

the light of the sun needs not strive for the light of a candle. Yet he claims “all the men of learning in the world,” though a man would need a great deal of learning himself, in order to know the justice of such a claim. I envy the man who possesses so much, providing that he makes a good use of it. Being misrepresented in your Magazine, though without any blame on your part, I hope your love of truth and fair play will lead you to insert this letter as soon as possible. Yours,
W. M’KILLICAN.

CHARACTER OF DEMAS.

To the Editor.

SIR,—I met with the following remarks in a volume of the *English Baptist Magazine*. Having long held a different opinion from the writer, I should be glad to know whether your readers think there is sufficient force in his arguments to shew that the common opinion is erroneous.

B. M.

“It is very common with Ministers, in their sermons, to represent Demas as an apostate from the faith of the Gospel, because Paul says, “Demas hath forsaken me, having loved this present world.” But as Demas had been acknowledged by the Apostle as a fellow-labourer, it is an evident breach of that charity which hopeth all things, to condemn him without full proof of his guilt; yea, without any evidence of his apostacy whatever. It is true, Paul complained that Demas had forsaken *him*, through the love of the present world; but it should seem as if Crescens, and Titus, were also included in the Apostle’s censure, as wanting that degree of firmness which Paul so ardently wished them to possess and maintain at that trying period. Although Demas, Crescens, and Titus did not manifest the same heroic courage with the Apostle, yet still, in a time of persecution, if Christians have the opportunity, they have Christ’s own direction to “flee from city to city;” and from our own country, during Queen Mary’s reign, many excellent

divines fled to the continent, nor is their conduct censured at the present day. It is also worthy of remark that in Paul’s Epistle to the Philippians (evidently written about the same time with his second to Timothy,) referring to the conduct of some of his fellow-labourers, and probably to Demas, Crescens, and others, he makes use of this strong language, “For all seek their own, not the things which are Jesus Christ’s!” and yet no expositor ever considered *these* as apostates. Finally, Paul complains that at his “first answer no man stood with him, but all men *forsook*” him; to which may be added that, upon our Lord’s being apprehended, his disciples forsook him and fled. Hence we conclude that there is no evidence from scriptures that Demas was an apostate.

J. S.”

“I MUST PRAY MORE.”

To the Editor.

DEAR BROTHER,—The reading of the following article on Prayer, from the pen of the now glorified NEVINS, had such a delightful and stirring effect on my own mind, that I am induced to present it for insertion in the Magazine, believing that to your pious readers it will prove equally profitable, and lead them to more frequency and earnestness in this important and salutary exercise.—Dear Brother, I am persuaded if we prayed more we should be happier and more consistent Christians, more zealous for God and his glory, and less anxious about this vain, perishing world. Painful experience must have taught us this truth, that—

“Restraining prayer, we cease to fight;”

And on the other hand, that—

“Prayer makes the Christian’s armour bright.”

May he who now addresses you, and all who read this article, be stirred up, by the spirit of God, to more