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THE CANADA BAPTIST MAGAZINE.

No. 5.

MONTREAL, NOVEMBER, 1841.

VOL. V.

MEMOIR OF THE REV. JOHN DYER.

ADEQUATE materials for a memoir worthy of the subject are not at hand ; but a sketch of Mr. Dyer's history though brief and imperfect, will at the present moment be acceptable to many readers, and the intimate friendship which had existed between the writer and the deceased for more than a quarter of a century, impels to an immediate attempt to render some assistance in the formation of the public estimate of his character.

Mr. Dyer was born January 3, 1784, at Devizes, in Wiltshire ; where his father, Mr. James Dyer, was pastor of a small baptist church. Dr. Steadman, then of Broughton, published a sermon on occasion of his death, to which a short biography was appended ; and he describes him as the possessor of an uncommon degree of manly sense, and the life of the circle in which he moved. "As a preacher," it is stated, "he had an uncommon fund of original thought and natural eloquence ; his conception was penetrating, and his ideas sublime ; his voice was very commanding, and his language, though little cultivated, peculiarly expressive and striking ; whilst a masculine fervour, expressive of a full conviction of the truth and importance of what he delivered, constantly attended all he spoke. As a pastor, he had a more than common affection for the people of his charge, and laboured for them with a peculiar degree of delight, both in public and in private. As a friend he was firm and steady in his attachments ; ever ready to afford assistance

when needed, if within his power, and in the habit of remembering each of his friends, in particular, at the throne of grace." His death, which was occasioned by repeated paralytic seizures, took place when he was fifty-four years of age ; and his excellence in the domestic relations of life, it is observed, was then attested by "the tears of a mourning widow, and of seven dutiful and affectionate children."

The subject of this memoir was at his father's death about thirteen years of age ; and had then displayed an aptitude for the acquisition of knowledge, which attracted the attention, first of the Presbyterian and then of an Episcopalian minister at Devizes, to both of whom he was indebted for assistance in his studies. After the decease of his father, he resided for some time at Broughton, with an aunt ; and it was here, we believe, that an incident took place, important in its consequences at the time, and very remarkable when viewed in connexion with his future life. The beauty of his handwriting has been noticed by thousands who have seen his official correspondence, and the same excellence, it appears, distinguished it in his youth. On one occasion, some specimens being shown to a person who had been conversing respecting the baptist mission to India, then in its infancy, he observed to the juvenile penman, "You write so well, you may be secretary to the Baptist Missionary Society perhaps some day." The thought instantly struck him, "How unsuitable am

I, in my present state of mind, for such an office!" It was followed by serious reflection, and as he subsequently believed, led to his conversion. When chosen to the secretaryship many years afterwards, he mentioned the fact as affording one reason why he should accept the office, seeing, in some degree, he owed himself to the society. And when, at certain times, the pressure of his office weighed heavily upon his spirits, he has remarked that he owed more to it than any other person.

The removal of Dr. Steadman from Broughton to Plymouth Dock prepared the way for another important event in Mr. Dyer's history. This was his introduction to the business and family of Mr. Burnell, a respectable tradesman at Plymouth; for, though the engagements of trade were not congenial to Mr. Dyer's taste, an attachment was formed between him and Mr. Burnell's eldest daughter, which materially conduced to his future comfort and usefulness. They were married in 1803, and during the remainder of Mrs. Dyer's life, their mutual adaptation for each other was evident to all their friends. From the ministry of Dr. Steadman, also, Mr. Dyer gained great benefit; and having been baptized, and received into the church of which that good man was pastor, he derived much valuable instruction and guidance from his friendship.

It was believed by others that he had talent for ministerial work for some time before he could be induced to attempt it. At length, however, he did so in a manner which fully justified their expectations, and in 1810 he became pastor of the baptist church in Howe's Lane, Plymouth. This station he continued to occupy till 1814, when he accepted an invitation to the pastoral office from the church meeting in Hosier's Lane, Reading.

His esteem for the Baptist Missionary Society, and zeal for its interests, caused him to devote himself very much to the promotion of its objects, both while he resided at Plymouth, and at Reading. To him belongs the honour, we believe, of having established at the former place, the first of those auxiliary societies which have since become so numerous and effective. He took several journeys for the mission during the lifetime

of Mr. Fuller, and on one occasion accompanied him to Scotland. Indeed, as early as the year 1812, he had gained in so great a degree the esteem of the first secretary of the mission, that he regarded him as one of the only two individuals who could carry on the work in case he were removed. In a letter to Mr. Ward written at that time, Mr. Fuller describes the respective qualifications of each, and says of Mr. Dyer, "He has his heart much in the mission; a ready writer, good judgment, active, zealous, affectionate." After Mr. Fuller's death, when Dr. Ryland and Mr. Hinton of Oxford were elected secretaries, Mr. Dyer was one of their most active and useful coadjutors; and when at the expiration of two years Mr. Hinton resigned the office, the management of the society's affairs was, in fact, committed to Mr. Dyer.

This was in 1817. At the annual meeting, which was held that year at Oxford, October 1st, it was resolved on the motion of Mr. Saffery, seconded by Dr. Steadman, "That in consequence of Mr. Hinton's resignation, Mr. Dyer of Reading be requested to accept the office of assistant-secretary for the ensuing year." At the following annual meeting, which was held at Bristol, Sept. 23 and 24, 1818, it was resolved, "That the accumulated business of the society renders it indispensably necessary to associate with Dr. Ryland a secretary who shall be wholly devoted to the service of the mission;" and "That this society, highly satisfied with the conduct of Mr. Dyer, as assistant-secretary for the past year, do cordially thank him for his services; and request him, in conformity with the preceding resolution, to devote himself exclusively to the service of the mission." Resigning his pastorate at Reading, therefore, he removed in the following year to the vicinity of London, where it had become evidently requisite that the business of the society should be conducted.

His mental qualities and habits eminently adapted him for the office to which he was now called. His accuracy in all the details of business, his prudence in all official and social intercourse, his amenity of manners and conciliatory deportment, his integrity and adherence to principle, his zeal for the

honour of Christ and readiness to labour in his cause, the transparency of his character, which commended him to strangers, and gave him the unreserved confidence of all who knew him intimately, and especially the spiritual-mindedness by which he was uniformly distinguished, rendered him the very man that the rising interests and critical circumstances of the Baptist Missionary Society at that time demanded. In reverence for revealed truth, in habitual communion with God, in readiness to associate religious sentiment with every incident and every act, in self-renunciation and simplicity of purpose, he was an admirable example to young missionaries and ministers. Benevolent, candid, sincere, sympathizing, and circumspect, he excited the esteem of a very large proportion of influential persons of other denominations as well as his own. In cases in which it was necessary for him to transact business with the chief officers of the government, his demeanour was such as to ensure their respect. Humility resulting from Christian principle adorned him at all times, and though some of its developments might seem morbid rather than healthy, it cannot be doubted that it was genuine. In two particulars, for example, it led him to decisions, about the propriety of which there may be difference of opinion. He would not yield to the most pressing solicitations to sit for his portrait; and in consequence his family and friends are unable to avail themselves of the consolatory influence which a good likeness often yields to bereaved mourners. In like manner when, some years ago, one of the American universities conferred upon him the degree of doctor of divinity, he locked up the diploma most carefully, and concealed the fact from those with whom he was in the habits of familiar intercourse.

His avocations were of a nature so uniform and so open to public observation, that they scarcely require description or comment. The mission engaged his attention from day to day and from year to year, at home and abroad,—a perpetual theme for meditation, and field for active service. Relaxation from its business was scarcely possible, and the thought of it never seemed to occur to him. Diligent, methodical, and perse-

vering, he was continually at his post, and almost the only recreation which he allowed himself was to attend every Tuesday morning the weekly meeting of the Committee of the Religious Tract Society, of which he was a member. This he appeared to regard for many years as one of his principal indulgences. His constitution was better adapted to so monotonous a life than that of many others; but it must have worn him, though insensibly, and there was nothing in it to restore elasticity to his mind when adverse occurrences had depressed him. Occasionally he was greatly dispirited. When Mrs. Dyer died, in 1826, his spirits received a shock from which they never entirely recovered. Mrs. Dyer possessed great energy of character and liveliness of manner; pious, affectionate, intelligent, the mother of his children and the wife of his youth, she was the counsellor to whom alone he ever fully unbosomed himself. Her removal was sudden, and affecting in its circumstances; she expired a few hours after giving birth to a still-born infant; he was absent, and she had left him with ten children, whose character he deemed her peculiarly adapted to assist in forming. The stroke fell heavily upon his heart, and from that time his proneness to sigh and indulge in gloomy auguries was increased. Then came immediately the Serampore controversy, a business very ungenial to his gentle nature, one on which his judgment was on one side, and his affections on the other, and from which he always shrank, though compelled officially to bear a prominent part. Other cares public and private weighed upon him; and the equanimity which he exhibited in social intercourse was often the result of principle rather than of temper: his desire to afford pleasure to others caused him to converse cheerfully and agreeably, but his private habits of thought became increasingly pensive and timid.

Mr. Dyer did not enter again into the marriage state till the year 1837, when he married Miss Mary Jackson, daughter of the late Samuel Jackson, Esq., of Dorking.

In a discourse delivered at the request of the committee, by Mr. Steane of Camberwell, of whose church Mr. Dyer was a member, there is a description of his

character, thought by many who heard it very just and beautiful, which the readers of this memoir may contemplate with advantage before they proceed to the closing scene.

“In his theological sentiments,” said the preacher, “Mr. Dyer was a Calvinist formed in the school of Owen, whose writings he much admired, and had closely studied. He delighted in those views of Christian truth which hold forth the sovereignty of divine grace, the infinite efficacy of the grand atonement, the perfect and justifying righteousness of the incarnate Son of God imputed to believers through faith, the reality and necessity of the Holy Spirit’s work in converting sinners and sanctifying believers, the obligation of the moral law as binding the conscience to its hearty and universal observance, and the free invitations of the gospel to every creature under heaven, to come and partake of pardon and eternal life as the unmerited gifts of God through Jesus Christ. These were the doctrines he maintained, and his preaching was formed upon them; nor, I believe, was he ever known to imbibe any of the various errors or heresies with which the times that passed over him abounded, or in any way to depart from ‘the faith once delivered to the saints.’

“He possessed intellectually no one faculty in marked superiority over all the rest, but was distinguished rather for proportion and harmony of mind, than for a metaphysical acuteness of reason, or a poetical richness and loftiness of imagination. His judgment was for the most part clear and exact, his perception quick, his memory retentive. He was remarkably methodical, and a great lover of order and arrangement, which not only materially assisted him in the details of official business, but rendered his information, of which he possessed a considerable amount and variety, available for instant use, whether in his public exercises or in familiar conversation.

“Through his whole life he was an assiduous student of the scriptures, reading them both devotionally and critically, and as the consequence, ‘the word of Christ dwelt in him richly in all wisdom.’ I have myself often had occasion to remark, that scarcely a passage could

be mentioned of which he did not know the connexion, and with which, if there were a criticism upon it, he was not acquainted.

“But the qualities which distinguished him above all others were those of a moral and spiritual kind. To his superiority as a Christian, his superiority in almost every other respect in which he excelled must be attributed. Others might surpass him in originality of thought, in profundness of conception, in compass of mind, who would never have reached the excellence and dignity of character to which he attained. And to what shall this be attributed, but to the grace of God which shone so conspicuously in him; to the strength and light which he derived from his perpetual and child-like access to the fountain of purity and wisdom? He was a man addicted to habits of devotion. With David he might have said, ‘I give myself unto prayer;’ and this is asserted of him not vaguely, or as an inference derivable from the unblemished sanctity of his life and manners, but from the observation of those who knew his practice in this particular, and the time which he set apart for communion with God. The principle upon which he invariably acted, and which he recommended to his children, was to do every thing ‘as unto the Lord;’ with a single eye to his glory as the object, and to his favour as the reward.

“The intensity of purpose with which he aimed at so lofty a standard, imparted an unusual seriousness to his general deportment; and connected as this was with a certain want of freedom in social intercourse, gave him the appearance of reserve. Religion, as exhibited by our lamented friend, appeared rather venerable than attractive, and its influence upon himself was to invest his character more with those attributes which show ‘how awful goodness is’ than ‘how lovely.’ In his anxiety to discountenance sin, he would unnecessarily frown on the innocent gaieties of youth, and administer reproof in a tone of severity disproportioned to the fault. A sedateness and solemnity of manner sometimes characterized his conversation, which probably has kept at a distance from him some who might otherwise have been profited by his discourse, though when the subjects nearest his

heart were touched upon, or any scheme of benevolence was presented to his mind, he could speak with great fluency, pertinence, and effect. Naturally of a sensitive disposition, his feelings were nevertheless so much under the command of his judgment, that it was an unusual thing to see him offended; and though sometimes a hasty remark might possibly escape him, he never designedly expressed himself in a manner to give offence. A man of peace, he shunned contention, and was singularly free from a captious, wrangling, and censorious spirit. From constitutional temperament rather disposed to pensiveness than hilarity, his mind was apt to impart a sombre hue to surrounding objects. Occurrences which others regarded with no dismay and little apprehension, would depress his spirit with forebodings of evil. Of ardent benevolence, and at times taking large views of the prospects and omnipotent capabilities of truth, his heart would yet misgive him when undertakings were proposed of more than ordinary extent or boldness. Such was his sacred regard for truth, that he never indulged in exaggeration, or even in loose statement; while ambiguity of speech was avoided, and deceit was abhorrent to his mind. His self-knowledge made him candid in forming, and his self-control guarded in expressing, his judgment of others; but it was a part of the unbending integrity of his mind never to manifest complacency in an individual whom he did not sincerely respect. His affections were deep and faithful, but in consistency with other qualities of character to which I have adverted, were evinced rather in solicitude and practical effort for the spiritual welfare of those he loved, than by the ordinary and more superficial exhibitions of attachment."

Some of Mr. Dyer's friends, who had been accustomed to act with him for many years, have lately observed occasional indications that his mental vigour was somewhat diminished, and that his memory was liable to casual lapses. The writer, at one time inquiring of him respecting an erroneous statement which he had made, he placed his head upon his hands, considered for a minute, and then pleasantly said, "It was a hallucination." Several such hallucinations

have been observed within the last few months; and one took place publicly, and excited much surprise, at the last anniversary of the mission, when Mr. Dyer rose to make announcements respecting future meetings, in which in several particulars there was an incorrectness extremely foreign to his general habits.

He attended regularly to business, however, and to observers generally had the aspect of being in his usual health, till the 9th of July, on which day he was found on the floor of the room in Fen Court in which he was accustomed to sit, having fainted. He fainted again, after arriving at his residence at Sydenham; it was soon evident that his bodily and mental powers were greatly depressed, and symptoms of aberration became manifest. On the following Thursday, it being the day for the weekly meeting of the committee, contrary to friendly advice, he returned to Fen Court, but was induced to remain in another room during the transaction of business. At this time, his alienation of mind was so marked, that one of his most attached friends being asked by one of his sons his opinion of his case, replied, "He is deranged: it is plain speaking, but that is the fact; he is deranged, and you must take great care of him." Medical aid was obtained, and the application of leeches to the head gave partial relief. On Tuesday, the 20th, he was tranquil, and expressed his thankfulness to the Father of mercies for his deliverance from the distressing illusions under which he had been labouring. On Wednesday afternoon the awful gloom which had previously oppressed him returned, and he walked about in a state of great excitement. For his protection, one of his sons slept in his chamber; but in the morning, it was perceived that he had left the room, and in a small cistern beneath an archway at the lower part of the premises, his body was discovered, cold and lifeless.

An inquest was held, and after a patient investigation before an intelligent jury, a verdict of "temporary insanity" was returned.

That such should be the termination of such a life could not fail to excite surprise as well as grief. It is probable that such an event never presented itself

to the imagination of any of his friends as within the verge of possibility. That He should have permitted it whom he had served so conscientiously, and to whom he had been accustomed to commit himself so devoutly, is indeed one of the mysteries of providence. Clouds and darkness are round about him. We must fall back upon divine sovereignty, and humbly adore the inscrutable wisdom of him whose judgments are unsearchable, and his ways past finding out!

Yet if He has designed to teach us any lessons by this dispensation, we should seek to learn them. We may therefore submissively meditate upon a case so remarkable, and endeavour to ascertain the meaning of the voice which has addressed us;—a voice terrific, yet doubtless gracious, indistinct to our first apprehensions perhaps, and yet instructive.

The case affords an impressive illustration of the frail and abject condition of our nature. "Surely every man is vanity!" How humbling is it that even the most judicious, temperate, and devout of our species may be brought by physical causes into such a state as to cease to regulate their actions by the rules and principles to which in health they have uniformly adhered! It is affecting that the body should sometimes cease to yield the mind its customary service; that a limb should remain inactive, as in paralysis, when the mind wills an act which it has been accustomed by its volitions to cause. It is yet more afflictive when the body acts in disobedience to the mind, as in *chorea*, when involuntary action grieves and torments the proprietor of the refractory frame. But far more distressing is it that the body should sometimes gain the mastery over the mind, so far as to subjugate it to its maladies and pervert its impulses. In a healthy man the instinct of self-preservation is strong, and operates independently of reasoning. How dire that these bodies should sometimes be brought into a state by which that instinct is inverted, and death is sought under physical impulse, independently of reasoning, instead of life. It is but a partial consolation that in such a case responsibility ceases, both towards man and towards God: it is still grievous that our powers should be uncon-

sciously perverted to the injury of ourselves or of others. How humiliating that the most gentle and benevolent of our species may be brought into such bondage to physical derangement as to seek to kill an unoffending stranger; or as the inverted feeling acts most powerfully towards those who are most esteemed, to seek the death of a friend, a wife, or a darling child; or, proceeding one step further, in opposition to natural self-love, to pursue relentlessly his own life! Oh for release from the bondage of corruption! Oh for emancipation from the consequences of the fall!

It may be that this extraordinary case is intended to rectify a mistake under which some have laboured, in supposing that this is a death which it is impossible that a genuine Christian should die. Such an error proceeds from wrong views of the nature of Christian immunities, and of the dispensation under which we are placed, which requires us to "walk by faith, not by sight." Reason would have supposed that the children of God should be exempt from all afflictions; but Revelation says No: they shall partake of the common lot here, and receive their distinction hereafter. Reason would have argued that certainly they should be exempt from some of the most distressing and overwhelming calamities to which others of their species were exposed; but the plan of God is that they should be subject to all the physical ills to which their fellow-mortals are liable. It would be an infraction of that general principle if they were exempt from insanity; it would be equally an infraction if, though permitted to experience other evils of insanity, they were exempt from that one which is most appalling—if in every case they were prevented from accomplishing that dire purpose which insanity so frequently inspires. Facts, however, have more influence on the general judgment than mere reasonings; and if it were desirable to rectify the mistake, it could be done most effectually by suffering the result to take place in a man of undoubted piety, of great eminence for piety, a man in his own circle proverbial for piety,—just the man whose case is before us.

Nor ought the fact to be overlooked, that it is possible for the best of men, with the best of intentions, to injure

themselves by excess of labour. It is true that few destroy their health by undue exertion in the service of Christ, but it is equally true that some have done so. Our nature is not formed for unre-mitted toil; it may be continued with impunity for a time, but disastrous consequences sooner or later may be expected. The Sabbath was made for man, by him who knew the extent of human powers and the pressure of human infirmities. He who labours on the first day of the week, even in preaching the gospel, acts in opposition to the constitution under which an infinitely wise Creator has placed him, if he labours also on each of the other six. He may be impelled by excellent motives, but the course he pursues is misjudged. It has long been the persuasion of the writer that his departed friend had more upon him than ought to rest upon the head and heart of any one individual. It was not that it was pressed upon him by others, but that he was unwilling to accept assistance. Influenced partly by desire to spare the public funds, of which he was always scrupulously careful, and partly by indisposition to relinquish any department of labour to which he had attended when the Society was less extensive and onerous, he withstood for a long time the appointment of a colleague. A few weeks before his death he acknowledged to the writer the necessity for the arrangement; but his powers had been previously overtaken, and the injury was irretrievable. Long-continued attention to business, without adequate recreation, had exhausted his energies, and it produced apparently a pressure upon the brain, which eventually incapacitated it for acting any longer as the organ of his untiring and generous spirit.—*Baptist Magazine.*

THE BENEFITS OF NEARNESS TO GOD.

“It is good for me to draw near to God.”—Asaph.

That precious volume of inspiration, the Bible, contains various representations of the life of the Christian; and of these, none perhaps is more beautiful or expressive than that which describes it as a state of nearness to God and of fellowship with him. A life of sin is one of distance and alienation from the

Deity, but a life of religion is one of nearness to him, and of hallowed, and sweet, and dear communion with him. Those who are the subjects of true religion have no longer the spirit of slaves, neither are they treated as enemies; but they are received into the family of God, and they exercise the spirit of adoption; they walk with God as a man walketh with his friend, or a child with the parent who loves him. But a life of distance from God, is one of distance from peace and true happiness; as we depart from him we betake ourselves to the very region of discontent, disorder, disappointment, remorse, and despair. On the other hand, a life of communion with God is one of true and real felicity, it is nothing short of the beginning of heaven's bliss to us while in this vale of tears. A life of virtue, both here and hereafter, is nothing less than a course of progressive and eternal advancement towards God, who is the infinite source of good—of increasing conformity to the divine image, and increasing enjoyment of the divine beatitude. “Blessed is the man,” says the pious Psalmist, “blessed is the man whom thou chooseth, and causest to approach unto thee.” “They that are far from thee shall perish, but it is good for me to draw near to God.”

We propose here to offer a few remarks on “the benefits of nearness to God.”

It may be proper, however, previously to enquire how we may be said to draw near to him? And here we observe, that devout men may be said “to draw near to God”—

1. In the exercises of the closet. O, what a privilege! It is one of the peculiar excellencies of the Bible, that it discovers a way in which man can, with acceptance, draw near to God: it shows, especially in the gospel, that every believer can approach the Deity without the intercession of a priest, or the immolation of a victim; that when all beings are away from him, he can enjoy the privilege of communion with his heavenly Father. In private, when no mortal eye can behold him, the Christian pours out his soul before God, in the attitude of deepest humility; where no mortal ear hears his accents of sincerest penitence, when the sun hath set,

when darkness hath spread her curtains over his abode—secluded from all intercourse with man, in the solitude and silence of the closet, he holds an humble intercourse with his God—an intercourse by which divine purity and peace flow from the fulness of God into the Christian's soul. When engaged in the exercises of private devotion, though separated from man, the Christian is not alone—how can he be alone? when holding communion with his heavenly Father; alone! when in the exercise of fellowship with his elder brother; alone! when receiving the celestial influences of the Holy Spirit; alone! when the angels are his attendants, beholding with delight the blessedness which he enjoys in intercourse with God.

2. We may be said to draw near to God in the services of the Sanctuary. "The children of Zion" have always delighted to unite with their brethren in the public sanctuary; they unite together in their supplications as the heart of one man; their souls and their voices join in the celebration of the Redeemer's praise; with attention they listen to the words of truth; with delight they partake of the bread of life; with joy they drink of the waters of salvation. In some services particularly are their souls carried away from earthliness, and wrapped in the delights of communion with God. At the Supper of the Lord, an ordinance which will be continued in the Christian church to the end of time, as an extraordinary means of grace, and a source of "strong consolation" to the faithful, it is not too much to affirm that many in spirit, and not in form only, draw near to God, and have delightful intercourse with him. Careless of the imputation of enthusiasm, we have no hesitation in appealing to the Christian reader—have you never enjoyed here some sacred pleasures which partook more of heaven than of earth? pleasures which, while they enlarged and elevated your soul, made you aspire to yet closer fellowship, and long for communion *there*, where they "serve him day and night in his temple."

3. We may be said to draw near to God in the general walk of a pious life. Many confine their religion to the sanc-

tuary. If their seat be occupied on the *Sabbath-day*, it seems to them religion enough for the coming week. But it is not so with the Christian: what is said of Enoch is true of him—"he walked with God." It is true that some are nearer to God in their general conduct, we mean not merely the external conduct, but the conduct of the heart—than others; but it is equally true that they have all the same mind; they are all stretching towards the same point, moving towards the same centre which is God. What Christian does not pray and strive for conformity to the divine image? What Christian does not long to tread more closely in the footsteps of Jesus Christ? What Christian does not pant after perfect purity? Then he may surely be said to draw near to God in the general tenor of a pious life. Yes, he is continually tending towards the great mark! except in cases of relapse, which he always deeply deplures, he is gradually advancing to more intimate communion with God—a more perfect likeness to his Saviour. It is universally admitted, by all intelligent and serious Christians, that if we are not proceeding in the Christian career we are receding.

Having thus explained briefly the act of drawing near to God, we shall now proceed to offer a few reflections on the benefits of nearness to him.

It should be observed, then, that these benefits are inseparably connected with the act of drawing and living near to God; and that the enjoyment of these is in exact proportion to the nearness of our approaches to him. On the one hand we ask, who, while destitute of the power, ever enjoyed the real pleasures of religion? who, without grace, ever enjoyed glory? who, while neglecting prayer, could ever praise? who, without the graces of purity, ever possessed the benefits of pardon? who ever obtained the remission of his sins, without obtaining redemption from the power of his passions? And on the other hand, we ask, where is the holy Christian who is not happy? where is the Christian who delights in prayer, and never feels his heart in tune to praise? where is the Christian who can say, I have sought my God, but never found him? the darkness of night and the

dawn of day can testify to the fervour of my prayers, but nothing can testify to the cloud which hath burst in blessings on my soul? Who can say, "I was glad when they said to me, let us go to the house of the Lord," but can never say, "it was good for me to be there?" who can say, I have trodden the ways of wisdom, I have pursued the paths of obedience, but have never found them to be ways of pleasantness or paths of peace? It cannot be. An inseparable connection exists between obedience to the commands and the enjoyment of the promises of God: that is to say, whosoever obeys with cheerfulness, from evangelical motives, the commands of God, finds that obedience not a drudgery, but a privilege, and the benefits of nearness to God are never severed from a life of practical godliness.

This idea is further confirmed, and the truth which we wish to establish is rendered extremely evident, by the consideration that *God is the great and original source of felicity*. There was a period, and the human imagination can, though with much exertion, in a measure conceive it, when the Deity existed alone—when there was no universe created—when there were no worlds teeming with life and bliss—when there were no angels to praise, and no creatures to serve him; He was alone! the only being in existence. Before the mountains were fixed, or a compass was set upon the face of the deep; before the heavens arrayed in glory, and the earth clothed in beauty were brought forth; before any thing was called into existence, He was, He sat alone, if the expression may be allowed, filling immensity with his presence. God was then complete in himself. If there was no universe around him, there was a universe within him; if there were no worlds swarming with joyous existence, there was within him the source of all existence, and the fountain of all felicity. He reposed with infinite satisfaction on his own fullness. The expressive name which Jehovah hath appropriated to himself, is "I am." When, therefore, there were no created beings to proclaim his existence, he was still the same, where there were no intelligences to contemplate his power, to celebrate his wisdom,

and to magnify his goodness, he was still the same; where there were no creatures beatified with the felicity, or dignified by the glory, which emanated from him, he was still the same. "I am" is his name, eternal is his existence, and the source of all felicity is himself! This being the case, then, it necessarily follows that just in proportion to the nearness of our stature to God, by which we mean the elevation of our moral and spiritual character, or our conformity to the divine likeness, just in that proportion is the degree of our felicity, and the reality of our joy. Hence it is that misery is represented in Scripture by absence from God, and the degree of real wretchedness is always proportionate to the degree of moral distance from God. He who is the furthest away from God is the furthest away from happiness; and just as the character of those streams, in which we seek the waters of bliss, is opposite to the character of God, the sole and exhaustless fountain of felicity, in the same degree will those streams prove to be the waters of bitterness. But the Christian is drawing near to God, he is assimilating more and more in character to the divine image; his path is like the career of the sun, growing at the same time higher and brighter to the meridian of its glory.

And do we not find that the most *holy* Christians are always the most *happy* Christians? that those who live nearest to God, enjoy more the benefits connected with that nearness? Why is it the happiness of the Christian surpasses that of the sinner? Why is it that the happiness of the most eminent saints surpasses that of ordinary Christians? Why is it that Paul, amidst the convulsions of nature, and the calamities of a most eventful life—amid the shipwrecks and the waves, the stripes and the imprisonments, in dangers, in dungeons, and in deaths oft, could maintain a breast serene as the unruffled ocean, a faith, firm as a rock amid the dashing of the billows; a hope bright as the sun in the plenitude of its splendour, a soul which, secure in the love of the eternal, remained undisturbed by the tempests which shook the earth, and the torments which dissolved his frame? And why is it, again, that the glory and felicity

of the redeemed above are yet so transcendent that Paul was anxious to depart, and to be with Christ, which is far better? The answer is plain: we have been observing different stages in the way of nearness to God; from the sinner who is far away and shall perish, to the ordinary Christian, who is drawing near to God; and from him to the distinguished saint; and from him to one of the most illustrious of the Redeemer's followers, and from him to the redeemed in glory. And, according to the degree of approximation to God, is the enjoyment of the blessings which are connected with so inestimable a privilege. God is absolute perfection. Whatever quality (so to speak) pertains to him, *He* is the perfection of that quality. Hence it is that, when the sacred writers would express the purity of the divine character, they say, "God is love," because he is the perfection of love; and he that dwelleth in love dwelleth in God; while he that loveth not knoweth not God. And hence it is that the Psalmist, when speaking in the person of the Messiah, saith, "thou shalt make me full of joy with thy countenance:" because he is the source of all joy, the fountain of felicity; and those who behold his countenance must be filled with the joy which is continually emanating from it. But the Christian does behold his countenance, though here at best through a glass darkly; it is often concealed, too, by the clouds which arise from the corruptions of his nature; and sometimes it is hid by the veil of divine displeasure, as the chastisement of his sins. Yet he is drawing near to God, and he finds it good for him; and the experience of every devout man will assure him that his happiness in religion is just in proportion to the degree of his nearness to God. In the exercises of private devotion, and in the services of the public sanctuary, he is in an especial manner holding communion with and drawing near to God; and is it not in these exercises, in these services, that he finds it peculiarly beneficial to his immortal spirit! When he enters into his closet, and shuts his door, he is, at times, enabled to leave the world wholly behind; he is wrapped in holy and happy communion with his Heavenly Father; he is brought peculiarly near

to the throne of the heavenly grace, he is carried to the fountain head of felicity; and there he drinks largely of those divine consolations, and those glorified joys, which none but the child of God has tasted, and none but those who have tasted their sweetness, know their worth. Though through the allurements of the world, the temptations of Satan, and the corruptions of his own nature, it is often with much toil and difficulty, yet the Christian is (if we may speak so) sailing up the stream of holy comfort to the exhaustless source of celestial bliss. In those moments of hallowed intercourse, when the Christian feels as though there were no being in the universe but his Heavenly Father and himself—so completely absorbed in the love of God—he knows and can testify that drawing near to God is good for him.

Toronto, Sept. 1841.

R. L.

LETTER TO A FRIEND ON THE DEATH OF A RELATIVE.

BY JOHN FOSTER.

I should not venture a momentary interruption of feelings, which I know must choose the pensive retirement of the heart, if I did not hope to insinuate a sentiment or two, not discordant with the tone of grief.

I am willing to believe the interest I have taken in your happiness, will authorise me to convey to you, at such a serious hour, the expressions of a friendly and solicitous sympathy. I am willing to believe that the sincere respect with which I have addressed you in serener days, will be a pledge to you, that, in assuming such a liberty, I cannot forget the delicacy of respect which peculiarly belongs to you, now you are in a scene of suffering; and that this little attention which I seem to myself to owe you, will not be deemed to violate the sacredness of sorrow.

I should be most happy, if it were possible for me to impart any influences that could alleviate the oppressions of the heart, or aid your fortitude in its severe probation. But I dare not indulge so pleasing a hope. I know too well, that suffering clings to the sufferer's *self*, and that any other mind, though actuated by the kindest wishes, is still

a foreign mind, and inhabits a separate sphere, from which it can but faintly breathe consoling sentiments.

Yet, doubtless, there are in existence truths of sweet and mighty inspirations, which, perfectly applied, would calm your feelings, and irradiate the gloom around you. How happy were the art to steal such fire from heaven! How much I wish it yours. Yes, and there are softenings of distress, glimpses of serenity, ideas of tender enthusiasm, firm principles, sublime aspirings, to mingle with the feelings of the good in every situation. I love to assure myself, these are not wanting to you. I hope they will prolong the benignant charm of their visitation, and be at intervals closer to your heart than even the causes of sadness that environ you.

You will not, Miss C, disdain the solicitude of a sincere friend, who is interested for you while you are suffering, and loves the sensibility of which he regrets he cannot beguile the pain. I think I would be willing to feel for a season, all that you feel, in order to acquire an entire and poignant sympathy. This alone can convey the exquisite significance, the magic of soul, into the suggestions that seek to revive the depressed energy of a tender heart. I would exert the whole efficacy of a mind thus painfully instructed, to sooth or to animate. I would look around for every truth, and every hope to which heaven has imparted sweetness, for the sake of minds in grief. I would invoke whatever friendly spirit has power to shed balm on anxious or desponding cares, and, unobserved, steal a part of the bitterness away. I would also attempt a train of *vigorous thinking*. I would not despair of some advantage from the application of *reasoning*. Indeed it is known too well, there are moments when the heart refuses all control, and gives itself without reserve to grief. It feels and even cherishes emotions which it cannot yield up to any power less than that of heaven or of time. Arguments may vainly, sometimes, forbid the tears that flow for the affecting events of remembrance or anticipation. Arguments will not obliterate scenes whose every circumstance pierced the heart. Arguments cannot recal the victims of death.—Dear affections! the sources of fel-

city, the charm of life, what pangs too they can cause! You have loved sensibility, you have cultivated it, and you are destined yet, I hope, to obtain many of its sweetest pleasures; but you see how much it must sometimes cost you. Contemn, as it deserves, the pride of stoicism; but still there are the most cogent reasons why sorrow should somewhere be restrained. It should acknowledge the limits imposed by judgment and the will of heaven. Do not yield your mind to the gloomy extinction of utter despondency. It still retains the most dear and valuable interests, which require to be saved from the sacrifice. Before the present circumstances took place, the wish of friendship would have been, that you might be long happily exempted from them; *now* it is that you may gain from them as high an improvement and a triumph as ever an excellent mind won from trial. From you an example may be expected of the manner in which a virtuous and thoughtful person has learnt to bear the melancholy events of life. Even at such a season, it is not a duty to abandon the study of happiness. Do not altogether turn away from sweet hope, with her promises and smiles. Do not refuse to believe that this dark cloud will pass away, and the heavens shine again,—that happier days will compensate these hours that move in sadness. Grief will have its share, a painful share, but grief will not have your all, Caroline. There is good in existence still, rich, various, endless, the pursuit of which will elevate, and the attainment of which will crown you. Even your present emotions are the distresses of tender melancholy,—how widely different from the anguish of guilt! Yours are such tears as innocence may shed, and intermingle smiles, pensive smiles indeed, and transient, but expressive of a sentiment that rises toward heaven.

The most pathetic energies of consolation can be imparted by RELIGION alone, the never-dying principle of all that is happy in the creation. The firm persuasion that all things that concern us are completely every moment in the hands of our Father above, infinitely wise and merciful; that he disposes all these events in the very best possible manner; and that we shall one day

bless him amid the arduous of infinite gratitude for even his most distressing visitations; such a sublime persuasion will make the heart and the character sublime. It will enable you to assemble all your interests together, your wishes, your prospects, your sorrows, and the circumstances of the persons that are dear to you, and present them in one devout offering to the best Father, the greatest Friend; and it will assure you of being in every scene of life the object of his kind, perpetual care.

Permit me, Madam, to add, that one of the most powerful means towards preserving a vigorous tone of mind in unhappy circumstances, is to explore, with a resolute eye, the serious lessons which they teach. Events like those which you have beheld, open the inmost temple of solemn truth, and throw around the very blaze of revelation. In such a school, such a mind may make incalculable improvements. I consider a scene of death as being to the interested parties who witness it, a kind of *sacrament*, inconceivably solemn, at which they are summoned, by the voice of Heaven, to pledge themselves in vows of irreversible decision. Here then, Caroline, as at the high altar of eternity, you have been called to pronounce, if I may express it so, the *invulnerable oath*—to keep for ever in view the momentous value of life, and to aim at its worthiest use, its sublimest end; to spurn, with a last disdain, those foolish trifles, those frivolous vanities, which so generally within our sight consume life as the locusts did Egypt; and to devote yourself, with the ardour of passion, to attain the most divine improvements of the human soul; and in short, to hold yourself in preparation to make that interesting transition to another life, whenever you shall be claimed by the Lord of the world.

BOTH RIGHTEOUS.

“And they were both righteous before God, walking in all the ordinances of the Lord blameless.” This may be regarded as an inscription on the tomb of the pious Zachariah and Elizabeth.

1. It told the *truth*—epitaphs do not always do this. But God cannot be deceived concerning character, and cannot

lie when he speaks of it; and wrote this inscription.

2. It is a *noble* epitaph. It places a crown of honour on the heads of the righteous pair. The highest nobility in the universe derive all their glory from their righteousness. A more honorable thing could not have been said of this humble couple, than is said in the statement that they were “both righteous.”

3. It is an *enduring* epitaph. Brass corrodes, marble crumbles. Inscriptions on either are gradually effaced. But eighteen hundred years have gone, and left this inscription as fresh as ever. It cannot be effaced. It is on the imperishable records of the divine government. God wrote it. It stands. We shall depart, and our monuments crumble after us into dust. But this will be read as if drawn in living characters, throughout all generations. The last being that lives in this world will read the epitaph, radiant still with the same brightness as when first recorded by the divine pen.

4. And it is an epitaph for *all the world's perusal*. It is not confined to a single church-yard, to be read by the curious of a single community. Nations have read it, and all the nations will yet do it. As kingdom after kingdom receives the word of God, they will find this bright gem upon its pages. No epitaph of human origin has had or will have so many readers.

All epitaphs are not instructive, but here are most deeply interesting suggestions.

1. This must have been a happy couple.—They both drank at the same fountain of living waters. They were not divided in respect to the sources of their enjoyments, each thus furnishing a drawback on the other's happiness. They accompanied each other into the secret places of the Almighty, and shared together the fatness of the Lord's House, and “the rivers of his pleasure.”

2. They must have exerted an *undivided moral power upon their household*. As they were both righteous, they acted unitedly in favoring righteousness, and frowning upon iniquity. The erring child or domestic could not fly from the just rebuke of the one, to the indifferent and justifying spirit of the other. The sun was not half eclipsed, as if one only

had been righteous. It poured its full radiance in approval or reproof. Their moral influence flowed forth like a river, uniting different streams, and then accumulating its own power.

3. The truth of this epitaph is the assurance that this couple are *united now in the nobler relations of heaven*. That they walked in all the commandments of the Lord blameless, is the best possible evidence that they are now serving God both day and night in the eternal temple. This course of life gave them moral fitness for heaven. Death could not disunite such a couple. In their minds were the element of an everlasting union. One might have gone before the other, yet both possessing assimilation of moral character to the holy beings above, both must reach the same home whenever the silver cord of life was loosed. That husband and wife are in heaven!

Reader, it may be soon, perhaps sooner than you are aware, that your epitaph will be written. What shall it be?—*Boston Recorder*.

AN AFFECTING ADDRESS.

The Biblical Recorder in giving an account of an associational meeting, describes the following scene, which occurred at the close, illustrative of the feelings of a good man who had been prejudiced against missions, ministerial education, theological seminaries, etc. when awakened to a true sense of his errors.

“At the conclusion of these exercises, an event occurred, which language is not strong enough to describe. Elder A. Williams, (a man remarkable for his good spirit and the depth of his Scriptural knowledge,) was called on to deliver a parting address, which he did at some length, greatly to the delight of the audience. He dwelt on many interesting topics, the two last of which were Missions and Theological Education. Said the aged veteran, as the tears flowed down his furrowed cheeks, brethren, I was once an anti-missionary—you know it—I knew no better. But thank God, I had sense enough to hold my tongue—I never reviled my brethren. [Here several brethren involuntarily responded, you never did.] Men never made me a missionary—the reading of the Scriptures compelled me to be one. Why brethren, even the Old Testament is full of the doctrine.

He then took up the prophecies of the Old Testament, and applied them to the history of modern missions, alleging and showing a complete correspondence. Can you doubt, my brethren, (said he,) that these prophecies are fulfilling daily through the exertions of the missionaries? I do not see how any body can doubt it. I am glad the brother in his address to us on Saturday, explained to us the 60th chapter of Isaiah—it is so rich and so full upon the subject. This is the plan brethren. The glory of the Lord arises upon the church, she rises and shines, and the Gentiles come to the brightness of her rising, and are converted unto her. Go on brethren, in the strength of the Lord—the world is to be converted to God, and this is to be done by christian men, as the instruments—your labor is not in vain in the Lord. The glorious day is coming, and thank God, I have lived to see its dawn. [Here his tears flowed more swiftly.] I think men will live to a greater age after a while—Isaiah says, (65 c. 22 v.,) “for as the days of a tree are the days of my people.”

It was said, that many should run to and fro, and knowledge should increase—they must do it, but they must have knowledge as well as a call to preach. And I do believe they are to get much of it in these Institutions (Theological Seminaries)—it looks to me just like the Lord’s plan. [Here he paused and wept for some time.] The Charleston Association once offered to give me an education, but I was such a fool as to refuse the offer, and now I am eating the bitter fruits of it—it is forever too late. Oh! if I had learning, how much good I might do in the Lord’s cause. [He wept aloud.] The feeling in the congregation was overwhelming, and they will long remember the scene.”

LIGHTS OF REASON AND REVELATION.

NO. XI.

There is no other name given among men whereby we can be saved, but the name of Jesus.—Acts iv. He came into the world to save sinners.—1 Tim. i. 15; not as a helper but as a complete Saviour; for he will have or own, no partner among men in the *great work*, whether it be the name of a person, or a thing. Christ, the just, gave himself for sinners, *the unjust*.—1 Pet. iii. 18. Our sins were put to his account, and his merits put to our account; and this is our justification. Had our Saviour not been divine, he could have merited nothing for himself, much less for us; but being divine, and his offering of himself as our surety

being voluntary, and not a *duty*, his substitution and obedience were satisfactory and redeeming, as well as infinitely meritorious; for every act of his, being divine, was of infinite value, and perfect humanity rendered him a fit substitute, enabling him to obey in manner and kind for sinners, and to die as the penalty due to the *guilt* of our sins, for while we were yet sinners, in due time Christ died for the ungodly.—Rom. v. 6. Christ is the end of the law for righteousness, for all who believe.—Rom. x. 4. He was delivered for our offences, and raised for our justification.—Rom. iv. 15. Compare Heb. v. 8. 9; ii. 17. Perhaps any other death than that of the cross, would have answered the ends of divine justice, if the pleasure of God had not made *this* necessary to confound gainsayers, who might, had not his life blood been thus publicly shed, deny it altogether. But that he should die to complete the payment of our debt to divine justice there is no doubt; that is the penalty due to the guilt of our sins. The sentences were: in the day thou eatest thereof thou shalt die, or dying thou shalt die; and the soul that sinneth it shall die: the first sentence refers to the forfeiture of the divine image from the soul of man, the separation of the soul and body in death, and the separation of both from God at last; and the second sentence seems to apply to actual sinners, and to refer to natural death, though it may include eternal. The wages of sin is death.—Rom. vi. 23.

If Christ were only a martyred, or self-immolated, virtuous man, his death could amount to no more in the sight of prudent men, than an act of enthusiastic folly, at a moment when his life would be more useful to mankind; in the sight of God, if not a positive crime, it would be at least not one of merit in any manner.

The union of the divine and human natures in Christ, is a mystery, indeed, but not a contradiction, unless the union of body, soul, and animal spirit in man is a contradiction. It is by communications of the Holy Spirit that men were, and are made godly; and it is in consequence of his union with the divinity that Christ is God: for the Spirit was not given by measure to him, but entirely, and thus God was manifested in the flesh; and to whom, through their kinsman, who can feel for their infirmities, holy men of God have access, by faith in his merits.

To fit him for the performance of his obligations, as our surety.—Heb. vii. 22, he became man.—Heb. ii. 16, and was raised with power, or raised himself by his own power from the dead, to prove himself God.—Rom. i. 1, 2, 3. Whoever doubts those facts is bound to disprove them as substan-

tially, and clearly as they stand supported, at the very least, before composing himself in unbelief. But whilst our Lord Jesus was engaged in performing his obligations, voluntarily undertaken on our behalf; that is, perfect, unerring obedience to all the revealed will of God, it does not appear that he used his divine power, but kept it as it were in abeyance, until, after his resurrection, so that it cannot be said, that the divinity obeyed the divinity, but the perfect humanity of our Lord; and this was as easy to him, as it is to a man of great talents, or strength, to reserve so much of them as there is no occasion to call forth.

CATHOLIC.

EPISCOPAL OPPRESSION IN CEYLON.

Mr. Harris, a Baptist Missionary in this Island, writing from Kandy, April 16th, gives the following account of High Church persecution:—

We have got already a pleasing little church: about thirty communicants assembled the last time we broke bread. I was at Matelle last Lord's day, and baptized six persons. The marriage laws here are a great obstacle to our course: Mr. Oakley, the church missionary, refused to marry a person, because of his being baptized by us, calling him an anabaptist. We have no means of redress in this instance without lodging a complaint against him through the archdeacon to the "bishop" at Madras, and then it would all be labour in vain. The present system of ecclesiastical monopoly on this head, as on others; is a premium upon irregularity and disorder. Many pious people cannot any how get married. If unbaptized, marriage is refused; and this if it be the case with only one person out of the two. We are obliged, therefore, to point to the intrinsic sanctity of the marriage tie, apart from human laws of ratification, and on this footing admit our converts to the fellowship of the church. I have just drawn up a petition for signature, which will be signed by some hundreds, and shall publish our oppression in "The Investigator," to which we have got upwards of 200 subscribers already. We have to struggle through great difficulties. In consequence of the arbitrary proceedings about marriage, many are afraid to venture wholly upon us. It is a serious thing to reputable young men to have this obstacle to social happiness lying in the way. So again, a corpse, unless it obtain ecclesiastical favour, must be buried in the jungle. I have no other church-yard for my children should they die.

LATEST STATISTICS OF THE BAPTISTS IN AMERICA.

We take the following Summary from the *Almanac and Baptist Register* for 1842. It is, however, to be observed, that the grand total here given falls much short of the actual number of *evangelical* Baptists of every class. There cannot be much fewer than 600,000 in this hemisphere, including the island of Jamaica.

States.	Chs	Min's	Epp'd	Total
Maine	261	181	2249	20490
New Hampshire	104	77	1042	9557
Vermont	134	94	784	10950
Massachusetts	209	179	2355	25092
Rhode Island	32	25	348	5196
Connecticut	98	92	559	11266
New York	814	697	7533	82200
New Jersey	55	53	961	6716
Pennsylvania	252	181	2370	20983
Delaware	9	8		326
Maryland	27	18	661	1710
Virginia	477	238	3086	57390
North Carolina	448	193	1543	26169
South Carolina	367	192	1434	34092
Georgia	651	276	1043	44022
Alabama	503	250	908	25084
Mississippi	150	64	615	6050
Louisiana	15	9		288
Arkansas	43	21	1051	798
Tennessee	666	444	938	30879
Kentucky	627	300	5842	47325
Ohio	502	284	3594	22333
Indiana	437	229	1794	18198
Illinois	351	250	1227	11408
Missouri	282	161	817	11010
Michigan	130	82	668	6276
Iowa	14	9	16	382
Wisconsin	15	9	58	385
British Provinces	225	125	4414	37127
	7898	4741	46958	573702

LITERARY NOTICE.

Almanac and Baptist Register for 1842.

This is a useful and cheap publication, especially designed for the use of Baptists, as it contains, besides the usual calendar, the statistics of the denomination, in the United States and the British Provinces. Though not quite as complete and accurate as we would wish, it deserves to be encouraged by all who feel interested in Baptist Statistics. It is issued by the Publication Society in Philadelphia.

MISCELLANEA.

VICTORIA COLLEGE.—The numerous and influential body of Methodists have obtained a charter from the Provincial Parliament, constituting their Academy at Cobourg into

a College with the above name. The Legislature also voted a liberal grant of £500 towards its yearly support. We congratulate our Methodist friends on their success.

BLOCKLEY, WORCESTERSHIRE.—On Thursday, July 15th, Mr. A. M. Stalker, late of Aberdeen, was publicly recognized as pastor of the baptist church, Blockley. Mr. Cole of Evesham introduced the service by reading and prayer. Mr. Aldis of Maze Pond, London, delivered the introductory discourse; Mr. Taylor of Shipston commended the pastor in prayer to God; Mr. Acworth, president of Horton College, Bradford, gave the charge to the minister; and Mr. Mills of Winchcomb concluded. After the public dinner various interesting addresser were delivered by Messrs. Acworth, Godwin, Edwards, Aldis, Cubitt, Mills, Cole, and the newly-recognized pastor. The evening service was introduced by Mr. Jayne of Roade; when Mr. Godwin preached to the church; and Mr. Rodway of Gloucester closed with prayer. The engagements of the day were deeply interesting and impressive.

EDINBURGH.—On Thursday, July 29, the Rev. Jonathan Watson, late of Cupar, was publicly recognised as co-pastor with the Rev. William Innis over the baptist church at Elder Street. In the morning the Rev. James Clark of Newington enforced the pastor's request for the prayers of his people from 1 Thess. v. 25; and in the evening the Rev. W. Lindsay Alexander of Argyll Square delivered an appropriate discourse to the church from Acts. x. 29. The morning devotions were conducted by the Rev. Messrs. Innis, Aikenhead, Dr. Paterson, and Christopher Anderson; and the evening by the Rev. Messrs. Frazer and Arthur.

IRVINE, SCOTLAND.—On Sunday the 20th June, the new Baptist Chapel in this town was opened for public worship. In the forenoon, the Rev. Christopher Anderson, of Edinburgh, delivered an interesting discourse from Psalm cxlii. 1—5. The Rev. Mr. Patterson, of Glasgow, preached in the afternoon from Psalm xlv. 5, "God is in the midst of her." And in the evening Mr. Anderson preached from Matt. xxv. 31—46. The congregations were large, and it is hoped that the services of the day may produce fruit to the glory of God.

It will be gratifying to the friends of the Redeemer to know, that the pastor of the church, the Rev. John Leechman, A. M., continues to labour with much success, and that a large accession to its numbers has been made during the last two years. Mr Leechman baptized seven young men lately at Kilmarnock; all of whom having given satisfactory evidence of there "faith in Christ."

GREENOCK.—The Rev. Mr. Simpson, preaches in the Baptist Chapel here. Since he commenced labouring in this place, eight young persons have been brought to the knowledge of the truth, baptized, and added to the Church.

OBITUARY.

ANNA CORWIN

Was born in the Township of Mansfield, Sussex County, New Jersey. She emigrated to this Province, with her parents, soon after the revolutionary war. It is not known when religious impressions were first made upon her mind. In the early part of her life the privileges which she enjoyed of obtaining religious knowledge, were far different from those possessed by the youth of our land at the present day; there were no Sabbath Schools, where the sacred oracles were read, and their precepts impressed upon the mind; there was no sanctuary, where the word of eternal life was proclaimed. Occasionally a Missionary of the cross would find his way through the dense forests of Western New York, and preach to the scattered inhabitants the unsearchable riches of Christ, but with the exception of such seasons, the country was a moral wilderness. When she was brought to the knowledge of the truth, she was received into the fellowship of the Baptist Church in this place. She ever felt a deep interest in the prosperity of the cause of her Redeemer. The sanctuary of God was her delight, and no one was more ready to support the preaching of the gospel. She was kind and benevolent to the sons and daughters of affliction, and the children of want were freely and liberally supplied from her hand; she also exerted her influence in obtaining from others such things as were needful to supply the wants of the destitute. The poor have lost in her a warm and sincere friend.

For about twenty-six years previous to her death, she enjoyed uninterrupted health; when taken ill, she thought it but a slight cold, and that she would soon be better; but when convinced of her dying situation, she was perfectly resigned to the will of Providence. Her countenance portrayed no alarm, no agitation, but like one who was going home to the society of friends and kindred, she waited with patience the hour, that was to free her from the bondage of corruption, and introduce her into the glory of the sanctified above. On Sabbath evening, the 13th of June, she fell asleep in Christ, to wake in his likeness, and to enter upon the rest of the sons of God. Thus departed another of the excellent of the earth, in the sixty-second year of her age.

Beamsville, Sept. 2, 1841.

G. S.

POETRY.

LINES ON THE LAMENTED DEATH OF THE REV. JOHN DYER,

SECRETARY TO THE BAPTIST MISSIONARY SOCIETY.

"How are the mighty fallen!" yet let not Gath,
And let not Askelon this day rejoice;
Let not the mourner dread the cup of wrath,
But silent listen to his solemn voice,
Who light from darkness brings, and good from ill:
"Be still and know that I am God,"—Be still.

"A Prince in Israel is fallen to-day,"
The arrow smote him in the darkened hour,
The cruel spoiler met him on the way,
When weakened in the toil—bereft of power,
When none stood with him to avert the blow,
That laid the prophet, friend, and father low.

The church may mourn, the weak and faint in heart
Stand in amaze, and ask the reason, why;
And unbelief, still ready to its part,
Join in the scorner's ever-taunting cry,
"Where is your God?" Oh, well the church can
tell,

He is her present friend, come woe or weal.

Deplore the leader, weep the vanished friend,
But fear not for the ark whose staves he bore,—
Though clouds came down upon him at the end,
And reason failed him at heaven's palace door,
The "good and faithful servant" of his Lord
Must share the "faithful servant's" high reward.

But though the foremost of the host must fall,
Whene'er life's silver cords become unstrung,
Lost to life's melodies, and jarring all,
Dead to the charming tones of mercy's song;
Yet shall the spirit to its calling true,
Released from flesh, its harmonies renew.

To the lone mourner in a foreign land,
Oh, be the "grace sufficient" richly given;
And to the sorrow-stricken troubled band,
Co-workers for the gospel—light from heaven:—
O thou the mourner's stay—though oft distressed,
(Thyself once "stricken, smitten," and "oppressed")
O draw the heavy-laden to thy rest.

Frome, England.

E. T.

THE LAST SUPPER.

There was an hour of even tide,
When sinking low o'er Salem's tow'rs,
The sun more hallow'd seem'd to glide,
In mellow'd beams 'yond Gihon's bow'rs.

From many a fair and lofty dome,
And many a low unnam'd abode,
Arose in mystic, solemn tone,
The paschal psalm to Israel's God.

But where is *He* amidst the scene
Whose rites for ages Him foretold?
Unsought for, midst this lowly train,
The *Son*, the *Lamb* of God behold!

To them, before that hour of woe
Which saw him bath'd in sweat of gore,
These sacred symbols parts, to shew
That hour of love, that dying hour.

Take these, he says, this bread, this cup,
My body broken thus for you;
My cherish'd memory here shall drop,
Fresh on your souls like holy dew.

Jesus, we would remember thee,
And share this wondrous feast of love;
These blest memorials, let them be
Foretastes of what awaits above.

When at the banquet spread on high,
We'll sit with thee, our risen Lord,
Forever meet thy beaming eye,
And in thy boundless praise accord.

J. G.

THE MISSIONARY REGISTER.

MONTREAL, NOVEMBER 1, 1841.

CANADA BAPTIST MISSIONARY SOCIETY.

CONTRIBUTIONS DURING THE PAST MONTH.

Mr. R. Campbell, Montreal..	£2	10	0
Mr. Mills, Sub. to 1st Jan. 1842	1	0	0
Mr. J. Corbett, London...	1	5	0
<i>By Rev. W. H. Landon.</i>			
Deacon A. Burtch, Woodstock..	2	10	0
D. Hall, do	0	5	0
W. Parry, do	0	2	6
S. Vrooman, Queenston ..	0	5	0
Deacon Havens, Grantham...	2	0	0
Mrs. do do	0	5	0
Miss do do	0	5	0
Aaron do do	0	5	0
Mrs. do do	0	1	3
John H. Thompson, do	0	1	3
Deacon Beam, Beamsville	1	0	0
Mrs. do do	0	1	3
Deacon Skelly, do	0	15	0
Joseph Merrit, do	0	5	0
Mrs. do do	0	1	3
Henry Rott, do	0	1	3
Jacob do do	0	1	3
J. Adair, do	0	1	3
Wm. Skelly, do	0	10	0
Mr. M'Master, do	0	7	6
Mr. Hill, do	0	2	6
Mrs. N. Silver, do	0	2	6
Mrs. M. do do	0	1	3
Deacon Kilbourne, do	0	5	0
Mrs. do do	0	2	6
Miss M'Coy, do	0	1	3
Mrs. Corwin, do	0	5	0
Miss do do	0	1	3
Mrs. Chipman, do	0	1	3
Miss do do	0	1	3
Mr. Freeot, do	0	5	0
Miss Morgan. do	0	1	3
Mr. S. Kitchen, do	0	5	0
Mrs. do do	0	2	6
Miss Bell, do	0	1	3
Mr. Bailey, do	0	1	10½
Various sums under 1s. 3d...	0	2	6

Subscriptions and donations are thankfully received by any of the Society's agents in this country, and especially by the following persons:—

MONTREAL.—Mr. J. Mills, Treasurer;

Dr. Davies, Rev. J. Girdwood, and Mr. J. Milne, Secretaries.

LONDON.—Mr. Harwood, 26, Queen St., Cheapside, and Rev. J. Davies, Princes St., Stamford Street, Secretaries of Baptist Colonial Missionary Society.

EDINBURGH.—Mr. H. Dickie, 2, Newington Place.

LABOURS OF THE AGENTS.

The last accounts from our brethren EDWARDS and LANDON, furnished gratifying proofs of the success of their agencies. They had been very kindly received by the churches, and obtained many free-will offerings, together with promises of more help in future. The particulars of Mr. EDWARDS' success have not yet been received; but we can state that he collected a considerable amount in Toronto, and received assurances of support from the friends in Markham, Whitby, and Peterboro'. Mr. LANDON had been visiting the churches of Beamsville, St. Catharines, Grantham, and Queenston. He writes:—

“I was kindly received by the friends there as your Agent, and they all profess a readiness to co-operate with the Society in all its objects. Our brother, Rev. G. Silver, in particular, manifested commendable zeal in its behalf. He accompanied me for three days in my visits, introduced me to his friends, and used every exertion to promote the objects of my visit. To many on whom I called, and from whom contributions were received, the Society was entirely unknown. The church at Beamsville not only gave liberally at the time, but also resolved immediately to form a Missionary Society auxiliary to yours, and so open a small perennial fountain that shall discharge its little streams into your reservoir.”

Mr. L. had received £12 11s. 10½d on the Society's account.

ITEMS OF MISSIONARY SUCCESS.

We have learned with pleasure that Mr. M'EWEN, the missionary in Beckwith, lately baptized six persons at Carleton Place, in the presence of a large, and very orderly assembly. Some appeared to be impressed

with the solemnity of the significant ordinance; and the sermon delivered on the occasion, had, it is hoped, a good effect in removing the strong prejudices of many against the practice of believers' baptism.

At South Gore, where brethren M'PHAIL and M'DONALD have been labouring, five were recently baptized, and a church has been formed, numbering above thirteen members. Respecting this station we hope soon to receive fuller information.

SOME ACCOUNT OF A RECENT TOUR BY A MINISTER.

Continued from page 71.

On Monday the 31st, about noon, I left Brantford in company with Brother Rees. As we ascended the height on the way to the Township of Burford, I paused for a moment, and looked around on one of the finest views that ever I beheld in Canada. If a world labouring under the curse exhibits such natural loveliness, what shall the inheritance, incorruptible, undefiled, and which fadeth not away, be? The morning of our being may dawn here, but the radiance of existence is yet in reserve, the noon of glory is before us.

We reached Deacon Pickle's about two o'clock, and met with a cordial welcome. Our short stay under this roof was pleasant and refreshing. This family emigrated from New Brunswick; they have a fine farm, and conduct it on enlightened principles. The soil is light, being plain land, but under proper management yields heavy crops. It is a mixture of sand and loam. The average produce of wheat from 25 to 30 bushels an acre, and a man and span of horses can summer fallow about 50 acres in the season. The average price of the land is £5 per acre. The cause of God is not entirely neglected in this neighbourhood. The Independents have a chapel which contains about 400. Mr. Nall has been the pastor hitherto, and his labours have been greatly owned of God. Two miles distant from this, there is a Baptist church under the pastoral care of Elder Pickle, brother to the deacon. How pleasant it is to meet with Christian friends even in this world; but who can fully estimate the greetings of eternity? O Lord, speedily spread the knowledge of thy Son throughout the earth; and let this world become the abode of holy friendships.

As I had to preach at Woodstock in the evening, we had to hasten away from this hospitable roof. Shortly after leaving it, we

came into what is called the timbered land. The soil is very light, trees stunted and small. We crossed over to the Governor's road, distance not less than five miles, and came on to it at Princetown village, about eight miles below Woodstock. The land still light, and not prepossessing in appearance, until you approach Woodstock; the soil then becomes heavy, the scenery if not sublime at least beautiful. The farms display great improvement. The entrance into the village from the east is imposing, and wears the air of comfort and competence, if not of affluence. The day had been exceedingly hot, but the cooling breeze of the evening now mellowed the heat of the day. The herds lowing as they went, were moving homeward. The husbandman was retiring from his toils, and the sheep cropping with characteristic rapidity the herb of the field, and a hue of loveliness spread around, so that it became difficult not to be pleased with the works of God.

On the right as you pass along stands a neat cottage on a knoll, such as the poor man cannot occupy, such as the peer would not, but such as the man lifted above carking care would deem a suitable home. It is called Villafield;* but under the roof of this inviting abode, a scene of sorrow had just transpired, which rarely occurs even in this miserable world, and of which one minute after we had passed it we heard the melancholy tidings, and learned that this seemed to be the precursor only of deeper woe. On meeting Brother Landon he said, "I am glad to see you, but we are called to drink a bitter cup, a distressing occurrence has just taken place." Ah! what contrasts the history of this world displays. Under a fine appearance often lurks all the bitterness of grief—the moment of exquisite pleasure is followed with hours of woe—and the loveliness of nature looks on sorrow, which none but the hand of God can assuage, but it can.

"Here perfect bliss can ne'er be found,
The honey's mixed with gall;
Midst changing scenes and dying friends,
Be thou my all in all."

Woodstock is beautifully situated on the fork of the Thames, yet does not appear to be very much favoured with water privileges, but it has a very fine country around it. Including Brighton it contains about 700 inhabitants. Upwards of forty years ago Mr. Burch and a few others came into the vicinity. The population did not increase very rapidly till within about twelve years ago, when emigrants flocked to it. The village was commenced about six years ago. There are two places of worship erected, one for the Church of England and one for the Baptists. The Baptist Meeting House con-

* See p. 40.

tains about 300, and is well attended. The Methodists have a regular appointment here, and there is a Church of Scotland place of worship being erected, but as yet there is no minister appointed to officiate. I saw no local advantage around the place predictive of its future greatness. It may, however, become a respectable town of 2000 or 3000 inhabitants, as the neighbourhood contains good soil.

An appointment having been previously made, I preached at the Baptist Meeting House on the 31st of May, when the attendance was very good, solemn and attentive. Events were now transpiring in the village which read to the inhabitants a lesson on the vanity of human life, the importance of being prepared for death, and the consequent value of that religion which brings life and immortality to light; and we cherish the hope that such a lesson was not read to them in vain. I preached from, "To you is the word of this salvation sent," and at the close of the service met with several hearers, acquaintances and friends; and among them some who had been members of the church at Aberdeen, of which eleven years before I had been the pastor. They were Miss Wilson, and Francis Malcolm and his wife. I was happy to learn that Christ was still precious to their souls, and though faint they were still pursuing. How pleasant after having travelled the wilderness for eleven years in a different company, to fall in with a group in which we had formerly journeyed, and find them still tending to the same land of promise, moved onward by the same principles, and animated by the same expectations. It is a refreshing draught drunk from a spring of ancient friendship, and reminds us of the fountain whence all these rills flow, and which after a few more tiresome journeys we expect to reach, when we shall enjoy unbroken friendship in that Eden of glorious repose, watered by streams emanating immediately from beneath the throne.

Having consented to remain at Woodstock over Thursday the 1st June, I attended the funeral of Mr. W. Burtch. He had reached his twenty-second year, had professed religion four, and been married twelve days previous to his death. At 4 o'clock the service commenced, and the place was crowded to excess with attentive hearers. The coffin was placed in front of the pulpit, the mourning friends in sable weeds together on the right of the preacher. There is something impressive in the thought of preaching over the dead to dying men, and though afflictive, it is not a hopeless opportunity of addressing them on their eternal interests. The most careless on such an occasion become thoughtful, the most hardened feel a wave of softness

pass over them, and the more worldly pause and say, is this the end of all flesh? The text was, "Be ye ready also," &c. Towards the close of the sermon, as I turned to the relatives of the deceased more especially to address them, they rose from their seats and stood. It being new to me, the scene was affecting and impressive. How the truths of salvation then delivered were received and improved I know not, but sure I am that occurrences so favourable for improvement rarely happen. A young man had been taken away in the bloom of life, his days cut short in the midst of flattering prospects, snatched from the domestic circle as it began more kindly to embrace him. The surviving partner was closely pursued by the last enemy, death; and an epidemic abroad was admonishing all to prepare to meet their God. As we moved to the grave, events additionally impressive had just occurred: all hopes of recovery in the case of the surviving widow were given up, and a brother who had come to the funeral, became affected by the disease, and was obliged to return home. By special request, I made a few remarks at the side of the grave, and retired. Several others were also taken ill. Four days after the young widow also died, and was buried in the same grave. Yes, on the 17th May they were joined together in matrimony, and the young man rejoicing over his bride conveyed her to his neat little cottage, Villafield; but within little more than two short weeks they were both conveyed to the narrow house of all living. Theirs is a short and mournful history. The sorrow of surviving parents, and other relatives is unusually heavy, and the loss of the community, Church, and Sunday School is painfully felt; but the whole admits of happy mitigation, "death was stripped of his terror and robbed of his sting," their former piety and lively hope in death, allow the pleasing persuasion that they sleep in Jesus, and that they are now among the spirits of the just made perfect in heaven. "And he died and was carried by the angels into Abraham's bosom."

June the 2nd, at 6 o'clock, left Woodstock and passed through Beechville, a village of about 180 souls, and reached Elder Mabey's about 8 o'clock, where I again joined Elder Rees, who had gone before to preach the preceding night. I was glad to meet this good old man, who now labours in the township of Oxford, but came into Canada about forty-nine years ago, and settled at Long Point, having emigrated from New Brunswick. He was then about fifteen years of age, wild and careless, his mother who was a Quakeress told him about heaven and hell, but he knew not how to be saved; the holy consistent conduct of a female who

lived in the neighbourhood made a favorable impression on him. When about seventeen years of age, he had a dream which much alarmed him, and induced him to go and converse with this woman. Her conversation was in some manner blessed to him, and he got a New Testament and read it with some care, but got no peace with God through Christ for three years; during this period he had heard only one sermon, and he does not believe it contained the gospel. After this the Methodists began to preach, and he united with them; but having been convinced from reading the New Testament of adult baptism, when a Baptist Church was formed he united with it; he afterwards removed into the Township of Oxford, where he now resides, and began to preach. It contained then about fifteen families. The present Baptist Church of which he became pastor twenty years ago was formed about the year 1813. They are now erecting a place of worship 40 by 38.

Having breakfasted we proceeded to London through the Township of Dorchester. The soil was very poor in appearance,—the land looks much better as you approach London. Oak plains abound, the land is easily cleared and tilled, and with care, the farmer is rewarded with ample crops. The entrance into London from the east is rather imposing. I passed through it about 5 o'clock, for Lobo, on a visit to my ancient friend and brother in Christ, Dugald Sinclair. When the sun had set, the dreary forests became sufficiently sombre, the road bad and uncertain, and I began to fear I should not be able to find my friend's house that night; and though through life I have been much accustomed to sojourn with strangers, yet a loneliness bordering on distress affects one under the gloom of the forest, and no friend's house at hand. Glad was I, therefore, to read through the dimness of twilight, Finch's House of Entertainment. Here I tarried for the night. I was amidst Baptist friends at this place, but knew it not. A Baptist place of worship has been erected about a quarter of a mile further on—left early in the morning, and reached brother Sinclair's about 9 o'clock. He lives in the 8th Concession of the Township of Lobo.

It was indeed a happy meeting; but how altered is my friend, and how much also must I have changed these last ten years, as he did not at first know me. I must confess I was sorry to see my brother driven to a point almost beyond inhabitants, and regretted exceedingly his position. I could spend a few hours only with him, as I purposed being at St. Thomas that night, but as the time of departure drew on, he made up his mind to accompany me; and, therefore, the

day being excessively hot, we postponed our departure till five o'clock, intending to travel through the course of the night. We, however, did not reach St. Thomas till next morning, the 4th of June.

Travelling becomes very instructive, whether we find men out of their place or in their place. The situation of brother Sinclair suggests some profitable hints. We are encouraged to look to God for direction in all our providential movements. It is our duty and privilege to acknowledge him in all our ways, that our steps may be directed; yet he does not so direct as to supersede the exercise of a sound discretion. Hence arises the necessity of *truth in statement* relative to this country: misrepresentation or exaggeration has often sadly misled individuals, and they find, when it is too late, they have made a false move. I cannot help thinking, had brother Sinclair known the exact situation of things among his Christian friends in Canada, he would have remained at home, where all his time might have been employed in preaching the gospel, whereas now the most of his time and energies are occupied in clearing a forest farm, and with the utmost difficulty procuring for his family a scanty livelihood. He very deeply regrets this, but how matters can be altered he knows not. That a recurrence of such evils may be prevented, let all be careful in the statements which they give, lest they withdraw a man from a field of usefulness into one of difficulty and barrenness. Were the church of brother Sinclair settled in the same neighbourhood, it is probable they would be both able and willing to support him, but scattered as they are it is not practicable. Some of them are sixty or seventy miles distant from each other; I was glad, however, to learn that he ministered to them to the utmost of his power, and not without hopes that his labours under God are useful to their souls. But I know he is deeply affected in being withheld so much by secular engagements from his loved, his chosen *employment of preaching the everlasting gospel more extensively*. It is as profitable as pleasant to enjoy the company of one whose mind is so well stored with gospel truth, and whose heart is so deeply imbued with its spirit, I was, therefore, glad when he consented to accompany me to St. Thomas. It does not accord with requisite brevity to enter into much detail in regard to the fine country through which we passed, or the conversations in which we indulged; but the latter, of which I have very distinct recollection, were so interesting, that the scenery had failed to make a lasting impression on my mind. The atonement of Christ, the covenant of mercy, the fulfilment of prophecy, and the predictions yet to be fulfilled are topics

of endless edification. On them we dwell with mutual pleasure, I hope, though not always quite in accordance of view. Religious conversation is not only advantageous at the moment, but hallows also in recollection. It keeps the soul of our distant friend before us, as it were, in a beautiful transparency, and makes us long to reach the rendezvous of purified spirits.

"There, on some green and flowery mount,
Our weary souls shall sit,
And with transporting joys recount
The labours of our feet."

(To be concluded in our next.)

JAMAICA.

From Mr. Williams, Mandeville, June 28:—

It affords me much pleasure from this distant country to bear testimony of the progress of the gospel, and the triumphs of the Saviour. I can scarcely imagine a more interesting sphere of labour than the one in which I have the honour to be employed. Such is the prospect of the mission in the parish of Manchester, as to afford abundant encouragement for laborious effort; and I gratefully acknowledge the kind providence which has directed and conducted me hither. People every where are desirous of receiving Christian instruction, and great anxiety is manifested by multitudes for the salvation of their souls. Sorry I am that I am not able fully to answer every call for help. Both our stations, Vale Lionel and Mandeville, are of so interesting a character as wholly to engage my Sabbaths at present. Both the congregations are very large, and require particular attention. I hope after a little time, when I am well supplied with schoolmasters, to be able to divide my time more equally between the various stations in the parish. But well can it be said that in Manchester, "The harvest truly is plenteous, but the labourers are few." O that the Lord would send more labourers into this harvest. You will be delighted no doubt to receive an account of our first baptism in the parish of Manchester, by a Baptist missionary. On Lord's-day, June 20th, 1841, I had the pleasure of baptizing 123 persons in the river at Vale Lionel, on a profession of their repentance towards God and faith in Christ Jesus our Lord. The place chosen for the administration of the ordinance was very suitable, beautifully shaded by trees; and the stillness of the morning gave peculiar solemnity to the event. The whole of the Saturday night previous was spent by a great number of people in prayer and praise; and as the day broke an immense crowd of people assembled at the river side. At a quarter past five o'clock, we commenced service; and, including the singing, prayer, address, and

baptizing the 123 persons, the whole was closed in three quarters of an hour. Oh, it was a solemn service. Many shed tears on the occasion, and some who had never before witnessed such a service left the spot, saying they had never seen such a solemn scene before. I feared that, as it would be a novelty to many, we should have interruption, but I was happily disappointed. All were serious, while some seemed astonished. Some, that were strangers to these sights, said their ministers told them immersion could not be the right mode, for the 3,000 on the day of Pentecost could not have been immersed in so short a time as one day, but at the rate the minister baptized this morning they saw no difficulty in it. During the previous week, numbers of men and women were busily employed in enlarging the class house, in which we purpose worshipping till our new chapel is finished. In this place, immediately after baptism, a great number assembled for prayer. At eleven, I preached from Luke xv. 10, to a very large congregation, after which I gave the right hand of fellowship to the newly baptized, and administered the Lord's supper. Happy day! A day never to be forgotten by numbers in the parish of Manchester. You may think me premature perhaps in baptizing these persons, as I have not been long settled amongst them; but it must be remembered they have long been under instruction; a schoolmaster has been with them for some time, and members from other churches, who have settled in the township, have taken the lead amongst them; and I have carefully examined them all previous to baptizing them.—*Missionary Herald*.

BETHANY AND CLARKSONVILLE.

On Friday, the 9th ult., TWO HUNDRED AND THIRTY-SIX PERSONS, in connection with the above stations, were immersed in the Cave-River, by the Rev. Henry John Dutton, and were received into full communion with their respective churches on the ensuing Sabbath.—*Jamaica Baptist Herald*, August 4.

NEW BIRMINGHAM.

On Saturday, the 24th ult., thirty persons were baptized in Quashie River. The Rev. B. B. Dexter appealed to the Scriptures as the only authority which could effectually settle the matter in dispute between Baptists and infant sprinklers, and showed that their testimony was uniformly in favour of IMMERSING BELIEVERS. During the singing of the Hymn which followed, he descended into the water and dipped the candidates, immediately after the ordinance the Rev. P. H. Conford preached in the open air, to a large and attentive auditory, from Rev. iii. 20, "Behold I stand at the door," &c.—*ib.*

GERMANY.

Extracts from a letter of Mr. Oncken, dated Edinburgh (Scotland), July 20, 1841.

I hasten to transmit to you the two enclosed letters from our beloved brethren at Copenhagen, from which the Board and our churches in the United States may learn the prospects of the infant cause in Denmark. I hope it will rouse them all to fervent prayer at a throne of grace on their behalf, and also, that it will induce the Board to send some faithful man to plead the cause of these oppressed followers of Christ. Ecclesiastical and civil power are united, and are using their utmost efforts to suppress the truth. Let us bless God for the uncommon degree of holy submission and fortitude which our suffering brethren manifest, and let us confide in our faithful God, that the victory will ultimately fall on the side of his persecuted saints.

The cause is prospering at Hamburg, and I am hasting to return. God is opening unexpected doors for us. One of our brethren has, on his travels in Pomerania, met a number of converts, who, without coming in contact with any Baptists, or knowing anything of their sentiments, have imbibed their views and introduced believers' baptism among themselves. These will demand our early attention, and I design visiting them on my intended tour to Memel. I have succeeded here in getting a remonstrance drawn up, to be presented to the king of Denmark, on behalf of our brethren. I hope it will be signed by influential men of all parties. I have also interested the Baptist churches for our tract operations, but after all, we still look to America for greater assistance.

Let us, dear brethren, still share an interest in your prayers. We trust the Board will continue to render us all the assistance in their power in carrying forward the great work in Germany and Denmark. The Lord Jesus grant to all of us a greater degree of spiritual enjoyment in him, and holy love will then constrain us to live entirely to his glory.

The following are extracts from the letters referred to. The first is from Adolph Monster, the younger of the two brothers, to Mr. O., dated Prison Copenhagen, June 22d, 1841.

It is termed a suffering that my body is retained within these locked doors and barred windows, but we forget that the Lord can make his way through all these. Five weeks have transpired since I was locked up here, and yet at this moment it is as if only a few days had passed. But you must

not conclude from this, that I am always in the spirit of God. Alas! I am too far from that, for I have brought my flesh and blood hither, and of a truth, Satan is here also. But the spirit of Him who vanquished sin, death and hell is here, and when a conflict ensues between these two spirits, over a sinner who in the councils of wisdom and God's free grace was chosen before the foundation of the world to be an heir of eternal life, then we need not entertain a moment's doubt on whose side the ultimate victory will be, for he is faithful who has called, and justified, and saved us.

The second letter is from Peter Monster, first pastor of the Baptist church in Copenhagen, to Mr. O., and is dated Criminal Prison, June 26, 1841.

We have received with hearty thanks to our God and Father, the assistance you sent us through our brother Köbner. Assistance in time of necessity is doubly valuable; we, therefore, tender you our thanks, dear brother, and implore for you and yours, the blessing of the Lord for body and soul. And as our Lord does not leave unrewarded the cup of cold water given to one of his disciples, your reward of grace will not fail, for here is more than this.

The prospects of our criminal process are not very bright. It is not likely to be brought soon to an issue; as the result of the examination of my brother and br. Ryding is not yet transmitted to the court; and they will wait till this be done, in order to give a decision for all.

Severe measures are now employed against the parents in the church who refuse to have their children baptized in the state church. If after the legally appointed time, they refuse to bring them forward, they are to pay for the first eight days, *ten dollars*, (about 11s. sterling,) and for every following week, double, as long as they possess any property, after which they are to be punished in their persons.

The punishments which our persecutor (the Court of Chancery) demands, are so unexampled in severity, that even the men of the world revolt at it.

The different orders of the ecclesiastics, and consequently the government, being against us, it will not be in the power of our judges, with their best intentions, to let us go altogether free. They will at least condemn us to the payment of a small sum and the costs, should we escape the house of correction, and consequent banishment from our country,—both of which the Court of Chancery demands. And as our long confinement disables us from paying any money, nothing remains but to continue in prison

till it be thus discharged. This will also cut us off for a long time from our efforts in the service of our Lord, who has so strong a claim upon the ability and willingness which he has himself imparted. Confident of your sympathy, and that of all God's people, I do not hesitate to communicate to you intelligence which, to the eye of human foresight, appears so dejecting; in order that your and their hearts and hands may be lifted up to the throne of God, in supplication, that he would in infinite compassion cause this trial to eventuate in good; and that he would give us grace and strength, in humility, meekness and love, to fight the good fight, to run the race with patience, and to keep the faith he has given us.

The Lord is still sufficient to accomplish the word spoken by the prophet, "Not by might nor by power, but by my Spirit, saith the Lord." "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain," and "he shall bring forth the topstone thereof, with shouting, crying grace, grace unto it!"

Yes, dear brother, these tribulations are, for weak little children as we are, severe indeed; but what are they compared with the martyrdom of those first heroes of the cross, who in the midst of the most appalling sufferings, and whilst dying by the most ignominious deaths, praised the Lord who shewed them his glory, and comforted them by his precious promises? May the Lord grant us strength to go and do likewise, if it should be his holy will. His will be done. Amen.
—*Baptist Missionary Magazine.*

GREECE.

Extract from a letter of Mr. Love, dated Corfu, Ionian Islands, June 23, 1841.

Demetrius (the Greek noticed in my last, as being in an interesting state of mind) gives us increasing encouragement. Great efforts have been made on the part of infidels, to destroy him; and for a while he seemed to be on the verge of the fearful abyss. But sovereign grace appears now to be triumphing, and we hope he will one day take a bold and decisive stand for Christ. He is constant in his attendance at worship during the whole Sabbath, and sometimes on other days of the week. But living nearly three miles from town, he is unable to enjoy the benefits of daily instruction, as was the case with Apostolos.

Apostolos is in Patras, where he stands a faithful witness for the truth. His wayward son had gone before him, and his father was full of solicitude to make another effort, in order, if possible, to seek and save the lost.

In addition to this, Apostolos was a stranger in Corfu, and they ceased not to accuse him of having been bought away from the Greek church. He determined, therefore, on going to Patras, and engaging again in the business of his trade, that he might, by gaining his subsistence with his own hands, remove the occasion for the scandal brought on his pious labours. But his poor son he has not been able to find; he had gone, no one knows where, before the father's arrival.

Our beloved brother reports six of his countrymen at Patras as in a state of interesting inquiry. It is known throughout free Greece, that Apostolos has been baptized; yet he says, that "no one who knows his principles accuses him of having departed from the commands of the new testament,"—that "twelve or fifteen persons call daily to inquire about the character of the missionaries and the missionary society of the Baptists—whether they are Luther-Calvinists, Protestants, Free Masons,* or what." Apostolos answers, "that of Free Masons, Protestants, and Luther-Calvinists, he knows nothing—that Baptists are a people of no creed of christianity but the new testament; that they neither add to, nor take from, the new testament; that they worship God through Jesus Christ, according to the new testament; that in every thing they strive to do what every christian ought to do, namely, to conform their lives to the spirit and teaching of the new testament; but that they are called *Baptists*, because in performing the rite of baptism, they *immerse*, instead of *sprinkle*."

Apostolos devotes every Saturday to the work of distributing the scriptures and tracts. His long experience rendered him very efficient in this labour.

Extract from a letter of Mrs. H. E. Dickson, dated Corfu, June 23, 1841.

I had come to Corfu with the view of being engaged in the government school; but God, in his wisdom, and, I trust, in mercy too, purposed otherwise. And although this was brought about in a somewhat unexpected manner, it was no less his work, and will, we trust, issue in his praise. On my arrival here, I was told by Mr. Lowndes that there existed serious objections to my being employed in the government school. I expressed my surprise, and wished to know the reasons for these objections, I afterwards learned from Lady Douglas, the wife of the Governor, and others, that being connected with the baptist missionaries, and being myself a baptist, formed the chief objec-

* A term of reproach that was very common at Syra, at the time of the persecution of the missionaries there, in the year 1830.

tion. It was sneeringly said in regard to me, "give her a Bible, and set her down with a class of girls before her; she will do for that, but we do not want a teacher of that kind." Yes, thanks to my heavenly Father, that is the employment my soul delights in, and I rejoiced in being counted worthy to suffer any thing for the blessed truth of the gospel. It is a small matter to have our names cast out as evil, for our adherence to his cause. May we be enabled to walk worthy of such a high and honourable vocation! I was thus happily set free from all trammels in giving religious instruction, and readily and with pleasure entered into Mr. Love's proposal of opening a school without delay in his house. This proposal was well received by a number of the parents of my former pupils, and in fifteen days after my arrival, I commenced with six scholars. These have now increased to fifteen, and the prospect of success and usefulness opens wide and fair before us. I hope in my next, to be able to give an encouraging account of this small beginning.

TELOOGOS.

Extracts from a letter of Mr. Day, dated Nellore, Madras Presidency, Feb. 24, 1841.

We had the happiness of welcoming one native Telogoo convert, with his family, from a distant part of the country in July last. He has been a believer for about three years. He was "buried with Christ by baptism" in the river Pennair, that flows just north of this town, on the 27th of September, in presence of about 3000 of the inhabitants of the place, who came together to witness the solemnities of the occasion. It was a good day to us, who had long wished to see some of the Telogoo's turning to God. We have satisfactory evidence that he has indeed found the Saviour and believed on him unto salvation: and we hope many others will, ere long, follow his example. His wife and son have forsaken Hinduism. For the former we at times hope—but still fear. We want to see those who follow Christ from among the heathen, such disciples that others may indeed "take knowledge of them that they have been with Jesus."

I have had in my family for more than a year, a young man named John M'Carthy, an Eurasian, or East Indian by birth. He was baptized in Maulmain, and was one of the members of the Madras church at its organization. This brother has manifested a sincere desire to labour in the cause of Christ among the heathen. He has good natural parts, and gives satisfactory evidence that God has laid on him the duty of preaching the gospel. He is now studying under br. Van Husen and myself, and will be pre-

pared in some good degree within a year, to engage more directly in the great work.—*Baptist Missionary Magazine.*

ARRACAN.

Extracts from a letter of Mr. Kincaid, dated Akyab, Jan. 18, 1841.

A report is every where in circulation, that the king of Ava has sent out an order, that all who have embraced the religion of Christ must recant or be beheaded; and that all "white books" must be burnt. How far this may be true, I am unable to say; but that the king is capable of adopting such a course, and pursuing it to the utmost, no one acquainted with his character can doubt. At this moment the christian Karens are suffering imprisonment, torture, and fines. To flee from the country is impossible, unless they abandon their wives and children, so vigilantly are all the mountain passes guarded. Their sufferings demand our sympathy and our prayers. I cannot learn that the Burman converts in Ava and Rangoon are suffering. They are too few and too much lost in the crowd of a large city, to awaken attention. But not so with the Karens; they meet for worship in large assemblies, scattered among a great number of villages. Mr. Abbott, however, will give a full account of these things.—*Id.*

AMERICAN BOARD FOR FOREIGN MISSIONS.

GENERAL SUMMARY.—Number of missions, 26; stations, 85; ordained missionaries, 436, ten of whom are physicians. There are 9 physicians not preachers, 12 teachers, 12 printers and book binders, and 12 other male and 198 female assistant missionaries. The whole number of laborers from this country is 381. To these add seven native preachers, and 108 native helpers, and the whole number is 525, or 39 more than a year ago.

The number of mission Churches is 59, containing 19,842 members, of whom four thousand three hundred and fifty were received during the present year.

There are 15 printing establishments, 29 presses, 5 type founderies, and 50 fonts of type in the native languages. The printing of the year was about 50 millions of pages, and the amount from the beginning is about 290 millions of pages.

Seven of the 34 boarding schools have received the name of seminaries, and those contain 499 boys; the other 27 contain 253 boys and 378 girls—making a total of boarding scholars, of 1,130. The number of free schools is 490, containing 23,000 pupils.

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MISSING