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THE CANADA BAPTIST MAGAZINE.

No. 9.

MONTREAL, MARCH, 1841.

VOL. IV.

ON SELFISHNESS.

The Fourteenth Yearly Epistle of the Johnstown Baptist Association.

BY P. SCHOFIELD, M. D.

The Ministers and Delegates of the Johnstown Baptist Association to the Churches they represent, send Christian salutation :

Beloved Brethren,—The difficulty in writing this, our Fourteenth Anniversary Epistle, is not the lack of a subject on which to address you ; but, from the various subjects of paramount importance, which present themselves to our consideration, our difficulty is to make choice of the one best adapted to the peculiar circumstances of the Churches which we represent ; and at the same time to produce the greatest practical benefit to the various members of our widely extended community.

In our last Epistle we addressed you upon the subject of "*pecuniary indebtedness*," in which we expressed our conviction that it was wrong for a professor of religion, to neglect meeting his just liabilities, whether legal or moral, when they became due.

In the hope that our labour in that epistle has not been altogether lost ; nor its spirit received by you in vain ; but that the precious seeds thereof, though sown in weakness, have brought forth fruit creditable to the undertaking, we are induced to continue our remarks upon the same general principles of Christian morality, and address you upon the subject of **SELFISHNESS**.

The genius of the world, in which we live, is the spirit of selfishness ; while that of the gospel, which we profess, is the spirit of disinterested benevolence. These two are directly opposite the one to the other. The one seeks its own good only in harmony with the good of mankind : while the other seeks its own advantage, not only regardless of the good of others, but often at the expense of their rights.

This spirit of selfishness, to which we are all by nature pre-disposed, is not only fostered by imaginary necessities that surround us, but is also greatly promoted by educational habits. Hence that general disregard of Christian morality, and the low standard by which its merits are rated, even by members of the church.

That stern veracity, nice punctuality, ingenuousness, and moral honesty, which ought to characterize every Christian, and, without which, in ancient times, a man's religion was altogether vain, are now, alas ! often regarded as not indispensable in the behaviour of a professor of religion. A Christian's word, his yea, or his nay, was once as good as his bond ; and as sacred as his oath. Formerly, a Christian's representation of a subject, was as conformable to fact, as the image of a man in a mirror, is to his person ;

guileless simplicity and unaffected candor were once the invariable adjuncts of a Christian profession; and the man of the world was distinguished from the Christian as much from the want of these attributes, as people are distinguished from each other on account of their dialect, or national prejudices.

To be good and true are the first lessons taught in Christianity. Our Saviour has fixed, as a standard for his disciples, the moral perfections of his Father. "*Be ye holy, for God is holy.*" His sermon upon the mount was not only practical, but altogether replete with the maxims of piety, humanity, and uprightness. He makes Christian morality almost the very Alpha and Omega of that admirable discourse, to which all denominations assent, but which, alas! too few practise.

The impossibility of serving God and Mammon at the same time, rests as much upon the principles upon which they are severally obeyed, as in the different objects proposed to their followers. We know that we cannot have the approbation of the world, unless we carry into practice the maxims of the world. "*Get wealth honestly if you can, but get wealth,*" is the standing maxim of the world's morality. Hence that system of speculation, duplicity, and circumvention so conspicuous in the code of the present age. Simple industry, plain economy, and rigid frugality, without (as it is usually expressed) the art of "taking advantage of the times," will be relied upon in vain in courting the smiles of the god of this world. The delicate sensibilities of benevolence, the sympathies of the renewed soul, and those honorable feelings which throw so much dignity and amiableness around the Christian's character cannot be indulged. The man, therefore, who would anxiously seek for this world's goods, must harden himself for the conflict of conscience. Selfishness and ambition must subordinate every thing, to the supremacy of the demon of personal aggrandizement. A man can seldom arrive at a respectable eminence among the favorites of this world, but at the sacrifice of moral feelings, conscience, and religious enjoyment. The principles, and righteous code of the kingdom of Heaven, which

teaches us to "Seek first the kingdom of God and his righteousness," in the humble expectation that all things necessary will be added, are diametrically opposed to the maxims of the world. Hence the truth of that scriptural expression, "Ye cannot serve God and Mammon.

Our Heavenly King has most positively commanded us not to look every one upon his own wealth, but to look also upon the well-being of others. The man, then, who obeys this injunction of our Divine Lawgiver, will never seek to advance his own fortune by invading the rights of his neighbour. He, that is actuated by this heavenly maxim, will render to every man his just due without distinction; and will do by him, as under the like circumstances, he would willingly be done by. Hence, influenced by this principle, hypocrisy and deceit would be unknown among us; sincerity and plain dealing would distinguish us; with heart and hand we should unite in promoting each other's welfare, and rejoice in each other's prosperity.

It is to this unholy spirit of self-love and self-esteem, that most of the plagues and ills of life are to be referred. The petty thefts, robberies, burglaries, and murders that are committed in the land, owe their origin to the fruitful source of selfishness. The din of war, the clash of arms, the groans of dying soldiers, and shrieks of bereaved widows and orphans, are the fruits of national pride, and national selfishness. The feuds in the church, the unsupplied wants of Missionaries and Ministers, and the destitution of heathen lands may all be charged to the account of this unhallowed principle. And who is there among us that does not know that the unhappy dissensions in our associate body, are the legitimate offspring of self-will, self-esteem, and a sordid ambition in each to subjugate the other to the standard of his own opinions.

From this unrighteous spirit of selfishness, Good God deliver thy people for thy great name sake!

We are, Brethren, most affectionately your's, for Christ's sake,

PETER SCHOFIELD, *Mod.*
GEORGE C. SCOVIL, *Clerk.*

THE NATURE AND THE VALUE
OF THE
BLESSINGS OF THE GOSPEL.

Great exertions have been made of late years by a few devoted Christians, to extend the knowledge of the Gospel in this Province; and more particularly to convey the glad tidings of salvation, unfettered by human systems, and unadulterated by human doctrines, to the French-Canadians. We say but a few, for the greater part of the nominally Christian community take very little interest in the matter. They seem to regard missionary enterprise and missionary operations generally, as evidences of enthusiasm or unnecessary zeal; and entertain the scarcely concealed opinion, that those who are ignorant of the Gospel in its purity, may get on both in this world and the next, as well as their more highly favoured neighbours. Hence the apathy which such individuals manifest about the extension of the Redeemer's kingdom, and the conversion of their ignorant fellow-creatures to the life and purity of the Christian religion. Indeed, so far as the Roman Catholics of Canada are concerned, we often hear it repeated, that they are upon the whole a tolerably moral people; that they are happy and contented; and that it would be doubtful, if not bad policy, to disturb the serenity of such a state of things by religious disputation. This reasoning extinguishes Christian sympathy and effort at once, and is as unchristian as it is selfish.

The object of the present article is to exhibit some of the practical benefits of the Gospel of Jesus Christ, to those who embrace it in truth and sincerity. It will thus show what they lose, who remain ignorant of the knowledge that maketh wise unto salvation—move the devoted Christian to gratitude and adoration, in view of his own mercies and his Saviour's love—and incite the callous and covetous professor of Christianity, to feeling and liberality in the cause of benevolence and truth.

The writer can speak with certainty of the blessed results, which the knowledge of the glorious Gospel has produced on the minds of many of our benighted countrymen of all ages, who were till lately unacquainted with its simplest

truths:—moral revolutions, effected solely by its renovating power. We will proceed, then, to notice—*The immense practical benefits which accompany and crown our reception of the great Salvation.* And, in so doing, we do not profess to bring forward any thing *new* or *original*; on the contrary, the commonest and most generally known truths will be exhibited, for this very simple reason, that although most intimately connected with our duty and our destiny, they are, it is well known, most easily forgotten, and most commonly neglected.

I. *This is a salvation from the dominion of sin.*—When the multitude convinced by the Spirit on the day of Pentecost, enquired what they should do, the Apostle Peter exhorted them to repent and be baptized in the name of Jesus Christ for the remission of sins, and they should receive the gift of the Holy Ghost. But for what purpose did they receive that gift? The temporary and inferior object of it in our opinion was, the power to work miracles, and to speak with tongues in attestation of the divinity of the Gospel; the paramount and superior one, the emplanting of a new and living principle in the soul, which would enable it to resist and subdue the powerful and corrupt principles of our fallen nature. Before believing in the Lord Jesus Christ, all men are emphatically the *servants* of sin; but upon their reception of the Gospel, the spiritual warfare commences. This is not true of the ungodly and unconverted, who are led captive by Satan at his will, and *who love to have it so*, but is the characteristic of those only who feel as strangers and pilgrims upon earth, and who are seeking another and a better country. To such the faithfulness of God is pledged, that “sin shall not have dominion over” them. “When the enemy cometh in like a flood, the Spirit of the Lord shall lift up a standard against him.” We know that sin and unbelief will continue to harass their mind, but we know also that the victory is certain, that the grace of God is amply sufficient, and that His strength will be shewn forth in their weakness. There is no promise that sin will not continue to trouble the Christian, but that by divine grace

he will be enabled daily and habitually to mortify the members which are on the earth; to crucify the old man with the affections and lusts, and to train the soul for the bliss and holiness of the temple above. Besides, it is not true that believers have no sin, or that they will ever in this life be freed entirely from its influence. This is contrary to the experience of the holiest and the most exalted of God's saints in all ages, who have universally felt and confessed their sinfulness and imperfection in proportion to their growth in holiness, and conformity to the image of their blessed Lord. They all endeavour to live a "life of faith on the Son of God," but when they would rise to the devotion and intensity of perfect love, they feel with the Apostle Paul, "a law in their members warring against the law of their minds," a chain of flesh binding them to earth. Those who impiously affirm their sinless perfection in love and holiness, (for they are in our opinion inseparable,) would do well to remember the testimony of perhaps the most perfect Christian ever exhibited, the disciple whom Jesus loved, and who leaned on his bosom; "if we say that we have no sin, we deceive ourselves, and the truth is not in us." Think you that the victory obtained over the reigning power of sin in our members is a matter of little value? Oh! to be slaves of unholy passions and impure desires, is in very deed the gall of bitterness and the bond of iniquity, and nothing but the renovating energy of the Holy Ghost can redeem from their polluting power.

Christians! this redemption is your privilege. Know ye not that ye are the temples of the Holy Ghost? *Sin shall not have dominion over you.*

II. But the grand and peculiar character of this salvation is, that *it saves from the condemnation and the penalty of a broken law.* To beings accountable and immortal as we are, this is of the last importance and infinite value. Were the blessings of the Gospel to be limited in their application, to the time we spend on earth (valuable though they may be in time), yet they could never excite that intense anxiety for their possession, which we witness in those who have been led to a consi-

deration of their own need, and the exact suitableness of these blessings to their sinful and lost condition. We then, guilty and ruined creatures, are by nature under God's righteous condemnation; but this salvation announces that "there is no condemnation to them that are in Christ Jesus." The holy law which we have broken declares, that cursed is every one that continueth not in all things written in this book to do them; but the gospel of salvation rejoices our hearts by the faithful saying, that "Christ hath redeemed us from the curse of the law, being made a curse for us." Eternal justice hath decreed that "the wages of sin is death;" but the boundless grace of the glorious gospel proclaims, that "the gift of God is eternal life through Jesus Christ our Lord." Thus we see, that in the great salvation which hath appeared to us, God's law is honoured, and the guilty set free. And although from our moral depravity, "by the deeds of the law no flesh living shall be justified," and all our righteousness is as filthy rags, yet the righteousness of God, without the law, is manifested,—which is by faith in Jesus Christ unto all and upon all that believe. In approaching the mercy seat, therefore, the believer can truly say:

"The best obedience of my hands
Dares not appear before thy throne;
But faith can answer thy demands,
By pleading what my Lord hath done."

Thus as sin hath reigned unto death, even so does grace reign through righteousness unto eternal life by Jesus Christ our Lord.

III. *This is a salvation from the fear of death.*—Man, in his fallen state, has many obstacles to hinder the full and uninterrupted enjoyment of the blessings, scattered so profusely in his path on the morning of creation. Of these we might mention the continued slavery of the poorer classes of the community, to supply themselves with daily bread—the care and anxiety about business, or the objects of ambition, which are found in all those who are raised above the hardship of daily labour; and the various unseen circumstances of everyday occurrence, which spoil our fairest prospects and sweetest enjoyments with uncertainty and disappointment. But of

all the subjects which cloud our sunny hours, and mix the bitter ingredients in our cup of bliss, the anticipation and the horror of the coffin and the grave, leave the strongest and the most fearful impressions upon the mind.

Oh, Death !

Thou hadst been the terror long
And murderer of all of woman born.
Each son of Adam's family beheld,
Where'er he turned, whatever path of life
He trod, thy goblin form before him stood :
And tried a thousand schemes
To ward thy blow, or hide thee from his eye.
But still thy gloomy terrors dipt in sin
Before him frowned, and withered all his joy.
Still, fear'd and hated thing ! thy ghostly shape
Stood in his avenues of farest hope ;
Unmanly and uninvited crept
Into his halls of most select delight.
Still, on his halls of mirth and banqueting
And revelry, thy shadowy hand was seen
Writing the name of DEATH !

From the power and the fear of such a monster, it is the signal honour of this salvation to deliver man. The dismal abodes of the fell destroyer have been opened to our view ; and although the number of his victims is fearfully appalling, yet a form like to the Son of God is seen going among the captives—striking off their fetters—calling upon them with resistless power to come forth—investing them with the incorruptible bodies and unfading laurels of immortality ; and then, as the crowning triumph of his achievement, slaying the tyrant whose fearful and bitter usurpation had been so long and so universally maintained on earth. “The last enemy that shall be destroyed is death.” The sting of death is sin, and the strength of sin is the law ; but the blood of Christ cleanseth from all sin, and he hath become the end of the law for righteousness to every one that believeth. It is this which “sheds the light of immortality on the gloom of the grave,” and enables the Christian in the shadow of death, and in the billows of Jordan, to say, *I will fear no evil.* “Oh ! death ! where is thy sting ? Oh ! grave ! where is thy victory ?” Thanks be to God who giveth us the victory through Jesus Christ our Lord.

IV. Lastly, the crowning benefit of this salvation is, *that it provides and secures for those whom it hath thus redeemed and sanctified on earth, unmingled and unending happiness in a future and immortal state of existence.* The blessedness which the disciples of Jesus are destined to experience hereafter,

being fitted for a higher order of being, a description of its component parts would neither be relished nor understood by those, whose ideas and conceptions are so gross and so limited as ours. The Scriptures are consequently almost silent, as to the particulars of our future existence. But in general, and therefore easily understood language, we are every where informed of the fulness and duration of that felicity, to which, by virtue of the death and intercession of Jesus, the saints are exalted. And although negative terms are mostly employed in describing the blessedness of heaven, such as those which inform us of the absence of every thing that defileth—of all liars, covetous and impure—of the absence of all sickness and crying and death ; yet we are also informed that those who have washed their robes and made them white in the blood of the Lamb, are led by Him to living fountains of waters, and that God will wipe all tears from their eyes. We are told of the robes of righteousness—the palms of triumph and the crowns of gold. But even these descriptions of heavenly bliss, convey but a weak and imperfect idea of the “saint's everlasting rest,” when compared with the intellectual, and spiritual enjoyments of the temple not made with hands. There is the throne of God ; there He reveals His glories, and makes known His will by the voice of His word. There the ransomed of the Lord mingle in the society of Apostles and Prophets, and unite their heavenly minds with the gigantic intellects of the angelic host, in contemplating and admiring the depths of infinite wisdom—the wonders of redeeming grace. The words of inspiration alone, can adequately express the glory and the bliss of those, who are accounted worthy to enter the celestial sanctuary where Jesus is. “In thy presence is fulness of joy ; at thy right hand there are pleasures for evermore.” Yes ! *fulness of joy : pleasures for evermore.*

T. M. T.

A CHAPTER ON THE SABBATH.

FROM THE AUTO-BIOGRAPHY OF A NOW
HAPPY CHRISTIAN.

How vastly does our inclination influence our perception of evidence ! We

are much more generally persuaded of the truth of the sentiments we hold, in consequence of the state of our temper than of the force of argument.

I hope I look back with shame to the many instances, which my own experience furnishes of this position, whilst I was disaffected, through the workings and mortifications of my conceit, towards the Christian world. I then unconsciously wished to differ from my brethren, and felt a proud complacency in every point in which I could persuade myself, that I discovered their departure from the word. It therefore became a principle with me, that their general acknowledgment of any sentiments was a presumption and almost a proof that those sentiments were wrong; and this principle soon assisted me to reject very many views and practices, which have ever been received by almost all believers.

One of the most prominent of these repudiated sentiments, was the Divine appointment of the Christian Sabbath. Formerly that day was almost invariably a festive season to my heart; and I could as readily have consented to neglect my necessary food, as give up the special consecration of that day to the worship of my Lord. But at the period specified, I found little pleasure in its ordinances, and wished to consider it merely as a human institution, that I might not have the mortification of being of one mind with "the professing crowd."

I soon discovered evidence, abundant as autumnal leaves and clear as noon-day brightness, in support of my desired views. "We live not under an economy of carnal ordinances, but under the dispensation of the Spirit, where the sanctity of special seasons is nugatory, and every day should be a Sabbath. There is no express precept for the received holiness of the first day; and as for the Mosaic law, we have long since done with that badge of pupilage. Paul expressly guards us against suffering any man to judge us in respect of a holy day, or of the Sabbath days. And where is any instruction as to when the sacred day should begin and end, or as to the order of its services or manner of observing it?" Such arguments were irrefragable in my estimation. I wondered that I should so long have been holden

in the bonds of superstition, in having supposed myself under obligation to dedicate the Sunday entirely to religious worship; and I pitied "the ignorant weakness of the church so called" in deeming such a "priestly invention" to be divine.

I did not, however, find my secularizing the Sunday incline me, to make the other days more spiritual than I had made them previously, but much the contrary, despite of all my boastings that every day was a Sabbath to the Christian. This I have since seen is a common fact with all my fellow boasters, and it ought to have gone far to persuade me that I was wrong.

Nor did my new opinion conduce to my increased enjoyment, but much the contrary, notwithstanding all my vauntings about my Christian liberty. My conscience often felt dissatisfied after I had been advocating the desecration of the Sabbath; though I persuaded myself that it was the weakness or obstinacy of my opponent which occasioned my uneasiness. And on the Sabbath I was invariably unhappy, especially if I talked or acted on my professed sentiments; though I thought such feelings were the lingerings of the superstition of my education. The longer, however, I persisted in my foolish course, the greater my unhappiness became.

At length, when my conceit had begun to lessen, and by consequence my mind to be more genially disposed toward my brethren, a train of thought remarkably coincident with a paragraph in "Wardlaw on the Sabbath," arose before my mind with considerable force. That writer's words will best express the thoughts adverted to. "The professor who is disposed to regard the observance of the Sabbath, as a day of rest and religious exercise, as weakness or legality, would do well to examine closely the principles or state of heart, from which such a disposition springs. It is true that we live under a new and more spiritual dispensation; but surely never was employed argument more unfortunate and self-destructive, never premises more fatal to the conclusion they are brought to support. We live under a spiritual dispensation: and is the secularizing the Sabbath more befitting a spiritual dispensation, than the religi-

ous observance of it? Is worldly engagement more calculated to promote the divine life in the soul, than the dedication of the day to the exercises of devotion, and means of spiritual mindedness? Is a spiritual dispensation a dispensation of release from spiritual exercises? Or is there one divine institution more eminently fitted for the advancement of spirituality of mind than the day of God, when duly observed? Is there a child of God who could feel it a privilege to have the whole, or any part of the day, taken from him, for the purpose of unholy pursuits?—a privilege to be released from consecrating so large a portion of his time, as one day in the seven, to the concerns of his soul, and communion with his Saviour? Is this indeed a part of the liberty wherewith Christ hath made his people free? Is it spirituality of mind that exults in such freedom? That a Christian should be anxious to add as much more of his time for the cultivation of the principles and affections of godliness, as he can redeem from the necessary engagements of the world, is easily understood; but that a man under the full influence of evangelical piety, can listen with complacency to reasons that would deprive him of a portion of his spiritual enjoyments, and abridge the means of his advancement in grace, demands a doubt."

I have to be thankful that such a course of argument was suggested to my mind: it made me stop and think again under the rising conviction that I might possibly be wrong. It also called to my mind the remarks of a poor plain little red-cloaked woman, whom, because I thought highly of her piety, I had endeavoured to convince that the Sabbath was a human institution. "Then 'tis a very blessed one," she said, "'tis the best blessing man ever afforded me." "But do you not see it is not of divine appointment? where in the Bible are the texts to prove we must observe it sacredly?" "I have never yet thought of asking if we *must* keep it; I have always thought we *may*, and that is enough for me. I think my Heavenly Father will not be angry with me, for seeking the happiness of worshipping Him and meeting with his people and hearing his dear Ministers, which I find on Sundays; and if He

will not be angry, I cannot give up the best privilege I have on earth." "But the Bible does not require it." "Well, I thought it did; but does it forbid it?" "Not directly." "Then, Master William, I do think you ought not to be so warm in trying to take away from us poor souls our richest earthly comfort. If it were sinful to keep the Sabbath holy, I would give it up; but I cannot think how sin can yield me so much holy pleasure: that is too deep for me." The conversation made only a passing impression on my mind, when it occurred, save that it excited my pity for the poor woman's "pious ignorance;" but at the time alluded to above, it flashed with most convincing and abasing evidence upon me.

Still, as my anti-sabbath prejudices had taken deep root within me, (alas! how soon and powerfully does error thrive, when its seeds are suffered to germinate in our corrupted nature!) they were not easily eradicated. It was not till after many painful struggles, that I could admit that there was any positive scriptural authority for the sanctity of the first day in seven. The chief means of ultimately leading me to this admission, was a conversation with an intelligent Christian to the following effect.—I asked him for evidence in favour of the universal obligation of the decalogue. "Why," said he, "I thought you were satisfied that there exists no such evidence, and why wish for information when already satisfied upon a question?" "I begin to see that my positivity was not wise." "Indeed! Then I shall be much gratified to state my reasons for deeming the decalogue binding on all men. I think the great and manifest difference in the manner of giving the ten commandments, and that of giving the ceremonial and political laws of Judaism, was intended to denote the fact. Not only were these precepts written by the finger of God, whilst others were given only orally, but other circumstances of special solemnity, also marked the difference, as you may see in the 20th of Exodus. Nor is it an unimportant fact that conscience, on hearing the decalogue, at once recognizes its commands as binding universally; which it fails to do on reading the Jewish laws which follow.

Which of its precepts does conscience intimate is not of moral obligation? No one will specify any but that relating to the Sabbath. But does not conscience, uninfluenced by system, say that as we are morally obliged to set apart a portion of each day for express prayer, so there is at least a moral propriety in setting apart some regular day from secular engagements to the special service of Jehovah? But the strongest reason in support of my view is deduced from the use, which our Lord and his inspired writers, make of the ten commandments. I think if you will examine the passages in which they refer to the decalogue, you will find that they employ it for purposes and in a manner, that cannot at all comport with the idea that it was binding only on the Jews. Paul, obviously, employed it as the ground of argument with Gentiles as well as with Jews; but would not the reasoning from it be obviously fallacious if it did not concern them?"—"Then," said I, "of course you deem the fourth commandment as binding on us as on the Jews; but if so, why do you not keep holy the seventh day, not the first?" "That seems to me as a mere circumstance of the great moral duty, not at all affecting its principle. The great principle of the command is that we regularly devote a regular part of our time to God: as the great principle of the first commandment is that we shall not give our hearts to any thing but God; though it is expressed as simply opposing idol worship and the adoration of heathen deities. It seems to me, therefore, that considered abstractly, it would matter little whether we sanctified the first or last or fourth, or any other day. But the moral obligation of setting apart some regular day, has been employed to celebrate some special work of God, as an important circumstance superadded to its primary end. This circumstance may vary, without at all interfering with the principle of the duty. And accordingly God has changed it, as his glory and the benefit of man have required its change. At first, it was designed especially to celebrate the wonders of creation, which on the seventh day received their completion, as you see in Gen. ii. 2, 3. Subsequently, when it became especi-

ally important that Israel should have a constant memento of their wonderful deliverance, they were commanded to observe the Sabbath in celebration of this event, in addition to its previous special object. On just the same ground, when it was of moment that Christians should have some perpetual remembrancer of their Saviour's having achieved their redemption, the great sabbatical principle was consecrated to this noble purpose." "But why not, as in the previous case, retain the seventh day?" "Partly because the Saviour completed his work by rising from the grave on the first day; and partly, it may be, because of the transcendent excellence and preciousness of redemption. So excellent and precious is that work, that it must not, like the rescue of Israel from Egypt, have a merely subordinate place in the Sabbath celebration—but the first: as it stands first in God's estimation, so it must stand first in man's grateful commemoration; and therefore it occasions a change of days: it takes its own day—the day of its being perfected." "But if the fourth command be the ground of your authority for observing the Sabbath, why not stone people for breaking it, as the Jews did?" "Because that is not in the command, but introduced among their obviously national laws, as well as for other reasons. You mistake, however, in supposing that the fourth commandment is the ground of our practice, if you mean the sole or chief ground. I think Gen. ii. 2, 3, binds me to keep the Sabbath day holy. I find no certainty in the interpretation of the Scriptures without proceeding on this principle, that the plain and most simple meaning of the sacred writers is the right one, unless there exists some obvious reason for understanding them in some other sense. On this principle, I deem the text referred to as teaching us that from the very beginning, before any distinction between Jew and Gentile existed, God set apart the Sabbath for man's religious observance, and I know of no subsequent abrogation of that appointment."—"But is it not strange that the New Testament should not inculcate the sanctification of the day?" "I think it does with quite sufficient plainness to satisfy any man whose con-

science is awake to the intimations of his Saviour's pleasure, and is prepared to give a hearty welcome to the Sabbath duty. That there was some day emphatically called 'the Lord's day,' is plain from Rev. i. 10. But I have been unable to conceive of any sense in which a day could with propriety be so called, unless it implied that it was a day especially consecrated to the Lord by holy services—*i. e.* some Sabbath day. In perfect keeping with this view of the expression, it is plain that the apostles observed the first day religiously, as we see from Acts xx. 7. And this fact is often and clearly affirmed by the earliest writers, both Christian and Pagan, as we all know. I really do not want more evidence than this, to confirm me in my Sabbath privileges, and to shew me that the New Testament does not require me to rob my brethren and the world of what is, obviously, one of the most blessed and ameliorating institutions of heaven, apart from which, as unnumbered facts declare, society soon runs rampant in vice and luxury; and the piety of individuals soon languishes."—"But why does Paul deem it his duty to guard the Colossians against observing Sabbath days?" "He does no such thing. He simply guards them against suffering others to *'judge them in respect to Sabbaths.'* The connexion shows, that he was referring to Jewish Sabbaths, as the seventh year's rest, &c; and his meaning seems to be, that they should not, as the judaizers of the day were disposed to do, give others an occasion to suspect that they made their religion to consist in ceremonial observances: advice which I should be disposed to give, in relation even to the Christian Sabbath. It is a sad thing when men have nothing by which to judge of our piety, but our sanctimonious observance of Sunday." "Yet this is all the religion of many; and here is the danger of setting apart one day as more holy than another." "All our mercies and duties too, endanger us, because of the perversity of our hearts. But is it any argument against the atonement of our Lord, that the depravity of some men has actually made it an excuse for licentiousness? Brother, pardon me for saying: Get a sabbatical state of heart, and you

will soon be satisfied with the reason your Gracious Master has afforded you: that you should sanctify the Sabbath."

Such sentiments as these, expressed by my friend, gradually commended themselves to my heart and judgment. But I still found some difficulty as to the time and manner of Sabbath consecration. Providence, however, appeared for me here also. The sentiments of the following pastoral letter, completed my reconversion to the truth on this subject.

My beloved Christian Brother,

Your lowly but sensible communication settled my delightful hopes respecting you. During all your wanderings, I have watched over you with intense concern, and should frequently have endeavoured to convince you of your dangers, but that the positivity which you now deplore, so repulsed my first and only direct attempt, that I deemed it proper to watch an opportunity, in which I might find you less confident, to strive to lead you back into the paths of love and truth, which in reality are identical. That opportunity you now afford me, and I most joyfully avail myself of it, to aid you to receive the statements of Scripture on the point to which your inquiries relate.

It appears to me that both the time and service of the Sabbath are left in a like predicament. The Saviour's law is a law of liberty. It does not rigidly exact the minute detail of duty, as though we were his slaves; but clearly inculcates general principles, and leaves our own consciences, prompted by love, and directed by the intimations of his providence and the monitions of his Spirit, to decide on the particular application of these principles—treating us as friends. In other words, the method he has adopted in making known to us his will, seems to say: "I wish to receive the free obedience of love. If you deem it your most welcome privilege to please me, you have only to abide by the great outline of duty which I have drawn, and endeavour to fill it up as your circumstances and my Holy Spirit, may lead you to think will be most conducive to my glory; and be assured I will accept and bless your service. If, however, you desire to evade my pleasure, or to perform it as

scantly as may be compatible with your salvation, I care little for your obedience, and therefore it would have been of little moment to have given you specific laws. Accordingly, I have left the disclosure of my will so general in my word, that you may easily evade your duty if you so desire, by the excuse, that this and that is not enjoined." It is thus with the Lord's will in reference to the Sabbath. He has not told you at what hour it shall begin or end, nor what precise series of services shall occupy its sacred moments. If you therefore secretly dislike the sanctity of the day, you will be able very easily so to perplex yourself and others with questions of detail, as to find it no difficult task to evade the duty of the day in whole or in part, as your inclination or apparent interest may dictate. But if you account the Sabbath your delight as a season of special devotedness to Jesus, it will be enough of prescribed law that you have been told that your Lord claims *the day* as his, and that he requires the services of prayer, praise, searching the Scriptures, not forsaking the assembling of yourself with your fellow saints, and doing good to all men. His Providence and Spirit will always shew you all the necessary detail. Apply these remarks, and you will soon find your way made plain before your face, and soon prove that the Lord's day is an antepast of the eternal Sabbath. Only let your eye be single in this matter, as in every other, and your whole body shall be full of light.

If, however, you wish for my views on any specific point of Sabbath duty, write freely and I will gladly give them. Call soon.

I am, &c. &c.,

S. S.

I have found this letter quite adequate to my difficulty: have acted on it, and all the Sabbath delights of the time of my first love have since been realized, on the return of the now welcome and holy day.

The sum of all is this. "If any man is willing to do God's will he shall know of the doctrine or duty, whether it be of God. *The meek* will he guide in judgment; *the meek* will he teach his way."

SIMPLEX.

HOUSEHOLD BAPTISM.

"We do not see how our Baptist brethren can well answer the following pithy remarks of Dr. Wardlaw:—

'It is a remarkable fact,' says the doctor, (p. 109,) 'that we have no mention of anything resembling the baptism of households or families in the accounts of the propagation of the gospel by our Baptist brethren. That the apostle baptized families no believer of the Scripture history can doubt; and we have seen that the manner in which such baptisms are recorded, or referred to, indicates no extraordinary thing. Now it surely is an extraordinary thing that, in the journals and periodical accounts of Baptist missions in heathen countries, we should never meet with any thing of the kind. I question whether, in the thirty years of the history of the Baptist mission in India, there is to be found a single instance of the baptism of a household. When do we find a Baptist missionary saying, 'when she was baptized, with her family;' or, 'I baptized the family of Krishnoo, or any other convert?' We have the baptism of individuals, but nothing corresponding to the apostolic baptism of families. This fact is a strong corroborative proof that there is some difference between their practice and that of the apostles. If the practice of both were the same, there might surely be expected some little correspondence in the facts connected with it.'"—*Dissertation on Infant Baptism.*

The above article has been copied into the periodicals of the various Pedobaptist denominations, both in England and in this country. It appears to be a call for information—an appeal to those who adhere to believer's baptism alone, to exhibit whatever facts may be in their possession. We have reason to believe that our Pedobaptist friends are candid in making these statements—at least, it is the part of charity to think so till the contrary is proved, and it will presently be seen whether they will be equally candid in admitting the correction. Dr. Wardlaw is not alone in this matter, but if we may judge by the number and characters of the men who have made similar statements, his impressions on this subject are quite prevalent. A distinguished theological Professor states in his lecture room, that household baptisms never occur among Baptists, and of course their practice cannot agree with that of the apostles. Says Dr. Woods, *Doctrinal Tract*, No. 35, p. 26, after mentioning

the household baptisms of Lydia, the jailor, and Stephanas, "In all the histories of those churches which reject infant baptism, not a single case occurs in which this phraseology is used. Hence, a great majority of readers in every age, have actually received the impression from these cases of household baptism, that families containing little children were baptized on the ground of their parents' faith." Dr. Brownlee remarks: "Nothing can be more manifest than these two facts. First, The apostles did practise *family baptism*. Second, The Baptist brethren never do practise *family baptism*! Which of them is the orthodox follower of Christ?" [His own italicising and pointing.]

These extracts are sufficient to show that information is needed on this subject. It is always gratifying to a candid mind to know that what appears true in theory, is confirmed by fact, and we confess that if the doctrine of exclusive believer's baptism were not thus confirmed, our confidence would be shaken. We have, therefore, undertaken the task of collecting a few facts, which we will give below. It may be proper to add, that we have only given the results gathered from documents in our possession, which in most cases contain all the particulars of names, residence, &c. which any one who desires it may freely examine. We will commence with our own churches:—

"There are now eleven whole households of communicants in the First Baptist Church in New Haven, Conn."—*Convert's Guide*, page 116.

The pastor of the Green Street Church, Albany, under date of Feb., 1840, writes, "Last Lord's-day there was baptized into the fellowship of our church a number of whole families, and one family converted among us consists of a father, mother, six daughters, and two nieces, who all go on their way rejoicing."

Says the *Pioneer*, "During a revival in Madison county, Ia., the jailor of the county, and his household, were baptized, th. a., immersed."

Rev. Dr. Kendrick, President of Hamilton Literary and Theological Seminary, New York, has furnished a list of nine household baptisms, with the names and places of residence of each,

in which father, mother, and *all* the children, were baptized into fellowship with Baptist churches; the number of children differing from four to eleven in each family. He adds, "some eight or ten more have been named to me, but I have not the names, and have not added them to the list."

Rev. L. Porter, pastor of the Worthen Street Baptist Church, in Lowell, informs us that there are six families connected with his church, *all* the members of which, varying from four to seven, have been baptized on profession of faith.

In the Boylston Street Church in this city, there are four baptized families.

Rev. John Peak, of this city, has furnished us four instances of families, every member of which had been buried with Christ in baptism on profession of faith. The fathers of two had previously been Congregational ministers.

Rev. W. H. Shailer, of Brookline, has furnished us with four instances.

Rev. O. Ayer, of Littleton, Mass., says; "I baptized within the last year two households, i. e., two men and all their house. I baptized another man and all the members of his household who had not been baptized before."

It may still be asked, Do Baptist missionaries ever baptize whole households? Dr. Wardlaw says, they do not. Dr. Woods asks, "Would any honest and pious missionary, who excludes infants from the ordinance of baptism, and knowing that his practice would form a precedent for those who should follow him, allow such passages (as occur in the Acts of the Apostles in reference to household baptisms) to appear in his published journal? To us it appears perfectly clear that the apostles administered baptism to believers and [to] their households on their account. The writers must have been aware that such would naturally be the inference from their language. Did they design to lead us into error?"

We have not examined our missionary journals very extensively, nor do Baptist missionaries appear to have made much account of facts of this kind, in the short time since their modern missions have been in existence. We will content ourselves, therefore, for the present by placing the following facts by the side of the above statement.

Rev. J. S. Griffin, a home missionary in Virginia, reports: "Since my appointment I have attended three associations, constituted two new churches, and baptized one whole household of happy converts."

Rev. Mr. Vinton, missionary to the Karens, writes: "Last night I reached a village about five miles from this place, where is a Christian family which I recently baptized. Household baptism is very common among the Karens. —We have no less than eight whole families belonging to the church, besides many that have been all baptized except the young children."

It should be recollected that the Karen mission, is not as old as was the apostolic mission when the Acts were written, which contain the record of two instances only.

We have now presented upwards of fifty instances of household baptism, and we have been promised perhaps as many more which we have not received. As we have it in contemplation to prepare another article similar to this, we request missionaries, ministers, and all others who may have facts of this kind, to lose no time in communicating them to us. Let us be prepared to show that our practice agrees in every respect with that of the early disciples and apostles of Christ, in faith, in purity, in zeal, and in the administration of the ordinances of the Gospel.—*Christian Watchman*.

THE BIGOT.

The bigot's creed is very like the bed of Procrustes. Its dimensions admit of no variation, not to the extent even of the tittle of a hair. Every principle which cannot, by dint of stretching or compressing, be made to conform exactly to its length and breadth, is anathematized as rank heresy. It is in this way perhaps, oftener than in any other, that truth is doomed to the rack, and tortured and mangled without mercy, until her pure spirit has fled, leaving behind it nothing but a shapeless and lifeless form.

With such blind devotion to his particular creed, how can the bigot's character be other than unlovely? It may be free, it is true, from hypocrisy, as was the apostle Paul's previous to his

conversion; but it is also as free from the gentle and much enduring spirit of the gospel. If there is any appearance of light about it, it is such as comes from the ice-berg glittering in the moon-beam. It is its nature to freeze and repel, rather than warm and attract. It is self-satisfied and self-complacent; and condemns every thing which it cannot convert to its own likeness. "Stand by, for I am holier than thou," is the most modest phrase it knows how to use.

We are marvellously prone to associate bigotry such as this, with the courts and confessors of the Inquisition; with cardinals and popes; with monks and anchorites; with mitres, and hoods, and cowls; with beads, and crucifixes; with loathsome cells and blazing fagots; and indeed with every thing peculiar to the dark ages. That we should do this is quite natural. These ministers and appendages of popery, mark a period in which bigotry was the presiding deity of what was called the church. It was upon her altar, that the rights of reason and of conscience were laid and sacrificed, by those who unblushingly declared themselves the special ministers of the Most High.

But bigotry, it should be remembered, is indigenous in the human mind. It is made up of a love of power, joined to a pharisaical conceit of one's own goodness (or rather of the goodness of one's creed), together with a reckless disregard of the opinions and feelings of others. The one in whose mind it predominates, is always in the right, and every body else in the wrong. From his decisions—the offspring of his idolized creed—he allows no appeal. If the righteousness of the scribes and pharisees was insufficient to procure them admission to the kingdom of heaven, what element of improbability is there, in the following description by the poet? It delineates the fate of one who, when on earth, supposed himself a Christian, priding himself upon the orthodoxy of his creed, while he was destitute of the indwelling principle of true religion.

Most disappointed in that crowd of men,
The man of subtle controversy stood,
The bigot theologian, in minute
Distinctions skilled, and doctrines un-reduced
To practice; in debate how loud! how long!
How dexterous! in Christian love how cold!
His vain conceits were orthodox alone.
The immutable and heavenly truth, revealed
By God, was naught to him. He had an art,

A kind of hellish charm, that made the lips
Of truth speak falsehood, to his liking turned
The meaning of the text, made trifles seem
The marrow of salvation; to a word,
A name, a sect, that sounded in the ear,
And to the eye so many letters showed,
But did no more,—gave value infinite;
Proved still his reasoning best, and his belief,
Though dropp'd on fancies wild as madman's
dreams.

Most rational, most scriptural, most sound,
With mortal heresy denouncing all
Who in his arguments could see no force.
On points of faith, too fine for human sight,
And never understood in heaven, he placed
His everlasting hope, undoubting placed,
And died; and, when he opened his ear prepared
To hear, beyond the grave, the minstrelsy
Of bliss, he heard, alas! the wail of wo.
He proved all creeds false but his own, and found,
At last, his own most false—most false, because
He spent his time to prove all other's so.

The worst feature in the character we have been considering is, that it appears under the guise of true religion. It wears the livery of heaven, and not unfrequently manifests a burning zeal for the Lord of hosts. But how unlike is its wisdom to that which is from above, and which, as the Bible declares, is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. This wisdom is perfectly compatible with Christian decision, and with a firm adherence to the doctrines and ordinances of the Bible. It is the soul of religion, of which the bigot may possess the body; it is the substance of which we may have the shadow. Bigotry in a professor of religion, instead of attracting sinners to the cross of Christ, tends to drive them beyond the circle of religious influence, and to fatally stop their ears against all the truths of the Bible. It makes its possessor uncharitable and censorious, a stumbling block to sinners, a reproach to religion, and a direct instrument of his own destruction.
—*Advocate and Baptist.*

AN INCIDENT IN THE LIFE OF THE LATE REV. M. FISHER.

To the Editor of the London Baptist Magazine.

DEAR SIR,—About twelve months since, I was engaged as a supply for a few weeks at Byrom-street chapel, Liverpool, and had the pleasure of affording some little assistance to that venerable and beloved minister, the Rev. Moses Fisher. He was then in a delicate state of health, and was glad of help for his week evening services.

On spending an afternoon with him previous to the Wednesday evening lecture, he

related several instances of the Lord's merciful dealings with him both in providence and grace. One was of so remarkable a character, that I shall never forget the impression it produced on my mind.

It appears that some years since, the dissenting ministers of evangelical principles had formed a union for the purpose of delivering in each other's places of worship, lectures on given subjects, and it fell to Mr. Fisher's lot to preach on the melancholy subject of self-murder.

He told me that he entered on the study of it with most distressed feelings, and that before he had completed his composition, his nervous system was so shaken that he became alarmingly ill. I am not quite certain, but rather think, he said recourse was had to cupping, and that he lost sixteen ounces of blood. However his subject was completed a month before the time appointed for its delivery. But it so happened that the highly talented and esteemed Dr. Raffles, who was next in rotation on the list, was unable (from some cause which I do not remember) to lecture in his regular turn, and Mr. Fisher was called on to take his place. He was grieved because of the subject, but glad to disburden his mind a month earlier than he expected.

Unable to pursue his usual extemporaneous method, he resolved, for the first time, on reading his discourse. This he did with a heavy heart, and with heaviness to the hearts of others. Many were distressed at the dismal nature of the subject, and one gentleman met him at the foot of the pulpit stairs, saying, "Mr. Fisher, I hope never again to hear you preach on that topic," to which he replied, "Sir, depend on it you never will."

Some few years passed on, and the subject perhaps was nearly forgotten, when a gentleman called at Mr. Fisher's residence, requesting to see him. He was an entire stranger, but soon acquainted Mr. F. with the object of his visit. He thus began: Sir, did you not once deliver a sermon at Lime-street Chapel on Self-murder? Mr. F. Yes, sir, I did, and have often been sorry for it. It was a subject most painful to myself and to several others. Stranger.—I think, sir, your regrets will give place to thankfulness when you have heard my statement. Mr. F.—I shall be most happy to hear anything that may have that tendency. Stranger.—That discourse was instrumental in saving me from self-destruction. I had met with certain disappointments in my own country—they rendered me miserable;—I had no refuge;—I knew not God. I made suitable arrangements, and crossed the water to Liverpool, where I had determined on ending

a life doomed to nothing but misery in this world. I thought nothing of the miseries of a future state. I had been in Liverpool some days and had wandered about in search of some secret spot, where I might terminate my existence; and had fixed on what I thought a suitable place, and was on my way to commit the fatal deed, when, on passing Linne-street Chapel, I saw lights, and felt impressed with these thoughts,—this is a place of worship, I'll enter, as it is almost too early in the evening for my purpose. Great, sir, was my surprise to find that your subject was on self-destruction. My attention was fixed. My resolution was shaken. My heart was broken. I thought surely the Lord is in this place. My sinfulness appeared in its true light. I returned to my inn with an impressed and penitent mind. For the first time I prayed for mercy and forgiveness. The Lord withholds not his mercy from the penitent. I hastened back to my home with a relieved heart, and I hope a renewed spirit, and can now rejoice in the salvation of God. And, sir, to acquaint you with this exhibition of distinguished grace and mercy, I am come to Liverpool. Mr. F.—Will you favour me with your address? Because some, perhaps, might question the fact, and I should like to be furnished with a reference. Stranger.—My address you shall have, but I beg the favor that my name may not be made public during my life-time. Yet, should any doubt the truth of the case, you may refer them to me.

“Wonders of grace to God belong.”

Mr. Fisher informed me that he had recorded this instance of sovereign grace, and, no doubt, those friends who may be in possession of his papers, will gladly supply any deficiencies which the bare remembrance of a verbal communication may have occasioned.

“Behind a frowning providence,
He hides a smiling face.”

I remain, dear Sir, Yours most respectfully,
W. GLANVILLE.

Moneyer Street,
Hoxton, Oct. 20, 1840. }

ON CHRISTIAN EXHORTATION.

1. *The meaning of the word.*—I am convinced were this more perfectly understood, Christians would not disagree so much on the subject. The verb from which the noun is taken, is a compound word, made up of *para*, which signifies at or near, and *kaleo*, which is call, summon, invite, or proclaim; and therefore the two put together, apply to whatever is said in direct application to the heart of the hearer, in the way of entreating.

warning, requesting, beseeching, consoling, or admonishing.

The word, not met with in the (English) Old Testament, is first used with reference to John's preaching, Luke iii. 18: “And many other things in his exhortation preached he unto the people.” The word here is most naturally used of a kind of close preaching to the heart, and the words of advice which he gave to the different orders of his anxious hearers, as you find in the connection.

Again, the word is used in the same way in Acts ii. 40: “And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.” Here Peter testified and exhorted. He expounded the Scriptures, and testified of Jesus Christ as the true Messiah, while he explained and applied extracts from the prophecies of Joel and David in reference to Jesus Christ and gospel days; and he exhorted, by the application of his subject to the hearts and consciences of his hearers, pressing them hard with their sins, duties and safety. Agreeably to this definition of the term *parakaleo*, we often have it translated, to comfort, to entreat, since you, in so doing, apply your subject to the heart, moving it to what either duty or safety may require. So every preacher who knows his duty, both preaches and exhorts every time he stands up to address immortal souls. It is possible that some sermons may be chiefly in the way of doctrine or exposition; but if so, others ought to be more practical, chiefly in the way of exhorting the people to the various duties devolving upon them in their Christian profession. According to this, the Apostle Paul requires of Timothy, to “give attendance to reading, to exhortation, to doctrine,” Tim. iv. 13., which, as clearly appears from the connection, refers to his own personal duties in the church. See likewise 1 Tit. ii. 15.

Parakletos, a word of the same derivation, which signifies comforter, exhorter, &c., is one of the glorious titles of the Holy Spirit. “I will ask the Father, and he shall give you another comforter.”—John xiv. 16. One who can effectually address the consciences and hearts of men, comfort and admonish the real Christian, as his state and circumstances require.

2. I would further notice, that in the primitive churches it was customary for extraordinary and inspired members of the church, to address both the church and congregation when met on the Lord's-day.* But this was

* Justin Martyr, an eminent Christian writer of the second century, who was born before the Apostle John died, writes on the order of worship in his day, as follows: “On Sunday, all the Christians in the city or country meet together, because that is the day of our Lord's resurrection; and thus we have read unto us the writings of the Prophe-

not confounding the teacher with the taught; nor setting an example for all to be teachers together; for these men did not derive their authority to teach from their place in the church, but from the spirit they possessed, like the prophets of old who had a right to speak even in the temple, by a higher commission than a priest, although not of the tribe of Levi. Only care was to be taken to avoid all confusion, and to do every thing decently and in order. All might "prophecy, one by one, that all might learn and all might be comforted."—1 Cor. xiv. 3. But from this allow me to notice, that it has been in every age since the apostles a prolific source of error, fanaticism, and confusion, to do away the line of distinction between the ordinary and extraordinary officers of the church. So likewise in this and many other things, churches and good men have greatly destroyed the beautiful order of a Christian church, and introduced anarchy and confusion, by not distinguishing between the ordinary and extraordinary members of the church. If no attention is paid to this, and every brother suppose himself a public speaker or exhorter, simply because he is a member,—why, a boy of no knowledge or experience may occupy the precious time of teachers and all, by saying a number of good things, mixed up with a great deal of nonsense, which would be rather confusion than edification. However, it is right that brethren should occupy time according to their talents in social prayer, and exhortation meetings; and should a brother show a talent for public speaking, let him be encouraged to use it in aid of the pastor in the destitute world around, as circumstances seem to require. Without order, a numerous church must ultimately fall under its own weight; or, if it be driven by every wind that blows, without command or order, we shall, sooner or later, find it a total wreck on the rocky shores of error and schism.

Your's, for the truth's sake, F.

LIGHTS OF REASON AND REVELATION.

NO. III.

The Creator of the universe being self-sufficient, or existing by natural necessity, must be (and is alone) independent; being not a partial existence, but existing everywhere alike, he is omniscient and omnipresent. From the signs of wisdom and design,

and the Apostles. This done, the president makes an oration to the assembly, to exhort them to imitate and do the things they heard. Then we all join in prayer; and after that, we celebrate the sacrament; and they that are willing and able give alms." &c.—*Comprehensive Commentary, Romans* m. 8.

which are apparent in his works, it is evident he must be intelligent. From his infinite power and knowledge, he is above fear and deception, and must therefore be just. Having created all things, he must know all things,—even their very essence;—he must, therefore, be infinitely wise. Having no motive for *misrepresenting* realities, he must be infallible truth.

Having power to annihilate as well as to create, and cause every thing, or nothing, to suit his purposes, he must be good. His perfect freedom and sovereignty, are easily deducible from those attributes; to the truth and certainty of which, all creation bears its substantial testimony,—aye, even the very faculties of those who doubt, quibble, and deny, and who prove little more than their own ignorance of that, which alone elevates our nature above the brute creation.—Gen. i. 6; Psalm xix. 1; Isa. xl. 13; Rom. i. 20.

If satisfaction constitutes happiness, (and who doubts it?) then, whatever the sensualist, or infidel may say to the contrary, the true Christian is happy, in the observance of moral duties, as much as the voluptuary is in abusing them, perhaps more. Why should the Christian be supposed to be less happy in his endeavours to obey the divine code of morals, by honouring the God of grace and nature, than those who despise and violate it! Or should the Christian be unhappy in his endeavours to obey that law of his own nature, which commands him to inflict no injury, which he would not himself willingly sustain, while the swindler, the robber, the traducer, is happy in the breach of it! It would be difficult—perhaps impossible—to shew, that God had any higher object in view, in creating man, than his own glory; but in mercy and great goodness, he made our happiness consistent therewith, though subordinate. Our duties are, therefore, twofold, to him and to one another, as well as to ourselves. Reverential obedience towards God—good will and amity towards our fellows—sobriety, unclouded intellect, abstinence from alcohol, opium, angry passions, or any thing that would derange, or disorder our intellectual faculties, are duties we owe to ourselves, in order to preserve us in a fit state to render to God and our neighbour, that service which they have a right to claim from us. Must the Christian then be necessarily unhappy, and an object of the libertine's pity! It may be so in the scorner's opinion, but the Christian ought to be allowed to speak for himself.

Nor will the infidel's notion of annihilation yield him any advantage over the Christian; for on the supposition that the Christian and infidel are both happy in their respective ways here below, if death be an eternal sleep,

there can be no difference between them hereafter; but I would recommend the infidel to be quite certain of this, before he hazards so much as eternal happiness upon a baseless fabric.—Rom. vi. 12, 13; i. 21; ii. 24, 28; viii. 13. CATHOLIC.

BAPTISM IN THE CHURCH OF ENGLAND.

—A numerous assemblage of the parishioners was attracted to St. Mary's church, Reading, a few days since, to witness the novel and (in that town) unprecedented ceremony of a young lady, the daughter of highly respectable parents of the Baptist denomination, being received within the pale of the Church of England by public immersion. The ceremony was performed by the Rev. C. J. Goodhart, the vicar, in the Coley chauntry of the church, where a large vessel was placed for the recipient, filled with water partially warmed. The ceremony occupied nearly an hour.—*The Patriot*.

To the Editor of the London Baptist Magazine.
CAVENDISH CHAPEL, RAMSGATE.

DEAR SIR,—Your brief notice of the opening of our chapel in July, reminded me of an unintentional omission in not having furnished any information respecting it.

The sum already paid for the ground and the erection of our chapel is £4,500, and £1,000 yet remains due, and yet very little, if any thing, has been appropriated to useless ornament or splendor.

Many persons are not aware that *symmetry* is as cheap as *deformity*. If they see a chapel in a bad situation, with no carriage road to it, altogether destitute of architectural proportions and internal comfort, they conclude it has cost very little, that the builders have had an eye to simplicity: but if they see one prominent and imposing—if they see one that looks too good to belong to Dissenters, so that an Episcopalian walks in by mistake, not dreaming that the voluntary principle could be so elegant or efficient—they immediately infer an extravagant expenditure, the pride of life, or conformity to the world. Greatly, however, are they mistaken, for elegance is not *excess*, nor is there any thing *gorgeous* in beauty. And it will be found that places of worship badly located, and badly planned, subsequently altered and enlarged, have been far more embarrassing to their worshippers, than those upon which a first outlay was a *last* outlay, and good taste an indispensable.

Our baptistry is always open—it is immediately in front of the pulpit, inclosed by a chased railing, and lined with porcelain tiles. We have used it every month since the chapel was opened. On two occasions clergymen have been present—and two or three Episcopals have been *dipped*.

Denominational extension, I am free to confess, was the motive which excited me to set about the erection of this chapel, connected, as I trust it was, with a view of the cross of Christ, and a desire for the conversion of sinners! Though my own members had scarcely pledged themselves to give anything when I began to build, I record it to their honor, that two-thirds, or very nearly so, of the sum collected, has been from them. Ministers must sometimes lead the people in *secular* as well as *spiritual* concerns—in towns where the gospel has never been preached in the parish church, where dissenters are looked upon as “the off-scouring,” where tradesmen are left by their patrons if they attend a chapel, (and such is Ramsgate,) influential and respectable men surrounding and assisting a minister, are very “few and far between.” For these he must not, therefore, wait; ceasing from man, he must hope in God.

I conclude, dear Sir, with a prayerful desire that we may “be wise as serpents,” “harmless as doves,”—let not the house of God be second to our ceiled houses—and let no mistaken Christian suppose that the *prominency, symmetry, and comfort*, which we would combine in every place of worship, are dictated by any other than our Lord's own words, “Make friends to yourselves of the mammon of unrighteousness.”

Let Baptists be as primitive as they please in the discipline of their churches, but in the erection of their chapels let them keep pace with the times. Your's very faithfully,

J. MORTLOCK DANIELL.

DELIGHT IN GOD.

This world and all its trifling toys,
Afford me no substantial joys,

That cannot fade away;
I'll seek for gladness to my soul,
Where everlasting pleasures roll,
In bright eternal day.

I'll seek my pleasure from the Lord;
And O! that he would help afford
Through his beloved Son;
I'll go before my father's face,
And plead the riches of his grace,
And urge what Christ hath done.

Vile and unworthy though I am,
Yet, trusting in my Saviour's name,
And making him my plea,
I will not fear that he'll deny,
My fervent prayer, or spurn my cry,
Since Jesus died for me.

With humble hope I will appear,
With ardent love and filial fear,
Before the Lord my God;

I'll pray him to forgive my sin,
To justify and make me clean,
Through my Redeemer's blood.

O! blessed God, when shall I see
The new Jerusalem and thee,
And taste the joys above;
I long to reach that peaceful shore,
Where I shall sing for evermore
Of thy redeeming love.

ANN M'LAUREN,
aged 14 years.

THE MISSIONARY REGISTER.

MONTREAL, MARCH 1, 1841.

CANADA BAPTIST MISSIONARY SOCIETY.

THE FOURTH ANNUAL MEETING.

This was held in St. Helen Street Chapel on the evening of the 11th Feb. The attendance was good, and much interest appeared to be excited in behalf of the Society. It was pleasing to see Ministers of other denominations present, and to hear from them expressions of cordial regard for the Institution, as likely, under the divine blessing, if efficiently supported, to render most important service to the interests of the Saviour's kingdom throughout this extensive country. The Rev. W. TAYLOR remarked that it was an interesting feature in the Institution, that it was not exclusive—there being nothing in its Constitution to prevent the admission of pious candidates for the Ministry, who pay their own expenses, to whatever denomination they may belong. Mr. TAYLOR likewise remarked, that whilst the members of the Church of Rome made provision in various Seminaries for educating young men for the service of their church, he was not aware that there was any Protestant Institution of the kind throughout Lower Canada with the exception of our own. The presence of two Ministerial brethren, one from Vermont, the other from the border, also added to the interest of the meeting. The brightening prospects of Canada were mentioned by the Rev. J. DYER, as a reason for more strenuous exertion on the part of our friends in this country. It was mentioned as highly important, that Canada should, if possible, sustain the Institution, the whole expense of which, including the President's salary, is less than £500 per annum, that the Colonial Society might be more at liberty to devote its resources to direct missionary efforts; sustaining in this enterprise some of the young men who will soon be entering upon their work. Our friends, both in Upper Canada and the Eastern Townships, must be alive to the importance of employing some of the young men as Evangelists, this being the kind of labour, more than any other, which is adapted to meet our urgent necessities.

This is a kind of labour, however, which would render those engaged in it, for a time, almost entirely dependent upon those who might send them forth. And yet it is the most important kind of labour, at least for Canada. Shall it be neglected? One of the speakers alluded forcibly to our Lord's injunction—"Pray ye therefore the Lord of the harvest that he would send forth labourers," &c. Labourers, suitable and willing, and prepared with much toil and at some expense, for their work, will soon be ready to enter upon it. How important that they should be able to devote themselves wholly to it! May the Baptists of Canada more especially respond to the appeals which were then made. May we live to see them taking upon themselves the support of the Institution, and the Colonial Society devoting itself to the pleasing work of sustaining a goodly band of our esteemed young friends as Evangelists. It was somewhat late before the meeting broke up, but no one appeared weary of the proceedings.

JAMES THOMSON, Esq., of Laprairie having been chosen Chairman,

The meeting was opened with prayer by Rev. W. FRASER. The Report was then read by the Secretary; after which the following resolutions were proposed to the meeting, and unanimously adopted.

Moved by Rev. H. O. CROFTS, of the Methodist New Connection; seconded by Rev. D. M'PHAIL, of Osgood.

I. That the Report now read be adopted, and published in the *Magazine*.

Moved by Rev. P. CHASE, of Vermont; seconded by Rev. A. H. HOUSE, of Barnston.

II. That the Divine blessing on the operations of this Society, during the past year, calls for gratitude to the Giver, and at the same time urges to patient continuance in this mode of well-doing.

Moved by Rev. W. TAYLOR, of the Scotch Secession Church; seconded by Rev. J. EDWARDS, of St. Andrew's.

III. That the Theological Institution is calculated, by the help of God, to supply in part the religious destitution of Canada, by

sending forth intelligent as well as pious pastors and evangelists; and is therefore entitled to the prayers and liberality of all who love the cause of Christ.

Moved by Rev. J. DUNN, jun., of Kingston; seconded by Mr. T. M. THOMSON, of Napierville.

IV. That the cordial thanks of this Society are due to Mr. JOHN EDWARDS, sen., for his self-denying labours as Agent in Britain; and also to the friends in the fatherland, for the liberality already manifested, and the promises of further support.

Moved by Rev. W. FRASER, of Breadalbane; seconded by Mr. GREIG.

V. That the following persons be the Officers and Committee for the ensuing year:

JAMES MILLS, Esq., *Treasurer.*

DR. DAVIES, *Corresponding Secretary.*

JAMES MILNE, *Recording Secretary.*

Committee, with power to add to their number.

James Thomson, sen., John Try, Robert Morton, R. Drake, Joseph Leeming, William Muir, Montreal; John Dunn, Laprairie; T. M. Thomson, Napierville; John Edwards, sen., Clarence; J. Edwards, jun., St. Andrew's; William Fraser, Breadalbane; Allan M'Diarmid, Breadalbane; S. Tucker, Petite Nation; D. M'Phail, Osgood; O. Larwill, Buckingham; E. Doolittle, Haldimand; Rev. J. Dyer, jun., Kingston; G. H. Haines, Kingston; Rev. J. Gilmour, Peterboro; Rev. W. H. Coombs, Toronto; Joseph Wenham, Esq., Toronto; James Connell, jun., Toronto; Rev. W. Rees, Brantford; J. Beam, Beamsville; Rev. W. H. Landon, Woodstock; Rev. Dugald Sinclair, Lobo.

FOURTH ANNUAL REPORT

OF THE

CANADA BAPTIST MISSIONARY SOCIETY.

In presenting their account of the Society's proceedings during the fourth year of its existence, the Committee have abundant reason to extol the Divine goodness. On many occasions have they been permitted to raise their "ebenezer," and thankfully to record "hitherto has the Lord helped us." Hours of despondency may have occurred, but the season in general has been full of encouragement and hope; since the voice of Providence, as uttered by the leading circumstances and events, has urged to advance and betokened success. Trials and reverses are incident even to the best and holiest undertakings, in which men can engage; and therefore their occurrence in connection with this religious enterprise can cause no marvel, "as

though some strange thing had happened." These we must be prepared to meet; but it is our consolation to know, that untoward and painful events are often overruled for the furtherance of the gospel. Our God has succoured and blessed us, and we would still repose confidence in him.

The Agent in Britain.

It was stated in the report for last year, that Mr. JOHN EDWARDS had generously undertaken to visit the mother country in behalf of the Society. We have now the pleasure of recording, with heartfelt gratitude, the zeal and success with which he has prosecuted his benevolent object. His course has been for the most part exceedingly arduous, but his faith and perseverance have enabled him to make progress under circumstances, that would have induced most persons to sit down in despair. On his arrival in the mother country, he found much difficulty in gaining the attention and sympathy of the churches at large, though he was kindly received by the few who did not overlook the destitution of Canada, while extending their charities to the foreigner and the heathen. He was also hindered in his work by a severe illness, which lasted for many weeks, and proved a sore trial to his ardent and energetic spirit. But his Master renewed his strength, and soon gave him unequivocal tokens for good, in the warmer and more general interest, which was taken in his errand.

Our aged and esteemed friend has travelled extensively over England and Scotland; and intends to continue his journeys and toils till the month of March or April, when he hopes to commence his voyage to this land of his adoption, and to return laden with the offerings of British liberality and piety.

The results of his labours cannot yet be fully ascertained, for many advantages may accrue, unknown not only to us, but also to himself; but amply sufficient is known to constrain our joy and thankfulness. Very seasonable aid has already been received by the Society, as the immediate effect of his toil. But besides this advantage, it may be hoped that, in consequence of his arrangements, aid will be secured for some years to come. He has constantly kept this object in view. In many places he has succeeded in obtaining the help of kind brethren, who promise to exert themselves as agents to advance the interests of the Society. He has also witnessed the formation of two Auxiliaries, one in Portsea, and another in Edinburgh, from the latter of which very liberal assistance has been already received. The noble aim of our aged friend is thus expressed in his latest communication: "I feel particularly anxious to make such arrange-

ments and impressions that a little stream shall flow, after I am gone, which may help by the divine blessing, to fertilize our barren wastes."

Missionary Labours.

The evangelical efforts, which the Society has encouraged and supported during the past year, have been signally owned of God. Not one of the missionaries has been left without some measure of success. Mr. M'EWEN, who has laboured chiefly at the Indian Lands, has baptized four at that station. He is now stationed in Beckwith with cheering prospects of usefulness. Mr. M'PHAIL has been greatly encouraged, both in his stated ministrations to the church in Osgood, where several have been translated into the kingdom of God's dear Son, and in his occasional labours among the destitute people in the Bathurst District, and also on the Ottawa River. Through his instrumentality, in connection with the efforts of other zealous brethren, as many as twenty-six have been baptized in the townships of Beckwith and Drummond; so that there is now a church in that region containing sixty members. May this infant church "grow as the lily and spread forth its roots as Lebanon." Missionary visits have also been much blessed in two or three places on the Ottawa, where a very pleasing state of religious feeling now prevails,—where the disciples are more zealous and united, and many are embracing the Gospel. The Lord grant that "their peace may be as a river, and their righteousness as the waves of the sea."

The Theological Institution.

In this department of the Society's operations, the favour of Divine Providence has been largely vouchsafed. Great improvement has been effected in furnishing the Students with better accommodations, and more facilities for attending to their pursuits. There is, however, much need of farther improvement in this respect; for the present temporary arrangements do not secure as much room and comfort as the object of the Institution demands. It is therefore exceedingly desirable that the proposed building should be erected, as soon as Providence shall point out the place, where the Seminary will be most useful and best supported. A decision, founded in wisdom and enlightened regard to the good of the cause, will, it is hoped, be formed soon on this important subject.

There are now eleven students connected with the Institution. Three have already gone forth to advance, as we trust, the Saviour's cause, according to their abilities and opportunities. May the Lord bless them, and make them blessings. The eleven now under training are variously engaged in

the following pursuits: English Grammar, Geography, Mathematics, Logic, Composition of Sermons and Essays, Paley's *Horæ Paulinæ*, Greek Test., Hebrew Bible, and Syriac Testament. The usual examination took place in June, 1840, when Messrs. GILMOUR and COOMBS attended in order to judge of the proficiency of the Students. The opinion which the examiners formed was very encouraging to the friends of an educated Ministry; but as their testimonial, along with the Annual Report of the Seminary, has been already published in the *Magazine* for August, 1840, it is needless to repeat it here, and therefore we will only present this extract:

"It was exceedingly gratifying to perceive, that whilst the range of studies prosecuted in the College is by no means narrow, every part is calculated directly to subserve the one great object of the Society, viz., assisting our young brethren to become 'able Ministers of the New Testament.'

"Our gratitude and delight, in witnessing the results of last year's labours, are enhanced by the deep conviction which we feel, that such an Institution as this is peculiarly needed in Canada, and is in the highest degree adapted to remove many of the evils which constitute the chief hinderances to the peace and prosperity of our churches, and the effectual diffusion of gospel truth through these Provinces. We unfeignedly bless the great King in Zion, that he has at length established here such an instrument of good; and we have no doubt that our churches will soon and long rejoice in the benefits resulting from its operations."

The Students have, in a very praiseworthy manner, endeavoured to make themselves useful in the service of religion. They often engage in preaching in Montreal and its vicinity, besides other labours of love and works of faith. During the vacation of last summer, they engaged in arduous missionary labour, and preached the Gospel with much acceptance, and with many tokens of the favour and blessing of their Master. While referring to these benevolent efforts on the part of the Students, we wish to suggest to the destitute brethren and churches the propriety of availing themselves of their services, during the months of July and August, when the labours of the Institution are suspended. If any will act on this respectful suggestion, it is desirable that they should apply to the Tutor in the month of May or June, that he may make seasonable arrangements to send the desired help.

The *Library* of the Institution is still very inadequate to answer the purpose. Some valuable books have been added to it in the course of the year; and a generous gift is

expected to arrive this summer from a kind Christian friend, C. C. TAUCHNITZ, Esq., of Leipsic, in Germany. But there is much yet to be done, before the collection of books can be deemed sufficient.

We cannot close this part of the Report, without affectionately commending the Students to the kind consideration and fervent prayers of the churches.

The Magazine.

The Committee, encouraged by a variety of circumstances, have after much deliberation, resumed the responsibility of publishing this organ of the Denomination in Canada. This was done in the hope, that the undertaking would cause no pecuniary loss to the Society, since the subscribers had become more numerous, and especially since the labours of the Editor were obtained without remuneration. The Committee are gratified to know, from the testimonies of many brethren in every part of Canada, that the periodical meets with acceptance, and answers, to an encouraging extent, the important objects for which it is published, viz., the spread of evangelical truth, and the furtherance of the cause, by circulating missionary intelligence and uniting the hearts and the efforts of the entire brotherhood. But the support hitherto given to the *Magazine* has been far too limited, if we take into account the numbers and means of our Denomination. The Society ought to have derived some pecuniary advantage from its publication; but as yet its funds have not been increased from this source. This year, however, a trifling gain may be expected, if the subscribers will all prove faithful. We would therefore affectionately urge all, who can, to extend its circulation, that it may have more adequate support, and more fully accomplish its end.

Funds.

The expenditure has been considerably increased this year, owing partly to debts previously incurred, and especially to the outlay in furnishing the house now occupied by the Institution. We are, however, happy to state that, with the exception of this outlay, the present mode of supporting students is more economical as well as more comfortable than the former. The contributions received from all sources in Canada amount to £232 7s, making considerably less than half the expenses for Missions and Education during the year, without including the salary of the Tutor of the Seminary which is paid by the Baptist Colonial Missionary Society in London. With this fact before us, we cannot refrain from asking all our brethren in this country, whether they think this is all they can do to help the Society. We are glad that several worthy names in remote arts

of the Province have this year appeared as subscribers; but we are persuaded there are many more who ought thus to honor the Lord with their substance. There are among us some truly liberal supporters of the cause; but are there not many in our churches who withhold from God that which is his own?

Concluding Remarks.

In the events and labors of the past year, the friends of the Society may find much to awaken their gratitude and sustain their hopes. Two missionaries have constantly labored in connection with the Society; and several others have been engaged in its benevolent service for short periods. One new church of 60 members has been gathered in a long neglected region. In another quarter many of the members of a torn and scattered church, have been reunited in the fellowship of the gospel. There are also some other happy results indirectly promoted by this Society. One missionary is now laboring in an extensive field near Port Hope, where he is supported by the church in Church Street, London, in consequence of the appeal of our agent. Two experienced Ministers have been led to transfer their evangelical labors from England to this country, where they now occupy most important stations, the one in Toronto, the other in Kingston. Two new churches have thus been formed, which are, we trust, destined to diffuse the light of truth far over the land.

But while we rejoice over these things, we must not forget that multitudes in the land are yet destitute of the ministrations of the gospel, and that many feeble bands of brethren call for speedy succour in maintaining the cause. A great work is still before us. Many zealous laborers, whose usefulness is greatly hindered owing to their constrained secular pursuits, need our assistance. Many churches are in need of pastors, "to strengthen the things which remain that are ready to die." While then there is so much to be accomplished, we would conclude in the language of the missionary Paul: "Therefore, beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, for as much as ye know your labour is not in vain in the Lord."

James Mills, in account with the Canada Baptist Missionary Society. Dr.

To Balance in hand last Anniversary...	£2 9 5
— Collections for general purposes...	109 4 6
— Annual Subscriptions for Education...	98 2 9
— Fee of a Paying Student...	10 0 0
— Annual Subscriptions for Missionary purposes...	10 12 6
— Baptist Church in Church St., Blackfriars, London, for the support of a Missionary in Canada, £10 Stg....	12 0 0
Amount carried forward...	£212 9 1

Amount brought forward	£242	9	2
To Collected by Agent in Britain. £266			
10s. Sterling	321	6	1
- Do. Mr. Vicker's donation of Lace	15	0	6
- John Try, Esq., on account of interest of money in his hands	62	7	6
- Second Volume of Magazine	0	6	3
- Money returned by Students	0	3	7

£641 13 1

Cr.

By Paid Missionaries	£69	3	0
- Support of Students, to 1st May, 1840	100	19	2
- Expenses of Baptist College from 1st May to 10th February, 1841	160	16	11
- Incidental Expenses	13	12	1
- Travelling Expenses	15	5	0
- College Furniture	68	10	3
- Rent for Baptist College from 1st May, 1839, to 1st May, 1840	20	0	0
- Rent for do. from 1st May, 1840, to 1st February, 1841	42	7	6
- Campbell & Becket, for printing 2nd vol. of Magazine	32	1	0
- Balance in hands of Treasurer	118	18	2

£641 13 1

JAMES MILLS, Treasurer.

SUBSCRIPTIONS RECEIVED SINCE CLOSING THE

ACCOUNTS.

By Rev. W. Rees, Brantford :

D. Buchan, Esq., Paris, for Education	£1	5	0
W. E. Buchan, do. do.	1	5	0
H. Capron, do. do.	1	0	0
Mrs. Buchan, do. do.	1	5	0
Do. do. do. Missionary	1	5	0
Mrs. Moyle, do. do.	1	0	0
Cynro, do. do.	0	2	0

By Rev. D. Sinclair, Lobo :

D. Sinclair, Lobo, for Can. Bap. Mis. Soc'y.	0	10	0
Dugald M'Coll, do. do. do.	0	10	0
Hugh M'Cowan, do. do. do.	0	10	0
Colin Ferguson, do. do. do.	0	10	0
Colin Munro, do. do. do.	0	5	0
Dugald Brown, do. do. do.	0	5	0
D. M'Killon, do. do. do.	0	10	0
Mrs. M'Killon, do. do. do.	0	5	0
John M'Killop, do. do. do.	0	2	6
A Friend, do. do. do.	0	5	0
John M'Kellar, do. do. do.	0	10	0
Mrs. M'Callum, do. do. do.	0	2	6

Collected at Annual Meeting in Montreal.	8	10	2
John M'Lachlan, Rigaud, C. B. M. S.	0	5	0
Duncan M'Martin, do. do.	0	5	4
Deac. J. Bellows, 1841, do.	1	5	0
John Meldrum, Osgood, do.	0	5	0
Peter M'Call, do do	0	10	0
Rev. D. M'Phail, do do	1	5	0
Duncan M'Donald, do do	0	10	0
A. Fisher, 1839, do do	0	10	0
Do 1840, do do	0	10	0
Mrs. Fisher, 1839, do do	0	5	0
John Campbell, Mason, Kenyon, Education	0	15	0
Henry B. Wales, St. Andrew's, C.B.M.S.	2	0	0
William Wightman, do do	0	5	0
John M'Connell, do do	0	10	0
Malcolm M'Gregor, 1840, do do	0	5	0
Rev. J. Edwards, jun., do do	1	5	0
Sundry small sums	0	3	9
Church in Petite Nation, 1841	2	10	0
Peter Dunn, Dundee, Donation	0	5	0
Edward Mitchell, Hatley, 1841	1	5	0
Donald M'Kercher, Chatham	0	5	0
Rev. William Fraser, Breadalbane, 1840	1	5	0
Allen M'Diarmid, do 1841	1	5	0
Colonel Wilgress, Lachine	2	10	0

THE RISE AND PROGRESS OF THE CHURCH IN HATLEY AND STANSTEAD, L. C.

DEAR BROTHER,—Your Magazine, I think, is a useful medium of communication between the churches of these Provinces. It is well calculated both to spread Scriptural knowledge, and to circulate religious intelligence. I have been refreshed and delighted with the good news from various places, brought by your monthly visitant. The words of Solomon are hereby verified: "As cold water to a thirsty soul, so is good news from a far country." If you think the following intelligence from this part of the vineyard would be acceptable to your readers, it is at your disposal.

The settlement near the Lake Memphremagog in the west part of Stanstead and Hatley, commenced nearly fifty years since. Among the first settlers were two Baptist professors, Mr. Abiel Abbot and his wife. These early inhabitants were visited by Messrs. Hibbard and Marsh, Baptist Ministers; and they came not alone; but the Captain of Salvation came with them, and blessed their labours. In a reformation that followed their preaching, many of this early band of settlers experienced the pardon of sin through the blood of Christ. In the year 1799, a Baptist Church was organized of seven members. For a while Elder Marsh resided with them. After his removal, Mr. Hervey Clark, one of their number, was ordained their pastor. He left them about ten years since. Three years ago, I entered into the pastoral relation with them. From 1799 to 1817, accessions were made to this church almost every year, though the most favoured years were 1799, when the church received thirteen; 1801, when fifteen; 1802, when twenty-seven; and 1803, when eight were added to the church. From 1817 to 1827, the state of religious feeling must have been very low; for in that period, according to the church books, no additions appear to have been made, except one by baptism, and one by letter. But the next year prospects grew brighter. A little refreshing from the presence of the Lord added seven to the church. In 1830, a "little reviving" gave an accession of seven more. In 1832, the Danville Baptist Association held one of their quarterly meetings with this church. The meeting lasted three days; and the time was devoted to prayer, exhortation, and preaching. The season was owned of the Holy Spirit. Souls were hopefully converted, and twelve persons were baptized on a profession of faith, and added to the church. A series of religious meetings was attended within the bounds of this

church in January, 1834. The Lord heard the prayers of his saints. The Spirit accompanied the preached word, saints were quickened to duty, and sinners were brought to the knowledge of the truth. In that year twenty-eight were baptized and added to the church. Another special awakening in 1836 brought eleven into the church by baptism. A part of the present year has been a time of refreshing to us. Mr. Wm. Miller, of Hampton, N. Y., held a series of meetings in this settlement in July last. His favourite theme was the second coming of Christ. Prayer and exhortation by the saints, accompanied these exercises. The Holy Spirit, we trust, was present in his enlightening and renovating grace. Many souls felt anxious to be prepared for death, judgment, and eternity; and quite a number have manifested hopes of pardoning mercy. Since that time, thirty have been baptized and added to the Baptist Church in this settlement. Besides the accessions at those seasons of special attention, some have been added to the church at other times. All the additions in the forty-one years since the church was planted, have been one hundred ninety and nine; but deaths, removals, dismissions, and exclusions have lessened our numbers from time to time. At present, we number one hundred and four, scattered, however, over a territory twelve miles in length. Many of the first members of the church have lived to see their children and grand children embracing the Saviour, and becoming members of the church; while many of those who have fallen asleep have their names kept up in the church by their children, or grand children, or both.

Thus did the Lord plant a vine in this wilderness, did prepare room before it, and we trust has caused it to take deep root. To the praise of the glory of his grace, these things are recorded.

Your's, in the best of bonds,
EDWARD MITCHELL.

Georgeville, Nov. 4, 1840.

ADDITIONS TO THE CHURCHES IN BRANTFORD, &c.

BRANTFORD, January 29, 1841.

MR. EDITOR,—As it is gratifying to the friends of Christ to learn from time to time of the happy progress of the Kingdom of their Redeemer, I hasten to lay before the readers of the Magazine a further account of the revival of God's work, which is now being enjoyed by our brethren of the Baptist Denomination in this section of Upper Canada.

For years gone, Zion has suffered exceedingly from civil feuds and rebellion. In looking over our condition at our last an-

nual meetings, we felt the necessity of immediate effort for the redemption of Zion and the salvation of souls. We accordingly resolved to recommend to the several churches composing the Longpoint and Eastern Associations, the observance of the first Saturday in January 1841, as a day of fasting and prayer, for the conversion of sinners, and the spread of the Gospel in the Canadas. Furthermore it was resolved to hold protracted meetings in several of the churches. The labours of several Ministers were procured, who preached the word in demonstration of the Spirit, and with power. Christians were humbled, and confessed their sins, old dissensions were laid aside, and churches as a body came with one heart into the work. Incessant prayer was offered at the mercy-seat, till at length salvation began to flow, and many to inquire, with earnest solicitude, "What must I do to be saved?"

Protracted meetings have been held with several of the churches. The judgment day alone must determine the result, but probably not less than 300 souls have been hopefully converted.

The work still continues, and we hope many more will be united to the Redeemer. Sixty-one willing converts have been buried with Christ in baptism, and joined the first Townsend Church. The state of this church is truly gratifying, many of its members express their interest in the benevolent enterprises of the day. The labours of its pastor have been attended with evident tokens of the Holy Spirit's influence. Townsend lies within fifteen miles of Lake Erie, in a rich and flourishing part of the Province, which is mostly under Baptist influence.

On the evening of the 8th October, I was invited to attend a protracted meeting with the Baptist Church in Simcoe. And it is with the liveliest gratitude to God, many of the brethren acknowledge that it was blessed to this church. Sunday the 18th October, I preached to a large congregation, some of whom had recently tasted the sweets of redeeming grace, a few were bowed down under the weight of sin, but I had reason to fear that many were unconcerned about their souls. Indeed I felt as though I stood on the verge of eternity, and was preaching for the last time. While pointing out the wretchedness that sin had brought upon us, and the miseries to which it would expose our souls hereafter, it was evident that some present felt the misery to which sin exposed them. While exhibiting the nature and magnitude of the Saviour's suffering, agonies, and death, which constitute a sinner's hope; tears of gratitude, love, and joy flowed from many an eye. While pointing out what it was to neglect the great salvation, and the

awful consequences that must inevitably follow, a deep solemnity appeared to rest on the whole assembly, that gave evidence of the presence of God, and of the operations of His Spirit. At two o'clock I had the pleasure of leading eight young converts into the water, and baptizing them by the authority of Christ,—in the presence of an unusually large concourse of people. Serious impressions have been made on the minds of others. I consider the station occupied by this little band as one of great importance. A flourishing Sunday School is attached to the church. Their pastor Br. W. Smith, has recently left them; therefore I consider it my duty to minister the word monthly, in this growing and rapidly increasing village. I feel the importance of maintaining the cause of Baptist principles, I mean those peculiar, evangelical principles, which alone will stand the test of scriptural truth, destined as they are, eventually to triumph over false doctrines and human traditions; and which must commend themselves to the good wishes and earnest prayers of all our Baptist friends, who are joyfully witnessing the sure progress of correct evangelical sentiments.

It may perhaps be unknown to some of your readers, that the Baptist Church in Brantford is yet in its infancy. In December 1833, this Church was constituted of twenty-six members, and through their whole course they have enjoyed a good measure of peace and union, under the labours of their pastor; their present number is 86; their strength and confidence is in Him who loved His Church, and gave Himself for it, and "who of God is made unto us wisdom and righteousness, sanctification and redemption." This Church has already taken an important stand with our sister churches, and through the blessing of God, has accomplished much towards the furtherance of the cause of Christ. Although we are unable at this time, to state with certainty the definite number of those who have been hopefully converted to God in this place, yet we take pleasure in informing our friends, that we are encouraged to hope that the blessing of God still accompanies the means used to advance the interest of Zion here. On the Lord's day, 13th December, I had the pleasure of baptizing seven young converts, who followed their risen Saviour down into his liquid grave, and were immersed in obedience to his Divine command. It was indeed pleasant to the friends of Christ to see those young disciples take up their cross, and joyfully follow their ascended Lord in his appointed way, despite of fear or shame. A very large multitude assembled on this occasion to witness the administration of the Divine ordinance, it being the fourth time

it was administered in this town during five months. Such a scene was truly emblematical of the death, burial, and resurrection of our adorable Redeemer. On the east side of the Grand River, the candidates were, one by one, led down into the water, and there buried by baptism beneath the yielding wave, and rose again, we trust, to newness of life and new obedience. On that day they were all united to the fellowship of the Church, the members of which appeared to be filled with the spirit of love and thankfulness to God, who had given such gifts to poor sinners. I am, with Christian affection, yours,
W. REES.

SUCCESS IN ERIN, ERAMOSIA, &c.

DEAR SIR,—As in a former letter I made known to the public, through the *Canada Baptist Magazine*, some things respecting the influence of divine truth, as it appeared to operate on the minds of many of the people of the Township of Erin during the short time that I occasionally laboured among them, and as I then gave reason (from what I then related) for those who truly pray, "Thy kingdom come," to expect to hear something more interesting as the result of those feelings, I consider it my duty to state, that since then Elder James Black, of Eramosia (an adjoining Township) has baptized about thirty persons, many of whom had been respectable, conscientious Presbyterians; and one also who had been many years a preacher among the Scotch Independents. A few months since there have been two close communion Baptist Churches formed in that Township—one by Mr. Black, which he attends every Lord's-day; and the other by Mr. Menzies, of the Township of Esquesing. Mr. M. has also lately baptized several, both in Erin and Esquesing.

There still appear to be many enquiring the way to Zion with their faces thitherward in these parts of the country; and I have had several Macedonian cries communicated to me since I last visited that people, whom, if the Lord permit, I purpose visiting again soon.

I have very lately understood that brother Black has the honour of administering the ordinance of baptism almost every Lord's-day; and I think it probable that he will send you a more particular account of the churches, and of the state of religion generally in that Township, before long.

I am also pleased to have it to say, that since the ordination of brother Wilson last September, there have been thirteen added to the Niagara Church, mostly by baptism.

Your's, most respectfully,

JOHN OAKLEY.

Bronté, Jan. 11, 1841.

THE UNION OF THE PROVINCES OF UPPER AND LOWER CANADA.

Although our periodical is religious and not political, it does not follow that important events connected with our more immediate local history, or even with the history of eventful changes in other lands, are to be unnoticed in our pages. "Can ye not discern the signs of the times?" The Christian is a man of observation. He recognises the hand of Providence in all the occurrences transpiring around him, and seeks to turn them to some holy purpose. Our more reflecting readers will feel, we are assured, that our present political circumstances, but more especially the event alluded to in the heading of these remarks, constitute an interesting and important crisis in the history of Canada. Let Canada Christians and Canada Baptists be fully alive to it. *Union* is now the watchword of our politicians. Let it be the watchword of the Christian church and especially of the Baptist denomination. For the political and social improvement of this extensive country, every thing, at the present moment, appears to augur well. At the helm of affairs we behold an experienced statesman. The Government of Britain appears determined that the country shall derive the full benefit of her patronage and fostering care. Emigration is about to pour her tens of thousands into our Townships. How stands the case in respect to a higher kingdom? What is the aspect of the Church of Christ in Canada? what the attitude of Canada Baptists? Are we combining, and adapting our plans and enterprises to this awakening and brightening condition of our political prospects? The present season calls loudly for co-operation amongst all, who have at heart the welfare of the glorious cause of our Redeemer. Shall Citizens and Senators be seen blending their counsels, who have never blended them before, and resolving for the good of their country to bury the very recollection of past animosities; and Christians, even Christians of the same household, present the melancholy spectacle of division and mutual distrust and perpetuated strife? Shall the professed disciples of the Lord Jesus Christ be behind other men in mutual forbearance, in public spirit, or a readiness to make sacrifices for the promotion of great objects? We trust it shall not be so. May the delightful sound of union which has gone forth amidst the acclamations of approving thousands from all our high places, be reverberated from every sanctuary, from every domestic altar, and from every holy spot where solitary prayer ascends to heaven. May this especially be the case as it regards our own denomination: Baptists have been charged with having less of the spirit of Christian unity than other bodies. We believe this to be an unfounded reproach. May the proof of its falsity, so far as Canada is concerned, speedily be furnished. But how shall it be furnished? Upon what ground shall we unite? Around what common centre can we rally? There can be but one reply; let us be thankful that a kind providence has enabled us to give it. We may unite upon the holy ground of missionary enterprise for our destitute Townships. We may rally around the Theological Institution and the Magazine. *And now is the time.* Let Canada Baptists from Huron to Champlain, in a spirit of piety and fraternal love, gather around that good society which has risen up from amongst themselves, which invites all will repay their support. Let them cherish an institution identified with their warm desires, their prayers, their Christian sympathies, and their cherished sentiments, as earnestly avowed, uncompromising Baptists.

* * The Union of the Provinces of Upper and Lower Canada, under the name of the Province of Canada, for their "good government" and "for the security of the rights and liberties, and the preservation of the interests, of all classes of her Majesty's subjects within the same," was officially proclaimed in the city of Montreal on the 10th of February.

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