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MEMOIR OF THE LATE REV. GEORGE BARCLAY, OF IRVINE, SCOTLAND.

BY THE REV. JOHN LEECHMAN, A. M.

GEORGE BARCLAY was born in Dalwinning, a small village in Ayrshire, on the 12th of March, 1774. His parents moved in humble life, but appear to have given pleasing evidence of piety. They belonged to the class of original seceders from the Scottish kirk, called Antiburghers, and were the disciples of the Rev. Mr. Jamieson, Mrs. Barclay's only brother, being the minister of the congregation where they regularly worshipped. George was the only child of his mother, who died when he was only seven months old. The reports respecting this excellent person are very gratifying. He was of an amiable disposition, dignified in her manners, kind to the poor, and her death was much lamented.

After his mother's death he became the special object of his father's care and affection. He could read the Bible when four years of age; he regularly attended to the form of secret prayer; and often had his natural affections excited, even to tears, in attending the sacramental services of the church; and in reading narratives of the pious dead. At this time, however, the fear of God was

not before his eyes. Those evils which prove us to be "transgressors from the womb" began to bud, and blossom, and bring forth fruit, even at that early age; and soon it became evident that he had entered the wide gate, and was treading the broad road that leadeth to destruction.

When about six years of age his father married a second time. He was much beloved by his step-mother, both before and after she had children of her own. Twice, about this period, his life was in imminent danger, and on each of these occasions he had but a hair-breadth escape from sudden death. At school he did not make any great proficiency; but this appears to have arisen more from the carelessness of the master, and the mode of tuition then prevalent, than from any want of ability in him. Being of a lively disposition, he was generally the first in youthful frolics. But, as he never rebelled against parental authority, and as he enjoyed the reputation of being a good and an amiable boy, we have no reason to believe that his youthful follies were very serious, although he himself was accustomed to speak of them

with much contrition and considerable severity. Few, however, are so faithful in diving into the depths of their depravity, and bringing up thence reasons for penitence and humiliation, as was the subject of this brief memorial.

On his thirteenth birth-day he was bound an apprentice to a cabinet-maker. Referring to this period of his history, he says, in a deeply interesting account of his conversion found among his papers after his decease, "I entered on my apprenticeship a servant of sin, without God, without hope, and void of much concern about any thing important, in regard even to this world or the one to come." For three years longer he lived without remorse for the past, regard for the present, or any intention to repent and reform for the future; or, if he did form any resolutions to amend, they were never carried into effect, and were soon forgotten. "I had," he says, "many witnesses in myself that I was a sinner against God, an apostate from him, and an enemy to him in my mind, by wicked works. I had abundant proof that I was guilty and condemned—that I needed a divine Saviour, and a free redemption—that I must be created anew, and by energy divine be converted to God, or God and glory could never be mine. These things I did not learn at once. I became, however, the subject of divine teaching; and he who opens the eyes of the blind, and turns the cursed current of the rebel's heart, has, I trust, taught me what flesh and blood cannot reveal, and has led me in the way I knew not."

When about sixteen years of age he began to feel concern about his soul. He had been religiously brought up; but he neither understood, nor relished, nor had embraced the gospel. "The bent of my soul," he observes, "was towards the self-righteous circle; as my concern in-

creased, I made towards it; in due time I entered it, and *went about* to establish my own righteousness." In the winter of 1790, a cousin and companion of his own, and nearly of the same age, made a public profession of religion. This led Mr. Barclay's father to propose to him that he too should get prepared to join the congregation at the next communion. This proposal was gratifying to him; principally, perhaps, because it flattered the pride of his heart, while it suggested no necessity for his exercising "repentance towards God, and faith in our Lord Jesus Christ," as an indispensable prerequisite to church fellowship. That very night he retired, and prayed, and wept about the matter. "I now," he says, "entered on a new course, but it was not the *narrow way*, though in course of time I trust it led me to it. But I should tremble to recommend the same road to another, in order to attain the same end. Who would recommend the course of Saul of Tarsus, in order to conversion to the faith of Christ? Yet his zeal in the former led to the latter. My course was, I believe, as unsuitable as his to this end; therefore it is meet that with him I should say, 'by the grace of God I am what I am.' About this period I worshipped I know not what. Depression of spirits, and elevation of affections, were occasionally my experience. I have no conviction that I was either penitent or believing; it is likely, then, that these states of mind were occasioned by what I considered failure or success in my self-righteous endeavours. Although more correct in my outward conduct, and in regard to the company I kept, yet when I sinned it did not pierce me very deeply, and when I refrained or fled from it, this excited my self-complacency, and encouraged me in my endeavours to establish my own righteousness."

The ministry under which Mr. Barclay then sat does not appear to have altogether met his case. His uncle, with whom he then chiefly resided, was indeed a man of God, and exercised to godliness; but his ministry, although earnest and impressive, was deficient in proving the souls of men to be under sin, guilty, condemned and helpless, and as such directing them clearly and definitely to the dignity and death of the Son of God, as the only refuge from the wrath to come. It was, therefore, little calculated to arouse and convict the sinner, or to undeceive and unshelter the self-righteous. Indeed, an impressive ministry, which dwells on the generalities of religion, but which does not prominently bring forward, and solemnly enforce, the reasons why a sinner should flee to Christ, and wherefore it is that Jesus is able to save to the very uttermost, has a direct tendency to make the awakened sinner enter on a self-righteous course. In this course the subject of this memoir long laboured. He prayed, and vowed, and covenanted with God. He was admitted to the church; attended to the Lord's Supper; had intercourse with serious people; but, being ignorant of God's righteousness, and going about to establish his own righteousness, he did not submit to the righteousness of God. At length, however, the affairs of his soul became involved beyond remedy, in as far as his own efforts could go. He became "dead to the law." All hope of obtaining what he sought after by his own doings was completely taken away. He saw that the judgment of God, which is according to truth, was evidently and justly against him. These convictions filled him with deep concern, and brought him to this conclusion, that *if he perished eternally, it was right that he should; but if saved, it would be owing to pure and sovereign mercy.* Referring to this momentous

period, he says, "I recollect that this very sentiment possessed my heart, while the coming judgment frequently dwelt upon my mind, righteousness and the remission of sins were what I now saw I needed, and without which I could not be saved; and these, I trust, I then obtained through the knowledge of the obedience and death of the Lord Jesus Christ. The atonement of the Son of God was the first thing that relieved my perplexed and guilty mind. Indeed, nothing else could. My convictions were become quite distinct, and nothing but a redemption equally well established could be of any avail to me. This remedy I perceived in the death of Jesus, and gladly welcomed redemption through his blood. This was a remedy for my disease—a refuge for my unsheltered soul, to which I thankfully resorted, and where I found access and enjoyment according to the extent of my knowledge, which I trust was real, though even then very limited. The light, however, in which I then discovered the redemption of the Lord Jesus, I well remember. It was revealed to me under the suitable and interesting idea of RIGHTEOUSNESS. I perceived that Jesus, by his obedience unto death, had fulfilled all righteousness, had magnified the law of God, and made it honourable. In this point of view I discovered it, depended on it, and rejoiced in it. Oh! how it suited the necessities of my soul, and satisfied the desires of my heart. I perceived it—was persuaded of it—was pleased with it—and was profited by it, all at once. I regarded the gospel, not as a history, but as a sovereign remedy. I embraced it not as a sound system, but as a faithful and acceptable saying, and that in order to personal salvation. My real, spiritual, pressing necessities compelled me; and its grace, and truth, and infinite suitableness, fully

satisfied my soul. That which also relieved and supported my troubled soul, was the knowledge of the person of Christ the propitiation, as the *mighty God*. This was a rock under my sinking feet: for, if my necessities were great, the provision which God had made, by the divine ransom, was much more abundant. This gave peace and confidence to my mind. I found in my experience the truth of the following scripture, 'This is the rest, and this is the refreshing, whereby ye may cause the weary to rest.' I sat under his shadow with great delight, and seemed to myself to be described in the following expressive lines:—

* The rags he once counted his own,
Are consumed by celestial flame;
And a mantle is over him thrown
Washed white in the blood of the Lamb.*

"Now I began to enjoy God, and truly my fellowship was with the Father, and with his son Jesus Christ. Strict justice as well as sovereign reigning grace, I contemplated in my redemption, and confided in with equal comfort. God on the throne of his glory was as much the object of my trust and boast, as Jesus dying on Calvary. I think I may say with confidence, that the satisfaction of divine justice, and the security and shining of the divine glory in the salvation of sinners, through the sacrifice of the Son of God, have given me equal or superior satisfaction to what I ever enjoyed in the hope of my own salvation. It so arrested my attention—absorbed my thoughts, and satisfied my soul, that I have for a season, as it were, forgotten myself in the glory of God. I never found lines, in human composition, that more fitly expressed my feelings, when God thus opened my eyes, and attracted my heart to the cross, than these beautiful lines of Cowper:—

* 'Tis heaven, all heaven descending on the wings
Of the glad legions of the King of kings;
'Tis more, 'tis God diffused through every part,
'Tis God himself triumphant in the heart.'

"These discoveries formed the foundation of my dependence as a sinner, and the spring of my happiness as a believer. Through divine teaching and tender mercy I had now obtained that knowledge of the gospel which gave me reasons of hope and joy towards God. I felt the foundation of God under me, and rested my soul on it with unhesitating confidence. I thus found a refuge and portion in God himself. I continued, however, to feel with increasing sensibility the evils of my heart, and to be affected with my shortcomings and transgressions. When I had little or no doubt of my standing in the divine favour, and being an heir of life eternal, I groaned, being burdened with a sense of want of conformity to God, and the prevalence of inward corruption. I sought deliverance earnestly, and my ineffectual efforts prepared me to receive the revelation of God respecting the manner in which sanctification was bestowed, and was to be enjoyed. I now began to discover that deliverance from sin, and the possession of holiness, were essential parts of the salvation of Christ, and as much of grace, as was the justification of life. This was no less glad tidings to me, than was the knowledge of pardon and acceptance from the same source. Hence I eagerly embraced it, and thankfully enjoyed it. The springs whence this information and comfort flowed to me at that period were the death of Christ, and the promises of purity in the New Covenant, of which he is the Mediator. Heaven was to me a place to be desired especially on account of the perfect purity there to be enjoyed. As formerly, when I discerned the death and dignity of Jesus, I committed myself to him for eternal salvation; so now, with similar confidence in his sanctifying grace, I willingly consecrated myself as a living sacrifice to his service, and regarded it as equally my duty and interest, my highest

honour and chief happiness, 'to be for the Lord, and not for another.' Thus were the unsearchable riches of Christ unfolded to my understanding, and communicated to my heart. I was thus prepared to put a real value on every property of the 'pearl of great price,' and with joy I parted with all I had to obtain it. I bless the Lord, who hath given me counsel, otherwise I had certainly trampled it under my feet, and treated it as a common thing. Verily I am a debtor, an eternal debtor, to sovereign, infinite mercy—to the operation of the Holy Spirit—and to the mediation of Emmanuel, the King of glory. As such I desire to live; as such I wish to die; as such I hope to be known in the eternal world."

Thus was Mr. Barclay brought by divine grace "from darkness to light, and from the power of Satan unto God." He parted from his companions in sin and folly. He spent much of his leisure time alone, in reading, meditation, and prayer. He associated with those who were reputed pious. His companions, however, were few; and among them he seldom found experience similar to his own. A degree of gloom and despondency, for the most part, hung over the religion of his associates, which cast a shade of uncertainty over their experiences to which he was a stranger. He had been led in so plain a path, that his convictions, and confidence, and comfort, were all deeply imbued with the spirit of assurance. The exercises, through which he passed, while being brought to God, were certainly, in some respects, peculiar. They were, however, no doubt, necessary for himself, and they were also eminently fitted to prepare him for his future lot and labours in the vineyard of God. Few could make the terrors of the law thunder around the careless sinner with greater feeling and effect than he. Few were more able to unravel

the mazes of self-righteousness, or drive the awakened sinner from those refuges of lies to which the unhumiliated heart of man is so prone to repair. Few could with greater clearness and ability unfold the rich redeeming remedy of the gospel, in its fulness, and freeness, and suitability, and glory; or enforce with greater earnestness the claims which the Redeemer has on the redeemed to the highest affections of their hearts, and the constant devotedness of their lives. That which he had tasted and handled of the word of God, he declared unto the people. By the grace of God he was what he was; and the grace bestowed upon him was not in vain. God counted him faithful, and put him into the ministry; we must therefore return to this subject, and glance at those providences by which he was prepared for, and ushered into the vineyard of the Lord.

Mr. Barclay had not long believed the truth before he felt a desire to make it known to others. When he was about twenty years of age, and had just finished his apprenticeship, these desires became exceedingly strong. At that time he would not have reckoned any thing too valuable to part with for the attainment of such a privilege. Yet he never mentioned his desire to any one, nor did he at that time scarcely presume to make it a matter of prayer, it seemed so far removed beyond the reach of his attainment. His cousin, formerly mentioned, who had been training for the ministry from a child, and who was now about to enter it, was the first who proposed to Mr. Barclay that he should turn his attention to this important subject, and kindly promised to render him all the assistance in his power. Thus his former desires to serve God in the gospel of his son were kindled afresh. He now began to pray about it in good earnest. Both his conscience and his affections became engaged in the

matter. He obtained the advice of ministers and other friends. He made it a matter of fasting, and prayer, and serious self-examination; and at length he came to the conclusion that it was his duty to proceed, and endeavour, if possible, to qualify himself for this most solemn and responsible service.

On the 16th of December, 1796, Mr. Barclay, married Miss Janet Spiers, the youngest daughter of Mr. Robert Spiers, a respectable farmer in the neighbourhood of Kilwinning; and immediately after he removed to Paisley, to commence and prosecute his studies for the ministry. He obtained the concurrence and assistance of his pastor, the Antiburgher minister of that town; and for a short period he persevered in his laudable endeavours. But, having at the same time to provide for his family by his own labours, and having seven years' study before him ere he could be permitted to enter the ministry, in the connexion to which he then belonged, he was again, most reluctantly, obliged to abandon all hopes of obtaining that which he valued above every thing on earth. He comforted himself, however, with the thought that the Lord saw it was in his heart to serve him, and that he would approve of the desire, though it might not seem best to his infinite wisdom that he should be privileged thus to be employed. But, He who leads the blind in a way that they know not, was about to grant him the desire of his heart in a way and manner most unexpected.

About this time, when he seemed to himself and others to have given up all thoughts of the ministry, he was unexpectedly invited by the Sabbath School Society, which was then just commencing its labours in Paisley, to assist the managers in their benevolent exertions; and after a few weeks he became a teacher in one of their schools. He taught a

large class of boys for eighteen months with much pleasure and profit both to himself and others; and this sphere of usefulness, into which Providence had introduced him, proved a much more effectual preparation for his favourite object than that which he had been obliged to abandon, although he, at that time, neither regarded it, nor followed it, as such. Before leaving Kilwinning he had also obtained some information respecting Missionary exertions, both at home and abroad. He read the reports with great interest; his heart was towards those who willingly offered themselves to this service of the Prince of Peace; and from that time to the close of his life, the Missionary cause became one of his most favourite objects. By these means his heart became enlarged. He began to get disentangled from those narrow principles which then prevailed among the sect to which he at that time belonged. The proofs of godliness which he saw in persons of other denominations, and the accounts he read of their faith, and fruitfulness, and united exertions for the good of men, and the glory of God, freed his heart from a party spirit, and determined him to "walk at liberty, and keep God's precepts." At this period, too, his mind began gradually to recede from Presbyterian principles, and to embrace those denominated Independent or Congregational. All these things paved his way, and prepared his mind, for entering on the service of the gospel, while an unseen hand was conducting him towards it.

It was at this time that Robert Haldane, Esq., was collecting a class of students in Scotland to be placed under the tuition of the late excellent Mr. Bogue, of Gosport. It was proposed to Mr. Barclay by a friend, that he should join this class. His mind, however, was not then sufficiently confirmed in the principles of Cou-

gregational churches to permit him to do so. He, however, relinquished his business, and engaged himself as a clerk; and then an event occurred, which, though at one time it seemed likely to put a period to his existence below, was, in the issue, the means of thrusting him into the gospel harvest.

In September, 1799, he was seized with an attack of liver complaint, which confined him nearly three months, and brought him to the very brink of the grave. His medical attendants considered him in imminent danger, and both his friends and himself thought that the time of his departure was at hand. He had no fear of death. He spake with pleasure of his relation to Christ, and his interest in the blessings of salvation, and his spirit rejoiced in God his Saviour. With all the freedom of a dying person he recommended the Redeemer to those who visited him; for his blood, and grace, and righteousness, which had often relieved and comforted him before, he now found an all-sufficient support and solace when he seemed to stand at the portal of eternity. Referring to this affecting period of his history, he says, "My prospects of ever being allowed of God to labour in the gospel were now at an end; but my heart's desire for its diffusion was unabated. Well do I remember, after saying a few things to my wife for her direction after I was gone, that this was my last request respecting matters in this world, that if she saw godliness in the two boys which God had given us, but not otherwise, she would use means to introduce them to the service of the gospel. Thus to all human appearance my prayers and my prospects relative to my favourite object had expired; yet, in the divine intention, the one was just about being answered, and the other realized. After a time I began slowly to recover. I felt, however,

a reluctance to be put ashore again on this side of Jordan, after having been in sight of Canaan's happy coast. To have to live here again was to me almost like a shipwreck. Had I dreaded my departure as much when it seemed at hand, as I now dreaded my recovery and return to life, I should have been miserable indeed. It was when I lay in this state that I was informed that Mr. Haldane was collecting a second class of students to be educated in Scotland. Again my favourite object was presented to me, and my heart and soul were fixed upon it more than ever. To be thus employed was the only thing that could reconcile me to return to this world. I fear in this my desire I might be in some degree selfish and irregular; but I needed an intense inclination to the work to force me through the difficulties that were before me. After I was able to walk out I stated my mind to several Christian friends, both in my own connexion and in other denominations, who approved of my purpose, and encouraged me to proceed. Other difficulties, that at one time seemed insurmountable, were removed. I had an interview with the Rev. Greville Ewing, of Glasgow, who was authorized to receive applications for admission to the academy, and not long after I received notice that I was admitted. Thus the time arrived when I should enter on that work for which the Lord, by a variety of means, had been preparing me; and now every thing united to facilitate my path. My *principles* respecting the independence of the churches of the saints had been gradually forming, and were now fixed; my *mind* was now informed and satisfied respecting the propriety of those efforts then making to extend the kingdom of Christ at home and abroad; my *desires* after the service of the gospel were still ardent, and perhaps more firmly fixed

than before; a door of entrance into the vineyard, such as suited my principles and wishes, was set open before me; and the approbation and desires of those whose judgment I could depend upon, and with whose piety I was satisfied, encouraged me to proceed. Thus all my mountains became a plain, and nothing seemed to remain but that I should deny myself the comforts of my family, and take up my cross, and follow the Lord Jesus. This I endeavoured to do; and I trust I did not count them dear unto myself, because of the prospects that were set before me."

(To be concluded in our next.)

For the Canada Baptist Magazine.

WELCH BAPTISTS.

The Welch, properly called in their own language Cymri, the inhabitants of the principality of Wales, are generally believed to be the descendants of Gomer, the eldest son of Japheth, who was the eldest son of Noah.* The general opinion is, that they landed on the isle of Britain, from France, about three hundred years after the flood.† About eleven hundred years before the Christian era, Brutus and his men emigrated from Troy, in Asia, and were cordially received by the Welch. They soon became one people, and spake the same language, which was the Gomeræg, or Welch: hence, the Welch people are sometimes called the ancient Britons.‡ About four hundred years before Christ, other emigrants came from Spain, and

were permitted by Gwrgan, the Welch King, to settle in Ireland among the ancient Britons, who were in that country already. They also soon became one people, but have not retained either the Welch or the Spanish language; for the Irish language, to this day, is a mixture of both.|| By what means the Christian religion was first introduced into Britain, is a matter which has often engaged the pens of historians, but whose records do not always agree. The tradition, that Joseph of Arimathea was the first who preached the Gospel in Britain, at a place called Glastenbury, the wicker-chapel built for him by the ancient Britons, and his walking-stick growing to a plum tree, might be worthy of the attention of those who can believe any thing. However, we are willing for those who believe that the good man who buried our blessed Redeemer also proclaimed salvation in his name to our forefathers, to enjoy their own opinion. That the Apostle Paul also preached the Gospel to the ancient Britons, is very probable from the testimony of Theodoret and Jerome; but that he was the first that introduced the gospel to this island, cannot be admitted; for he was a prisoner in Rome at the time the good news of salvation through the blood of Christ reached this region. That the Apostle Paul had great encouragement to visit this country afterwards, will not be denied, when we consider the particular inducement he might have from them that were of Cæsar's household; from the wife of Aulus Plautius, the first Roman Governor in Britain; and from a Briton born, the daughter of Caractacus the Welch King, whose husband was Pudens, a believer in Christ.§

In this capital, persons of different ranks, employments, and offices, might

* See Drych y Prif Oesoedd, p. 7; Dr. Gill on Gen. x. 2; Thomas's History of the Baptists in Wales, p. 2; Arch. Britannica, 35 and 267; Dr. Llewellyn's History and Critical Remarks, p. 10; Dr. Heylin's Cosmography, lb. 1. p. 218; Mr. Walter's Dissertation, p. 15; see also Bedford's Scriptural Chronology, p. 194.

† See Oes Llyfr, p. 23; Holmes's History of England, p. 16; Thomas's Preface to the History of the Baptists in Wales, p. 7, in the Welch language; Dr. Gill on Gen. x. 2; Bedford's Scripture Chronology, p. 194; Drych y Prif Oesoedd, p. 7.

‡ See Breviary of Britain, vol. 8, by Humphrey Lloyd, Esq.; John Price's History of Wales, p. 1; Wynne's Preface to the History of Wales

|| Preface to Arch. Britannica.

§ So says the learned Archbishop Usher. See also Magon Britannica.

be found: ambassadors, captive princes, merchants, and mechanics. Many of those would be prompted by curiosity to make inquiries concerning Paul, a noted prisoner at Rome, famed, even before his arrival, as an abetter of a new religion, the principal teacher and propagator of the doctrine of Jesus Christ, who was condemned by Pilate to the death of the cross. As the Apostle was permitted to live in his own hired house, guarded by a soldier, he was at liberty to receive all who applied to him for information and instruction, and hereby the gracious purpose of Divine Providence in spreading Christianity through the world was promoted. How pleasing it is to carry our views back into those remote ages, and imagine we see the first missionaries and their disciples assembled under the shade of the wide-spreading oak, instructing the people in the knowledge of the true God and of Jesus Christ the Saviour of mankind; disputing with the Druids, confuting their absurd notions, their gross conceptions, their confused and complex mythology.

About fifty years before the birth of our Saviour, the Romans invaded the British Isle, in the reign of the Welch King, Cassibellan; but having failed, in consequence of other and more important wars, to conquer the Welch nation, made peace with them, and dwelt among them many years. During that period, many of the Welch soldiers joined the Roman army, and many families from Wales visited Rome; among whom there was a certain woman named Claudia, who was married to a man named Pudens. At the same time Paul was sent a prisoner to Rome, and preached there in his own hired house, for the space of two years, about the year of our Lord 63.*

Pudens, and Claudia his wife, who belonged to Cæsar's household, under

the blessing of God on Paul's preaching, were brought to the knowledge of the truth as it is in Jesus, and made a profession of the Christian religion.† These, together with other Welchmen, among the Roman soldiers, who had tasted that the Lord was gracious, exerted themselves on the behalf of their countrymen in Wales, who were at that time vile idolaters.

Whether any of the Apostles ever preached in Britain, cannot be proved; and though it is generally believed that Joseph of Arimathea was the first that preached the gospel in that part of the world, we must confess that we are not positive on that subject. The fact, we believe, is this: the Welch lady, Claudia, and others, who were converted under Paul's ministry in Rome, carried the precious seed with them, and scattered it on the hills and valleys of Wales; and since that time, many thousands have reaped a most glorious harvest. They told their countrymen around, what a dear Saviour they had found; they pointed to his redeeming blood, as the only way whereby they might come to God.

The Welch can truly say, if by the transgression of a woman sin came into the world, it was through the instrumentality of a woman, even sainted Claudia, that the glorious news of the gospel reached their ears, and they felt it to be mighty through God, to pull down the strong-holds of darkness. CYMRO.

(To be Continued.)

THE PRAYER MEETING.

It was a thin meeting. It was sad to see the empty seats and lonely walls. Here was one, there another, a few yonder. Things looked chilly. One could hardly be a good man, if

* 2 Tim. iv. 21; Fox's Acts and Monuments, p. 137; see also Dr. Gill and Matthew Henry, on 2 Tim. iv. 21; Godwin's Catalogue; Crosby's History of the English Baptists, Preface to vol. 2; Drych y Prif Oesoedd, p. 179.

* See Acts of the Apostles, xxviii. 30.

he were not sad about it. The party last evening was full. We saw crowded rooms as we passed. The scientific lecture was numerously attended; you could hardly get a seat. And the fire works—every inch of ground was covered with the multitude. And at the spacious mansion where the people were introduced to the illustrious stranger, the throng was immense. We thought of all this, as we saw the emptiness of the place of prayer. And the reason was, it was *only* a prayer meeting!

There were disciples at the social party, at the scientific lecture, at the fireworks, at the reception of the illustrious stranger. It was not discipleship that carried them to either of these places. But discipleship does bind men's hearts to places of prayer, and so we looked for those disciples at the prayer meeting too. But we looked till we were ashamed. They were not there. Was it because it was *only* a prayer meeting?

Had Paul spent the evening in that village, we think he would have been willing to attend that prayer meeting. Had the patriarch Abraham stopped for the night in the neighbourhood, he would doubtless have been there. He was fond of prayer. King David would have been glad to have carried in his harp and help them to praise God. He could not have well said, "my heart panteth after God," and then forsake a prayer meeting at the next door. Isaiah would not have been ashamed to have been present. We have known of his saying, "Oh, house of Jacob, come ye and let us walk in the light of the Lord;" he could not therefore have thought lightly of a place of prayer. Indeed, we cannot think of a man of all the prophets that would have turned his back on a prayer meeting. Nor one of all the apostles. They urged all men to pray, and to pray with all prayer,

and to continue therein, &c., and it would have been sad to have seen such men disrelish a prayer meeting. But if patriarchs, and prophets, and apostles were of this way of thinking, then a prayer meeting is not so very dishonourable a place. And the principal men of that village might have been at that meeting, and they would not have lost any honour, since patriarchs, and prophets, and apostles, have not lost their's by loving such things.

We have seen honourable men and counsellors, and chief captains, and other dignitaries of various dimensions, invited to meetings for prayer. But there was a marked aversion; in some cases contempt.

But prayer meetings will not always be treated thus. As mighty agents in bringing on the day of millennial glory, they will yet take a higher place in the interests of men's hearts. And the kings of the earth shall bring their glory and honour into them. And wise men and mighty men shall be seen making their way to places of prayer. And that averse and reluctant heart shall not be found that shall desparingly say, "*It is only a prayer meeting!*"

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From the London Baptist Magazine.

EXPOSITORY REMARKS ON ZEPHANIA. iii. 12—17.

NUMBER II.

"The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid." Ver 13.

IN remarking on the previous verse, we have considered the external condition which usually attends the people of God; and the characteristic trust in his name, by which their reconciliation through the blood of CHRIST, as well as their habitual confidence in the Divine government and grace, may be clearly perceived.

The prophet proceeds to describe them further, by their *abstinence*

from sin, and by the *undisturbed tranquillity* with which they are favored. On both points, the language of the text is most instructive and encouraging.

I. The people of God, whom the prophet designates "the remnant of Israel," must be distinguished by their *abstaining from sin*; and this, not only in their actions, but in their words. "They shall not do iniquity." Any arrangement of mercy which should fall short of securing this, would obviously fail in bringing glory to God, or happiness to man. The love and practice of iniquity can never be made compatible with bliss. God "is of purer eyes than to behold evil, and cannot look on iniquity." Hab. i. 13. How then can he acknowledge a people who do not loathe it too? The Son of God, "who loved righteousness and hated iniquity," Heb. i. 9, "gave himself for us that he might redeem us from all iniquity," Tit. ii. 14; and having purged away our guilt by his atoning blood, grace is imparted to every believer, and reigns in him "through righteousness, to eternal life." Rom. v. 21. All, therefore, who profess to be the people of God, but do not "depart from iniquity," 2 Tim. ii. 19, will be ultimately gathered out of his kingdom by the angels, Matt. xiii. 41, and the Judge will say to them, "I know ye not, whence ye are; depart from me, all ye workers of iniquity," Luke xiii. 27. The promise before us is, in fact, similar to the promises of the new covenant, "I will put my law in their inward parts, and write it in their hearts." Jer. xxxi. 33; and this is accomplished by the influence of the HOLY SPIRIT in regeneration and sanctification: so that "whosoever is born of God, doth not commit sin, for his seed remaineth in him; and he cannot sin, because he is born of God." 1 John iii. 19.

If it be said, the people of God

are yet imperfect, and often groan under the burden of sin, and its occasional prevalence over gracious principles, this must be admitted as a painful fact; but nevertheless, one which proves that a child of God cannot, and does not, delight in sin, or practise iniquity; grace is the habit, and sin is the exception; he delights in the law of God, after the inward man; Rom. viii. 22. He therefore watches and prays against all iniquity, and especially that which may most easily beset him; and consequently it is his *prevailing character*, that he does not commit iniquity. The "body of sin" may live for some time after it has been "crucified with CHRIST;" but, however lingering the process it shall assuredly be "destroyed" at last; Rom. vi. 6. Is this an encouraging consideration to us? Do we "abhor evil," and long for the full accomplishment of this promise, when we shall be presented *faultless* before the presence of his glory with exceeding joy? Jude 24.

If such be the case, we shall not only be solicitous to abstain from the open act of iniquity, but we shall scrupulously avoid *falsehood* and *deceit* in our language. No one can in any wise enter heaven that maketh a lie; Rev. xxi. 27. The false profession, the insincere flattery, the mean equivocation, the double meaning, the deceitful smile as well as the more direct untruth, will be abhorrent to the remnant of Israel, for they are pure *in heart*; Matt. v. 8. O that the true witness may testify of us, as he did of Nathaniel, "Behold an Israelite indeed, in whom is no guile!" John. i. 47.

Those who "do no iniquity" are further distinguished by their *undisturbed tranquillity*, "for they shall feed and lie down, and none shall make them afraid." There appears to be an allusion to sheep; and with the same unsuspecting security with which they commonly depasture and

rest, will the good shepherd cause his flock to "go in and out and find pasture," John x. 9. They shall feed on his love, grace, promises, and ordinances; and they shall lie down in kindly repose under the shade of his protection; through faith in his blood they are justified; they enter into rest, and enjoy peace with GOD through the LORD JESUS CHRIST, Rom. v. 1. Nor shall any one make them afraid. Satan may seek to devour; but they shall never perish, neither shall any one pluck them out of the Saviour's hand, John x. 28. Surrounded by adversaries and dangers, they may fear when faith is weak; but while their eye is fixed on their omnipotent Guardian, tranquillity predominates, and they feel secure. This peaceful condition will be materially promoted by the mortification of sin, and a godly abstinence from all iniquity and deceit; for why should calamity be feared; if our ways please the LORD? It may be left to the wicked to flee when no man pursueth; but the righteous are bold as a lion, Prov. xxviii. 1.

It should be observed, however, that although the avoidance of iniquity undoubtedly conduces to peace and safety, yet in the text this relation of cause and effect appears to be reversed; the remnant of Israel shall not do iniquity nor speak lies, *for* they shall feed and lie down, and none shall make them afraid. In many cases disquietude and fear prove a temptation, and lead to iniquity and deceit, as might be shown by numerous references. This view of the passage may be explained by the language of Isaiah, xiv. 5-7, "The LORD hath broken the staff of the wicked," and so "the whole earth is at rest, and is quiet." The promise of the text, therefore, assures us that GOD will bestow on his people fullness of supplies, rest, and security of spirit; so that the provocation to sin which the want of them might occa-

sion shall be removed: "The rod of the wicked shall not rest upon the lot of the righteous, lest the righteous put forth their hands unto iniquity." Psalm cxxv. 3.

Nor must we omit to notice the connexion between the privileges of the remnant of Israel here specified, and *their trusting in the name of the LORD*; especially as we are prone to suspend our faith in Him, on our own attainment of a better state of heart and life. In this way, many seek and do not find: they neither obtain the conquest of sin, nor the possession of peace with GOD; but are harassed with doubts and fears, unable to feed or to lie down. But it must not be forgotten, that our strength is weakness, and that our performances can merit nothing. Deliverance from the dominion of sin is, in the text, and throughout the Scriptures, represented in the form of a promise, on which GOD causes his people to hope. It is one of the grounds and reasons for trusting in him, that he has promised that "the remnant of Israel shall do no iniquity," and hence we are encouraged to come with our weaknesses and impurities, as well as guilt, and rely on the atonement and grace of our LORD JESUS CHRIST, not only to justify us in the sight of GOD, but to cleanse us from the power of sin. "This is the victory that overcometh the world, even our faith." 1 John v. 4. "And every man that hath this hope in him," that is in CHRIST, "purifieth himself even as he is pure." 1 John iii. 3.

E. C.

BAPTIST WORTHIES.—No. III.

ELIZABETH GAUNT.

Elizabeth Gaunt was a member of the Baptist denomination, and a resident in London, where she spent the greater part of her life in works of mercy—visiting the gaols—relieving the destitute—giving protection

to the persecuted, and causing the widow's heart to sing for joy. The writer is unacquainted with the particulars of her birth, conversion and baptism; but enough is known of her virtues and sufferings to justify the insertion of her name in the list of those "Baptist Worthies" who lived during the seventeenth century. After the defeat of the Duke of Monmouth in the west of England, A. D. 1685, many of his adherents dispersed themselves through the country, and some were concealed in London, from the vengeance of James II., who offered rewards for their apprehension. According to Bishop Burnet, "one of the rebels found out Mrs. Gaunt, and she harboured him in the house, and was looking for an occasion of sending him out of the kingdom. He went about in the night, and came to hear what the king had said; so by an unheard-of baseness, he went and delivered himself, and accused her that had harboured him. She was seized on and tried."

David Hume (no friend to the Baptists in particular, nor to the Nonconformists in general) gives the following account of this excellent woman:—"Of all the executions during this dismal period, the most remarkable were those of Mrs. Gaunt and Lady Lisle, who had been accused of harbouring traitors. Mrs. Gaunt was an Anabaptist, noted for her beneficence which she extended to persons of all professions and persuasions. One of the rebels, knowing her humane disposition, had recourse to her in his distress, and was concealed by her. Hearing of the proclamation, which offered an indemnity and rewards to such as discovered criminals, he betrayed his benefactress, and bore evidence against her. He received a pardon, as a recompence for his treachery: she was burned alive for her charity."

Contrary to all the principles of justice and humanity, and upon the

sole evidence of a fugitive and a vagabond, the unjust judge ordered the jury to find her guilty, upon which she was left for execution. On the 23rd October, 1685, she underwent this horrible and barbarous sentence at Tyburn, in the presence of a large concourse of persons, who "made great lamentations over her." William Penn, the Quaker, who saw her suffer, said "she laid the straw about her for burning speedily, and behaved herself in such a manner that all the spectators melted into tears."

Previous to her death, she delivered to Captain Richardson, the keeper of Newgate, a paper, written by herself, from which the following extract is taken:—"I do not find in my heart the least regret for any thing I have done in the service of my Lord and Master, Jesus Christ, in securing and succouring any of his poor sufferers that have shown favour as I thought, to his righteous cause. And now as concerning my crime, as it is now called; alas it was but a little one, and such as might well become a prince to forgive. I did but relieve an unworthy and distressed family; and lo! I must die for it. I fear, when God comes to make inquisition for blood, it will be found at the door of the *unjust* judge, and of the *unrighteous* jury who found me guilty upon the single oath of an outlawed man."

The following eulogium on her character and virtues, shall close this brief narrative:—"All true Christians found in her a universal charity and sincere friendship, as is well known to many here, and to a multitude of the Scotch nation, ministers and others, who, for conscience' sake, were thrust into exile from prelatic rage. She dedicated herself, with unvaried industry to provide for their support, and therein. I do think she outstripped every individual, if not the whole body of Protestants in this city."—*London Bap. Mag.*

A MOTHER'S LOVE.

"Happy is he who knows a mother's love."

What is so pure? The patriot expects fame, the friend sympathy, and the lover pleasure. Even religion, while she waters herself with tears, looks forward to the best fruit of her love. But maternal affection springs from the breast uninvoked by touch of interest. Its objects are the weak and the woful. It haunts the cradle of infantile pain, or hovers near the couch of the faint and forsaken. Its sweetest smiles break through the clouds of misfortune, and its gentlest tones arise amid the sighs of suffering and of sorrow. It is a limpid and lovely flow of feeling which gushes from the fountain head of purity, and courses the heart through selfish designs and sordid passions, unmingling and unsullied.

What is so firm? Time and misfortune, penury and persecution, hatred and infamy, may roll their dark waves successively over it, and still it smiles unchanged; or the more potent allurements of fortune, opulence, and pride, power and splendor may woo her—and yet she is unmoved! Mother "loves, and loves for ever."

What is so faithful? From infancy to age, "through good report and through evil report," the dews of maternal affection are shed upon the heart. When heart-stricken and abandoned, when branded by shame, followed by scorn, her arms are still open; her breast still kind through every trial that love will follow, cheer us in misfortune, support us in disease, smooth the pillow of pain, and moisten the bed of death.

"Happy is he who knows a mother's love."

INTEMPERANCE.

The following graphic delineation of the miseries and effects of intemperance is from the arguments by certain citizens of Portage county, Ohio, in a memorial to the Legislature on the subject:—"And yet its march of

ruin is onward still! It reaches abroad to others—invasades the family and social circles—and spreads woe and sorrow on all around. It cuts down youth in its vigor—manhood in its strength—and age in its weakness. It breaks the father's heart—bereaves the dotting mother—extinguishes natural affection—erases conjugal love—blots out filial attachment—blights parental hope—and brings down mourning age in sorrow to the grave. It produces weakness, not strength, sickness, not health, death, not life. It makes wives widows—children orphans—fathers fiends—and all of them paupers and beggars. It hails fever—feeds rheumatism—nurses gout—welcomes epidemics—invites cholera—imparts pestilence, and embraces consumptions. It covers the land with idleness, poverty, disease, and crime. It fills your jails—supplies your alms houses—and demands your asylums. It engenders controversies—fosters quarrels—and cherishes riots. It contemns law—spurns order—and loves mobs. It crowds your penitentiaries—and furnishes the victims for your scaffolds. It is the life-blood of the gambler—the alimant of the counterfeiter—the prop of highwaymen, and the support of the midnight incendiary. It countenances the liar—respects the thief—and esteems the blasphemer. It violates obligation—reverences fraud—and honors infamy. It defames benevolence—hates love—scorns virtue—and slanders innocence. It incites the father to butcher his offspring—helps the husband to massacre his wife—and aids the child to grind his parricidal axe. It burns up man—consumes woman, detests life—curses God—and despises Heaven. It suborns witnesses—nurses perjury—defiles the jury box—and stains the judicial ermine. It bribes votes—disqualifies voters—corrupts elections—pollutes our institutions and endangers our government. It degrades the citizen—debases the legislator—dishonours the statesman—and disarms the patriot. It brings shame, not honour; terror, not safety; despair, not hope; misery, not happiness; and now as with the malevolence of a fiend, calmly surveys its frightful desolations, and insatiate with havoc, it poisons felicity—kills peace—ruins morals—blights confidence—slays reputation—and wipes out national honor—then curses the world—and laughs at its ruin."

EXETER HALL.—When it was resolved to pull down Exeter 'Change, and to widen the Strand, some of the influential leaders and movers in the religious world started the scheme of building an "immense edifice," for the meetings of the various societies. Hitherto, there had been no central point of union, some of the chief societies held their

meetings in the fine room of the Freemasons' Tavern. But, though this hall will hold 1,500 persons, it sometimes could not accommodate one-half who clamoured for admittance. In 1829 the project was taken up of building on the site of Exeter 'Change the present structure, which has received the name of Exeter Hall. It was erected by a company, who subscribed shares; and additional expense was defrayed by donations. The management of the hall is under the direction of a committee or society, of which Sir Thomas Baring, Bart. is chairman. The building was completed and opened in 1831. The stranger, walking along the Strand, might miss Exeter Hall, unless he looked sharp. The entrance is of an ornamental character; but, being narrow, and flanked by shops, it is apt to be passed in the bustle of the Strand. The entrance is a porch or portico, formed of two Corinthian pillars, with a flight of steps from the pavement; but the building extends a great way back. The principal room is 90 feet broad, 138 in length, and 48 high, and is lighted by 18 large windows. It will hold 3,000 with ease, and 4,000 crowded. The platform is at the east end, and can accommodate 500 persons: it is fenced from the rest of the hall by a railing. Underneath the large hall is a smaller one, for meetings of a more limited character; and there are various rooms appropriated to the use of particular committees or societies. Sometimes, there are meetings in both the halls at the same moment; and a speaker in the lower room will occasionally be annoyed by the reverberations of the thunders of applause shaking the great room above him.—*London Journal.*

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To the Editor.

FINAL ANSWER TO "PAX" ON WAR.

SIR,—Allow me once more to make a few final remarks on Pax's last communication on War. I say final, because the controversy is one that tendeth not to profit and edification. The tendency of men's minds is so much in favour of resistance, that they do not need any encouragement to its performance; but, on the contrary, they need to be cautioned against the unlawful exercise of it. Throughout the remarks of Pax there is a vein of sarcasm, a pompous exhibition of self-confidence and infallibility, a recklessness of opinion in regard to the spiritual condition of his opponent, which has any thing but a tendency to convince the mind. Pax says in plain words, that I am not a Christian, because I hold the views I do on the subject of resistance. In answer to this, I would say to Pax, "Judge not, that ye be not judged;" and,

also, that if I am not labouring under a very strong delusion indeed, that I have a "good hope through grace." I would remind Pax that there is such a thing as an error in judgment; and as, in this world, we are all fallible, therefore we are all liable to the same disease; so that Pax ought not to be so self-confident that he is right, and that I and those excellent and pious worthies whom I quoted in a former communication, and others that I could quote, are certainly, and without doubt, in the wrong. Pax's assertion, that I submit my judgment to that of others, arise they were good and pious men, I consider by no means derogatory or wrong. I am of too independent a mind to submit to any one, if my judgment is not fully convinced he is right; and, as I remarked before, I may err, but the fault must be in my judgment, and not in my intentions.

I have carefully read the remarks of Pax, and must confess they fail to convince me that I am in the wrong. He takes one view of the passages quoted from the Scriptures, and I take another; so it is, so it has been in all ages, and so, I presume, it will be till those happy times arrive so often spoken of in the same book. Pax lays great stress upon the fact, that I cannot bring forward one solitary passage to prove my point. I presume one reason why there are so few passages on this point in the New Testament is, that the Gospel dispensation is one of peace; and, as I before remarked, men, from the natural bias of their minds, need to be exhorted to peace and forbearance, rather than to be instructed in the duty of resistance in certain circumstances. But even the New Testament is not wholly silent on this subject, as I will presently shew. Because, very properly, the Bible exhorts to meekness, gentleness, humility, a quiet and a holy life, therefore, according to Pax, we ought not, under any circumstances, to resist, but to trust in God. St. Paul did not act thus, even though he had a special promise that his life would be spared, when his sister's son came and told him that his enemies had sworn not to eat bread till they had killed him.—Acts xxiii. What actually passed between Paul and his sister's son, is not recorded; but we may reasonably conclude that they devised means to defeat the plans of his enemies. Paul used the means with trust in God. Paul may have suggested the means that were adopted; or he must have known that some such means would likely be used for his safety; and the very fact of Paul's consenting to be placed in the midst of a guard of soldiers, is evidence to my mind that he would not have endeavoured to prevent these soldiers from taking the lives of his enemies, if they had

got word of what was going on, and had dared to attack them. It is also a strong proof that he did not think trust in God was enough, without the use of means. God works by means, and Paul knew that, and acted accordingly; and as all Scripture is given for direction, &c., the example of Paul (than whom a holier mere man never lived, or one who knew his duty better), is worthy of imitation.

According to Pax's views, soldiers must be unnecessary; and above all, *Christian* soldiers must, in his view, be impossible. But Paul did not think the aid of soldiers unnecessary; and that it is possible to be a soldier and a Christian too, we have strong evidence in the case of Cornelius, the centurion of the Italian band, (and the *devout soldier* who waited on him), who is commended as a *devout* man, and one that *feared* God with all his house, one who prayed to God always. Acts x. 1, &c. Even an angel condescended to visit *him*, whose duty it was to take the lives of his fellow-men when duty called. In the 7th chapter of Luke we also find a centurion (who had soldiers under him, whom he could command to kill others when duty called) commended for his great *faith* by our Lord himself. From these facts I conclude, that *if it be* wrong to resist, it is wrong to be soldiers; but our Lord did not think so, or I think He would have, in some way or other, expressed his disapprobation of the *profession* of the two centurions. Pax says, "Only think of the Apostle John, with a musket, &c. ready to blow out his enemies' brains." I say, "*only think*" of these pious centurions engaged in doing the same. (But when duty called, it made them blameless, and so in similar circumstances it will us). Out of many that might be mentioned in the Old Testament, "*only think*" of the pious David, the sweet singer of Israel, killing Goliath, standing on his body, cutting off his head, and appearing before Saul with the bloody head in his hand! Other such examples might be given.

If it be wrong to resist, it must be wrong to carry swords; and, *if wrong*, why did our Saviour permit any of his followers to be in his company, in his presence, with swords in their possession? I think the question can only be answered from the fact, that our Lord did not disapprove of carrying them; and although it is true that he directed one of his followers (*viz.*, the Apostle Peter,) who drew his sword and cut off the ear of the High Priest's servant, to put it up again, the circumstances at that time not requiring its exercise, (Matt. xxvi. 52.), yet, in another passage (Luke xxii. 36.), our Saviour directs his disciples to purchase swords; and the general opinion on this passage is, that

the swords so provided, were to protect them from the bands of *robbers* and wild beasts, which at that time infested Judea; so that if robbers dared to attack them, they had our Saviour's sanction for defending themselves, no doubt even to the life of the assailant. But Pax says no; we must not resist, under any circumstances, but leave ourselves in the hands of God to protect and preserve us. In my opinion, to act thus, without using the means of defence, is nothing less than presumption.

Last winter, when the blood-thirsty, godless crew landed at Prescott from the self-styled Land of Liberty!! (holding in bondage upwards of 2,800,000 Slaves), we are told, that amongst the brave defenders of their country and homes, there was a large proportion of Methodists; and will Pax, or any one else, have the self-confidence to say they were not Christians, because they saw it their duty to resist the enemies of their country and themselves? If he or they can do so, I can only say it is more than I would take upon myself to say.

Pax thinks my remarks on the moral government of God, &c. *monstrous*. Perhaps "the world" would have been better; and I am still of opinion, that if the lawless were not resisted, that the world would become a scene of dreadful confusion, rapine, and murder. The first Revolution in France is a specimen of what we might expect. I am aware God will not permit his government to be overthrown in the world. But God works by means; therefore, he has appointed magistrates and rulers to resist and keep down the wicked and unruly; and it is sometimes the case that the magistrates and judges are pious and humble followers of the meek and lowly Jesus, (and O that they were *all* such). But, according to Pax, it is even impossible to be a pious magistrate or judge; for it is sometimes their *painful duty* to sentence a wicked man to death, and the *painful duty* of the Sheriff to carry that sentence into execution.

In regard to taking passages of Scripture literally, I would further remark, that if Pax will persist in considering that all the passages he quoted on the subject of non-resistance, ought to be taken literally, I really cannot see why he should not do so, in regard to the following, and others that might be mentioned; but I rather think he will not go so far as a literal rendering of these would lead him. "*Labour not for the meat which perisheth, but for that which endureth unto everlasting life.*" "*Take no thought for your life, what ye shall eat, &c., for your Heavenly Father knoweth that ye have need of these things; but seek first the kingdom of God and his righteousness, and all these things shall be*

added unto you." To take these passages literally, would lead to the monstrous fallacy, that *Christians* ought not to labour or use the means of obtaining the necessaries of life, but to devote themselves strictly to the service of God, and he will provide all that is necessary, consequently that we ought not to spend our time in farming, or as mechanics, shepherds, merchants, &c. &c. God has given us judgments, and we ought to exercise these judgments with earnest prayer, and in dependance upon the promised influences of his Holy Spirit to guide us into all truth, to enable us to see what is our duty in every circumstance of life; and if we do so, we may rest assured we will be directed aright.

In conclusion, neither time nor space will allow me to say more than that I am still a believer in the doctrine of resistance, in certain circumstances (which circumstances, I earnestly pray, may never arrive to me). Pax, I presume, is still a believer in the doctrine of non-resistance in all cases. This being our position, it is best to let the matter rest as it is, and each go on his own way, knowing that to our Master in heaven each of us (and your readers) shall stand or fall; and I pray that neither of us may ever be placed in such circumstances as may put our respective principles to the test, and that we both, with yourself and all your readers, may finally be admitted into those happy regions, where strife is never known, but where all is peace and love. Amen and Amen.

Sept. 10, 1839.

W. G.

P. S.—Since the above was written, I perceive, from last month's *Magazine*, that a new champion, under the signature of "QUARTUS," has taken the field on Pax's side of the question; but as his remarks are much the same as Pax's, I leave the foregoing reply to serve for both.

POETRY.

GOD IS LIGHT.

Eternal Light! Eternal Light!
How pure that soul must be,
When placed within thy searching sight,
It shrinks not; but with calm delight,
Can live and look on thee.

The spirits that surround thy throne,
May bear the burning bliss!
But that is surely their's alone,
For they have never—never known
A fallen world like this!

Oh! how can I, whose native sphere
Is dark—whose mind is dim,
Before th' ineffable appear,
And on my naked spirit bear
That uncreated beam?

There is a way for man to rise
To that sublime abode,—
An offering, and a Sacrifice—
A Holy Spirit's energies—
An Advocate with God.

These, these prepare man for the sight
Of majesty above;
The sons of ignorance and night,
Can stand in th' "Eternal night,"
Through the Eternal love.

BINNEY.

WILT THOU FORSAKE ME?

The voice of my Saviour, how tender and sweet,
Has it come to my heart when inclining to stray;
This touching reproof arrested my feet,
Wilt thou too forsake me? wilt thou go away?

Already estranged? is my service a yoke
Like that with which Satan thy zeal would repay?
Remember—his deep galling fetters I broke,
To ransom and save thee; wilt thou go away?

What seekest thou? Love? my affection hath stood
Unchanging, while earth's meaner passions decay;
Thou wert lost, and I died for thee, giving my blood
As a price for thy soul, and wilt thou go away?

When sick or afflicted, when smitten with grief,
And none could thine agony soothe or allay,
'Twas my peace-giving sympathy brought thee
relief,
And dried up thy sorrows,—wilt thou go away?

The world hateth me. For its pleasures and gold,
It hath trampled my cross with malignity. Nay,
How oft does the love of my people wax cold,
And wilt thou forsake me? wilt thou go away?

Forsake thee? what love or compassion like thine,
Can the world's sweetest friendship feel or bestow?
What joy so immortal—what peace so divine?
Forsake thee, dear Saviour! to whom should I go?
—*Religious Herald.*

PRAYER.

There is an eye that never sleeps
Beneath the wing of night;
There is an ear that never shuts,
When sink the beams of light.

There is an arm that never tires,
When human strength gives way;
There is a love that never fails,
When earthly loves decay.

That eye is fixed on seraph throngs;
That ear is filled with angel's songs;
That arm upholds the world on high;
That love is throned beyond the sky.

But there's a power which man can wield,
When mortal aid is vain,
That eye, that arm, that love to reach,
That listening ear to gain,
"That power is *Prayer*, which soars on high,
"And feeds on bliss beyond the sky."

ANONYMOTS.

MISSIONARY REGISTER.

MONTREAL BAPTIST CHURCH.

The Rev. BENJAMIN HOE, lately of the Tabernacle Baptist Church, New York, has accepted the unanimous invitation of the Montreal Baptist Church, to become their pastor. Mr. HOE entered upon his labours on Sunday, September 22.

RELIGIOUS DESTITUTION.

To the Editor.

SIR,—While on a recent journey up the north bank of the Grand River, I made a point of enquiring into the condition of the several settlements through which I passed, as to their supply of the public preaching of the gospel; and I am grieved to have it to say, that from Grenville to Hull, including the large Seignior of Petite Nation, the Townships of Lochabar, Buckingham, and Templeton, there is not any thing like a Gospel Minister, with the exception of one Methodist Local Preacher, in a part of Petite Nation, and an occasional sermon by Mr. Edwards of Clarence, in Lochabar. Very few Sunday Schools, and scarcely any Day Schools since the Government allowance ceased. In Hull, there are Ministers of the Episcopalian, Baptist, and Methodist denominations. Above the last mentioned Township, there are three Townships destitute of the preaching of the Gospel!! Eardly, Onslow, and Bristol, with the exception of preaching once a month in one edge of Eardly, and once in two weeks in one part of Bristol, by a local preacher. The people are growing up without the means of grace: many are very anxious that ministers of the gospel might be sent among them, of any denomination; and are sensible of the deteriorating effects of the want of the ordinances of God's house. There are no schools in any of these three Townships; nor are there any Sunday Schools, although the population may amount to from 600 to 800 souls.

The next Township (Clarendon) has a Circuit Methodist Preacher, who has to supply the different portions of the Township, preaching in each place from once to twice in the month. This Township contains about 1000 inhabitants. The next Township (Leitchfield) is altogether destitute of ministers: contains from 200 to 300 inhabitants; many in these regions are crying for the bread and water of life; and shall they cry in vain?

Shall these countrymen of our own, bone of our bone, and flesh of our flesh, who have left the Fatherland, where they had long enjoyed the services of the sanctuary, and who have sat under the sound of the glorious gospel, shall they be left as sheep without a shepherd, with no one to point them to "the lamb of God who taketh away the sins of the world," to lead them to the only Saviour, to warn the rebellious sinner of his danger of dying without an interest in the great atonement made for our redemption? To the young men in our churches, whose love to that Saviour who bought them with his own blood, is new and fervent, would I put these questions. Answer them at a throne of grace—view them in the light of eternity—enquire the value of the souls who are perishing for lack of knowledge, and say if they are to be left to die in their sins.

In hopes that this very important subject may be brought more powerfully before the churches, and that the moral desert above referred to may, by the blessing of God upon his preached word, be made to blossom as the rose,

I am, your's truly,

JAMES MILNE.

Montreal, August 25, 1839.

GERMANY.

The following interesting details are extracted from communications which have recently been received from Mr. Oncken:—

Hanover, Sept. 23, 1838.—Baptized Mr. — this afternoon, in a small rivulet, about a mile's distance from the city. Had several interviews with this brother previously to the administration of the ordinance, and though his views are not correct on all points, I could not forbid him the water, believing as I do, that he rests with his soul on the finished work of Christ. This brother was formerly a Roman Catholic, joined the Lutheran community some years ago, but was gradually convinced that its structure is unscriptural, and applied to me for baptism about six months ago. He appeared to be deeply impressed with this solemn ordinance of Christ, and with the obligation under which it places the child of God, to live to his honour and glory.

The sacred day of rest is here awfully profaned, not only by the great mass of the ungodly, but even by the few who profess to

believe on the Son of God. Every shop was open, and every species of trade carried on, as on days of labour. Little or no effort is made to bring the people to a knowledge of Him, whom to know is life eternal; and multitudes, called Christians, die without any scriptural view of Christ, and drop into that awful gulf from which there is no deliverance—where the worm dieth not—where the fire is not quenched.

Stuttgart, Oct. 8.—Arrived here Saturday evening, and was kindly received by Dr. Romer. Preached twice at his house yesterday.

9. Yesterday and to-day my time has been fully occupied in examining the candidates for baptism. The account they gave of their conversion and faith in the Redeemer, was most satisfactory. About three o'clock this afternoon, we proceeded to the Neckar between five and six miles from the city. Our way led us through most romantic scenery, which tended not a little to increase the happiness and gratitude to God, which pervaded my mind. At half-past four we arrived at the spot where the ordinance was to be administered, and about five o'clock eight dear brethren were buried with Christ in his own appointed way, and were raised again, as the sign and solemn profession of all who are united with Christ, that they will die to sin, and live in newness of life. As the place where the ordinance was administered was quite retired, we enjoyed afterwards a sweet season of prayer, under the open heaven, in which several of the brethren took a part. We all returned to our home rejoicing, experiencing that Zion's ways are ways of pleasantness, and all her paths are peace.

12. Visited several sick and other persons. Examined a candidate for baptism, and administered the ordinance to her in the evening, at six o'clock. Two brethren from N—, a village eight or nine miles from the city, who attended the meetings of our friends at Stuttgart, accompanied us, and witnessed the administration. I went at their request with them to N—, where we arrived, much fatigued, between nine and ten o'clock. Several brethren, with their wives, assembled whilst I took some refreshment; to them I spoke the words of eternal life till midnight, and after having united in the worship of Him whom all the angels of God worship, we retired.

13. In the morning a number of friends assembled again to hear the words of life, before I left N—. Several of the brethren accompanied me back to Stuttgart, and three expressed their full determination to follow the Lord in all things. Examined several candidates for baptism, and administered the ordinance, at five in the afternoon, to three

dear sisters. Blessed be the name of the Lord, for the power with which he accompanies his own word!

CONSTITUTION OF THE STUTTGART CHURCH.

Oct. 14.—Lord's-day. A day never, never to be forgotten. Showers of heavenly grace descended on our spirits, and I could do nothing but stand wondering and praising the riches of his sovereign grace.

At half-past eleven in the morning, we again visited the banks of the Neckar, when seven brethren were baptized, four of them from Neiling. I had preached from half-past seven to nine o'clock, previously to the administration of the ordinance.

At two in the afternoon, the church was constituted, and at half-past four o'clock we proceeded again to the Neckar, when two more brethren were baptized, one of them nineteen years of age, the son of our brother Schaafler. None of us anticipated that this young brother would have decided so soon. The effect it produced cannot be described. The scene at the administration of the ordinance was overpowering. The descent into the water being rather steep, the candidates were assisted in going down into the water by one or two of the brethren. Young Schaafler was assisted by his father, and he first reached him his hand in coming up out of the water, and embraced him as more than a son—"a brother beloved." We afterwards poured out our heart in prayer and praise before the Lord. Brother Schaafler's prayer was most affecting.

At six in the evening we celebrated the dying love of our Redeemer, and his presence was amongst us—we felt his love, and saw his glory, as the only begotten of the Father, full of grace and truth. Preached afterwards to a numerous assembly, and, though completely wearied with the fatigues of the day, my spirit was all life and animation. Glory be to God in the highest! The words addressed to my crowded audience appeared to come home with power.

15. The incessant rain prevented the baptism of a young woman from the country.

16. A lady of rank, with whom I have had several interviews, sent me this day her confession of faith, and desired to be baptized. She was baptized this evening; also the young woman alluded to above. Was fully occupied the whole of the day, in taking leave of the brethren, as I had decided to depart at nine this evening. Preached to a very crowded assembly. We all appeared to feel the power and presence of our risen Lord, and I hope to reap some fruit from this glorious evening.

Twenty-three believers have, in all, been

baptized during my stay here, and united into a Christian church. May the great and gracious Shepherd of his sheep—who has thus sweetly united them, as once his churches were united, before the inventions of devils and men had marred their unity, beauty and strength—watch over and preserve this little flock: and may the honorable mention recorded of the church of God at Thessalonica, (1 Thess. i. 8.), be verified in them. I commended them all to God, and the word of his grace, which is able, &c.

In looking back on the great and glorious things effected at Stuttgart, within these last few days, through an instrument so weak and worthless, my soul is overwhelmed with the goodness of God. He alone doeth wondrous things. Let his name be eternally magnified, and the whole earth be soon filled with his glory.

DUBLIN.—On Sunday, the 14th of July, a new Baptist Chapel was opened in Lower Abbey-street, Dublin, when the Rev. Edward Steane, of Camberwell, preached in the morning and evening to very large and attentive congregations. The day will long be remembered by the friends present, in consequence of the happiness experienced, and it is hoped that the deeply interesting and affectionate addresses of the preacher will lead to an increased activity in the service of Christ. The members of the church in Dublin, under a remembrance of the importance of the station which they occupy, with reference to the spread of the Gospel in Ireland, would beg an interest in the sympathies and prayers of the English churches.

From the Baptist Missionary Magazine.

CALCUTTA

BAPTIST MISSIONARY SOCIETY.

We have received the 18th Annual Report of the Calcutta Baptist Missionary Society, auxiliary to the Baptist Missionary Society in England, presented at their annual meeting in Calcutta, Dec. 13, 1838. It commences with a notice of the late re-union of this Society with the Serampore Mission.

This very interesting and important event took place in December last, when arrangements were made for the transfer to the Society of all the stations formerly supported in connection with Serampore, and which took effect on the 1st of May last; from which date the brethren occupying those stations have been placed on the funds of the parent Society. The amicable spirit, and the holy feelings with which these arrangements were entered into in England, and have been re-

sponded to in this country by the brethren more immediately interested, afford the fullest ground to hope that the prosperity of the mission and the glory of God will be greatly promoted by the measure.

In the subsequent pages a detailed account is given of the operations of the Society for the preceding eighteen months, of which we have prepared the following

SUMMARY.

| Stations. | No. Missionaries. | Native Preachers and Assistants. | Church Members. | Baptisms. |
|-------------------------------|-------------------|----------------------------------|-----------------|-----------|
| Calcutta | 1 | 2 | 28 | 3 |
| Entally, just commenced | 0 | 0 | 0 | 0 |
| Howrah | 1 | 3 | 25 | 3 |
| Sibpur | 1 | 3 | 0 | 20 |
| Lakhyantipur | 1 | 5 | 76 | 24 |
| Khari | 0 | 3 | 40 | 11 |
| Narsingdarchok | 2 | 5 | 68 | 3 |
| Dum Dum | 1 | 1 | 67 | 30 |
| Cuttwa | 1 | 7 | 40 | 0 |
| Birbhum | 1 | 3 | 34 | 4 |
| Dinajpur and Sadanahal | 1 | 3 | 33 | 0 |
| Munglyr | 1 | 1 | 48 | 4 |
| Patna | 1 | 1 | 12 | 9 |
| Digah | 1 | 1 | 0 | 1 |
| Benares | 1 | 1 | 9 | 4 |
| Chumar | 0 | 0 | 12 | 2 |
| Agra | 1 | 1 | 8 | 0 |
| Delhi | 1 | 1 | 0 | 0 |
| Barisal | 1 | 3 | 7 | 0 |
| Jessore | 1 | 3 | 51 | 6 |
| Dacca | 1 | 1 | 9 | 5 |
| Akyab | 0 | 0 | 0 | 0 |
| Chittagong | 2 | 1 | 8 | 0 |
| Totals (reported) | 21 | 49 | 355 | 120 |

There are also 20 village stations, south of Calcutta, superintended and regularly visited by a missionary of the Calcutta Society.

RELIGIOUS REVIVAL AT DUM DUM.

The largest accession of members, according to the preceding table, was to the church at Dum Dum. The account of the operations at that station, furnished by the local missionary, reminds us of those seasons of revival, which are so often and happily witnessed in our own country. It illustrates, also, the natural connection which subsists between internal religious prosperity and benevolent efforts to communicate the same to others.

“Our prospects,” the missionary remarks, “at the commencement of the year, were dark. All around appeared dead; and as it regarded the church, the love of many had waxed cold. There were, however, a few, who mourned over our low estate, and determined on earnestly seeking the Lord by prayer to effect a revival. The efficacy of prayer on this occasion I hope we shall never forget.

The means were no sooner used than the end was attained. The members of the church were roused, a spirit of devotion and brotherly love prevailed, the number of prayer-meetings increased, and the tone of piety became altogether different from any thing we had ever witnessed. The ungodly soon felt the influence of *practical* religion, and the Lord was not backward in answering prayer concerning them. The congregation gradually increased, until the chapel was completely filled, and on some occasions it could not contain the numbers who attended. The word of God was not preached in vain, but was mighty in pulling down the strong holds of sin. Numbers became seriously impressed, and soon began to offer themselves as candidates for baptism. The time to which we allude commenced in the month of February, from which period to the present day the work of conversion has been going on. In the month of July the church formed themselves into an auxiliary Missionary Society, for the purpose of supporting the native preacher, and for defraying the local expences of the station. Since that time our subscriptions have amounted to 37 rupees per month; the whole of which, with the exception of 10 rupees, is gleaned from persons who have but ten rupees a month to live on."

The following additional information, contained in extracts from letters received from Mr. Parsons and Mr. Bayne,—two Missionaries sent from England last fall—will be read with interest:

From Mr. PARSONS.

Calcutta, March 7, 1839.

MISSIONARY OPERATIONS IN CALCUTTA.

The missionary operations going forward in Calcutta are on a far more extensive scale than I expected. I see that the amount of labour connected with a central station is not to be estimated by regarding the calls of that station alone. In a measure, the care of all the out-stations alights here. Preparations for missionary work there, must be made here.

The printing-office is an immense concern. I never go over it without admiring the calmness and quietude with which brother Thomas bears the ponderous weight of its management. There is an incessant stream of proofs pouring in to be corrected. I am happy to find that the unjustifiable decision of the Bible Society has been overruled by God for the spread of his pure word; that the contributions from America, in consequence of that decision, enable our brethren to print and distribute many more copies of the New

Testament translated than they could formerly do.

The Native Christian institution, for raising up native preachers, educated and efficient, is a most pleasing undertaking. The premises now occupied are most suitable and commodious. The compound is large, and surrounded by the neat bungalows the students occupy. It contains all they need,—a tank to bathe in, room enough for exercise: thus those within it are excluded from the sight of heathen example, and the deteriorating effects of heathen influence. Contentment and happiness seem to live in undisturbed possession of the place. The order observed among them is excellent; and, more important and pleasing still, God has so blessed the assiduous efforts made for their conversion, that the whole of the elder students give indications of a genuine work of grace, all above thirteen years of age being, or about to be, members of the church.

NATIVE WORSHIP.

I have attended worship in the principal native chapels; one in Bengalee. Here the order of service and deportment of the congregation was much like that of village congregations in England; singing with all their hearts, no doubt, and, I am sure, with all their lungs: the other in Hindustance. Here all was new. It was held in Jaun bazaar, a part of the city thickly inhabited by Mussulmen. The building is exactly suited to its purpose. It stands at the corner of a street. The sides that face the street are open, with two or three steps leading up to the interior. Inside there are a few seats. The largest proportion of room is left for standers. In the middle stands the pulpit, a wooden platform, raised two steps from the ground, surrounded by wooden railing, and before it a table covered with tracts and Scripture. The steps and opening towards the road were crowded. Brother Aratoon spoke first. Though quite infirm, so that he seems to walk with difficulty, he is extremely energetic. A native continued arguing with him some time, but was at length silenced. Sujatali, the native preacher, spoke next. His long grey beard gives him a very venerable appearance. He is the very personification of mildness. In answering objections there was an urbanity and kindness that won immediately. He strongly exemplifies what H. Martyn calls "the power of gentleness." Yet he has great tact. He so hedged in a Mussulman as to force him to allow that Mohammed did wrong, to the no small disquiet and disapproval of the listeners. The congregation was continually fluctuating. The (in reality) brotherly affection and love that reign among the mission family is

truly delightful. We were received at once to the arms of their confidence and friend-ship, and feel very happy in reciprocating their kindnesses. We are at present living at the Mission-house with brother Thomas, who has kindly invited us to stay a month or two with him, till we are a little more accustomed to Indian manners and arrangements. All the brethren and sisters are well.

Your's affectionately,
G. PARSONS.

From Mr. BAYNE.

Calcutta, Dec. 22, 1838.

Our missionaries are found in every thing,—translating the Bible, in whole or in part, into different languages; preaching to Mussulmen or Hindoos in all parts; educating heathen children and the children of Christian parents; cherishing those who are driven by persecution from their home; and training up pious young men of talent for the ministry, as well as preaching the word of life to the English. A few observations, made without much regard to order, as they occur to my own mind, will perhaps interest you.

ENGLISH PREACHING.

As Paul every where preached to his own countrymen, so we consider it very wrong and unwise to neglect our countrymen, while the heathen are the principal objects of our anxiety. Mr. Yates is the pastor of an English church, consisting of about 70 members; congregation in all 200. I preach for him once a Sabbath. There is another church composed of English, Portuguese, and natives. Their pastor is brother Robinson, who is about to leave for Dacca, so that his flock will be left, for a season, without a shepherd. It is an affecting circumstance that hitherto the hands of our brethren have been so full, that when one was obliged to quit his station from ill-health, or any other cause, his work fell to the ground for want of one to fill his place. This was the first congregation of Christians in this benighted land. Here Carey, Marshman, and Ward used to labour, but it has dwindled away to almost nothing. Brother Symes, in Dum Dum, has been most highly favoured. He preaches to the English soldiers; and has baptized some every month for nearly a year. He has every day from four to ten individuals, inquiring the way of salvation. Lately he baptized one who had been a noted prize-fighter, eminent in the ring in England, a powerful, lion-looking, lion-hearted man. With one blow he could level a strong man to the ground. He was the terror of many in the regiment. That bully, to use his own phrase, "sauntered by chance into Mr. Symes's chapel," and heard

the Gospel, and was alarmed. He returned again and again, till at last light broke in upon his mind, and he became a new creature. The change in such a character was, of course, marked and decisive: the lion was changed into a lamb. Two months after that, in the mess-room, some of those who had stood in awe of him before, began to ridicule him. One of them said, "I'll put it to the test whether he is a Christian or not;" and on that he rose, and, taking a basin of hot soup, he threw it into his breast. The whole company gazed, in breathless silence, expecting that the lion would have started up, and murdered him on the spot; but, after he had torn open his waistcoat, and wiped his scalded breast, he calmly turned round, and said, "This is what I must expect: if I become a Christian I must suffer persecution." His comrades were filled with astonishment; and, fired with indignation at the cowardly assailant, they rushed simultaneously upon him, and thrashed him so soundly that he was obliged to be carried to the hospital.

Another had been twelve or fifteen years in the army, wallowing in sin. Being a shrewd, intelligent, enterprising man, he was a favourite of the officers, and was often promoted, but had as often to be degraded, as, during all that time, he had not been known to be three days sober. The grace of God has, however, brought that man to live soberly and godly.

Another, who had been a sort of priest, and looked up to by all the Catholics in the army, has thrown away his crucifix, and embraced a crucified Redeemer by a living faith. He is like a man in ecstasy, filled with the love of God in Christ; and, when off duty, will stand among his comrades and weep over them, as he implores them to flee from the wrath to come. Though he was a violent papist before, and suffers much opposition now, he manifests no resentment.

BOYS' CHRISTIAN BOARDING-SCHOOL.

This consists of boys and young men, who are the children of native Christians, or the orphan children of heathen, or converts from heathenism. They are about fifty in number. They are brought altogether into the house, separated from idolators, brought up under Christian influence, instructed in different grades of Bengalee and English literature, and fitted for future usefulness. This school stands very high in public estimation; but the most interesting part to you and myself is, that there are six pious, humble, clever young men, who promise to be good native preachers. It is to such as these that we must look for the evangelization of India. They alone can stand the heat of a burning sun. They can enter into many places

where European constitutions would melt away. They can have access where others would not be admitted; and, for one inquirer who comes to an European, there are ten who apply to a native preacher. Had I room, I could tell you many anecdotes about these youths, which would encourage and revive you. Let one suffice.

One of the youth was a Coolin Brahmin, that is, a Brahmin of the highest caste, who is regarded as a sort of god, and may have as many wives as he pleases, of the first rank. His frown makes the people tremble, and his favour fills them with joy. Water in which he has dipped his dirty toe is sucked up like nectar. By slow degrees, however, he was enlightened in the folly and evil of idolatry. This was by attendance on a day-school kept by the missionaries.

When that young man saw his own miserable condition, and the suitability of the Gospel to his case, he was prepared to renounce all for it; and he had much to give up. His parents and connexions were very wealthy, but bigoted Hindoos. They tried, by kindness and by threats, to prevent him from bringing disgrace upon them; but when he had broken his caste they disinherited him, and cast him off without a pice; so that if a Christian institution had not opened to receive him, he must have perished. He had a wife also. They were much attached to each other, but she could not now bear to see him. The poor youth was abandoned by all his friends, but the love of God supported him. About two months ago his wife's affection revived in a manner more likely to be met with in romance than in real life. She bribed her servants with her many jewels, escaped from the prison-like walls in which all women of high caste are immured, and got to her husband, who was prepared to receive her outside. The occasion was early in the morning, when her servants and guards lay asleep, intoxicated after the religious festival. It seems that after her husband became a Christian, she was delivered of a child, but her wrath was so much excited that she would not see it, and never did, as it died soon after. She had never before seen a white face, and her questions were very curious. "Do Christians love their wives?" "Do they really kill their children, and eat them along with cow's flesh?" &c.; for thus she had been instructed. She has now laid aside all her former practices and prejudices, and is enjoying Christian instruction, and gives a pleasing prospect of future usefulness. Though her father is one of the richest landed proprietors in Bengal, she fled with nothing but one valuable chain. She is the first woman of respectability who has burst the shackles of confinement and renounced caste,

and has thus broken the ice for others. Her husband's remark was good,—“We must deal gently with her, as she is not able to bear much yet. I came here because I loved Christ, but she has come simply because she loves me.”

The boys are clothed, boarded, educated, and provided with every thing at eight shillings each per month.

There is a **GIRLS' BOARDING-SCHOOL** upon the same plan, consisting of about thirty or forty.

ENGLAND.

PROTRACTED MEETING AT NORTHAMPTON.—On Sunday, the 7th July, and the four following days, special religious services of a deeply interesting nature were held in connection with the three independent congregations at Northampton. On the morning of the Lord's-day, the Rev. Dr. Patten, of New York, preached at King-street Chapel; in the afternoon the Lord's Supper was administered at Castle-hill Meeting-house, to the members of the three churches, together with Christians of other Evangelical communions; in the evening Dr. Patten preached at Commercial-street Chapel. On Monday evening the Rev. Dr. Redford, of Worcester, preached at King-street Chapel, on “The excuses often alleged for the neglect of religion.” On Tuesday evening, Dr. Patten preached at Commercial-street, on “Confessing Christ before men.” On Wednesday evening the Rev. J. A. James, of Birmingham, preached at Castle-hill Meeting-house, on “The danger of trifling with serious impressions.” On Thursday evening Dr. Patten again preached at Commercial-street Chapel, on “The duty of seeking immediate reconciliation with God.” A meeting for special prayer was held each morning at King-street Chapel, at which addresses were delivered by the Rev. T. Mayers, of Wigston; the Rev. D. Griffiths, of Long Buckley; and the Rev. J. A. James.

On the Tuesday, Wednesday, and Thursday mornings, at ten o'clock, the ministers assembled for prayer and conference; the Rev. D. Griffiths, as senior minister of the county, presiding. The subjects of conference were, “the efforts which churches are called to make for the benefit of the surrounding population;” “the means which may be most effectively employed for promoting the spiritual prosperity of a congregation;” and “ministerial piety, with special reference to the dangers and claims of the present times.”

Between thirty and forty ministers were present. At the public services large congregations attended, and it is hoped that a deep impression has been produced.

WORKINGHAM, BERKS.—On Wednesday, April 24th, Mr. George Woodrow was publicly recognised as pastor of the Baptist church in this place. Mr. Davies, of Bracknell, (Independent) commenced the morning service by reading the Scriptures and prayer. Mr. Steane, of Camberwell, delivered an admirable discourse on the nature of a Christian church; and by a luminous train of argument justified dissent from the established church. Dr. Cox of Hackney, gave the charge, which was founded on 2 Cor. iv. 2: "By manifestation of the truth, commending ourselves to every man's conscience in the sight of God." Ministerial fidelity he enforced in a very impressive and affectionate manner, urging the claims of truth, and the necessity of an impartial and fearless exhibition of it, and dwelling with much earnestness on the condition of perishing sinners, and the importance of a minister bringing home the truth by pressing appeals to the conscience, as one who habitually regarded himself as under the immediate inspection and cognizance of God. In the evening Mr. Stoughton, of Windsor, (Independent,) preached to the church and congregation from 1 Tim. iii. 15, pointing out the obligations of the members of a Christian church to their minister, to each other, and to the world; and enforcing with much simplicity and interest the necessity of union, effort, liberality, prayer, and co-operation with the pastor in every work of faith and labour of love. The weather was highly favourable, and the chapel was well filled, a considerable number of friends from neighbouring towns being present, and manifesting a lively interest in the prosperity of a church which promises to exert an important influence on the villages by which it is surrounded. In several stations opened for preaching the gospel by the late respected pastor, Mr. Coles, and where the gross spiritual ignorance prevailed, the seed which has been sown is beginning to spring up, and to encourage the expectation, that this moral wilderness may yet blossom as the rose, and become as the garden of the Lord,

TORQUAY, DEVONSHIRE—On Thursday, May 2nd, a neat and commodious chapel for the use of a congregation of Particular Baptists, was opened for divine worship. The attendance was numerous, and the collections liberal. On the following Lord's day the ordinance of baptism was administered by Mr. Cross to three candidates for church membership, in the presence of a crowded and attentive congregation.

BOXMOOR.—On Wednesday, June 12, the Rev. F. W. Gotch, A. B. of Trinity College, Dublin, was publicly recognized as pastor of the Baptist church, Boxmoor, Herts. In the

morning the Rev. Edward Steane, of Camberwell, delivered an introductory discourse on the principles of dissenting churches. After a statement by the pastor of the condition and prospects of the church, and of his own views and feelings with regard to the work of the Christian ministry, the Rev. W. Tomlin, of Chesham, commended him and the people of his charge to the blessing of God by solemn prayer. The services were well attended, and deeply interesting.

BAPTIST CHAPEL, PORTMANON, SHEFFIELD.—This place of worship has been erected for the use of the second Baptist Church at Sheffield, under the ministry of the Rev. D. Rees. The dimensions are, 63 feet by 42 feet inside. Underneath the chapel are school rooms and vestries. The whole cost is £1600. The chapel will seat about 750 persons, and the school rooms will accommodate upwards of 400 children.

GILLINGHAM, DORSET.—A neat and commodious Baptist chapel was opened for divine worship in this village on Thursday, April 25th, 1839. The congregations were good, and the prospect of usefulness is encouraging.

OBITUARY.

Died, July 8, at his residence, Strangeway's Terrace, Truro, the Rev. Edmund Clarke, Baptist Minister, aged 42 years, deeply regretted by a large circle of warmly attached friends. Mr. Clarke's early years were devoted to the study of the law with a respectable attorney of London, who formed so high an estimate of his worth, that he offered him a share of his practice, and repeated his offer more than once on subsequent occasions. The law was, however, under a strong sense of duty, resigned by Mr. Clarke for the Christian ministry, upon which he entered as pastor of the Baptist Church, Truro, in 1819, where his labours were greatly valued by his flock; while the consistency of his deportment, and the untiring zeal with which he laid himself out in promoting the temporal and spiritual welfare of his fellow-creatures, secured for him, in a high degree, the respect and confidence of the public in general. In 1831, declining health compelled him to retire from his pastoral duties; and although, some time afterwards, a favourable change enabled him to resume them, it was but for a brief season, and, in all probability, at the expense of strength which his shattered constitution could ill afford. But his sufferings and labours have been brought to a close; and, after a life honourably and usefully spent, he now enjoys that rest which remaineth for the people of God.

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