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## AMERICAN SLAVERY:

A LETTER TO THE REV. DR. ROGERS, OF PHILADELPHIA, FROM THE LATE

REV. ABRAHAM BOOTH.

DEAR SIR,—your esteemed favour of Nov. 18, 1794, came safe to hand. I am very much obliged to you for the intelligence which it contains; part of which is pleasing, and part of it painful to the pious and benevolent heart. It is pleasing to be informed that sinners are converted, and that the cause of Christ prospers, in any part of the world, of which you have given me some instances. But it is extremely painful to hear that theatrical entertainments are sanctioned by your representative body, are more frequent than ever, and that scepticism and latitudinarian sentiments in religion, prevail. I fear, I greatly fear, that the luxury, the pernicious dissipation, and the infidelity of European states, will soon have a dreadful spread among you. May the Almighty Jesus interpose, by the dispersion of his gracious truth, and by the energy of his power, to check and eradicate those destructive evils! It is also painful, and even shocking, to hear, that the State of Kentucky has, in its recently formed civil constitution, provided for the accursed traffic in

man, and for the enslaving of millions, who have an equal claim to personal liberty with the framers of that constitution. Had moral justice, had unbiassed reason, had the principles of sound policy prevailed in their deliberation and resolves, they never could have admitted a principle into their constitution that is pregnant with such cruelty to mankind, and with such disgrace to themselves. Either the blacks are not men, or such legislators are not Christians. Most cordially do I pray, that Omnipotence may annul the provisions of that legislative body, with regard to this particular, and blast their nefarious designs on the children of Africa!

I know, my worthy friend, that you detest not only the execrable trade in man, but also that personal slavery which is practised in a majority of your States; otherwise, I should scarcely be able to refrain from severe animadversion on some expressions in your last and much esteemed favour. The expressions to which I advert are the following: "The United States know *no sub-*

jects." "We are all *citizens*, and inhabit the *freest country on earth*." Now, Sir, were you a slaveholder, or did I consider you as approving the conduct of others who are so, I should be inclined to take up your words, and examine them in the following manner:—

"The United States know no subjects." But a great majority of those very states know a character much more degrading, for they are well acquainted with *slaves!* and legalize the buying and selling of men, of women, and of children, as if they were brutes; have laws to extort human labour without wages; laws, too, for inflicting penalties where there are no crimes.

"The United States know no subjects." But they are no strangers to human beings in black or coloured skins, who are treated by them as if they had no souls, no parental or filial affections.

"The United States know no subjects." But they know, or presume to know, what it is to live in comparative ease and indolence, to acquire wealth, and to obtain superior stations in civil society, by extorting labour, and withholding wages, from more than half a million of their inhabitants. But they ought also to know, that God has pronounced an awful woe on those who are guilty of such conduct. For Jehovah says, "Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbour's services without wages, and giveth him not for his work." Jer. xxii. 13. See also Jer. xxxiv. 17.

"The United States know no subjects." But they know, that when the British government imposed taxes upon them, without their own consent, it was considered by them as an intolerable injury, and as an instance of tyranny which completely warranted hostile resistance, though

they never suspected the British government of intending to deprive them of their personal liberty. They also know great numbers of individuals, who are guilty of no other crimes than those of being either born in Africa, or descending from African parents, of whom they dispose as if they were four-footed animals, without suffering them to have the least voice in the representative body.

"We are all *citizens*." That is, we who have the happiness and honour of wearing not black, or mulatto, but white skins, possess liberty, personal, civil, and political; are capable of acquiring large property, and are eligible to the first honours in the federal government. But as for those hundreds of thousands among us, whom our common Father has marked with such infamous and ugly skins, and lips, and heads, we justly treat them as the mere tools of avarice, and the objects of oppression; as the refuse of mankind, and as unworthy the name of men. It is indeed asserted, in an old book, now but little regarded, "That God made of one blood all the nations of men;" but we, the genuine sons of liberty, will never be persuaded that our blood is specifically the same with that which flows in the veins of a black or a mulatto. To treat them, therefore, as if they were human creatures, would be to exalt brutes and degrade ourselves.

"We inhabit the *freest country on the earth*." Then every country on the globe must be in a wretched state indeed! for the freedom of any country respects the inhabitants of it; respects their being governed by laws that are just and equal, with regard to their persons, their character, and their property; and those laws duly executed, so that the rich and powerful cannot oppress the poorest and most obscure without being amenable in courts of justice. But is this

the case in all your states? Ask the swarthy sons of Africa who now inhabit Carolina, Virginia, Maryland, and so on, what they think of the freedom enjoyed in those states? Do they boast of their liberty, and consider their situation, respecting civil freedom, as the happiest upon earth?

"We inhabit the freest country on earth." Then there are the fewest despots, and there is the least degree of tyranny to be found in it. But how can this be possibly substantiated, while it appears, by a recent inquiry, that there are in your states nearly seven hundred thousand slaves? Is not every slave degraded below the rank of man, and reduced to that of a mere beast? Is not every slaveholder a despot, and every slave-driver a tyrant?

"We inhabit the freest country on earth." But who are these *we*? Certainly, not the blacks nor the mulattoes, but the whites, the lords of the land; those who arrogate the dreadful authority of legalizing the buying, and selling, and oppressing their fellow-creatures; those who fatten on the tears, and sighs, and sweat, and misery of others, that are by nature equal, and by demerit not worse than themselves.

"We inhabit the freest country on earth." But what would this high-born son of liberty have said, had he heard of our British monarch uniting with the peers of this country, in declaring, that England is the freest country on earth? Would not the spirit of democracy have been stirred within him, and kindled into a flame? Would he not have treated the assertion with indignant scorn, as an insult to common sense? Yet neither any of our bishops nor any of our nobility, nor even our monarch himself, dare openly treat the meanest person in this land, even though the most profligate, as more than half a million are treated in your

country of superlative freedom. No: if a lord bishop, a peer of the realm, or a minister of state, offer personal violence to his meanest domestic, libel his character, or withhold his wages, he is amenable to the law, and, if convicted must make satisfaction for the insult offered to British liberty. We have, at this very time, an English peer in prison for libelling his attorney; which libeller must pay a fine, must be bound under a heavy penalty, with two securities for his good behaviour in future, before he can be released. Such is the liberty of that country which I inhabit: a country in which there is not an individual who is legally a despot; a country in which we never hear of human creatures being advertised for sale—in which a family is never put up to auction—in which a slave cannot live; for were your 700,000 slaves to be landed on the British shore, they would all of them be instantly free.

"We inhabit the freest country on earth." But were I in your land of superlative liberty (except in either of those two states which have abolished slavery) the despotism and tyranny, the injustice and cruelty, which are legalized and practised in it, would probably make my eyes weep, and my heart bleed; would kindle my indignation against perhaps twenty or thirty thousand petty tyrants; melt my very soul into compassion for the oppressed myriads, and excite the most ardent prayer that God would arise to plead their cause, and raise them to the rank of men.

"We inhabit the freest country on earth." "Tell it not in Gath, publish it not in the streets of Askelon!" For, while personal slavery is tolerated by provincial and congress laws, while the sons of indolence, and the votaries of Mammon, are annually sacrificing thousands of human victims on the altar of Moloch, your superlatively free country will stand

chargeable with numerous and horrid instances of oppression, must deservedly wear the brand of infamy, and be justly considered as acting in direct opposition to every principle on which it professed to proceed, when resisting the claims of Great Britain upon it.

Such, Sir, would have been my animadversions, reasons, and remonstrances, had I considered you as friendly to personal slavery. But I know you are not, and I rejoice in the thought. No: we are perfectly agreed in considering the personal slavery of those who have not forfeited their liberty by crimes against civil society, as an outrage committed on the rights of humanity, on moral justice, and on all the principles of Christianity: with reference to which horrible outrage I often think of Psalm xciv. 1—7.

“Blood and carnage,” as you observe, “are yet in Europe the order of the day.” What the Supreme intends to do with us, I know not; but the prospect is very gloomy. May we be completely prepared to meet God in the way of his judgments! The Lord be with you.

I remain, dear Sir,  
Affectionately yours,  
ABRAHAM BOOTH,

London, March 7, 1795.

[The above striking letter, written by one of the chief ornaments of the Baptist body in his day, is taken from the London *Baptist Magazine*, in which it first appeared some months ago. It is now republished for the purpose of exhibiting, in the clearest light, the monstrous inconsistency of American slavery. Though written nearly half a century ago, the remonstrance and the reproof which it contains are, alas! as appropriate and requisite as ever. Nay, they are *more* appropriate and requisite; for within that period the evil has vastly

increased in enormity. With what augmented intensity of displeasure and grief would the holy Booth have viewed slavery, as it *now* exists in the ‘Land of Liberty and Equality!’ Now ‘the *freest* country on earth’ has more than *two millions of slaves!* Now ‘the most enlightened nation’ forbids, by pains and penalties, the education of about 2,000,000 of human beings! Now a *Christian* Government enacts that it is a crime, for nearly *two millions* of souls, to read the Bible! Oh! when will these enormities come to an end? When, at least, will all sincere Christians in the United States cease to be guilty in this matter, by unanimously protesting against the iniquitous system? We grieve to think that there are multitudes of Baptists who actually buy and sell their fellow-men; and multitudes more who connive at the practice. As Republicans and as Christians it behoves them to listen to the oft repeated warnings and entreaties of their brethren in England. Some of our American brethren, we are happy to state, have boldly espoused the cause of the slave. A *Baptist Anti-Slavery Convention* was recently formed, and vigorous measures were adopted for effecting a general reform in the body. May prosperity attend them!—ED. C. B. M.]

#### ON THE TYPES.

Among the varied sources of instruction, opened to us in the Sacred Word, there is none more intensely and universally interesting than the types. They present the Saviour to our contemplation in such an interminable diversity of aspects, and afford such exercise and gratification to that fondness for analogies, which seems to be an original habitude of the human mind, that they have ever been a favourite study to all spiritual persons.

And yet, perhaps, there is scarcely any Scriptural theme less really understood than is this. The views of the types which some Christians have imbibed may, on the whole, be correct, but they are very partial and superficial; and the sentiments which others propound in connexion with them, and which they deem proofs of their own special illumination, are an outrage on all sobriety of Biblical interpretation, exhibiting the sacred word, and the religion which it inculcates, under a caricature highly dishonourable to both, and calculated to foster the proud contempt which intelligent, but ungodly, persons are too prone to cherish towards spiritual things. Were the principles of typical exposition, which are adopted by some good people, and even by gospel ministers, correct, the oracles of God are a book of enigmas, requiring still another revelation to instruct us to explain it with any certainty. Nor is there any popular work upon the subject adapted to remedy these evils. The treatises which have come within the notice of the writer of this paper, have assumed the accuracy of certain rules of explanation, which at least required to be elucidated and proved to render them satisfactory; whilst in many instances they have applied these rules so incongruously or absurdly, prompted by a warm and capricious fancy, or an overweening fondness for a particular class of theological opinions, as to offend every judicious mind; and in others have elucidated so partial a selection of topics, and treated them so generally and cursorily, as to leave an inquirer altogether incompetent to grope his way through the labyrinth left unexplored.

Would it not, then, be highly desirable to discuss this subject with care, and in as comprehensive a way as may be practicable, in our recently much improved and increasingly circulated *Magazine*?

Presuming that most of its readers will return an affirmative reply to this inquiry, the following *Hints on the Grounds and Principles of Typical Instruction* are proposed, with the hope that they may elicit the free and candid thoughts of devout and studious minds, more anxious to discover and communicate the simple and pure truth of Scripture, than to advocate any favourite notions, or than to appear peculiarly profound or clever in their knowledge of this much-abused department of the inspired word.

1. *What is a type, in the Scriptural meaning of the word?* Is it not a visible and temporal institution, person, or event, designed by God to adumbrate by striking analogies, under an inferior dispensation, the great spiritual realities of the more perfect economy of the gospel? It would seem that it is not enough for an object to bear some resemblances to another to constitute the one a type of the other; but the symbol must have been exhibited by God expressly for the purpose (in connexion with other uses) of prefiguring the object symbolized. How the intention is to be ascertained is to be considered presently.

2. *What evidence is there of the existence of types?* Surely quite enough to satisfy "him that understandeth" the intimations of his heavenly Father's will. There is some proof in the fact, that, without admitting its typical import, it is impossible to conceive how much that God appointed under the ancient dispensations could be worthy of his infinite wisdom; whilst, by admitting that import, the difficulty is entirely removed. But the decisive evidence is found in the instructions of the New Testament. There are scattered through that hallowed volume intimations, plain and numerous, of the typical character of many portions of the previous inspired record, as,



for example, in John vi. 30—59; 1 Cor. x. 1—6. In Colossians ii. 16, 17, the Holy Spirit explicitly affirms, that the observances of the law were “a shadow of good things to come, whose substance is Christ.” And the Epistle to the Hebrews distinctly teaches us, that the Levitical economy was “a shadow of heavenly things,” viii. 5.; “a shadow of good things to come,” x. 1.; “a figure for the time then present,” ix. 9., whilst the typical design of several of the most important institutions of that dispensation is largely discussed, as, for instance, in chapters iv.—x.

3. *Why was a typical mode of exhibiting the Gospel adopted?* In reference to the Old Testament saints, it appears, to have been chosen as the method most suitable to present to their view the antitypes. On several accounts it was not compatible with the arrangements of heaven, to exhibit to them, as to us, the antitypes themselves; and had they been set before them simply by verbal descriptions, only very inadequate and mistaken conceptions could have been formed of them. But as the Jews and their pious ancestors were, through the prevalence of hieroglyphic methods of instruction at that period, accustomed to sensible kinds of teaching, they would be very much assisted in conceiving just ideas of spiritual objects by typical representations, combined with those of an oral and written character; they were therefore indulged with both. But so far as they were appointed “aforetime for our instruction,” who are permitted to see “the very image of things” spiritual, they appear to have been intended merely as striking illustrations of gospel facts and truths, in order to excite our devout inquiries, and to assist us in continuously fixing our attention on spiritual things. We do not need them for the purpose of affording us informa-

tion or evidence respecting these things, as the New Testament furnishes us with them in full perfection. But every meditative Christian will easily perceive the utility of the types in prompting his sanctified curiosity to investigate, and helping his power of thought to dwell upon, the objects of evangelical contemplation.

4. *Is every part of former dispensations typical?* It is thought there is no evidence for an affirmative response. *How, then, shall we distinguish that which bears this character from that which does not?* It is much to be desired that contributors to this periodical will most carefully examine this inquiry. The answer which it is now deemed right to give, is adopted as that which, with some lingering misgiving, has been embraced as more satisfactory than any other that has been thought of. It is this: *Where the New Testament writers have not furnished a specific key, we may conclude that those events, persons, and appointments are symbolical, which were the results of the special supernatural interposition of God.* It is conceived that this principle is supported by the types, which are adduced as such in the Christian Scriptures, and by the obvious and striking analogies existing between that which is strictly extraordinary under typical dispensations, and something in the gospel kingdom—analogy so remarkable as at once to strike a truly Christian mind, as having been designedly arranged for typical purposes by Him who saw the end from the beginning, and whose grand object, in all his former arrangements, was, to prepare the way for the coming of the last days.

5. *What are the most important rules by which we should be governed in considering the types?* A judicious and extended article on this topic would be invaluable. At present it must be dismissed with the

following hasty hints. It must never be forgotten that Christ is immediately or mediately the great antitype of all the types. They must be expounded *soberly* by a devout judgment, not *extravagantly* by a conceited and wild imagination. Each one must be regarded as a component part of a complete system of typical instruction, and explained in keeping with all the rest. They are not to be adduced in *evidence* of truth so much as in illustration of it. Their symbolical import is not to contravene other literal and direct designs; but to be regarded in superaddition to them. Other laws should be given in a professed discussion of this topic; but it is thought that these alone would be sufficient, if regarded, to correct all the serious mistakes which have prevailed in reference to typical interpretation.

Should it be deemed advisable to prosecute this subject, the present correspondent is prepared to communicate, after the preliminary topics of this paper are discussed, a series of illustrations of the types, commencing with those that are of obvious and easy exposition, and proceeding through the entire range, till those which are deemed most difficult, and have, on that account, been left uninvestigated, receive elucidation. Hitherto, he has applied the principles comprehended in the preceding hints; but should other contributors show reason for rejecting or modifying those principles, the papers with which he proposes to furnish the *Magazine* shall undergo corresponding correction.

Toronto.

W. H. C.

#### ON THE MOSAIC LAW.

BY THE REV. JOSEPH ANGUS, M. A.

MUCH has been said and written in late years on the Mosaic law, and on the question whether it be binding on Christians. That Christians are not to obey the law in the hope

of obtaining salvation by it is certain; and that its moral precepts are to be obeyed in the spirit of devoted love is equally certain; so that the only question is,—From what authority do those precepts derive their obligatory character? From the Old Testament or from the New? Many answer, unhesitatingly,—From the Old; but without sufficient reason, and very often to the prejudice of Christian obedience. The answer that seems most consistent with Scripture is,—From the New. It is certain that the apostle Paul often speaks of the termination of the Mosaic law, and of the exemption of Christians from its obligations, without ever limiting or qualifying his assertions.

This answer is of considerable importance in the question of antinomianism. The practical antinomian—the man who violates the moral precepts of the Bible—it is impossible to defend; the man who keeps these precepts, *not because they are found in the law*, but because they are enjoined in the gospel, has certainly scripture on his side, while he thus gets rid of the difficulties involved in the unscriptural distinction between precepts moral, and precepts ceremonial, or civil. He, too, equally with other Christians, is a moral man; only his morality is founded, not on the claims of the Mosaic law, but on the “constraining love” of the “better covenant.” Christian union and Christian morality have both suffered from an over-statement of the authority of the previous dispensation. It is more consistent with New-Testament language to practise divine precepts because spoken by “the Son,” than to practise them because spoken “by angels.” The man who sets aside the law to obey the gospel, such an antinomian no one can condemn; his is the antinomianism of the New Testament.—*The Voluntary System.*

## BIBLICAL CRITICISM.

NO. III.

Rev. xix. 10.—*For the testimony of Jesus is the spirit of prophecy.*

Greek—Ἡ γὰρ μαρτυρία τοῦ Ἰησοῦ ἐστὶ τὸ πνεῦμα τῆς προφητείας.

There are many passages of Scripture which readily suggest a meaning to ordinary readers, which is in itself true and valuable, but which is not the real sense of the inspired words. To this class the above clause belongs; for while it conveys to most persons a plain and truthful meaning, there is reason to think that it is not, though so generally received, its true sense. The words are generally considered to teach, *that to testify of Jesus is the very essence or soul of prophecy.* So even Bishop Hurd has maintained in his work on Prophecy, where he declares, "This text supplies a principle of Divine authority, that Jesus, whose person, and character, and history, are known from the books of Scripture, is the end and object of the prophetic system contained in those books." Now this may be "a principle of Divine authority," for several passages (Luke xxiv. 25, 27, 44; Acts xxvi. 22, 23; 1 Peter i. 10—12,) give it countenance; but it cannot fairly be supplied by this text. There are three difficulties, at least, in the way of this common interpretation.

1. *Spirit* (πνεῦμα) as used by Greek writers, both profane and sacred, never means *essence* or *principal part*, as it often does in English in such an expression as *spirit of wine*. No doubt this common use of the term, has chiefly led to the mistake as to the meaning of the Biblical expression. And, by the way, this is not a solitary instance of a mistake arising from confounding the meaning of a term in Scripture, with its acceptance in some modern phrase. Thus the modern

use of the word *conversation* may easily lead to a misapprehension of the meaning of such passages as Phil. i. 27—'Only let your conversation be as it becometh the gospel of Christ;' and 2 Pet. iii. 11—'What manner of persons ought ye to be in all holy conversation and godliness?' It is almost needless to state that in these places, and indeed in every other passage where it occurs in the Bible, the word does not mean *talking* or *discourse*, but *deportment* or *conduct*.

2. *Prophecy* is not used here *indefinitely* for prophecy in general, as the common version gives it, but *definitely* for some particular prophecy, as the Greek clearly expresses by the use of the *definite* article, τῆς προφητείας, i. e. of the prophecy. Wherever the word is used *indefinitely*, it stands without the article in Greek, as in 1 Tim. iv. 14—'which was given thee by prophecy,' ἡ προφητείας. So also in 2 Pet. i. 21—'For the prophecy came not,' &c., where the English very improperly uses the *definite* article; for the Greek has simply προφητεία, meaning either prophecy in general, or a prediction taken indefinitely, and it ought to be rendered—'for prophecy (or a prediction) came not,' &c. Here, by the way, we have a striking proof of negligence in our translators, who, in 2 Pet. i. 21, made *definite* what is *indefinite* in the original; and, on the contrary, in Rev. xix. 10, made *indefinite* what is *definite*. There can be no doubt that the words τὸ πνεῦμα τῆς προφητείας ought to be rendered *the spirit of the prophecy*, viz.: that which John was ordered to write. So our translators have rendered a similar expression in 1 ch. 3 v. of this book, where they give 'the words of this prophecy' for the Greek τοὺς λόγους τῆς προφητείας, thus employing even a demonstrative pronoun to point out most clearly what prophecy is meant, though the original

is a little less definite, as it simply uses the article τῆς without adding the demonstrative ταύτης, which is, however, found in 22 ch. 19 v.—‘the book of *this* prophecy.’

3. The context, or the connection with what goes before, forbids the common interpretation of this clause. That there is a logical connexion between it and the former part of the verse, is evident from the use of the causative particle γάρ, *for*. But what causative force can the clause have, or what reason can it assign for what is stated before, if we follow the common exposition? Perhaps some have ingenuity enough to discover the logical connexion, but the writer can discover none; and hence he has been constrained to examine the words critically, and, as the result of that examination, to offer a different version and interpretation of the clause.

The literal rendering of the words is this: *for the testimony of Jesus is the spirit of the prophecy.* A glance at the Greek is sufficient to prove this. The meaning of the expression is conceived to be this: *for the spirit which inspires or dictates this prophecy bears testimony of Jesus.* The same sense, in substance, might be expressed thus: *for the spirit that inspires, this prophecy is the witness for Jesus.* But now it may be asked, how does this meaning suit the context? The writer thinks he perceives the logical connexion, and hopes to make it plain to the reader. Let it then be remembered that the verse gives the language of the angel in refusing the worship which John offered to him; and we find the refusal, ‘*see thou do it not,*’ and the reason of that refusal, ‘*I am thy fellow-servant, and of thy brethren that have the testimony of Jesus,*’ meaning that they were both equal as being engaged in the same service, for which equality this reason is added, ‘*for the testimony of Jesus is*

*the spirit of this prophecy,*’ as if the angel had said, ‘thou, like myself, hast the testimony of Jesus, since the spirit that now inspires thee bears that testimony.’ The words ‘*worship God,*’ are to be considered parenthetical. The connexion between the various clauses may then be perceived by reading the passage thus: See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus, (worship God,) for the testimony of Jesus is the spirit of this prophecy.

It is not fancied that this view of the passage is free from all difficulty or obscurity; ‘but it commends itself more than any other to the writer’s mind. Let the reader form his own judgment.

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#### THE GOSPEL MINISTRY.

NO. III.

To win souls for Christ is the great design of the Gospel Ministry: “fishers of men” is a Divine description of the ministerial employ. It will be our object, on the present occasion, to point out some of the indirect methods by which this one grand object may, by the Divine blessing, be effectually subserved—the remarks made being intended to have a special reference to the circumstances of the present day. The affectionate and faithful preaching of the great evangelical doctrines, with a due regard to their practical application, and exemplary piety in the preacher, is the principal thing: “We pray you, in Christ’s stead, be ye reconciled to God.” A minister, however, who is earnestly desirous of success in his Divine vocation, and who is not fettered by narrow views or needless scruples, will display a wisdom in adapting his measures to the diversified dispositions and circumstances of the objects of his solicitude, and a patience in their prosecution, similar to what we see in the fishermen of the world.

1. Few things (eminent piety and competent knowledge being always supposed,) seem more important to ministerial usefulness than *a kind and gentle spirit*. There is something in this both heavenly and Christ-like. To manifest this spirit habitually, will require, in most cases, much communion with that love, of which the gospel is the manifestation and the fruit; and will, therefore, prove to him who cultivates it, a defence as well as an ornament. But it will also powerfully support direct efforts for usefulness, inspiring confidence and allaying prejudice. The religion that bears this fruit will recommend itself. "The servant of the Lord must not strive, but be gentle unto all men." In the troubled waters of contradiction, or the turbid waters of moroseness, or the stagnant pools of an indifference to please, the utmost pains of the angler are likely to be lost. To manifest this spirit is a debt which ministers more especially seem to owe to humanity, to their office, and to the Saviour: not being men-pleasers, and yet "pleasing all men for their good to edification."

2. It cannot be for the honour of the Saviour, or for the interests of Christianity, that the ministerial institution, in the attainments of those who belong to it, should be behind the growing intelligence of the age. If our Divine Master, either "to make his power known," or to humble human conceit, or even to rebuke learned luke-warmness, renders unlearned men eminently useful, we are to be grateful for so great a benefit, and to adore the Dispenser of it. Were such instances, however, far more numerous than we have any reason to imagine them, they could not shake our confidence in the axiom, that ignorance is an evil, and that knowledge is power. Those who are endowed with genius may, with but little mental cultivation,

gain attention, and enjoy influence. To be idle, however, and yet at the same time to reap the rewards of industry, is the prerogative of very few, if indeed it can be said to be the prerogative of any. The habits of a Minister of the Gospel, and his withdrawal from the ordinary avocations of life, are supposed to afford peculiar opportunities for acquiring general, as well as Biblical, knowledge. By drawing men into conversation, a minister may hope to benefit them. An abrupt introduction of religious topics is, however, not always judicious. It is chiefly as affording facilities for a more reasonable procedure, that general knowledge is here referred to as worthy of a minister's attention. It may thus become a handmaid of the cross.

3. By judicious attentions to the *young*, a minister may reasonably hope greatly to enlarge his usefulness. The early age at which responsibility commences, and the possibility of very early conversion, are perhaps too much overlooked. Childhood and youth, though commonly a very vain period, is at the same time an unsophisticated period of life. It is the period when the conscience is most easily aroused, and the heart most easily gained. Direct evangelical instruction will often make an unexpected impression upon the minds of youth, especially when kindly conveyed, and where the subject has not been rendered repulsive by penal associations. It may be said that this belongs to the duty of parents rather than of ministers; and doubtless parents have much to answer for as it respects the religious training of their offspring. The interests at stake, however, are far too momentous, and the promises of Scripture, it may be added, are far too encouraging to allow a responsibility to be trifled with, which, after all, though principally parental, is not

exclusively so. The unconscious posterity of Adam sustains, as such, according to all reasonable theology, an interesting and important relation to the Saviour. Whilst, as Baptists, we dare not admit them to an ordinance which is the symbol of a regeneration consequent upon faith, we nevertheless devote them with religious solemnity to that Saviour, through whose atonement, should they die in infancy, we anticipate their salvation. Should they survive to accountability, and expose themselves, as in every instance they must surely do, by actual transgression to the wrath of God, then are they not, from that time, the proper objects of ministerial solicitude? And ought not this solicitude to follow them with a growing vigilance for their salvation through the momentous period of advancing physical, intellectual, and moral maturity? Are a minister's solitudes for the juvenile portion of his charge only to commence at that unauspicious period for religious impression, when the scenes of life, pleasurable or busy, are first unfolding themselves to the eye of hope? May we not expect public appeals to prove more forcible, when they are felt to be only the consistent accompaniments of private effort? Bible classes are now happily very general. Discourses, addressed specifically to the young, are often delivered with happy effect. Parental duties deserve a minute specification, and a most affectionate and faithful enforcement. In addition, however, to all this, some ministers have successfully aimed, in their ordinary intercourse with society and their people to interest the young, and have had much reason to rejoice in the result. Every thing here encourages exertion: the plainest deduction of the plainest metaphysics, the example and the precept of Jesus Christ, and the recorded experience of those who, in the fear of God and

the faith of his promises, have cultivated the field before us; all combine to stimulate efforts for the salvation of the young.

4. Ministerial success may not unfrequently be traced to a happy skill in setting others to work, in placing before them important practicable efforts, and superintending their labours. The present age is characterized by associated efforts to promote in every possible way the eternal interests of mankind. A church of Christ without its Sunday School, its Visiting and Tract Societies, and its missionary sympathies, is an object of merited suspicion. It may not be dead, but neither does it live. The minister who is enabled thus to organize his people, and who makes himself the centre of such holy activity, may be rendering unobserved but most effectual service to the cause of Christ. In the economy of nature we find a combination of agencies employed to fertilize the soil and ripen its productions. So it is in the church. Talents are diversified, and administrations differ. All, however, have some qualification for usefulness. Happy the minister who can harmonize and arrange the materials placed at his disposal, so as to render them instrumental in effectually advancing the glory of God and the good of souls.

J. D. J.

*From the Baptist Record.*

#### CONCESSION OF A PEDO-BAPTIST BISHOP.

The Episcopal Bishop of Kentucky, in a sermon lately preached by him on baptism, in Owensboro', in that State, says, "we have only to go back six or seven hundred years, and immersion was the *only mode*, except in the case of the sick"—he admits also that "immersion was primitive and apostolic," and that the allusion of baptism to the death

and resurrection of Christ, 'buried with him in baptism,' continues to render the facts as early ascertained, far more reconcilable with Scripture, than any contrary theory can possibly be." In another place he alludes to baptisteries as follows:

"The erection of baptisteries in connection with church edifices, just as soon as Christians were numerous and wealthy enough, and were permitted to do so, is a universal and perpetual monument of their creed. Departures from this practice are too limited and too modern to be entitled to any respect. If any one practice of the early church is clearly ascertainable, it is IMMERSION."

And again, he is candid enough to admit, what every Baptist believes, "that God in his Providence has permitted the rise of the Baptist denomination, in order to restore, in America at least, the long lost primitive mode of immersion."

We need but a few more such sermons as the one above alluded to, from learned and candid pedo-baptists, and the apostolic mode of baptism, by immersion, will be universally practised. Let the subject be agitated; let our pedo-baptist friends discuss it freely, critically—it bears handling; let the whole subject be fully elucidated, and our word for it, the doctrinal errors on this point of baptism, as held by pedo-baptists, will ere long be completely eradicated.

—♦—

*From the New York Observer.*

#### PRAYER AT THE MAST HEAD.

A sailor recently returned from a whaling voyage, and in conversation with a pious friend, spoke of the enjoyment which he had in prayer while afar on the deep. "But," inquired his friend, "in the midst of the confusion on shipboard, where could you find a place to pray?" "Oh," said he, "I always went to the

mast head." I have heard of *closets* in various places, but never in one more peculiar than this. Peter went upon the housetop to pray. Our blessed Lord prayed upon the mountain top. Others have sought the shades of the forest. I remember hearing of a youth who came home from the camp during the last war, and his pious mother asked him, "Where, John, could you find a place to pray?" He answered, "Where there is a heart to pray, mother, it is easy to find a place."

And yet the sailor's closet was a favoured spot. The ear of man could not hear him as he cried mightily unto God. The gales that wafted his ship on its voyage, would bear his petitions upward toward the throne. "The voice of many waters" would be the music of his sanctuary, and the angels that had charge concerning him would listen to the swelling song. As he lifted up his heart and his voice in prayer, he was surrounded with the majesty and the glory of his Maker. The "deep, deep sea" spread its illimitable expanse around him. The heavens, spread out like the curtains of Jehovah's chamber, and the stars, like the jewels that adorn his crown, hung over him as he climbed the giddy mast, and bowed down to pray. Perhaps he had little imagination, and entered not into the grandeur of the scene around him. But he had a soul—a soul that felt the power of God; that loved high and holy communion with the Father of spirits; and while others below were rioting in the mirth of a sailor's jovial life, his joy was literally to rise above the world and find intercourse with heaven.

What peace must have filled that sailor's heart. The storms might "rudely toss his foundering bark," but they could not shake his confidence in God. The ocean might yaw beneath him to swallow him; it

its fathomless depth; but he was sheltered in the bosom of his Father's love. The frail bark might be driven at the mercy of the winds, or be dashed on the rocks, or stranded on the shore, but he had a hope that was an ANCHOR to the soul, both sure and steadfast, entering into that within the veil. Through the thickest darkness that enveloped him, the "star of Bethlehem" shed its celestial loveliness over his path in the trackless deep, and guided him onward and upward to the haven of his eternal rest. Thitherward from the mast-head he strained his eye, and true as the needle to the pole, he pursued his way; when tempted he sought the mast-head to pray; when in despondency, at the mast head he found joy; when the taunts of his profane companions filled his ear with pain and his soul with grief, he fled to the mast-head, and poured out the desires of his heart, into the ear of him who hears the humblest supplicants that cry.

I love to think of this sailor; I wish I knew him, and could kneel down with him and hear him converse with God. How few would be as faithful as he! How many would neglect their closet and seldom pray in secret, unless they could have a more safe retreat; a more sacred chamber than the mast of a wave-rocked whaler. But He, "who when here a sailor's pillow pressed," walks now on the mighty deep, and when the tempest-tossed mariner cries, He answers, "It is I, be not afraid."

IRENÆUS.

#### SUNDAY SCHOOL IN THE KITCHEN.

At the late Anniversary of the New York Sunday School Union, the Rev. Mr. Todd said,—

When I stand in the pulpit before my own people on the Sabbath, I see before me an aged man in the gallery,

for each Sabbath he is there, and the sight of him brings with it delightful associations. In former days he resided in North Wales. There were no Christians in his neighbourhood. He wished to commence a Sunday-school, but could find no better place than a back kitchen.—Here he weekly assembled his little flock, and for eleven years laboured alone, except with the aid of the scholars he had "trained. Among his first pupils were two children of impenitent parents. These two girls had a little brother, to whom they were accustomed to teach what they learned at Sunday-school. They were so interested in the Bible, that being occupied in braiding straw as a business, they would first braid the length of a straw, then study a verse, then braid, and then study, so that they always came prepared with their Bible lesson. Their instructor, a long time ago, emigrated to this country; and this aged parishioner showed me a letter he had received from this scene of his early labours. The Sunday-school is still taught there, not as before, in a *back kitchen*, but in a neat *house of God*. The minister of this sanctuary is a devoted man, labouring faithfully and successfully in his Master's vineyard. He is the "little brother" of those two "little girls." His sisters are married. One is the mother of nine children, and lost her husband the last year by the falling in of a coal mine; but she had the happiness to know, that only the day before this event, he had renewedly consecrated himself to God. The minister lives contentedly upon forty pounds a year, happy in his home—happy in his people—happy in his Saviour—blessed of God and blessing others. This minister, this church, this flock, all sprang from *that Sunday-school*; and when I look upon my aged parishioner in the gallery, I cannot but reflect what a *crown* he has for his hoary head.



## PIETY IN YOUTH.

There is nothing which gives to youth so true a charm as unaffected piety. It sweetens the temper, matures the judgment, gives steadiness and strength to the operations of the mind, and imparts a symmetry to character which nothing else can do. A mind formed without the influence of piety must, from the necessity of the case, be deformed and distorted. The deficiency will extend to all its movements. If there be natural strength to resist temptation, and the season of youth be passed through without gross deviations from rectitude, there will still remain a painful feeling of unfitness for many of the events and occurrences of life. The individual will not only feel that there are events transpiring, and likely to transpire, for which he is unfitted, but that he, with all his natural advantages of personal character, is less prepared to meet them than many others. Piety, early piety, is the best foundation for the time to come, and he who neglects to secure its advantages, "wrongs his own soul."—*Christian Watchman.*

## A BROTHERLY ADMONITION.

To the Elders, Deacons, and Members of the  
\* \* \* \* \* Baptist Association.

Holy Brethren, partakers of the heavenly calling,—

I have just been perusing the minutes of your last anniversary not long since published, and my spirit is stirred within me, to address to you a few brotherly observations on that document. I have not indeed any particular claim on your attention, for I am an obscure individual, scarcely known to more than one of your Churches, but, the unfeigned affection which I bear to you, and the ardent longing that I feel for your welfare, and the prosperity of Immanuel's cause, would, I am sure, dispose you to give me audience, could you but see how they glow in my breast.

Pardon my weakness, in that I was somewhat vexed by the slovenly manner in which your Circular was put out of hands by the printer. It seemed to me to say, "It matters little how religious business is transacted

so that it is done cheaply, and without much trouble." Ought we not, however, to show the world by our neatness and care in such cases, that it is our delight to do everything pertaining to the kingdom of our Lord, in the best way we can, and would be negligent and parsimonious in anything rather than in that. But perhaps my vexation on this point arose from mortified pride, since I confess I thought the tract was likely to confirm the opinion that is widely afloat among other denominations, that the Baptists of Canada are more careful to jangle about peculiarities, than to transact the business of their various societies in a spirit of generous liberality, and attentive care.

The contents of the pamphlet, however, are of chief importance; and they appear to me to be such as to call very loudly for the most serious and sorrowful consideration. The statistical table shows us that after the Association has been in existence almost a quarter of a century, its 12 Churches have yet but 650 members. Is this what might have been expected under the dispensation of the Spirit, when Christ is exalted to the mediatorial throne, for the very purpose of pouring copiously down divine influence on his church, like floods on dry ground! But the additions of the last year are more lamentable still. There were only 58 baptized by all the churches, that is not 5 for each church! Of them 46 were the fruit of the labours of two of the societies, leaving only 12 for the other 10!! And to counterbalance the fearfully small augmentation, 22 were excluded!!! So that the prayers and toils of 650 Christians during a whole year, have snatched only this small number of immortal souls from the path of ruin, whilst some hundreds within the reach of their efforts, have plunged into hell, and thousands have been hurrying thither! Ought not these facts to be deemed unspeakably appalling, by those who profess to be the disciples of him who wept over doomed Jerusalem?

With all deference to your judgment, I cannot but think that the sentiments expressed in the digest of letters received from the associated churches, will go far to account for this deplorable state of things. One society writes: "When met, the Lord grants us his Holy Spirit and comforts our hearts, enabling us to go on our way rejoicing," and yet, this church has not had a single addition during the year, but has excluded one! Can the Holy Spirit be present in such a case? Or should Christians go on their way rejoicing while the cause of God is actually retrograding among them? Another letter states: "Trials of various kinds have afflicted them, but the greatest is the want of warm affectionate love to the Redeemer, his cause and

people, and one another." If their children were to address them, when absent from home, in a similar way, respecting their want of love to their parents and each other, would they not say in reply: "No, dear children, the want of love of which you complain is not among your *trials*, but among your *criminal deficiencies*, and you ought not to have coolly lamented it as a *calamity*, but to have silently remembered it with blushing shame and self-abhorrence?" But enough of quotations. Several others might be made, seeming to imply either that the customary acknowledgment of delinquencies is all that is expected from Christians, or, that they should be very glad to be awakened to life and energy, if God would but awaken them. If such sentiments lurk in the bosom of these societies, must they not, as a necessary result, continue in their depressed and almost useless state? And are not such sentiments directly in opposition to the spirit breathed throughout the New Testament.

It is, however, somewhat cheering to see the Resolutions which were passed at the meeting, expressive of the obligations of the Association to engage in works of faith and labours of love for the salvation of souls. Let the churches really act on these resolutions, and the universal experience of Christians unite with unequivocal promises of the word, to assure them they will soon enjoy "seasons of refreshing," and have souls for their hire. But if the passing of these Resolutions is to be only a substitute for ACTING on them, or if INDIVIDUALS leave them to the adoption of CHURCHES, *i. e.*, in effect, really unadopted, I venture to predict that your next anniversary will be even more dolorous than this last. And, beloved brethren, they will be thus unacted on, unless they are preceded by some preparatory steps not specified in your Circular. The members of our churches must be impressed with a deep conviction of their guiltiness—must discover the specific causes of their being deserted by the Holy Spirit—must cast away their idols whatever they may be—must be found often at the footstool of mercy, confessing with deep conviction their apathy, and praying with intense earnestness for the spirit of life and devoted obedience—and must faithfully be exhorting and stimulating one another daily to ever renewed and increasing toil in their Saviour's work. And will you allow me to subjoin, that, to conduce to these indispensable results, it appears to me to be very highly desirable that some fervent, faithful, rousing man of God should be requested to go through the churches to exhort them honestly and closely, though affectionately, and who should be encouraged by ministers and people to "cry aloud, and spare not."

I should like to say much more, but am afraid I may have already said too much to please some of my fellow saints. My apology is, that I would not have said any thing were I not conscious of being willing to sit at the feet of any of you; and ready to sacrifice anything I have for your welfare; and desirous of spending and being spent, had I opportunity and ability, in your service. As this is the case, forgive me if I have grieved you by my fraternal freedom.

I am, dear Christian friends,  
With ardent affection, yours in Christ,  
V. D. M.

### POWER OF RELIGION.

One of the most interesting anecdotes, illustrating the power of religion, was related a few days since, in a social meeting, by an English clergyman, who was acquainted with the facts.

A nobleman, Lord ———, was a man of the world. His pleasures were drawn from his riches, his honour, and his friends. His daughter was the idol of his heart. Much had been expended for her education, and well did she repay, in her intellectual endowments, the solicitude of her parents. She was highly accomplished, amiable in her disposition, and winning in her manners. They were all strangers to God.

At length Miss ——— attended a Methodist meeting in London—was deeply awakened, and soon happily converted. Now she delighted in the service of the sanctuary, and social meetings. To her the charms of Christianity were overflowing. She frequented those places where she met with congenial minds, animated with similar hopes. She was very often found in the house of God.

The change was marked by her fond father with painful solicitude. To see his lovely daughter thus infatuated, was to him an occasion of deep grief; and he resolved to correct her erroneous notions on the subject of the real pleasures and business of life. He placed at her disposal large sums of money, hoping she would be induced to go into the fashions and extravagancies of others of her birth, and leave the Methodist meetings. But she maintained her integrity. He took her on long journeys, conducted her in the most engaging manner, in order to divert her mind from religion, but she still delighted in the Saviour.

After failing in many projects which he fondly anticipated would be effectual in subduing the religious feelings of his daughter, he introduced her into company under such circumstances, that she must either join in the recreation of the party, or give high

offence. Hope lighted up in the countenance of the affectionate but misguided father, as he saw his snare about to entangle the object of his solicitude. It had been arranged among his friends that several young ladies should, on the approaching occasion, give a song accompanied by the piano.

The hour arrived: the party assembled. Several had performed their parts, to the great delight of the party, which was in high spirits. Miss —— was called on for a song; and many hearts now beat high in hope of victory. Should she decline, she was disgraced; should she comply, their triumph was complete. This was the moment to seal her fate. With perfect self-possession, she took a seat at the piano, ran her fingers over the keys, singing at the same time in a beautiful melody, and with sweet voice; the following stanzas:

No room for mirth or trifling here,  
For worldly hopes or worldly fear,  
If life so soon is gone!  
If now the judge is at the door,  
And all mankind must stand before  
The inexorable throne!

No matter which my thoughts employ,  
A moments misery or joy;  
But O! when both shall end,  
Where shall I find my destined place?  
Shall I my everlasting days  
With fiends or angels spend?

She arose from her seat. The whole party was subdued. Not a word was spoken. Her father wept aloud! One by one all of them left the house.

Lord —— never rested till he became a Christian. He lived an example of Christian benevolence, having given to benevolent Christian enterprises, at the time of his death, nearly *half a million of dollars*.

## POETRY.

### “THY WILL BE DONE.”

Kind sov'reign! *what* Thou dost ordain  
For me to suffer is unknown:—  
Be it severe I'll not complain;  
*What e'er* Thou wilt—Thy will be done.

I cannot tell *how* Thou wilt work  
In me the image of thy son:  
Tho' harsh the mode, I fear no harm;  
*How e'er* thou wilt—Thy will be done.

When I shall end my earthly task,  
The final victory have won,  
And gain'd the crown—I do not ask;  
*When e'er* Thou wilt—Thy will be done.

By thy own *means*; in thy own *way*;  
At thy own *time*;—the work begun,  
Do thou complete, O Lord! I pray,  
In ALL THINGS let thy will be done.

Toronto.

W. H. C.

## FOR THE BAPTIST MAGAZINE. THE REDEEMER.

By W. A. STEPHENS.

Say, did the Lord of heaven and earth  
His throne of glory leave?—  
Become a man by mortal birth,  
To die that we might live?

O yes—the son of God came down,  
Appeared on earth to save!  
And bore his heavenly Father's frown  
That sunk him to the grave!

The hour and pow'r of darkness then  
Came with terrific gloom!  
Thy noblest victim now, O death,  
Lies low within the tomb!—

The meaning of those mystic words,  
The event does now reveal;  
'Twas said in early dawn of time,  
“And thou shalt bruise his heel.”

But in that early dawn of time,  
Jehovah also said:

“The woman's holy seed shall bruise  
The subtle serpent's head.”

The mighty Nazarite of old,  
His heathen foes o'erthrew;  
But in the hour of victory,  
The conqueror perished too.

And when the mightier Nazarene,  
His pow'r, in death, employed  
Against the foes of light and life,  
He seem'd himself destroyed.

But soon he casts their fetters off,  
And spurns their dark controul,  
And sees in sinners justified,  
The travail of his soul.

“He now has risen,” angels say,  
Nor trust we them alone,  
His own beloved disciples see  
Him soar to heaven's high throne!

Ye everlasting gates give way,  
Your portals open wide,  
The king of glory now ascends  
To seek the Father's side!

In him the Godhead's fulness shines;  
All pow'r in earth and heaven,  
To our Immanuel, God with us,  
Is by the Father given.

And see, upon his diadem,  
Engraved in living lines,  
“The Lamb of God, who once was slain!”  
In gemlike lustre shines!

He ever lives to intercede,  
He ever lives to save,  
Thro' him there is no sting in death,  
No triumph in the grave.

In no *created* arm we trust,—  
No *creature* sacrifice:  
A world's redemption ne'er was bought  
With such a *worthless* price.

The holiest creature can at most,  
But claim his *own* reward;  
Who then could save a fallen race,  
But our Almighty Lord?

# MISSIONARY REGISTER.

## C A N A D A BAPTIST MISSIONARY SOCIETY.

The Treasurer has, during the past month, received the following sums :

J. Corbet, R. E. Dept. Niagara... £1 5 0

*By Messrs. Thomson & Davies.*

S. S. Ward..... 2 10 0

Mrs. Campbell, Laprairie ..... 1 5 0

*By Mr. M'Dougall, Student.*

Mrs. Kelly, Quebec, for Ed. & Mis. 1 5 0

Mr. Hyde, do ..... 0 15 0

Mrs. Scott, do ..... 0 5 0

A Friend, do ..... 0 5 0

Do do ..... 0 2 6

Do do ..... 0 2 6

Do do ..... 0 2 6

*By Mr. M'Laurin, late Student.*

Wm. Matthie, Esq. Brockville... 0 10 0

*By Mr. Klütz, Student.*

James Edwards, Chemong, U. C. 1 5 0

*By Mr. M'Donald, Student.*

Johu Meldrum ..... 0 5 0

Duncan M'Donald..... 0 10 0

*By Mr. Gillies, Student.*

Archibald Sinclair ..... 0 11 3

Mr. M'Dougall obtained also the following books for the Library of the *Canada Baptist College*. From Mrs. Kelly, Rollin's *Ancient History*, 12 vols. ; Hall's *Sermons*, 1 vol. ; Evans' *Geographical Grammar*, 2 vols. ; *Bibliotheca Sacra*, 2 vols. ; Inglis' *Sermons*, 1 vol. ; Watson's *Apology for the Bible*, 1 vol. ; M'Lean on *Baptism*, 1 vol. ; *Letters to Bishop Hopkins*, 1 vol. ; M'Lean's *Commentary on Hebrews*, 1 vol. Also from a friend, Jortin's *Sermons*, 1 vol. ; *Elegant Epistles*, 1 vol.

## THE EASTERN BAPTIST ASSOCIATION, U. C.

The twenty-first yearly meeting of this Association was held at St. George, June 26th. It appears from the Minutes that numerous resolutions were passed ; but as most of them are of local and temporary application, it is deemed sufficient to present our readers with the following :

*Resolved*,—That we do most confidently recommend the *Canada Baptist Magazine* to the favorable consideration and patronage of all our Brethren.

*Resolved*,—That we consider the institution of Sunday Schools to be the most effectual means of promoting early piety, and extending the influence of pure religion throughout the world ; and that indifference to its interest, is inconsistent with the duty of an enlightened Christian ;—Therefore, resolved, that we recommend that all our churches strive to have a Sabbath School attached to each.

It is cheering to find such an expression of interest in this periodical ; in the success of which the advantage and credit of the Denomination are involved, for its sole aim is to promote truth and piety in the community. Not filthy lucre, but the advancement of religion, is the sole object which it seeks to serve ; and therefore by supporting it, our brethren will only support the cause which is most dear to their hearts. It will ever be the endeavour of the managers of the *Magazine*, to merit the confidence of their friends, and to render it worthy of general support. But are there not yet many brethren in the Association who neglect to subscribe for the *Magazine*, though they can well afford it? Brethren! the resolution speaks to you. May it not speak in vain!

We are also pleased to discover an increased attention paid to the important subject of Sunday Schools.

CHURCHES.	Restored.	Baptized.	Added by Letter.	Dismissed.	Excluded.	Died.	Total.
Ancaster .....	—	—	—	—	—	—	26
Beverly .....	—	6	2	3	3	—	32
Brantford .....	—	2	5	1	1	1	67
Beamsville .....	—	7	6	6	2	3	121
Blenheim .....	—	—	—	1	5	0	36
Louth .....	—	2	2	—	—	2	39
Oakland .....	—	2	2	1	1	—	69
Queenston .....	—	5	2	1	—	—	26
Rainham .....	1	16	1	19	—	1	45
St. Catharines..	—	6	1	—	3	1	17
Grantham .....	—	—	—	4	—	—	31
Hartford .....	1	10	2	7	2	—	65
St. George .....	—	11	4	3	4	1	99
Simcoe .....	—	—	3	3	—	—	27
Waterloo .....	—	3	5	1	5	—	40
Walpole .....	—	2	3	1	1	—	29
1st Townsend..	—	6	3	5	3	2	133
2nd Townsend..	—	1	—	—	4	1	46
Burford .....	—	6	—	2	4	1	31
Camboro .....	—	—	2	—	—	—	25
Drummondville	—	3	—	2	2	—	35
2nd Brantford..	—	—	—	—	—	—	22
Total .....	2	77	43	55	40	13	1046

THE LONG POINT

BAPTIST ASSOCIATION, U. C.

This Association held its third Annual Meeting at Oxford, on the 19th, 20th, and 21st of June. From the proceedings as published in the Minutes, we select the following resolutions, which cannot fail to be interesting to many of our readers.

*Resolved.*—That the Baptist Denomination in Canada is under great obligation to our brethren in Britain, for the interest they have taken in the state of the cause in this country, and for the very liberal aid they have afforded and promised.

*Resolved.*—That we feel ourselves loudly called upon by that liberality to make still greater exertions for the promotion of the common cause.

*Resolved.*—That the *Canada Baptist College*, established for the purpose of aiding pious young men desirous of devoting themselves to the work of the Christian Ministry, to acquire such a moral and religious training, as may qualify them for more extensive usefulness, deserves the regard and the warmest support of the entire denomination

It gives us much pleasure to see such sentiments recorded, as having been publicly

approved by the associated churches; but we desire the far greater pleasure of hearing that they have been followed by corresponding action. Our brethren will, it is fervently hoped, remember that the *Theological Institution* needs their contributions as well as good wishes. Some in that quarter have indeed already given substantial proof of their regard; but the great majority have as yet done nothing to sustain a Society, that seeks the advancement of the cause in the country at large. Is it vain to expect help for the *Canada Baptist College*, after such professions of attachment?

Sunday Schools were strongly recommended by this Association as well as the Eastern.

CHURCHES.	Baptized.	Added by Letter.	Restored.	Dismissed by Let.	Excluded.	Died.	Total.
Bayham .....	0	0	0	6	50	1	53
1st Charlotteville..	0	6	0	3	4	0	67
2nd Charlotteville..	0	2	0	1	0	0	44
Malahide .....	0	0	0	3	5	0	89
Middleton .....	0	0	0	4	0	1	26
1st Norwich .....	0	0	0	0	0	0	20
2nd Norwich .....	2	5	0	0	2	0	33
1st Oxford .....	0	0	0	2	1	0	45
2nd Oxford .....	1	0	0	0	4	0	54
St. Thomas .....	13	11	0	0	1	0	41
Af. Ch. St. Thomas	0	1	0	0	0	0	14
Walsingham .....	1	0	0	7	11	4	221
1st Yarmouth .....	0	1	1	1	0	0	47
2nd Yarmouth .....	0	3	0	0	2	1	33
Total .....	17	29	1	27	80	7	787

TALBOT DISTRICT SUNDAY SCHOOL UNION.

The first Annual Meeting of the "Talbot District Sunday School Union" was held on the third Sabbath of July last, at Leven, A. M., in the Baptist Chapel of Simcoe. Mr. J. Tilney, the President, took the Chair, and opened the meeting by reading a select portion of Scripture. Prayer by the Rev. Mr. Smith. The Reports from the Schools of the Union were read, embracing the last quarter of the year. The statistics of the Schools for the past year are as follows:

Number of Schools in the Union .....	11
The whole number of Teachers .....	117
Average attendance .....	81
Whole number of Scholars .....	813
Average attendance .....	479
Number of verses recited .....	87,822
Volumes in the Libraries .....	1568
No. of Bibles, Testaments, Hymn Books	243
Conversions reported .....	1

Several reports from Schools at a distance were received and read: these were very interesting. All the reports from the various Schools were truly gratifying. They contributed much to the interest and satisfaction of the meeting, which was well attended. Those who were acquainted with the Schools and cause in this section of the land sixteen months previous, could perceive a striking contrast—a pleasing change. Then a large amount of talent and material lay unobserved by most, and unimproved to any great extent, though there were some praying and laborious friends. Then most of the Schools passed along in silence, and received not the favours and co-operation of the public at large. Many Christians had learned to give liberally of their money, and to pray for these public nurseries of virtue and truth. There were, at that time, not 300 books of any kind in all the schools of the Union; since then \$929 have been raised by these schools, each school managing its own funds. We have now in these schools 1909 books, and each school is disposed to increase its library. We can truly say, that it is becoming in us, and duty, gratefully to acknowledge the favour which it has pleased the Parent of all good to bestow on the efforts of the friends of this Union. This Union has tended to promote a general interest and combination of moral power in the cause of Sabbath Schools, and to call out a greater number of private Christians into this field of study and labour; and for these and many other excellent results we do heartily recommend the formation of like Unions, in other Districts, for like purposes.

In behalf of the Union,

ASA COOK, *Cor. Sec.*

Simcoe, Aug. 26, 1840.

### THE EASTERN TOWNSHIPS, L. C.

MESSRS. TOPPING AND BOSWORTH'S MIS-  
SIONARY TOUR, DURING THE MONTHS  
OF JULY AND AUGUST.

The Eastern Townships, lying contiguous to the State of Vermont, were for the most part originally settled by Americans. The founders of the Baptist churches were from the States, as are most of their ministers; their position having naturally led them to associate with their friends on the south of the line. The communication between Montreal and that section of the country is daily increasing, which renders a friendly intercourse with our brethren very desirable. It was our pleasing duty to visit them for the purpose of learning their state, and of establishing such a friendship as might be mutually ad-

vantageous. The first church we visited was situated in the Township of Eaton. One of the first settlers of that Township was a Baptist, and for many years his family was the only praying family in the neighbourhood. But still the good man, though alone, was steadfast and immovable; nor was his faith in vain; nor were his prayers unanswered; for he lived to see all his children consistent followers of Jesus, and some of his children's children too. He lived to see the work of the Lord gloriously prosper in his hands, and just before his death his heart was gladdened by witnessing a time of refreshing from the presence of the Lord—when it was hoped about seventy persons commenced to live a life of faith on the Son of God. All classes of society—all Christians speak well of him. He was the founder of the Baptist cause in Eaton, and for many years acted as deacon; while he lived, prosperity seemed to attend the church, but, at his death, it declined.

The church consists now of about sixty members, most of them very poor. But once in two months a minister comes forty or sixty miles to administer the ordinance of the Lord's Supper, and this is the only public service they have. There is a Congregational church in the Township, which has been established about four years. It is increasing, having a settled pastor. But the Baptists are as sheep without a shepherd, and yet, in that place, they were the first disseminators of the truth, and the first professors of religion. The materials for a flourishing church are at hand—piety is there—activity is there—liberality is there, as far as their means will allow. But alas! they have no pastor, and cannot support one without aid. They have done their utmost, and now they mourn to see that insufficient. Oh! it is distressing to see a flourishing interest decay—to witness ruins where there ought to be stability and beauty.

And are there none who will, despite all discouraging circumstances, fill such a place? There are—Canada will find men, and just the men to labour in her own forests among her sons; but Canada cannot find money. A few miles from that place, in the Township of Clifton, is a small Baptist church of fourteen members; they have no regular preaching, while they are earnestly desiring it. In Barford there is a church which has been recently organized. Brother Ide preaches there, but the people are so limited as regards their means, that were it not for the support he derives from the Vermont Baptist Convention, he could not continue with them, and even that assistance is very inadequate and uncertain. The church at Barnston is the largest in the Townships,

and perhaps the most wealthy. There is much need of preaching round the neighbourhood, a desire to hear is also manifested. In Compton there is a small Baptist church, which is very seldom supplied with preaching. On Beebe Plains a church has been recently organized; no regular preaching; they have a temporary supply for one Sabbath in the month. The state of things in the Georgeville church is encouraging, but the field there traversed is too large to be filled up by the indefatigable exertions of Brother Mitchell. Wherever we have been we have noticed great anxiety manifested with regard to the concerns of religion. Many young persons have lately been added to the church. But we plainly see that in this section of the country, where loose ideas as regards religion are prevalent—where universalism and unitarianism find many advocates, an increase of efficient ministerial labor would greatly conduce to the defence of the truth and the establishment of the churches.

The Vermont Convention, which has afforded much aid to the Brethren in the Townships, will, we are led to expect, find it inconvenient to render them much more assistance, and then, what shall be done? What, indeed? They cannot, in most cases, support their ministers. Is there then to be a famine—a destitution of the preached word? We, in behalf of our brethren, look to England. Shall we look in vain? Here are Baptist brethren—organized yet, in many instances, destitute churches—over-worked ministers, calling loudly for assistance—besides many parts of the country where little has been done to stem the torrent of vice. Our friends at home have little idea of the hardships some of the ministers in the Townships endure. Many of them are obliged to be actually engaged in manual labour through the week for their own support, and on the Sabbath day are called upon to preach two or three times. Those who are not thus engaged in secular employment, are employed in traversing the country—preaching at different places during the week, sometimes every day. As the field of exertion is large, the labour is exhausting; nor does it satisfy the growing wants of the people. We discovered that Baptist sentiments are widely spread—converts mostly preferring to be immersed. On a recent occasion, eight persons were baptized by a Methodist Minister, seven of whom were immersed.

Out of thirteen churches, situated in a tract of country containing 200 square miles, there are but five supplied with pastors, and they are inadequately supported and overworked.

From our friends, the Free-will Baptists, we received much kindness. They are rather numerous in the Townships. We have not

the statistics at hand, but our personal knowledge and derived information, lead us to conclude they number nearly 1000 members. They have many small, feeble churches, six ordained ministers, and six licentiates. We found them to be a zealous people: they have been of much use in these parts. Although their ministers are very poor, and receive very little support from their people, and are obliged to labour with their hands to supply the necessaries of life, they strive industriously for the salvation of souls; some of them performing five days' hard labour each week, and preaching from five to eight times, which, from the distance between their appointments, is attended with much toil. They are in much need of well trained ministers.

Never did we see such attention manifested to the preaching of the word, as in these Townships—never beheld the effects of the gospel of peace more visible than in the conduct of very many of our friends. We were welcomed to their houses, and treated with all the kindness which Christianity inculcates, and were received as those whose object it was to preach Christ crucified. We hope mutual good has been the result. As regards ourselves, we can say, Sweet is the remembrance of their kindness—precious the reminiscence of our mutual love to things unseen, and dear to our hearts the anticipation of eternal union in the regions of purity and peace.

#### LIST OF BAPTIST CHURCHES IN EASTERN TOWNSHIPS, 1839.

Churches.	Ministers.	Members.
Hatley and Stanstead	E. Mitchell	79
Eaton	None	50
Burke and Sutton	None	34
Barnston	J. Baldwin	86
Potton	None	31
Bolton	S. B. Ryder	33
Barford	J. Ide	35
Compton	Do.	7
Clifton	None	14
Stanbridge	None	50
St. Armand	None	49
Total		472

#### EXTRACTS FROM THE MISSIONARY JOURNAL OF MR. J. M'LAURIN.

*Breadalbane, Lochiel, U. C., Aug. 25, 1840.*

RESPECTED SIR,—I feel it my duty to acquaint you with some particulars of my journey through different parts of Upper Canada, since I left the Institution in Montreal. The week I left Montreal, I attended a protracted meeting in Breadalbane, which was better attended than any meeting ever held in the place. The meeting-house was over-crowded, and about 150 persons outside that could not get room within. And I am

happy to inform you that some good resulted from the labours of the meeting. An orphan English girl in our own family, from the Montreal Ladies' Benevolent Institution, professed her faith in Christ at that time, and is to be united soon to the church in this place.

I left Breadalbane on the 16th of July, and arrived at Kingston on the 24th. Many incidents occurred in this part of my journey which rendered it agreeable and profitable to myself and to others; having opportunities of conversing on religious subjects, and distributing Tracts among the crew on board the boats and barges, and among passengers and emigrants to a greater extent than I expected. On board the steamboat on the Ottawa to Bytown, I conversed with a young female from Buckingham, who seemed desirous of being instructed in the way of salvation, and who earnestly desired me to visit their settlement and preach to them, as it was a destitute place. When I asked her if she took delight in reading the Bible? She said, "Yes." "And what part," I said, "do you love best?" She answered, "the writings of St. John." Being four days getting through the Rideau Canal, I had an opportunity of conversing with several about religion, and I am not sure if I ever witnessed more eagerness for receiving Tracts, than there, among Catholics and Protestants. Some of the crew of the boats, most of whom were Irish Protestants, continued reading them till they slept over them; some requested of me to give them two or three Tracts; and others exchanged some of what they read for others. I was much interested in the free manner in which the cabin boy, an Irish Presbyterian, communicated the state of his mind to me. He took an opportunity, when I was alone, to come to me, and told me he attended a Sabbath school in Ireland, where he received a Bible and other books for prizes, and that the teaching he received there made an impression on his mind, which, he hoped, would prove beneficial to him. He said that he had been, last year, on a boat where the crew were all Catholics, and that their mocking at him and the Protestant religion, made him many a time almost weep. He deplored, in a very affecting manner, that the Sabbath was not regarded in Canada in the way he had been accustomed to see in Ireland. I gave him some suitable Tracts, and encouraged him to read his Bible, and that whatever others do, to see that he would choose the one thing needful, the good part that should never be taken from him.

A very intelligent Presbyterian, residing at Smith's Falls on the Rideau, earnestly requested me, if I should find it convenient,

to preach in their village, adding that he would send word round to gather the people, and that I should have his house to live in while there. Arriving at Kingston, I was kindly received by the Christian friends. I hope that the little one shall become a thousand with respect to the little church there; they are a loving band, loving each other, and esteeming their pastor; and have, perhaps, the good wishes of their Brethren of other denominations more than any Baptists in the Province. On Sabbath, July 26, I addressed a respectable and attentive congregation; in the evening meeting, I think there were from eighty to ninety persons present, many of whom were Presbyterians.

I reached Peterboro' July 29, and visited, in company with Mr. Gilmour, the Indian village at Rice Lake, where he examined their crops for the awarding of premiums to those that had the best. It is but justice for me to say, that there is an evident improvement among the Indians of that village, far above what I expected. Some had fifteen, and others twenty-five acres under crop; one Indian had twelve acres of excellent wheat in one field. There were eleven new houses in progress of building, some of which were finished, with two or three neat rooms and neat brick chimnies. I attended the preaching of Mr. Gilmour in the new chapel lately built for him four miles out of Peterboro'; it is a neat well finished building; there were, I think, upwards of a hundred hearers. On the evening of the same Sabbath, I spoke in a school-house on the south side of Chemong Lake, where the attendance was good. I then crossed Chemong (or Mud) Lake to the Indian village, in time to hear Mr. Gilmour preach there to the Indians through an interpreter; it was delightful to see so many listening so attentively to the news of salvation. The singing of the Indians, in their own language, is most charming, unequalled by any singing I ever heard, except that of the Jews in the Synagogue at Montreal. The Indians have not only strong and melodious voices for singing, but also peculiar aptness for acquiring music, which is observable even in the children in the school. When at this place, Mr. Gilmour went in a canoe with two or three Indians to visit Balsam Lake Indians, forty miles farther north. On these journies, Mr. Gilmour has to encounter severe and dangerous storms on the Lakes in the canoes; such have been the storms through which they have gone, that even the Indians themselves who accompanied him, were often terrified for fear of being lost. The wide field of labour occupied by him is far more extensive than what is generally known. Some respectable persons in this



place said to me, that he occupies a field extensive enough to employ two or three more besides himself. The town of Peterboro' is in the corner between five or six Townships, namely, the Townships of Cavan, Monaghan, Otonabee, Duro, Smith, and Emily, which are well inhabited, and where a good preacher is generally welcome. From this place I was invited to visit the Township of Brock, forty miles west. A great many of the inhabitants are Scotch Highlanders, and were desirous of having preaching in Gaelic; but though I had a desire to comply with their request, I considered it more my duty to visit Beckwith and the Perth settlements, agreeable to the wishes of the Committee in Montreal.

On my way down the country, I visited Mr. Tapscott, one of our most active Baptist preachers, who resides in the neighbourhood of Cobourg, whom I found working at his harvest, being under the necessity, like many of our Baptist ministers, of cultivating a piece of land for his support. I accompanied Mr. Tapscott thirty-five miles down the Lake Ontario shore, to a neat little village called Brighton, where he had an appointment to preach on Sabbath, August 9th. I addressed the people in the morning, and Mr. Tapscott in the evening. I do not know any other station, except the Bathurst district, where there is such an opening, and such a field of usefulness for an active Missionary as that of Brighton in the Newcastle district. There are many Baptists around this place, but many of them have need of being taught the way of God more perfectly.

On my way from Kingston to Perth, I was in company with a young Scotchman who lately went to reside in the far West, beyond Illinois and the Mississippi, in the new State of Iowa, to whom I gave Tracts to carry back with him, for he intends to return soon and take his father with him from Canada to dwell there. From this instance I could not but think of the wide circulation of the Tracts of the London Tract Society. Some of them which you gave me in Montreal will be read in the Prairies of the West a few months after you gave them. Reached, at last, my country people in the Perth settlement, where I found great desire for hearing the word of God. There I joined with my former fellow student, Mr. M'Donald, and found, by experience, that two are better than one. Though it was the busy time of harvest, the people turned out to hear remarkably well: at some of our weekly meetings, though late in the evening, some came the distance of five or six miles. Our labours were chiefly confined to the Townships of Beckwith and Drummond.

On August 16th, in the Township of Drummond, we had a large congregation, they having gathered from four Townships. We found great freedom in speaking to this people; and experienced the truth of the declaration, that "he that watereth shall be watered also himself." A considerable degree of awakening and serious attention has been manifested by many, and we have an encouragement to hope that our feeble labours in this place shall not be in vain.

There was another place, fifty miles north of Beckwith, which I had a great desire to visit, namely, M'Nabb's Township, on the Ottawa River; which was settled fifteen years ago, chiefly by Scotch Highlanders from Breadalbane, in Scotland. They have never been, to my knowledge, visited by any Baptist preacher, and seldom, if ever, by other preachers. I cannot but feel more for them, being my own countrymen. I hope your Committee will not forget them.

I met with some instances of the good resulting from the visits of John Douall, Esq., of Montreal, to this Province, in behalf of the Temperance cause. Instances which came under my notice, of the evils of drunkenness, and the happy effects of temperance, I must defer for want of room.

JOHN M'LAURIN, JUN.,  
Late Student of the Canada  
Baptist College, Montreal.

## JAMAICA.

LETTER FROM THE REV. JOHN CLARK  
TO THE REV. JOHN DYER.

*Brown's Town, April 16, 1840.*

MY DEAR FRIEND,—Please to return my sincere thanks to the Committee for so readily complying with my request, and sending out brother Dutton. He is one of the right sort of men—humble, devoted, and affectionate, and is likely to be exceedingly useful.

The work of God is progressing; we are breaking forth on the right hand and on the left; and I hope yet to see the day when the whole population of this district shall be brought into the fold of Christ.

I have long thought, that if churches were alive to their solemn obligations to seek the salvation of the poor sinners perishing around them, and laboured and prayed, with faith and perseverance for their conversion, every Christian would be instrumental, every year, of turning at least one sinner from the error of his ways, and churches be annually doubled in number; until, in the course of a few years, the whole land would be covered with the knowledge of the Lord, and every knee bow to the Saviour.

We have seen the commencement of such a work here : oh that it may go on, that God may open the windows of heaven, and pour us out a blessing so copious that what we have received may be but as the drops which fall before the shower !

*Increase of Members and Hearers.*

God has blessed this church with some praying, working members, whose happiness is identified with the prosperity of his cause. They have held up my hands: they have poured out their souls to God, and laboured for the conversion of sinners around them; and what is the result? In 1836, we had 36 members, and the same year 28 were baptized; these increased, in 1837, to 175; in 1838, to 287, and in 1839, to 460. Of these 29 were dismissed to form a church at Bethany; and 39 were baptized, and added to the little band. Although four months of the present year have not yet elapsed, 109 have been added to the church, and 150 more have applied for baptism; and about 100 persons are about to be added to the church at Bethany.

In 1836, we had but one congregation, numbering about 1000 persons; now there

are five, one of 2000, one of 1200, one of 800, and two of about 500 each. We then had no school; now we have 1500 children and several hundred adults under instruction, in the day and Sabbath schools.

In all this there is no room for glorying, save in the Lord. He "has done great things for us, whereof we are glad;" but much yet remains to be done: out of 5000 souls, forming the congregations, I have no reason to believe that more than 1000 are converted to God: the rest, in spite of their religious privileges, are sinking down to hell! Oh for more of the love of Christ,—of compassion for perishing souls,—of self-denying zeal,—of the spirit of prayer and supplication, that these poor, perishing sinners may be saved! Pray for us, that we may be more humble, holy, and devoted,—that we may be as salt of the earth,—as lights in the world, holding forth the word of life; that we may not relax our efforts, or restrain our prayers, until the 4000 careless sinners are converted; and thousands more, who are dwelling around us, heaping up wrath against the day of wrath, may be snatched as brands from the burning.

THE LATEST STATISTICS OF THE BAPTIST MISSION IN JAMAICA.

STATIONS.	Out- Stations.	No. of Churches.	No. of Missionaries.	No. Baptized.	No. of Members.	No. of Inquirers.	No. of Scholars in Sabbath School.
Kingston, Hanover Street.....	2	2	1	100	1167	759	202
Kingston, East Queen Street.....	2	2	1	236	3373	2475	200
Mount Charles.....	2	1	1	0	0	0	6
Belle Castle, St. Thomas in the East.....	3	2	1	51	171	14	150
Annotto Bay, St. George's.....	1	3	1	0	1012	126	0
St. Ann's Bay, St. Ann's.....	4	3	1	259	826	1399	546
Brown's Town.....	2	1	1	173	487	1165	816
Bethany.....	2	1	1	39	72	612	284
Port Maria, St. Mary's.....	2	0	1	114	1243	740	128
Old Harbor, St. Dorothy.....	2	1	1	296	1439	170	141
Ebony Chapel, Vere.....	1	2	1	0	17	0	0
Jericho, St. Thomas in the Vale.....	5	4	3	539	2075	2034	424
Spanish Town, St. Catherine's.....	7	2	1	278	2818	1750	914
Savanna-la-Mar, Westmoreland.....	2	2	1	0	358	832	0
Montego Bay, St. James's.....	5	1	1	220	2984	2843	2915
Falmouth, Trelawney.....	5	3	1	337	2518	1439	1358
Rio Bueno, Trelawney.....	2	3	1	198	621	1180	590
Lucea, Hanover.....	2	3	1	312	1669	2212	663
Salter's Hill, St. James's.....	3	2	2	365	1827	1394	719
Bethsalem, St. Elizabeth's.....	0	0	2	0	0	234	0
Total.....	54	37	22	3457	24677	21098	9150

KARENS.

EXTRACT FROM A LETTER OF MR. MASON,  
DATED TAVOY, NOV. 5, 1839.

*Karen Translation of the New Testament.*

I have the pleasure of informing you that I have completed the translation of the New

Testament into Karen, and have commenced the Psalms, of which I am making a double translation, one into prose, and the other into poetry, for which the Karen language is specially well adapted. In saying I have completed the New Testament, I do not, of course, have any reference to those epistles

which my brethren are expected to furnish. Mr. Wade will translate Coriathians, Mr. Abbott, Timothy, and Mr. Vinton, Hebrews, James, Peter, Jude, and the last two epistles of John. Br. Vinton has just sent me his portion of the work, excepting Hebrews, saying, "I have ventured to send it, leaving it at your entire disposal, to make any corrections you choose, and print it at once, or send me your suggestions and let me look it over again." I have concluded on the latter course, and am now engaged with that labour and with revising an original work on geography, in Karen, by Mrs. Mason, very much needed in our schools. The dry season is now opening upon us, and I must, at least, visit the southern Karens.

EXTRACT FROM A LETTER OF MR. ABBOTT,  
DATED MAULMAIN, DEC. 26, 1839.

At Bassein, the "young chief" continues to be as actively engaged in doing good as ever. His house is a great Bethel—a temple of God, whither the people from the neighboring and distant villages resort, to learn to read, and how to worship God. He is the only baptized individual in that region, and consequently is the only one who can be reckoned a member of the church. How many there are there who would be considered proper subjects of baptism it is impossible to say. The assistants think there are from 600 to 1000 who are decidedly Christians. Although but one has been baptized there, still the line of demarcation between those who serve God and those who serve him not, is distinctly drawn, and generally there exists on the part of those who reject the gospel, a most bitter hatred towards the Christians. In fact, the Karen converts fear their own countrymen, who are enemies to the gospel, more than Burman officers. Sometimes, even in families, there exists the most deadly opposition, and not only are "a man's foes those of his own household," but they are often his bitterest foes. Notwithstanding, I know of several villages where the people are all decidedly Christian; and although it has been denied by some, that there are "whole villages that have turned to God," yet if they will take a trip with me into the Karen jungles, I will show them several such!—*American Baptist Missionary Magazine.*

#### ASAM.

Mr. Bronson writes from Jaipur, Dec. 1, 1839, as follows:

The whole of that fertile country lying northerly between this and Sadiyá (called Mattak) has been this week taken by the company—and I pray God that now Satan may be spoiled of his goods here, that it may be retaken and won over to Christ by our

missionaries,—and that it may become as noted for its zealous Christianity, as it has been for its heathenism. Every worldly interest in this country is prospering. The sons of Japhet are being enlarged, and they are dwelling in the tents of Shem. And may not faith anticipate that all these movements will be made to conduce to throw over this naked, sunken people, the mantle of salvation? How long ere this shall be, we cannot predict; and what is to be the chain of events that shall set wide open every door into the Singpho, Burmese, and Chinese countries, is known to God alone; but there is much in the political aspect of this country, to promise the speedy consummation of this desirable object.

Since my last, I have been making the necessary arrangements for a second tour to the Hills,—and getting through the press the Catechism, and a small book of phrases in Singpho and Naga.

I have much pleasure in informing you, that the Hon. S. C. Robertson, Deputy Governor of Bengal, has forwarded through Captain Jenkins to me, 200 rs. for the Naga mission, to be spent in defraying the expenses of a second tour. That Hon. gentleman formerly held the post now occupied by Capt. Jenkins, and is a warm friend to the best interests of this province. I also forward to you a note from Capt. Jenkins, who proposes to give a donation of 500 rs. for the benefit of schools among the Nagas.

Thus you see that the Naga mission has friends here who have liberally contributed funds for its benefit. The question that remains to be settled is, Will this people so change their long-standing customs as to receive books and become a reading people? Will they follow the example of the Karens? As yet we have had but little encouragement from them, but we must trust in Him who can turn the hearts of men as the rivers of waters are turned. They are almost daily at my house, and I have frequent opportunities of conversing with them upon the great truths of the gospel, and of showing them clearly my object in coming among them.

Our school has never been as flourishing since, as it was before the war. That scattered our precious company; and recently the cholera raged to so alarming an extent, that the place was for a time rapidly depopulating. We have a very pleasant school now, numbering from fifteen to twenty scholars. Mrs. Bronson devotes much of her time to the instruction of the school, which has relieved me of care, and left me time for other important duties.—*American Bap. Mis. Mag.*

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MISSING