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# THE CANADA BAPTIST MAGAZINE.

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VOL. III.

FOR THE CANADA BAPTIST MAGAZINE.

## BAPTISMAL REGENERATION.

By this is meant the doctrine of the Church of England, which teaches, in its catechism, that an infant, by baptism, is made 'a member of Christ, the child of God, and an inheritor of the kingdom of heaven.' It is not, however, pretended that the tenet is peculiar to that ecclesiastical body; for it is well known to be held by the Papal Church, together with some others of better repute for purity. But as the Anglican Church is better known among us, and exerts greater influence than the Roman, it is natural to refer to the Book of Common Prayer rather than to the Missal. How this doctrine is understood generally by the members of the Episcopal Communion, and what influence it has on most of their minds, must be well known to every one conversant with that religious profession. If we except the Evangelical Party, who either do not believe the doctrine of the catechism, or do not take it in its intended and legitimate meaning, we can safely, but not without grief, assert that the members of the Church generally regard the rite of baptism as the certain pledge of salvation; and hence arises the alarm they always feel when an infant is likely to die unchristened, *i. e.* not

made a Christian, as well as their bitter invectives against the Baptists for denying their children a rite so necessary to salvation. There are not wanting also many churchmen, who consider themselves safe, notwithstanding their ungodly lives, chiefly because they have undergone this magic ceremony, by which, according to the catechism, they received 'the inward and spiritual grace of a death unto sin, and a new birth unto righteousness; for being by nature born in sin, and the children of wrath, they were hereby made the children of grace.' What an awful and ruinous delusion! Yet this is one of the first lessons taught by 'the holy Catholic Church'!!! This fact is of itself sufficient to make a deeply serious and conscientious Christian to withdraw from the Episcopal Communion. Even the late Robert Hall, notwithstanding his well-known charity and freedom from theological prejudice, emphatically declared that this one fundamental error was enough to justify dissent from the Anglican Church.

The evangelical clergy have indeed, generally, endeavoured to make this false doctrine a dead letter, and no doubt they have often succeed-

ed, by preaching the necessity of regeneration, as a change of heart or a turning to God by faith and repentance; but now their efforts are counteracted not only by the old orthodox party, but also by the New Lights of Oxford, whose zeal is specially consecrated to the revival of this and other Popish errors. These English mongers of the traditions of the Fathers, who bid fair to rival the dealers in the Vatican, retail baptismal regeneration as one of their choicest wares. What the principles and aims of this party are, can best be learned by reading the memoirs of Froude, who was a zealous accomplice in this conspiracy against Protestantism.

But even this gross and fatal error is pretended to be founded on Scripture. Many passages are said to countenance this doctrine, though generally the chief stress is laid on John iii. 5.—“Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” It is important, therefore, to ascertain the correct interpretation of this obscure passage. However much it may seem at first sight to support the tenet of baptismal regeneration, it will be found on careful examination to convey a totally different meaning. The sense must evidently depend on the import of the term *water*, which the abettors of the error in question take to mean baptism in water, but in which others find no reference to that rite. To the opinion that water in this place denotes baptism, it may justly be objected, that there is no clear instance in the New Testament in which the simple term, apart from any qualification, has this meaning, and that our Lord could hardly refer, in this passage, to baptism, which did not obtain its proper place and full significance as a Christian rite, till a few years after, when the commission was given (Mat. xxviii. 19) to baptize converts in the name of the Father, and of the Son, and of the Holy Ghost.

There are some who understand by ‘water’ the word of God. But this opinion also is untenable, not indeed because it savors of Popery, but because it is not supported by the *usus loquendi* (the usage of speech) of the New Testament. There are, indeed, passages to prove that the word is instrumental in bringing about the new birth; but there is no instance in which the term water is employed to designate the word. On the contrary, there is one passage (Eph. v. 26) where an evident distinction is made between water and the word.

But there is another interpretation, less liable to objection, and therefore more defensible, which effectually undermines the doctrine of baptismal regeneration, so far as its rests on the verse under consideration. It is necessary, however, before stating this more approved exposition, to explain the principle on which it proceeds, lest the reader should deem it violent and inadmissible. Grammarians then, it must be observed, point out, among other figures of speech, the *Hendiadys* (*ἑν δια δυοι*) by which is meant a construction that expresses one complex notion (such as that conveyed by a noun qualified by an adjective, or by a verb qualified by an adverb) in the form of two distinct simple notions (either two substantives or two verbs) joined together by the conjunction *and*. Numerous examples of this construction occur in the Greek and Latin classics; thus Virgil in *Georg. ii.* 192, has ‘*pateris libamus et auro*,’ where *pateris et auro* (in chalices and gold) stand for the more customary expression, *pateris aureis* (in golden chalices), and in the Bible itself, the same usage is easily perceived in many passages. In *Gen. iii.* 16, *thy sorrow and thy conception* must be considered to mean, *the sorrow or pain of thy conception*, or still more clearly, *thy child-bearing pain*; in *Jer. xxix.* 11, *an expected end* stands for the more

literal rendering, given in the margin, *end and expectation*; and in 1 Sam. xvii. 48, *hasted and ran* is only another mode of expressing *ran hastily*. So, likewise, in Luke vi. 48, *digged deep* is properly given by our translators, instead of the construction of the Greek, which is *digged and made deep* (*eshapse hai ebathune*); and in Acts xiv. 13, we are to understand by *oxen and garlands*, *oxen adorned with garlands or wreaths*, for it is well known that victims were generally so adorned.

Now, this same figure of speech, Hendiadys, is found in the verse in question; and accordingly we take *water and spirit* to mean, either *the water of the spirit*, or, since water is the cleansing element, *the purifying spirit*. The sense of the passage may consequently be thus expressed: Except a man be born of the purifying spirit, (or the spirit which cleanses like water,) he cannot enter into the kingdom of God. This interpretation is established by the 6th and 8th verses, where the same idea is expressed by being *born of the spirit*, without any mention of water; which is a plain indication that water in the 5th verse denotes, not a substantive notion distinct from spirit, but only an adjective notion qualifying spirit. The principal idea is evidently conveyed by the term spirit, while the meaning of water is only subservient, as an epithet of spirit. Some of the ablest commentators give this exposition. Calvin, the prince of interpreters, says, in his Latin Commentary: 'Spirit and water mean the same thing, nor should this be thought strained and violent. *Water* is nothing else than the internal purifying of the Holy Spirit.' Jeremy Taylor, also a celebrated Divine and Bishop of the Anglican Church, gives the same interpretation in his *Liberty of Prophecy*—a work of great candour as well as learning.

MEMOIR OF THE LATE  
REV. GEORGE BARCLAY.

(Concluded from our last.)

ON the 20th of December, 1799, Mr. Barclay tore himself from his dear family to follow what appeared to him the will of the Lord. Next day he reached Edinburgh; but his mind was too much absorbed in the things before him, and the objects behind, to permit him to turn aside and view that magnificent city. He hastened forward to Leith; next day crossed into Fifeshire; and in the evening of the following day he arrived at Dundee; where he immediately commenced his studies for the ministry, under the superintendance of the Rev. W. Innes, now of Edinburgh. He enjoyed his situation at Dundee, chiefly on account of that to which it was intended to introduce him. In looking over a Journal which he kept at that time, it appears that he enjoyed a spirit of prayer, tenderness of conscience, and a peculiar sensibility of soul in regard to the enjoyment of God's presence. His situation and prospects were then the subject of many prayers. He also observed seasons of fasting in reference to the solemn, responsible work to which he had devoted himself; and for these devotional exercises he was accustomed to retire to a solitary wood, at a short distance from the town, by the side of the river Tay. On these occasions his absent family lay near his heart, and in various ways were objects of deep solicitude; yet the prospect he had of being allowed of God to preach his gospel, in due time outweighed all his other anxieties, and more than reconciled him to his new situation.

On the 10th of April, 1800, Mr. Barclay delivered his first sermon, from Matthew i. 21—"And she shall bring forth a son, and thou shalt call his name JESUS; for he shall save his people from their sins." In the

same month he first appeared as a public preacher at Dunkeld, in Perthshire; soon after, he was frequently and regularly engaged in this delightful work; and thus at an early period he attained the height of his ambition. The service of the gospel he loved supremely for its own sake; and, when privileged thus to be employed, the desires of his heart were satisfied. He remained at Dundee till November, and then came to Glasgow to prosecute his studies under the Rev. Greville Ewing.

While at Dundee he felt he was in danger of losing the freshness and vigour of his spirituality while attending to his academical pursuits: however, the religious exercises conducted under the superintendence of his excellent tutor, the prayer-meetings which the students regularly kept up, and the opportunities of preaching which he enjoyed, tended, in a great measure, to preserve his spirit. At Glasgow, however, he was more exposed to temptation. The studies of the young men with whom he was associated, though chiefly confined to theology, generated a spirit of speculation, which, in too many instances, led to envy and strife. He felt their polluting influence; and many things occurred at this time on which he could not reflect with pleasure. He continued under the tuition of Mr. Ewing for fifteen months. Mr. Barclay loved him as his tutor, and enjoyed his ministry as his pastor; yet it does not appear, from the record he has left of the exercises of his mind at this period, that his soul prospered and was in health.

After leaving the Academy, Mr. Barclay was for twelve months at the disposal of a Society which then existed for sending the gospel to destitute parts of Scotland. Applications from persons in various quarters were made to this Society that he might be sent to labour among them. It was intended by the Society that

he should be sent to Cambuslang; but a petition from the friends in Kilwinning was so pressing, that the Society hesitated, and referred the matter to himself; and he, though willing to go wherever Providence might direct, for several reasons gave the preference to Kilwinning; and there at length his lot was cast. In April, 1802, he began his labours in the gospel at Kilwinning. He had not been there long till the attendance on his ministry began to decrease. This was to him a source of severe trial, and made him almost regret that he had not gone to Cambuslang. His trials, however, drove him to God, and for years before this the throne of grace had not been so peculiarly precious to him as it was at that time. He continued to labour with diligence and perseverance at the centre and round the circumference of his station; and, while he had much to discourage him, he was cheered by the attention and approbation of those whose judgment he most valued, who approved of, and were benefitted by, his faithful ministrations. Thus he continued, labouring with little, or no apparent success; and ere long a change took place in his views and practice that gave a complexion to all his future life.

Shortly after Mr. Barclay settled in Kilwinning, a friend at a distance wrote to inform him of some scruples he had respecting the propriety of infant baptism; and requesting Mr. Barclay to lend his aid in endeavouring to remove these difficulties. Mr. Barclay therefore turned his attention to the subject; but, upon trial, found himself unable to remove the scruples of his friend to his own satisfaction, and therefore did not attempt to render him any assistance. He began, however, to be impressed with the evil of remaining in doubt respecting an institution of Christ: and especially for one in the situation in which he

stood to be undecided on a subject of such importance. He resolved, therefore, that he would use every possible means to obtain satisfaction to his mind on this point. He began with integrity and determination to seek after the truth, and resolved that he would follow the convictions of his mind, whatever they might be. He read whatever books he could procure on both sides of the question; he conversed on the subject with the most intelligent of his Pædobaptist brethren; he corresponded with friends both in England and Scotland: the result was, that after careful and prayerful examination, he became fully convinced, from the word of God, that believers in Christ are the only proper subjects, and immersion the only proper mode of Christian baptism. Its impressive mode, and deeply affecting meaning, were the first objects of his conviction; and he ever after loved the institution because of its relation to the gospel, and the emblematical exhibition which it gives of the glorious doctrines of the cross. Not being prepared to join any of the Scotch Baptist churches, Mr. Barclay was baptized by the late excellent Dr. Charles Stuart of Edinburgh, on the 6th of October, 1803.

Referring to this period Mr. Barclay writes thus to a friend:—

“I need not say to you that this was a time in which my faith and obedience were put to a severe trial, when I inform you that I did not enjoy the concurrence of any of the friends who were instrumental in my coming to Kilwinning, in the step I had taken. Indeed, I new none of my friends, except one, who had come to the determination that I had respecting this ordinance. The prospect of the offence that my baptism was likely to give to the people in general, and thus induce them to desert my ministry, was another bitter ingredient in my cup. Indeed, I had little expectation but to have my meetings deserted—my talents, such as they were, buried—my means of usefulness destroyed—and the grand object for which life and health was dear to me, frustrated by the step I had taken. But the authority of Him who is invisible, and the regard I felt for his ordi-

nance, prevailed above every other consideration;—above the opinions of others, and above, what appeared to me infinitely more precious, my being devoted to God in the gospel of his dear Son. I trust I was enabled to endure ‘as seeing him who is invisible;’ and knowing it was ‘uninc to obey, and his to provide,’ I left my all at his disposal, ventured to proceed in the path of duty, and followed the Lamb of God; never have I had reason to repent of my procedure, but much cause to praise the Lord who gave me knowledge and grace to do his will.

“As the Saviour after his baptism entered the wilderness to be tried, so I returned to travail among many trying things, and to labour with prospects, in my own apprehension, far from being encouraging. I came back, however, to the scene of my labors with a determination to save the souls of men, and to set myself to fulfil a ministry that was likely, under the divine blessing, to effect this great object. Shortly before I was baptized, the word that I had preached began to take effect, at least in a few cases; after my return it became increasingly effectual, so that I was soon called to baptize the disciples, several having through my example been led seriously to consider the subject, and to adopt the views and practice which I then held, and ‘which are still most surely believed among us.’ By the end of that year twelve persons, including myself, and several of them the subjects of the power of the gospel through my instrumentality, became united in faith, and practice, and affection, and inclined to unite together as a church of God, to observe the ordinances of Christ’s kingdom. The speculation and evil-speaking, the contempt and reproach of which we, and especially myself, became the subject, was not a little; but the Lord wrought for us, and we were not ashamed. After frequent consultation, and I believe many prayers, we agreed to form ourselves into a church, and on the 12th of December 1803, we met for fasting and prayer, with a view to this solemn and important matter. After spending some time in devotional exercises, several truths essential to be known, believed, and experienced, in order to personal Christianity, were stated. We each of us professed our faith in these. We adopted this single and simple principle as the basis of our union—that the Bible contained the whole of religion, and that we determined to follow it wherever it might lead us. On this profession and mutual agreement, we gave to each other the right hand of fellowship, and agreed to walk together as disciples of Jesus, and as a church of God. Before we separated, we agreed to look out from among ourselves persons who should hold office amongst us, and read the Scriptures



that describe the qualifications of pastors and deacons, as recorded in the Epistles to Timothy and Titus. Not many days after, I was requested to accept the pastoral office, which I agreed to do; and, on the last day of December, I was set apart to this responsible office. Thus I entered on the duties of a pastor among the people of God, where, through infinite patience and long-suffering, I continue to this day. On Sabbath, the 1st of January, 1804, we, as a church, united together, for the first time, in partaking of the Lord's Supper."

Thus was Mr. Barclay introduced into the vineyard of the Lord. The Lord made darkness light, and crooked things straight before him, and led him in the way in which he should go. The numerous pressing difficulties with which he had to contend in the early history of the church made the progress of the work necessarily slow. But he laid the foundation deep in decided piety and devotedness to God, and his labors were eventually crowned with considerable success. The gospel was widely preached—correct views of divine truth were extensively circulated—serious attention to things eternal were excited in the breasts of many—the kingdom of Christ was advanced in the sound conversion to God of not a few—under his fostering care, and by the blessing of heaven, about two hundred persons were, in the whole course of his ministry, united to the church which he was the means or planting—and a considerable portion of deep interest, and fervent prayer, and pecuniary aid, and personal effort, was combined and exercised, by his instrumentality, in the cause of God, both at home and abroad. His interests were bound up in the cause of Christ; and nothing did he count a sacrifice that was likely to promote the spread of the gospel, the glory of the Redeemer, or the salvation of souls. Not only was he "instant in season and out of season," in his own immediate sphere, in all the branches of ministerial labour, but he repeatedly took excursions in the neighbourhood, and tours through the

more distant and destitute parts of Scotland, to preach the gospel of the grace of God. He repeatedly visited England for benevolent purposes. Twice he made a preaching tour through some parts of the Sister Island, to promote the interests of our valued societies, and to preach Christ to sinners that were ready to perish; and many there are, in various parts of the kingdom, who well remember the fervency of his prayers, and the power and penetrating nature of his appeals respecting sin and salvation—the coming wrath, and the glorious redemption that is in Christ Jesus. Wherever he went, he was distinguished as the man of prayer, and the man of God.

Mr. Barclay was privileged to be the intimate friend of Fuller, and Ryland, and Sutcliff, and others of "our fathers," who now rest from their labours, but who, in their day, were the glory of our denomination. He was their companion and aid when they visited the north on behalf of the Mission; and their letters to him, of which there are many among his papers, breathe the warmth and generous nature of their Christian friendship. He was also the correspondent of Carey, and Marshman, and Ward, and Judson; and in all the trials and triumphs of the Baptist Mission he ever took the deepest interest. The Serampore brethren especially shared his confidence and regard; and, as several of his own family were privileged to reside for a season at that loved spot, where the "first three" lived and laboured, and died—where the gospel was first planted in Gangetic India—and whence the streams of the water of life have so long and so abundantly flowed to cheer, and fertilize, and bless the barren land of idolatry and spiritual death:—in that spot his interests and attachments, in his latter years, were so concentrated that he seemed to live as much at Serampore as he did in Irvine. The

writer regrets that the limits of this sketch forbid his giving any extracts from that valued correspondence by which he was accustomed to counsel and cheer his friends while seeking to serve Christ in heathen lands.

For many years Mr. Barclay was in the habit of preaching once every Lord's day at Irvine, a considerable town in the neighbourhood of Kilwinning. After a time, to suit the convenience of the majority of the members, the Church removed to Irvine altogether; and there Mr. Barclay finished his life of disinterested consecration to the service of God.

Mr. Barclay's family, like most others, was frequently visited by the messenger of death. When a student in Glasgow, he lost his first-born son, who died in infancy. His second son, Robert, a youth of decided piety and great promise, died suddenly at Glasgow, in August, 1822, in the 23rd year of his age. In November, 1824, the Lord removed his beloved wife, who died in the faith of Christ, after a continued and painful affliction, which she bore with Christian patience and resignation. In June, 1837, his only surviving son, William Carey Barclay, died at Serampore, in the faith and hope of the gospel, after being usefully employed in that important station, for upwards of seven years. This latter stroke, though it had long been expected, fell heavily on the heart of the aged parent. He bore it, however, with holy acquiescence in the divine will. When the tidings reached him he was at Liverpool, whither he had gone on behalf of the Mission; and he announced the event to the family at Irvine in the following letter to Mrs. Leechman:—

"MY DEAR MARY,—I write at present, lest you should not have heard from India, to say that Mr. Mack had a letter from Mr. Marshman this forenoon, dated the 7th of June, in which he says, that 'Carey was then just breathing out life.' And on the 9th, he writes a postscript, saying, that 'he died tranquilly yesterday morning at half-past

one,' and that 'his widow is wonderfully supported under her affliction.' Our heavenly Father cannot err. His will is good. It is meet we should say, *Let it be done*. I should have liked had I been at home when these tidings reached Hamiltield; but God has seen it right we should be apart from each other. I hope and pray that we may be enabled, with reverence for God, and confidence in him, and resignation to him, to receive this from his gracious and unerring will, and to feel pleased with whatever pleases him. He has long been preparing us for such an issue; let us not meet it as an unexpected or untoward event, but as one in which there is much to make us grateful and glad, since we doubt not he has gone to be with Christ, which is far better. In this dispensation, like all the others that have passed over us, our light afflictions have been so strongly impregnated with infinite goodness and mercy, and distinguishing favour, as to make us forget the bitter, because of the sweet infusion with which it has been mixed. Oh! let us show how much we are pleased with his procedure! He has not dealt with any family we know as he has done to us; and Holy is his name."

The last public event in which Mr. Barclay took any very lively interest was the union of the Serampore Mission with the Baptist Missionary Society. To accomplish this desirable object he visited London in December, 1837, as one of the deputation to the Society; and none rejoiced more than he at the amicable agreement that was thus, in the Providence of God, so happily brought about. He considered it a peculiar honour to have been instrumental, in any degree, in helping forward this auspicious event. The writer recollects with what pleasure he frequently quoted the words of Isaiah, and applied them to this subject, "*And thou shalt be called, The Repairer of the breach, The Restorer of paths to dwell in;*" and often did he rejoice, that they were applicable to him and others, who were honoured to promote this union.

After this it soon seemed as if his work was done. His mind and body began evidently to be giving way. He took little apparent interest in any thing but his immediate duties as a minister of Christ. He spent much

of his time alone; and appeared to be fast ripening for the world of purity and perfection. The last Sabbath in which he was privileged to engage in his delightful work was the 17th of June, 1838. During the preceding week the Rev. Mr. Roe, the indefatigable Secretary of the Home Missionary Society, and the Rev. Mr. Pullar, of Glasgow, had been visiting Irvine, and had produced a very powerful impression by their energetic appeals to the church and congregation. On the afternoon of the above-mentioned Sabbath, Mr. Barclay said to the people, that instead of preaching a regular sermon, he would endeavour to follow up his respected brethren who had been paying them a visit. He first supposed that there might be a class of persons present who had heard the faithful warnings unmoved; he then addressed them, most faithfully and solemnly; and having done so, he requested the congregation to rise, and he prayed with all fervency for those who were thus in a state of unconcern and indifference. He then supposed there might be another class—those who were merely alarmed by what they had heard: he addressed them; and then prayed for them particularly, as he had done for the preceding class. He then supposed there might be another class—those who were really convicted of their guilt, and anxious to find deliverance; he then addressed them in a manner suitable to their state, and again prayed, the third time, for those in this condition. The effect produced on the congregation was most striking. He then administered the Lord's Supper to the church, gave them his parting advice, left the chapel, and entered the house of God on earth no more!

When the writer of this brief sketch returned to the North, at the end of last June, to join Dr. Cox and Mr. Steane as the deputation to Scotland from the Baptist Missionary

Society, he found Mr. Barclay confined to bed by a severe attack of influenza. In a short time he appeared to be rather improving, and we began to cherish the hope that he would be spared to us, and to the cause of Christ, for some time to come. In these expectations, however, he himself never participated. The writer of this spent the greater part of Thursday, the 12th July, at his bedside. He then, for the first time, spoke to me plainly of his approaching dissolution. He began by saying, "Brother Leechman, I am hasting to death;" he then referred, in terms of deep humiliation, to what he termed his unprofitable life; regretting that he had lived so little to God—that he had been so unfruitful under the profession he had made—that he had done so little for the cause of God—for the good of the church—for the spiritual benefit of his family, and continued in this strain for a considerable time, mourning over his unfruitfulness and unworthiness, and confessing and deploring his guilt and depravity. I felt it humbling, in no ordinary degree, to hear one who had lived so near to God, walked so humbly with him, and laboured so faithfully and abundantly in his vineyard, for so many years, thus lamenting his deficiencies when he viewed himself and his services in the light of eternity; but, recollecting that these were "*the footsteps of the flock*," I inquired whether, notwithstanding all he felt of his unworthiness, when he turned to the Saviour, if he did not find all that he needed for support and comfort. "*Oh, yes!*" he said; and then repeated those beautiful lines of Cowper:

"Since the dear hour that brought me to thy foot,  
And cut up <sup>all</sup> my follies by the root,  
I never trusted in an arm but thine,  
Nor hoped, but in thy righteousness divine;  
My prayers and alms, imperfect and defiled,  
Were but the feeble efforts of a child;  
Howe'er performed, it was their brightest part,  
That they proceeded from a grateful heart:  
Cleansed in thine own all-purifying blood,  
Forgive their evil, and accept their good;

I cast them at thy feet—my only plea  
Is what it was, dependance upon thee;  
While struggling in the vale of tears below,  
That never failed, nor shall it fail me now."

Up to the period of this conversation there appeared nothing to intimate that his end was at hand; but that night he became alarmingly ill. His medical attendant informed us that all hope was gone—he was rapidly sinking. He lingered with us till the morning of Friday the 20th July, edifying all who were privileged to be with him by his counsels and prayers, and by his peaceful triumph while passing through the valley of the shadow of death, and then, without a struggle or a sigh, his spirit took its flight to be "for ever with the Lord."

The universal respect in which Mr. Barclay was held, was testified by the large and respectable company who came from all quarters to follow his remains to the silent tomb. The Rev. C. Anderson, of Edinburgh, his long-trying and faithful friend, though contrary to Scottish custom, gave a short address at the grave. And on the following Sabbath the same friend and brother preached the funeral sermons; in the morning and afternoon in the Baptist Chapel, to a crowded audience, and in the evening in the Parish Church, which the clergyman, the Rev. John Wilson, A. M., with his accustomed liberality and kindness, very generously granted, as the audience could not otherwise be accommodated. The texts, in the morning and afternoon, were, "Be thou faithful unto death, and I will give thee a crown of life," and "The Lord grant unto him that he may find mercy of the Lord in that day." In the evening it was, "And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." The discourses were as suitable to the oc-

asion, as they were characteristic of the able and excellent preacher. "*Let me die the death of the righteous; and let my last end be like his.*"

#### MORE ABOUT THE PRAYER MEETING.

The disciple declined going. He knew the hour. He thought of others on their way. He had no special engagement. There was some agitation in his mind on the subject, for the suggestion that he ought to go would keep knocking at the door of his heart: but he rebuked it as well as he was able, and was not found in the house of prayer.

He had a reason for this neglect. He thought if he went it was not unlikely he should be called on to take a part in the meeting. He had plunged deeply into the world, and had not much heart for prayer. With his cold affections, and a mind so distant from God, it would have been a trial for him to lead the devotions of the assembly, and therefore he would not go.

Then he had not a heart for prayer? No; he did not wish to meet God. Prayer is meeting with God. And if he did not wish to meet God, would he like to have *God meet him*? No, that he would not. It is terrible for God to meet us when we do not wish to meet him.

But a mind in such an attitude towards God cannot be happy. The disciple above named was not happy; he had gone away from verdant fields, and balmy air, and pure and radiant skies, towards the gloomy, frozen zone; the prayer-meeting was a kind of "Adam, where art thou?" which told the tale of his distance from his Maker.

We wonder if it was a fashion among good men of old to decline prayer, as many now do when they are called upon. We have thought of the good old Jacob, how it

would seem to see him begging to be excused from prayer; and to hear Jeremiah say, "Pass me if you please;" and to find out that Peter stayed away from a prayer-meeting in fear, lest he should be called upon to pray. We feel rebuked, however, at the attempt to have such fancies about such good men; we feel ashamed to cut out such coats, and at trying to see how they would look on those venerable saints.

Reader, you had better love the prayer-meeting. Do not grudge the time. The Lord loves cheerful praying as much as he does cheerful giving. Keep so near Mount Zion that it will be the easiest thing in the world, and the most pleasant, to go up into it, and commune with God. Never say it is enough to pray to God in secret. This kind of prayer is well; but social prayer stands on the same authority. Love them both, and they will help each other. If you feel at any time dull and indifferent about the prayer-meeting, go for that very reason. We have known icy hearts melted there; heavy hearts unburdened there, and they that went in fetters, to come back as on the wings of eagles. Beware of the guilt and danger of ever saying or thinking, "It is only a prayer-meeting!"

*From the London Baptist Magazine.*

EXPOSITORY REMARKS ON  
ZEPHANIAH, iii. 12—17.

NUMBER III.

"Sing, O daughter of Zion; Shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the LORD, is in the midst of thee; thou shalt not see evil any more."—Ver. 14, 15.

The connection in which this beautiful passage is introduced, is worthy of our careful attention.—Those who are here summoned to the pleasing duty of holy joy, are supposed to have been delivered from a state of alienation and unbelief, and

brought into a condition of reconciliation and submissive confidence, by trusting in the name of the LORD; they are contemplated as disenthralled from the power of sin, "they do no iniquity;" and as rescued from the slavery of fear, and sweetly calmed into tranquillity and peace.

In these circumstances, the people of God are awakened up by the animating strains of the text, to the more prominent and active engagements of joy. While living in alienation, iniquity, and fear, as we read in the second verse, there could be no propriety in gladness; but reconciled, cleansed, and pacified, through the riches of divine grace, abounding to the chief of sinners through the death of CHRIST, it is not meet that we should rest in the mere possession of peace. JEHOVAH "giveth more grace;" and if we are so favored as to have "*peace with God*, being justified by faith," we should aim also to "*joy in God through our LORD JESUS CHRIST*, by whom we have now received the atonement." Rom. v. 1, 2.

In the language of poetry, which speaks of a nation as a female, the Israelites are elegantly styled "the daughter of Zion," and "the daughter of Jerusalem," as deriving their chief national dignity from the holy rites and celestial manifestations connected with their temple and metropolis: and they are here called on to *sing*, *yea, to shout*; and this not merely in the exhilarating strains of outward melody, but they are to "be glad and to rejoice with *all the heart*." Thus are the saints, the spiritual children of Zion, directed to burst forth in holy transport and exultation, to "*rejoice in the LORD always*," Phil. iv. 4, and to triumph in their unseen Redeemer, "*with joy unspeakable and full of glory*." 1 Pet. i. 8.

Let us glance at the reasons mentioned in this passage for this fulness of joy.

1. "The LORD hath taken away thy judgments." That which was future is, on account of its certainty, spoken of as already accomplished. God would withdraw the tokens of his wrath, his judicial visitations, by which he had chastised their wanderings; and the privations of famine, the horrors of war, and the wretchedness of captivity should cease. As believers in CHRIST, our disenthralment is vastly more important: we are saved from the "wrath to come," and "there is now no condemnation to them which are in CHRIST JESUS, who walk not after the flesh, but after the SPIRIT." Rom. viii. 1.

2. "He hath cast out thine enemy." The Jews, when disobedient, were frequently given up for a prey to furious invaders. Here their ejection is promised, and it forms an inspiring assurance to the church of God that all its spiritual foes shall be subdued and destroyed. Is indwelling sin an enemy to our holiness, peace, and usefulness; and the fruitful source of anxious wrestlings and deadly warfare? It shall be finally overcome, and we shall be delivered "from the body of this death, through JESUS CHRIST our LORD." Rom. vii. 24, 25. Do we find that the world, with its pomps, customs, maxims, and pollutions, is an enemy? CHRIST has secured our deliverance "from the present evil world." Gal. i. 4. And "this is the victory that overcometh the world, even our faith." 1 John v. 4. Is Satan our adversary, going about as a roaring lion, seeking whom he may devour? Does he oppose, tempt, allure, pollute, and terrify the followers of CHRIST? "For this purpose was the Son of God manifested, that he might destroy the works of the devil!" 1 John iii. 8; and he "will bruise him under our feet shortly." Rom. vi. 20. Is not all this a reason for the most rapturous delight?

"Sin my worst enemy before,  
Shall vex my eyes and ears no more;  
My inward foes shall all be slain,  
Nor Satan break my peace again."

3. "The King of Israel, even the LORD, is in the midst of thee." To the same effect is the language of Isaiah: "Cry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee." Isa. xii. 6. And when the Saviour entered Jerusalem in triumph, then was a similar prophecy in Zech. ix. 9, declared to be fulfilled; Matt. xxi. 4, 5. Jesus is solemnly constituted King of Israel; and if the subjects of an earthly potentate are gratified by an occasional sight of their sovereign, how much more delightful to the Church, to every individual, and to every section of it, to be assured that the King of saints is ever in the midst of his people! Let us not, however, forget that this is a spiritual kingdom, and that we are not to expect the presence of our King to be indicated by earthly pomps, in the services and external arrangements of the Church; but rather, by the joy, holiness, and heavenliness of saints, in their solemn meetings, and private conversation, and in the maintenance of truth and righteousness in Zion, and the conversion of ungodly men to the faith of the gospel. For these purposes our adorable Lord has said, "Lo, I am with you always," Matt. xxviii. 20; and he will preside over all our affairs, bestow all needful grace upon us, and condescendingly receive our homage. Well may we rejoice that the name of the city in which we dwell is, "The LORD is there!" Ezek. xlvi. 35.

4. "Thou shalt not see evil any more." This blessing naturally results from those previously specified. In the present state, this must be understood comparatively. Evil, under such circumstances as those in which we endure it while unconverted, is not afterwards endured. The

followers of CHRIST have to enter the kingdom through much tribulation; but in the Saviour they have peace. John xvi. 33. All their afflictions work for their good, extract the sweetness of the promises, endear the Saviour, and quicken their graces; so that we need not wonder that believers are called on to "count it all joy when they fall into divers trials." James i. 2. In the heavenly state, however, we shall be delivered from all evil, in the most absolute and perfect degree. How animating the visions of John in the Apocalypse, ch. vii. 14—17!

Is it then marvellous, that saints should be joyful in their King; or that the voice of rejoicing should be heard in the tabernacles of the righteous? Rather, is it not strange that they are so frequently downcast and dispirited? What is our state in this respect? If dejected, let us remember, that God is honored, not by our complaints, but by our praises; and that he has made it not less our duty than our privilege, to rejoice exceedingly in him. Ps. lxxviii. 3. Let us think upon our mercies, especially those which are connected with union to CHRIST, and reconciliation to God; and aim to give the most happy expression to our inward gladness, by our gratitude, thanksgiving, and holy consecration to our Heavenly Father. And if any individuals, whose attention has now been directed to the subject of spiritual joy, are wholly ignorant of it, let them examine whether they are not aliens from God, and strangers to CHRIST, and consider whether they have any other prospect before them than eternal ruin, if they continue to reject the great salvation. E. E.

#### CHARITY.

Charity, as used in the Bible, signifies *love*. Every *charitable* man, therefore, is a truly pious man; for "he that loveth, is born of God;"

and every *uncharitable* man, is an unconverted man; for, "if any man love not the Lord Jesus, let him be anathema maranatha."

Charity, in the popular sense, consists in believing all creeds equally safe, so far as the salvation of the soul is concerned, provided those who adopt them respectively, are only *sincere*.

In this abused sense of the word, an individual is charitable, precisely in proportion to his *indifference to revealed truth*, uncharitable in proportion to this disposition, "earnestly to contend for the faith once delivered to the saints." The devil, doubtless, had an agency in propagating this perversion of the word; because it has a powerful influence in promoting the spread of error. Errorists, so long as their numbers and influence are small, always profess to abound in charity and liberality, and never fail to characterize all opposition to their errors, as bigotry and persecution; and the multitude, ignorant of the proper meaning of those words, are captivated by the mere sound.

True charity loves God—loves his *truth*. It considers God as really dishonoured when his truth is assailed, as when his name is profaned. It, therefore, as firmly opposes the teacher of error, as the advocate of immorality. Nay, it regards the errors which undermine the fundamental doctrines of Christianity, as more dangerous than mere immoral conduct. The latter is but the out-breaking of depraved appetites and passions, which leaves the understanding still accessible to the truth and conscience, and teaches men to sin *religiously*! If Saul of Tarsus had been aiding in a high-way robbery, instead of consenting to Stephen's death, his feelings would have been vastly different. None do so much mischief in the world, and none are so difficult to reclaim, as they who have learned to sin *conscientiously*.

Charity is not *blind*. She does not believe that all *are* going to heaven; but she seeks to have them to go. She does not believe that *every* path will lead to heaven; but she points men to the strait and narrow way. She loves the church too well, not to oppose the entrance of error. She too ardently desires the salvation of men not to try to convince them of the *truth*. Her Saviour has said—“Ye shall know the *truth*, and the *truth* shall make you free.”

Charity enlightened, discriminates between those doctrines which are essential to salvation, and those which are not. She does not make every stone a *corner-stone*, nor every piece of timber in the temple, a *pillar*. Much less does she transfer the corner-stone in its place. Yet she would not mar the beauty, nor impair the strength of the temple of truth, by casting away as useless, any of its stones or timbers.

Charity *reasons with* and *persuades*, but never *forces*, men to embrace her creed. She is a child of the *light*, and will not hold *fellowship* with the children of *darkness*.

IMPORTANCE OF PUNCTUALITY.—Method is the very hinge of business; and there is no method without punctuality. Punctuality is important, because it subserves the peace and good temper of a family. The want of it not only infringes on necessary duty, but sometimes excludes this duty. The calmness of mind which it produces, is another advantage of punctuality. A disorderly man is always in a hurry. He has no time to speak to you, because he is going elsewhere; and when he gets there, he is too late for his business, or he must hurry away to another before he can finish it. Punctuality gives weight to character. “Such a man has made an appointment, then I know he will keep it.” And this generates punctuality in you; for, like other virtues, it propagates itself. Servants and children must be punctual when their leader is so. Appointments indeed become debts. I owe you punctuality if I have made an appointment with you, and have no right to throw away your time if I do my own.

## CORRESPONDENCE.

“OPEN AND STRICT COMMUNION.”

To the Editor.

SIR,—In the *New York Baptist Register* of the 20th September, there is a long letter from the Rev. D. Macphail, of Indian Lands. I am desirous of knowing from you, if the following sentence be correct; it forms the conclusion of his letter: “THE CANADA BAPTISTS ARE MOSTLY OPEN COMMUNIONISTS.” An answer will oblige,

October 3.

A STRICT BAPTIST.

[We have not sufficient evidence to disprove the above assertion of Mr. Macphail. But we have no doubt that it is incorrect. In Upper Canada the number of Strict Baptists—or those who contend for the “one baptism” before pertaking of the Lord’s Supper—is much greater than those whom the late Abraham Booth called—“*Inaccurate, loose, latitudinarian, or open Communion Baptists.*” In the London District alone there are 2851 of the former to 1258 of the latter; and an intelligent member of the Denomination said to us the other day, that they prevail in nearly every part of the Upper Province. In Lower Canada open-Communionists *may* be the most numerous. We hope not. Montreal, which was once the hot-bed of this heresy, has got pretty much rid of it: we know of two who have lately turned from the “error of their ways;” and as truth is great, and must prevail, we hope to see the day when the entire Baptist denomination, will be of “the same mind, and the same judgment,” on this important point. We would bring these remarks to a close by inviting the serious attention of our “open” brethren to the following observations of the late eminent minister whose name we have already introduced.—ED.]

“Though I am far from suspecting that our brethren want sincerity, or from thinking that they violate the dictates of conscience, in maintaining their very singular hypothesis; yet their conduct, in regard to baptism, has such an *ambiguous* appearance, and looks so much like holding *both sides* of a contradiction, that I should not wonder if one or another of our Pædobaptist opponents, were to apply to them with a little alteration, the spirited remonstrance of Bishop Hall to Arch-



bishop Laud. The latter being strongly suspected of a predilection for Popery, and the former intending to deal roundly with him on that subject, addressed him in the following language. 'I would I knew where to find you—To-day you are in the tents of the Romanists; to-morrow in ours; the next day between both, against both. Our adversaries think you ours; we theirs—This of yours is the worst of all tempers. Heat and cold have their uses; lukewarmness is good for nothing but to trouble the stomach—How long will you halt in this indifference? Resolve one way, and know, at last, what you do hold; what you should. Cast off either your wings or your teeth; and, loathing this bat-like form, be either a bird or a beast. If you must begin, why not now?—God crieth with Jehu, *Who is on my side, who?*—Take you *peuce*; let me have *truth*, if I cannot have both.\* Thus said the acute and good Bishop Hall, to one who halted between two opinions; who was neither an uniform Papist, nor a consistent Protestant.

"And now, before I conclude, our brethren will suffer me also to remonstrate; and the reader may rest assured, that I do it without the least impeachment of their integrity; if infant sprinkling be a human invention, disown it, renounce it, entirely reject it, and no longer let it hold the place of a divine institution in any of your churches. But if it be from Heaven, embrace it, profess it, practise it in the face of the sun, and lay the other absolutely aside, as destitute of a divine warrant. For as there is but *one God*, and *one faith*, so there is but *one baptism*. Divine truth is consistent; divine ordinances are consistent, for they are not yea and nay; and all the Christian world are consistent with themselves, relating to baptism; be ye therefore, consistent in this, as you are in other respects. That is, be either consistent *Baptists*, or *Pædobaptists*; for, according to your present practice, all thinking and impartial men must pronounce you an *heterogeneous mixture* of both."

### To the Editor.

#### REPLY TO W. G. ON WAR.

SIR,—Having formerly made a few strictures on a paper which appeared in your Magazine for April, 1839, "Reply to Pax on War," purposing to make a few more remarks in a future number, I now proceed to state that it appears to me that W. G. misapprehends the constitution and character of the Kingdom of Jesus Christ, as unfolded in the New Testament. In his paper for April

last he says: "I hold that all the laws of Christ are not applicable to the civil government of the nations of the earth." This evidently sets forth that some (it is for W. G. to say how many) of the laws of Christ are applicable to civil government. From this error, as a fertile source, proceeds all the devious fleshly-minded reasonings in which he has abounded. There is one command of God which is applicable to all nations: it is recorded Rom. xvi. 26:—"The preaching of Jesus Christ is made manifest, and by the Scriptures of the Prophets according to the commandment of the everlasting God made known to all nations for the obedience of faith." Till this commandment of the everlasting God is obeyed, individuals and nations are out of the pale of the kingdom and laws of the King of Zion. Jesus Christ and his disciples left the municipal and national regulations of civil society just where they found them; and He and his Apostles uniformly enjoined subjection to civil authorities in every thing that was not contrary to the law of God.

Not distinguishing properly between the spiritual kingdom of Christ and the world, is an error of no inconsiderable magnitude; the former, though in the world, are not of the world—are brought out of the kingdom of darkness and translated into the kingdom of God's dear Son—received not the spirit of the world, but the spirit which is of God. The distinction is strikingly expressed thus: "We know that we are of God, and the whole world lieth in wickedness," (in the wicked one). This new mind necessarily leads to be followers (imitators) of God as dear children, and to exemplify those dispositions and conduct enjoined by the Lord in Matt. v. 38 to the end of the chapter. But these truths, militating against W. G.'s heroic system, are by him deemed figurative, parabolical, or inapt.

Under the misapprehension of W. G.'s worldly system of the Christian religion, he says, "Were the doctrine of non-resistance to be acted on, it would overthrow the moral system of the universe." If a definite idea can be attached to this assertion, in connection with his premises, it must mean, if the disciples of Christ (though he be the Prince of Peace) do not engage in actual war and bloodshed, repelling every aggression on the countries in which they live, the moral system of the universe will be overthrown. Really, this position is as extravagant as it is erroneous. What great diminution would it make in the armies of the princes of this world, although all the genuine followers of the "Prince of Peace" were left out of the ranks, and allowed to enter their "chambers, and shut their doors behind them;" and in

\* Bp. HALL'S *Epistles*, Decrd. III. Epist. 5.

this hidden seclusion lift up holy hands, without wrath or doubting, to the "Lord who hath set his throne in the heavens, and his kingdom ruleth over all," remembering that the uplifted hands of Moses tended more to the defeat of Amalek than the armies of Israel.

The idea of national Christianity is interwoven with W. G.'s fighting Christians; and it is not a little startling to see him laying claim to the Christian character, while dipping his pen in gall, using a railing slang, such as "brigands, vagabonds," &c. &c.; and treating the precious truths Pax brought forward with sophistry and cold indifference. But W. G.'s inconsistency will further appear if we place him against himself. In the number for December, 1838, he writes—"It is painful to witness the feelings of revenge that are abroad, to see how the morals of the community are injured; but to the Christian it is a more painful sight to see the professed followers of the Prince of Peace taking pleasure in such scenes." Again: "War is the blackest plague spot of sin—the ally of Satan—engendered by the lustful covetousness of the human heart—it spreads its blasting influence and ruthless desolation—its presence is a curse—its breath is cruelty, and its progress inseparable from sighs and tears, and libations of human blood." Let me expostulate with you, W. G.; and ask, Is it possible that any earthly consideration can induce a well-informed disciple of Jesus (the meek, the lowly, and compassionate Jesus), who is a stranger and pilgrim on this earth, whose home, treasure, and citizenship, is in heaven, to say a confederacy to all to whom those among whom they live, shall say a confederacy, to join in a bloody conflict, the character and consequences of which you have so accurately described?

Again, your theory leads to several irreconcilable results. Suppose two nations have come to a rupture on account of some trifling cause; there are Christians in both, and owing to various events, it becomes defensive alternately on both sides. Here they are brought into conflict with each other, and instead of the brotherly love, which is the badge of the disciple of Christ, hatred, and blood-thirsty feud takes place. Again, war is proclaimed against a nation with all possible appearance of injustice on one side. But who can tell that this scourge is not the immediate appointment of the Lord, to punish an hypocritical nation for their iniquities, like the Assyrian monarch of old. An observer of the signs of the times must remark that within these fifty years past, the sword has been unsheathed in the nations that are the seat of the beast and false prophet, in Europe, Asia, and the southern parts of this

continent. Are not we "a sinful nation, a people laden with iniquity?" Have we not the Man of Sin, in all his hideousness, triumphant among us, not only among Papists, but also among Protestants? In such circumstances it would be more befitting W. G. to begin with himself; and if disposed to write, to urge and excite those who fear the Lord to examine themselves, to turn from every wicked and sinful way—to humble themselves in the sight of the Lord, and to sigh and cry for the abominations that are around them, rather than puff up a heroic system of Christianity, feeding a fleshly mind, leading to trust in the weapons of human destruction; and by railing invectives, arousing the worst passions of our natures, and kindling the latent sparks of our corrupt passions.

W. G. talks of "defensive war;" but there cannot be such a thing. Wherever the sword, bayonet, powder, and lead are used, they are offensive; and, notwithstanding the prevalence of their use to keep "the moral system from being overthrown," they are unsuitable and unbecoming those that are disposed to yield obedience to the command—"Follow peace with all men, and holiness, without which no man shall see the Lord."

In conclusion, while I endeavour to establish that warfare is uncongenial to the followers of Christ, I wish it to be distinctly understood that I think this perfectly reconcilable with the trust loyalty; inasmuch as no man can be as loyal as the Christian, who is bound by Divine obligations to be as subject under the government of a Nero as under the government of Queen Victoria. In both cases, our duty is to "pray for them that we may lead quiet and peaceable lives in all Godliness and honesty"—"to be quiet, to do our own business." Brethren, imitators of the Lord, follow his example, the captain of our salvation. Consider that fleeing, rather than fighting, is more congenial to the character of his sheep; and instead of having your fears excited by anxious representations of murder, robbery, and ravishing, cleave closer to the Lord. Be (anxiously) careful for nothing; but in every thing, by prayer and supplication with thanksgiving, let your requests be made known unto God, and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

QUARTUS.

#### QUERY?

SIR,—I would be thankful, if through the medium of the *Baptist Magazine*, you would elicit from some of your correspondents a few remarks on the following subject, viz:—

How far is it the duty of Christians, who are unfortunately unable to pay their debts,

to contribute to the funds of Religious and Charitable Institutions. Your attention will very much oblige

ONE INTERESTED.

Sept. 30, 1839.

## REVIEW.

*Special Efforts for the Souls of Men, Justified, and Observers of such Efforts Admonished: a Discourse delivered in St. Anne Street Chapel, Quebec.* By W. M. Harvard, Wesleyan Methodist Minister. Neilson, Quebec.

Protracted meeting, or, as they are sometimes called, "Religious Revival Meetings," are of comparatively recent date. They originated, we believe, in the United States; and were we to judge of their utility by their prevalence in that country, we should say that they are of great importance. We have attended Revival Meetings in this city, and elsewhere; and have listened with profit to the pointed and stirring appeals that have been made to the consciences of our fellow-sinners to "come to Christ." But such, in our view, is the condition of man, as a sinner in the sight of God, that every effort that is put forth for his conversion, should be "special;" and that until Ministers of the Gospel have this impressed upon their minds, and act accordingly, we despair of witnessing to any great extent, the "turning of men from darkness to light, and from the power of Satan unto God."

The sermon before us appears to have been delivered at the close of a series of religious services held during the past summer by the Methodist Society at Quebec; and Mr. HARVARD, the preacher, tells us in the "Advertisement," that he has complied with a request of his friends, that it might be printed for general circulation. We have read the sermon with care; and hesitate not to pronounce it to be the production of a superior mind. It is a solemn, faithful, and energetic illustration of some of the most essential points of revealed truth. The text is Acts xiii. 40, 41: "Beware, therefore, lest that come upon you, which is spoken of in the Prophets:—'Behold ye despisers, and wonder, and perish; for I work a work in your days; a work which ye

shall in no wise believe, though a man declare it unto you.'" From a very apposite introduction we extract the following remarks. Speaking of some professors who seem to forget the Divinity of the Christian Religion, Mr. H. says:—

—"They truly reverence the Religion of Christ. They attend its ordinances: they esteem its ministers: they rejoice in its accomplishments: they are heartily willing to promote its interests; and sincerely desire its universal extension throughout the world. But they lose sight of the essential divinity of its character; and that '*the right hand of the Lord*' is in all its devout administrations. They have not the least idea, that, in its promotion, the agencies of the Gospel are favoured with any advantages, but those which are purely natural; and would, perhaps, suspect, as infected with delusion, any of them who would hope for supernatural aid. They behold and admire its peculiar trophies, through the magnificent work of conversion; but in that work itself, they recognise only the visible and human agency, which may be employed: they think and speak of its natural adaptness and efficiency, as the sole cause of the effect; not being aware, that in every instance of real conversion to God, there is in operation, also, an invisible and Divine agency; which is, in truth, the real reason of the success of the instrumentality; and to which alone all the praise and the glory of that success belongs, both now and ever.

"The conversion of a sinner to God, is an effect produced, as completely out of the common course of moral causes and effects, as the raising of the dead to life, would be, in the physical world. Were it possible to collect, into one point, all the efficiency of the whole universe of morals—all the entire machinery of moral suasion—and to bring this mighty and concentrated essence to bear on the regeneration of one, even the least offending, of all the children of Adam; unless a Divine and supernatural agency were to render it efficient, it would avail no more to his conversion to God, than the wing of a sparrow. The Almighty Creator must work, to the production of a new creation. And '*in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision*, but a new creature; literally, '*a new creation.*' Every converted person, therefore; every real Christian; is, in the sense of the word, for which we here contend, a real miracle; an undeniable evidence, that there is still a Divine co-operation, with those who are instrumental in the conversion of sinners: '*the Lord working with them still, and confirming the word, with signs following.*'"

Our author then proceeds to discuss the following particulars: 1. The Conversion of Sinners to God: a Work accomplished in Connection with a Divine Agency only. 2. The occasional Use of Special Efforts, in Promoting the Conversion of sinners to God. 3. The Apostolical Admonition of our Text, in relation to that Divine Work: '*Beware, therefore, &c.*' On the subject of conversion, Mr. H. has the following admirable remarks:

"Conversion commences with a true and heartfelt conviction, on the part of an individual, that he has offended against the holy law of God—that he is a sinner, '*by nature*' and by practice—and that he is, every moment, in danger of going down to '*the bottomless pit*' of everlasting perdition! In some persons, this conviction produces the most distressing alarm and agitation of soul; but, invariably, and in all persons, it is attended by the sincerest grief and sorrow of heart, on account of sins against so gracious a God; '*the remembrance of which is grievous, and the burden, oftentimes, intolerable.*' This is also accompanied by the most genuine renunciation and loathing of sin and of self—a turning from every evil way; '*stedfastly purposing,*' by Divine grace, '*to lead a new life;*'—and a returning to God, through Christ, with lamentations and supplications, for His pardoning mercy. This is called '*Repentance towards God.*' Acts xx. 21. 2 Cor. vii. 10. Luke xiii. 3.

The progress of conversion becomes completed in the heart, through the grateful and humble trust, which a penitent sinner is led, by the Holy Ghost, devoutly and confidently to exercise, in the sin-atoning passion and death of the Eternal Son of God! This is followed by the regenerating experience of the Divine favour and love. The sacrificial blood of the Redeemer, '*as of a lamb, without spot and blemish,*' was the ample reparation which He compassionately '*offered up,*' in behalf of a ruined and rebellious world, to the violated Law and Government of Heaven! '*The precious blood of Christ*' was the all-availing ransom-price of our pardon and '*eternal salvation.*' The agonizing and infinite cost, at which his dying love procured for us, that inestimable blessing; places it within our reach, on terms so amazingly easy, as almost to exceed our power of believing; especially when we deeply feel the awful demerit of our manifold sins. Hence, the special help of the Holy Spirit is necessary to this special act of justifying faith.

'FAITH in our Lord Jesus Christ' is absolutely indispensable, on the part of a contrite sinner, in order to his conversion. There

can be no middle state, between the condition of a condemned, and that of a pardoned, sinner. '*He that believeth not, the wrath of God abideth on him.*' While his day of grace continues, '*the Lord waiteth, that he may be gracious.*' But the delay of believing—occasions the delay of the pardon! The one is *instantaneously* consequent upon the other. When the sinner comes to God's terms, not a moment elapses before His mercy comes to the sinner's heart. We undertake to maintain, that in no case, did there ever occur, nor can there, by any possibility occur, even the smallest conceivable delay on God's part. '*Let God be true, and every man a liar,*' who would so far attempt to impugn the Divine veracity, as to assert the contrary of this.

"Conversion is characterized by peace with God—access of soul to His throne of grace—love to Him—delight in Him—an ability to serve Him—a desire to resemble Him; and a firm and fixed resolution and purpose to profess His holy Name, among men, and, by His grace, to live and die in His service.

"Such a change is Divine! It were to betray the most complete ignorance of the moral state, '*by nature,*' of every child of Adam—(Eph. ii. 3.)—it were to deny the whole tenor of the Word of God—it were blasphemous—to maintain, that such a conversion could be accomplished without the immediate operation of the Holy Ghost. Whatever may be the visible instrumentality employed in its production, it is *an effect completely out of the ordinary course of nature*: and hence, strictly and properly, a '*sign,*' or *evidence of a Divine and supernatural agency,* which ought never to be denied, as it never can be disproved. Of course, the decision of an inspired apostle will be deemed sufficiently conclusive. Spraking of himself, and all other converted persons, St. Paul's declaration is—'*We are His workmanship, created in Christ Jesus, unto good works, which God hath before ordained, (or commanded), that we should walk in them.*' Eph. ii. 10. When, therefore, sinners are converted to God, then and there, to adopt the phraseology of our text, God is performing His '*Work*' of Divine grace and mercy. '*I work a work in your days.*' "

In illustrating the second particular, Mr. Harvard says:—

"We particularly wish to be understood, that it is not our aim to apologize for efforts or expedients which go, either wholly or partially, to set aside any of the instituted ordinances of God. And, specially, would we bear our testimony, against undervaluing that great and gracious institution of Heaven, the

faithful, intelligible, and fervent public preaching of the Holy Gospel. This is the divinely-intended, and well adapted, means of bringing men to God. This was the invincible weapon with which the First Apostles assailed, so successfully, the kingdom of darkness. Nor would we, for a single moment, forget, that, in this holy war, we must, as for others, so also for ourselves, perseveringly continue to make a manful and plentiful use of *'the sword of the Spirit, which is THE WORD OF GOD.'*

"Any thing attempted to be substituted for men's conversion, as preferable, or even not immediately contributory to the preaching of the Gospel, and connected with it, should be regarded by us as an insufferable offence against the Divine Head of the Church! It would be an act of insubordination to *'the Captain of our salvation,'* which would justly produce his displeasure against us, and his disownment of us! Under such circumstances, to the world, it would be an act of mercy, as to ourselves, of righteous retribution, were he to refuse, as he most surely would refuse, to *'go forth with our armies.'* Crowds we might possibly collect by other expedients; but conversions to God, through our means, would not seem to *'follow.'* And the worldliness and ungodliness of our adherents would demonstrate our having no Divine sanction, in our unscriptural enterprise. Our accumulation of the morally dead, would but throw around our most solemn services, a worse than sepulchral coldness; and our misnamed religious sanctuaries would awfully resemble *'the valley of vision,'* which was *'full of bones;'* and of which, as no spirit from God, had entered into them, it is instructively recorded, *'and lo, they were very dry.'*—*'So let all thine enemies perish, O Lord! But let them that love Him, be as the sun, when he goeth forth in his might.'*

"But, while we plead not for any new moral remedies, for the world, we have a justification to offer, at least, in behalf of an occasional and unforbidden variation from the ordinary method of placing the remedy Divine before the sin-diseased children of men. There is an infirmity of our nature, which is capable of being favourably affected by variety; and, in so far as is consistent with a good conscience, we would fain, under the Divine sanction, have that natural infirmity over-ruled, to our restoration from moral depravity. Our apology, however, is to be understood as only justifying special efforts, in endeavouring to bring to home, *'the Word of God and Prayer,'* on the conversion of sinners, and on the advancement of *'Scriptural holiness in the earth.'* Such were the nature, and such the objects, of the religious

services, now more immediately in question."

We could fill the *Magazine* with other extracts of equal importance, but we must desist; by recommending our readers to procure the Sermon for themselves. They will find in it, probably, a too frequent allusion to Methodism, and the "immortal Wesley;" but taken as a whole, we only do Mr. HARVARD justice to say, that his discourse is ably drawn up—that it is written with great clearness and perspicuity of style—that it is eminently calculated to do good—and that it deserves the careful consideration of all; while it cannot fail to raise the reputation of its author as an "able minister" of Jesus Christ.

## POETRY.

### TEMPERANCE ODE.

BY E. F. HATFIELD.

AIR—*"Bruce's Address."*

Friends of Freedom! swell the song;  
Young and old, the strain prolong,  
Make the Temperance army strong,  
And on to victory.

Lift your banners, let them wave,  
Onward march a world to save;  
Who would fill a drunkard's grave,  
And bear his infamy?

Shrink not when the foe appears;  
Spurn the coward's guilty fears;  
Hear the shrieks, behold the tears  
Of ruin'd families!

Raise the cry in every spot—  
*"Touch not—Taste not—Handle not!"*  
Who would be a drunken sot,  
The worst of miseries?

Give the aching bosom rest;  
Carry joy to every breast;  
Make the wretched drunkard blest,  
By living soberly.

Raise the glorious watchword high—  
*"Touch not—Taste not till you die!"*  
Let the echo reach the sky,  
And earth keep jubilee.

God of mercy! hear us plead,  
For thy help we intercede:  
See how many bosoms bleed!  
And heal them speedily.

Hasten, Lord, the happy day,  
When, beneath thy gentle ray,  
TEMPERANCE all the world shall sway,  
And reign triumphantly.

# MISSIONARY REGISTER.

## CANADA

### BAPTIST MISSIONARY SOCIETY.

#### PAYMENTS RECEIVED BY THE TREASURER OF THE CANADA BAPTIST MISSIONARY SOCIETY.

Rev. A. Jamieson, Hull, books sold	£0	8	6
W. M'ulloch, on account ... ..	0	15	0
R. Drake, for Ed. 3d qr. to 1st July	0	12	6
Rev. Wm. Fraser, Breadaldane, Annual Subscription ... ..	1	5	0
Thomas Jackson, Chatham, do...	0	5	0
Collected by Mrs. Milne on the 1d. per week system ... ..	1	4	3
J. Mills, 4th quarter for Educa- tion, to 1st October ... ..	0	12	6
J. Milne, 3d and 4th do	£1	5	0
Do for M. F. to 1st Oct.	1	5	0—2 10 0
T. Churchill, 4th qr., Miss. Fund, 1st Oct.	0	5	0
Do do for Ed. do	0	6	3—0 11 3
Dr. Davies, 1st qr. for Ed. to 1st July, 1840	1	7	6
Do for Miss. Fund ...	0	12	6—2 0 0
Rev. B. Hoe, for Ed., Annual Sub.	1	0	0
E. Whipple, do 2s. 6d. Miss. Fund, 2s. 6d. 1st qr. to 1st July, 1840 ... ..	0	5	0
J. Wenham, do for Ed.	3	2	6
Do do Miss. Fund	0	12	6—3 15 0
Six Months Fee for a Student ...	5	0	0
W. Greig, to 1st Jan. 1840, for Education..	0	15	0
Do for Miss. Fund ...	0	5	0—1 0 0
J. Milne, Miss. Fund.	0	10	0
Do do do do Ed.	0	15	0—1 5 0
Rollo Campbell, do do £o for Ed.	1	5	0

*Per Rev. Dugald Sinclair, Lobo, from*

Hugh M'cowan ... ..	0	10	0
Mrs. M'Killop . ... ..	0	5	0
Colin Ferguson ... ..	0	5	0
Colin M'Fedran ... ..	0	3	6
Duncan M'Killop.. ...	0	5	0
Dugald M'Call ... ..	0	5	0
John M'Kellar ... ..	0	10	0
-----	1	2	6—2 2 6
John Try, Esq., a Donation....	2	10	0
Rev. J. Gilmour, for Education to 1st July, 1840 ... ..	6	5	0
A Friend in Toronto, for Miss. Fund, per Rev. J. Gilmour ...	1	10	0
P. Paterson, Esq., Toronto, do..	0	11	0
J. Mills, 1st qr. to 1st July, 1840, for Ed... ..	0	12	6
Do do for Miss. Fund	0	5	0—0 17 6

JAMES MILNE, *Treasurer,*

## NEW BRUNSWICK.

Extract of a Letter from a young friend who has just returned from a visit to New Brunswick:—

*St. John, August 28, 1839.*

“Religious appearances in this city wear rather a pleasing aspect. In Carlton and Portland additions by baptism have been made to the second church, nearly every Sabbath for some time past. The Sabbath School in the first church has of late become more encouraging than for some time previous. Last Sabbath, by a previous vote of the Church, part of the afternoon, in presence of the School, was spent in prayer, that God would bless the instruction given by the teachers, to the salvation of the children. We hope it may not be in vain. I do not think our churches in general are half awake to the importance of the Sabbath school. What can be a more interesting sight than to see a number of youth assembled to receive instruction, suited to their age and circumstances! I think there is not that pointed effort made to what appears the special, or what I conceive to be the special object of the Sabbath school—namely the immediate conversion of the children. What greater reason have we to hope that God will convert them at some future time than to hope he will do it now? And if we labor for their immediate conversion, we should, I apprehend, be much more diligent and prayerful. It is the very language of indolence and spiritual sloth to say, the ‘time is not come, the time that the Lord’s house should be built.’”—*Christian Messenger.*

## ENGLAND.

FRITHELSTOCK, Devon.—On Thursday, July 11, a new chapel was opened at Frithelstock, one of the villages supplied with the means of grace by the Baptist Church of Torrington, Devon, when three sermons were preached by the Rev. Messrs. Spurgeon, Rockbey, and Thorne. Notwithstanding the unfavourable state of the weather, the congregations, throughout the day, were good and cheering. A delightful feeling prevailed, and the several services excited a deep and lively interest.

SWANSEA.—The Rev. C. Thompson has accepted a unanimous invitation to the pastoral office over the Baptist Church, York-place, Swansea, lately under the care of the Rev. R. Roff, now of Cambridge.

TABULAR VIEW OF THE CHURCHES, STATIONS, SCHOOLS, &c., IN CONNEXION WITH THE BAPTIST MISSION  
IN THE ISLAND OF JAMAICA.

STATIONS. IN WHAT COUNTY AND PARISH SITUATED.	MINISTERS.	Station commenced.	Church formed.	Increase for 1838.		Decrease for 1838.				No. of Members.	No. of Inquirers.	No. of Marriages.	SCHOOLS, SCHOOLMASTERS, AND TEACHERS.		No. of Scholars.		
				Baptized.	Restored.	Died.	Dismissed.	Excluded.	Withdrawn.				Day.	Evening.	Sunday.		
																Day.	Evening.
<b>COUNTY OF SURRY.</b>																	
Mount Charles, St. Andrew's ..	W. Whitehorn ..	1824	1827	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Brandon Hill, do ..	Do ..	1835	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Scott's Hall, St. Mary's ..	Do ..	1831	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Kingston, East Queen-street ..	Do ..	1816	1816	79	52	26	—	—	—	—	—	—	—	—	—	—	—
Port Royal, Port Royal ..	Do ..	1826	1826	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Kingston, Hinover-street ..	J. Tinson ..	1825	1825	74	13	5	11	7	636	270	24	24	250	—	—	—	—
Kalshah, St. David's ..	Do ..	1830	1830	71	7	10	12	2	448	242	—	—	—	—	—	—	—
Mount Atlas, St. Andrew's ..	Do ..	1838	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Belle Castle, St. Thomas in the East ..	J. Kingdon ..	1831	1831	18	1	15	1	6	92	22	—	—	—	—	—	—	—
Long Bay, do ..	Do ..	1837	1837	11	—	—	—	—	26	7	—	—	—	—	—	—	—
Annotta Bay, St. George's ..	J. Barlow ..	1824	1824	218	5	18	13	12	886	367	71	—	—	—	—	—	—
Buff Bay, do ..	Do ..	1834	1834	16	2	1	—	—	126	34	—	—	—	—	—	—	—
<b>COUNTY OF MIDDLESEX.</b>																	
St. Ann's Bay, St. Ann's ..	T. F. Abbott ..	1829	1830	74	4	1	3	71	1	2	—	—	—	—	—	—	—
Ocho Rios, do ..	Do ..	1829	1830	68	8	—	6	3	203	538	—	—	—	—	—	—	—
Coullart Grove, do ..	Do ..	1835	1838	—	—	—	—	—	74	241	—	—	—	—	—	—	—
Stacey Ville, Clarendon ..	Do ..	1838	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Landover, St. Ann's ..	Do ..	1838	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Brown's Town, do ..	J. Clarke ..	1839	1831	108	1	2	2	1	280	1657	—	—	—	—	—	—	—
Bethany, do ..	Do ..	1839	—	—	—	—	—	—	—	420	—	—	—	—	—	—	—
Mount Zion, Clarendon ..	Do ..	1836	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Somerset, St. Ann's ..	Do ..	1838	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Port Maria, St. Mary's ..	Do ..	1838	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Oracabessa, do ..	D. Day ..	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Oracabessa, do ..	Do ..	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Bugnal's Vale, do ..	Do ..	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Old Harbour, St. Dorothy's ..	H. C. Taylor ..	1824	1825	291	12	18	14	16	1126	315	—	—	—	—	—	—	—
Ebony Chapel, Vere ..	J. Reid ..	1829	1830	—	—	—	—	—	8	9	—	—	—	—	—	—	—
Four Paths, Clarendon ..	Do ..	1834	1834	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Jericho, St. Thomas in the Vale ..	Do ..	1824	1834	101	10	18	12	2	1147	1110	—	—	—	—	—	—	—
Mount Hermon, do ..	J. Clarke ..	1824	1834	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Mount Hermon, do ..	Do ..	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Lucky Valley, do ..	Do ..	1834	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Guy's Hill, do ..	Do ..	1834	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Springfield, St. John's ..	Do ..	1834	1834	5	2	—	—	—	—	—	—	—	—	—	—	—	—
Stoneague, St. Anne's ..	Do ..	1834	1835	16	12	1	—	—	100	243	—	—	—	—	—	—	—
Spanish Town, St. Catherine ..	{ J. M. Philippo } { & H. C. Taylor }	1819	1820	193	36	26	13	9	2112	625	167	—	—	—	—	—	—

SCHOOLS, SCHOOLMASTERS, AND TEACHERS.  
S. Whiteorne .. .. . 250 .. .. . 130  
W. Woolley .. .. . 51 .. .. . 69  
R. H. Rae .. .. . 136 .. .. . 56  
G. J. and Mrs. Kingdon .. .. . 70 .. .. . 251  
— .. .. . 70 .. .. . 70  
— .. .. . 2 .. .. . 2  
— .. .. . 3 .. .. . 3  
128 S. McKoy .. .. . 38 .. .. . 426  
J. Higgin .. .. . 118 .. .. . 236  
— .. .. . 39 .. .. . 84  
J. Ellis .. .. . 38 .. .. . 39  
— .. .. . 38 .. .. . 753  
F. Johnson .. .. . 180 .. .. . 164  
— .. .. . 180 .. .. . 164  
R. Brown and A. Valentine .. .. . 130 .. .. . 30  
— .. .. . 25 .. .. . 25  
— .. .. . 6 .. .. . 6  
56 J. Mosely .. .. . 142 .. .. . 203  
30 G. Moody .. .. . 124 .. .. . 50  
— .. .. . 30 .. .. . 20  
46 S. and D. Merrick .. .. . 48 .. .. . 901  
— .. .. . 49 .. .. . 128  
— .. .. . 32 .. .. . 30  
— .. .. . 32 .. .. . 30  
— .. .. . 3 .. .. . 58  
— .. .. . 71 .. .. . 43  
167 { G. Kirby, E. Newell, E. Carr, }  
and M. Vicar .. .. . 221 14 625

St. George's	1821	53											W. and Mrs. Norman	75	325
St. George's	1821	66											19 J. and Mrs. Ogborne and J. O'Meadly	70	102
St. George's	1821	65											S. Bernard	45	72
St. George's	1821	65											A. Anderson	13	56
St. George's	1821	65											J. O'Meadly	38	25
<b>COUNTY OF CORNWALL.</b>															
Suyanna-la-Mar, Westmoreland	1829	56	6	5	3	8							14 R. I. Constantine and J. Lake	130	150
Fuller's Field, do	1827	56		1	2								J. Valentine	160	
Mountain Side, do	1836														
Friendship, do	1838														
Montego Bay, St. James's	1824	339	7	18	53	5	1						J. Vaz	42	632
Shortwood, do	1830												21 J. R. Andrews and Miss Cummin	326	215
Mount Carey, do	1835												27 Miss J. Reid	132	742
Retivel Hill, Westmoreland	1835												7 J. C. Hayles and J. Fraser	291	261
Montpelier, St. James's	1837												25 Miss A. Reid	145	
Tottenham, do	1838												J. Chambers	119	
Watford Hill, do	1838												S. J. Vaughan	151	193
Falmouth, Trelawney	1827	235	3	15	23	6	29	3						136	590
Refuge, do	1831	35		3	10		5						T. E. Ward & Misses Troop & Bennett	250	450
Waldensia, do	1836												J. M. Lagan and Miss Clarke	130	216
Camberwell, do	1837												16 Thomas and Mrs. Levermore	61	142
Mairns, do	1838												F. and Mrs. Eberall	136	
Thurps, do	1838												A. Silverthorn and Miss McKenzie	74	
Rio Bueno, do	1829	85	2	9	9	5							L. Williams and D. Ward	53	190
Stewart Town, do	1829	85	4	3	53	6	1						24 Wm. and Mrs. Innes	120	309
New Birmingham, do	1834												51 F. H. Dillon and Miss Thomas	117	70
Gurney's Mount, Hanover	1829	199	3	6	7	9	3						9 J. Gibbon	45	60
Lucea, do	1830	830	5	2	10	2	2						180 S. Steuett and E. Chambers	197	450
Green Island, do	1831	29											15 F. Daly	91	350
Fletcher's Grove, do	1835													41	290
Salter's Hill, St. James's	1824	150	13	20	28	2	29						F. Enchland	91	395
Belthephil, do	1835	74	14	7	6	1	19	1					80 Thomas B. Picketon	143	242
Maldon, do	1834												63 W. P. Russell	156	
Prospect, St. Elizabeth's	1837												3 J. Lovemore	42	
County of Surry		408	107	107	67	5	78	47						507	616
County of Middlesex		596	182	86	65	105	107	61						1542	3792
County of Cornwall		15,940	59	90	186	120	111	6						3364	5819
Total		2874	388	283	236	230	296	114	21337	20919	1942			5413	10127

Note 1st.—All those Stations where there are Inquirers, but where Churches are not yet formed, service is conducted on the Lord's day, or during the week, or both, and the ordinance of the Lord's Supper occasionally administered to the members in the District.

Note 2nd.—The Sabbath and Evening Estate School Teachers, whose labours are very efficient, are not included in the above list of Masters.



## SCOTLAND.

## REVIVALS IN SCOTLAND.

The village of Spittal, near Berwick, has this week been the scene of a series of religious meetings of a somewhat unusual nature. Mr. Douglas, of Cavers, is at present residing there, and has been holding meetings and delivering addresses on the subject of "revivals," assisted by several clergymen of the neighbourhood. On Sunday the children attending Spittal Sabbath school where assembled in Mr. Whitehouse's chapel (Church of Scotland,) when an appropriate sermon was preached by the Rev. Mr. Dick, from Cavers (Baptist.) After the sermon, Mr. Douglas went into the desk, and delivered an address on prayer and revivals, distinguished for its clear style and fervent spirit. The church was crowded throughout with a most attentive audience. On Monday, according to intimation, a revival meeting was held in the school house, which was quite filled. Mr. Dick delivered an impressive address from the parable of the importunate widow. The Rev. Mr. Kirkwood, of Berwick, (Baptist,) offered up a prayer, after which Mr. Douglas gave a short address on the duty of prayer, which was listened to with intense interest. The Rev. Mr. Whitehouse, of Spittal, again prayed, and the meeting separated. It had been agreed that there should be a meeting in the same place on the following evening, but owing to the crowds who could not gain admittance, it was adjourned to Mr. Whitehouse's church. After a sermon by Mr. Dick on revivals, Mr. Douglas read an interesting letter from Kilsyth, giving an account of the revival in religion which has just taken place in that neighbourhood, dating from the delivery of a sacramental discourse some weeks ago. Neither in the demeanour of the audiences, nor in the language and sentiments of the speakers, has there been any-thing to offend the most fastidious taste. The addresses of Mr. Douglas in particular, besides being enhanced by the elegant and pleasing style of composition, the faculty of which he possesses in so eminent a degree, were remarkable for their display of a mind zealous without fanaticism, and enthusiastically pious, without one drop of cant or Pharisaical assumption.—*Berwick Advertiser*.

A "revival," similar to the one at Kilsyth, has taken place in St Peter's parish. It succeeded Mr. Burns' return from Kilsyth. Symptoms of a change of some kind or other were visible in the course of last week; but all doubt as to its character was removed on Sunday night, about twenty-two minutes to eleven o'clock. It is matter of delicacy to refer to particulars: but it is not too much to

say, that the demonstrations were striking and startling. Worship has been held in the church every night since, and it is expected to continue so long as human nature can sustain the impulse.—*Dundee Advertiser*.

## UNITED STATES.

## BAPTISMS.

The pastor of the Baptist church in Nashville, Tenn., on Lord's-day last, 1st September, at the foot of Spring-street, in the presence of a most solemn assembly, believed to have been five thousand in number, baptized twenty-two persons—sixteen gentlemen, and six ladies. Among them, he had the pleasure of leading into the water, together, and burying with Christ by baptism, one entire household. Others have made application, and will, providence permitting, receive the ordinance next Lord's day. Most of these individuals professed conversion in the congregation, during the preceding week. The impressions made upon the assemblies, by the sermons during the day, and especially at the water, seem to have been of a very salutary character. In the prayer-meeting at night, some ten or twelve professed to have obtained an evidence of the forgiveness of their sins.—*Baptist Banner*.

## REVIVAL IN COLUMBUS, OHIO.

Extracts from the letter of the Columbus Baptist church to the Columbus Association, recently held at Mill Creek:—

About one year since, an unusual spirit of supplication was manifest in our female prayer-meeting. The church began generally to awake, their confidence in God to increase, and their prayers to be marked with holy ardor. About the first of November, it was manifest to even the careless observer, that an unusual solemnity rested upon the congregation. Backsliders returned with penitent confessions; those who had long cherished hopes, but had lived in disobedience, asked for baptism; and sinners began to inquire, "What shall we do to be saved?" By the first of December, a general solemnity pervaded the whole congregation, and the influences of the Holy Ghost, like the dews upon Hermon, were sweetly distilling upon us. December the 9th we repaired to the baptismal water, more than one year having elapsed since our last visit to that consecrated spot. In less than nine months, we have had *thirteen seasons for baptism*, and baptized 62, and have four now standing as candidates. In the same time, the branch of this church, made up of the colored Baptists in Columbus, have baptized

29. making 91 since December. In the city, the work among us appears, in a measure, to have subsided, but in the country it is still advancing. Among the colored brethren it is also yet progressing in the city; and we expect to see it advance among us all. For this we believe many fervent prayers are offered. Our hearts have often been made glad with the grace of God, and while our captivity has been returned, like the streams of the south, we have not unfrequently been "like those who dream," scarcely able to believe, that what our eyes beheld, and ears heard, were sometimes realities. But to God be all the glory.

This, like most other revivals, has been strongly marked by some peculiar characteristics. All have been remarkably still and free from mere animal excitement; while deep pervading thought has filled the mind of the guilty sinner.

Thus far, the converts all appear to wear well, without one exception, and all but one or two for whom we cherish hopes, have been baptized. This work, unlike most revivals of the present day, has now been in progress about one year, and is still advancing, and we believe will continue to advance, for we see no reason why it is not the duty of every church so to live, that they shall enjoy a constant revival, until the ushering in of the glories of the latter day.

The means used to promote this revival, have been of the most ordinary kind. Two sermons, four *public* conference and prayer-meetings, and three *social* prayer-meetings, one among the young men, one among the young sisters, and one among the older sisters, have made up our regular routine of duties for each week, for months past. We have endeavored to be much in prayer, to bring every member into the work, and to keep Christ crucified constantly before us. A weekly meeting at the house of the pastor, for religious conversation with such as are serious, much visiting and prayer from house to house; and our frequent baptisms have all been abundantly blessed.

In reviewing the past year, with the patriarch we can say, "Hitherto hath the Lord helped us." Truly he hath led us in a way which we knew not. Not unto us, not unto us, but unto God be all the glory.

In behalf of the church,  
T. R. CRESSEY, *Pastor.*

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### KARENS.

EXTRACTS FROM THE JOURNAL OF MR.  
INGALLS.

In the autumn of 1838, Mr. Kincaid being desirous to return to his labours at Ava at the

earliest favorable period, his place at Mergui was supplied by Mr. Ingalls, who had been designated as a permanent occupant of that station. Mr. Ingalls arrived at Mergui on the 29th of October, accompanied by three assistants.

#### *Two departments of labor—Zayat conversations—Baptisms at Kabin.*

This station embraces two departments of labor, Karen and Burman. In the Karen department a good beginning has been made. There are two Karen churches, one at Kabin, numbering fifty members, another at Thing-bong, numbering between fifteen and twenty. Besides the above, there are several Christians scattered over the jungle—germs of future churches—and a number of good inquirers. This department affords every prospect of success.

The Burman department is still lying waste. Though much preaching has been performed, the people, with few exceptions, are wedded to idols. Still grace triumphs, and converts are won. We have one Burman applicant for baptism, who gives good evidence of a change of heart, and some are evidently under the influences of the Holy Spirit.

Nov. 11, 1838.—This is the second Sabbath spent in Mergui. We have met and have had our season of worship. Our numbers were few, none of the inhabitants were present. We have commenced Burman worship every evening and on the Sabbath. After evening service, the assistants give an account of the labors of the day.

15. Went this morning to see a lunatic (?) who had listened to the preaching of the assistants, and taken books, and who, it was stated, had expressed faith in our religion. When we entered his apartment, we found a number of our tracts nicely adjusted on a little frame work, and the man in a very serious frame of mind. He stated that he had believed our religion from the first, and had rejected the religion of his fathers. Time will show whether he is serious or not in his statements.

18. To-day at the *zayat* had a long debate with a Mussulman; his parents were from Arabia. He reasoned with candour, and seemed gratified at hearing of a religion which has a Saviour in it. He took a gospel in Hindustani, and promised to read it attentively. He has charge of the Siamese who live in this province. Many Burmans who collected, had also the privilege of hearing of the only Saviour from death and hell.

22. Went to the *zayat* as usual. Among those who called, was a man intoxicated. When told of the guilt of intemperance, he threw the blame at once upon the rulers of

the land, who farm out the arrack shops. "If the government," said he, "would forbid the use of arrack, no one would dare to drink." Drunkenness is one of the principal sins of this city.

24. Early this morning I started for Kabin, to see the native Christians, who had long been waiting for a visit from a teacher. About sundown, landed from our boat, and started for the village, distant about two hours' walk. I found the zayat located in the jungle, with no house in sight.

25. Early this morning the Karens began to assemble, and in a short time nearly sixty had seated themselves before me, about forty of whom were Christians. To see such an assembly collecting in the forest was truly affecting. Who could refrain from weeping? At seven, before breakfast, I preached to them through an interpreter, from Eph. i. 18—"The eyes of your understanding being enlightened," &c. At 10, met again for the examination of candidates for baptism. Five gave good evidence of a change of heart; the church was unanimous in receiving them; they were baptized; and the "wilderness and solitary place was made glad," while songs of praise ascended to the Most High. In the evening the church assembled to commemorate the sufferings of the crucified Saviour.

26. Early in the morning left for Mergui, as it was not safe to protract my stay in the jungle, at this season of the year. Reached home about eight in the evening.

30. To-day, at the zayat, many assembled, and opposed with great bitterness. They charged me with coming to their country to destroy their religion. I told them not to be angry, for if their religion was true, it could not be destroyed, but if it was false, the sooner it fell the better. "Show us your God, and we will believe on him," is a continual declaration of the Burmans, reminding me of the Psalm, "Wherefore should the heathen say, where is their God."

Jan. 4, 1839.—Have made an excursion with Br. Mason up the Tenasserim; was absent ten days; performed considerable preaching, and found some hopeful inquirers. One Karen chief, who has about twenty houses under him, promised to serve God, and build a zayat for a school the next rains. He is a man of a good mind, and talks Burman as well as Karen.

7. To-day started with brethren Mason and Hancock, to visit the Karen villages, lying between here and Tavoy, connected with this station. On the eighth reached Kabin, and spent the day with those interesting disciples.

9. Started early in the morning for Thingbong. Having three mountains to cross,

made our day's walk very wearisome. In the evening, reached the village in time to have a season of worship with the Christians.

10. To-day met for the examination of candidates for baptism. Three out of five were received, and baptized in the name of the Holy Trinity.

## NOTICES FROM INDIAN MISSIONS.

CHEROKEES.—Rev. E. Jones, writing from the Cherokee country (west), under date of May 14, gives the following cheering summary of recent baptisms, (in addition to 41,—19 males and 22 females—baptized at Chetah, and 7—3 males and 4 females—at Savannah Branch, before leaving their native country:—)

Br. Bushyhead baptized three females in the Gasconade, Missouri, on Sabbath, Feb. 3, 1839, and after our arrival, at a very interesting meeting, ten or twelve miles south of his residence, eleven gave a satisfactory account of a work of grace on their minds, and were also baptized by him on Sabbath, April 14. Three were males and eight females. On the following Sabbath, April 21, three females were baptized at Batty's Prairie, also by Mr. Bushyhead. On Sabbath, April 28, at the temporary meeting place, twelve miles south of Br. Bushyhead's, I had the pleasure to baptize ten hopeful converts—one male and nine females. So that in the midst of unfavourable circumstances and many inconveniences, we have the welcome assurance that it is the pleasure of the Lord to prosper his work among this people, giving efficacy to very imperfect instrumentality, for advancing the interests and extending the bounds of his kingdom.

He adds:

Our brethren are quite active in seizing opportunities to hold meetings in the various encampments and settlements; and very interesting and profitable seasons have been enjoyed by them on many occasions. I sincerely hope, if the Lord should spare our lives, we shall yet witness and enjoy much of the glorious effects of the power and grace of our blessed Redeemer.

I have fixed on a place of residence, about two miles south of Br. Bushyhead's, which will be at a convenient distance for uniting our efforts in the work of translation, which is greatly needed. I have made arrangements to have some temporary cabins prepared, to shelter my family when they arrive.

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