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Religious.

REVIEW.

MISSIONARY JUBILEES.

1. *Memorial Volume of the first fifty years of the American Board of Commissioners for Foreign Missions.* 8vo. pp. 464. Boston, 1862.
2. *The Missionary Jubilee: an Account of the fiftieth Anniversary of the American Baptist Missionary Union.* 8vo. pp. 500. New York, 1865.
3. *The Voice of Jubilee: a Narrative of the Baptist Mission, Jamaica, from its commencement; with Biographical Notices of its Fathers and Founders.* By John Clark, W. Dendy, and J. M. Phillippo, Baptist Missionaries. Post 8vo. pp. 359. London, 1865.

These are three remarkable volumes. They could not have been published before the nineteenth century; for though every christian church is a Missionary Society, and every christian a Missionary, such combinations of the talents and wealth of God's people as have issued in our missionary organisations were reserved for the close of the last age and the beginning of the present.

The Baptist Missionary Society held its Jubilee in 1842, and a right joyous time it was all over the country. The Jubilee offering in the occasion amounted to about £30,000 sterling. The example was followed by the Religious Tract Society, the British and Foreign Bible Society, and the other Missionary Societies, in succession, as they reached the termination of fifty years' labour. Gladness and gratitude had full scope, and practical manifestations of thankfulness, in the form of liberal contributions, cheered the hearts of Directors and Committees, and showed that the churches generally felt deep interest in the work.

The Jubilee of the American Board of Commissioners for Foreign Missions was celebrated at Boston in October, 1860. A commemorative discourse, founded on Psalm lxxii. 16, was delivered by the Rev. Mark Hopkins, D. D., and various public meetings were held, at which holy enthusiasm was kindled, and many vows of devotedness uttered and registered.

The "Memorial Volume" (and a handsome volume it is—well got up, in all respects) contains a history of the proceedings of the Board, and of the Missions which have been established under its auspices. We learn from it that during the fifty years there were employed in the Mission field 1255 labourers, including Missionaries and Assistant Missionaries, male and female. Their operations were carried on in Africa, Eastern and Western Asia, and the Islands, Western and Southern India, Ceylon, North Pacific Ocean, European Turkey, Greece, South America, and among the North American Indians. One hundred and sixty-three churches comprised 20,621 members, in the year 1860; the whole number received during the fifty years was computed at 50,000. Thirty-three volumes of missionary biography had been published, eleven historical works of a missionary character, and fourteen volumes of missionary travels,—forming valuable additions to this branch of religious literature. The Scriptures, in whole or in part, and many other publications, religious and educational, have been issued by the Board in thirty-seven languages.

This is a great work. The American Board of Commissioners for Foreign Missions ranks high among the Missionary Institutions of this Continent.

"The Missionary Jubilee" is also a bulky volume. There is an account of the "Jubilee Services" (held last year), an extract from which will be given presently;—the "Annual Sermon," by the Rev. Dr. Caldwell—good and appropriate, but furnishing a singular specimen of the abrupt in style;—a history of the Mission, with "biographical sketches of the Founders," by Dr. Baron Stow;—a copious collection of "historical and biographical memoranda" of the missionaries, by Dr. S. F. Smith;—and other important papers, showing the connection of missions with denominational growth—a very encouraging and suggestive essay, by the Rev. Kendall Brooks;—with denominational belief and

polity, by Dr. S. Bailey;—with Educational Institutions, by Dr. Ripley; and with the development of the benevolent principle, by Dr. Babcock. Dr. Warren, the corresponding Secretary, has contributed an able article on "Our Missions, past and prospective." The last and longest document, by Dr. W. Crowell, entitled "Literature of American Baptists, from 1814 to 1864," is extremely curious and interesting, but is rather denominational than missionary in its character.

The baptism of Messrs. Judson and Rice, who had been sent out by the American Board of Commissioners for Foreign Missions, but adopted our sentiments on their voyage, and were baptized at Calcutta, led to the engagement of our American brethren in the missionary enterprise. God has greatly blessed them. The number of missionaries employed during the fifty years, females included, is 370, of whom eighty-one died while in the service. Burmah has been the principal field of labour. Missions have been established also in Siam, China, Eastern India, Western Africa, among the North American Indians, and in Germany and France. There are now 474 churches, numbering 35,000 members. The Scriptures and other publications have been issued in thirty-three languages and dialects, and the amount of printed matter would fill 40,000 volumes, of 500 pages each. Upwards of three millions of dollars have been contributed for missionary purposes by American Baptists.

The non-appearance of Dr. W. R. Williams's "Commemorative Discourse," occasioned, as we learn, by "continued ill health," is much to be regretted. We shall hope for the privilege of reading it at some future time. From the addresses delivered during the "Jubilee Services" we take the following extract, which will be read, we doubt not, with great pleasure. Dr. Welch said—

"I rejoice in this opportunity to address you. I feel that my age is in the sere and yellow leaf. The places I have visited, the pulpits where I have preached, the pews where I have sat, listening to the music of your voices, after a little space will know me no more for ever. The founders are gone, and we are descending into the dark valley. But the grand object shall be attained. The cause that called forth their energy and their endeavours is multiplying its triumphs. Brethren, let me be a little egotistical. Let me assume the freedom that is due to my declining years. Probably I shall not meet you thus again. I seem to be standing in a luxuriant garden; the plants, nurtured by the sun and refreshed by the dew, bloom around. As I look upon these young servants of Christ, these manly faces,—as I contemplate these cultivated intellects and sanctified hearts,—I see a practical demonstration of the prophecy,—'Instead of the fathers shall be the children,—princes, men of might, men of power. I am the more reconciled to lay down my armour, because of that which I leave behind me. I look around as upon a beautiful grove, nurtured by the dews of heaven, cultivated by the Divine Husbandman, palm-trees planted in the house of the Lord, flourishing in the courts of our God,' with their leaves lighted up by the Sun of Righteousness, men devoted to the work of winning souls to Christ, while I am like a dry tree among them, tottering to its fall. My paralyzed limbs, my stammering tongue, my trembling voice, are no longer able to execute the desires of my heart. God bless you, brethren beloved, and sustain the mature and the maturing among you. God is true. If for a small moment He hides His face, He is so faithful, so gracious, so loving, He will never leave you nor forsake you. At all times, under all circumstances, in the darkest hours of your despondency, roll your burdens on His almighty and faithful arm. If all the world forsake you, you will find relief in relying on God's eternal, unchangeable love. 'He took me from the dunghill and set me among princes.' When I was without friends, without education, without patrons, without appliances to make me an able minister of Jesus Christ, He took me up, and has never let me fall. He filled my heart with love, and my tongue with messages of love and freedom. And, brethren, trust in Jehovah; 'for in the Lord Jehovah is everlasting strength. Forget yourselves. Forget your own resources. Let all your strength be in Him; not in the arts of the schools, not in rhetoric. Go before your congregations, resolved to speak, as the Spirit giveth utterance, words that burn because the heart is on fire with love to Him that did upon the tree. If you would preach with power, leave your papers at home. Have confidence in the divine promises. Believe that 'it shall be given you in the same hour what you shall speak.' Don't preach confidence in God, with the practical demonstration before you that you confide in something else. Set an example of

confidence in God by casting yourselves into His arms. You may fail sometimes. You may be mortified. But consent to it, and be willing that God should sanctify it to your cultivation."

The narrative states that "after this beautiful and fitting address the congregation rose, as if by common impulse, and sang:—

"Even down to old age my people shall prove My sovereign, eternal, unchangeable love; And when hoary hair shall their temples adorn, Like lambs they shall still in my bosom be borne. The soul that on Jesus has leaned for repose, I will not, I will not desert to his foes; That soul, though all hell should endeavour to shake, I'll never, no never, no never forsake.

Our excellent friends in Jamaica have had their Jubilee. There was reason for it. From the time that John Rowe, the first Baptist missionary, landed on the Island, in February, 1814, to the great thanksgiving year, 1864, the work of evangelization went on, conducted with diligence and fidelity, and blessed with distinguished success. The first twenty years were years of difficulty, danger, and suffering. The demon-spirit of slavery set itself against the gospel, and the progress of truth was marked by the tears and blood of believers. But chapel-burnings and martyrdoms defeated their own object. The foes of godliness saw, to their intense mortification, the resurrection of the cause which they had vainly hoped was extinct, and with it the abolition of their long-cherished slave system. The freedmen of Jamaica have felt the power of the gospel. Its enlightening, civilizing, sanctifying, and elevating influences and effects have been extensively enjoyed. The contrast between the Jamaica of 1814 and the Jamaica of 1864 is thus described by the Rev. D. J. East, President of the Native Collegiate Institution, Calabar, in his able "Introductory Discourse," which occupies the first place in the volume now before us:—

"Fifty years ago Jamaica was, with very limited exceptions, a very Sodom of iniquity. All classes were addicted to the most shameless profligacy. Marriage, in many districts, was hardly known, and on some estates was absolutely prohibited. We have much to mourn over still; but how great the social change which has come over the land! Now, concubinage, amongst what are called the respectable classes, is becoming branded as dishonourable, and marriage is becoming the rule, while family ties and the hallowed associations of home are inducing an improved social morality in other respects.

"Fifty years ago 300,000 out of 350,000 of the population were down-trodden and oppressed under the iron foot of slavery, and men and women were driven to the field, and forced to their unrequited tasks like beasts of burden, and often flogged and tortured with relentless cruelty on the most frivolous pretences. Now, for six-and-twenty years, the boon of liberty has been enjoyed, so that four-fifths of our present population can say they were never in bondage to any man.

"Fifty years ago the masses of the people were sunk in the grossest abominations of African superstition; to the great majority of them there were no Bibles, no Sabbaths, no schools, and some of the professed ministers of religion were among the most profligate and abandoned of the community. How changed the state of things now! We have superstition, and ignorance, and irreligion enough still, but, blessed be God! we have no longer a heathen community. Too many profane God's holy day in idleness, and sloth, and dissipation; and very many keep Sabbath only once in fourteen, instead of once in seven days. But now the Christian Sabbath is an institution everywhere acknowledged, and more or less scrupulously observed. Places of Christian worship occupy not only our towns, but lift up their heads in almost every mountain village and district of the land; so that the public means of grace are brought within reach of nearly the whole population; and every Christian denomination has a goodly band of faithful, hard-working, godly ministers, who watch for souls as those who must give account unto God. Jamaica is not a paradise; its inhabitants are not angels; iniquity still abounds; the love of many waxed cold; and many walk—of whom your pastors tell you often—that they are the enemies of the cross of Christ. But we bless God Jamaica is not what she once was—a slave-cursed sink of abominations.

"Fifty years ago, it is to be feared, that in some parts you might have searched in vain for a single God-fearing, praying Christian man. What is the case now? Why, to say nothing of other Christian denominations, there are now in connection with our own mission upwards of seventy regularly organized Christian churches, comprising more than 30,000 members, presided over by one-and-forty Christian pastors, of whom nineteen are men of your own clime, whom God has raised up amongst yourselves, and counted faithful, putting them into the ministry. No doubt, among these 30,000 church-members

there are large numbers who have a name to live while they are dead. But making every allowance for a nominal or a hypocritical profession, we believe there is a glorious company, whose hearts have been renewed by the grace of God, and over whom we may rejoice as new creatures in Christ Jesus."

Besides all this, as Mr. East proceeds to observe, "we are sure that from the Churches of Christ in Jamaica there is even now a goodly fellowship, who having washed their robes and made them white in the blood of the Lamb, appear pure and spotless before the throne of God; and of these, some, as faithful witnesses, having sealed their testimony to the truth with their blood, are honoured to wear the martyr's crown."

The Narrative of the Mission, written by the Rev. John Clark, is clear and truthful, and will be perused with great satisfaction. We wish that our esteemed brother had made it longer, for the history of the Baptists in Jamaica abounds in thrilling incidents and marvellous displays of divine grace. We are disposed to make a similar remark respecting the Rev. W. Dendy's "Biographical Notices of the Fathers and Founders of the Jamaica Baptist Mission." An additional hundred pages would have greatly increased the value of these documents, and we cannot but think that the public would not have grudged the extra price that must have been set on the volume. As it is, we must try to be content: our only hope is that the edition will be speedily exhausted, and that the authors will be encouraged to furnish another in an enlarged form.

The last paper is entitled "An Argument and an Appeal for Christian Missions." The writer is a veteran missionary, the Rev. J. M. Phillippo. He has been forty-one years in the service, and is thoroughly conversant with the subject in all its minutest details. He has been long known, too, as a practical philanthropist, to whose sagacious plans and untiring energy the coloured people of Jamaica are very greatly indebted. Mr. Phillippo has frequently appeared before the public as an author, and has acquired an honourable standing in literature.

The Essay now under notice might seem to be uncalled for. They may imagine that the cause of missions does not now need to be advocated. But they are mistaken. The generation of the cold-hearted and close-fisted has not yet died out. And in fact Christians generally require to be continually "stirred up by way of remembrance." Mr. Phillippo has undertaken this task, and has written with his accustomed precision and force, showing the objects and claims of the missionary enterprise, enumerating the various and powerful motives which should influence Christians to engage in it, and pointing out the means that should be employed.

We beg to recommend "The Voice of Jubilee" to the Baptists of Nova Scotia. Copies of the work can be easily procured from England. Persons desirous of obtaining it may send their names to the *Christian Messenger* Office, Halifax.

J. M. C.

John Wesley's Preaching.

On our way home from the chapel to-day, I saw where the people go. It was in a great open space, called Moorfields. Thousands of dirty, ragged men and women were standing listening to a preacher in a clergyman's gown. We were obliged to stop while the crowd made way for us. At first I thought it must be the same I heard near Bristol; but when we came nearer, I saw it was quite a different-looking man: a small man, rather thin, with the neatest wig, fine sharply-cut features, a mouth firm enough for a general, and a bright steady eye, which seemed to command the crowd. Uncle Henderson said, "It is John Wesley." His manner was very calm—not impassioned, like Mr. Whitefield's but the people seemed much moved. Mr. Whitefield looked as if he were pleading with the people to escape from a danger he saw but they could not, and would draw them to heaven in spite of themselves. Mr. Wesley did not appear so much to plead as to speak with authority. Mr. Whitefield seemed to throw his whole soul into the peril of his hearers. Mr. Wesley seemed to rest with his whole soul on the truth he spoke,