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MISSIONARY REGISTER.

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MISSING

THE

CANADA BAPTIST MAGAZINE,

AND MISSIONARY REGISTER.

No. 1.

JUNE, 1837.

VOL. I.

ANNOUNCEMENT.

VARIOUS considerations have concurred to suggest the propriety of attempting to establish a monthly periodical as a medium of communication between the different Baptist Churches in Canada. Such a medium has been found extensively useful in thickly populated countries, where the churches are numerous and the facilities for personal intercourse great; but in a country where population is but thinly scattered, and access to each other is difficult, it becomes still more desirable. Without such a means of intercourse, it is evident that the churches as societies, and the members as individuals, can have scarcely any knowledge of each other, and of what is doing by any or all of them for the promotion of the cause of Christ. For a similar reason, too, any thing like general co-operation in any great undertaking to advance the prosperity of Zion, is almost impossible.

But the principal circumstance which, at the present moment, urges the propriety of the measure, and promises success in the execution of it, is the pleasing and encouraging fact, that there has been lately formed in Britain a Society for the express purpose of promoting the Gospel in Canada, by sending out Missionaries, founding, building, and supporting, a Collegiate Institution for the purpose of training up pious and promising young men among ourselves for the Christian Ministry, and by such other means as may present themselves as likely to contribute to the religious instruction of the inhabitants of these Provinces. An account of the formation and progress of this Society will be found in another part of the present number.

Such a generous effort on the part of our British friends and fellow-countrymen, unquestionably deserves, and will surely call forth, a corresponding activity and co-operation, according to their ability, among the churches in this country. But how shall this intelligence be conveyed to them,—and how shall the desired co-operation be secured,—and how shall the requisite interest in the great object be excited, kept up, and increased,

—and how shall measures be suggested, discussed, and carried on, without such an extended and frequent intercourse among the general body, as a monthly periodical alone would furnish the means of sustaining?

A Society has been formed in this country to act in concert with that already existing in Britain; and it is most desirable that all the Baptist Churches in both Provinces should be connected with it. It is, among other objects, for the purpose of inviting them to do so, of supplying them, from time ~~time~~ to time, with information respecting the progress of the cause, and of receiving from them such support as they may deem proper to give, and such suggestions as may occur to them, that the Provisional Committee have determined to issue the work, relying upon the favour of God, and the encouragement of their Christian friends, to enable them to carry it on successfully.

The price has been set as low as the expense of publication will permit, for the purpose of making its circulation as extensive as possible.

Communications on all matters connected with the Society, and hints, remarks, or Essays on all subjects proper for a Religious Miscellany, together with Obituaries and other Intelligence properly authenticated, addressed,

*To the Editor of the Canada Baptist Magazine,
at Mr. Greig's, Bookseller, Montreal,*

will be thankfully received. Those intended for any particular number, should come to hand, at latest, by the 20th of the month preceding.

Montreal, May 20, 1837.

THE CANADA BAPTIST MAGAZINE.

—◆—

WILLIAM CAREY, D. D.

LATE MISSIONARY TO BENGAL, AND PROFESSOR OF ORIENTAL LANGUAGES IN THE
COLLEGE OF FORT WILLIAM.

From the long catalogue of illustrious names which adorn the page of modern ecclesiastical history, it would be impossible to select one more appropriate to the design of our work, and more worthy to be placed at the very "head and front" of our attempt to cherish and aid the Missionary spirit in Canada. It is not, however, for the purpose, at present, of narrating the events of his most useful and

honorable life, but for that of introducing to our readers the following just and spirited eulogy on his character, from the "*Christian Review*," that we dignify our pages with his name.

"1. *He had strong confidence in the success of his enterprise.* His perception of the object to be accomplished was definite and comprehensive; and, while he appreciated the difficulties to be surmounted, he knew

that the system of religion which he would propagate was robust and long-lived, perfectly fitted to press its way through all obstacles, and achieve the desired triumph. Besides, he had the predictions and promises of Scripture, all unequivocally establishing his confidence; and hence, from the time that he pledged himself to the cause, he never hesitated as to the course of duty, or doubted as to the ultimate issue. He labored on, unflinching, for more than forty years in mere preliminary work, witnessing, on a comparatively limited scale, the *results* of his severe application, sustained by the conviction, that he was doing right, and that his labor would not, could not, be unavailing. He never questioned, —bearing in his hand the Bible, how could he question?—that Christianity should extend her civilizing and saving influence over all Asia and all the world. Nor did he, in the darkest periods, doubt, that the time had fully come for a general effort to convert the heathen. He engaged in the service, as preëminently a “*work of faith*,” as well as “*labor of love*,” and though his was all fatigue-duty, severe and perilous, yet he knew, that the path he was cutting would, sooner or later, be trodden by whole squadrons of the “*sacramental host*,” advancing to easy conquest.

“2. *He entertained rational views of the appropriate means to be employed.* He judged that the Bible and the living preacher should be furnished, as indispensably preliminary to every thing else; and to the supply of these two forms of instrumentality, he and his associates wisely directed their efforts. In the apostolic age these two were divinely blended in one. The preacher was miraculously endowed with the ability to speak in various languages, and inspired to declare those truths which now constitute the written word. Education of the ministry and trans-

lations of the Scriptures were superseded by a special provision, such as the circumstances temporarily demanded. But ever since those circumstances changed, the work of translating the Bible, and educating her teachers, has devolved upon the church. This the judicious Carey understood, and to this point he bent his principal energy. Translation was his favorite department, and the man cannot be named, whose labors have poured upon the darkened eyes of so many millions the light of life. The Catholic missions in Asia have been conducted more than two centuries without the Bible. No Asiatic has yet received from papist hands a copy of the sacred Scriptures in his own language. Ziegenbalg, Carey, Morrison and Judson have prepared them for at least two thirds of the population of the globe.

“On almost every page of the Memoir, we find proof of the intense solicitude of Dr. Carey respecting the translation and distribution of the word of God. Just as he was leaving England, he said to Mr. Ward, ‘I am going out to India to translate the Scriptures, and you must follow after to print them.’”

“3. *His course was one of noiseless industry.* While others of less excellence, were stalking full length before the world’s gaze, proclaiming their own equivocal merits, and extorting popular commendation, he was quietly seated with his pundits and copyists, reducing to order the chaotic elements of copious languages, or threading his way through the labyrinth of Hindu archæology, or compiling his voluminous grammars and dictionaries, or transferring from one tongue to another the sublime truths of the “*divine communication*.” Undisturbed by the political commotions which were shaking the opposite half of the globe, he was steadily and zealously urging forward the conquests of the Prince of peace.

"4. Another of his admirable traits was perseverance. He pressed his way through difficulties which few would have encountered without faltering. From his boyhood, till the concluding scene, obstacles and perplexities were his familiar companions; and, had he not been a man of unusual moral courage, he would a thousand times have yielded to despondency, and abandoned his enterprise. The avaricious of his own countrymen, who had sagacity enough to perceive that his influence among the natives was adverse to their fraudulent devices, opposed him with a malignity but little removed from infernal. He incurred also the virulent hate of the licentious, the victims of whose vices he endeavored to enlighten and redeem. Instigated by men of perverse minds, the government several times interfered, and threatened to expel him and his companions from the country. In 1812, their immense printing establishment at Serampore was consumed by fire, and the products of many years' labor, both mental and manual, melted away in an hour. Death was repeatedly busy among his fellow-laborers, prostrating one after another of those whom he counted upon as sturdy and steadfast co-operators. Domestic afflictions also multiplied upon him, enough to dishearten any man who had not uncommon faith and firmness. But, uncrushed, undismayed, he persevered in his course,

"Nulla dies sine linea,"

doing something every day, and thus, in forty years, effectuating an amount of labor, which, in its eternal results, no intellect can compute, no imagination conceive.

"The history of Dr. Carey's life and labors abounds with instructive suggestions, which deserve a more lengthened consideration than we shall now be able to give them.

"The sentiment, that God provides

men for emergencies, here receives illustrious confirmation.

"It is interesting to observe, in this particular, the plan of providence, preparing for some peculiar occasion a peculiar man, and then developing its purposes around him as the nucleus, and identifying him personally and relatively with the enterprise, which not only takes from him its hue and figure, but imparts to him its own qualities. Separate him from the undertaking, in any of its early stages, and it is nonentity. His history is, for the time being, its history.

"When oppressed Israel was to be delivered from rigorous bondage, the man to superintend their emancipation was undergoing the needful discipline, first in Pharaoh's court, then in the wilderness of Midian. When a leader was needed, to conduct Israel back from Babylon, and restore him to his ancient home, and rebuild his demolished Zion, he was ready, qualified for the difficult service,—a man of consummate prudence, forecast and firmness,—never to be seduced by flattery, or terrified by menace. When a man of severe spirit and rigid muscle was wanted, to prepare the way of Messiah,—a man fitted to smooth the rough and straighten the crooked,—a man who would tell the truth to tyrants, and never flinch from any duty,—that individual was a pupil in the school of physical and mental austerity, amidst the ruggedness of Judean hills, where no effeminacy was tolerated, and where the lessons of a flexible and a despicable expediency were indignantly discarded. When, in the incipient stages of Christianity's propagation, a man of intelligence, address, and weight of character,—a man who could reason as well as declaim, and write as well as reason, was required to convey the unpopular doctrine into the refined, and luxurious, and philosophic cities of Asia and Europe, a

benignant providence was preparing the champion at the feet of the learned Gamaliel. When the vitality of the church was almost extinct, and her fair form was crushed into shapelessness, by the incumbrances of a fanatical despotism, and a reformer,—“a man of iron,”—was needed, of giant strength and stern courage, to throw off this superincumbent mass, and administer relief to the collapsed sufferer, meanwhile exposing the malignity of her oppressors, and holding them up to the scorn of indignant humanity, that reformer was already breathing the pure air of Saxony, and strengthening the habits essential to one who was destined to “*endure hardness as a good soldier of Jesus Christ.*” Who can question, that the same beneficent Being provided the discreet, the indefatigable, the persevering Wilberforce, for the purpose of abolishing a traffic which had long outraged humanity, bedewed a continent with tears, and stained the Atlantic with blood? Was not Washington the child of providence designed to execute a noble purpose, and inherit the triple glory of the successful general, the profound statesman, and the unambitious sage?

“These men were not made *by* the emergencies which have so lifted them up into deserved notoriety; but they were made *for* the emergencies, and, in due season, brought forth begirt with all the qualities essential to successful endeavour.

“William Carey was evidently the *one man* of all Christendom, peculiarly fitted for the new era and the new enterprise. Who has ever seen the individual that could have been his substitute? Had a pupil from the classic shades of Oxford or Cambridge ventured forth as the pioneer of such an expedition, he would have melted down at the first touch of discouragement, like a mushroom under a July sun. The habits of Carey, both mental and physical,—the for-

mer studious, the latter sedentary,—were exactly of the right sort. He was, admirably fitted *to sit down* to the work of translating, proof-reading, revising, together with all the accompanying research and patient thinking necessary to secure the desired accuracy in his biblical versions. Dr. Marshman relates of him a fact, which shows his original power in the acquisition of language. While he was pastor at Leicester, his particular associates, Fuller, Sutcliff and Ryland, in their theological investigations and controversies, found it desirable to have recourse to the treatise of a certain Dutch divine. The work could not be obtained in English, and neither of the three worthies was willing to undertake the labor of learning the Dutch, merely to obtain their object. Mr. Carey, understanding the case, immediately sat down to the language of Holland, as he had before to the languages of Rome, and Greece, and Palestine, and, in about three months, presented to his brethren, to their great astonishment, a translation of the work desired.—Manifestly he was the man whom God had made for the purpose of supplying India with the word of life.

“*The peculiarity of the times, when Carey commenced his enterprise, furnishes materials for instructive reflection.*

“It was a period of terror and dismay in one Kingdom of Europe, and that terror and dismay extended, by sympathy at least, over a considerable portion of both hemispheres. For several years, a clandestine, underground process had been going on, and so secret had been the operation, and so heedless the spirit of the times, that only a few had apprehended danger, and they, for proclaiming their apprehensions, were denounced as alarmists. In consequence of the general popularity of the French language, the literature of France had

become extensively diffused, and through this medium, the French philosophy, essentially explosive and disorganizing, had insinuated itself under the surface of society, in every civilized nation. Hence, when the mine was sprung, the effect was not confined to Paris, or to France, but ran, lightning-like, through half the world. Political and moral foundations were upheaved with earthquake violence, and, through the thousand fissures, there steamed up the exhalations of the pit, eclipsing all eyes, suffocating all lungs, relaxing all muscles. Those were "perilous times." The hearts of the stoutest quailed, and the faces of the brave gathered paleness. Statesmen trembled for the integrity of their fabrics, moralists watched with painful solicitude the strained and cracking bonds of social order, and the ministers of the altar humbled themselves in sack-cloth. Political atheism was the absorbing topic, and for a season, it appeared as if its march was resistless, and its triumph certain.

"During that very concussion, when the moral paroxysms were the most violent, a few Baptist ministers in England, not in the metropolis, but in retired villages, were meditating a plan for the propagation, in heathen lands, of the very religion which titled philosophers and legalized cut-throats had vowed to exterminate. Standing aloof from the excitements of the political world, and giving themselves meekly to their appropriate duties, their minds were engrossed with the wants and the woes of six hundred millions of the perishing, and sedately occupied in devising a scheme for the supply of the one and the melioration of the other. Thus they manifested the genuine spirit of their Master, and of primitive Christianity. They allowed the potsherds of the earth to strive,—they "*let the dead bury their dead*,"—but their convictions of duty took a loftier and wider range, and

their strength was consecrated to a nobler service.

"And how triumphantly do facts like this exhibit the indestructibility of Christianity. While her antagonists were plotting her ruin, and boasting, that in fifty years, *Fuit* would be inscribed upon her tomb-stone, providence was arranging events, to show them the contemptible futility of their efforts. *Less than fifty years* have passed away, and what is the result? Why, Christianity has attended the obsequies of a whole generation of her maligners, and having composedly laid the sod upon their graves, has gone forth with a lighter heart, and a quicker step, to multiply, over all the earth, her bloodless victories.

"Contemporaneous with Carey, for a considerable period, there lived a man, whose character, shaped in ambition's mould, and whose deeds, registered in gore, were the wonder and the terror of the age. While Carey was upon the cordwainer's bench, laboring for a livelihood, yet thinking, praying, devising for human good, he was at the military school, acquiring the savage science of human butchery. How different the professions which they selected! How unlike their careers!

"*Homo homini quid præstat!*"

While Napoleon was aspiring to power, and, reckless of human happiness and life, was pressing his way over a staircase of skulls, up to the imperial throne, Carey was cultivating the quiet and unostentatious graces, and aiming only to be good and useful. While the former, with giant strides, was mowing for himself, through neutral nations, a passage wide as the parallels of latitude, the latter was toiling noiselessly and unobtrusively, for the intellectual and social and religious benefit of the present and of all coming generations. And when, for the peace of the world, the General

had to be caged, like a ferocious tiger, on a desolate, wave-washed rock, far away from country and kindred, the Missionary proceeded with his pacific and life-disposing enterprise. The history of the one now stands a monument of mad ambition, and mankind are breathing upon it their fiercest execrations; while the memory of the other, embalmed in humble hearts, is inheriting the tokens of a growing admiration from all the good in earth and heaven.

"It is also sufficiently obvious, that one man can accomplish good, when his efforts are judiciously directed.

"No considerate observer will question, that Dr. Carey has rendered a service to the dearest interests of his race, which infinite duration alone can measure. He stands prominently forward, a sublime proof of the power of mind, when actuated by a great master principle, to push its way over mountainous obstacles, and through tangled difficulties, to the achievement of stupendous moral results. He might have remained in England, as did others, and advocated most strenuously the claims of his enterprise; but how much, at that crisis of its affairs, would he have accomplished, compared with the actual issue, as it has since been developed? His consecration of himself to the work carried home to every bosom a conviction of his sincerity, that was worth a thousand harangues, and thus, by the power of example, struck deep into other minds the impression of their own duty to follow, where he had so cleared the way. The particular results we need not enumerate. Passing over the benefits which India has already received from his effective labors, and omitting from our estimate the reflex influence, which his labors have thrown upon the churches in Europe and America, look down the long perspective of ages, which may intervene between this and the end of time, and trace

the operation of the various instrumentalities which he set in motion, as they carry into execution the designs of Heaven, fulfilling all prophecy, and blessing the earth with salvation! Where is the man, since the days of the apostles, who has laid such trains of moral causes, promising consequences so beneficent, so measureless?

"An analysis of this moral mechanism develops three essential elements:

"1. *Carey had simplicity of object.* This object, we have seen, was to furnish the sacred Scriptures, in their several languages, to the nations of Eastern and Southern Asia. Toward this point he conscientiously and resolutely bent his entire energy, and every year told off an amazing amount of effect. The importance of this object held his faculties in a state of excitement, which was too intense to be affected by lighter interests, and which extraneous considerations had little power to relax or divert. And only in this way can any man accomplish much, and accomplish it well. Let him, in early life, fix upon some department of useful action, let him qualify himself for its duties,—let him fully appreciate its bearings and responsibilities,—let him concentrate about it, as the child of his adoption, his sympathies and energies,—let him devote to it his time and strength,—let him enlist others as counsellors and coadjutors, and rally around him all the available force of kindred spirits,—let him gird himself with the inspired promises, and, reverently seeking the benediction of his God, work on, day after day, and he will not go to his grave, without leaving his mark upon his generation. He who would do some great thing in this short life, must feel that he has one thing to do, and he must apply himself to it, early and late, with such a concentration of forces, as, to idle spectators, who live only to

amuse themselves, shall look like insanity.

"2. *Carey identified himself with the enterprise, and with the principle on which it proceeded.* A man who aims to execute a philanthropic purpose, without first incorporating with his creed philanthropic *principle*, and with his emotions philanthropic *feeling*, may anticipate failure. Had Byron lived and fought for Greece a half century, he never would have wrought out her deliverance. He had in his soul nothing of the spirit of rational freedom,—he recognised not the right of man to liberty as inalienable. Lafayette sympathized with our struggling and bleeding country, and his sympathy was effective, because chastened and sustained by principle. No man can be a successful advocate of temperance, further than as he stands on the one basis, that *a man has no right to poison himself or others.* He who would rationally plead the cause of individual as well as national liberty, must identify himself with the incontrovertible proposition,—“That all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness.” When Carey went forth to his task, amidst the unbroken wilderness of paganism, he believed, on high authority, that the heathen would not be raved without the gospel, and, under the impulsive influence of that sentiment, he *wrought righteousness and stopped the mouths of lions.* Sir William Jones went to India, and, in the true spirit of an antiquary, made profound researches, and evolved from the crude mass of Hindu language and literature, many things for the entertainment of the curious; but who can tell of any great practical advantage to the human race, from his various and learned investigations? He had no high benevolent aim; he took home to his heart no quickening

invigorating principle. But Carey had an object that his judgment commended as worthy,—an object that incorporated itself with his affections,—an object that conscience grasped with all its power of approval,—an object toward which all his feelings and energies set, with a determination as invariable and as unalterable as the law that moves the planets in their courses.

"3. *Carey was not parsimonious of personal effort.* He betrayed no disposition to shrink from hardship; and, though subjected to the enervating influence of tropical sultriness, he prosecuted his duties with a prolonged and energetic uniformity, never surpassed under similar circumstances.

“And personal effort is an essential element of that moral mechanism to which God gives success. Christianity owes its early propagation to the fidelity with which a few individuals regarded the Master's behest. ‘*Go ye,*’ was the authoritative mandate; and in a few years they had gone through the known nations, and kindled up on every hill, and in every valley, the beacon-fires of evangelic holiness. When Luther nailed to the church at Wittenberg his ninety-five propositions, he did not leave them ostrich-like, to a fortuitous issue, or indolently rely upon their unaided force, to silence the thunders of the Vatican, but he stripped himself for their defence, and folio after folio tells how manfully he supported them. Howard wrought himself into identity with a scheme of peculiar and perilous philanthropy, and the entire results, as they are continually appearing throughout the civilized world, may be traced back to his own intense and protracted exertions. Wesley and Whitefield denied themselves of the ease which held the masses of their contemporaries in listless inaction, and traversed land and sea, to sound in the ears of a torpid church and a

more torpid world, the needed alarm.

"Such are the "working-men," who prove the sincerity and depth of their philanthropy, by actions more than by words; by a manual consecration of themselves to hardship and hazard, rather than by pathetic or oburgatory appeals to others. They make little noise, and attract little of the popular gaze; but they do good, and,—the architects of their own fame,—erect for themselves, in the gratitude of benefitted posterity, memorials more durable than the granite pyramid.

"The time is coming, when merit shall be graduated by a scale of admeasurement, which has hitherto been very sparingly applied,—when the qualities which now fix a man at the very acme of factitious exaltation, and secure him the hosannas of the capricious multitude, shall cease to be regarded as praiseworthy, and be assigned a place with all that is ignoble and valueless. The time is coming, indeed, when *intellectual* excellence shall be satisfied with a secondary reputation, and when even he who may be "able to bind to his will the elements that surround him,—making the winds and the waters the ministers of his pleasure,—rifling the caverns of the earth of their unsunned wealth—tracing the stars as they circle away to their hiding-places,—exploring the unbounded realms of creation, till he stands, in speechless homage, at the footstool of creation's awful Founder,"—shall occupy an inferior gradation, and cheerfully accord to another the meed of superlative meritoriousness. MORAL WORTH shall yet command the plaudits of universal esteem; and he whose virtues shall approach the nearest to the great Original, shall be proclaimed and honored as the greatest. Goodness and usefulness shall yet constitute that perfection of character, around which a rectified public opinion shall concentrate its most magnificent halo,

and along whose path shall be strown the emblems of acknowledged superiority.

"When merit shall thus be estimated, how few of the myriads that have lived and died, will stand in advance of William Carey! How dwarfish, compared with his, will then be the reputation not only of a Cæsar or a Wellington, a Bruce or a Washington,—but of a Newton or a Johnson, a La Place or an Addison, a Frederick or a Franklin! His credit shall stand forward, in colossal magnitude, by the side of Elijah's and Paul's, Jerome's and Melancthon's, Swartz's and Brainerd's, while the names of those who now engross the admiration of the million, shall be forgotten, and the effects of their labors be obliterated, like the traces of children on the sea-beat sand. Carey was a *good* man, and his goodness was gauged by the law of love. He was *useful*, and the amplitude of his usefulness can be spanned only by eternity."—*American Christian Review*, No. III.

THE WISE MAN LOOKING IN EVERY DIRECTION.

"The wise man's eyes are in his head."—Ec. ii. 14.

Where should a man's eyes be but in his head? There is no other place for them. The eyes of a fool have the same local position as those of the wisest man upon earth. The words of Solomon which head this paper must, therefore, be figurative, referring not to the bodily sense, but to mental vision. This need not surprise us: the language of scripture is frequently figurative, and the eyes of the body are not seldom used as descriptive of the understanding or rational faculties of the soul. The beauty of this figure none may question; for as the eye is the most expressive part of the body, so it is most appropriately employed to portray the activity of the mind. In the

passage before us it is applied to the mind of a wise man, to show that, in opposition to a fool, his knowledge is turned to a good account. "The eyes of a fool are in the ends of the earth," roving on vanity, and intermeddling with what does not concern him; but "the wise man's eyes are in his head," understanding what he does, and doing every thing with prudence. And who is such a wise man? He is one whom the Spirit has graciously taught the way of salvation by Christ Jesus, and who desires to walk blamelessly in all the ways of the Lord. Of such a one it may well be affirmed, "The wise man's eyes are in his head;" for as his eyes are not set in his face but for the greatest utility, so his powers of mental discernment are not given in vain, but for the best of ends.

The wise man's eyes are in his head—to look upwards to his God.—It is said by an ancient historian, that whilst God made the beasts with their heads looking downwards to the earth, he made man with an erect countenance to look up to himself; and without doubt it is the first principle of all religion to believe that there is a God—a belief which is pressed upon every rational creature. The manifestation of God is seen every where in his works; but though the earth is full of his praise, it is the heavens that more especially declare his glory. It is not, however, the contemplation of external worlds, nor the consideration of their management; it is in the display of the Divine perfections as seen in the work of redemption that we best perceive the glory of the Divine character; and here we must penetrate, with the mental eye of faith, the heavenly veil, and behold God, designating the Saviour to his work, sending "a multitude of the heavenly host" to announce his advent, and opening the heavens, and proclaiming, "This is my beloved Son, hear ye him." This

beloved Son of God, having given himself to death as a ransom for sinners, is now exalted "a Prince and a Saviour, to give repentance unto Israel, and remission of sins;" and his voice to us all is, "Look unto me, and be ye saved, all ye ends of the earth." Now, how are we to look to him but by the eye of faith? and through what medium can we see him but in the ordinances of his grace? The wise man has therefore his eyes in his head, to improve these ordinances, to look up to his risen Saviour, and to trust in him for all promised blessings.

The wise man's eyes are in his head—to look downward to his footsteps.—A lively looking to God must necessarily produce dutiful homage. "Faith worketh by love; and this is the love of God, that we keep his commandments." "The fear of the Lord, that is wisdom; and to depart from evil is understanding." Such wisdom is seen not less in spiritual than in temporal things. It is the part of a wise man to keep to himself what a fool is ever prone to utter, and to refrain from doing that which a fool is equally ready to rush upon. Hence the wisdom of the Psalmist's declaration, "I said, I will take heed to my ways, that I sin not with my tongue." Fools make a mock at sin; but wise men stand in awe, and fear to offend. There are many stumbling-blocks placed in the way, and the wicked wait for the halting of the righteous; but a wise man knows that his standing is not in himself, and therefore he lifts up his soul to God and prays, "Hold up my goings in thy paths, that my footsteps slip not." And whilst he prays, he also fights and struggles against the evil of sin. He has fallen, it may be, in pursuing his heavenward course, and trembles lest he should, by future falls, disgrace the Christian profession. He consequently asks, "Wherewithal shall a young man cleanse his way?"

and listens to the answer, "By taking heed thereto according to thy word." And if he does take heed to his footsteps, lest he should fall into sin, he may say even to his God, "Thy word is a lamp unto my feet, and a light unto my path. I have sworn, and I will perform it, that I will keep thy righteous judgments." In short, there will be a complete surrendering of the soul as well as body unto the guidance of the Holy Spirit.

The wise man's eyes are in his head—to look inward to his heart.—The motto which Pythagoras made every one of his pupils wear was, "Know thyself;" and certainly, next to knowing his God, the knowledge of his own heart is the study which every wise man would wish to pursue—a knowledge, however, which is not easily attained, for "the heart is deceitful above all things, and desperately wicked; who can know it?" It is, nevertheless, the duty of every one who has named the name of Christ, not only to depart from all iniquity, but to study to know himself as much as he can.—The powers of the mind are capable of being turned inward to search the heart; and when it is searched, as with a lighted candle from the Lord, what a sight does it present! One of the most loathsome in the world; it is covered all over with the cancerous ulceration of sin; and the lesson that is taught is, not only that the old heart must be taken away, and a new heart given, but also that the heart must be kept with all diligence, for out of it are the issues of life. "The wise man, therefore, humbles himself before his God, and presents his supplications, saying, "Search me, O God, and know my heart; try me, and know my thoughts; create in me a clean heart, O God, and renew a right spirit within me." Should he, on strict examination, discover the grace of salvation in his heart, he will adore his God and

Saviour, and admire the sovereignty of divine love, in pitching upon him, so worthless and hell-deserving a creature, exclaiming, "Who am I, O Lord God, and what is my house, that thou hast brought me hitherto?" And he will hear the question, and attend to the injunction, "Who is a wise man, and endued with knowledge among you? Let him show out of a good conversation his works with meekness and wisdom."

The wise man's eyes are in his head—to look outward on the world.—A wise man not only asks whence, and what am I, but also *for* what am I? Finding, from the word of truth, that the end of his creation is to glorify God, he looks around him for opportunities of doing good; and, as prudence dictates and ability affords, he feeds the hungry, clothes the naked, and sweetens the cup of adversity to the sufferer; but, above all things, he desires to minister to their spiritual wants. He seeks to honour God not only by his own salvation, but does what he can that others may glorify him in the same way. He seeks the welfare of his kindred, and neighbours, and countrymen; but though his charity begins at home, it ends not till it encircles the world. He hears his Saviour's ascending command, "Go ye into all the world and preach the gospel;" and if he be one that cannot go personally, he will communicate of his substance to aid them that go; and, that he may still further participate in obeying this commandment, his prayers will be fervent and frequent for the success of the gospel amongst all kindreds, and nations, and tongues, on the face of the earth. The wise man is not one of those that asks himself how *little* he may do for the cause of God, and pass unnoticed in society; but he inquires how *much* of his time and means he can bestow in forwarding the work of God's church in the earth.

The wise man's eyes are in his head—to look backward on time.—Our world has now existed for nearly six thousand years, and it were strange if the history of that period was not fraught with instruction. Man, unlike the inferior animals, has the power of transmitting his advancement in science and art to his successors; and posterity have the advantage of knowing former defects and latter improvements. But, in reference to religious matters, we have a surer testimony than that of man, to which we do well to take heed. In the book of inspiration, which is our only unerring guide, the faults of those that have long since given in their account, are there recorded as beacons set up to warn the unwary of danger; and their works of godliness are there narrated, that their successors in the faith may be taught to follow their example.—Every wise man will, therefore, exercise his faculties in reflecting on the past, that he may learn the wisdom of former ages; but, while he gathers instruction from the history of other men and other times, he will not fail to improve on his own past experience. The revolutions of the seasons as they roll will bring to his mind that revolution in his own existence which must soon pass upon him—a revolution which is fast coming upon all living men. The hours that are gone cannot be recalled. The price of rubies could not buy back a single moment. To make a vigorous improvement of the present time, and progress in preparation for eternity, are thereby taught. “Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord.”

The wise man's eyes are in his head—to look forward to eternity.—An hereafter is on all hands pressed on our minds for consideration. The graves are making ready for us, death is beckoning us away to judgment,

and eternity is stretched before our view; and he is not a wise man that would turn his eyes away from the sight. “Who is wise, and he shall understand these things; prudent, and he shall know them?” Death is a terror to every awakened conscience that is not prepared for it; but it is a messenger of peace to every believing, sanctified mind. The believer knows he must submit to the sentence for sin—“Dust thou art, and unto dust thou shalt return;” but, at the same time, he listens to his Saviour's voice, saying, “I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live.” He can therefore say, in the prospect of leaving his defiled body for the grave, “I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God.” Such a peace and triumph of mind can only be obtained by a sure preparation for eternity—a preparation which must be now, or it will not be made hereafter. There is no middle state; after leaving this world, we must pass immediately either into heaven or hell, where we shall abide, not a year or an age, but for ever and ever. A wise man will, therefore, solemnize his mind by contemplating eternity, exercising faith in his Saviour, and cultivating that holiness, as a meetness for heaven, without which no man shall see the Lord.

E. M.

THREE SOURCES OF IDEAS.

“Our ideas proceed from three sources, the senses, reason, and faith; and these are mutually dependent, though their uses and jurisdiction are different. The senses furnish reason with her materials, and reason furnishes faith with her principles. The senses never rise so high as reason, nor is it proper that reason should

rise so high as faith. Reason judges of that which the senses cannot perceive. She tells us, for example, that there is matter between the earth and the heavens, though this matter does not appear. And so it is the province and prerogative of Divine faith, to judge of those things which surpass the powers of reason. God asserts and faith teaches that 'the Word was made flesh;' though reason of herself perceives nothing of it; nay, though she strongly objects against it. And why? Because faith is superior to reason, as reason is superior to the senses. As, therefore, it would be vain and absurd for a man to endeavour to discover that by the senses, which reason cannot develop; so it is preposterous and arrogant for reason to determine upon those mysterious realities, which lie within the province of faith—even of that faith, which entirely depends on the Divine testimony, and is altogether directed by it. For as the errors of the senses, which are the first means of knowledge, are corrected by reason; so the mistakes of reason should be rectified by faith. Let reason, then, lead me to faith, as my senses lead me to reason; but let reason be silent where faith speaks, as my senses are silent when reason dictates. For, certainly, if reason convince me of many truths, contrary to what my senses suggest; if it convince me, for instance, that the sun is bigger than the earth, though my eyes teach me the contrary: faith may teach us a variety of important things, which reason could never discover, and which, when discovered, she cannot comprehend."—*Abbadie*.

BAPTISM FOR THE DEAD.

"Why are they then baptized for the dead?"—

1 Cor. xv. 29.

Scarcely any passage of Scripture has given rise to a greater variety of interpretation than this. The following appears to me to be its meaning

—that the words "for the dead" are to be taken as denoting "in the place or stead of the dead." The twentieth and the following eight verses should be in a parenthesis. Then the argument will be this: if in this life only we have hope in Christ, we are of all men most miserable, our adherence to his cause involving us in sufferings for which we have no adequate compensation, if our hope of a joyful resurrection be unfounded. If we have nothing beyond this life, what can justify us in exposing ourselves to jeopardy every hour? If there be no resurrection, what can be said in defence of those who are receiving baptism, and occupying the places made vacant in the churches by the falling of their brethren in martyrdom? They who have thus fallen asleep in Christ are perished; and, as for ourselves, these vicarious sufferings are for time unnecessary, and for eternity unrewarded.

The following are a few quotations in which the Greek word translated "for," must be understood in the sense of, in the place, or room, or stead, of another. "For me;" that is to fill an office for me. "To offer sacrifices for the Greeks;" that is, in the stead of the Greeks. "The magistrates determined to enlist new soldiers for those who had died in battle;" that is, in their place, to supply their services. "We pray you for Christ, be ye reconciled to God;" that is Christ's stead. "That for thee he might have ministered to me in the Gospel;" that is, in thy place, as thy substitute.

The two Epistles to the church at Corinth show, that when they were written, persecutions were common. Indeed those persecutions had often amounted to martyrdom. But the spectators were astonished at the firmness of the Christians, and being led to enquiry, were convinced, converted, and, on a profession of faith, were baptized for the dead, coming for-

ward to fill up the ranks of those who had been joined to the "glorious army of martyrs." The early historians tell us, that the accuser of James was so struck with the pious fortitude of the saint, as that both were slain together. And again, that many hundreds offered themselves for baptism on returning from witnessing the martyrdoms of the disciples. And again, that a father being cut off, the son offered himself the same day to be baptized, so as to take at once the name, the place, the duties of his parent; and, if requisite, to follow him to the stake.

By the proposed slight alteration in the translating of the verse, the sense becomes clear, the argument of the chapter is well sustained; the thought passes without interruption; the context justifies the explanation, while the grammatical construction points to a meaning which history corroborates.

In conclusion: we have been thus baptized for the dead. Though not amid scenes of peril and blood, yet we have taken the places of those who have preceded us in the kingdom of Christ. Oh, let us seek to be worthy of our predecessors. Let not the cause for which they lived and died languish in our hands. They have transmitted to us, not only the Gospel, but that Gospel embodied,

realized, enjoyed, obeyed. Let us submit to our children's children the same Gospel, illustrated by similar "holy conversation and godliness." The present race of believers is the link connecting the past with the future generations. How great our guilt, should we allow the fine gold to become dim; should we quench the fire which our fathers kindled. Let us see that our conduct neither charges the first Christians with fanaticism, nor condemns ourselves for supineness. In all that is devoted to Christ, let us aim to equal them. We have more examples to stimulate with more facilities to aid us. May we have grace, that we may leave to our successors in the church, a piety high in its tone, and firm in its principles. May we wear the mantle and breathe the spirit of those eminent saints, whose places we are to occupy, whose work we are to complete, whose glory we are to share. May we be so baptized with the Holy Ghost, as that in us the dead may live again; that we may be worthy to follow in the train of Abraham with the patriarchs, Isaiah with the prophets, Paul with the apostles, Timothy with the evangelists, Stephen with the martyrs, Wycliffe with the reformers, Henry with the puritans, Heywood with the nonconformists, and Raikes with the Sabbath-school teachers. W. R.

REVIEW.

Memoir of the Rev. Rowland Hill, M.A. By WILLIAM JONES, author of "Testamentary Counsels." With a Preface by the Rev. JAMES SHERMAN, of Surrey Chapel. Fisher & Co., London, Paris, and New York. Greig, Montreal.

The beloved and venerated subject of this Memoir, was in every respect an extraordinary man,—in his mental temperament, his holy character, his catholic spirit, and his indefatigable, long-continued, and successful labours in the cause of Christ. One who has filled so honourable a station, and for so long a period has stood prominently forward

in the eye of the public, cannot quit this sphere without calling forth the notice of his survivors. Not only have there appeared numerous sketches of his life in the different periodicals, exhibiting more or less of faithfulness in the outline; but three separate biographical works have been given to the public, in which his history and character are drawn at greater length. Though each of them contains much that is interesting and highly characteristic of the eminent individual they describe, there is in some respects a considerable difference between their estimate of the man. They not only view the same

object from different positions, but through a varied medium, and bring to their task different sentiments and qualifications for the work they have undertaken. It is curious to remark some instances of the diversity which these circumstances have occasioned. Mr. Sidney, himself a strict churchman, but not of an illiberal spirit, labours hard to make his revered uncle, Mr. Hill, as much of a churchman as possible, apologizing and accounting for his deviations from strict ecclesiastical order, while he censures them as unbecoming, and in his opinion not only unnecessary but injurious. The first Mr. William Jones, author of the *History of the Waldenses, &c.*, thinks him equally censurable for remaining in connection with the Established Church, and contends that with his views and principles he ought to have left it altogether, and taken his station among the Dissenters alone. His third biographer, also Mr. William Jones, a retired Solicitor of London, author of *Testamentary Counsels*, standing between, or rather occupying the ground of, both, considers Mr. Hill to have been right equally in his conformity and his non-conformity; and with this impression of his character has taken up the history of his life *con amore*, and has given us what is certainly a lovely, and appears to be a faithful, portraiture of his deceased and lamented pastor. To those who are able to procure all three of these volumes, a perusal of them cannot fail to be attended with benefit and pleasure; but to those who can obtain only one, we would recommend the volume now before us, as exhibiting, in the words of Mr. Sherman's preface, "a faithful and impartial portrait of his whole character; a description of his own sentiments, from his own published works, and an account of the history, discipline, and institutions of Surrey Chapel. It is free from that narrow-minded spirit which would confine usefulness to immortal souls to one class of men, and to one way of accomplishing it."

The Fountain of Life opened; or a Display of Christ in his Essential and Mediatorial Glory. By JOHN FLAVEL. A. D. 1761. Religious Tract Society, London, 1836.

If the Christians of the present day do not greatly excel in knowledge and piety, it will not be the fault of the publishers of books. In addition to the multitude of original treatises—critical, ratiocinative, hortatory, and practical—which are continually issuing from the press, we are frequently presented with reprints of the treasures of a former age. The master minds and consecrated spirits which have passed away from this scene of things into the world of glory, have left behind them many valuable writings, bearing

the impress of their own pious and enlarged conceptions, or rather the "image and superscription" of their Divine master. Though dead, they yet speak to us, and we do well to listen to their heavenly accents. The excellent and judicious Flavel has long been a favorite with us; and his treatise on Providence, intended to "vindicate the ways of God to men," has instructed many a doubtful inquirer, and administered comfort and direction to many a distressed believer. The volume now in our hand is rich in Christian knowledge and experience, fully and clearly impressing the subject of which it treats, and unfolding it strongly upon the mind of the reader, who is desirous to "mark, learn, and inwardly digest" its sacred contents. To those who feel this desire we cordially recommend the work, not doubting that they will find it, under the blessing of God, highly conducive to their spiritual comfort and advantage.

A Gift to a Neighbour. By the Rev. C. B. TAYLOR, M.A. Religious Tract Society, 1836.

This elegant little volume is a reprint of several Tracts which were published separately, and had a large circulation in their original form: their improved appearance will, it is hoped, extend their influence among other classes of society. Their titles are—*A Letter to one who cannot read it; The Widow's Son; A Letter from Ralph Weston; The Blind Man and the Pedlar; The Fool's Pence; The Beer Shop; and Death Beds, or the Nurse at Home,*

Memoir of Mary M. Ellis, wife of the Rev. William Ellis, Missionary to the South Seas, &c. Including Notices of Heathen Society, of the Details of Missionary Life, &c. By WILLIAM ELLIS. Second Edition, revised and enlarged. London: Fisher & Co.

Memoir of Mrs. Stallybrass, wife of the Rev. Edw. Stallybrass, Missionary to Siberia. By EDWARD STALLYBRASS. With an Introduction, by JOSEPH FLETCHER, D.D. London: Fisher & Co. 1836.

Among the new arrivals from Britain we find these two interesting volumes, of which we purpose to take a more extended notice in some future numbers. Meanwhile, those of our readers who may be inclined and able to purchase them, may trust in our assurance that they contain much to excite their best feelings, stir up their Christian zeal, and contribute to their spiritual benefit.

Christian Liberty in the Distribution of Property. Illustrated and enforced. By J. G. PIKE. Tract Society, London, 1836.

An admirable appeal to Christians of every

denomination, grade, and standing, on the subject mentioned in the title. He who can read it without feeling the tide of his benevolence flow more rapidly, must already have attained the utmost point of his ability to give, or be beyond the reach of argument and motive. The work, though small, is pungent and powerful; and deserves to stand on the same shelf with "*Mammon*,"—not the golden god of selfishness personified, but the *book* of that name, already so well known as the antidote of that moral pestilence which has so long afflicted the church and the world.

The Faithful Servant adorning the Christian Character. Tract Society, 1836.

Though this volume is "intended" for that useful class of society called Domestic Servants, to whom it is adapted to be eminently useful, there are other persons, even those by whom servants are hired and employed, who might derive unspeakable advantage from the moral, economical, and religious maxims which the work contains. The liveliness, and therefore the utility, of the volume, is very much increased by the little, pointed narratives which exemplify and inculcate the principles so justly valued and recommended by the author. It concludes with some judicious "Remarks on Personal Religion."

Poetry.

Why are you so much easier than your neighbours in this season of general calamity? Because I keep "Higher up."

HIGHER UP.

From the Watchman.

Leave, leave, those narrow plains below,
And Mount the heights of glory,
Where knowledge and true wisdom show
The truth of sacred story;
The standard rear'd by worldly men,
Was ne'er for pilgrims given,
Who make the STAR of BETHLEHEM
Their only guide to heaven.

Though earth around temptations throw—
Invites us with her treasures,
Keep *higher up*, and never know
Her sweet, yet fatal pleasures;
Keep *higher up*, where springs abound,
Of joys which never perish;—

Where pleasures pure are ever found—
These pleasures only cherish.

Earth's skies appear awhile most fair—
Her scenery delightful,
Anon, dark clouds are gathering there!
The tempest's war is frightful!
Keep *higher up*, where cloudless skies,
And brighter suns beam o'er thee,
Where springs of better hopes arise—
And purer joys before thee.

When faith grows weak, and comforts die—
When cherish'd joys are riven,
Keep *higher up*; the clearest sky
Appears the nearest heaven;
There does the bow of promise shine,
Forever glowing brighter,
To cheer the pilgrim's path divine,
And make his burthens lighter.

Then, when the gate of *death* appears—
When Jordan's waves roll o'er us,
His presence quiets all our fears,
His angel goes before us;
High, higher up, a glorious light
Dawns on life's darken'd even,
And opes the portals of delight,
And welcomes us to heaven.

HYMN.

Prone to wonder from the fountain,
Rich and free, of grace and love,—
Bring us to thy Holy Mountain,
Raise our hearts and hopes above.

Hope's bright ray, and faith's assurance,—
Pointing to the worlds above,—
Well may teach us calm endurance,
And, while suffering, yet to love.

Still in danger, still in blindness,
Oft we fear, and oft we stray;
O! send out thy loving-kindness,—
Guard and guide us on our way.

Thus,—though foes, our course obstructing,
Make us watch, and pray, and fight,—
On we press, thine arm conducting,
To the realms of joy and light.

TROS. BROWN.

MISSIONARY REGISTER.

JUNE, 1837.

CANADA.

We begin at home—not our native home, but the home of our adoption, where we find much to interest us, much to rejoice us, much to grieve us, and much to call forth our most earnest prayers and our most lively exertions for the spiritual benefit of its multifarious population.

A community like ours may be expected to exhibit a great diversity of character on many points, and particularly on the most important—true religion. Viewing the Colony as a whole, in both its provinces, two things are equally obvious and lamentable—the general indifference which prevails in regard to it, and the want of religious instruction in any measure adequate to the wants of the people. The Methodists generally, and in some places the Episcopalians and the Presbyterians, have exerted themselves to supply this deficiency; and now the Independents have formed a Society for sending out Missionaries to Canada. May all these labourers be multiplied ten-fold, and abundantly blessed by the “Lord of the harvest.” We shall notice their proceedings in another place; the present article must be occupied with our own denomination.

There are, in the Upper Province, about fifty Baptist Churches: some of them flourishing, others stationary, and a few, we fear, declining. In the Lower Province the number is not so great; but the influx of English baptists last year into the Eastern Townships would give great facility

to the formation of new ones, if there were but preachers to instruct and organize them. The majority of pastors in the Upper Province are, we believe, from the United States; and to that quarter the churches look principally for supplies. Several British Ministers are now to be found settled in both provinces, and these have exerted themselves, at different times, but of late more actively, to obtain help from their native land. In the year 1829, Mr. Edwards, Pastor of the Baptist Church at Clarence, which was originally formed through his instrumentality, visited Britain at his own expense, with a view of exciting attention to the wants of Canada. An impression was made by his appeals, which prepared the way for farther results. One positive and immediate benefit produced by this visit, was the introduction of Mr. Gilmore into this country, where his labours have not only been constant, assiduous, and well-directed, but by the blessing of God have been in many places eminently useful. He was prevailed on by the representations of Mr. Edwards to remove from Aberdeen to Montreal, where he soon gathered a flourishing church; and during his residence in that city, confirmed the impressions that had been made at home by frequent applications to his friends in Britain, some of which were printed in the magazines. In the year 1834 Mr. Bosworth settled near Toronto, about eight miles north of that city. Having an opportunity of exploring a part

of the surrounding district, he soon perceived the desolate state of the country. He did what he could to supply the want, and wrote several letters to his friends in England to interest them in behalf of Canada, and particularly to suggest the formation of a Society to send out Missionaries thither. He was not then acquainted with Mr. Gilmore, or with what had been doing by him and Mr. Edwards; but, on coming down in the following year to Montreal to preach to the church which Mr. Gilmore was about leaving, partly on account of his health, but chiefly with a view of travelling to promote the Gospel in different parts of the province, many conversations were held on the subject with Mr. Gilmore, who proposed, in addition to sending out Missionaries from Britain, that an Academy should be established here to train up pious young men for the Ministry, as those who are reared in this country would be far the most eligible Missionaries for it. In the spring of that year a Deputation had been sent from England to the American Churches; and it was immediately felt to be desirable that they should extend their visit to Canada. Some friends at Montreal, in company with Mr. Gilmore, accordingly met Dr. Cox near the Lines, and conveyed him to that city, whence he proceeded to visit some of the churches in the interior. The result was an impression on his mind that more should be done for Canada; and this he communicated to his friends at home. Mr. Bosworth being then in the Upper Province, did not see the Dr. although the latter visited Toronto for that purpose; but he wrote afterwards to him before his return to England, urging him most earnestly to endeavour to stir up his friends and the religious public to send "over and help us."

The Ottawa Baptist Association was formed at Montreal in February,

1836. At its first meeting, after disposing of matters relating to the general body and its local operations, the state of religion in the colony at large was brought under consideration, and two important resolutions were unanimously adopted; 1st, to send a Deputation to Britain to solicit aid in the promotion of the Gospel here; and 2d, to establish an Academy for the purpose before mentioned. The latter was commenced in April, Mr. Bosworth undertaking the office of Tutor, *pro tempore*; and Mr. Gilmore, having kindly consented to comply with the earnest wish of the Association to visit Britain, sailed for that country in June. On his arrival in Scotland, he made known the object of his mission, was very cordially received, and several sums were placed in his hands to carry on the design in view. Proceeding to London, he addressed the following letter to the Editor of the *Baptist Magazine* :—

Sir,—Permit me, through the medium of your periodical, to solicit once more the attention of our brethren to the spiritual state of Canada. The want of religious instruction there is very great, and calls for prompt and increased exertion.

The population of the colony amounts to about one million; half of whom are Roman Catholics, using the French language; the other half, Protestants, and using the English language. They are scattered over a country extending 1000 miles in length, and 300 in breadth. In the short period of seven years, upwards of 200,000 people have emigrated from this country to Canada; nor does the spirit of emigration at all abate: within the space of six weeks last spring, not less than 17,000 people from Great Britain and Ireland, landed at Quebec. This constant increase of population renders our destitution still greater and greater. Besides, the circumstance of their spreading over an extensive surface of country increases the difficulty of affording religious instruction tenfold, and requires a corresponding augmentation of agency. Nor is this all; the difficulty above mentioned is unspeakably aggravated by the state of our roads, for in fact, the king's highway is often rendered impassable; the state of the sectional roads may be easily inferred, but upon this subject I must not enlarge. On

the *spiritual* destitution, let two or three facts place it in an instructive light.

There are townships containing from 1000 to 3000 inhabitants, without any regular gospel ministrations. The people do not hear a sermon in some places for half a year; in others, for a whole year; and I know, at least, of two places, where they had been without any religious service for five years. But a different order of things I hope will speedily obtain; Christians of different denominations are turning their attention to this neglected colony. The time to favour Zion there I hope will soon come; the aspects of Providence are very marked; let me point out a few:—

1. There exists at present a remarkable spirit for hearing. It may pass away; it certainly will if not promptly met; formerly it did not prevail; now it does. It must be fostered, that it may issue in the conversion of precious souls. For instance, persons whom we could by no kind of persuasion induce to attend the preaching of the gospel are now, by an unseen power, brought under spiritual concern, come to our meetings of their own accord, and are blessed. We have often of late said—"What hath God wrought!"

In the winter time when the snow is on the ground, so that they can easily travel from one settlement to another, the people come thirty or forty miles to attend our meetings. Their anxiety about salvation becomes so intense that we are obliged to protract our services for days; and on such occasions we have to preach three or four sermons in succession. On one occasion I dismissed the congregation by pronouncing the blessing four times; in other words, I had to preach four sermons before I could satisfy the insatiable spirit of hearing; and one of my brethren had to do the same no less than six times before they would leave the place. This is surely of the Lord! May we have wisdom to gather fruit unto eternal life! "Say ye not there are four months, and then cometh harvest; the fields are white already to harvest." Will not our brethren help us to reap them?

2. As might be expected, where such a spirit of hearing prevails, the people show great readiness to support missionary operations. They have little money, but cheerfully contribute such things as they have. Said one them with beseeching earnestness, "Only let good men come, and we will show them all the kindness in our power." Said another, putting into a missionary's hand 2s. 6d: "Sir, I should be glad to do more, but it is *all* the money I have. I wish you to take this, and apply it where you think it will do the most good." Their deep poverty abounds to the riches of their liberality.—With such a spirit abroad, it is obvious that

much good can be done at little pecuniary cost. Hence, our missionaries can be supported in such settlements, on an average, at the small sum of £16 per annum (£20 Currency.) Brethren of the father-land, will you not help your expatriated friends and relatives?

3. Another hopeful sign of the times in Canada is, the number of youth recently turned to God; many of them young men of promising talent, deep piety, and fervent zeal; a thirst for knowledge; inured to hardship; and to whom even Canada, with all its difficulties, has its charms. Had a seminary been established years ago, we could not have found suitable men to enjoy its benefit. God has now given us the men; we want the institution and partial support. We propose the education of twenty students, and to aid in the support of ten missionaries, with a sum not exceeding £760 per annum. Will not our brethren in Britain help us in this undertaking, at once so economical, and tending so directly to relieve the spiritual destitution of their own relatives and friends now settled in a foreign land? This appeal is made to those whose bosoms have so often responded to the call of distress. It will not be made in vain; it has not been made in vain. Besides the responses already yielded in Scotland and other places, our friends in London have deeply sympathized with us, and formed a Society to aid in this important work.

This prompt attention to our appeal we consider another token for good, that the time to favour Canada is come; and, if this opportunity be neglected, serious consequences may ensue. Whatever is done, must be done quickly; else, facilities now afforded will pass away; and a much greater amount of labour will be required to accomplish the same amount of good. The cry of "Come over and help us," may sink into indifference, or be hushed in the silence of death; and the herald of salvation, instead of being cheered by the prospect of Christian greeting, may have to bend his lonely steps through the forest to meet the enmity of the human heart in all its unsoftened rancour.

I am, Sir, yours truly,

JOHN GILMORE.

In pursuance of this object a meeting was held in the City of London Tavern, on Tuesday the 15th instant; Joseph Fletcher, Esq. in the chair; when the following resolutions were proposed and unanimsly adopted:—Moved by Dr. Cox, seconded by W. B. Gurney, Esq.—

1. That this Meeting, viewing the present circumstances of the Canadas with reference to the means of religious instruction, and the extensive openings which those colonies present for evangelical labours, consider it highly

desirable that a Society should be formed for the purpose of aiding missionary operations in that country, in connexion with the Baptist denomination.

Moved by the Rev. J. J. Davies, seconded by Rev. C. Stovel—

2. That the name of the Society shall be, The Baptist Canadian Missionary Society. And that the following shall be the plan and constitution thereof:

That the object of the Society shall be, the moral and religious cultivation of the Canadas, by aiding the establishment and support of a Collegiate Institution for the education of pious young men for the Christian ministry, and the employment of missionaries in those provinces, and such other means as may be deemed suitable.

That all persons subscribing one guinea per annum, donors of ten guineas and upwards, and ministers making annual collections on behalf of the Society, be considered as members thereof.

That the business of the Society shall be conducted by a Treasurer, Secretaries, and a Committee of twenty members; with power to add to their number; and that five shall constitute a quorum.

That a General meeting of the Society shall be annually held; at which the Committee and Officers shall be chosen for the year ensuing, the Auditors of accounts appointed, and any other business pertaining to the Society transacted.

That the operations of the Society in Canada shall be managed by a Committee to be chosen by the subscribers in that country.

Moved by the Rev. John Dyer, seconded by Rev. Mr. Roe—

3. That the following gentlemen be the Officers of the Society for the year ensuing:—

TREASURER.—John Try, Esq.

SECRETARIES.—The Rev. Eliel Davies, and Mr. Harwood.

COMMITTEE.

Rev. Dr. Cox,
 — W. H. Murch,
 — Samuel Green,
 — C. Stovel,
 — George Pritchard,
 — John Dyer,
 — Edward Steane,
 — John Edwards,
 — Joseph Davis,
 Messrs. M. G. Jones,
 — Fletcher,
 — W. L. Smith
 — Bickham,
 — Cartwright,
 — Blackmore,
 — John Low,

— Collard,
 — Bennett,
 — J. Gurney.

And that until the Committee, which is to be chosen by the subscribers in Canada, be formed, the Committee of this Society shall correspond with

Rev. John Gilmore,
 — Newton Bosworth,
 — John Edwards, Sen.
 Mr. Milne, of Montreal,
 — Wenham, of Brockville,
 — James Thompson, Senior, of La-
 prairie.

Donations and subscriptions were made as follows:—

	Don.			Ann. Subs.		
	£.	s.	d.	£	s.	d.
John Try, Esq.	100	0	0	20	0	0
J. Fletcher, Esq.	100	0	0	5	5	0
W. B. Gurney, Esq.	50	0	0	10	10	0
Joseph Gurney, Esq.	30	0	0	3	3	0
Samuel Collard, Esq.	5	0	0			
Walter Blackmore, Esq.	10	0	0	2	2	0
Josiah Roberts, Esq.	5	0	0			
Joseph U. Harwood, Esq.	5	0	0	1	1	0
Thomas Gurney, Esq.	30	0	0	3	3	0
W. T. Beeby, Esq.	10	0	0	2	2	0
S. Marshall, Esq.	5	0	0	1	1	0
T. Pewtress, Esq.	5	5	0			
Rev. W. H. Murch.	5	0	0	1	1	0
Mr. John Penny.	2	2	0	1	1	0
Mr. R. Cartwright.	2	2	0	1	1	0
Mr. Job Heath.	5	0	0	1	1	0
Mr. George Deane.	5	0	0	1	1	0
Rev. John Dyer.	1	1	0	1	1	0
Rev. E. Steane.	5	0	0	1	1	0
Mr. John Danford.	2	2	0	1	1	0
Mr. Joseph Warnington.	2	2	0	1	1	0
C. S.	5	0	0			
Rev. John Edwards in books.	10	0	0	1	1	0
W. L. Smith, Esq.	10	0	0	1	1	0
Mr. J. Haddon, in books.	5	0	0	1	1	0
J. Hanson, Esq.	10	0	0	1	1	0
Mr. Mursell.				1	1	0
Mr. Merret.	2	0	0	1	1	0
G. Kitson, Esq.	3	3	0	2	2	0
J. Walkden, Esq.	5	0	0	1	1	0
Mr. Freeman Roe.	1	0	0	1	1	0
M. G. Jones, Esq.	10	0	0	1	1	0
John Bousfield, Esq.	10	10	0	1	1	0
A. Friend.	3	0	0			
John J. Fletcher, Esq.	1	1	0	1	1	0
Collection at the public meet- ing.	13	0	0			
Mr. A. Saunders.	2	2	0	1	1	0
Church Street, Blackfriars, for the support of a Mission- ary.				16	0	0

Donations and subscriptions received by J. Try, Esq., Treasurer, 7, Park-place, Camberwell Grove; Rev. Eliel Davis, Secretary, 136, Princes Road, Kennington Cross; and Rev. John Dyer, Fen-Court.

The Rev. Joseph Davis, 18, Hatfield Street Blackfriars Road, will take charge of donations of books.

Other sums have since been added, and the amount, between £1500 and £1600 Currency, according to the present rate of Exchange, is deposited in the Montreal Bank, to be applied

to the erection of a building for the purpose of instruction, and to the various objects for which the Society was formed.

Mr. Gilmore having, by the good hand of his God upon him, been thus far successful, and receiving from the officers of the newly formed Institution an assurance that measures should be taken to extend the Society and increase the amount of Subscriptions and donations, left England for Canada in January, and arrived at Montreal on his return, in March.

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BAPTIST MISSIONARY SOCIETY
IN CANADA, TO CO-OPERATE WITH THE
SOCIETY IN LONDON.

The Anniversary of the Ottawa Association, postponed in expectation of hearing from Mr. Gilmore his report of the success of his mission, was held at St. Andrews, in Lower Canada, on the 29th and 30th days of March, 1837. The Society in England having recommended a general union among all the friends of the cause in both provinces, with a view to the more enlarged diffusion of the Gospel throughout the colony, and this measure harmonizing exactly with the design of the churches thus associated, the proposition was immediately entertained and adopted. After Mr. Gilmore had delivered his gratifying report, and read several letters from generous Christian friends in England of the kindest and most encouraging character, the members present resolved to form themselves into a Society, for the purpose of co-operating with the Society already formed in London; and the following subscriptions and donations were made at the same time:—

John Edwards, Clarence	£1	5	0
John Gilmore, do	2	0	0
N. Bosworth, Montreal... ..	1	1	0
John Edwards, jun. Chatham..	2	0	0
Samuel Tapscott, St. Andrews.	1	0	0
James Milne, Montreal... ..	1	5	0

James Henderson, do.	£1	5	0
H. B. Wales, St. Andrews ...	1	5	0
Andrew Jamieson, Hull... ..	1	1	0
John Dewar, St. Andrews... ..	1	0	0
Duncan Dewar, jun. do.	0	10	0
W. Fraser, Bredalbane... ..	0	10	0
John M'Lachlan	1	0	0
Malcom M Gregor	0	5	0
Hugh Dewar	0	5	0
John Larwill... ..	1	5	0
Donald M'Kercher... ..	0	5	0
Archibald M'Phaile... ..	0	5	0
J. R. Hopkins*... ..	1	5	0
A Friend, by Mr. Gilmore* ...	1	5	0
Robert Angus*	0	10	0

The Rules of the new Society are the same as those of the Society formed in England, except that from the scarcity of money he it was judged expedient to make the terms of membership lower, viz: a subscription of ten shillings or upwards per annum, or a Donation of five pounds or upwards, at one time.

It was then

Resolved,—That a General Meeting be held as soon as may be convenient; and that the Subscribers whose names are now upon the list be a Provisional Committee to determine the place and time of meeting, to call the same, and in general to carry on all the affairs of the Society in the interim.

At a meeting of the Provisional Committee held the same day, it was resolved that the general meeting be held at Montreal on the **FOURTH WEDNESDAY** in **JUNE**; Mr. Milne was appointed Treasurer, and Mr. Bosworth Secretary, *pro tempore*.

It is to this general meeting, and the object contemplated in calling it, that the attention of all the churches throughout the colony, both in the Upper and the Lower Province, and of all who feel an interest in the cause of the Redeemer, is especially and earnestly invited. The Christian liberality and kindness of our British friends will, it is hoped, be duly appreciated and promptly responded to here. *Let all, then, who have at heart the spiritual benefit of Canada, and*

consequentially its temporal prosperity also, seize the opportunity, and, if possible, be present at the meeting on the 28th of JUNE. Those who approve the design and cannot be present, should give to those who can power to declare that approbation, and to put down their names in the Subscription List for whatever they may be disposed to contribute in support of the cause. To save the trouble, however, of collecting the money, it will be better, whenever it is convenient, to send or pay the money at the time of subscribing.

Since the meeting at St. Andrews other subscriptions and donations have been received, which will be reported when the List is completed, as will also those from England and Scotland.

When the preceding account was drawn up, we had not seen the English Baptist Magazine for 1835; after it was sent to the printer, the numbers for that year arrived from London, and we find in them various other letters from Mr. Gilmore, Mr. Edwards, Mr. Fraser, and other friends to Canada, which tended to keep its claims before the public eye, and thus far to prepare the way for the happy result that has followed.

WEST INDIES.

JAMAICA.—State of the Church at Falmouth, as described in a Letter from Mr. Knibb:—

I shall give you a statement of the church, and the plans we pursue. I will endeavour to write as in the presence of God; and if the Committee can suggest any improvement, I shall be thankful to receive it. It is now nearly twelve years since I first landed in Jamaica; I feel that I may soon have to give an account of my stewardship; and any assistance afforded, so that that account may be rendered with joy and not with grief, will indeed be a blessing.

The public means of grace. You are aware, my dear Sir, that in the time of slavery, we could only have one service every

other Sabbath at the same place with advantage. Since the abolition of slavery, with only two or three exceptions, I have had service every Lord's-day at Falmouth, and the attendance has been better each Sabbath than it was every other Sabbath in the time of slavery. This has been the case notwithstanding not half can get within the place of worship at present occupied, and the many hindrances yet presented. My congregation is scattered full twelve miles round Falmouth, situate on full eighty different places (estates or pens); many are house-servants, cattle-minders, &c. &c., who are often prevented attending, yet I think that my average congregation is at least 1500 on Sabbath mornings. Since my return I have commenced a set of expository discourses on the Epistles, on Sabbath mornings, beginning with the Corinthians. It has been profitable to myself, and, I hope, to the people of my charge. I can appeal to my heavenly Father that I have faithfully and plainly told them the truth, frequently assuring them that a profession of religion, baptism, and the Lord's-Supper, or attending on the means of grace, or any other duty they performed, could not save them; that nothing but an interest in the blood of Christ would avail; and that if they possessed that, it would evidence itself by a holy life. Still they come regularly. To what are we to attribute it, if not to a desire to know the will of God? Many of them have been offered wages to work on the Sabbath, or so late on the Saturday as not to be able to attend their duties on that day; and they have uniformly refused to break the day of rest. Our prayer-meetings are well attended, and truly I often find it good to be there. We have a weekly prayer-meeting for the spread of the gospel, and last Monday evening we had full 500 present, full eighty of whom had walked two or three, or four miles, after labouring in the field all day, having to return the same evening, and to be at their work by day-light in the morning.

Learning. I think I informed you when in England that I did not think fifty of the slaves connected with my congregation could read. I rejoice to say that now, including children, we have full 600; now this has been much brought about by the conduct of some of my members, who, without fee or reward, devote two or three evenings in the week on many estates to teach the children and adults to read. A thousand Primers have been sold, and are still selling. I do not mean that these attempts are very efficient, but they show the disposition; and where there are so few public schools, I hope they will receive the blessing of Him who will see that we have done what we could. When we announced the formation of the

Bible Society, in one day we had 300 subscribers, 100 of them for Family Bibles; and at our first quarterly meeting, the sum of £27 was brought in as subscriptions. I do not mean to say that this feeling is universal, but among Christians it is very general; but I fear that our large churches lead to the impression that all the apprentices are thus inclined, and thus under instruction: far, very far, from it; there are from 18,000 to 20,000 in this parish alone, yet far from God, who attend no place of worship regularly. 'Tis the paucity of the ambassadors of the cross that makes the success appear great, and leads to the fear that it cannot be genuine.

I think, my dear Sir, that while at home I gave you some account of our church discipline; however, I now will refer to this, to me, interesting subject, and commence with the *reception of members*. This is a subject on which I feel deeply, and earnest have been my prayers to be divinely directed. It is necessary here to state, that during my absence, in consequence of the trials the church had to endure, the number who had to be re-examined, and the laborious duties of my esteemed brother Dendy, no additions were made by baptism to the church, that is, for three years. Hence, when I came back, multitudes were waiting, many of whom have since been received. My plan is this: either myself or Mrs. Knibb (or some one whom we know to be fully competent) speaks individually to the candidates, Mrs. K. generally taking the females; to each man I speak myself, and hear their views of divine truth; and when Mrs. K. has spoken to the females, on receiving her report, I will talk with them, either individually or collectively. I do not think that I ever fail speaking to each in some such manner as this: "Now, you have assured me, that you love Jesus Christ, that you feel it in your heart, that you pray to him every day, that you love so to do; that you are not living in any known sin; you believe that baptism will not save you, or the Lord's Supper; yea, nothing but the blood of Christ; that if you turn again to the world, or live in sin, you will be damned. It is upon such a profession I receive you: if you are living in sin, if you do deceive me, I tell you affectionately, but plainly, you will be sent to hell, but mind, I am clear of your blood; you voluntarily profess to love Christ, no one forces you: if you do love him he will bless you; if not, I beseech you not to put on his name." I keep an account of each, and when I have heard those who come, I call a church-meeting, at which the approved candidates are present. I then call out every name, to which they answer, and from whence they come. Then I speak to the church, telling them, that if they know anything

against any one, and conceal it, on them must rest the guilt, requesting any member to come and tell me, and giving a week for this purpose: if no charge appears against any of them, receive them for baptism. They are then, in the presence of the church, received by the right hand of fellowship, and become full members of the church.

Since January 1st, 1835, I have baptized, after having been thus examined, 385 persons, and, in referring to the receiving-book, containing 305 of their names, I find that they have attended as inquirers as follows: six, for nine years; ten, for eight years; eighty, for seven years; fifty, for six years; forty-seven for five years; thirty-three, for four years; seventy-six, for three and two years. If you can give me any hints by which I can improve this plan, do, and I will thank you.

State of the church from December 1st, 1834, to January 1st, 1836.

Baptized.	434
Restored.	31
Received by letter.	1
	<hr/>
	466
	<hr/>
Dismissed to other churches.	66
Dead.	22
Excluded.	12
	<hr/>
	100
	<hr/>
Clear Increase.	366
Old Members.	843

Total 1209

Marriages from December 1, 1834, to January 1, 1836, 421 couples.

Total number of members since the year when the church was formed, exclusive of those dismissed to form the churches at Rio Bueno and Stewart Town, 1478; of the present number, 1209, about 100 are old and infirm.

I am well aware that subscribing to the cause of Jesus is not always a mark of real attachment to his cause; but still it is a pleasure to be able to state, that, as far as their ability enables them, they are quite willing to give of their little to its promotion. I know some will say that this is extorted by fear, and I know also that such a statement is false. What is subscribed is generally given to me by the parties themselves, and I tell them plainly, if it be not willingly bestowed, God will not accept it. I have collected money both in England and Jamaica, and I assure you I much prefer the latter. No excitement of popular speakers, nor parade of public-meetings, is necessary; they give what they can afford without noise or show.

Once in a year, as a church, we depute several of the deacons, and other active members, to visit every property where we have members. I inclose the report of one.— Those excluded, are generally those who left in the time of martial law, and have not returned to the church. This was taken before I had received your letter. I send the original, with which you will do as you please.

I might refer to some individual cases to show the feeling of the members of my church, and select one. When the painful news of the sufferings of our Madagascar brethren reached us, I informed the people of it, and held a special prayer-meeting for them.— Brother Vine was present, and gave an interesting address. It was a very wet day, but the place was crowded; full 100 were outside; many walked some miles to attend, and the sympathy manifested was very pleasing.

I am well aware that we have faults among us, and that sometimes our pleasing hopes are blasted, and the affection I feel for my poor people makes me deeply feel these things; they are a kind and affectionate people. Their sorrows have been deep, their advantages have been very, very few; a debasing system has for their whole lives degraded their minds; but they are willing to be taught, and where there is sympathy with them, they love those who instruct them. Never, my dear Sir, during my connexion with my church, have we had one quarrel, or one jarring church-meeting, and I always consult them; it is not the peace of sleep, but of active love. My heart is knit to theirs; I mourn over their follies, and rejoice in their growth. I know I am enthusiastic, perhaps I need it should be so; but, identified with them, what concerns them concerns me. All I can say is, that if I knew a single thing that would purify the church, I would not withhold it. We are, dear Sir, a happy united church; we do walk together in love; and I assure you that, notwithstanding all the little things that do sometimes annoy, I bless God that I am here, and I pray that I may live and die among them; when having finished my course as a poor ransomed sinner, looking for the mercy of my Lord, I hope with them I shall be received into the mansions of the blessed.

That God may work in our churches all the good pleasure of his will, is my earnest prayer.

Mr. Knibb states in a post-script that the above letter was read at a church-meeting, where eight hundred members were present, and unanimously adopted as their own by a show of hands.

THE KARENS.

Mr. Mason says "I have had several applications for Baptism, and including those that have gone to Mata, San Man Doo enumerates eight in the settlement that have declared themselves on the Lord's side. What wonders God has wrought. On my first visit to this place (Pye Khya) I left it feeling as though I had laboured in vain. On visiting it again two years ago, I was encouraged by finding two persons that gave evidence of piety, and several others in an interesting state of mind; but saw clearly that transient visits without native assistance to follow up the impressions made, would accomplish but little. I therefore directed my attention, the succeeding rains, to raising up and qualifying a few assistants for this and some other stations, where the people were favourable to Christians. We made arrangements for the reception of the native assistant, and the establishment of a school, little thinking that God was going to open the windows of heaven, and pour out such a blessing as he has done. It is a remarkable feature in the history of the Karen mission, from first to last, that the work of conversion has been carried on principally by the native assistants, the Karens themselves; a feature that augurs well for the conversion of the nation; for the assistant can reside permanently among them, while the missionary can merely make them an occasional visit." "From a list of fifty-six enquirers, I yesterday baptized thirteen. They sustained the examination in a highly satisfactory manner."

Mr. Malcom, writing from Rangoon, states that "God has been carrying on his work among the adjacent Karens, particularly at Maubee, through the instrumentality of Ko Thah Byoo. Many have been converted; the old members, though fined upwards of 600 rupees, continue steadfastly to avow their faith, and keep up their meeting amid all reproach and injury. Mr. Webb has baptized about forty, who have come to him for that purpose, some of them since the persecution. Ko Thah-a has been out to them and baptized twenty-nine more, and sixty or eighty are now asking Baptism. They are greatly oppressed still, and the amount of their fines is very great, considering their deep poverty."

MONTREAL:

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