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NO. VI.

THE BRAZEN SERPENT.

THIS type deserves our particular attention from the special reference which the Great Teacher made to it in his discourse with Nicodemus; and from his having on that occasion afforded us a key by which we may unfold its import without fear of serious error.—(John iii. 14, 15.) Some have indeed denied that our Lord intended to represent it as typical; nor do his words *necessarily* imply anything more than the existence of a comparison between the elevation of the brazen serpent and the lifting up of himself. But his language *may* very naturally be understood as ascribing to the serpent a typical meaning; and as it is one of the most remarkable and extraordinary objects of the typical economy, (Numb. xxi. 4, 9.) it would seem sufficiently certain that it is a type, and therefore that our Lord intended to explain it as such.

Let us then take this exposition as our guide in elucidating its interesting import. He reminds us of these four sources of spiritual instruction.

I. *The occasion of its appointment.*

This was the sin and consequent punishment of Israel. They had been supported for nearly forty years in the wilderness by miraculous supplies of "angel's food." Prompted, however, by the spirit of discontent, which had often previously induced them to murmur

against their heavenly benefactor, they became dissatisfied with this delicious fare, and presumptuously required to be supplied with other bread. "Wherefore," said they to Jehovah's servants, "have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither water, and our soul loatheth this light bread." What was this but ungratefully despising divine beneficence, spurning divine authority, and daring divine displeasure? Such guilt could not be permitted to go unpunished. Accordingly the Lord sent fiery serpents among the congregation, which wounded many. Not a few of the transgressors died, and the rest would inevitably have shared the same fate, but for the providing of the remedy—the brazen serpent.

Similar was the occasion of appointing the gospel remedy. God had made special and abundant provision for the subsistence of the human family—provision adapted to afford the richest gratification. Our first parents prompted by discontent grew weary of this support, and daringly resolved to have the fruit which their Maker had forbidden them to touch. Eve "put forth her hand and did eat; she gave also to her husband and he did eat:" thus thanklessly scorning Jehovah's goodness, trampling under foot his holy will, and

boldly rushing on the thick bosses of his buckler. The manifestation of his displeasure followed. The old serpent the devil, was permitted to inject into the guilty pair the dreadful venom of sin, which was hastening them down to the chambers of eternal death. Their posterity have all followed their criminal example, and therefore have shared their penalty. Hence crowds have "died the death," and all would eventually have been numbered with them, had not Christ been lifted up for their deliverance.

Here, therefore, all of us are reminded of our natural condition: the virus of sin was working death in us. Whether we are willingly ignorant of this awful fact or not; it is a fact in reference to every one of us. We were once dying by sin; and still are we dying if we have not had recourse to the heavenly instituted remedy, as we soon shall learn, if we persist in closing our eyes to our danger, by the terrible experience of the pains of the second death.

II. *The peculiarities of its nature.*

These were as follows:—

1. The brazen serpent was *expressly appointed by God* as the remedy for Israel's wounds. "Jehovah said unto Moses: make thee a fiery serpent, and set it upon a pole."

And who appointed Jesus to his saving office? Man? He never could have thought of such a remedy, much less could he have procured it. It was provided and presented by the offended sovereign, who might well have abandoned dying men to the perdition which they had brought upon themselves. "God so loved the world that *He* gave his only begotten son." "Herein is love, not that we loved God, but that he loved us and sent his son as a propitiation for our sins." "He was delivered by the determinate counsel and foreknowledge of God," though "taken by wicked hands and slain."

Here is not only a display of sovereign and amazing love, that should excite our most grateful wonder; but a ground of confidence that will more than justify our most unwavering faith in the efficacy of the Saviour's death; for what divine wisdom and goodness have appointed cannot but secure the end of its appointment. Nor is there in this fact

less reason for alarm if we despise the Saviour; for in doing so we despise not man but despise God, and involve ourselves in the fresh and aggravated guilt of the vilest ingratitude and most bold presumption.

2. The brazen serpent was an *apparently unsuitable* remedy for Israel's case. Had they been commanded to use some medicine or to make some external application to their wounds, they would have been able to discover some adaptation in the prescription to the malady. But human wisdom asks with incredulous astonishment, if not contempt: "what beneficial influence can a piece of brass exert upon the wounded?" Its incredulity increases when it learns from the testimony (whether true or false) of naturalists, that the sight of polished brass augments the virulence of poison injected by a serpent's bite.

Equally unfit does Jesus seem to fallen reason for the accomplishment of man's salvation. Had he been some mighty potentate swaying the sceptre of sovereign power, and clothed in robes of royal pomp; or some profound philosopher skilled in the knowledge of human nature and possessing an acquaintance with some new mystery of moral science, we might have readily admitted his ability to help us. But how can he, who was a wailing babe brought forth in a stable and laid in a manger—a man of sorrows and acquainted with griefs, not having where to lay his head—crucified as a malefactor—a victim of the king of terrors—how can such an one be the Saviour of the world? What power or authority can such an one possess to close for us the gates of hell and open for us the portals of the skies? It was not at all surprising that he was to the carnal Jews a stumbling block, and to the philosophizing Greeks foolishness.

Why this seeming want of adaptation in a remedy provided by infinite wisdom? One chief reason was to give occasion for our implicit faith in God. Both the sin of Israel and men in general materially involves, and is principally based upon, confidence in our own wisdom and in creatures, and a want of confidence in God. Had the means of our salvation been such as that we could easily have seen their fitness to

their end, our misplaced confidence would have been called into fresh operation and confirmed. But by the seeming unfitness under consideration, we are compelled to place our simple and entire reliance on the wisdom and sufficiency of God, if we would avail ourselves of the remedy which he has seen proper to provide. Let us therefore most carefully give exercise to this reliance. Shutting our ear to all the unbelieving instructions of our erring understandings, let us listen to the teachings of implicit faith, and heartily receive the Saviour just as he is presented to us in the word, contented that he is such as God thought proper to provide, and on that account concluding that in those very respects in which he seems most unsuited to our need, he really is perfectly adapted to effect our complete salvation.

3. The serpent was an *exclusive* remedy. Numerous as was the bitten camp, there was but this one means of safety given or allowed. Had they employed others of their own devising, or had they fabricated other serpents similar to this, they would only have spent their labour and ingenuity in vain. Their own devices may have deluded them with fallacious expectation of recovery, and thus have turned off their gaze from the divinely instituted object; but they would by this means only have rendered their destruction certain.

"Neither"—says the Holy Spirit—"is there salvation in any other than" the Lord Jesus Christ, "for there is none other name given under heaven among men whereby we must be saved." "I am God"—says the Lord—"and beside me there is no Saviour." Men have devised unnumbered other means of safety; but each and all have failed utterly to save a single soul. They have only conduced to seal the ruin of those who have trusted in them, by preventing them from looking to him who only possesses power to save.

Oh! let us with eager solicitude turn away from every such delusion, and repose our hopes alone in Jesus.

4. Israel's remedy was remarkable for *durability*. It might have been made of wood or clay, but then it would speedily have perished. It was formed of brass, one of the most lasting mate-

rials, and so was easily preserved by Israel till they passed the infested wilderness, and reached the promised land where no fiery serpents were found.

"And this man"—Jesus—"because he abideth ever, hath an unchangeable priesthood; wherefore he is able to save at all times those who come to God by him, seeing he ever liveth to make intercession for them." He died, but did not perish. Even whilst lying in the arms of death, he as truly existed as our Saviour as he did before; and now he lives and still shall live to carry on his saving purposes till they are perfected.

Whilst therefore we should dread the thought of being again bitten by the old dragon, who will infest our path till we have passed beyond his reach by entering the celestial Canaan, we have no reason to despair: the remedy remains again to heal us—our Lord abides to reapply his saving power.

III. *The means by which its benefit was secured.*

1. The Jews *felt their need* of heaven's interfering for them. They were conscious of being wounded—of the pain and danger of their wounds—and of the insufficiency of any help they could receive but that of God. They therefore entreated Moses to pray to the Lord to interpose on their behalf. And but for this state of mind they doubtless would not have availed themselves of Jehovah's goodness, after he had appointed the means of healing.

Jesus seems to intend to point out the necessity of a similar sense of the indispensable importance of his saving aid, in those who are to be benefited by his death, when he reminds the Pharisees that the whole need not a physician but they that are sick. And both in the nature of things, and in point of fact, this necessity is manifest. No sinner can think, and no sinner ever has thought of applying to this Saviour till he has felt that he is sinful, and therefore so exposed to future wrath, that there is no hope for him except in Christ.

We ought, therefore, to guard most carefully against every thing that would deaden our sensibility to our perilous condition, and by every means, to strive to realize as far as possible our actual case.

2. Israel were also *conscious of their*

guilt in having exposed themselves to the serpents' bite. They saw that they deserved the punishment, and that they could only appeal to God's free mercy. They therefore said to Moses, "We have sinned, for we have spoken against the Lord, and against thee," and instead of daring to approach God in their own name, they sought his pity only through his own appointed mediator, Moses.

Here we see another step which the sinner takes, towards the enjoyment of a personal experience of the efficacy of the Saviour's death. He not only sees that he is liable to the curse of the law, but that he fully merits that curse. He sees that he stands chargeable with sins of life, and still more with sins of heart, of which he once was unobservant, and he perceives a guiltiness attaching to his least criminal transgressions, far greater than that he once perceived in his most heinous offences. He therefore no longer with Pharisaic pride, thanks God that he is not as other men, but with the contrition of the Publican, smiting on his breast, and not daring so much as to lift his eyes to heaven, exclaims, God be merciful to me a sinner, and he is lost to all hope save that which he finds in the free grace of God displayed towards sinners, through the merit of the Lord Jesus Christ. This is a principal ingredient in that repentance without which we must perish.

Hence the importance of our having our sins ever before us, and of viewing them in the light of God's holy law and the sin-exposing cross.

3. The Jewish remedy was *elevated*. It availed nothing that it was fabricated. As long as it remained in the tent of the artificers, it exerted no more influence than another piece of brass. Moses was commanded to set it on a pole, in the sight of all Israel.

Our Lord particularly alludes to this circumstance. "As Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up." Apparently in allusion to the same typical fact, he again said, "And I, if I be lifted up, will draw all men unto me." He evidently refers to his hanging on the cross. This was indispensable to his being qualified to save transgressors. It was not sufficient that he assumed our nature, instructed men, wrought miracles, left

an example that we should follow in his steps; all this, apart from his crucifixion, would have left sinners where it found them, involved in guilt and ruin. He must die, and die the accursed death, that of the cross. Without this the requirements of the violated law would not have been met, and therefore justice would not have been satisfied; but this perfected his meritorious work, and opened an unobstructed way in which God can be just and the justifier of him who believeth in Jesus. Hence the word of inspiration is perpetually referring to the Saviour's death, as the all-important fact of his redeeming work: "He humbled himself and became obedient to death, even the death of the cross;" "He made peace by the blood of his cross."

And we should therefore say: "God forbid that I should glory, save in the cross of Jesus Christ our Lord." We should deem no part of his history of small importance to us, but we should be ever coming to his cross, and ever studying that wondrous object.

4. Wounded Israel were to *behold* the elevated serpent. This was indispensable to their enjoying its restoring powers. Had any from obstinacy refused to look; or any from indifference neglected to look; or any from imagining themselves impotent, excused themselves from looking; or any whither from philosophical speculation about its properties, or from doubts as to their right to expect its benefits, or any other cause, been prevented from looking, they would as certainly have perished, as though no remedy had been provided. Hence there is a special stress laid on this duty by God: "It shall come to pass, that every one that is bitten when he looketh upon it shall live." As it was indispensable, so it was sufficient. Israel was not required to bring any oblation; or to use in connexion with it, any course of medicine, or kind of purification. As assuredly as they cast their glance, though it were their dying glance, they realized its power. "It came to pass," says the sacred narrative, "that if a serpent had bitten any man, when he beheld the serpent of brass he lived."

Our Lord reminds us what act corresponds with this looking as securing a personal experience of the efficacy of his death, when he tells us that he was

to be "lifted up, that whosoever believeth in him should not perish." Without beholding him by faith, he profiteth us nothing. It matters not what may be the cause of our not so viewing him, whether it be daring infidelity, or open profligacy, or worldly engrossment, or empty theorizing, or the excuse that we have no power to believe: if we look not, we surely die. "He that believeth not is condemned already. He that believeth not shall be damned." But then, 'tis "only look and live." No meritorious duties; no high attainments; no enthusiastic or mysterious feelings are needful to help out the inadequacy of faith. This act, though it should be very weak, will bring home to our hearts the healing virtue. "He that believeth shall be saved. He that believeth on the Son of God hath everlasting life."

This then is the work of God—the grand duty to which he calls us, that we believe on him whom he hath sent. If we have hitherto failed to discharge it, whatever we may have done besides, we are yet in our sins: and our immediate and supreme concern should be, to look unto Jesus and be saved. Whereas, if we have through grace believed, we may rejoice in the blessings of the Saviour's death as ours.

IV. *The benefit which it imparted.*

This was nothing less than "life from the dead." See the multitudes lying round the camp. Some are just bitten, and striving to shake off the coiling reptiles; others are beginning to feel the raging fever of their wounds; others are writhing under bitter agonies; and the rest are sinking into the insensibility of exhausted nature; but all are tending fast to certain death. Look again. The serpent has been reared, the dying have beheld the blessed object, and lo! the whole scene is changed: all is life and energy—health bounds in every vein; joy swells in every heart. According to the Divine assurance, every one that has looked upon the serpent lives.

To this fact answers the statement of our Lord: the son of man was crucified "that whosoever believeth in him should not perish, but have everlasting life." Apart from the cross, you see on earth only a region of death, where all the

race of man in various stages of disorder, are sinking into the gulf of the second, the everlasting death. But behold, wherever Jesus has been evidently set forth as crucified, sinners who believe in him, begin to live the life of God, and are become heirs of eternal life! "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me hath everlasting life, and shall not come into condemnation, but is passed from death unto life."

This is the case universally and without one exception. For turn once more to the type. Can you see a single Israelite who has gazed upon the serpent dead? Not one. The promise of life was made to "every one" that should look, and is now declared by Moses to have been verified in its most extensive import. Revert then to the antitype. Jesus said that "whosoever" believeth shall be saved, and lo! the sepulchre of wrath never has received, never shall receive a single believer.

Here then we have strong consolation, if we have fled for refuge to lay hold upon the hope set before us, whatever we may have been, whoever we may be. We live and live for ever. Let us glory in our privilege, and gratefully resolve not to live to ourselves, but to him who died for us, and rose again.

W. H. C.

CHARITY IN JUDGING.

There are few words oftener used, or oftener misunderstood, than *charity*. It is in almost every person's mouth, and yet hardly two individuals can be met with, who affix to it the same signification. What the one calls charity, the other will likely stigmatize as latitudinarian indifference, while the latter's charity will be pronounced by his opponent to be only a modification of intolerance. It is of little importance indeed, what meaning be affixed to a word, provided it be universally understood; but when as in this case, words are employed by different parties to express ideas not only different from one another, but diametrically opposite, the interests of truth, as well as a regard to the perspicuity of language, require that they should be stripped of all their ambiguity, and, as far as possible, made

to give a certain meaning. It will be found that error usually gains attention and reception, by clothing itself in the garb of orthodox words. The same sound is employed, but the meaning conveyed is different. The voice is Jacob's, but the hands are Esau's; and thus many a one imposed upon by the deceit, unconsciously imbibes error.

Under the influence of this conviction, we propose briefly, here, to state what we conceive is fairly comprehended under the term *charity*, and to distinguish it from those useless and baneful counterfeits which have been passed upon us under its name.

We would observe, then, in the first place, that Christian charity does not consist in conceding, without examination, the importance of all religious differences, whether in opinion or conduct. It is an error to which little minds are especially prone, to dignify every peculiarity of their faith with the epithet fundamental, or at least to contend for it as if it were so. It is, however, an error of equal, if not greater magnitude, even though we should allow it to be an error of great minds, to degrade every article of belief to the level of a non-essential, and to hold all, whatever differences may exist among them, not excepting Papists and Socinians, as equally good Christians. Such an undistinguishing approbation of whatever our neighbours profess or practise, goes to confound truth and falsehood, right and wrong, and is equally repugnant to enlightened reason and to scripture. It is not only the express command of God, that Christians "ought to prove all things, and hold fast that which is good," but that they ought to "contend earnestly for the faith once delivered to the saints;" precepts which clearly imply that there is not only a fundamental difference between doctrines and practices which all claim the same authority, but that having discovered "which is good," we are not at liberty, either by word or deed, to concede to any man's judgment or conscience, (however learned he be) but must maintain it against all opposers, at all hazards, ever keeping in mind, that "the fear of man bringeth a snare." It is the refinement of modern days, to honour with the name of Christian, men whose con-

duct and tenets deny "the Lord that bought them." An apostle would have characterized the teachers and professors of such a heresy, "as clouds without water, wandering stars, to whom is reserved the blackness of darkness for ever."

Nor is it Christian charity, we would further observe, to let every man without admonition, enjoy his own religious opinions, and pursue his own course, whatever they may be. That system of manners which we call politeness, and which consists in at least affecting esteem for those with whom we have intercourse, may perhaps, in the present state of the world, be allowed to be convenient if not useful. It is a kind of substitute for humility, and serves to controul the violence of the turbulent passions, and throw a veil over the offensiveness of the selfish, and thus prevents that disorder which would inevitably follow the unlicensed gratification of the depraved appetites. It is, however, altogether out of place, and even highly criminal, in religious matters; therefore the frequent application of such a system of charity diminishes nothing of its criminality. The obligations of religion are not fabricated of those yielding and flexible materials, which allow the concealment, and much less the disguise, of our sentiments, whenever their publication might chance to ruffle the complacency, or hurt the pride of our neighbour.

Nor are we even at liberty to avoid reproving his errors and faults, when a proper opportunity occurs, though we should make ourselves his enemies, by telling him the unwelcome truth. The principle that every man should hold his own opinion in matters of religion, and do what he pleases, (for instance, becoming a member of a Christian church to-day, and because perhaps a difference of mere opinion prevails with him and some of his brethren, leaves it to-morrow) provided he injures no one else, is not the principle of the New Testament. We are there commanded "to exhort one another daily, lest any be hardened through the deceitfulness of sin," to reprove our brother, and not suffer sin upon him, "and in meekness to instruct those that oppose themselves to the truth." Accordingly, we find

our Saviour—the brightest example of meekness and charity that ever appeared—at one time glowing with indignation, and at another melting with tenderness over the unbelief and impenitence of his countrymen, and endeavouring by every means to awaken them to a sense of their sins and errors. He never for a moment, out of compliment to their feelings, left them uncertain of the judgment he formed of their character and practice. Those of my readers who have taken Christ as their great exemplar and pattern, let me entreat of them to make a solemn pause, and as in the presence of their impartial *Judge*, ask themselves, if they have acted or are acting upon this principle of Christian charity, so visibly to be seen in the character of Jesus. The apostle Paul, in like manner, though also a most distinguished pattern of charity, “gave place by subjection, no, not for an hour,” to the prejudices of either Jews or Gentiles, when in any way inconsistent with the truth of the gospel. On the contrary we find him protesting, with his characteristic warmth, to the judaizing professors of Christianity, that “if they were circumcised, Christ would profit them nothing,” and even withstanding Peter to the face for dissembling his real sentiments before them; and when on Mars Hill, instead of complimenting the Athenians on their wisdom and politeness, his spirit stirred up within him, dictated an animated reproof of their superstitions and idolatries.

We would remark in one word, that it is not Christian charity to forbear forming a judgment with respect to the character or opinions of a brother. We are indeed required by our Lord, not to judge that we be not judged; and are reminded, as an argument for this forbearance, that both we, and those whom we judge, are amenable to a higher tribunal, “for we must all appear before the judgment seat of Christ.” It must, however, be obvious at first sight, that these prohibitions against judging cannot be construed into a denial of the right of trying the opinions, and estimating the character, of our fellow men. To say nothing of the impossibility of complying with such a requisition were it made, it being as natural to draw conclusions as it is to make observations.

and as impossible to avoid doing the one as the other, it is plainly our duty, on many occasions, to discriminate between saints and sinners, between those who hold the truth and those who hold it not. There are certain regards due to those who have approved themselves the true disciples of Christ, which we are forbidden to show to those who are not Christ's—a prescription which supposes a previous examination of their characters and opinions, and a judgment formed of them in correspondence with the results of such an examination. Since, then, it is evident that Christian charity is not opposed to judging in the most absolute sense, but only to a certain species of it, it will enable us to conceive more distinctly what charity really is, to consider to what particular sort of judging it is properly opposed.

Now, we would observe in the first place, that it is opposed to judging rashly. Reader, the very pen in my hand quivers, when I consider and think of the amount of harm done to the church of Christ in this respect; believe me, the tear quickly flows, when I look back on the time, and remember of such charity being carried fully into effect. “Charity,” says the apostle, in that eloquent eulogium which he pronounces upon it, “suffereth long and is kind, it hopeth all things, believeth all things, and thinketh no ill.” It harbours no suspicions, throws out no surmises, and till every door and avenue is shut and barred against the vindication of the individual, perseveres in believing the possibility at least of his innocence. It does not brand a person as an heretic, merely because rumour says he is one; nor treat as guilty of criminal conduct one who has simply been so unfortunate as to be accused. While charity will not lead a man to treat with indulgence, and much less with approbation, error or crime, it will engage him to receive with caution and hesitation the charges made against any one. He who is under its influence will, in the judgment he forms and pronounces, follow the example of Christ's patience and long-suffering, rather than that of a censorious world (who in most circumstances, are not capable of judging), and will rather incur the charge of being destitute of penetration, than deserve to be called

suspicious. There is a strong propensity in most men, to presume merely on the strength of appearances, and frequently *first* appearances, the guilt of an accused individual. Instead of evincing that scepticism with which the report of extraordinary merit is usually received, and which disposes to a critical examination of the evidence on which it rests, and to the making of liberal allowance for accidental exaggeration, men seem all credulous where any misdemeanour is alleged, or hinted against any of their fellow men. It is enough, it would seem, in the estimation of many, to warrant immediate conviction, that the accusation may possibly, or perhaps probably, be true. The most unblemished reputation, the most solemn asseveration of innocence, coupled even with the strongest probabilities in the individual's favour, are allowed very little weight, and are hardly, with most, permitted to overbalance the force of even a wanton attack. Now, such conduct is the very quintessence of uncharitableness. It is at variance with reason, justice, humanity, and religion. It is the dictate of strict equity, to say nothing of benevolence, that a man should be presumed innocent till he be proved guilty. Observation, and our own experience, might teach us how hazardous it is to pronounce upon a case at first sight, how necessary caution and deliberation are, in order to elicit truth, and unmask false appearances, and how prudent at least it is, even when the case wears the most suspicious aspect, to suspend our judgment till something very decisive occurs. We should recollect, where the circumstances are not matter of observation but of testimony, how prone men are to propagate a scandal; and how a report, which at first appeared merely in the form of a surmise, might gather as it went, till it came out a full shaped accusation; and even where the circumstances are different, when we are eye witnesses of the fact, instead of the hearers, we should bear in mind how liable even spectators are to be misled by appearances, and that men who may chance to fall under an unjust suspicion, have not always the presence of mind, and sometimes not the power of vindicating their characters from the aspersions with which they have been loaded.

This cautious procedure which reason would suggest, Christ taught in the most explicit manner, and exemplified in his own conduct. On two different occasions, we find him reproofing in his disciples a precipitate mode of judging. They had rashly inferred, from the circumstance of a man's being born blind, that either the man or his parents had sinned, and from the sufferings of those Galileans, whose blood Pilate had mingled with their sacrifices, that they were sinners above all the men that dwelt at Jerusalem. Now, our Lord expressly contradicted this rash judgment of theirs, teaching them that the circumstances would not bear any such construction, and that they should judge not according to appearances, but judge righteous judgment.

But Christian charity is not only opposed to judging rashly, but also to judging severely. "Judge not," says our Lord, "that ye be not judged; for with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." The lesson of forbearance and meekness which he inculcates in these words, he taught the application of in a very striking manner, upon another occasion to his hearers. When the Pharisees brought to him the woman taken in adultery, and with officious zeal craved judgment against the unhappy but penitent delinquent, he tacitly, in the first place, reproofed their severity against the woman, as well as their designs against himself, by seeming as if he heard them not. When, however, as is usually the case, his forbearance only rendered their hypocritical zeal the more clamorous, he raised his head, and in a style and manner which carried conviction to their hearts, told them that he who was without sin among them, might cast the first stone at her, intimating evidently, that those who are equally liable to fall, and in fact have frequently fallen, ought not to prosecute with unrelenting hostility, one who has been the victim of temptation; and this spirit of mercy and love, which animated our Lord's conduct in all his intercourse with men, breathes through his religion. *Christianity is essentially a religion of love.* It inculcates and inspires the most exalted benevolence, and he who has not

been taught by it to exercise forbearance and kindness towards the persons of others, as far as is consistent with the hatred of their errors and crimes, has never really felt its influence or imbibed its spirit. "By their fruits ye shall know them." If any man have not the Spirit of Christ, he is none of his. I beg to refer the reader to the following passages, and examine for himself and see the paramount importance attached in Scripture to *Christian love*, and the state in which the individual is viewed who is destitute of it. 1 John, ii. 9, 10, 11; iii. 10, 11, 14, 15; iv. 7, 8, 11, 12, 20, 21. These passages are so striking, so decisive, that the many others which I intended to quote are unnecessary, and here again leave the Christian reader to enter his closet, there shut up from mortal gaze, prayerfully to read them over, and ask himself: *Am I destitute of this love? Does hatred dwell in my breast against my brother?* Yes, indeed, Christian love is the evidence of the fruit of the Spirit, the evidence of the twice born and redeemed people. It is indeed true, that love in the Christian sense of the term, is found nowhere else beyond the kingdom of the Redeemer, for it grows in no soil but that of Christianity, so that where it is truly found, we may then assuredly announce that we have reached a *blessed land*. Where on earth shall we look, and expect to find even a few scattered leaves of such a heavenly plant? "If on earth it is to be found, it is in the church of Christ." But is this plant which is indigenous or native to the church of Christ, found even there in all its bloom and beauty. Ah, no! we find it even there stunted in its growth, dismantled of its beauty and bloom. Have we not to lament that there is far too little of this heavenly disposition, among the members of Christ's body here on earth? Did the spirit of holy love reign in every breast? Let us suppose that by some unwanted tribulation we are bound down with a weight of sorrow and the cup of bitterness given us to drink in great measure, would we think of turning to that religious society of which we are members for council and sympathy? do we feel so bound to our brethren, and are we so confident of the strength of their Christian love, that we have no

doubt of their affectionate commiseration, and tender support? And do we believe, they are so anxious to fulfil the law of Christ, according to the epitome of that law, which see in Gal. vi. 2, "Bear ye one another's burdens, and so fulfil the law of Christ." Are we confident that they will gladly bear our burden? Let every one answer this question according to his experience, and there is no doubt but myriads, by tears of gratitude, and smiles of joy, would testify to the kindness of their brethren in Christ, during the dark and the dreary hours of their sore affliction. But must we not confess that among professors of every denomination, there is far too little of this God-like temper. We are all very guilty concerning our brother. We have all need to go again to the cross of our dying Lord, to learn afresh how he there loved us, and how we ought to love one another. The measure of tender affection with which Christians should regard one another is so great, that what they have done in the way seems as nothing. See what is said, and how much concerning this disposition in the word of God; scarcely any duty is enjoined with such frequency, or in so great a variety of forms. It is the *peculiar law* of Christ's kingdom. "This is my commandment, that ye love one another, as I have loved you." It is the identifying mark of Christ's disciples, the sign of their caste, the necessary and the certain token of their discipleship. "By this shall all men know that ye are my disciples, if ye have love one to another." If a different spirit is in operation, 'tis needless to say, ye are not my disciples. It is the fruit and evidence of our regeneration. "We know that we have passed from death unto life, because we love the brethren." It is the mark of spiritual prosperity among Christians. It is the ground of apostolic eulogium in individual character; hear St. Paul in speaking to the Philippians—"I thank God, making mention of you in my prayers, hearing of thy faith and love which thou hast toward the Lord Jesus, and to all the saints." It is the subject of frequent and emphatic apostolic admonition. "Bear ye one another's burdens, and so fulfil the law of Christ." Nearly the whole of the three epistles of

John were written, to enforce this duty. It is called "a new commandment," it is new in its kind and new in its motives. Moses enjoined us to love our neighbour as ourselves, Christ has commanded us to love our neighbour in one respect better than ourselves, for we are if need be to lay down our lives for the brethren. "This love is made the test of character at the judgment day, the want of it the ground of condemnation to the wicked, and the possession of it, the ground of justification and approbation to the righteous." "Inasmuch as ye did it, or did it not, to one of the least of these my brethren, ye did it, or did it not to me." Such then, we see to be the charity which Christianity teaches and requires; it will display itself by acts of compassion, forbearance, and forgiveness. It will engage the individual in whose bosom it resides and operates, to mourn over the declensions and falls of a fellow professor, it will incline him to give full weight to every circumstance which may either seem to excuse or palliate the faults, and even where it is altogether inexcusable, he will rather shed tears of sorrow, than indulge in bitter criminations. His vigilance and severity he will reserve for himself, watching scrupulously every movement of his heart, and condemning, with the utmost rigour, every error and deviation of which he may be guilty. The sentence and punishment of the unfeeling servant will always sound in his ear as a voice of warning, and stand before his eyes as a beacon against all severity of judgment and conduct. "Shouldst thou not have had compassion on thy fellow servant, even as I had pity on thee? and his Lord was wroth, and delivered him to the tormentors." R. L.

Toronto, July, 1841.

A WIFE'S ANXIETY FOR HER HUSBAND.

Mrs. Liscum, of Patchogue, Long Island, was deeply anxious for the conversion of her husband. From the little volume containing her history, we make the following extract:—

"She now became more alarmed about his situation than ever before. She trembled lest all his serious impressions should be wholly dissipated; lest he should finally grieve away the Spirit of

God, and thus seal his everlasting destiny. She requested me to appoint a meeting for prayer at her house on Tuesday evening, Nov. 25th, with the hope that her companion might be savingly benefited. Accordingly the appointment was announced, and at the hour of meeting the house was crowded, both with professors and non-professors of religion. It was an unusually solemn and interesting occasion, and the exercises continued two or three hours, with unabated interest. Capt. L. was there, but did not manifest any greater degree of seriousness, nor even rise as he had done on some former occasions, to request the prayers of the congregation. This was extremely painful to Mrs. L., and when the meeting closed she retired to her mother's apartment, which was in the same cottage where she resided, to converse about the painful situation of her husband, and to pray for his conversion. About ten o'clock, Capt. L. came to inquire whether she was ready to retire for the night, when she replied, with tears in her eyes, 'O, my dear husband, if you felt as much concern for the salvation of your soul as I feel, you would not retire; and if you should retire, you could not sleep.' Capt. L. immediately replied, 'Well, Louisa, if you feel so much concern for me, come and converse with me, and pray for me.' She cheerfully complied with this request, and they immediately retired to the sitting room adjoining the one in which they slept, and sitting down by the fire, with the babe sleeping in the cradle by her side, Mrs. L. began to converse in the most tender and affectionate manner with Capt. L. concerning 'the things which belonged unto his peace,' both in this world and in 'the world to come.' After this they both knelt down, when she began to pray for his soul's salvation with an eloquence and holy fervor he had never before witnessed. She wept and agonized, she pleaded and wrestled, and seemed to say, by her holy importunity, 'I will not, nay I cannot let thee go until thou bless my husband.' Her heart was set upon a blessing. She felt her case to be an urgent one, and she appeared to take a firm hold on the arm and strength of the Lord. She prayed for her husband, then for her children, and then

again for her husband, as if she could not give him up so long as there was any hope, and while mercy's departing beams were not clean gone for ever.

Thus she continued to plead at the *mercy-seat*, "with thoughts that breathe and words that burn," like a pure spirit of another world, when, as if about to close her prayer with the hallowed words upon her lips, she sunk down gradually between the chairs at which they were both kneeling. Capt. L. observing her reclining position, instantly reached out his hand to support her, when he perceived her heart to beat two or three times, at most, and she was gone! Yes; her sainted spirit had fled! Louisa L. was no more! In apparent health, and without a struggle or a groan, she sunk into the sweet arms of her Saviour! Waiting spirits, hovering over that sacred spot, wafted her from a *throne of grace* to a *throne of glory*! How blest and how sudden a transition! Truly there was but a step between her and heaven! She was indeed a saint translated!

"One gentle sigh her bondage breaks,
We scarce can say she's gone,
Before her willing spirit takes
Its mansion near the throne."

Who would not exclaim, 'Oh! may I die the death of the righteous, and let my last end be like theirs!' This wish, my beloved readers, may be realized. Live the life of the righteous, and you shall assuredly die their death."

"O let me die his death"—all nature cries;
"Then live his life"—all nature falters there.

—N. Y. Observer.

LIGHTS OF REASON AND REVELATION.

NO. IX.

To compel our first parents by a decree or any means that would be coercive, to continue obedient, would be to destroy their freedom and accountability. *This freedom, however, is not freewill, for such a will belongs to him alone, who can cause anything to work his pleasure; but it is liberty to act under opposing influences with the consent of our will. In order to be moved, the will of man must be bribed, and that influence which comes up to its price will obtain its service. Locke, the father of close reasoning, was at fault on this subject; he was a believer in*

freewill in man, but could not satisfy himself how it could be; but it arose from his mistaking liberty for free-will. As soon as the Devil offered the bribe of advancement to the ambition of our first parents, the vehicle, falsehood, in which it was wrapped, or mixed, blindfolded or incriated their reason, which allowed their will to consent to their eating the fruit and wrecking a world! "God made man from the beginning, and left him in the hand of his own counsel." "God made man upright, but he sought out many inventions." "Say not that he hath caused thee to err or fall away."

Wanting the holy principle, as passive sinners, we early become actual sinners under the allurements of sin and Satan, and so add an actual debt to our passive one. "Lust when it has conceived bringeth forth sin, and sin when it is finished bringeth forth death." But besides the sign (death) of sin which St. Paul gives, we have thousands in us, and around us which confirm the fact, that "there is none righteous, that all have sinned and come short of glorifying God." "If we say, therefore, that we have no sin, we deceive ourselves and are liars." If any one desires further evidence of the prevalence of sin let him read the unrepealed sentence of God, in Gal. iii., "Cursed is every one that continueth not in all things written in the Book of the Law to do them;" or cursed is every one that has ever disobeyed God in any one instance, or that has failed to render him a willing, unsinning obedience without interruption, with all his heart, soul, mind, and strength. Indeed, no obedience short of such as the holy angels render to him, can ever be accepted by him. All is what he justly demands, and a single omission or commission would be a deduction, reducing this All to a part, and this will not do. It is thought by many easy Christians that owing to the bankrupt state of man, God will abate and not exact the full amount of his rightful demands. But is it God that made him a bankrupt, or shall our evil deeds bend God's integrity into falsehood, and by a spurious mercy adulterate his justice. Shall we refuse to God, or attribute to him, what would be claimed by, or disgraceful to the sovereignty of a petty state, the administration of Justice, or the compounding of crime! Pay me that thou owest is the lawful language of our upright creditor, even where the debtor has nothing to pay, and if human justice were perfect, nothing less than the debt or penalty could be accepted. To abate an iota would be an adulteration of justice, indicative of weakness or corruption, which cannot be imagined to appertain to infinite power and purity.

CATHOLIC.

REVIEW.

A Discourse on Infant Baptism. By the
Rev. JAMES REID. Montreal, 1841.

THE perusal of this pamphlet is calculated on the whole to produce a favourable impression regarding the *spirit* of the author. He evidently does not delight in harsh and uncourteous language; though at times he cannot control his displeasure, and hence casts on his opponents some hasty imputations, which are far from being founded in truth, though they may follow from his theory. In the preface there is an especial manifestation of a fair and charitable spirit:—a fact, which is not at all surprising, since this part was written after the author's mind had recovered from the excitement under which it occasionally laboured while composing the discourse.

The *design* of the author, as we are informed in the preface, is not to assail those who disallow infant baptism, and to induce them "to change their sentiments and practice;" but to instruct and comfort his Episcopalian brethren. These are his very words:—

"His efforts are, therefore, not so much directed to influence them [his opponents], as to furnish the members of his own communion with a few arguments and proofs from the Holy Scriptures, in support of what they believe and practise as a divine ordinance."

In executing this design he does, however, very freely use the Anti-Pædobaptists (among whom he possibly reckons Quakers, Mennonites, as well as Baptists, for all these sects and many others are opposed to pædo-baptism) as a mark for his arrows. Perhaps he could not well avoid singling out these adversaries while quietly teaching his own flock. At any rate it is certain that had the worthy gentleman left these people alone, and contented himself with simply establishing and enforcing his own principles, his discourse would have been thought far less racy and pungent. It would, however, be wrong to complain of the course which he has pursued, for no doubt his dissentient brethren have often acted in the same manner towards the Pædobaptists. The tone of controversy has happily become more temperate and courteous than in olden times; but still there are but few

who can discuss principles without meddling with persons. Now so far as the author has meddled with those who disallow infant christening, he must not complain if some strictures, in the way of self-defence, should be made on his book.

Let it not, however, be supposed that other bodies of Christians are not concerned in this controversy, for the author very consistently contends not only for infant baptism, but also for apostolical succession, baptismal regeneration, and the use of sponsors. All these points he establishes with equal facility from Scripture and tradition. By a singular oversight he has omitted to prove that the sign of the cross in baptism is also apostolical. He would have found the proof as easy here as in the other cases. With regard then to these matters, the discourse is in reality, though not expressly, directed against our Pædobaptist brethren of the Presbyterian, Methodist, and Congregational bodies, for they are not blessed with these Episcopal privileges. They indeed christen their infants, but it is all in vain for want of "a regular authorized minister;" so that their dear children also are made "the victims of their carnal, earth-born views." See p. 80. As these portions so seriously concern various classes of Pædobaptists, they are left wholly to their consideration, in the hope that some one out of their numerous ranks will defend the validity of the rite as administered among them. That they have cause to be alarmed is very evident from the language used in pp. 42—44. p. 67, and pp. 94—96. Here is a specimen of these alarming statements, taken from pp. 43, 44:—

"God sent Jesus Christ; Jesus Christ sent his Apostles; they sent, by prayer and the laying on of their hands, others to succeed them, in the persons of the first Bishops that followed them, and so on ever since. With this succession, the commission and the promise have ever since remained. This is the order of Zion's King. A man cannot force himself into it without a regular call and ordination under the hands of those who are authorised to ordain labourers into the vineyard, any more than a man can assume the command of a regiment of Her Majesty's forces, without a regular commission.

"In order, then, to have a regular baptism, it must be performed by a Minister of Jesus

Christ, not by one who has climbed over the hedge, but by one who has been "chosen and called to this work by men who have public authority given unto them in the congregation, to call and send Ministers into the Lord's vineyard." For more than fifteen centuries after the death of our Saviour, the Apostolic succession was held sacred throughout the whole Church, in all nations, and even now, notwithstanding the loose notions which abound, very little short of constituting every man his own priest, his own commentator, his own church, if not his own god, the great majority of the Christian world hold the Apostolic succession of episcopacy, as indispensable to the existence of the Church which Jesus Christ and his Apostles established. This being the order of the New Testament, which has Jesus Christ for its author, we ought to believe that, in proportion as the Sun of Righteousness shall arise, and shine on the Church, the good old ways of the glorious company of the Apostles, and of the noble army of martyrs, will be restored to their pristine glory, and the devices of men thrown away as the idols of the heathen. Whenever the "good old ways" are deserted, and suffered to become a derision, we pray and hope that the light may yet break forth and dissipate the delusions which divide the body of Christ. When any one promotes schism in, or separation from, the body of Christ, he is guilty of a most heinous sin, a sin which ranks with the very worst; yet, in modern times, the sin of schism is not seen to be an evil, or an awful transgression against the law of Christ; it is never thought to be stained with guilt. The thoughts of professing Christians, and zealous reformers, have been turned away from the subject, but we pray and hope that the time is approaching when it will be studied, and that, when its enormity is seen, it will be repented of in sackcloth and in ashes."

It should be observed regarding the literary merit of the pamphlet, that it only exhibits arguments that have been oft repeated and as oft refuted, or at least as oft confronted. Yet the worthy clergyman sometimes ventures to be original; but then unhappily he falls into laughable blunders. He would have saved the credit of his scholarship had he been less adventurous. He has, however, taken care to blunder in the right way, i. e. in his own favour; and hence some might hastily charge him with wilful deception. This would however be wrong, for charity can easily ascribe his mistakes to his ignorance or inadvertence, especially as some of

them do not at all affect the question. The following specimens of his blunders will suffice. In p. 41, he thus learnedly comments on Mark xvi. 16, "He that believeth and is baptized."

"The word '*believeth*' is in the present tense, signifying an act which is always present and always active; whereas the word '*baptized*' is in the past tense, representing a thing past and already done. The original word being in the perfect tense, it should have been rendered '*hath been baptized.*' Hence, every one that now believes the Gospel, denoting an act always present, or a faith never dead, but alive and active, and has been baptized, shall be saved. This explanation of the text is generally received by all, except by those who reject infant baptism on the one hand, or our right to baptize on the other."

What will my Lord Bishop, GEORGE JEHOSHAPHAT, of Montreal, say of such an original criticism? Had we rich livings in Canada, surely the learned author would deserve the very fattest. But to be serious (which is not easy over such a paragraph), can any one, learned or rude, account for this tissue of blunders? It is first asserted that "*believeth*" is in the present tense, whereas the original word for "*baptized*" is in the past, and should have been rendered "*hath been baptized,*" and then it is gravely added, "this explanation is generally received by all." Now a glance at the Greek may satisfy any tyro, that πιστεύσας and βαπτισθείς, the two words here used, are both in the *same tense*, i. e. the first aorist, and convey substantially no other meaning than that which our version gives.

Again, in p. 44 it is stated that in Mat. xx. 22, our Lord speaks of his sufferings as *past*, when he says, "the baptism that I am baptized with." This conceit has, however, no foundation in either Greek or English, for the verb is in the *present*, βαπτίζομαι.

Then again in p. 58, while discussing the case of the jailer at Philippi, mentioned in Acts xvi, the author gravely asserts that "nature had denied the convenience of a river to that city," thus fl. ly contradicting the inspired historian, who distinctly mentions in the 13th verse that there was a river—"we went out of the city by a river side." What could the author mean by his inadvertent language?

As brevity must be studied, it is intended only to examine the author's arguments in support of infant sprinkling, without following him in all his flights and digressions. The discourse is too confused and immethodical to allow a respondent to take it up paragraph by paragraph. With all due respect then for the reverend gentleman, it is in the first place observed—

That Jewish circumcision is no warrant for infant baptism.

It is truly surprising that our Pædobaptist brethren, while treating on the baptismal ordinance of Christ, always have recourse to the Pentateuch for instruction rather than to the New Testament. They do not act thus with regard to the ordinance of the Supper. Why not? If the New Testament is a sufficient guide for the latter ceremony, why not for the former? Brethren, ponder this matter well.

In treating of the Abrahamic covenant and the law of circumcision, our author has fallen into great confusion and obscurity, not having taken care to distinguish properly between the natural and spiritual seed of Abraham, and between temporal and spiritual blessings. It is no wonder, therefore, that he has arrived at some marvellous conclusions such as these—"as Christians, it is in that covenant we stand," "that the commission which Christ gave to his apostles is founded thereupon," and that the duty of parents to give religious instruction to their children is founded on the same. It is surely needless to combat such notions. Not many intelligent readers of the New Testament are likely to assent to these doctrines. If we, as Christians, stand in the covenant of circumcision, how is it that this momentous truth is never proclaimed from evangelical pulpits, except when infant baptism is concerned?

There is no full and clear statement of the law of circumcision given in the pamphlet, for the account in p. 11 is decidedly defective. Was it inconvenient to quote the enactment? The reader is indeed informed that every male child was to be circumcised on the eighth day, just as if no more were required; whereas all *slaves* were to be marked in the same way. The enactment is found in Genesis xvii. 10—14, and it is here subjoined for the reader's

sake, lest he should take the matter too much upon trust. "This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant."

But without further scrutinizing the author's representation of the covenant of circumcision, let us consider the use which he makes of it. His great argument evidently amounts to this—*Infants were circumcised under the Old Testament, and therefore they should be baptized under the New.* He asserts this in substance over and over again, but he has failed or forgotten to *prove* that infant baptism *follows* from infant circumcision. Now this is the very point at issue, and he ought to be most explicit in establishing it. Where is the evidence that circumcision and baptism are so connected that the subjects of the one must be the subjects of the other? He indeed seems to settle this point, in his first sentence, by saying—"it will not be disputed, I presume, that the New Testament is the fulfilment of the Old." Well, let it be so; then if it follows that babes are to be baptized under the New because they were circumcised under the Old, it follows also that children are to have the Lord's Supper under the New, because they ate of the Passover under the Old. See Ex. xii. 4—"And if the *household* be too little for the lamb," &c. On the same principle, we ought to have cities of refuge answering to those of old, the churching of women answering to the ancient purification (see Lev. xii. 6—8), and a long list of other ritual observances and distinctions. Who does not see that this mode of reasoning is a

unsuitable to an evangelical Protestant, as it is convenient for a Romanist, who on this very principle defends many of his half-heathen half-jewish ceremonies?

Our Christian friends are constantly arguing as if the law of baptism were essentially the same as the law of circumcision, with only a *change* in the rite. See p. 21. Now granting that this is correct, no one would ever think of observing *both* ceremonies. Our brethren would think it superfluous, if not preposterous, to circumcise as well as to baptize their infants, for they believe the latter ceremony has superseded the former. Yet it appears, on the Pædobaptist principle, that this flagrant inconsistency prevailed among the primitive Christians; for they, according to our brethren's theory, observed infant baptism while, to our certain knowledge, they observed infant circumcision. See Acts xxi. 21, "And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs." Here it is plain that the Jewish believers regarded the law of circumcision as still binding on them. Now how could this have happened, if they knew that infant baptism was appointed in its stead? How in all the difficulties and troubles regarding circumcision, did it never occur to the church at Antioch (Acts xv. 2), nor to the council at Jerusalem (Acts xv. 13—21), nor to Paul in all his opposition to the Judaizers, to settle the matter at once by showing that infant baptism had exactly taken the place of circumcision? Surely our Pædobaptists could have found no difficulty in silencing, if not pacifying, the Hebrew believers.

Among the Abyssinian Christians, persons are to the present day both circumcised and baptized, which is a proof that when the gospel was introduced into that country, baptism was not regarded as the precise substitute of circumcision. See Bruce's Travels in Abyssinia, 4th chap.

Would a Pædobaptist missionary allow converted Jews to observe both circumcision and baptism as divine ordinances, if he believed that the latter is exactly the substitute of the former?

But suppose the Pædobaptist principle were granted, viz., that the law of

circumcision is the law of baptism, are our brethren willing to meet all the consequences? The theory would indeed justify them in baptizing *male* infants; but where would be the warrant for baptizing *female* infants? Where also would be the warrant for baptizing the babes of *unbelievers* or *ungodly men*, which most ministers are in the habit of doing? No children but those of members of the Jewish church received circumcision, therefore no children but those of members of the Christian church should receive baptism. How few even of our most scrupulous brethren in the Pædobaptist ministry conform to this rule! This theory would further require all slave-holders to baptize their *slaves*, whether young or old, whether believers or unbelievers. Is this any where practised? Is this privilege of slavery regarded even by the kind Christians, who in the neighbouring "Land of Liberty," buy and sell their fellow-men?

To be continued.

OBITUARY.

MRS. CHARLOTTE FREED,

Daughter of the late Rev. Thomas Hill, of Beamsville, died on the 20th of June, 1841, in the thirty-eighth year of her age, having been born at Fenny Stratford, England, Feb. 14, 1804.

Being the child of pious and devoted parents, she was early taught the important truths of the gospel, and those things which concerned her eternal welfare. Her pious mother, by her holy example, her earnest admonitions and exhortations, and devout prayers, endeavoured, while she was but a child, to instil into her mind the holy principles of the gospel; and often, with all the earnestness and affection of a mother, would she tell her of her increasing guilt with her increase of knowledge. Besides the instruction which she received at home, she regularly attended the Sabbath School, and at a very early period, her knowledge of Divine things was very remarkable; these labours of love were not lost, for when but young, and surrounded by all those vain amusements and exciting scenes, which naturally draw away the mind from every thing of a serious nature, she became the subject of deep and pungent convictions, which proved a great restraint in the pursuit of sinful pleasures. It is not now known, that any thing in particular was the means of bringing her more seriously to consider the subject of the salvation of the soul; when at the age of seventeen,

she obtained a hope in Christ; but was not baptized till about three years after, when she was received by the church at Hanshope, England, and baptized by her father, who was pastor of the church. From this time her sojourn here was that of a pilgrim, realizing that she had here no continuing city. She experienced that this world was a scene of conflict and of sorrow; and looked beyond this vale of tears for the consummation of her happiness. The following is her own language:—

Yes, my griefs shall soon be ended,
Every sorrow soon shall cease;
All my boding heart portended,
Soon shall end in perfect peace.
Yes, this head shall cease its aching,
I from *six* shall soon be free:
Soon from death's cold shade awaking,
Rise to immortality.
All that now my soul perplexes,
Inward conflicts, outward foes,
All that now my bosom vexes,
Soon in death shall sweetly close.

By faith she was able to look within the veil, and obtain a glimpse of that glory, which remains for those who are waiting Christ's second coming; often did she express her strong desire to depart and join the blood-washed throng. She would express some dread at what she might suffer in the last conflict, but beyond, all was bright.

She was frequent and fervent at the throne of grace, pleading in behalf of the Zion of God. She had a natural love for retirement, and would often steal away from noise and bustle to pore over some book, and draw from the same such food as her soul hungered after, or to commune with her own heart and her God. At one of these times she writes as follows:—

When sorrowful and pensive,
The lone retreat I love,
The unfrequented bower,
The wood and shady grove.
To me these rural scenes unfold
More sweetness, than can e'er be told.
Here wrapt in meditation
I taste creation's sweets,
With the dew's my tears I mingle,
Oh! these are calm retreats.
Here free from bustle, noise and strife,
Here might I spend a peaceful life.

She was a warm and firm supporter of the doctrines of grace. Disclaiming all hope of salvation on account of any thing she had done or could do, she considered herself as justified freely through Jesus Christ.

At the age of sixteen she discovered a considerable talent for composition. Her pieces have been acceptable to the religious periodicals both in England and America, especially the *Spiritual Magazine* of the former country, and the *Baptist Repository* of New York. The following lines may serve as a specimen of her poetical effusions; they were written in the absence of her husband and sent to him.

The Believer's Wish.

Lord when on my death-bed thou call'st me to lie,
Oh may my Redeemer be graciously nigh;
My soul to sustain in that dark gloomy vale,
Where the friendships of earth shall assuredly fail.

May my spirit repose in the arms of his love,
May my will be subdued as their's is above,
May I patiently wait till called to ascend,
To banquet on pleasures which never shall end.

When the hour draws nigh that my soul shall arise,
No more to be fettered by earth's many ties,
May those who are now a fond burden of prayer,
Be calmly resigned to thy Fatherly care.

May my reason be spared to the last closing scene;
And when bidding adieu to all things terrene,
May the bright eye of faith, delightedly roam,
O'er far brighter prospects in heav'n my sweet home.

May the smiles of my Jesus so comfort my soul,
That the pains of the body shall have no controul,
O'er the joys of my heart; but in death may I sing;
'The grave has no terror, and death has no sting.'

May my end be triumphant through Jesus my Lord,
Sin and self all subdued, Christ only adored:
Like John, may my head on his bosom recline,
And feel that my Jesus forever is mine.

Then bear me away ye bright holy train,
To the foot of the throne of the Lamb that was slain,

Where my soul shall be fill'd with unspeakable bliss,
Because I shall see my dear Lord as he is.

Oh! how the bright prospect enlivens my heart,
I long, my dear Jesus, I long to depart,
I long with that blood-washed assembly to meet,
And with them cast my crown at Immanuel's feet.

She came to America in 1829, and was for some time a member of the North Baptist Church of New York. In the spring of 1831 she married, and removed to Canada; and united first with the Grantham, and then the Beamsville Church, in both of which she was esteemed an active and consistent member. She was taken ill on Tuesday, and was impressed with the idea that she would never recover. On Friday forenoon she thought she was dying, and expressed her delight at the prospect. She exclaimed, I am going home; why would you keep me! I can resign my babe and all my children into the hands of a kind God. I am happy—I am happy—I am happy! Praise him! She was told by her physician not to be alarmed. She said, I am not alarmed, I am not afraid to die. Recovering a little, she said, I thought I was going, perhaps I was mistaken. From this time she could say but little; but manifested the same composure till the last. She had anticipated enjoying an interview with Elder Clutton the day before she died, but when he came, she was unable to speak: he prayed, and after he was gone, she wrote on a slate 'how many, many times have I anticipated the pleasure of seeing Mr. C. God has seen fit to disappoint me.' On Sabbath morning her husband coming in to her room, raised her up a little, and laying her back, he perceived she began to breathe much quicker; she pressed her babe to her breast, then taking her husband by the hand pressed it with a death grasp, and departed without a struggle or a groan. G. SILVER.

BEAMSVILLE, July 16, 1841.

THE MISSIONARY REGISTER.

MONTREAL, SEPTEMBER 1, 1841.

CANADA BAPTIST MISSIONARY SOCIETY.

CONTRIBUTIONS DURING THE PAST MONTH.

Mr. Mills, qr's. sub. to Oct. 1841.	£1	0	0
Mr. Hearle, sub. for 1841.....	0	12	6
Haldimand Association	0	10	0

Also, the following presents to the Institution are thankfully acknowledged, a clock by Mr. TWISS, half a chaldron of coals by Mr. PALMER, and 56 volumes of very useful books by Mr. RUSSELL, of Leeds, Megantic.

The Editor also acknowledges the receipt of £1 5s. from Mrs. ANDERSON, of Penetanguishene, which he has transmitted to the *Grande Ligne Mission*.

Subscriptions and donations are thankfully received by any of the Society's agents in this country, and especially by the following persons:—

MONTREAL.—Mr. J. Mills, Treasurer; or Dr. Davies and Mr. J. Milne, Secretaries.

LONDON.—Mr. Harwood, 26, Queen St., Cheapside, and Rev. J. Davies, Princes St., Stamford Street, Secretaries of Baptist Colonial Missionary Society.

EDINBURGH.—Mr. H. Dickie, 2, Newington Place.

AGENT FOR EASTERN CANADA.

We are happy to announce that our aged friend, Mr. EDWARDS, has been appointed as Missionary Agent for Eastern Canada, and that he intends immediately to enter on his labours.

TO THE EDITOR.

BARNSTON, June 29, 1841.

DEAR SIR,—If you think the following communication has a tendency to awaken or increase an interest in behalf of Canada's spiritual welfare, and thereby subserve the

cause of our divine Redeemer, you may give it a place in your *Missionary Register*, and you may expect to hear from me again on the same subject. Your's affectionately,

A. H. H.

THE EASTERN TOWNSHIPS.

These are situated in the south-eastern part of the Province of Canada, between Vermont and the River St. Lawrence. They are mostly embraced in the following counties, viz: Megantic, Sherbrooke, Drummond, Shefford, Missisqui, and Stanstead. The number of inhabitants in these counties, according to the census of 1831, was 37,147, scattered over an area of 7698 square miles. The population has so much increased, that probably now it amounts to more than 48,000 souls. The prevailing religious denominations are, Roman Catholics, Episcopalians, Wesleyan Methodists, Protestant Methodists, Congregationalists or Independents, Free-will Baptists, Universalists, and Calvinistic Baptists. So far as I am acquainted, the congregations of the Episcopalians are generally small. The Wesleyans have a number of very respectable societies. Their preachers are pious and intelligent, and they have been the honored instruments of turning many from sin to holiness, who now rejoice in hope of the glory of God. The Protestant Methodists manifest much zeal in defence of what they deem to be the "faith once delivered to the saints." Yet I fear their zeal sometimes is not according to knowledge, and that some of them are not far from the regions of unscriptural enthusiasm. The Congregationalists are eminently useful in setting forth Jesus Christ, as the only foundation of the sinner's hope. Their ministers are "workmen that need not to be ashamed," and there are some of them "whose praise is in all the churches." The Free-will Baptists are likewise useful in the conversion of sinners. The Baptists, I doubt not, have been the means of doing much good in these townships. They have eight or ten small churches, numbering over 400 members, which were mostly raised up by the evangelical labours of missionaries from

Vermont. The Baptists here, as in most other places, are a sect much spoken against. Nevertheless there are many places in the Eastern Townships, in which the people would as soon listen to their preaching as they would to the preaching of ministers of other denominations. But who shall occupy these places? Brethren, who? I doubt not but that eight or ten evangelical ministers might be profitably employed in the townships. There are, however, only four ordained Baptist ministers in the townships; and some of these are not doing the good they might, if they were supported as ministers of Christ should be. Two of them are obliged to labour to procure a livelihood. The efforts of another are paralyzed in consequence of his poverty; for being unable to procure a horse, he cannot itinerate so much as he would wish. He has received invitations to attend meetings, which he has been obliged to decline, because of poor health and want of conveyance. The other being in more comfortable circumstances, and being blessed with a liberal education, has it in his power to do much good; and to the praise of God be it spoken, I doubt not he aims to glorify the great head of the Church, by making the best use of the advantages with which he is favored. But notwithstanding the many discouragements which paralyze the efforts of the ministers of the gospel, good has been accomplished; yet much remains to be done. I know of no place in Canada that needs the labours of learned, efficient, self-denying, and deeply pious ministers of Christ, more than the Eastern Townships. Here the Sabbath is profaned—the name of God blasphemed—the ordinances of the gospel disregarded—the ministry of the word despised—and thousands of immortal souls perishing for lack of knowledge. How shall these evils be remedied, but by the preaching of Christ crucified? Brethren, to whom shall we look for the supply of the destitute places in the Eastern Townships? Shall we say, “Canada will find men, and just the men to labor in her own forests among her sons; but Canada cannot find money.” But has Canada done *her duty*? Could she not do more? Would it be a great sacrifice for the thousands of Baptists in Canada, to support at least three missionaries in addition to what they now do? So far as I am acquainted with the Baptists in the townships, I verily believe they might do more than they do. Shall we look imploringly across the Atlantic to our British brethren for help, while we have not done what we could? Ought we not to support, at least, the ministers who are already in the field, without calling upon others for help?

A. H. H.

HALDIMAND BAPTIST ASSOCIATION.

The twenty-third yearly meeting of this body was held with the church on Yonge Street on the 2d and 3d of July. We rejoice to hear good accounts concerning the spirit and manner of the proceedings, and hope that next year the reports from the churches will be of a more cheering character. The brethren deserve praise for the resolutions they passed, and especially for the proposal to support an Evangelist to labour among the churches. We trust that before long a suitable man may be found for this work.

MINUTES.

Agreeably to appointment, Elder Israel Marsh delivered the introductory Sermon from Daniel ii. 44. Elder William Marsh having been chosen *Moderator*, and Brother Joseph W. Cryderman *Clerk*, with Jesse Starr his *Assistant*, the letters from the churches were read, furnishing the following statistics.

[SEE TABLE, PAGE 69.]

After a short adjournment the brethren re-assembled, when, after prayer by Elder John Butler, the Minutes or Messengers from Sister Associations were called for; but neither Minutes nor Messengers were received except from the Eastern Association, viz., Elders Rees and Silver.

An application was made by the Church at Maraposa to be received into the Association; which church was accordingly received.

Elders Butler and Geary were appointed as delegates to the Eastern Association, and Elder W. Geary to the Johustown Association.

It was agreed to open a correspondence by Minutes with the Ottawa, Holland Purchase, and Niagara Associations.

Elders Newton Bosworth, Mitchell, and Rees, were appointed to examine the letter prepared by Elder Butler.

It was agreed to hold the next Association with the 2nd Church in Whitby, at eleven o'clock on the first Friday in July, 1842, when Elder W. Christian is to preach the introductory sermon, and Elder Mitchell to be his alternate.

Elders Geary, Tapscott, and Silver were appointed to examine the qualifications of E. Thomson as to the office of a deacon, according to the request of the Church at Niagara. This Committee afterwards reported, That they see no reason why Mr.

Thomson should not serve in the capacity of Deacon; but that in their opinion every church ought to be able to judge of matters of that nature without bringing them before the Association; or else they might request aid from a neighbouring church. This report was accepted.

The business of the Association having been adjourned till 12 o'clock the next day, a sermon was delivered by Elder Bosworth, from Matthew xvi. 2, on "the signs of the times" in relation to missionary operations.

On Saturday, after a prayer meeting at seven o'clock and a sermon at eleven by Elder Butler from Isaiah xlii. 44, the business of the Association was resumed.

It was resolved that the circular letter prepared by Elder Butler be received, but not inserted in the minutes; but that a digest of all the letters from the churches be printed in its place.

After a short adjournment there was another sitting, opened with prayer by Elder J. Butler, when Elder Samuel Tapscott was appointed to take charge of the minutes, and have them inserted in the *Magazine*, and to procure 100 extra copies for distribution among the churches.

The following resolutions were then discussed and passed.

1. *Resolved*.—That in view of the pressing wants of our denomination in this country for living teachers, we believe the young men of our churches are called upon to render to the Head of the Church their "bodies a living sacrifice," and that it is the duty of our fathers in Zion, to look out young men of piety and suitable gifts, and urge them forward to the work of the ministry.

2. *Resolved*.—That we earnestly recommend to the churches of this Association to assist the young brethren among them, who by their call and the operations of the Holy Spirit are prepared to engage in the ministry of the word, in obtaining such an education as will qualify them for extensive usefulness.

3. *Resolved*.—That in view of the importance of a more general diffusion of periodical religious information, we urge upon our brethren a more vigorous effort to extend the circulation of the *Canada Baptist Magazine*.

4. *Resolved*.—That in view of the inadequate supply of ministerial labours within the bounds of this Association, together with the inoperative and formal state of religion in many of our churches, this meeting deems it truly desirable to employ an Evangelist with the view to resuscitate the churches, hold protracted meetings, to labour for the conversion of souls, and to preach the gospel wherever the wants and wishes of the people, and the leadings of Providence shall appear to direct.

5. *Resolved*.—That this meeting recommends to the churches of this Association, to take up a subscription for the support of an Evangelist, to labour in the district over which the churches extend.

The following sums were accordingly subscribed on the spot, on condition that a suitable person can be obtained.

S. T.....	£2 10 0
John Butler.....	1 5 0
John Shearman.....	2 10 0
Mary Winn.....	2 10 0
J. W. Cryderman.....	2 10 0
Caleb Brooks.....	1 5 0
Jesse Starr.....	1 5 0
Israel Marsh.....	1 5 0
Toronto Church.....	3 0 0
	£18 0 0

Elder Tapscott was desired to obtain and bring into the field, a suitable person as evangelist, as soon as possible, with every assurance of adequate support.

Mr. Gostic had been requested to preach on the afternoon of Saturday, but the meeting was so highly entertained and profited, in listening to some addresses as delivered by the ministers present, especially by Elders Bosworth and Rees, founded on the above resolutions, that no one wished to have the exercises changed, until it was time to disperse. After prayer by Elder Tapscott, the business of the Association closed, and the meeting adjourned till next year.

DIGEST OF THE LETTERS.

Rawdon.—This church lament their past coldness and stupidity, yet hope that they have been awaked to more vigorous action, and that the darkness of spiritual night has begun to pass away, and the sun of Righteousness has arisen with healing in his wings; they have had a protracted meeting with them, which they hope has been blessed to the awakening of sinners to a deep sense of their condition. They have added six, and have the prospect of more. Their prayer meetings and other meetings for worship, have been regularly attended to; they wish the Association the presence of Christ, and pray that he may succeed their efforts to disseminate light and truth through the earth.

Sidney.—This church feel thankful for their preservation through a variety of scenes to the present time, and though their state is not as prosperous as could be desired, yet they rejoice that it is not worse—express strong confidence in God, and their determination, though faint, to pursue.

Thurlow.—This church hope the Lord has revived his work in their own hearts, and brought some around them to rejoice in God their Saviour—are resolved to press forward to the city of habitation, and that the Lord Jesus will make them more than conquerors through his own blood.

Ameliasburgh.—This church have had no special manifestation of divine favour—no revival of religion—no regular preaching—have been too remiss in duty, especially in prayer, that the Lord would send forth more labourers into his harvest—have not encouraged and supported, as they ought and might have done, those already in the field; think

this fault attaches not to them only, but to the denomination at large—believe it in vain to expect the Lord to bless, while we are wanting in consistency of conduct and self-denying effort—have had a better feeling among them of late.

Haldimand.—This church wish to have it known, that some persons who are nominally members with them, reside at such distances from the place of worship as to render their attendance impracticable; and have therefore, for their own convenience, been united into branch societies, holding still a formal connection with the parent stock—others holding membership with them have removed to distant parts of the country, and have not the privilege of uniting with any other church. From these circumstances, it will be seen that the actual number of the church is reduced, and their resources weakened. As to the state of the church, it complains of having trials of a very painful nature, which threaten to disturb their peace; but a source of still greater affliction is, that they enjoy few manifestations of the divine presence and favour, and that so little interest is felt in the prosperity and spread of the cause of Christ; yet they hope that they are not all insensible to their state and circumstances.

1st Whitby.—This church relate a melancholy tale—their number is reduced, some have left the country, some have joined the second church, and others have been excluded—they have had no revival for years, they fear the candlestick will be removed out of its place: they have a Sabbath School, and desire the prayers of their brethren.

2d Whitby.—This church regret that they have not more pleasing news to communicate, they have had no special revival of religion the past year, but they have been favoured with the consolations of the Holy Spirit in their own hearts, and the foretastes of those joys that remain for those that love God, which inspires them with new courage—to gird on the armour and press forward, desire the prayers of their brethren, that they may trim their lamps and diffuse abroad their light, and be ready to every good word and work.

1st Toronto.—This church reviewing their progress during the past year, see that God has done great things for them whereof they are glad. He has enabled them to erect a neat and commodious place of worship, has increased their number, given them a spirit of earnest and united prayer for the prosperity of his cause. Their Sabbath School is in a flourishing state, they have raised funds for a library, yet they lament that they have done so little compared with what they might have done, they make an earnest appeal for

aid in liquidating the debt on their chapel.

Shall that appeal be made in vain?

Markham.—After the usual salutation, say they are scattered and distinct one from another, that they have passed through some trying scenes the past year, that they are not without zeal for the prosperity of the kingdom of Christ, yet when they consider what multitudes around them live without God and without hope, they have reason to complain of their slothfulness, and say the children of this world are wiser in their generation than the children of light. They hope the protracted meetings held with them have produced some good effects, they are desirous that another be held with them on Friday, 15th October next, and with as many of the Elders and brethren as can make it convenient to attend on the occasion; they have no settled pastor, are visited occasionally by Elder Marsh and Br. Gostic.

Maraposa.—This church was formed the past year, Br. W. Hulburt visits them once in two months, he is the only preacher they have had to visit them since their organization, they hope the ministers of the word of life will not forget them.

Yonge Street Church feel thankful to God for some seasons of refreshing from his presence, they are expecting more additions to their number; they have a Sunday School, average attendance about 40, they have a convenient chapel, and a dwelling house for their minister, that is wholly and this nearly free from debt, their minister has been taken from his secular labour, and is wholly given to the work of the Lord, this enables him to extend his labours to the surrounding Townships. [Are there not some churches in our denomination before this in age, number, and wealth, far behind in these labours of love?]

Niagara Church rejoice that God has brought them through many trials, and is blessing them with peace. Pray for the spirit and blessing of God with the brethren in Association. Are visited by Elder Christian.

It will be seen from the above, that there are Sabbath Schools connected with very few only of the churches, that with the exception of the church in Toronto nothing has been obtained for missionary purposes, excepting also two individuals in Haldimand church mentioned in the *Magazine*; that the number baptized does not average two for each church; that for thirteen churches there are only seven pastors, one of whom is nearly eighty years old, four of the remaining six are engaged in worldly occupations, leaving two only given wholly to the work of Christ for thirteen churches and 600 souls, scattered over a surface of more than 150 miles in extent.

Names of Churches, Clerks, And Post Offices.	Names of Pastors And Licentiates.	Names of Delegates.	Baptized.	Restored.	Added by Letter.	Excluded.	Died.	Present Number.
Haldimand Church. Ephraim Doolittle. Grafton P. O.	Joseph Holeman. Pastor D. Wait.	Joseph Holeman Ephraim Doolittle. John Coons.	1	3	1			124
1st Whitby Church. Jesse Starr. Whitby P. O.	William Marsh Pastor	Eld. William Marsh Jubas Hall. W. Marsh, J. Starr.		2	3			27
Thurlow Church. Mathias Ross. Belleville P. O.	No Pastor.	John Arkles.	2	1			2	35
Rawdon Church. J. Cumming Rawdon P. O.	John Butler Pastor S. S. Wood.	Eld. John Butler B. Chard.	6		2			86
Cramahe Church. John Crundel. Colborne P. O.	No Pastor.	No Delegates nor letter.						31
Ameliasburgh Church. Johnson Smith Murray P. O.	No Pastor.	Dea. J. Vansieler. J. W. Cryderman. John Winn.			1			29
Sidney Church Silvester Faulkner. Sidney P. O.	William Geary Pastor	Eld. W. Geary. B. Turner. Silvester Faulkner.	2	2	2	2	2	29
2d Whitby Church. Presten Groat Whitby P. O.	Israel Marsh Pastor	Eld. Israel Marsh. Elisha Doolittle. W. Hulbert, R. Marsh.	1	4				65
Markham Church. John B. Miller Markham Village P. O.	No Pastor.	John B. Miller. Hiram Miller.	1	1				26
Yonge Street Church. Deacon Samuel Riches York Mills P. O.	James Mitchel. Pastor	Br. Goodenham. Br. Darke.	3	3				38
Toronto Church. W. C. Boyd Toronto P. O.	W. Christian Pastor Stephen Dutton.	W. Christian Thomas Williams. Stephen Dutton.	7	5	3			120
Niagara Church. William Steward Niagara P. O.	W. Christian Visiting Pastor	James Thompson.						23
Maraposa Church. John M'Heague.	No Pastor.	William Hulbert.						14
			23	4	17	12	4	647

N.B. The sum of £3 5s. was collected for printing the Minutes.

SOME ACCOUNT OF A RECENT TOUR BY A MINISTER.

I left home on the 24th of May, and reached Port Hope the following morning early, to take the boat for Toronto. Port Hope is a village situated on the margin of Lake Ontario, containing about 1500 inhabitants, and might be made one of the finest ports on the west side of the lake. Its various water privileges in the hands of enterprising men would raise it to eminence, and greatly increase its population. The country around is exceedingly good and well farmed. There is a Church of England place of worship—a

Methodist, Presbyterian, and Catholic. The attendance does not indicate a thriving state of religion, nor does report place it high in this respect. What so exalts a city, town, or village, as the prevalence of true and undefiled religion? To this high honor may the inhabitants of Port Hope be elevated. There is a temperance society but not very flourishing, and a mechanics' institute which meets with promising encouragement.

I expected to have met with two ministerial brethren at this place proceeding upwards, but was much disappointed at not finding them on board. How necessary in such a country as this, is strong determination to

accomplish plans previously made, as failures tend to make persons indifferent about future arrangements; and there is something very discouraging in having to move alone.—“Wherefore when we could no longer *forbear*, we thought it good to be left at Athens alone.” A passage in the history of the engineer of the boat that took me to Toronto, I beg leave to subjoin, as it may encourage benevolent attention to strangers on their arrival at Montreal, a virtue for which the inhabitants of that city are justly celebrated.

In the spring of 1832, a year of melancholy remembrance in the history of Montreal, two men, a woman, and two children, called at my house in a most disconsolate state. Far from home, among strangers, without funds, unable to find employment, and with dismal prospects before them, their hearts were surcharged with grief. A few cheering words, a little kind attention, with some suitable direction as to how they should proceed, seemed to revive their drooping spirits, and animate them to renewed effort. Two days after this they returned again, having been unsuccessful in obtaining employment, and now exhibiting the wretchedness of those in whose bosom hope flickers to extinction. The day was unusually gloomy—the rain fell in torrents—drenched, hungry, houseless, and tempted to suffer the last extremity of misery rather than seek relief, they summoned all their remaining energy to intrude once more on the kindness of a stranger. If at all practicable, they were resolved to return home; but being sensible men, they listened to advice, and were dissuaded from their purpose. I stepped into Mr. John Try's, whose purse and counsel were always at the service of such sufferers, and he provided one of them with employment in his line of business; and so at very little expense and trouble, much misery was prevented, and a prosperous career opened.

The one who went to work for Mr. Try being an engineer, soon obtained a place in a foundry. I had not seen him for three months, when on a beautiful evening in August he made his appearance. During this interval, we had lost about two thousand of our population by the awful scourge of cholera morbus. He had also been seized by it at an early period of its ravages, and apologized for not calling upon me sooner to pay a small trifle which had been lent to him. Being one of the first attacked, the people with whom he boarded fled from the house, and left him to struggle alone. When they came to see whether he were dead, he begged them to go for me, but they did not. He however at length prevailed on a man to get him some medicine, which had the intended effect. Through the great mercy of God he

recovered, and though he was unable to work for some time, he had of late been fully and profitably employed, and was happy to refund what had been so suitably lent him. Being a good tradesman, sober, and industrious, he has succeeded well in this country, is married, and has considerable property. He entertains a grateful sense of the kindness shown him at Montreal, and fails not, as I have learned from others, to eulogize the benevolence of its inhabitants. I fear, however, that he has not yet turned to God through Jesus Christ, in order to walk in newness of life. And what is every other gain compared with this? and every attainment short of likeness to God? “I shall be satisfied, when I wake up in thy likeness.”

On Thursday morning the 26th of May, Brother Coombs and myself left Toronto to attend a meeting to be held at Brantford the following day. I was much struck as we retired from the city, with the truth of Montgomery's remarks on what he calls the “Poetry of distance.” Should the eye of the passenger turn at any time to the spires of the Kirk of Scotland, and of the Church of England, he will not only be pleased with the massive symmetry of the one, and offended with the diminutive appearance of the other, but as he recedes, be convinced that one has been constructed on true scientific principles, the other not, because as long as the eye can trace in the distance the one, it still retains its fine proportions, the other loses all form, and assumes what I would call a spectral appearance. Truth bears every kind of inspection, and consists in beautiful proportion—so does the holy beauty of religion. The disciple of Christ, who moves at its instance, and only at its instance, is lovely from every point of observation, for God beautifies him with his salvation.

We reached the wharf about noon, and expected Brother Rees to be waiting to convey us to Brantford. Our friend Rees having been misinformed as to the time of the boat's arrival, became exceedingly uneasy when he discovered his mistake. However, at four o'clock we providentially met, and at six started for Brantford, a distance of 27 miles. The country on leaving Hamilton is very good, and in a state of high cultivation. We reached Odell's tavern about ten o'clock, where we remained for the night. At the close of the last war, this part of the province became first settled. The soil is somewhat clayey, and yields good crops.

Friday the 27th, at five o'clock, we left Brantford, and reached it about eight o'clock. The road had—country not so well cleared piny, but well settled. We passed several places of worship. Within three miles of

Brantford the country assumes a lovely appearance on both sides of the Grand River; one is often reminded of the calm beauty of English scenery in this vicinity. We attended worship in the evening at the Baptist Chapel, when Brother Coombs preached a sweet as well as beautiful sermon from John viii. 36.

On Saturday the 28th we visited the Indian village about two miles distant. The sons of the forest situated in this neighbourhood have made considerable progress in civilization. The institution is conducted on the principle of the manual labour system, and promises to be of immense service to the Indians who enjoy its benefits. There are about 40 children in the school, all boarded in the house. They had made respectable progress in learning according to the time they had been at the school. There are in the place a blacksmith's shop, shoemaker's, cabinet and waggon-maker's. White men are employed in each department, and they declare the capacity of the Indians equal to that of white lads of the same age. The New England company confers a great favor on this people. There is a place of worship which contains about 300, and is, as I was informed, well filled every Lord's day with attentive hearers. The boarding of the youth is the most effectual method for promoting their education. I preached in the evening from the text, "Be ye filled with the spirit."

We spent Lord's day the 30th at Brantford. Brother Coombs preached in the forenoon from "Seek first the kingdom of God," &c., a most impressive, profitable, and beautiful sermon. I hope it will be long retained in practical remembrance by those who heard him. I followed by making a few remarks on the subject of baptism, as the ordinance was about to be administered. There were about 300 present. We proceeded to the Grand River, whose waters swept along heedless of spectators, yet here and there a portion of them, lingering for a few moments in amusing eddies, furnished a suitable baptismery for the administration of the ordinance. Into one of these spots, Brother Rees conducted two candidates, and baptized them in the name of the Father, the Son, and the Holy Ghost. The scene was very solemn and instructive, the utmost decorum prevailed. As Peter has most graphically described, it is truly a *figure* of our salvation.—1st Peter iii. 21. Brother Rees preached in the chapel in the afternoon. I preached in the evening from "Ye must be born again," when Bro. Coombs closed the services of the day with some appropriate remarks on the necessity of an entire surrender of ourselves to God, in order to abiding tranquillity of mind.

Brantford has a population of from 1500 to 2000, and seven places of worship. The Baptist chapel in which we worshipped, is neat and well finished, and may contain about 400 hearers when crowded. The church consists of about 80 members. Bro. Rees commenced the cause here, and has in establishing it had to climb an ascent; but his indomitable energy and perseverance have surmounted every difficulty, and he may in his future course enjoy more ease. I enjoyed a few hours' Christian intercourse with my old friend Mrs. Buchan, late of Glasgow, and was happy to witness the dew of youth freshening over her matured Christian principles. What a lovely sight is an aged established Christian, exhibiting still the zeal of youth. "Beautiful as Tirzah, comely as Jerusalem, and terrible as an army with banners."

Being disappointed in regard to meeting our ministerial brethren at Brantford, and understanding the Long Point Association was to meet at St. Thomas on Friday the 4th of June, I concluded to proceed thither; but Brother Coombs not having made provision for the following Lord's day, had to return to Toronto.

To be continued.

JAMAICA.

STEWART TOWN.

On Saturday, the 17th instant, the ordinance of believers' baptism was administered at the River Head, Stewart Town, to forty-nine persons, who had previously made a profession of "repentance towards God, and faith in our Lord Jesus Christ." On the following day the pastor, on behalf of the church, gave them the right hand of Christian fellowship, after which, they partook, with their fellow-members, of the ordinance of the Lord's Supper. May they endure unto the end and be saved.—*Jamaica Baptist Herald, April 28, 1841.*

FALMOUTH.

At an early hour on the morning of May the 1st, the ordinance of baptism was administered by the Rev. W. Knibb, and the Rev. J. E. Henderson, to 234 persons, in the Sea at a distance of a mile from Falmouth. On the preceding day a meeting was held at noon, when an earnest and affectionate address was given by Mr. Knibb, to the assembled candidates, exhorting them in their lives and conversation to walk worthy of the solemn and public profession of religion which they were about to make. In the

evening a special prayer-meeting was held on their behalf, that grace might be given to those who took on them the name of Christ, so that they might continue steadfast unto the end and adorn His glorious gospel in all things. Day had not begun to dawn on the following morning when a large concourse had assembled themselves together, lining, for a considerable distance, the margin of the bay, and Mr Knibb commenced the deeply interesting service by a verse or two of the hymn:—

“Sinners, who have found Salvation,
Through the Lamb’s atoning blood;
Hear the voice of Revelation,
Tread the path that Jesus trod.”

The two hundred and thirty-four persons then received, at the hands of their Pastors, that impressive and significant ordinance which was designed by the Saviour to be to the end of time a memorial of his sufferings and death, and on the part of his followers a vivid emblem of a death unto sin, and a life unto righteousness. During the time occupied by the baptism which was about 40 minutes, a verse of a hymn was occasionally sung. The persons baptized were divided into two groups, and the voices of either party as heard by the other, sounded sweetly along the shore. The hundredth psalm was sung at the conclusion of the service, and prayer again offered that the solemn and interesting engagements of the morning might meet with the approval and benediction of him, who, by his own sacred example as well as precept, had said with the voice of authority and love, “Thus it cometh us to fulfil all righteousness.” On the following morning, Lord’s day, the newly-baptized, in the name of the church, received the right-hand of Christian fellowship from their pastor, and were admitted into full communion by partaking of the ordinance of the Lord’s Supper.—*Ib. May 5.*

ST. ELIZABETH’S.

On Saturday morning, May 1st, the ordinance of believers’ baptism was administered at Bagdale Ford, to forty-nine persons, by the Rev. J. May. During the whole service, which was particularly interesting, the greatest solemnity of feeling was manifested by those assembled to witness the solemn rite, and it is hoped impressions were conveyed to the mind that will never be forgotten. On the following day, the newly-baptized received from their pastor, on behalf of the church, the right hand of Christian fellowship, and were admitted to the communion of the church worshipping at Bethsalem. Thus the Lord appears to be smiling upon his infant cause

in this parish, not suffering his word to return unto him void.—*Ib. May, 12.*

BAPTISM AT PASSAGE FORT.

The ordinance of adult baptism was administered at Passage Fort by the Rev. James M. Phillippo, on the 13th ult. to 28 individuals who had, for some time previously, given evidence of “Repentance towards God, and faith in our Lord Jesus Christ.”

Among the number was Mrs. Hume, (wife of the Rev. William Hume, of Spanish-Town) formerly a member of the Independent Church at Hastings, under the pastoral care of the Rev. Wm. Davies.

Mrs. Hume’s views, with regard to the subjects and mode of baptism, underwent the change which she now publicly avowed, for a considerable time before she devoted herself to Missionary work, but owing to circumstances, it was thus delayed until after her arrival in Jamaica.

The solemn ceremony was performed in the sea near the mouth of the River Cobre, in the midst of a great number of spectators. Some hundreds crowded the beach, and multitudes were in canoes, which formed a semicircle by the place of baptism.

The candidates were at the water’s edge at the early hour of five. The morning was beautifully fine—the sea calm and peaceful—reflecting, as it were, in its glassy bosom, the mountains rising in all their grandeur before us, whilst the behaviour of the spectators was solemn, in unison with the feelings of the candidates, and suited to the occasion.—*Ib. May 19.*

BLACK RIVER.

On Lord’s day morning, 6th inst., the ordinance of Christian baptism was administered to 35 persons, by their pastor, in the Y. S. River, Middle quarters, after having given satisfactory evidence of a change of heart. Considerable interest was excited, and consequently numbers thronged the banks of the river, at an early hour, all intent on witnessing the solemn scene; and throughout the whole of the service observed the utmost silence and seriousness. Many who had never witnessed a baptism—among whom were persons who entertained ridiculous notions respecting the mode of administration—were present on that occasion, when an opportunity was afforded them of obtaining a scriptural view of the matter.—*Ib. May 26.*

MONTREAL :

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