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# THE CANADA BAPTIST MAGAZINE.

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VOL. IV.

## VIEWS OF BAPTISM BY GERMAN PÆDOBAPTISTS.

No. III.

DR. KNAPP.

[This eminent Theologian was, for many years, a Professor in the University of Halle, where he was long known as the almost solitary advocate of evangelical sentiments, his colleagues, in the Theological Faculty, being either secret or avowed impugnors of the faith once delivered to the saints. In his valuable works, some of which are well known, he still lives as a defender of the truth; though now his writings are in part superseded by the labours of bolder, if not more skillful, advocates. In the University, his place has been far more than filled by the celebrated *Tholuck*, who has been called, not without reason, the modern Luther of Germany.

Dr. Knapp is best known to Theological Students, from his valuable critical edition of the Greek Testament, and from his work on Dogmatics. In the latter, which is called *Prelections on the Christian Faith*, (*Vorlesungen über die Christliche Glaubenslehre*,) we find his views of baptism. This book has been published in English, but as that transla-

tion is not at hand, the following extracts are taken from §§ 138, 139, and 142 of the second edition of the original, Halle, 1836. It is almost needless to observe that this author, while granting most that the Baptists contend for, deems it expedient to offer an apology for sprinkling, and to defend infant baptism. He does not, however, pretend that the Greek term means to sprinkle, but thinks there is no great harm in changing dipping for sprinkling. It is, however, easy to see, that if there is no harm in this innovation, there can be no harm in the Quaker innovation, of dismissing the rite from the church. It is sufficient also to remark, respecting his defence of infant baptism, that it can be offered also for infant communion, that ancient practice of the Greek church. And indeed most of it is as valid and satisfactory for the baptism of bells, a very important ceremony of the Romanists, as for the christening of unconscious babes. For his arguments in favour of infant baptism are these three, in his own words:—1) It is not forbidden

by Christ, and is not contrary, but fully conformable, to his will and his principles; 2) it *probably* took place already in the apostolical church; and 3) it is not without use. Let the reader only use the Bible and his common sense, and he will at once see that these three pillars of pædobaptism have no solid foundation.—**ED.]**

[*Meaning of the term baptism.*]—The name baptism, τὸ βάπτισμα, is derived from βαπτίζω, which properly signifies *to dip*, like the German *taufen*, [the word used by Luther in his version] *to immerse, to wash* (by means of immersion); answering to the terms in Syriac and Chaldee, (of which Christ made use)—טביל, טביליה, (Buxtorff Lex. Chald. p. 849, 850); therefore the washing of vessels with water, Mark vii. 4, is called βαπτισμοί, and what is called νίψανται in the third v. is βαπτισανται in the fourth v.; so also of *washing the hands* in Luke xi. 38, 49. Of the religious act of baptism, as well that of John as that of Christ, the form ὁ βαπτισμός is never used, but always τὸ βάπτισμα. Hence it is often used tropically, a) of that which flows, or is imparted, to any one in a rich measure, as in Latin *perfundere, imbuere, &c.*, e. g. Acts i. 5. b) of heavy sufferings which befall any one, e. g. Mat. xx. 22, 23. For these are often compared to floods of water, which overwhelm any one, Ps. lxxix. 2, 3. So among the Latins: *fluctus miseriæ, mergi malis*. Hence martyrdom was called by the ancients, *baptisma sanguinis* [baptism of blood].

[*The act of baptism.*] *Immersion* is properly in conformity with the arrangement of Christ and the usage of the apostolical church; and so John also baptized. And for a long time, after that, immersion was customary, only it was allowed in the third century or perhaps earlier, to baptize by sprinkling or pouring in the case of sick

persons, (*baptisma clinicorum*, i. e. baptism of the bed-ridden); yet some would not own this for a true baptism, and there arose a dispute respecting it; so unheard of was it then, to baptize by mere affusion. *Cyprian* first defended the sprinkling baptism, in cases of necessity; but he did it timidly and with many restrictions. But by degrees this baptism became more and more common, (probably because it was found more convenient,) especially since the seventh century in the Western Church; but it did not become quite common till the beginning of the fourteenth century. *Thomas Aquinas* had however sanctioned and spread the innovation, more than a hundred years before. But in the Greek and Eastern churches immersion has been retained. It would have been better to abide altogether by the ancient custom, as also *Luther* and *Calvin* wished.

[*The subjects of baptism.*] Many of the ancients and moderns have disallowed infant baptism. *Tertullian* (De bapt. c. 18.) is the first who expressly dissuades from it, although he does not reject it without hesitation, since it was then already in use. But it was in general very customary at that time to *defer* baptism; and whoever was of this mind, could not allow infant baptism. . . . In the New Testament itself there is no decisive instance; for against the places, where the baptism of whole families is mentined, Acts x. 42, 48; xvi. 15, 33. 1 Cor. i. 16, it may be objected, that it is uncertain whether children were present, and if present, whether they were then actually baptized. It does not follow also from Mat. xx. 19, that Christ has *commanded* infant baptism, (μαθητεύειν is neither for nor against it,) as little does it necessarily follow from John iii. 5, and Mark x. 14, 16. There is therefore *no express command of infant baptism* to be pointed out in the New Testament.

FOR THE CANADA BAPTIST MAGAZINE.

## CHRISTIAN LIBERALITY.

CONTINUED.

Having shown that blessings are promised to be conferred on the liberal, I proceed to point out—

*Thirdly*,—The proper objects, for the promotion of which a person should bestow his liberality.

It is not necessary to multiply arguments to convince you, that it is your duty to “be rich in good works, ready to distribute, willing to communicate,” (1 Tim. vi. 18); but it is often necessary to remind you of this very important part of Christian obligation. And such is the case with some professors, that it is necessary to use much argument to convince them that it is their duty to “distribute” of their goods to promote certain religious or benevolent objects. “Why,” say they, “these things are not found in the word of God: there is no positive command for me to do this.” It is only necessary to say, in reply to such objections, that where a general rule is given, every particular thing is not mentioned. The *ten* Commandments are given as a general rule for our moral conduct, and there are many things which are not there specified, but included, which would be as unlawful for us to do or not do, as those that are particularized; and it will be no excuse for us to neglect the observance of these things, because they are not specified. The young man who was confident of his having obeyed every precept of the law of God, was a transgressor, and considered so by our Saviour, because his heart was set upon his riches. And we have reason to believe, that should those who call themselves Christians, and are opposed to the benevolent operations of the day, be required to distribute their property for charitable purposes, or for the promotion of benevolent objects, the same feelings

would be exhibited as were by the young man just referred to; and probably we should receive no small share of their invectives in return. But it is not expected that you will be called upon to “bestow all your goods” for religious purposes, but only in proportion as God has prospered you in the management of your temporal concerns.—1 Cor. xvi. 2. The general rule which I would now apply for the promotion of benevolent and religious objects is this—“*As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.*”—Gal. vi. 10. “That ye might walk worthy of the Lord unto all pleasing, *being fruitful in every good work, and increasing in the knowledge of God.*”—Col. vi. 10. “*But to do good and to communicate, forget not; for with such sacrifices God is well pleased.*”—Heb. xiii. 16. Now, as to the *manner* in which these things are to be done, I know not of any express command; neither is it necessary that there should be. Sufficient is it that we strive as we have opportunity to “do good unto all men;” that we be “fruitful in every good work;” and that we “do not forget to do good and to communicate.” The precise manner in which these things are to be done, is no doubt left to the church; provided always, that whatever is done must be performed with a single eye to the glory of God.—1 Cor. x. 31. If done thus, it matters not by what *name* we designate ourselves, or how many societies are formed for doing all the good we can. If we can “do good” by means of Missionary Societies, let it be done: if by Bible Societies, let it be done. Tract, Sabbath School, and Temperance Societies, or any other which have in view the good of man and the glory of God, ought not to be obstructed, but promoted with all our might.—Ecc. ix. 10.

I sometimes suspect, (and probably

with a good deal of reason,) that those who object to the Societies just mentioned, do so, not so much from a disposition of covetousness and illiberality, as from some other causes. I would ask such persons, How is the Gospel to be borne to the benighted heathen in far distant lands? How is the Bible to be put into the hands of Idolaters? How is the knowledge of the Lord to cover the earth as the waters cover the sea, but by the exertions and contributions of those whose souls have been enlightened by the gospel? To do all this—to sail over vast oceans—to learn the languages of foreign nations—to translate and print the word of God—there must be the requisite means employed. Christian churches must form themselves into societies—collect the necessary funds—fit out and send off the proper instruments to achieve such wonders as those, who have already entered the fields of their labours, have done; and the news of which have made many a Christian's heart to leap for joy. It is a fact which I am almost ashamed to mention, that I know not of a Foreign Missionary Society in all Upper Canada. And

“ Shall we, whose souls are lighted  
With wisdom from on high,  
Shall we to men benighted,  
The lamp of life deny ?

Salvation ! O Salvation !  
The joyful sound proclaim,  
Till earth's remotest nation  
Has learned Messiah's name.”

But we need not go from home to find objects on which we may bestow our liberality. There is need of much being done in our own country, yea, in our own neighbourhoods. Are there no children growing up without proper instruction in any of our towns? And what is better calculated to impress such with an idea of their obligations to God and man, than the knowledge of the Bible? Then let us “do good” to their souls

and bodies by collecting them together on the Sabbath, and imparting to them useful pious instruction; and if necessary, liberally “communicating” to them of our substance to clothe their bodies, and procure such books as are necessary for the improvement of their minds. Much good can be done in this way. Many a person can bless God, that he was ever brought to the Sabbath-school to receive instruction.

The cause of Temperance is another thing which demands our attention. How many are ruining both soul and body by making a too free use of spirituous liquors? How many families are reduced almost to starvation? And how oft have strife and contention entered the hitherto peaceful dwelling, by reason of the use of that which destroys reason, and reduces a person to a state lower than that of the brute? As we have opportunity, let us “do good to all men” by our influence, example, and zeal in bringing about a different state of things in society. Temperance Societies have been the means of reclaiming many from the road to ruin, and preventing many others from going in the same path. We may “do good” to hundreds of our fellow mortals, by placing in their hands such publications as are designed, to stem the torrents of vice occasioned by drinking.

As it respects the support of the Ministers of the Gospel, who labour to build up the Church of Christ, I need not say much in its favour. Every one knows that it is requisite that those who are favoured with their labours, should contribute to their temporal wants. Our Saviour charged his first Ministers *not to provide* for their own maintenance, declaring that ‘the labourer is worthy of his hire.’—Mat. x. 9, 10. And the great Apostle of the Gentiles asks, “Who goeth a warfare at his own charges?”—1 Cor. ix. 6, 7. And

he tells the Church at Corinth that he took *wages* of others to do them service.—2 Cor. xi. 8. From this it appears evident that it is just and scriptural, that those who devote their time and talents to the service of Christ, in building up his Kingdom, should look for the supply of their temporal wants from the liberality of those who are favoured with their preaching. Here let it be observed, that although it was the design of the Church, that the Deacons should superintend the distribution of the gifts of the church for the benefit of the poor, yet, with the greatest propriety, may they also superintend other temporal concerns as an enlargement of their duty. I deem it very proper that the Deacons in a church should be the foremost in all the benevolent operations of the age;—that they should be in this respect examples for the rest of their brethren;—that they, in a special manner, should see that provision for their pastor's temporal wants is properly and duly made by the church. How often may it have been the case, that both the poor in the church, and their faithful pastor, have wanted the common necessaries of life, in consequence of the members not enquiring into, and providing for, their destitution. To use the words of a celebrated writer on this subject, I would say—“What can be a more happy or more honourable employment, than to distribute the alms of the brethren and visit the habitations of the poor, like angels of mercy, with words of peace upon their lips, and the means of comfort in their hands? A faithful, laborious, affectionate deacon must necessarily become the object of justly deserved regard in the church, and be looked up to with the esteem and veneration, which are paid by a grateful dependant family to their sire. The poor will tell him their wants and woes, spiritual and temporal; and ask his advice with implicit confi-

dence. He will move through the orbit of his duties amidst the prayers and praises of his brethren, and in a measure may adopt the language of Job: When the ear heard me, then it blessed me; and when the eye saw me, then it gave witness to me; because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy. I was eyes to the blind, and feet was I to the lame. I was a father to the poor, and the cause which I knew not I searched out.”—Job xxix. 11—16. Finally, Brethren, I know not how to close this epistle better than by using the language of Paul, which he employed in writing to Christians of his day: “Whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things—and the God of peace shall be with you.”—Phil. iv. 8, 9.—I am, dear, brethren, your's in the Gospel,

SAMECH RESH.

*From the Baptist Record.*

#### IGNORANCE AND ANTINOMIANISM.

It is very clear that ignorance and antinomianism are too frequently coupled together, as the following resolution passed by the Antioch Church, Pickens District, S. C., in Nov. last, will clearly show. We give it just as we have received it from Br. Grisham; being a true copy, letter for letter, word for word.

“Taken up the case of the institushians of the day, an do declar an on-fellowship with all the home domestic Omishion Sociaty and mishanary with all that kindred train Soity, and all them that fellowship them.”

Br. Grisham concludes his letter by saying, that “we have a poor ig-

norant population; we have a large proportion of not only unlearned but ignorant preachers, who teach, that, if a man is called to preach, he needs no learning."

It may surprise many of our brethren that in this enlightened age, that in this day of benevolent action, there should be churches and associations, violently opposed to every effort for evangelizing the world, which blinded by ignorance, the old mother of prejudice, drink in the errors that are associated with those sentiments that stand in violent and deadly opposition to the gospel of Christ. The above, however, is but a limited specimen of the leaden apathy that prevails on this subject in many of the churches of South Carolina, Georgia, and Alabama, and other states south-west. Holcombe's History of the Baptists in Alabama—a work just issued from the press, a copy of which we have examined—contains a complete view of the Baptist *anties* in Alabama and the adjoining states, together with a deplorable picture of the blighting influence of this anti-effort spirit upon those churches which are infected with it. It is, however, cheering to know, that as the light of truth increases, this opposition decreases, "and that the time is coming when the opposers of missions, whether professors of religion or not, will appear in a far different light from that in which they are now frequently regarded; they will be associated with infidels, and atheists, and all the open and deadly enemies of the cross. The time may be expected sooner or later to arrive, when God will manifest his displeasure against anti-missionary churches, by the most signal and alarming punishments."

On the subject of ministerial education there are a number of churches in the south, which are set in deadly

array against it, and they entertain the idea that illiterate men are as useful in the church of Christ, as if they had received a thorough education; and many of these good brethren we dare to say, are uneasy, lest they should have to give place to their educated young brethren; the following illustration of this sentiment we find in Holcombe's Baptists in Alabama.

A plain old man, who was a licensed preacher, was called upon by the church, to know what he had against missionaries; after beating round the bush a little, he let the secret out, by saying: "I don't know nothing about them missionaries that go off to the heathen yonder, they tell us about, but what do they come amongst us for? If we allow them to come into our churches, the people will all go to hear them preach, and wont go to hear us preach, and WE SHALL ALL BE PUT DOWN."

These brethren require the truth pressed home upon them by the Holy Spirit, before they will receive it: they are to be pitied, and they should receive our sympathies; they are ignorant, and we should instruct them; they need help and we should bestow it. If our brethren would go more frequently among those who are thus bigoted, and have patience to endure their opposition for a season, we are assured that having the word, they will prevail against all the powers of the enemy, and thus win their brethren. We commend the disposition of Br. Grisham to others; who unwilling to give these deluded brethren up to their idol of Antinomianism, volunteered to spend a few hours with them; and although he did not meet with all the success he wished for, yet he did obtain the consent of the church for another interview, and, if possible, convince them of their errors.

*From the London Bap. Mag.*

BAPTIST WORTHIES.—No. VI.

JOHN GIFFORD

John Gifford united with eleven others to form the Baptist church at Bedford, of which he was chosen the first pastor. His history was remarkable, and his conversion from sin to holiness was a signal triumph of divine grace. Born in the county of Kent, attached to the royalist party, and a major in the army of Charles I., he took an active part in the leading events of the civil war, and on one occasion narrowly, but providentially, escaped an ignominious death. Having joined in an attempt to overthrow the existing government, he was apprehended; and, with eleven others, condemned to be hanged. But the night before his intended execution, his sister went to visit him in prison, and finding the sentinels without fast asleep, and his fellow-prisoners dead drunk within, she gave him information, and prevailed on him to escape. He did so without disturbance or molestation, fled for safety to the fields, and for three days concealed himself in a ditch. Diligent but unavailing search was made for him in all directions, for in the mean time, by the assistance of friends, Gifford had reached London in disguise. Afraid of being discovered in his hiding-place, he removed to various parts of the country, often changing his abode, and finding protection and favour in the houses of certain great persons attached to the royal cause. When all danger was over, he made his way into Bedfordshire, and exchanging the military for the medical profession, supported himself in Bedford by the practice of medicine.

At this period of his life he was a cavalier in politics and a debauchee in conduct—notoriously abandoned to vice—a great drinker, a gambler,

a swearer; and so thoroughly did he hate the Puritans, that he often thought of killing one Anthony Harrington, on account of his reputation among those calumniated but honoured servants of God. Gifford was seldom or ever successful in his gambling. Philip says, "One night he lost a large sum. It drove him almost mad. In his frenzy he uttered daring words against God, and cherished darker thoughts. He was about to dare the worst when his eye fell upon one of Bolton's works, which arrested both his purpose and his conscience effectually. It threw him into great distress for a short time, but eventually it led him to the cross. The passage in Bolton was this—'In the invitation of Christ to *all* that labour and are heavy laden, to come to him for rest to their souls, there is no exception of sins, times, nor places. And if thou shouldest reply, Yea, but alas, I am the unworthiest man in the world to draw near unto so holy a God, to press into his presence, to expect upon the sudden such glorious, spiritual, and heavenly advancement, most impure, abominable, and beastly wretch that I am, readier far to sink into the bottom of hell by the insupportable weight of my manifold sins! I say, then, the text tells thee plainly, that thou mightily mistakest; for therefore only art thou fit, because thou feelest so sensibly thy unfitness, unworthiness, vileness, wretchedness.'"

This was the means of his conversion. "Being now made free from sin, and become a servant to God" he entered into "so exalted and so happy a state of mind, that from that time till within a few days of his death, he declared he lost not the light of God's countenance, no not for an hour." Having thus passed from death unto life, and given himself to the Lord, in a perpetual covenant not to be forgotten, "he



assayed to join himself to the disciples; but they were afraid of him, and believed not that he was a disciple." "Yet he would enquire after their meetings, and being naturally bold, would thrust himself again and again into their company both together and apart; yet they had jealousies about him, for he had indeed been a very vile man; and had also in the town attempted in a very rude manner to do several actions which bespoke such extravagancy of mind, and wildness or vileness of heart." However, by degrees, he convinced them of his sincerity, gained their confidence, received from them the right hand of fellowship, became a "fellow-citizen with the saints, and of the household of God." Constrained by love to Christ, and desirous of glorifying his Father in heaven, he devoted his time and talents to the ministry of reconciliation; so that his brethren in Bedford were soon able to say of him, what the primitive disciples in Judea did of Paul, "He which persecuted us in times past now preacheth the faith which once he destroyed." "And they glorified God in him."

Having the glorious gospel of the blessed God committed to his trust, and "receiving some light into the congregational way, his next concern was to collect and unite in christian fellowship the dispersed and oppressed followers of the Redeemer. At length twelve of the holy brethren and sisters began this work. After much prayer and waiting upon God, and consulting one with another by the word; upon the day appointed for the solemn work, being met, after prayer, with one consent they jointly first gave themselves to the Lord, and one to another by the will of God. This done, they with one mouth made choice of our brother Gifford to be their pastor or elder, to minister to them in the things of the kingdom of Christ; wherefore

brother Gifford accepted of the charge, and gave himself up to the Lord and to his people, to watch over them, and dispense the mysteries of the gospel among them." As the church was formed on the principle of open communion, the terms of fellowship were *faith in Christ and holiness of life*. Gifford continued their diligent and faithful pastor till his death. When "fetching his last breath" he wrote and sent to them a pastoral letter full of christian experience, of practical wisdom, of sound instruction, and eminently calculated to promote "peace, and holiness, and brotherly love." The following extract is worthy of attention, because of its application to an evil by no means uncommon in the churches. "I would not have you ignorant," said the dying pastor, "that every one of you are as much bound now to walk with the church in all love and in the ordinances of Jesus Christ our Lord, as when I was present among you; neither have any of you liberty to join yourselves to any other society, because your pastor is removed from you; for you were not joined to the *ministry*, but to *Christ* and the *church*; and this is and was the will of God in Christ to all the churches of the saints, read Acts ii. 42, and compare it with Acts ii. 46. And I charge you before the Lord, as you will answer it at the coming of our Lord Jesus, that none of you be found guilty therein." Respecting a suitable provision for the poor members, a duty much neglected in the present day, he said, "let your deacons have a constant stock by them, to supply the necessity of those who are in want; truly, brethren, there is utterly a fault among you that are rich, especially, in this matter; 'tis not that little which comes from you on the first day of the week that will excuse you."

Ivimey says justly, "the heart that

could dictate such a letter in the immediate prospect of dissolution, must be that of a christian bishop, who was eminently qualified to feed the church of God." As a Christian and as a pastor, his race was short but glorious; from being a persecutor, a blasphemer, and injurious, he became an eminent saint, a witness for God, and a good soldier of Jesus Christ. He had the honour of baptizing and receiving into the church, the celebrated John Bunyan, who was accustomed to speak of him in terms of the strongest affection, and to call him "*holy Mr. Gifford.*" In the fifth year of his pastorate over the church at Bedford, and on 21st of September, 1665, this excellent man died, "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." T. P.

## THE GOSPEL MINISTRY.

### No. II.

There are two considerations which ought ever to commend the Ministry to the sympathy, consideration, and support of Christians: it is instituted for their advantage; it has a most important aspect upon the well being of the world.

I. The Ministry is instituted for *the advantage of the pious.* "Whether Paul, or Apollos, or Cephas \* \* \* all are your's." The expression, 'the ministry,' involves this idea. And this subservience of their office and their gifts to the welfare of the body, is the glory of the Ministers of Christ, even as Christ himself came, "not to be ministered unto, but to minister and to give his life a ransom for many." In his kingdom the chiefest are they who serve. The Gospel Ministry is strictly a learned profession, although exercised for the most part, in some denominations, and that successfully, by those to whom learning, in the proper sense of the expression, is de-

nied. Next to the evil of an unconverted ministry is that of one theologically and biblically ignorant.—Christianity precludes mental inactivity. The mind must be agitated, an individual must think, judge, and determine for himself, before he can become, in the highest sense, a Christian. The Christian's hope is built upon his faith; and his faith, we well know, is exposed to a variety of assaults. He has, it may be hoped, a witness in himself to the truth of the Gospel, adequate to the support of his own mind. This inward witness, however, can deliver no testimony except to its possessor, nor can he always hear its voice. To diffuse that information, which may enable mere ordinary Christians to give to others a reason of their hope, and to expose the shallowness of most infidel objectors, is one part of the duty of a Christian teacher. There is a vast variety of things connected with the history of the divine dispensations to man, and of the inspired records, which it is an advantage for a Christian to know. To impart such knowledge is a branch of the Minister's vocation.

It is through the medium of the understanding that the heart itself is affected and improved. Whatever may be imagined to the contrary by the indolent, the formal, or the visionary Christian, a growth in grace is inseparably connected with a growth in knowledge. The spiritual proficiency of Christians will ordinarily be proportioned to the simplicity, the comprehensiveness, and the fidelity of their Minister's statements of the leading facts and doctrines of the gospel: doctrines and facts which lie, it is true, in a small compass, but whose mutual harmony and relation to the different branches of practical piety, open an almost boundless field for useful illustration. The majority of Christians have little advantage of leisure, opportunity for retire-

ment, or access to books. The sanctifying truth must reach them, in a great measure, through the medium of the pulpit.

That church fellowship, under auspicious circumstances is adapted to promote spiritual prosperity and joy, few Christians will deny. But of such circumstances the most important condition is, a pastor after "God's own heart;" a man qualified by nature, by study, and by grace, both to feed and to rule the flock. The value of the Gospel Ministry may be read in the history of those churches, where the office has been incompetently or unworthily filled, or where its divine authority has been practically denied.

II. The Christian Ministry is intimately related to *the well being of the world*. Christian Churches sustain a relation to the truth of the gospel similar to that of the atmosphere to the element of light; in them it both lives and is diffused for universal benefit. But pastors and teachers are, under God, the conservators of churches. The well being of the world depends upon its reception of the gospel; but the human probability of such a happy consummation will always bear a proportion to the authority and intelligence, as well as the zeal and sincerity, with which that gospel is commended to its notice. The scriptural probability of the event must depend on the fidelity of our attachment to instituted means. In either case, it is to an ordained able ministry that the mind naturally reverts. Without undervaluing any other pious agency, it is this agency which we are emphatically called on to set in motion. These are the labourers for whom our Saviour has exhorted us to pray. Clear statements of scriptural truth, solid arguments, and appropriate appeals to the conscience, cannot be useless, even where they fail of their farthest and happiest effect. These are weapons

which any Christian may use, but to use which the Minister lives. Our hopes for this fallen world must indeed, as every good man will be forward to acknowledge, terminate in the revealed purpose and almighty power of God. If, however, we would form a judgment as to the way in which God will effect his future purposes, we must look back and consider how he has effected those which have already been accomplished. The history of past successes of the gospel, from the apostolic age downwards, leads us to expect that future triumphs will be brought about, not in connection with the extinction of the ministerial order as such, but with its purification, elevation, and enlargement. "He shall purify the sons of Levi." Christians, if careless as to what they owe to their own improvement, should not be so, as to their obligations to the world. Piety to God and compassion to men's souls, equally demand that all approved methods for providing an efficient ministration of Christian truth and ordinances, should be adequately supported. The Christian denomination that neglects its duty here, deserves to dwindle, and probably will do so.

J. D. J.

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## CORRESPONDENCE.

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CONTINUED FROM PAGE 131.

As our Lord came not "to be ministered unto, but to minister, and to give his life a ransom for many," we might have expected, that he would rather give than receive; and to him who wrought miracles to meet the exigencies of the starving thousands who attended his ministry, it would have been easy to create all that was necessary for him and his attendant band. He choose, however, to cast himself on the liberality of his hearers, to live upon the contributions of those whom he was

-serving; for, in addition to the entertainment he received, wherever he went preaching the Gospel, "certain women, also, who followed, ministered to him of their substance."

In harmony with the same design, and as a part of the same plan, when he sent forth the Apostles for a short excursion, that these newly fledged eagles might try their wings, before he should be taken from them, and before they should fly through the whole world, having the everlasting Gospel to preach to every nation under heaven, he gave them this charge: "As ye go, preach, saying, the kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, nor two coats, neither shoes, nor yet staves; for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence. And when ye come into an house salute it, and if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city." He could have wrought miracles for them every day, and supplied all their need each moment. Or he, who raised money from the bottom of the sea, in the mouth of a fish, to pay the contribution required for the service of the temple, could, in moment, have filled their purses with all that their journey would require. Nor is it improbable that this would have been far more gratifying to the feelings, I would not say the pride, of the disciples, to pay for all they ob-

tained, and openly confer, rather than seem to receive obligations. But the superior wisdom of their Lord and our's, determined that they should go without scrip, and without purse, that those to whom they ministered, should entertain and support them all their journey through; that they should inquire for the most worthy persons, and there abide, as putting honour upon their host; for, it is a maxim in Christ's kingdom, that He and His faithful servants richly repay their entertainment, since the labourer is well worthy of his meat.

When, therefore, the spirit descended on the day of Pentecost, the Apostles gave themselves up wholly to their ministry; so entirely withdrawing from all secular concerns, that even the distribution of the alms of the faithful, was not sufficiently spiritual for their hands. They said, therefore, "it is not meet for us to leave the word of God, to serve tables. Therefore, brethren, look ye out among you, seven men of honest report, full of the Holy Ghost, and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and the ministry of the word."—Acts 6: 2—4.

In those letters to the ministers, Timothy and Titus, in which Paul portrays the character, and describes the duties of the christian pastor, he says, "give thyself wholly to these things, that thy profiting may appear to all." "No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier."—Tim. 2: 4.

Mr. Editor, I am unwilling to leave this subject: the more I consider it, the more strongly is my mind impressed with the absolute necessity of endeavouring to have an increasingly efficient ministry. It has been to me a matter of deep regret, that

any of our brethren should be under the necessity of combining other employments, with the duties of the pastoral office. I presume not to condemn those who have done so; on the contrary, I sincerely sympathize with them in the pecuniary necessities, which rendered such engagements in many instances a duty. Where there are small congregations and a poor people, the pastors must frequently engage in the labours of tuition, agriculture, &c., or give up their charge altogether; and in such cases the less evil of the two is to be preferred. Better that the duties of the pastoral office be intermingled with those of some secular employment, than that they should altogether be abandoned. But where the means are not limited; where, by some effort, ministers may be placed beyond the necessity of having their minds distracted by attending to the duties of two callings;—I do feel it imperative upon me to declare, that, in such cases, congregations are not discharging the obligations they owe to themselves, to their pastors, or to the Great Head of the church, so long as such efforts are not made to relieve the pastors from a burden which they ought not to bear. I anticipate the time with holy joy, when all those who are the public servants of religion will be able to give themselves wholly to the duties of their office; when the ministerial will be separated from all other vocations; when those who undertake the tuition of the young, &c., shall give themselves wholly to its duties; and when those who undertake to preach the gospel shall give themselves wholly to that; and then the profiting of each will appear to all.

It is the dictate of what may be termed natural religion, as it is but common justice, that those who labour for others, should be supported by them. Had not God explicitly interposed His authority, nor regu-

lated this subject in divine revelation; but had He only said, now judge of your own selves; does not nature teach us what is right? would it not have been manifest, to every man of common sense and just feeling, that if one class of society give themselves to secular duties, and to provide what is useful for this life, and another devote their days to mental and spiritual pursuits, to promote the interests of the soul, those who derive the benefit of the spiritual man's seclusion and studies, should share with him the benefit of their labours and commerce? To wish that it were otherwise, betrays such a perversion of mind, and such a destitution of all just moral feeling, as are utterly inconsistent with common honesty, apart from all consideration of the nobler impulses of the Christian religion. For the church to desire the advantages of the minister's exertions, of his mental solicitude and physical powers, while he receives no adequate support from their worldly gains, is as manifestly unequal and unjust, as it would be for the minister to be supported by their labours, and do nothing for them in return.

In conclusion, I would remark, that as He who is the leader of the armies of Israel, accomplishes His purposes by secondary causes, He expects, at the present time, when His forces are collecting for a grand attack upon the prince of darkness, that all who have enlisted under His banner "will do their duty," and that none will subject themselves to the curse which fell upon the inhabitants of Meroz, "because they came not forth to the help of the Lord against the mighty." And though but few can enter the field, yet a whole host may hold up the hands of those that do, by the most powerful of all means, which are prayers and supplications. But let it be considered, although faith wings prayer to heaven, it is liberality in the cause of God, and to

the poor, which brings down a return. If the lips are opened and the hands closed, such prayers will be "as a cloud without rain," or as blossoms which yield no fruit. But even the widow's mite, proceeding from a Christian heart, will be "mighty through God to the pulling down of strong holds"—and if any sincerely wish their own souls to prosper, the most efficient means to that end, is a zealous endeavour to promote such a blessing in others. For, although every promise is as certain as the return of the sun, yet I think it may be said, there is not one so sure of an immediate fulfilment as that mentioned by Solomon: "He that watereth, shall be watered himself." The similitude is familiar to most, by having observed, that the instant a fading plant or flower has been watered, it recovers its healthy appearance; and I am persuaded, that every one will feel his own soul abundantly refreshed with the dew of heavenly grace, by affectionate attention to promote the temporal and spiritual welfare of others. And, especially, where there is a cheerful willingness to lay aside some superfluity, in order to possess greater ability. An act of self-denial, or taking up a cross of that description, will be certain to add a brilliant gem to a crown of glory. And who would not deny themselves that they might obtain it, and hear the lovely Saviour say: "inasmuch as ye did it unto these, my brethren, ye did it unto me; enter ye into the joy of your Lord?"

For the liberal friends, whose hearts have echoed, as I know some do, to all that I have written on the ministers' behalf, I send to heaven my grateful prayer, that the generous sacrifices they have made for the support of their pastors, may be abundantly repaid. "But this I say, he who soweth sparingly, shall reap also sparingly; and he who soweth abundantly, shall reap also bountifully.

Every man according as he purposeth in his heart, so let him give, not grudgingly or of necessity; for God loveth a cheerful giver. And God is able to make all grace abound towards them, that they always having all sufficiency in all things, may abound to every good work."

R.

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\* A DEFENCE  
OF THE  
FIFTH CIRCULAR LETTER  
OF THE  
OTTAWA BAPTIST ASSOCIATION:  
ADDRESSED TO THE  
ASSAILER OF THAT BODY.

DEAR SIR,—The spirit and matter of your letters upon this subject are so very extravagant and extraordinary, that the writer of the Circular, to whom you address yourself, thinks them unworthy of any notice. I fully admit that this is what the letters deserve; but the inclination of human nature—the feelings of my countrymen, and the state of our churches, particularly in the upper parts of the Province, compel me to follow your letters with the following observations.

1. *Your letters are full of the most glaring misrepresentations of men and truth.* This I confess is strong language, but not stronger than true; for in this extraordinary matter, lenity would be no less than sinful; and to treat such things with respect would be no less than to confound truth with *extreme error*, and to spare feeling at the expense of the cause of God. You openly endeavour to make the public believe, that we sat in St. Andrews in the character of a *Synod*, mending and making laws for the government of the Church of Christ. So you lay great stress on the phrase which was properly used—"to devise measures," &c., as if these measures were church laws, in addition to the laws of Christ. This is clearly your idea, couched in the words that follow:—"That the disciples of Jesus are at liberty to arrange their social order and observances, by their conventional agreement and discretion, is a *device* that proceeded from the *father of lies*," &c. How could you be either conscientious or honest, in making such statements? for surely you cannot be ignorant of our independent or congregational form—of our avowed opposition to the unscriptural, legislative, and governing power,

assumed by Presbyteries and Synods—of our holding, that the laws of the Church of Christ, admit no more of addition, than they do either of repeal or amendment. When you know as well as I the difference between a Synod and our Association; and that in the matter of church laws, we pretend to no power of interference; yea, when you know, or ought to know, from our minutes and constitution as an Association, printed and before the public, that the objects of our meeting differ widely from what you assert, how could you bring such an accusation? They are for the avowed purpose of the increase of brotherly love and friendly intercourse among the churches;—the promotion of united exertion in whatever may best advance the cause of Christ in general, especially education and missionary operations;—to obtain accurate statistical information relative to Baptist Churches in particular, and the moral state and religious destitution of the country in general. In the fourth article of the Constitution are found these words: "It is a principle distinctly understood and recognised, that every separate church has, and ought to retain, within itself, the power and authority to exercise all church discipline, rule, and government, and to put into execution the laws of Christ, necessary to its own edification, according to its own views, independently of any other church or churches whatsoever." To this law we have always and invariably adhered, Sir; and so I leave the public to judge whether you have accused us honestly or not.

You pursue the same course of twisting, garbling, and wresting in what you say about the "original languages," the "reformers of the church," and many more matters which I cannot name, unless I should take up the letter, sentence by sentence, which time and room forbid me here to do. By the "original languages of Scripture, people commonly understand Greek and Hebrew; and who can deny that the knowledge of them is exceedingly useful to the pious missionary or the faithful pastor, with the charge of souls. But although exceedingly useful, it was never said, that the knowledge of them is indispensable for the pastoral charge. As to the "reformers of the church," any person may understand that the reference is to the reformers of the Christian profession, and was not at all meant to apply to any so far back as the Apostles, for they were rather *founders*. And although they should be included, they would be found most learned of all; for a great part of the learning, thought to be so useful to Ministers, is the knowledge of languages; and after all the pains and labours of our most educated men, they are but poor

linguists, in comparison with the Apostles. Again, it was not intended to apply the rules of Euclid to the Bible, but to the works of nature, which every man ought to study, but particularly the teacher of others. "Metaphysics" is likewise recommended; and who but must admit, that a preacher of the gospel must have some knowledge of the law and government of the mind of man; and how painful it is to hear even a pious person talk the greatest nonsense in reference to the feelings, that exercise and govern the human mind? How would it do for a legislator to lecture on law, that he never studied? No more can a preacher lecture on the operations of the affections of intelligent beings, without some knowledge of the same, whether by private study, or as they are more perfectly taught under some pious and able men. Again, it is not meant, that a preacher must be learned to the highest state, "that can be reached by the human mind." The words are, (and who but a caviller can find fault with them?) "By education, then, we mean literary training, in various degrees, from the lowest, which consists chiefly in the ability to speak and write the English language with propriety, to the highest that can be reached by the human mind." This is said, not as an indispensable qualification for a preacher, but as explaining the meaning of education. What you say in contempt of Logic, puts me in remembrance of what a certain woman said to the praise of a preacher, "that it was much in his favour that he never learned grammar." But it is easy to condemn what people are not able to understand, or, at least, to appreciate. To the art of reasoning, the schools have given the name of *logic*. This is not born with a person any more than language: it is partly learned from the mother, and partly from conversation and reading; but more perfectly when it is professionally taught in schools for the purpose; and no person who is not capable of "reasoning on righteousness, temperance, and judgment to come," should ever be appointed to the ministry of the gospel. At any rate, we are sure God never made such an appointment. But to conclude this point—how exceedingly dishonest it is for you to represent the Association as recommending learning to young men, in order to teach them such new discoveries as are "not revealed in the Bible!" I venture to say that you did not believe this to be the meaning when you wrote it; and this is a most heavy charge I confess. The Circular meant, what every candid and intelligent man must allow, that pious men, when well learned in general reading and the original languages, are enabled to enrich their instruction by such thoughts, ideas, and

principles, as are too frequently not well understood by common readers. Few are aware of the great power which one man has over another, as to views of religious truth. All parties have their leaders. You, Sir, have your's even, who could be mentioned, if it were of any service. Yea, we all feel this necessary and useful influence, but like every thing good, more abused than used, through the ignorance and perverseness of men. We profess, no doubt, to have drawn our religious views from the Bible; and but few men are aware of the power which human exposition had, in giving them language and their present form. Often things bear the character of being second-hand, whether we understand and acknowledge it or not. So, such men as are enabled to go to the fountain head of all spiritual knowledge, and read for themselves these holy oracles in the languages in which they were first written, under the inspiration of the Holy Ghost, may for themselves discover many reasons and arguments in favour of some principles and against others, which could not be known without this, or if known, not rightly appreciated.

2. *It appears, Sir, you are not against learning, except with a view to the Ministry.* How unreasonable as well as unscriptural is the idea, that if a person labours to acquire knowledge or learning to help him as a farmer, physician, or tradesman, it is all very well; but if with a view to be helpful in pastoral or missionary labours for the salvation of men, it becomes sinful. But why? You allow that it is "a valuable accomplishment, calculated to rouse and bring into action the powers of the mind." Is not the missionary, the most of all men, in need of having the powers of his mind "aroused and brought into action?" But you say the idea is not countenanced in Scripture. But what, I ask you, were the schools of the prophets? Were they to teach men to be taylor, tent-makers, &c.? Some such tradesmen were called, and charged with the Christian Ministry, but it cannot be proved that these trades were learned with a view to the ministry, as you recommend. Your party speak loudly against the time lost in Colleges, but it seems they don't care for the Missionary's loss of time, in learning to be a taylor or shoemaker, which cannot be less than three or four years. Things do not stand here: he must spend the greatest part of his time in manual labour, (rather than in the recovery of ruined souls,) in order to be on a level with his brethren, and spare the careless and covetous Christian his gold. As a matter of necessity, it is as proper to-day as in the days of Paul, but not according to the principle or practice of your party.

Really, I fully believe Paul would work with his hands for his own support, before he would take a shilling of your money; for this is the very way he treated such persons in Corinth. But whenever he met with liberal-minded and open-hearted Christians, he thankfully received what they gave him for this end, and openly avowed his power, and the Lord's appointment, in this matter; but just on account of persons of your feelings, he had to act that part of necessity, which you would have all men to act, whether it be necessary or not. Very little is said in the Circular Letter about money, in comparison with some of the apostolical letters to the first Christians, of whom, in this matter, you have much to learn.

3. *You would wish people to suppose that the Association questioned the apostolic qualifications; because of their using these words: "But it may be questioned, whether education would not have been of some value even to the apostles, highly favoured as they were." This you call "impiety," and giving "a mortal stab to divine truth." These are serious and unqualified charges indeed. But we feel no fear, that truth will, or ever can, stab itself. The truth is, the Apostles, although in themselves fallible men, were perfectly guarded by inspiration in delivering to the world the commands of God; but that does not imply that they had every valuable accomplishment in the world. We have no reason to believe that the knowledge of reading and writing had been given to any of them miraculously. Such of them as had that much of human learning, used it much to the glory of God and the good of souls; and we have every reason to believe, did the rest possess it, they would have put the talent to their Master's use, and not have buried it in the earth. God meant to make them all speakers, but we have no proof that they were designed to be all writers. And here, by the way, we should do well to notice, that if the apostles, to a certain extent, wanted human learning, it has turned out greatly to the advantage of Christianity, as a common and strong argument in its favour. But we can secure no such advantage from an unlearned ministry in our day. On this subject, this distinction is seldom noticed and never taken into account, by those who most absurdly reason, against the use of learning for the Gospel Ministry.*

4. *You seem to insinuate that the Bible requires no explanation. No wonder that such should oppose learning for the Gospel Ministry; for the mere knowledge of reading would be sufficient on that principle. But here I am at a loss to see your consistency in reasoning so much to explain it to us in the Magazine, and to the people of New*



Glasgow every Lord's-day. If others cannot "make the word of God more plain than he made it," how can you? You have shut your own mouth, Sir; and really this is no loss to the church, or the world, for whatever others do, you are darkening counsel with words without knowledge. For my own part, I hold, as equally incompetent to teach others, both him who, in dependance on human learning, impiously despises divine teaching, and him who ignorantly or fanatically talks of depending on divine illumination, while he proudly despises all the knowledge and Christian experience of every body else but his own. The things that must be known, in order to be in a saved state, may be equally known by the learned and unlearned; but there are many things in the Bible which can never be understood without a good measure of information or general reading. As to myself, according to your theory, I should know it as well as your own party; for I should but vainly pretend to have that academical learning, thought to be so unscriptural and injurious for the work of the ministry. Only I know so much as to feel my want of it; for although it is now nearly twenty years since I began prayerfully to study my Bible, to-day I feel much more my need of one to teach me, than at the end of the first few months. It is a most difficult lesson for proud man to learn, that he is but of yesterday, and knows nothing as he ought to know.

5. *It appears, although you hate popery as much as any man, that you favour much their favourite maxims, that "ignorance is not only the mother of devotion, but a sure bond of union."* But, Sir, it is not true, but false, learning that does what you say. It is not the use, but the abuse of it; and should we condemn the use of every thing good in the world, that is abused, we should be compelled to include religion and the Bible itself. Party schemes are, I must confess, drawn out and advocated by men of learning: but the reason is obvious,—those entirely destitute of learning could not possibly place their thoughts, however erroneous, before the public. The ignorant differ as much as the learned, although they are unable to make it so generally to appear. Yea, the cause of religion and Christian union would suffer an infinite loss rather than a benefit, should all the men of learning in the world be cut off in one day. Bad as the world is, in point of division and distraction, it would then, I am confident, be in a far worse state. It would prove an awful calamity to the human family and the cause of God; and whatever others say in praise of their *union*, your party, the worst of all for distraction, schism, and division, has nothing to boast of.

Finally: Away with the scheme of your party, which not only condemns learning for the gospel ministry, but which condemns Christian liberality, and "blesses the covetous, whom God abhors." Are not your pulpits generally shut against all agents for missionary operations, at home and abroad, calling Missionary Societies, Church Associations, &c. &c., so many human devices, uncountenanced by the word of God? Why, pious and devoted men will surely pause, before they ever consent to recall to their respective trades, all the devoted missionaries that are labouring for the recovery of a pagan and mahometan world, and so, without pity or compassion, leave them, millions upon millions, to perish without knowledge, without God, and without hope. We need not wonder that any man should side with the Pope, that would agree with him so very far, as to deny that the reformation from popery is worthy *even* of the name; yea, make it only "exchanging one delusion for another." So, if you please, you may plainly, in the popish style, call that glorious work, to which you owe your liberty and your life, not reformation; but "corruption," for this you clearly insinuate. And now, desirous that the Lord may prove these remarks hurtful to error, and useful in the support of his own truth, I remain, my dear Sir, your's truly, for the truth's sake, F.

## LITERARY NOTICE.

THE WESLEYAN.

A religious periodical, bearing this name, has just made its appearance. It is to be published twice a month in the form of a small newspaper. As its name indicates, it is professedly the organ of the Methodist Denomination in this Province; but, judging from the assurances given to the public, and from the urbanity and Christian spirit of the respected editor, the Rev. R. L. Lusher, we fully expect it will be so conducted, as to promote "the diffusion of religious knowledge, and useful information, and to contribute to the moral and religious improvement of the community in general." We wish God speed to every undertaking that has such an end in view. We rejoice to see the power of the press becoming more and more subservient to the cause of God, by promoting virtue and piety. May the time soon come, when "Holiness to the Lord" shall be written on every press!

MORE BAPTISMS AT FORT COVINGTON, N. Y.

TO THE EDITOR.

SIR.—You will no doubt be glad to learn that the good work in Fort Covington has not ceased since I last wrote. The Spirit of God has been manifestly there in the conversion of souls. Since the account that was published in the last number, nine persons have been buried with Christ in baptism. Some of them are in the morning of life, others are more advanced in age: one of them was a member of the Presbyterian Church in the village. An interesting circumstance in the present revival is, that so many young men have come out on the side of the Lord. This is more cheering from the fact, that very few of them belonged to any church, and their influence, consequently, was exerted in opposition to the cause of Christ. I cannot close this short account without adverting to the weekly meetings, which, I believe, are very generally held in the States, called Conference Meetings. These meetings exert a beneficial influence on the members of the churches, and on all who attend them. They there express their feelings and trials, and speak and pray without being called upon. Every member feels it to be his duty to add his mite to make the meetings more interesting and profitable, and they really appear more sociable than our stiff prayer meetings, when only the minister speaks. I can say that I have been benefited by hearing the remarks of the young converts and others; and I have no doubt were these meetings more extensively introduced among our Canadian churches, that it would tend greatly to their spiritual profit.

G. B. M.

Montreal, Aug. 18, 1840.

POETRY.

THE SUNDAY SCHOOL.

Group after group are gathering. Such as pressed  
 Once to their Saviour's arms, and gently laid  
 Their cherub heads upon his shielding breast,  
 Though sterner souls the fond approach forbade—  
 Group after group glide on with noiseless tread,  
 And round Jehovah's sacred altar meet,  
 Where holy thoughts in infant hearts are bred  
 And holy words their ruby lips repeat,  
 Oft with a chastened glance, in modulation sweet.  
 Let some there are, upon whose childish brows,  
 Worn poverty hath done the work of care,  
 Look up, ye sad ones, 'tis your Father's house,  
 Beneath whose consecrated dome you are,  
 In gorgeous robes ye see, and trappings rare.

And watch the gaudier forms that gaily move,  
 And deem, perchance, mistaken as you are,  
 The "coat of many colours" proves His love,  
 Whose sign is in the heart, and whose reward's above

And ye, bless'd labourers in this humble sphere,  
 To deeds of saint-like charity inclined,  
 Who, from your cells of meditation dear,  
 Come forth to find the weak, untutored mind,—  
 Yet ask no payment, save one smile refined  
 Of grateful love,—one tear of contrite pain,—  
 Meekly ye forfeit to your mission kind,  
 The rest of earthly Sabbaths. Be your gain  
 A Sabbath without end, mid your celestial plain.

MRS. S. SCOURNEY.

A HYMN

FOR THE TROUBLED CHRISTIAN.

Oh! stay thee, my soul, on Jesus thy Lord;  
 By faith firmly grasp his unchangeable word;  
 It surely will pilot thee thro' the rude storm,  
 Sustain thee, supply thee, and save thee from harm.

Thy skill cannot founder, since He is thy guide;  
 Though tempests and breakers thy voyage betide,  
 They only will hasten thee on to the shore,  
 Where billows and storms will distress thee no more.

There landed, at length, thou shalt ever repose,  
 From ev'ry fatigue and assault of thy foes;  
 Past storms shall thou make present calm the more  
 bless'd:  
 Past labour enhance present pleasure and rest.

Thy course through life's ocean thou oft shalt re-  
 trace;  
 And, grateful, adore the deep mysteries of grace,  
 Which caus'd thy frail shallop by storms to be driven,  
 'Midst whirlpools and quicksands, on safely to  
 heaven.

Then welcome the tempest, and smile at its roar,  
 Expecting the day when its rage shall be o'er;  
 Defy all its vengeance, thy bark e'er to whelm,  
 And bless the Great Pilot who sits at the helm.

W. H. C.

RELIGION:—A Sonnet.

How sweet the breathings of the vernal gale,  
 As round the feverish brow it gently plays!  
 How sweet the fragrance of the blooming vale,  
 When sharp disease has long innum'd our days!  
 But there's a fever which no breeze allays,  
 Save that which blows from Canan's happy strand;  
 And wounds whose pains no other balsam stays,  
 Than that which flows from the celestial land.  
 But to the balmy breeze of Eden's bow'r,  
 The woe-worn bosom turns with eager zest,  
 And proves how adequate religion's pow'r  
 To bring sweet solace to the mourner's breast,—  
 The solace which sustains him 'midst the ills of time,  
 And strengthens him to reach at length a griefless  
 chime

J. G.

# MISSIONARY REGISTER.

## C A N A D A

### BAPTIST MISSIONARY SOCIETY.

The following contributions have been received in the course of the present month.

J. Wenham, 4th quarter's Sub.  
to 1st October..... £3 15 0

*By the Rev. W. Rees, Brantford:*

Mr. J. Beam, Beamsville..... 2 3 9  
Mr. G. Havens, St. Catherine's.. 1 5 0  
Mr. A. Barber, Simcoe..... 0 10 0

*By Mr. Thomson and Dr. Davies:*

Hon. P. M'Gill..... 5 0 0  
J. Frothingham..... 2 10 0  
J. Ferrier..... 2 10 0  
S. Forster, for Ed. and Mis..... 2 0 0  
R. Corse..... 1 10 0  
R. Armour..... 1 5 0  
A. Laurie..... 1 5 0  
A. M'Farlane..... 1 5 0  
J. & W. Roy..... 1 5 0  
J. Connell..... 1 5 0  
J. Keiller..... 1 5 0  
T. B. Anderson..... 1 5 0  
B. Holmes..... 1 5 0  
J. E. Mills..... 1 5 0  
J. Willock..... 1 5 0  
J. Lesslie..... 1 5 0  
J. Steel..... 1 5 0  
T. Peck..... 1 0 0  
W. Bennie..... 0 15 0  
J. & J. Leeming, 1st qr.'s Sub... 0 12 6  
Mr. Mack..... 0 12 6  
Friend..... 0 10 0  
A. Savage..... 0 10 0  
G. Savage..... 0 10 0  
Mathewson & Rattray..... 0 10 0  
J. Keller..... 0 10 0  
R. Campbell..... 0 5 0  
R. Anderson..... 0 5 0  
A Friend..... 0 5 0  
W. Lyman..... 0 5 0  
J. T. Barrett..... 0 2 6

*By Messrs. Topping and Bosworth:*

Mr. Hayden, Sorel..... 1 4 6  
Mr. M'Nie, do..... 0 5 0  
Mr. Stockwell, Sherbrooke..... 0 5 0  
J. Fraser, Esq., do..... 0 5 0  
Various small sums..... 1 14 3½

The Rev. W. Rees, in transmitting the contributions acknowledged above, writes:

"I enclose £3. 18. 9. as a donation to the Institution from the above brethren. Knowing that the College owns no guide but the Bible—no master but Christ—no object but the extension and establishment of his kingdom, and ultimately the glory of his name,—with a character as discriminating as light, it commends itself to the cordial approbation and generous support of every one who is willing 'to contend for the faith once delivered to the saints.' To aid such an Institution is not only my duty—it is my privilege—it is my honour. And I feel a consciousness, that now is the accepted time; and my heart's desire and prayer to God is, that his grace may unlock the hearts and open the hands of many of my dear brethren, to follow the example set by the above friends.

### THE EASTERN TOWNSHIPS, L. C.

We most gladly publish the following communication from Messrs. Topping and Bosworth, relative to their recent missionary tour. And we tender sincere thanks, in behalf of the *Canada Baptist Missionary Society*, for all the Christian kindness which those brethren have experienced while engaged in its benevolent service.—ED.

Mr. EDITOR,—Having recently taken a tour in the Eastern Townships, we feel great pleasure in acknowledging the kindness with which we were received and treated. Wherever we went, their hearts and houses were open to us; and we believe the only feeling of sorrow known by them or ourselves was, that we had so soon to part, which was, in many instances, attended with a profusion of tears. But as duty called us to visit other places also, we commended one another to God and to the word of his grace, and said farewell, praying that the Great Head of the Church and the chief Shepherd would make our interviews productive of profit. We were particularly reminded of primitive times by being brought on our way from place to place. We consider those Townships an in-

teresting and important field of spiritual labour, and we hope soon to be able to furnish you with more full accounts. Meanwhile, let us all pray that the Lord will send forth more labourers into his vineyard.

#### A CHAPEL OPENED.

The Baptist Chapel erected in Smith Town, in the New Castle District, by the Rev. John Gilmore, and friends, was opened the 26th of July. The Rev. John Dyer, jun., of Kingston, U. C., officiated on the interesting occasion. He preached in the forenoon from Mark xii. 32. In the afternoon from James ii. 23, last clause. Mr. Gilmore conducted the devotional parts of both services.

The congregation was so large as to crowd both the chapel and vestry. Many could not gain admittance, but stood around the doors listening to the word of life. A marked attention pervaded the congregation, and a gratifying state of feeling prevailed during the services. It was good to be there.

The chapel is desirably situated, well finished, and free from debt. And here it is just and grateful to acknowledge, that Joseph Fletcher, Esq., of London, has defrayed half of the expense incurred in building this neat place of worship. May the Great Head of the Church amply reward him, for this liberal and seasonable expression of Christian kindness.

#### A MEETING OF SUNDAY SCHOOLS.

We insert with great pleasure the following communication from the Rev. G. J. Ryerse, as it gives a pleasing proof, that our brethren in his region are aware of the importance of giving a religious training to the young. Our churches cannot be fully efficient, as benevolent and Missionary Societies, (what all churches ought to be,) without conducting Sunday Schools. These institutions are especially adapted to the wants of this country, for they may be carried on as means of religious instruction, when it may be difficult or impossible to have regular preaching. The more of these schools we have among us, and the better they are conducted, the more prosperity, knowledge, and piety we may expect in our churches. It may be well

to mention that books for Sunday Schools may be had at a very low rate, if not *gratis*, from the Sunday School Union in this city, of which Mr. Becket is Depository.

*To the Editor of Canada Baptist Magazine.*

Doubtless it will be highly gratifying to the friends of Sunday Schools, who are readers of your interesting Miscellany, to hear that the cause is rising in this part of the Province. Poverty, prejudice, a want of interest, of books, and of experienced teachers, have been difficulties which have long stood in the way; but they are vanishing. The present season, a worthy zeal hath manifested itself not only here, but in the surrounding vicinity, in this cause so vitally connected with the welfare of Zion.

Yesterday, at eleven o'clock, a meeting was appointed at Port Rowen, in the Baptist Meeting-house, for five Schools, viz.: Town-line, Union, Port Rowen, Port Royal, and first School in Houghton. Previous to the hour, the house was not only filled, but surrounded by hundreds. During the exercises of the schools, Elder William M'Dermand delivered an interesting discourse to the congregation outside of the house. The Schools were presided over by Mr. John Kilmaster, who opened the exercises by an appropriate prayer, after which an original hymn (composed for the purpose by George A. Kilmaster, one of the teachers,) was sung. Each scholar then read a verse in succession. Questions were then put to two schools on the 14th chapter of John, which were promptly answered. Questions were then asked a third school, concerning scripture names and geography, which were correctly and promptly answered. From another school were selected a number of scholars, who repeated select pieces with an oratory which would do honour to those more advanced in life;—after which, Elder George J. Ryerse delivered an appropriate discourse to the listening multitude from Ps. iv. 6th verse, first clause: "There be many that say, Who will shew us any good?" The hearts of many were made glad to behold nearly or quite 500 little immortals at once listening to the words of eternal life; and in a course for a better world, having made such progress in knowledge which not only does honour to themselves but to their teachers. Within the last three months, two schools repeated 24,000 verses of Scripture. The other schools had not reported. This has been an interesting time to the witnessing multitude, and we humbly trust a day long to be remembered. May the Redeemer's name have all the glory. Your's, in Christ, G. J. RYERSE.  
Walsingham, July 12, 1840.

*From the Missionary Herald.*

### A NEW MISSION TO WESTERN AFRICA.

Ever since the liberation of our fellow Christians in Jamaica from the iron yoke of slavery, many among them have been most earnestly desirous to send the Gospel to the land of their fathers. And the Committee have anxiously looked forward to the time when it may be permitted to them, to attempt something in that direction. Each of our missionary brethren from Jamaica, now in this country, Mr. Knibb, and Mr. Clarke, have strongly urged this subject; and Providence appears, in various ways, to encourage such an effort. To say nothing of the more general sympathy for the cruel wrongs of Africa, which has been recently aroused in the public mind, such facilities have been placed in our hands for commencing a mission in that quarter of the world, as could not, in the judgement of the Committee, have been neglected, without incurring the charge of criminal apathy. Several of our negro brethren in Jamaica, though fully aware of the perils to which they would be exposed in venturing to these blood stained shores, have exclaimed, "Here are we, send us."

Looking up to God for his guidance and blessing, the Committee have determined to make a beginning, and to send forward at least one brother, with a few negro evangelists, as soon as the necessary preparations can be made.

It will be remembered that this measure has been resolved upon at a time when every part of the field already occupied by our missionaries needs and loudly demands additional labourers; and when, for one part only, the Island of Jamaica, it is indispensable that a reinforcement of ten new missionaries should immediately be provided. The Editor has much pleasure in adding that, our venerable friend, Joseph Gutteridge, Esq., has kindly presented an extra donation of fifty pounds. The well-known friend of the negro, Joseph Sturge, Esq., has promised one hundred pounds. We insert also the note of our much esteemed treasurer on the subject.

*Denmark-hill, June 4, 1840.*

MY DEAR SIR,—I feel quite satisfied, by Mr. Knibb's representations, that we are called upon to reinforce our Mission in Jamaica, in order that the chapels which have been erected may be used each Sabbath, and that our excellent missionaries may not sink under the weight of their present labours. And invited, as we are, by the churches in Jamaica to form a Mission in Western Africa, for which they are willing to make sacrifices greater than those to which any of us will ever be called; I think we should be

unworthy of our trust, if we hesitated. If we show that there is so great work to be done, and that, confiding in him who has the hearts of all in his hands, we are about to do it, I feel no doubt that we shall be enabled to do greater things than we have ever yet done.

I shall have pleasure in contributing one hundred pounds towards meeting the increased expenditure; and as it will not be only a temporary but an annual increase, I shall add ten guineas to my annual subscription, making it in future, sixty.

W. B. GURNEY.

Rev. John Dyer.

*From the American Missionary Herald.*  
NESTORIANS.

LETTER FROM DR. GRANT, DATED  
OOROOMIAH, DEC. 20TH, 1839.

On page 218 was inserted a letter from Dr. Grant, written while he was at Julamerk, the metropolitan village of the independent Nestorians, expressing the opinion that the hundred thousand Nestorians of the mountains were accessible and ready to avail themselves of the instructions of missionaries. In the letter given below, written after his return to Ooroomiah, and having fully conferred with his brethren there, he goes into the subject more fully, and shows that the feelings of the patriarch and of this portion of the Nestorian community generally are such, and such is the apparent crisis in their affairs, that no time should be lost in establishing an efficient mission among them, furnished for entering on all the departments of missionary labor. The circumstances of the Nestorians being such, and the openings for missionary labors among them being so promising, the Board will feel called upon by the voice of divine Providence to send a mission into that field with as little delay as practicable. The reasons for such a measure originating in the native character of the Nestorians, their early efforts in propagating the gospel, the great advantages which their location would afford them in prosecuting similar labors in future, together with the dangers to which they are now exposed by the assaults which the Romanists are making upon them, will strongly commend themselves to the christian community.

*Reception by the Patriarch and People—  
Secluded Location—Their early Missionary  
Labors.*

On the 7th instant I arrived safe at Ooroomiah, after an absence of more than eight months. Having made a difficult and perilous tour through Armenia, Mesopotamia, and Assyria, I am once more among my fellow-laborers in Media.

On the 7th of October I crossed the ruins of Nineveh, and the next day entered the mountains of central Koordistan, in which I spent the two most interesting months of my life. My visit of seven weeks to the Nestorian patriarch, and the numerous population of those almost inaccessible mountains, where no European had ever penetrated, will, I trust, result in consequences which shall make angels and men rejoice and give glory to God. The way now is open, from this side or the other, into that most important and promising field; and I trust the day is not distant when the voice of the heralds of salvation and the high praises of our God shall echo and re-echo through all those glens and rocks and valleys; and when from every hamlet and village healing streams shall flow forth to make the desert rejoice and blossom as the rose.

So entirely had the Lord prepared the way before me, that I not only travelled in perfect security through the wild mountains of the careless Koord; but even their chiefs, whose hands were so recently stained with the blood of the unfortunate Shultz, the last, if not the only European traveller who had entered their country,—even these sanguinary chiefs treated me with the greatest kindness and attention, and repeatedly urged me to return and take up my abode in their country. Among the mountains of Tearey those independent Christians who had been represented as more reckless and savage than the wildest Koords, welcomed me as a brother and benefactor, making me feel more at home than I had done in all my route before. The only one of that tribe I had seen was one whose eyes I opened more than a year ago, and in the first village I entered I was most agreeably surprised to see him come with a cordial welcome, bearing in his hand a pot of honey in token of gratitude for the restoration of his sight.

For nearly five weeks I was a guest of Mar Shimon, 'patriarch of the East,' with whom I had most interesting conversations on the subject of the improvement of his people and raising up from the midst of them many preachers of righteousness, who should go forth with the glad tidings of life and salvation to the dying millions of this benighted portion of the earth. The response which the patriarch gave was most encouraging, and I only regretted that I could not at once commence with a band of faithful missionaries, and open schools in every large village, in some of which are not less than four thousand native Christians; and in various ways prepare the ground and sow the seed, which should spring up and bear fruit to everlasting life—nay I should rather say, reap the abundant harvest which is fully ripe and

fast falling into the earth; for many centuries ago was the good seed sown here by the apostles or their immediate successors, while the ground was watered by their prayers and tears.

Long before the blood-stained banners of Mohammed waved over these devoted lands, churches had been erected, which still remain as monuments of the zeal and enterprise of those early disciples of our Saviour; and it seems as though the everlasting mountains were, by a special providence, raised around them as walls and bulwarks to defend them against the sword of the destroyer, which swept over every other portion of these countries with desolating fury. Amidst all the devastating wars and commotions which have raged around, this chosen band has been kept as in the pavilion of the Most High. Verily 'the earth helped the woman' when the serpent cast out of his mouth water as a flood to destroy her.

So difficult of access is this asylum of the Nestorian church, that I was obliged to walk for three days, while passing through their country, the roads being too difficult for the hardy mules trained on the ground to traverse them in safety. And you may judge of the strength of the outposts, when I tell you that one of their castles, which, as tradition says, was occupied as a strong hold during the time they were beset by the armies of Mohammed and Omar, was ascended by means of iron pins driven into the lofty perpendicular rock on which the fortress was built.

Continually was the comparison forced upon me between these sons of the Assyrian mountains and the Waldenses of the Alps, both alike pursuing the light of the Bible in the midst of the deep darkness which reigned all around them; and most confidently do I hope that the Nestorians will prove to Asia what the Waldenses were to Europe—a bright morning star ushering in a yet more resplendent and glorious day.

As I told the patriarch and his people of the low state of the western church in those dark days, a new hope seemed to kindle in their bosoms; and more than once did they, in allusion to the parables of our Saviour, say that they trusted there was still a 'little heaven' in those mountains, which, by God's blessing, would yet be widely diffused. Though they were now as 'a grain of mustard seed,' yet when watered by the dews of God's Spirit, their branches might spread over all these lands.

They often spoke of the early labours and success of their forefathers, and eagerly drank in the encouragement I presented to put forth untiring efforts and prayers for the return of those golden days, when, as they themselves say, their missionaries, churches, and schools

were spread throughout the East, even in India and China, remnants of which they confidently believe may yet be found in those remote lands. In the bold independent bearing of the Nestorians of the mountains I saw abundant evidence that they were the true sons of "the missionaries of Balkh and Samarcand," who, according to the testimony of the infidel Gibbon, "pursued without fear the footsteps of the roving Tartar, and insinuated themselves into the camps of the valleys of Iman and the banks of the Selinga."

If in the early age of the church, according to the same writer, "In their progress by sea and land the Nestorians entered China by the port of Canton and the northern residence of Singan," and were found in great numbers on "the pepper coast of Melabar and the isles of the ocean, Socatora and Ceylon," what may we not hope from their dauntless and untiring zeal, when the power of the press and all the increasing means of modern times are brought to their aid? My soul is fired in view of the prospect.

## J A M A I C A ,

### BLESSED WITH FREEDOM AND THE GOSPEL ;

AS DESCRIBED IN THE

SPEECH OF THE REV. W. KNIBB, AT EXETER HALL, MAY 22, 1840.

[The Committee, who superintend the publication of the *Magazine*, have resolved to present its readers with this mighty address, though the gift requires an *extra* half sheet in this month's number. The additional expense is most willingly incurred, as it is hoped that all our friends will be delighted with the perusal of a speech that throws so much light on the state of Jamaica, and foretells a happier era for down-trodden Africa. We say to all—read it, read it.

We hope too, that our subscribers will regard this reasonable present, as a proof, that there is a sincere desire to make the periodical fully worth their money and justly entitled to their support.

The Editorial remarks, taken, along with the speech, from the London *Patriot*, will far better prepare the reader for perusing the speech, than any observations of our own.—Ed.]

One of the most crowded assemblages we ever witnessed, filled Exeter Hall, on Friday evening, almost to suffocation, to greet the Rev. W. KNIBB on his return to this country from Jamaica, for the purpose of being present at the approaching great Anti-slavery Convention, and also, of vindicating himself and his brethren from the unjust and unworthy imputations cast upon them by the present Governor of Jamaica, in dispatches written within three weeks of his arrival in that Island. We do not know, however, whether we are correct in stating these as Mr. KNIBB's chief inducements for visiting his native country; for the object upon which his heart is chiefly set, is the establishment of an African Mission, to be carried on principally by the agency of Christian negroes, whose deep solicitude to be instrumental in sending the Gospel to their father-land, bespeaks the genuineness of their own piety, and the strength of their social affections. Mr. KNIBB pledged himself to raise £1000 for this object from among the negro Christians of his own flock? His very powerful and pathetic address, embracing a defence of the Missionaries, an exposition of the present state of affairs in the Island, and a plea for aid in his noble undertaking, excited intense interest; and the impression was not a little aided by the previous addresses of the wo sable brethren who have accompanied him to this country. One of these is EDWARD BARRATT, whom the Chairman, Mr. STURGE, introduced to the meeting as the individual who received a present of £10 from the House of Assembly for having, during the insurrection of 1832, kept the negroes at work upon Oxford estate, when all the whites had fled. The proprietor offered him his freedom, but he requested, as he was in the decline of life, that his son might be set free in his stead; which was granted. At length, his own chain was broken in 1833, and in the sixtieth year of his age he appeared before the meeting as a freeman. His companion was also a prædial slave, but is evidently a man of superior intelligence, and

is a deacon of the Baptist church at St. Ann's Bay. Mr. KNIBB's eloquent address it is unnecessary for us to recommend to careful perusal. Of course, it must lose a portion of the warm interest excited by its delivery; but the facts and statements will speak for themselves—*Patriot*.

Mr. KNIBB then rose to address the assembly, and was received with several successive rounds of enthusiastic cheering; on the subsidence of which he spoke to the following effect: It is, I assure you, with no ordinary feelings of pleasure, that I find myself once more in Exeter-Hall. My mind recurs to the scenes by which I was surrounded when, nearly eight years ago, I stood before my brethren and sisters, and claimed for those who are dear to me as life itself that liberty with which God has endowed all his creatures, and the restoration of that Gospel which colonial slavery had vainly endeavoured to destroy. The sympathy which was then manifested, the Christian principle which was then put forth, soon reached, in all its delightful power and in all its energetic force, the island from whence I come; and now I have not to tell of desolated chapels—of the murdered victims of despotic power; but I have the pleasing duty to perform of assuring you that the mother calls her children her own—(Hear, hear)—that husbands and wives have begun to feel the full force of that relationship which in slavery could never exist, that all have free access to the throne of mercy, undeterred by the scowls of the slave-driver or the operation of unjust and iniquitous laws. (Cheers.) It was your privilege to hear the distant sounds of freedom; it was mine to witness the first burst of energetic joy. It was your privilege to hear that the emancipated sons and daughters of Africa fully redeemed the pledge which their devoted advocates gave on their behalf; it was my pleasure to witness, in the enjoyment of freedom, the acceleration of the triumphs of the cross—the extension of the purposes of redeeming love. Never, so long as memory holds her seat, shall I forget the delightful day which burst upon the islands of the West, when disencumbered from the yoke which had bound their inhabitants age after age, both parent and child stood forth in the full possession of those rights which had been so unjustly and so iniquitously withheld. (Cheers.) If there was one circumstance that more fully impressed my mind than another, it was this—when about 100 mothers came to me, with their infants in their arms, on that day, and said, “Minister, take them: for they are yours—you made them free.” (Long-continued applause.) After having witnessed these joys, which would thrill, and which must thrill, the heart of every one who is interested in the welfare of his fellow-creatures; after having, at the moment the clock struck the knel of colonial slavery, heard the shouts of freedom which made the very windows reverberate with joy; after having knelt at the throne of mercy with those who were disencumbered of every bond, I again return to my native shores, and, ere I proceed, I claim for Christianity—untrammelled by State patronage—the glorious victory. (Loud cheers.) Whatever infidelity may assert respecting it—whatever she feels for the sons and daughters of men—whatever that new system which I hear is scowling its dark brow through England, and proposes to promote virtue by the disruption of every social tie may say—they must stand aghast, and confused must they remain. And whatever those who profess to be the descendants of the apostles of the Redeemer may assert to the contrary, I say they have found themselves asleep on this important subject, and that a few poor, despised missionaries of the cross have won the bloodless triumph. (Loud cheers.) Before I proceed to the discussion of those subjects which are involved in my present visit, I cannot fail to pay a tribute of respect to those kindred societies that are the glory of Britain, the anniversary of whose proceedings I regret I was not permitted to enjoy—and I hope that, if there be—as doubtless there are—the agents of those kindred Institutions present, they will take what I now say as the expression of a grateful and affectionate heart. To the Bible Society, which scattered the streams of mercy on the 1st of August, and placed in the hands of every one who could read it the invaluable Word of life, on behalf of my emancipated friends, I return my grateful acknowledgments and their's. (Applause.) To that energetic and liberal Institution, the Tract Society, ever ready to hear the case of the missionary, whatever be the creed he professes, and whatever be the name he bears—ever intent, not only on the spiritual welfare of his flock, but in their later actions taking care of the lambs in the missionary's own household, by sending libraries to those who are deprived of that instruction which the children of ministers in this country enjoy—to that Society I pay that gratitude, and that only, which they really deserve. (Cheers.) To the Sunday-school Societies, ever ready to listen to the claims which are presented to them, for all their kind assistance, for the books which, through their agency, we have been permitted to distribute in the island of Jamaica—for all the affectionate solicitude they have manifested on our behalf, I return the same grateful acknowledgments. (Applause.) And should I be spared—not to another anniversary; no, for I have other work to do, and other



places to be at—but should I be spared till they hold their monthly meetings, I shall feel honoured in being admitted to their committees, to return those thanks which justice demands, and a grateful heart cheerfully yields. (Cheers.) But before I proceed to the discussion of those topics in which the present, the future, and the eternal welfare of Jamaica is concerned, it is necessary for me briefly to advert to the numerous slanders, to the continued reproach which has been cast on the agents of this Society. I should not have adverted to this subject at all—I should have considered it beneath my notice, and wholly unworthy of taking up your time, had these charges not been reiterated lately by the present Governor of the island of Jamaica. (Hear, hear.) I am perfectly aware that sometimes I speak strongly, but I wish no one to father my sentiments, and I will not be controlled in any thing I have to say. (Cheers.) I am not going to speak of the low and vulgar attacks which the pro-slavery papers in England and Jamaica have made. If they can receive money by traducing me, they are welcome to it. I think this assembly will convince them that the name of Knibb stands unsullied, notwithstanding their rabid abuse. (Loud cheers.) But when charges of this kind are made in official documents published by Parliament, I feel intensely on the subject. Is it to be endured that 18 days' experience in Jamaica is to throw into the shade the records of governors, who, after the strictest scrutiny, have paid the meed of praise my brethren deserve? (Cheers.) Is it to be endured, after 15 years' hard toil in Jamaica, that it is to be asserted by Sir C. Metcalfe that the Baptist missionaries, from political motives, have visited the colonies? If these things be true, scout us from your mission; if they be false, make Sir Charles Metcalfe retract the assertion. (Continued cheers.) I am well aware that the utmost respect is due to the constituted authorities, and I respect them, but I have respect for myself. (Hear, hear.) If they wish to be respected, they must act in a respectable manner. It is impossible for a Christian to respect vice however supported it may be. When Sir Lionel Smith—and in mentioning that name I mention the name of a man who was sacrificed on account of his attachment to your missionaries—(Hear, hear.)—who was sent from Jamaica because he rendered them that justice which was their due—(Loud cheers.)—when Sir Lionel Smith was about to leave the colony, we thought it our duty to address him; and be it known that we have never, as Baptist missionaries, addressed any Governor till we thought he deserved it. So fully are we convinced of it, that when I and my beloved brethren, with whom I esteem it an honour to be associated, carried an address to the Marquis of Sligo, in his answer he stated that he felt peculiar gratification in receiving an address from the Baptists, because he knew that if they did not think he deserved it, they would never have presented it to him. In the address which we gave to Sir Lionel Smith, we, among other sentiments, advanced the following:—“It is not for the purpose of securing any political ascendancy that we have employed our influence for the extension of the civil and religious rights of our emancipated fellow-subjects, but from a firm conviction that to act otherwise would be to sacrifice the noble principles of Christianity to political expediency, and thus ingloriously to purchase the commendation of a faction inimical to the welfare of man.” In the reply which Sir Lionel Smith gave to us, he thus speaks of our conduct:—“On my assuming the government of this colony I strongly expressed my reliance on the whole body of missionaries, in their integrity of purpose, and their loyal principles. You more than realised all the benefits I expected from your ministry, by raising the negroes from the mental degradations of slavery to the cheering obligations of Christianity; and they were thus taught that patient endurance of evil, which has so materially contributed to the general tranquility, even with the aid of a vicious and well-paid press, both in England and Jamaica, and, it may be presumed, some habitual confidence in Jamaica juries, the enemies of your religion have never dared to go to the proof of their audacious accusations against you. Gentlemen, the first year of general freedom has passed away. What were the forebodings of its enemies? Where are the vagrants? Where are the squatters? Where the injuries against properties or the persons of white men? Out of the 300,000 oppressed slaves let loose in one day to equal rights and liberty, not a human being of that mass has committed himself in any of those dreaded offences. The admirable conduct of the peasantry in such a crisis has constituted a proud triumph to the cause of religion; and those who contributed to enlighten them in their moral duties, through persecutions, insults, and dangers, have deserved the regard and esteem of the good and the just in all Christian countries.” A few weeks after these addresses, one of which was in the month of August, and the other in October, it pleased Sir Charles Metcalfe, before he had come into personal connexion with any Baptist missionaries at all, to send an official despatch, in which he selected out the Baptists as political agitators, and distinguished them from the other missionaries by whom they were surrounded. (Cries of “Shame.”) I shall say nothing of other missionaries, to their own Master they must stand or fall. I have had enough to do to attend to

my own business, and if some who have come home and traduced us had done the same, it would have been much more to their credit. (Loud Cheers.) "It seems undeniable," writes Sir Charles, "that the Baptists have pursued a course different from that of all other missionaries; for I hear no reproach uttered against the Wesleyan, Moravian, Presbyterian, or Church of England missionaries; the Baptists alone have become a political party, and caused themselves to be regarded as hostile to the proprietary interests. From the partisanship which they have evinced, they have it may be presumed greater influence than any other sect in this island, and are preparing, I am informed, to influence the elections on a dissolution of the Assembly, when such of the emancipated population as may be duly qualified, will become entitled to vote. If the political power exercised by the Baptists be an evil—and I am disposed, generally speaking, to think that it is an evil whenever the ministers of religion deviate from their purely religious functions."—Oh! that the bishops in the House of Lords would read this!—"to take a part in the strife and broils of political parties, it is an evil which does not admit of any present remedy. Either their influence will diminish, from their flocks not liking to pay the amount requisite for the support of their Church Establishment, or it will continue to increase by the activity of the Baptists drawing more into their fold. In the latter case, whether their influence be a bane or a blessing to the country, must depend on the spirit in which it is exercised." Now, it is not my intention to say much more on that subject; but I do designate that despatch as unfounded in fact. (Hear, hear.) I claim for my brethren in Jamaica a right to be heard at the Colonial-office in defence. (Long-continued cheers.) If the respect due to Sir Charles Metcalfe prevents the full expression of those feelings which would otherwise be manifested, respect to ourselves demands the full measure of Christian rebuke. (Cheers.) He had no right at such a crisis as was then taking place, without having first examined the subject for himself, to take for true all that the partisans by whom he was surrounded chose to say about us. He had before him the despatches of Sir Lionel Smith; he had before him the testimony of the Marquis of Sligo, the testimony of the Earl of Mulgrave, to the general rectitude of our conduct. (Cheers.) Are we thus to be sacrificed just because he chose to think that the power we exercised was not for the welfare, but the ill-being of society? (Cries of "No, no.") It is for the honoured committee to whom I belong, and for those by whom I am surrounded, to say whether their missionaries shall be traduced unjustly or not. (Loud cheers.) Are Protestant Dissenters to be frightened by the bugbear of political expediency? (Laughter.) Do you call yourselves the descendants of Luther—of those who, in Smithfield, ascended in their fiery chariots to heaven; and will you allow a company of poor despised missionaries—men of iron—no, not men of iron—men of strength and nervous hearts, who are determined, if you should forsake them, that they will never forsake the negro—(Cheers)—will you allow them, just because it may not be exceedingly palatable to Sir Charles Metcalfe to retract his words to the Colonial-office, and to say he sent forth to the world that which was not true, to lie under the odium of sacrificing the welfare of the people we love? (No, no.) Sir Charles Metcalfe thinks that our influence will cease when the Voluntary Principle ceases. He will have to wait a long time before that is the case. (Long continued cheers.) But it is said, "We are political." What is the meaning of this word so bandied about, not merely in Jamaica, but in England, as it is uttered by those who, with the claim to superior piety, are the greatest political agitators living? Is it not a fact that the most eminent ministers of our own and other denominations are denounced and defamed in the most enlightened nation on the earth, as connected with infidels and blasphemers, because they wish to strip Christianity of its gorgeous attire? Yes; and if these things are done in the green tree, what must we not expect in the dry? (Loud cheers.) If your missionaries are political, it is just because the rulers make them so. The time is come when the Christian church will find that no Christian missionary can do his duty without being political. (Cheers.) And why? Because all political governments have overstepped their mark. (Cheers.) They have entered the sacred enclosure of conscience—(Loud cheers)—and I, for one, never will rest till they are turned out of it. (Renewed cheers.) If we are to render unto God the things which are God's, we must distinctly understand them—(Hear)—and if we are to render to Cæsar the things that are Cæsar's, we must know what belongs to him, and then we will give him his due. (Great applause.) But if to defend the oppressed and the lost—if to stand by the helpless female and strike from her neck the chain—if to take her infant and place it in her arms, and tell her to think it her own—if, in circumstances of contumely and reproach, to watch with untiring energy, which nothing is able to weary, the first risings of liberty, to sanctify them, and bring them to the cross—if this is to be political, one of the greatest political agitators in Europe now stands before you. (Dramatic applause.) When I last appeared before you, my brother wore this collar (presenting a large

iron ring) but by political agitation, as they call it, it is now trampled in the dust. (The Rev. gentleman here threw the collar on the boards of the platform, and as the sounds reverberated through the hall, there was a spontaneous burst of applause accompanied with waving of hats and handkerchiefs, which lasted for a considerable time.) And what are we now to do with these things? We do not want them in Jamaica. I have thought of sending them to the American churches as specimens of American Christianity. (Continued cheers.) But do my brethren and sisters in America need such trappings? Is there any necessity that they should wear them? Their voice calleth unto God in the heavens; it calls to you, and it says with a voice which, if you re-echo it, will be irresistible, "Hold no communion with the man-stealer, with the robber of the human family." (Cheers.) When I last appeared before you, I took a solemn vow at the altar of eternal mercy, that in the strength of God, and that has been given to me, and without one muscle relaxed, I have returned among you—I would never cease till I had smitten this chain from my brethren. And since that object has been effected in the strength of the Divine Being, I have made another resolve, that if you will aid us by your sympathies, aid us by your prayers, aid us by your exertions, we never will rest until America is freed from her foulest bane, and until Africa is blest by the redeeming love of Christ. (Loud applause.) Here I touch a subject which beats with every pulse. I have been looking forward to this meeting with the most intense anxiety, and I have made it, I hesitate not to say, the subject of fervent and constant prayer. As I have paced the deck of the vessel which conveyed me to your shores, Africa has been uppermost in my thoughts, her salvation my sweetest theme, and ere I close I shall appeal to you as to whether the glad tidings of mercy carried to Africa by her own children, shall not gladden her heart, and heal her wounds. (Loud cheers.) I should not on the present occasion refer to all to the working of the system in the island of Jamaica, were it not that I think it due to myself, and to my brethren and sisters in Jamaica, as we have been foremost in the battle, and cannot recede, and we do not wish to recede—(Cheers.)—and as we are determined with Christian weapons to fight our way through, it is right and proper that this Christian assembly should have laid before it, with as much brevity as I can, the actual state of the population. Before I left Jamaica I publicly challenged a denial of the statements I should make: that challenge I now repeat; and if Peter Borthwick—(Loud laughter.)—chooses to come, I will meet him. It matters not to me who stands forth. Firm in the consciousness of truth, I challenge contradiction; and I defy the utmost scrutiny to detect error. I know it is asserted, and truly asserted, that there has been a diminution of the cultivation of the staple produce of the island; and when Christians know the real state of the matter, I feel convinced they will hail this as a blessing, and not as a curse. (Hear, hear.) I should like to know if any man conversant with the history of Ireland thinks her children benefited because they eat not the pork they rear? I should like to know if her happiness is to be weighed by her exports to every part of the globe? (Hear, hear.) I should not have touched on this point had not two things been coupled together—namely, that a diminution of the produce was a proof of the idleness of Africans. These two things are as distinct as it is possible for them to be; and I delight in being able to read the testimony of an esteemed brother, with whom I was once at variance on the subject of emancipation—the Rev. George Blyth. He states that, "instead of accusing the labourers of indolence, I am rather disposed to blame them for being rather too anxious to make money. I don't know a healthy person in the congregation who can justly be called idle." There are many circumstances connected with the diminution of colonial produce; and if the planters choose to risk their property in the hands of idle men, all I ask is that you should blame the right person. I should like to know if any farmer in England could go to a dance at the Opera, and employ one person at £500 per year, another at £300, and others at £70, to attend to his grounds, and then expect more than 100 per cent. ! (Cheers.) There is no soil in the world can do it, and Jamaica cannot do it. But there is a determination to crush the peasantry, and that we have resisted. We have determined to prevent pauperism, if we can; and let Christians hear it, and admire the grace, and adore the Author—there is not a pauper in Jamaica among the lately emancipated negroes in connexion with our own churches; and I have no doubt it is equally true of the churches of my esteemed brethren of other denominations. (Vehement cheers.) In the parish in which I reside, it was asserted at the last vestry meeting, that since the abolition of slavery the poor-rates have been doubled. I knew the inference that was intended to be drawn from this. I went to a vestryman, to whom I said, "You have told us part of the truth, now tell me the whole—how many blacks are there amongst the paupers who were once slaves?" What was the reply? "Oh, not one." (Loud and long-continued cheers.) We have at the present moment, in order to satisfy the West Indian's thirst for sugar, to send to Cuba for cattle, to America for flour, and to England for potatoes

which, at 8s. per cwt., is cheaper than we can grow yams. Can you expect that Jamaica is always to be the outpouring of wealth? Are we not to have some comforts there? But there is another circumstance: many of our black brethren think they may as well be masters as servants. (Laughter and cheers.) They have got the idea into their heads that it is as well to have a settlement of their own, as to live in places from which they could be kicked out, at the fiat of a drunken overseer, at any time. (Cheers.) It is most wonderful that they should think so—(Laughter)—It is most astonishing that the Baptist missionaries should get such a thing in their head, and teach it to others. I had a member of the name of Hamilton, who was obliged to work for his master, but the moment he was made free, he set up for himself, and became a road-maker. He took a contract, and paid his work-people 10d. per day more than the whites said they were worth. (Hear, hear.) I made out his accounts, he brought me the money, and when he had paid his men four bits a day, he himself cleared 12s. sterling per day for his work. Would he have been a wise man if he had stopped working for a master at a shilling per day, when he could get 12s. by working on his own account? But the fallacy of the planters saying that the Baptist missionaries settle the wages, is most egregious. They settled it themselves. This is one of the few blessings—and they were very few—that the apprenticeship gave us. During the time of the apprenticeship a number of persons came to be valued. The masters universally came down, and deposed, on oath to their value, and that fixed the wages. (Hear, hear.) We saw how it was going on, and what would be the result. Let the planters deny it if they can; we have their words, deposing on God's eternal truth, that the labour of apprenticeship was worth so much, and can you suppose that when the people were free it was of less worth than when they were slaves? (Cheers.) Was it an unnatural deduction for the men to make, that if their masters thought their labour worth four bits a day, when the men wished permission to work for themselves, the men ought to receive four bits a day, now that they worked for the master? (Loud Cheers.) Not only is this the case, but, feeling they might have outstepped the bounds of prudence, and that those wages were rather too high, it was my happiness, in connexion with an estate of a gentleman in London, on which my brother Barratt has lived nearly all his life, to make the first settlement of wages; and I made it at two-thirds of what they said it was worth. Let that be denied if it can—(Cheers.) I assert it as a distinct and palpable fact. When I had made this arrangement, a person was sent to the Oxford estate to make the people discontented; and urged on by some white men, they came and said that I had made a bad bargain. So convinced was I of the equity of the proceeding, that I called the men into the mill-yard, and said, "You have made a bargain; I know it is a good one. You have entered into a covenant, and unless you fulfil it, I will never interfere again." They did fulfil it. (Cheers.) But this is not all; I could bring forward cases of a most unjust nature, and when we meet in our Anti-Slavery convention I will bring them forward. I will content myself on the present occasion by saying, that the great leading cause of the diminution of colonial produce is this—the women stop at home and the children go to school. (Cheers.) It has been asserted that the Baptist missionaries use their influence to prevent the people working. We have recommended the children to be sent to school. Did we do right or wrong? (Loud cries of "right.") Is it not honourable to my emancipated black brethren that they keep their wives at home to take care of their children. We do not weigh liberty in pounds of sugar or gills of rum. (Cheers.) We weigh liberty in far higher scales than these. We see in that beautiful, that Godlike change what has taken place in Jamaica, the development of the human mind, the reciprocal feelings of affection sweetly intermingling with each other, and while we behold a contented and delighted peasantry, it matters little to us from whence the sugar comes. (Loud cheers.)

But I must pass from this subject. There are yet brighter triumphs, there are more exalted scenes which your delighted hearts may visit, but which it has been my privilege to behold. It was supposed by many of our Christian brethren, and sometimes the suspicion would come over ourselves, that when the negro was relieved from his bondage, the holy principles of Christianity would not be sufficient to keep him in the course he should pursue. But what is the fact? When the apprenticeship came our chapels were in ruins, and our people were scattered; but such is their attachment to the house of God, and such their delight in his ordinances, that where only 11 small chapels stood, 20 large ones have been erected. (Cheers.) Every chapel that was destroyed by the riots, has, by the blessing of God, been substituted by one twice its size. Not only is this the case, but most of them have been paid for, by that Voluntary Principle which is going down. (Loud cheers.) I am happy to inform you that I only need now your prayers. You kindly, as a Society supported me when my brethren were in bondage, but they determined, the moment they were free, that they would take the delightful work on themselves. (Cheers.)

This was brought as a charge against me in Jamaica, as a reason why I should be tried; upon which Sir Joshua Rowe remarked, "I wish that all Christian denominations would do as Mr. Knibb's does, that is, support their pastor and pay for their place of worship." The fact is, that since my return to Jamaica we have erected 3 chapels, 2 school-houses, and a mission-house connected with my own church, at a cost of about £18,000 currency, and we have paid it all. (Great cheering.) It is a delightful fact that they now support me, and some Christians think that we are supported too well—(A laugh)—but our negro congregations have rather a different view of what a minister should have to what some persons take. They do not consider that a man who spends his life for them, has too much if he has every comfort, every consolation, they can afford him. (Cheers.) Long may they think so; long may they have men worthy of being so thought of. The church with which I am connected not only supports me, but a beloved brother missionary, and I want a third. We will support him. We also support 7 school-masters and mistresses; we have sent £100 to the Anti-slavery Society, and we intend to send that amount annually, so long as slavery exists. They have also subscribed £250 to pay my expenses. (Cheers.) But, perhaps, some one will say, "Your churches are rich," but they are not; I do not believe that we have six persons who are worth £100 each. How then do they give the money? They all of them give it cheerfully, and that is the way we get it. On the 1st of August last, I called the people together. I stated that I thought some bad laws were about to be made, that we owed a thousand pounds, that we had better pay it off, and if they were passed, I would go to England, and see if I could not get them abolished. They brought £1,350 in two or three days; we paid all our debts, and here I am sent home at their expense. Is this the case merely with myself? No. In a few years most of our missionaries will be supported by their own congregations. You supposed that by the abolition of slavery we should lose part of our converts. Take the result: in 1831 we had 24 churches, containing 10,838 members, 10,000 inquirers. In 1839, notwithstanding all our debts and painful exclusions—though not equal to yours—we had 39 churches, containing 24,777 members, 21,111 inquirers. Freedom in ten years has doubled the triumphs of mercy. In that gloomy time we had throughout our churches but one or two schools for the instruction of the young. Colonial slavery forbade the instruction of the rising race; it laid a  *veto*  on every thing intended for the improvement of the mind. Now we have 5,203 children in the day-schools, 645 in the evening-schools, 9,159 in the Sabbath-schools; and other denominations are just as successful as ourselves. Allow me to put forward a plea. We want female education carried on, on a more extended scale. I regret to say that the education of the young has not had that influence on the minds of the people which we wish it to have. They believe it is good by faith; but they have never felt its benefit, nevertheless they are anxious to have it. There is not that consistent anxiety that we wish to see. I hope these friends who have so often cheered my heart in that department will be ready to go forth to keep schools of a better class, for the daughters of our deacons and others, that they may be fitted as well as the men to carry the Gospel of Christ to Africa. (Cheers.) There is not only the pleasing scene of converts flocking to the Redeemer, but also of their consistency of conduct. There have been exclusions, and I must and will speak the truth. I assert that the Established Church is the receptacle for many of those we turn out. (Loud cries of "Hear, hear.") The last time the bishop held a confirmation in Falmouth, he confirmed four whom I had expelled for improper conduct. (Hear, hear.) There are two sides to every question, and persons surrounded with glass windows should not throw stones. (Cheers.) I should not have referred to the subject, had it not been alluded to by others for the purpose of showing that our influence was exerted, not for the purity, but the impurity of the church. I pledge myself to the facts I state; I do not wish to involve others in the consequences. (Cheers.) But, perhaps, you will enquire how the improvements are discovered. In the Baptist churches, as in the Society of Friends, we support our own poor, and we do it well. We do not merely lift them above starvation point, but make them comfortable. It is to be seen in the diminution of crime. In the community in which I dwell, and which is pre-eminently a community of Baptist agitators—(Laughter and cheers)—there are 125,000 individuals. At the last assizes only 19 were tried. (Hear, hear.) Let us dissect them—six of them were white men, three were acquitted of the crimes laid to their charge, and there was not a female delinquent among the whole. In the parish in which I live, containing 30,000 individuals, at the last quarter sessions only one person was tried. (Hear, hear.) And when that inestimable man, Mr. Gurney, visited the jail at Falmouth, he found only one person in it, and that was a white man. When I went to the tread-mill—for I have been there—(Laughter)—and some have said I deserved to go there every day—(Renewed laughter)—I asked permission to go upon it, but the supervisor said, "Mr. Knibb,

it is of no use; it is rusty. (Great cheering.) The fact is, that ever since the first of August, 1838, we never have been able to muster enough hands to turn it, and down it must come." (Renewed cheers.) And, I say, down let it come. (Reiterated applause.) When the tread-mill was erected, I stood by the custos of the parish, who said, "Mr. Knibb, don't you think we shall improve the morals of the people by the mill?" "No, no," I replied; "if you have any old gouty gentlemen, it might improve their legs;" but it did not enter into my theology that the exercise of the tread-mill would promote the morality of the people. But are not these delightful facts? Are not these triumphant refutations? (Loud cheers.) Are they not the connecting link between the brute and the man? (Continued cheering.) In the parish of St. Anne's, where my brother, Abbot, lives—and he is an agitator, and a chief agitator too—to such a pitch of refinement have we got, that the jail has been shut up for six months, and the jailor is pensioned off till he is wanted again. (Cheers.) The last time I was here I informed you that in Westmoreland a deacon was flogged for praying—(Cries of "Hear, hear.")—and on passing over the scene of cruelty some time ago, it was entirely grown over with thorns; the place is no longer wanted; it is shut up and the jailor is paid off. Let these facts be sent throughout England. I mentioned them in the city of Kingston, when the Mayor was in the chair. I stated these to be incontrovertible facts; and the next day I sent a challenge through the newspapers, that I would meet any gentleman, that could contradict them. They contradicted me the week before, but then they said they had not time to do it. (Laughter.) Out of 24,776 members and inquirers in the North Western Union, there has been only one person brought to the bar of his country for crime, since freedom came, and he was acquitted. Blessings like these not only demand our grateful thanksgivings, but they ought at the same time to urge us forward to yet more energetic enterprise in the work, in which we have engaged. You have heard of the missionary enterprise of our beloved Williams. The honoured Society to which he belonged nobly responded to his call: he gathered his mantle around him, and he shed his blood for the people he loved. You, brethren, have heard of the devotedness of Pearce. He came here to assert the claims which India had upon you, and you nobly responded to the call. You girded yourselves with new strength; the timid forgot their timidity, and, urged on by a noble spirit, they determined on a fresh consecration to the cross of Jesus. We stand in Jamaica in the same position we occupied when we had but 5,000 members, and now we have 24,000; and do you suppose that our constitutions are of such an iron make that they can stand this work in the churches of that land? On receiving your last circular, I found I had nearly as many persons in connexion with my church as the whole of the Baptist London Association. If you have enough to do, have I not too much? In forty-six churches in one of the midland counties, I find there are forty-six ministers employed, and their increase is not equal to that which has occurred in the church of the individual who is now earnestly pleading for help. Remember, if you refuse help till we die, it will take years of toil for others before they can obtain the experience they might if sent out now. I do not say this from any feeling of self-aggrandisement, but I do feel impelled, by imperative duty, to urge you to give us ten men at once, without any delay. We will support five of them at once—(Hear, hear)—and I have not the least doubt but that in two years we will support the whole. (Hear, hear.)—We never ask for them, but they spring up. I trust the committee will respond—respond they must, for I will take no denial. (Loud cheers.) I will then soon return to Jamaica, and you shall hear that I am there in the midst of the people I love. When I stood here eight years ago, I stated that the great object I had in view in endeavouring to obtain the emancipation of my brethren in Jamaica, was the introduction of the Gospel of Jesus Christ into the land of their fathers. It would have argued more strongly than the repeated calumnies that have been alleged against the reality of the religion of my beloved brethren and sisters in Jamaica, if they had not felt what they do feel on behalf of the natives of Africa. You have not the least conception of the intensity of feeling they manifest on this all-important subject. It would, as brother Barratt said, do your hearts good to go and see them, and would make you empty all your pockets, (Cheers and laughter.) Not only are they willing to give their money, but they are anxious that men should be provided for the work. The Christian church will have to learn a new lesson; she will have to find out that the men who can speak of Jesus, will do for the enterprise. We want cultivated men to carry on some departments, I know; but there are such men as Edward Barratt, who feel the love of Christ in their hearts, and they can talk of that love to others. "I, if I be lifted up, will draw all men unto me." I am more than ever convinced, that the simple exhibition of the cross of Christ, in all its beauty and loveliness, is the great means for the renovation of the world. I do not for a moment, I should consider myself guilty if I threw the least shade on other departments, but we must come to

this conclusion, that the object which the missionary has in view, is to get every member of his church, in the strength of love, to tell what he knows of the love of God. It is such men as those you see before you who have done the work in Jamaica—they have gone from house to house—they have, unsolicited and unpaid, wandered through the remotest part of the land. I do not say that they could do without us, but what I have stated is only a just tribute to their moral and spiritual worth. We have 75 prayer-meetings held four nights a week in one church. Am I to be told that they must learn Latin and Greek before they go to Africa. It might be well that one conversant with those languages should go with them, but we have some who know as much as Barratt, and what is that? What many philosophers do not know—that Jesus died to save them. They will go up the Niger, and pass through villages into which we cannot enter. Do you suppose that God cannot bless them? I know that he can—I know that he will—I know that he has. If you want to see a missionary in his real character, you must divest yourself of your own. It is a delightful fact, that while you have been debating in your committee-room as to the propriety of sending out these men—while you have been afraid that the guilty murderer would catch them, and again make them slaves—while you have been solicitous about the body, they have been borne forth by the energy of their souls. Since August, 1838, a black brother in connexion with Mr. Gardner's church, sold what he possessed, left the wife of his bosom to obtain her living, bought a few clothes, and worked his passage out to Africa. (Cheers.) He is on the spot from whence he was stolen—(Hear, hear.)—proclaiming salvation through the blood of the Lamb. You honour, and justly honour, such men as Williams and Pearce—You are surrounded by the sainted spirits of Carey and Morison, and because Keith is black will you forget him? (Cries of "No, no.") I have seen a letter written by himself from Africa, full of cheering thoughts—so that while we have been hesitating as to what we should do, he has commenced the work, and he stands alone unnoticed on the earth, but under the especial eye of Omnipotence, unfolding the banners of the cross. (Cheers.) There are openings of usefulness in Africa of which you have not the most faint conception. I hope some of you will go there and see it, and bless the wonder-working power of God. Let God have all the glory and all the praise.

By a recent decision of her Majesty's Government, the slave-ships which used to be captured and sent to Cuba, where the poor Africans are still made slaves, are now sent to us. (Hear, hear.) In an official communication which I have received from the individual who is appointed by Government to parcel them out, he says, "If you or your Society want men from whom you may learn the language, you shall have the pick of every ship that comes in." And do you think that we shall wait till we have your permission to do it? (Hear, hear.) No, we have done it. I have in my house at the present time a most interesting young man from Gouna, on the borders of Lake Shad. He was selling commodities on the Niger when he was taken. He was brought to Montego Bay. He knows the whole of the upper part of that mighty river. You might have seen that African, who, six months before, was in the wilds of his native country, taking into his lap the child of a missionary to learn to say his A B C. He is a Mohammedan by birth and by profession; but I am confident they have taken up with that religion because Christians have not sent them a better. I have other delightful facts to mention. It was but the other day that the son of one of the largest slave-dealers in Africa came to me. He is a most intelligent young man, and a Christian. He was sent by his father to Cuba in a slave vessel which was captured by a British cruiser. He was taken to Bermuda, and finding that his rank was gone, he enlisted into the army. He heard the sound of the Gospel from one of your missionaries, he became a decided Christian, and he asks you as he asks me to send him back to Africa with others. I have heard him say, "I will then tell my father not to sell his countrymen any more." So convinced was Sir Lionel Smith that he was the son of King Bel of Africa, that he offered him to us, whenever we could send him out. I called together the Africans of the churches of Kingston who felt interested in Africa. Between 20 and 30 assembled, and mentioning the object I had in view, one of them said, "I will go as your shoe black if you will take me." I asked him when he would be ready to go. "To-morrow," was his reply. (Cheers.) I said to them, perhaps you would be made slaves if you were to go—what was their answer? "We have been made slaves for men—we can be made slaves for Christ." (Cheers.) These are the men that ought to go, and whether you send them or not, go they will. But they love you; they do not wish to be dissevered from you; they wish to gather round your sympathies. As they have hitherto received from your piety all they have attained, perhaps you will enquire what they are doing. We have commenced a small academy. I hope we shall not spoil them. I am sometimes half afraid of it. Mr. Tinson is devoting part of his time to the instruction of six young men

in this academy, and there are circumstances connected with it which cannot fail to afford you gratification. If you think you can stop the slave-trade by coercive means, you not only belie your religion, but you deceive yourselves. (Cheers.) You only increase the traffic by every means you take to stop it. (Hear, hear.) I had this from the mouth of a pious man, who had been on the coast of Africa. While we are discussing the point, men whose only aim is the civilization of Africa, are dying by hundreds. One hundred officers have died to one Christian missionary. We must come out with our principles, or give place to other men who will. So long as prudential motives are made unduly to sway us, so long shall we look for the promised blessing in vain. (Hear, hear.) Having brought this subject before you, I come in the name of 50,000 Baptists who want their father-land to receive the Gospel. First, I plead with my brethren in the ministry; I would identify myself with you; I ask you to think of Africa's wrongs; this country has robbed her, and peeled her, and destroyed her. In the West India Islands during the last two centuries, there have been 30,000,000 of Africans landed there. As there is only half a million living there at the present time, the money which has been spent for those who have been murdered, would pay the national debt. (Hear, hear, hear.) If you refuse us the needful help where will you be at the judgment-day? The scene of labour is open before you, and there are men ready to go. You tell us you have not the money. You have it, and, if you do not bestow it, God may take it away. We do not ask you for your lives; we are willing to give our own. Go to your congregations—go to them in the spirit of prayer; tell them that we long to heal Africa's wounds—that it wants the balm of Gilead, and it must at once be bestowed. Will you, my brethren in the ministry, deny me this one request—the introduction of the Gospel into Africa? Will you not make the experiment in the strength of Omnipotence and the power of God? You never know your difficulties till you get into the field; it is useless to sit down here and talk about them. Go to the field, discover them, and God will enable you to overcome them. I call upon the deacons of your churches—I ask you for your influence, for your prayers; I plead for 200,000,000 of Africans, almost entirely destitute of the knowledge of Jesus Christ. I call on the members of Christian churches—I call not on the world. I do not want the world to touch this ark. I say the church of Jesus Christ can do it, and ought to do it. Let us begin. I will pledge my church to £1,000, and I will get it in a week. (Cheers.) I will pledge Mr. Dendy's church for £500 or £600, and he will get it in two days. I will send to Jamaica, and I am sure we shall get the money as soon as you get yours. Let each Christian, instead of giving his guinea give £5. If you are the worse for it at the year's end, we will return you the money. I call upon mothers. It has been said by one, that those who rock the cradle rule the world. I once had a beloved mother, and when I went to Jamaica, she said, "William, remember that your mother would rather hear of your being sunk in the sea than of your disgracing the missionary cause." She felt it to be her honour that she should have one child lying dead in Jamaica, and another there alive. Oh, Christian mothers, do not forbear to deliver your children to the work. Do not call it sacrifice. The only sacrifice I have ever found in the missionary field is the death of my dear children. I once had a boy; I took him to a slave-ship, and I made him vow eternal enmity to the system, while he beheld the Africans in the agonies of death. He promised fair; he promised me the week before he died, that if he lived he would go to Africa. I thought my cup of happiness was full; but the angel of the Lord took him to heaven. If I have any wish for my children, it is that they may be missionaries. I would rather that they died in Africa, than change places with the illustrious female who fills the British throne. (Cheers.) I do not say this to gain applause, I say it from a firm conviction of the extent, the grandeur, and the value of the missionary work. Had I 10,000 lives, I would spend them all in this cause. Do not talk of missionary sacrifices—I know not what they are.

"Sacrifice he gave who died for me,  
And all I have shall be his own."

Are there no young men here who will come forward? Williams is in heaven—Pearce is in heaven—Coulart is in heaven—together with the whole missionary band. Will you not share in the conflict? You will have your trials, but you will have your blessings too. And now, what more shall I say? There are other subjects on which I intended to touch, but to which I shall not now advert; I will allude to the abominations of American slavery—but before I do so, Mr. Sturge has reminded me of a little circumstance that he thinks you would like to hear. I went to Montego Bay; I saw two little girls landed from a slave-ship, and I asked permission to take them. I never shall forget their feeling; they thought I was a slave owner, and they wept bitterly when I took hold of them. If ever I felt myself shrink beneath my manhood—if ever I felt my flesh creep on my bones—if



ever I felt myself covered with loathsome moral disease—it was when, in connexion with my name, Africans could think that I would steal or ill use them. I felt what I wish Americans may feel; I soon dissipated their fears.—(Cheers) I placed them by the side of my own children—told them to go hand in hand. I put them all in a vehicle we have, and drove them through the town; and I never felt a prouder moment in my life. (Cheers.) And where are they now? In the missionary school, and there shall they stop. When I left Jamaica, they wept as bitterly as any one with whom I parted. I will, in a few minutes, enter on the subject of American slavery; but if an American come here, and you ask him whether he is a hearty decided abolitionist—if he answers in the affirmative, and then begins to say, “But, but, but;” you may know what to do with him at once. (Loud cheers.) Before I proceed, I wish to present the work of a little negro boy, 14 years old, which has been entrusted to me as a present for Mr. Struge (it consisted, we believe, of a writing desk, and was received by the Chairman amid the long continued cheers of the assembly.) Thanking you (continued the Rev. gentleman) for the response you have made to the appeal I thought it my duty to make on behalf of increased labours in Jamaica to promote the welfare of the sons and daughters of Africa, fully giving that meed of praise which is justly due to other denominations engaged in this glorious work, allow me for a moment or two to revert to a subject that ought to be dear to every Christian heart, and which is now about to engage the attention of the Christian church. I understand there is an individual from America who wishes to speak; I do not know who he is, but I trust there will be full liberty of speech; I pledge myself to meet any one, friend or foe, fully to discuss the subject. I have a right to speak on this topic, and why? Because the same atrocities are practised by Christians in America that were committed by slave-owners in Jamaica. I have a right to speak of it, for the American churches are identifying themselves with ours. It is time we knew the position in which we stand, because my brethren and sisters in America are degraded, robbed, are peeled, are destroyed, are flogged, are maimed, are sold by ministers of every denomination, and by members of every church. (Loud cries of Hear, hear.) These things are true; it is right that they should be known; if they are not true, then let those who deny them prove their untruth. (Cheers.) We are too enlightened now to take the mere hearsay or the mere denial of slave-owners—(Cheers)—we must have what we are determined to have—the mist which has enveloped the subject cleared away, before the churches in America are fit to be received into communion with us. (Cheers.) Are they fit or are they not? I feel that they are not. I say that murder, licentiousness, and crime, of every name and of every degree, rests palpably and directly upon them; and I aver that five out of six of the southern churches and pastors, so far as share-owners are concerned, would think it a merit to hang me on a tree for my anti-slavery opinions. (Cheers.) I have been told that the moment I set my feet on their shores, their hands would be imbrued in my blood. (Hear, hear.) The Baptist emancipationists of America are obliged to flee to Jamaica from their countrymen and fellow-Christians. (Cries of “Shame.”) It was but the other day that numbers of them landed on the West India shores, pleading for the wrongs of their countrymen, as urged by a sense of safety, to flee away from their native land. America writes liberty blood, and fetters freedom in chains. She measures it by the colour of the skin, and when she holds out liberty to all, and tells all they are born free and equal, she takes my brethren and sisters and manacles them, binds them, chains them, flogs them, and then beseeches the God of mercy to convert the world. (Hear, hear.) What I wish you to decide with respect to America is, that you will have no fellowship with it. I know you will say that we were equally guilty. But who made us so? We went out with instructions not to touch the subject. We forbore; we could do so no longer; we mourned over our past conduct; and we got rid of the sin.

Christianity views man as man, irrespective of his colour, or his circumstances; it would convey, and must convey, and shall convey that which shall elevate him in the scale of society, and place him in his right position in the temple of his God. (Cheers.) I thank you most sincerely for having listened to me so attentively on this important subject, and I hope that one and all will join with me and say—

“ Guided by our Redeemer’s laws,  
Of truth, of right, for suffering man,  
Be it ours to fight in freedom’s cause,  
As Christians ought, as Christians can !  
Still pouring on unwilling ears,  
That truth, oppression only fears.”

The Rev. gentleman then resumed his seat amidst deafening applause.

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