My heart is *pain'd* with every day's report,” when I look upon the fields white for harvest, and behold the harvesters standing in idle contention about their tools, or the proper mode of operation, to the neglect of the command, “thrust in the sickle and reap.” And, then, how little is exhibited of that “Agape” which “suffereth long, and is kind; envieth not; vaunteth not itself; is not puffed up; doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, hopeth all things, endureth all things!”

The world, my dear brother, never will, never can, be converted the way

we are going on. I want to see the church *awake*; I want to see Christians *absorbed* in the great object of the world's conversion to God—the *whole* world. I am utterly amazed to see occasional allusions which seem to indicate that the missionary's ardor may be diminished, when he reaches heathen lands, and becomes familiar with idolatry. Why, the fact is, we come out like thirsty men, thirsting for the conversion of the natives, and die of thirst because they are not converted. I never had a *tenth part* of the missionary spirit at home that I have here. What a glorious soul-absorbing subject is the conversion of these Burmans, and Talings, and Siamese, and Shyans, and Karens, and Kyens to Christianity. “My soul longeth, yea, even fainteth,” for this consummation “so *devoutly* to be wished.” We have eyes to see what ought to be done, without hands to do it. We see that the church has only to come in the name of the God of Hosts, and her report will be, “*Veni, vidi, vici.*” There is moral power enough in the church to shake the pillars of Pandemonium to their foundations, and put all its counsels to confusion, were that power brought to bear on the legitimate object of attack. It is too late for skepticism now. The experiment has been tried, and it has been fully proved, that heathenism shrinks before “the sword of the Lord.” She has long ago ceased to come to the attack, and her defences are mouldering walls, and ivied battlements, destined, inevitably destined, to fall whenever the church “mustereth the host to the battle.”

I think every minister, and candidate for the ministry, ought to feel the duty of going abroad resting upon him; and if circumstances forbid his going, then he should provide a substitute. Have you sent your substitute?—*Baptist Missionary Magazine.*

AVA.

STATE OF THE CHURCH—INQUIRERS.

The result of our labors, up to the present time, is as follows:—Fourteen persons have been baptized; ten males and four females. These, together with Ko Lha, who was baptized in Rangoon, and left here when Dr. Price died, have been organized into a church, and one of their number, Ko Gwa, has been ordained a deacon. All, except two, live in the city. They attend worship on the Sabbath, and the monthly concert, at our house. Some of them have established family worship. We think their piety is as consistent as could reasonably be expected from persons who have so recently emerged from the darkness and superstition of idolatry. Three have been employed by us—partly with a view to prepare them for usefulness, and partly because what little assistance they could give, was needed. We have labored to have them all understand that it was their duty to do all in their power to instruct their neighbors, and set them an example of every thing good and lovely. Considering the terrors of Government, they have been as bold as could be expected, and there are instances of conversion through their instrumentality. The inquirers are first found out by them, and brought to us.

There are now eight persons who for some time have been hopeful inquirers. They appear well, and profess to believe in Jesus Christ; but whether any one of them will be bold enough to put on Christ by baptism, is more than we can say.* There is

* We have the pleasure to say, that on the 5th inst., since the above was written, three of the inquirers have been baptized, which makes now the whole number who have been baptized 17—males 13, females 4, and with Ko Lha, 18 who are members of the church. Another, Moung Shway loon, was baptized Sept. 25. See Mr. Kincaid's journal, p. 191.

also one brahmin who professes to believe, and often visits us, but is timid.

There is another and very numerous class of inquirers, who read our books, visit us, ask a great many questions, and yet give no evidence that the truth has reached their hearts. Some of them continue to go to the pagodas, and some do not.

Of the scholars taught in our school, three have become pious. Two have been baptized in Ava, and one in Maulmein. The latter is now at the theological school in Tavoy.

Through the medium of our tracts and conversation with transient visitors the light of truth is carried abroad into hundreds of towns and villages, and an impulse is thus given to the minds of the people, the result of which eternity alone will disclose.—*Id.*

TRACT AND VOLUME DISTRIBUTION.

EVIDENCES OF THE DIVINE BLESSING.

Said a sailor, "I had for many years been a profane, drunken, dissipated man. On leaving an American port for the East Indies, *Baxter's Call to the Unconverted* was put into my hands. Laid it away in my trunk until one half of the voyage was performed, then took it up and read it. Its influence on me has been such, that I have not since uttered an oath, nor used a drop of ardent spirits. I owe it to the instructions of that volume that I have now a hope in Christ, and enjoy more in a single day than I did during all the years of my impenitency.

Rev. Mr. M—, of A—, declared to his congregation, that if ever he was converted, it was by the means of hearing a *single page* read from *Baxter's Saints' Rest*.

A young lady who had not the privilege of going to meeting on the Sabbath, received from one of our

distributors *Barter's Call*, the reading of which resulted in her hopeful conversion to God.

One case more. *Alleine's Alarm* was left in a little grocery in the darkest part of one of the western counties. It was read by many in the neighborhood with great interest; made considerable excitement; some became alarmed for their safety, and one man, who had become seriously impressed by reading it, on finding that it was sent out of the neighbourhood to a friend at the east, started directly off, and went *thirteen miles* to obtain one. On arriving where he expected to find it, he had forgotten its title; was asked, "What book?" "I do not know," said he, "but it was a book that *tells about salvation*." Several were handed to him; he found it, carried it home, read it again, and is now rejoicing in hope. I make no comments.—*American Tract Magazine*.

AN AFRICAN CHRISTIAN.

A CONVERT FROM MOHAMMEDANISM.

The Rev R. R. Gurley, gives the following account of an exceedingly interesting individual, whom he visited in the spring of the present year. We copy from a letter of his recently published in the *African Repository*:

"In the respected family of General Owen, of Wilmington, I became acquainted with a native African, whose history and character are exceedingly interesting, and some sketches of whose life have been already published. I allude to *Moro* or *Omora*, a Foutah by birth, educated a Mahometan, and who, long after he came in slavery to this country, retained a devoted attachment to the faith of his fathers, and deemed a copy of the Koran in Arabic (which language he reads and writes with facility) his richest treasure. About twenty years ago, while scarcely able to express his

thoughts intelligibly on any subject in the English language, he fled from a severe master in South Carolina, and on his arrival at Fayetteville, was seized as a runaway slave, and thrown into jail. His peculiar appearance, inability to converse, and particularly the facility with which he was observed to write a strange language attracted much attention, and induced his present humane and Christian master to take him from prison, and finally, at his earnest request, to become his purchaser. His gratitude was boundless, and his joy to be imagined only by him, who has himself been relieved from the iron that enters the soul. Since his residence with General Owen, he has worn no bonds but those of gratitude and affection.

'Oh, 'tis a godlike privilege to save,
And he who scorns it is himself a slave.'

"Being of a feeble constitution, Moro's duties have been of the lightest kind, and he has been treated rather as a friend than a servant. The garden has been to him a place of recreation rather than of toil, and the concern is not that he should labor more but less. The anxious efforts made to instruct him in the doctrines and precepts of our Divine religion, have not been in vain. He has thrown aside the blood-stained Koran, and now worships at the feet of the Prince of Peace. The Bible, of which he has an Arabic copy, is his guide, his comforter, or as he expresses it, 'his Life.' Far advanced in years, and very infirm, he is animated in conversation, and when he speaks of God or the affecting truths of the Scriptures, his swarthy features beam with devotion, and his eye is lit up with the hope of immortality. Some of the happiest hours of his life were spent in the society of the Rev. Jonas King, during his last visit from Greece to the United States. With that gentleman he could converse and read the Scriptures in the

Arabic language, and feel the triumphs of the same all-conquering faith, as he chanted with him the praises of the Christian's God."

In a letter to a friend he gives this account of himself:—

"I was a follower of Mahomet, went to church five times a day, and did all Mahomet said I must; but the Lord is so good. He opened my way, and brought me to this part of the world where I found the light. Jesus Christ is the light; all that believe in him shall be saved; all that believe not shall be lost. The Lord put religion in my heart about ten years ago. I joined the Presbyterian Church, and since that time I have minded Jesus' laws. I turned away from Mahomet to follow Christ. I don't ask for long life, for riches, or for great things in this world; all I ask is a seat at Jesus' feet in heaven. The Bible, which is the word of God, says sinners must be born again, or they can never see God in peace. They must be changed by the Spirit of God. I loved and served the world a long time, but this did not make me happy. God opened my eyes to see the danger I was in. I was like one who stood by the road side and cried, Jesus, thou Son of God, have mercy; he heard me and did have mercy. 'God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life.' I am an old sinner, but Jesus is an old Saviour; I am a great sinner, but Jesus is a great Saviour; thank God for it. If you wish to be happy, lay aside Mahomet's prayer, and use the one which our blessed Saviour taught his disciples, Our Father, &c."

In another letter to the same, he writes, "I have every reason to believe that you are a good man, and as such I love you as I love myself. I have two Arabic Bibles, procured for me by my good Christian friends,

and one of them I will send you the first opportunity. We ought now to wake up, for we have been asleep. God has been good to us in bringing us to this country and placing us in the hands of Christians. Let us now wake up and go to Christ, and he will give us light. God bless the American land! God bless the white people. They send out men every where to hold up a crucified Saviour to the dying world. In this they are doing the Lord's will. My lot is at last a delightful one. From one man to another I went, until I fell into the hands of a pious man. He read the Bible for me until my eyes were opened; now I can see; thank God for it. I am dealt with as a child, not as a servant."

MARINE BIBLE SOCIETY OF NEW YORK.

It is among the most encouraging "signs of the times," and is, perhaps, the most obvious indication of the rising, spreading glories of the Messiah's spiritual kingdom upon earth, that the Christian Church is beginning to appreciate the *value*, and confide in the *power* of the simple, unadulterated "Word of God," as contained in the Holy Bible. Nearly the whole phalanx of Protestant Christendom are now "coming up to the help of the Lord against the mighty," shoulder to shoulder, united in heart and in hand, in circulating the Scriptures of Divine Truth, not only to every family and individual who can read in our own language, but among every nation, kindred, tongue, and people, and in all the languages of our earth.

Among the multiplied instrumentalities employed in the Bible enterprise, there is no one which has been more signally useful, than the effort which the friends of seamen have put forth, in our own and transatlantic countries, by the formation of *Marine Bible Societies*. With an experience of twenty-years, on the part of this Society, the labors of which have been dispensed in the port of New York, we have accumulated a mass of evidence, which is annually augmenting, that in no field of Christian enterprise have the friends of the Bible more demonstrative proofs of the blessing of God, nor of the success of their zealous efforts.