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THE CANADA BAPTIST MAGAZINE.

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VOL. III.

ROBERT HALL.

From a Discourse, entitled "*The destruction of the last Enemy considered, and a Tribute to the Memory of Departed Excellence offered,*" on the decease of the Rev. ROBERT HALL, A. M., of Bristol, delivered on Lord's-day Morning, March 6, 1831, in the Baptist Chapel, Stoke Newington, by Rev. NEWTON BOSWORTH, F. R. A. S.

THE late Rev. ROBERT HALL was born at the village of Arnsby, in Leicestershire, about eight miles from the county town, on the 2d of May, 1764. His father was an eminently pious minister of the gospel, and pastor of the Baptist Church in the same village; a man endowed with many elements of greatness, a lively genius, and a penetrating mind; highly esteemed by all who knew him, and worthy of being the parent of such a son. The younger Hall gave early indications of those talents which afterwards astonished and delighted the world, and of that piety towards God which was the crowning grace of his character. He displayed an ardent thirst for knowledge, and intense application in the pursuit of it. Having reached the limit of village instruction, he was placed under the care of the celebrated Mr. Ryland, of Northampton, whose school was in high reputation, and where he was prepared for the Theological Academy in Bristol, which he entered in the year 1788, having been previously admitted into the church at Arnsby, to the great joy of his father. As early as twelve years of age, he appears to have been engaged in prayer-meetings, and other religious exercises, in his father's congregation; and at the age of sixteen years and three months, having frequently addressed the people on religious topics, he was called to the ministry by the unanimous voice of the church, on the 13th of August, 1780. On his completion of the course at Bristol, he proceeded to the University of Aberdeen, where he took his degree in M. A. During his residence in this seat

of learning, he cultivated his talents with uncommon assiduity and success, being brought into contact with many elevated minds, and some congenial spirits, who both communicated and received many salutary impressions, and called forth his powers to their loftiest exercise. On the conclusion of his course at Aberdeen, in 1783, he returned to Bristol as classical tutor in the Academy. This situation he filled, with much reputation to himself and benefit to the students, until the year 1790, when, on the decease of the celebrated Mr. Robinson, pastor of the Baptist Church at Cambridge, he was invited to preach there, and in the course of the same year he settled there as the successor of that extraordinary man. Talents, such as those of Mr. Hall, were not likely to remain long in obscurity; and the congregation was gradually increased by the addition of many persons who were attracted by his eloquence. The growth of his popularity, however, like that of every thing which is excellent, was at first but slow; his style of preaching was never that which first astonishes, and then disappoints. It was of too high an order to be immediately acceptable to those who had never been accustomed to any thing similar to it. His own people, however, regarded him all along with warm admiration, and his continuance among them only increased their attachment and veneration, until it was raised as high as human feeling could carry it. The increase of his congregation, though not rapid, was both continuous and permanent; and hence it became necessary to enlarge the place of

worship, which was done, by subscription, in 1801.

The fame of his talents continued to extend itself, until by the addition to his hearers of many individuals and families from the town and neighbourhood— one family from a distance of sixteen miles—the meeting-house became as well filled as before its enlargement. Members of the University also frequently attended Mr. Hall's preaching; and as he preached his greatest sermons in the afternoon, and they attended the University church in the morning, it was not unusual to see fifty or more of them at the afternoon service, having shortened their dinners at the College-hall for the sake of enjoying a more mental and sacred repast. Among them were noticed several who are now popular and useful clergymen in the Established Church, and some of our senators, who received their first lessons in eloquence from the lips of Mr. Hall.

His ministry was a blessing to Cambridge. The state of religion in the congregation when he undertook the charge of it, was exactly such as was likely to receive benefit from one so qualified. His extraordinary powers were well adapted to instruct and delight a people who had enjoyed the labours of his eminent predecessor; while the seriousness of his spirit in the pulpit, combined with the cheerfulness and vivacity of his general demeanour, deepened the effect of his public addresses. His very hesitation on two or three points of inquiry, in the beginning of his ministry, gave him an advantage at the time, of which he availed himself to good purpose in future investigations, and the fruits of which afterwards appeared, as his own views expanded, and his heart became more deeply imbued with the spirit and the principles of genuine christianity. The warmest of his admirers, and the most devoted of his friends, among his flock at Cambridge, would, I am persuaded, be the most ready to acknowledge, that to him, under God, they were indebted for the elevation of their piety, their increase in religious knowledge, and their firmer establishment in the peculiarities of christian truth.

Towards the close of the year 1804, it pleased providence to afflict Mr. Hall with a distressing malady, which interrupted his labours for some months. The estimation in which he was held, was expressed by the deep and universal sympathy with which his case was regarded, not only in the congregation and the town, but in the University and the surrounding country, as well as among his friends at a distance. Intense agony pervaded the minds of all who knew him, and in an extraordinary degree; inquiries after his health were perpetual, and from all

quarters; and every one felt and acted as though a near relative, or bosom friend, were in immediate and extreme danger. But I must pass over a scene which I cannot touch without suffering emotions in my mind too strong for utterance. It may suffice to say, and justice requires that it should be stated, that the sympathy excited by Mr. Hall's illness, did not evaporate in feeling, but displayed itself also in a more substantial form. By the exertions of his friends at Cambridge, aided materially by those residing at Bristol, and by some in London, a fund was raised, and an annuity purchased, which contributed very greatly to the comfort of his future life, and possibly to its prolongation. During his illness, accounts were regularly transmitted to the church by a kind friend*; and if any stranger had wished to learn the ardour of the affection which was borne towards Mr. Hall, he needed only to witness the intense anxiety with which these accounts were listened to, when they were read from the pulpit at the close of the morning service.

On the recovery of his health in the spring of 1805, he returned to his charge, and endeared himself, if possible, still more to his friends and the congregation, by his increased solicitude for their eternal welfare, and the growing spirituality of his own mind. His return was hailed with a pious rapture, of which those only can form an adequate conception, on whom an invaluable blessing, which they had feared was lost for ever, has been a second time bestowed by the hand of God.

But his permanent connexion with Cambridge was now approaching its termination, just at the time when his friends were more than ever rejoicing in his light, and when they were looking for the matured and abundant fruits of his long and faithful labours among them. In the inscrutable dispensations of Him whose ways are past finding out, Mr. Hall was visited by a recurrence of his disorder with exacerbated violence in November, 1805; and although he recovered in great measure from this attack, it was deemed by the faculty essential to his complete restoration, that he should lay aside all public labours, and abstain as much as possible from all strong excitement. The consequence of these events was his resignation of the pastoral office, on the 4th of March, 1806, which was communicated by him to the church in a very affecting letter. This was received with the most pungent sorrow, followed by that resignation to the divine will which christianity inspires.

Having spent some time among his friends in Leicestershire, he took up his residence at

* The Rev. J. Mitchell, of Leicester.

Enderby, a secluded and pleasant village near Leicester, where, by a union of calm retirement with gentle occupation, he gradually regained his health, and with it his capacity for usefulness in the church. As his strength would bear the exercise, he occasionally preached to a small congregation in Harvey-lane, Leicester, which many years before had been under the care of the celebrated Dr. Carey, now of Serampore. From this small remnant of a church, he at length received and accepted an invitation to become their pastor, and laboured among them with great success for nearly twenty years, the attendance continuing to increase so as to render it necessary to enlarge the place of worship two or three times. On the death of the excellent Dr. Ryland, pastor of the church at Broadmead, Bristol, Mr. Hall was invited to succeed him. After long and anxious deliberation, he complied with the invitation, and removed thither in 1825. Here he passed the few remaining years of his life, instructing and delighting the multitudes who thronged to hear him; visiting, however, occasionally, as he had often done before, his Cambridge friends, and sometimes the metropolis, and other places.

At length "the time drew near that he must die." Bitter and humiliating thought! On Thursday, the 10th of February, he was struck by one of those alarming spasmodic seizures to which he had of late years been subject. The congregation were assembled at Broadmead, in expectation of hearing the usual preparation sermon, in reference to the Lord's Supper, which was to be administered on the following Sunday. But they were to hear his voice no more! He continued to experience alternate revivals and attacks until about four o'clock on Monday, the 21st, when, in reply to an offer of his medical attendant to administer some cordial to him, he declined it, exclaiming, "This is death, Sir; he is coming—he is come." Then, on a remission of his agonies, he prayed, "Come, Lord Jesus! come quickly." One of his daughters, who was standing by, ejaculated, as in sympathy, "Come, oh come!" Almost immediately afterwards, laying his head upon the shoulder of his friend, he gently breathed his last; and his emancipated spirit took its flight to the regions of immortality. O! what a glorious exit! O! what a blaze of glory burst upon his capacious soul on its entrance into those realms of blessedness, after which it had so ardently aspired, and for which, we doubt not, it was so well prepared. "Let me die the death of the righteous, and let my latter end be like his!"

The fall of such a man is "as when a standard-bearer fainteth." The intelligence of his death rapidly diffused consternation

and dismay throughout the whole city and neighbourhood, and his friends in all parts of the empire were soon made sensible of the loss which they and the world had sustained in his departure. His funeral took place on Wednesday, the 2d of March, at his place of worship in Broadmead, amidst the tears and sorrows of one of the largest crowds that ever assembled on such an occasion, all testifying their high admiration of his character, and feeling that each had lost a friend. The same feeling was exhibited in the streets and at the windows along the whole line of road through which the procession passed.

It would be inconsistent with the limits of this discourse, and trench upon the province of the biographer, to enter into a farther detail of the incidents of our friend's life. A more suitable improvement of this occasion would be to exhibit to your view a delineation of his mental, moral, and Christian character. But who is competent to such an undertaking? It would require talents like his own—genius as brilliant—discrimination as acute—thought as profound—a style as graceful—and an eloquence as fervid and sublime. I shrink from a task so hopeless. But as I was introduced by him into the church, as I enjoyed his ministry for several years, heard some hundreds of his sermons, and was favoured with his intimacy to a degree, which yielded me inexpressible delight, I should be unjust to his memory, and unfaithful to my own feelings, if I declined to lay before you a few hints and recollections on so interesting a subject.

As a Preacher he was unrivalled, at least in modern times; and, perhaps, no age of the church has produced his superior. He was the first and the last of his class. He stood alone among the "company of preachers." This singularity of position did not arise from the predominance of any one quality, for others have possessed one or more of his separate powers in an equal degree, but from that peculiar union and balance of many excellencies which in him was so remarkable. This honourable station has been accorded to him, not by the members of his own community alone, but by the general consent of all liberal and intelligent men, who thus "glorified God in him."

When he began he was usually calm and collected, speaking in a low tone, and looking onward as he went, as if to survey afresh the region of thought he was about to traverse, but not often giving an indication of those torrents of eloquence that were soon to be poured from his lips. Sometimes at the commencement, he hesitated, and seemed perplexed, as if dissatisfied with what he had intended to say; at others, when he was about to establish a truth, or enforce a general

principle, he would enter upon a course of clear and powerful reasoning, rendered equally attractive and astonishing by the delectable purity and beauty of his style. In this latter case, the sentences were finished with such exquisite care, that he appeared to have selected not merely the most appropriate, but the only words which served his purpose, and yet delivered with such freedom and ease, that they seemed the first which came into his mind. As he proceeded, he increased in animation and strength of utterance; in his application of the principles he had advanced, or the doctrine he had discussed, he grew more intense and ardent; and when he had risen to a certain pitch of holy excitement, his brow would expand, his countenance brighten, and, drawing back his majestic form in the pulpit, he would come forward again, charged with the fulness of his message to his hearers, and address them in tones and language which made every heart vibrate. But it was not with his lips only that he spoke; his eloquence was more intellectual and spiritual than audible sounds could make it. His speaking eye told volumes. Whether beaming with benignity, or lighted up with intelligence, or blazing with intense and hallowed feeling, that eye indicated sentiments and emotions which words were not made to express.

It is impossible to describe the impression which many of his most powerful sermons produced; the glow, the rapture, the delight, with which they were heard; the breathless silence which prevailed in the assembly, so that even the ticking of the clock became an awful sound. His appeals were beyond measure affecting, and his pleadings most urgent. With all the disadvantages of a weak voice, and sometimes with a rapid and hurried utterance, he soared to the greatest heights of human eloquence. He carried his hearers with him, as by an irresistible impulse, and induced in many of them an aspiration after the same heaven to which he was tending, and an admiration of the same God and Saviour whom he loved and adored.

His preaching was eminently calculated to enlarge the mind, as well as to affect the heart; and his hearers were conscious of an increase of mental capacity as they followed him in the vast range of his contemplations. The extent of his views was truly astonishing, but represented in so lucid a manner as to be distinctly visible to all attentive observers. Notwithstanding the frequent magnificence of his style, there was so much simplicity united with it, that the poorest and most unlettered of his hearers were able to profit by his discourses. They could not, it is true, quote many passages from them, in the words in which he uttered them; but they were

conscious of emotions which they never felt before, or had suffered to languish in their bosoms; or they gained ideas, which they could clothe in their own language when they conversed with each other; while from the plainer passages and more familiar discourses they derived so much instruction, that they were scarcely behind their more intelligent brethren in their love and admiration of the preacher.

He sometimes ended abruptly, and sat down just when his hearers most wished him to proceed; when he had enkindled in their breasts a love of holiness and truth, or had impressed them deeply with the importance of eternal things, or displayed the love of God in Christ, or unveiled to them the glories of the spiritual temple, in which God dwells with his people, and they with him, for ever.

There were two other qualities in Mr. Hall's preaching to which I will just allude; one is, the earnestness of his manner; and the other, the incessant variety of his matter. The first must have been remarked by most persons who have heard him. It attended him in all his public ministrations, and gave him an immense advantage over the feelings of his hearers. They saw that he had something to communicate to them of surpassing interest; something which had absorbed his whole soul, and in which their own safety and happiness were deeply involved.— Whether he warned the impenitent, or consoled the faithful; whether he urged the sinner to *flee from the wrath to come*, or the saint to persevere in his heavenly course; whether he directed the self-condemned to the blood of expiation, or cheered the fainting spirit with the promises of the gospel; whether he wielded the thunders of the law, or whispered the mild accents of merciful invitation, or exhorted his hearers in general that with *full purpose of heart they should cleave unto the Lord*; he appeared to be equally in earnest, equally intent upon doing good, and making a right impression upon all who heard him. He obviously spoke from the heart, and as in the presence of God; while nothing trifling or irrelevant escaped him, to diminish the effect of such an impression.

The rich variety which pervaded the discourses, was quite as remarkable as the other characteristics of this great preacher. It has not been so universally attributed to him as some of his other excellencies, because his occasional hearers were obviously not in a situation to judge of its extent. Those who heard him once, or twice, or twenty times only, could form but a very imperfect conception of it; while his regular and constant hearers, who attended him through a long course,

were struck beyond measure by the exhibitions of a power which seemed inexhaustible. It was displayed not only in the great diversity of topics which he discussed or elucidated, but in his manner of treating them. The same truth which had previously been exhibited in one form, or for some especial purpose, would be viewed from another position, or presented in a new aspect, or a new light; or drawn from a different source, and by a varied process; or placed in new associations, and applied to the ever-shifting scenes of human life and christian experience. His knowledge was very extensive, and always at command. He could range at will through all the regions of thought that are accessible to mortals, and, collecting fresh treasures in every excursion, bring all his acquisitions to bear upon the great objects of his ministry. He was not a loiterer in the service of his Lord, but a diligent and laborious "occupier" of the talents committed to him. He read much, thought much, and prayed much; his power of observation was continually in exercise; and hence, like a scribe well instructed in the kingdom of heaven, he brought out of his rich and capacious stores, *things new and old, for the edifying of the church.* It was this which, more than any thing else, gave such an increasing interest to his regular addresses. Let students learn industry from his example, and ministers be induced to aim more at variety from his success.

It would be but little to the honour of a christian minister, if, while he delighted his hearers, he did not profit them; if he instructed without reforming them; if he enlarged their understanding, but did not touch their hearts; if he cultivated their taste, but not their piety; if he endeavoured to form their manners, and qualify them to shine in society, but had no solicitude that *Christ might be formed in their hearts the hope of glory.* To this charge our friend was careful not to expose himself; for while he assiduously cultivated the minds of his hearers, and taught them to think, to reason, and to judge, he inculcated upon them the doctrines, and enforced the duties, of genuine christianity, instilling its principles into their hearts, and exhorting them to abound in all the graces of the Spirit. He laboured to establish the *only sure foundation* of human hope, and to build them up on *their most holy faith.* The doctrine of the atonement through the blood of Christ, the Divinity of his character and mission, the influence of the Spirit, justification by faith, the necessity of holiness, and the immediate and indissoluble connexion between faith and works, were accordingly among the topics upon which he frequently insisted; and with what ability he treated

them will long be remembered by those who have heard his best sermons upon these and kindred subjects. His preaching, though frequently imaginative, and not seldom profound, was eminently practical, and tended to *make the man of God perfect, thoroughly furnished unto all good works.* Often, too, when, rapt in adoration of the divine excellence, he has been depicting the purity and bliss of heaven, the joys that never fade, the high dignity and ineffable delight of the spirits before the throne, redeemed by the blood of Christ, has he enkindled in the soul a celestial ardour, rendered it insensible to present things, and excited in it a desire to depart from all below to make those joys its own. Well do I remember, and I trust I never shall forget, the sublime and holy impression which many of these discourses made upon me when I heard them delivered.

The preceding observations are intended to refer chiefly to that portion of Mr. Hall's ministry which I enjoyed at Cambridge; but they will apply equally, some of them, perhaps, more strikingly, as I have been informed and occasionally witnessed, to the whole course of his future life, both at Leicester and at Bristol. It is gratifying to feel assured, that while his sentiments on all the great points of christian doctrine remained the same, or nearly so, his conviction of their importance increased with his experience of their truth; that he continued to add to his *faith, virtue,* and to *grow in grace,* advancing in every step towards the perfection of his spiritual nature.

It would be improper in this place to omit noticing his peculiar excellence in prayer. His devotional services were most interesting and impressive: prompted by the spirit of prayer, they were adapted, in an extraordinary manner, to excite the same spirit throughout the whole congregation, and to call up the most devout feelings of reverence, humility, gratitude, and love towards the Great Supreme. Of no man may it be more truly said, that he *wrestled with God* in prayer; and seasons have been known in which his whole soul was so absorbed in this holy exercise, that he seemed to be unconscious of any other presence, even when interceding for those around him, than that of God and himself.

ON THE ANOMALIES OF PÆDOBAPTISM.

From the London Baptist Magazine.

One very strong argument against the tenet of Pædobaptism is, the diversity of opinion that exists, as to its foundation, and the con-

sequent want of uniformity in the practice of those who espouse it. For instance, one portion tell us, that because male infants were circumcised among the Jews under the law, therefore all the infants of believers are to be baptized under the gospel; assigning as a reason for extending it to females, that in Christ Jesus there is neither male nor female, *as if this had not always been a truth*, for it will not surely be contended that there were no female believers in Christ till he became incarnate. We believe there were many such, and cheerfully number them with those of whom God has said, "Gather my saints together, those that have made a covenant with me by sacrifice."* A second part literally baptize whole nations, irrespective of age, sex, or character, and thus invert the order of the gospel, and tacitly proclaim, in opposition to Paul, that Christ sent them not to preach the gospel, but to baptize. A third section ground their practice on the possibility of there having been infants in the households baptized by the apostles; but is not the probability much greater, that there were slaves or domestics in such households? and then, upon any other system than that of the baptist, it follows, that these were unbelievers, and as such must have been baptized. Thus am I told by one that all children are entitled to the ordinance; whilst another says, no; it is to be administered only to the infant offspring of believers. I ask, what is to be understood by the term believer? and here again a difference arises, for one says that the parent or parents must be *bona fide* a member or members of a Christian church; whilst another considers a mere attendance on the preaching of the gospel, and the faith implied by the presentation of a child, as constituting a faith *sufficient for this purpose*. Moreover, it is said that they are already in the covenant of grace by virtue of their connexion with their parents; and again, it is no less confidently asserted, that it is by the ordinance in question that they are introduced into the covenant, and made members of the visible kingdom of Christ; so that an interest in that covenant which is "well ordered in all things and sure" is made to depend on birth, or a mere outward ceremony. Anon, when these same persons ascend the pulpit, and there define the character of a disciple of Jesus, and point out the qualifications and duties of church members, all this fanciful fabric, reared with so much apparent ingenuity, is instantly demolished; for the little disciples are entirely lost sight of, and they then declare with their baptist brethren that we become "the children of God by faith in Christ Jesus." Nor is a contrariety of opinion confined to the subjects, seeing a

large majority concur with the Baptists as to the mode, and inveigh against the introduction of sprinkling, as an innovation much to be deplored. Whereas, if you ask a Dutch or an English, a Scotch or an Irish, an Indian or an American baptist, who ought to be baptized, and in what manner is it to be done, they with one voice unanimously declare, believers only are proper subjects, and immersion is the mode; no difference of opinion is found to exist among them, and the reason is doubtless resolvable into a *close adherence to the commission of Christ, and its exemplification in the Acts of the Apostles*. Here, then, let them make a firm stand,—here let them concentrate all their forces; they occupy high ground, from whence they can view the diversified and combined armies below, and from this impregnable fortress may they continue to repel their united assaults, for, clothed in this divine panoply, and armed with these weapons of heavenly temper, "one shall chase a thousand, and two shall put ten thousand to flight." Whilst, on the contrary, the abettors of infant baptism are perpetually shifting their ground, now sallying forth from this point, and then from that; now defending this tottering rampart, and then that; by which it is abundantly manifest, that "their rock is not as our rock, our enemies themselves being judges." There is no knowing, it is true, what "strong reasons" may yet be brought forth; but if we may judge of what is to be from what has been, our opponents may continue to lucubrate, and announce hypothesis after hypothesis, we still reply—

"Our steady souls shall fear no more
Than solid rocks when billows roar"—

and ask, by what authority do ye this thing, and who gave you this authority? for proof, irrefragable proof, has been adduced again and again, that "from the beginning it was not so."

But, in refusing to baptize their children, the Baptists are charged with withholding from them an inestimable privilege, equivalent to a want of concern for their future welfare. Something like this I have lately met with, and being myself a parent, I confess it has touched me in a very tender part. But I would ask, what does the pædobaptist for his children, in conformity with the will of God, that the baptist does not? Does he pray that the souls of his children may be precious in the sight of his heavenly Father—that he would pour out his Spirit upon his seed, and his blessing upon his offspring?—does he say, "O that Ishmael might live before God?" so does his brother. Does the former expatiate on the compassion of Him who has said, "I love them that love me,

* See Nehemiah. x. 28.

and those that seek me early shall find me?" does he consider it his bounden duty to exhibit sin before them as "exceeding sinful," and, like Abraham, command his children after him? does he endeavour to train them up in the way they should go, and by his instructions and example aim to beget within them a love for that holy book by which alone they can cleanse their way, and by all possible means strive to allure their feet into wisdom's ways?—so does the latter. Indeed, it were invidious to pursue the comparison further, since it is obvious that *all* parents fall short of the discharge of their duty in this particular; but till it can be shewn that the Baptists are more deficient than others, the insinuation should not be thrown out against them, since they refrain from the practice because they cannot view it as an ordinance of Jesus Christ, and believe it has tended more than anything else to introduce that nominal Christianity, and the consequent amalgamation of the church and the world, which their brethren in common with themselves so bitterly bewail.

And are they less concerned for the welfare of the children of others than their brethren of any other persuasion whatsoever? let their numerous schools in England and Ireland bear witness—yea, let the thousands of children instructed by them in India testify. If it be contended that children are by this ordinance laid under an obligation to "yield themselves unto God" when they come to years of discretion, so are they without it, and the reading or hearing the word lays them under obligations *much stronger*; but then, surely not, till they can comprehend it.

When Hamilcar was about to invade Spain, having sacrificed to his gods for success in the arduous undertaking, he enquired of Hannibal (who was then about nine years of age) if he would accompany him, when he instantly found that the youthful mind of his son had already caught a spark of that fire which glowed with so much ardour in his own bosom; and, in order to increase and perpetuate it, he took him to the altar of his god and made him swear that he would never be in friendship with the Romans. Anterior to this, nay, even from his infancy, we may well suppose that his father had instructed him in the art of war—had told him of the perils he had endured, of the battles he had fought and the victories he had won; and often, doubtless, had he heard the martial trumpet summoning the hosts of Carthage to battle, and seen its armies march forth flushed with hope, and return crowned with laurels: and now that he had attained to an age to choose for himself, he makes common cause with his father—vows perpetual hatred to his enemies—buckles on the armour, and goes

forth to the combat. And we find, subsequently, that after urging other arguments to Antiochus to remove his doubts, but in vain, he refers to this transaction, rendered solemn and obligatory by his own concurrence, in attestation of the implacable enmity he bore to a people who were then pushing their conquests on every side. Now, if this circumstance possess any interest, it is derived from the fact that it was *Hannibal's own act and deed*; for what would it have availed, had his parents or had sponsors engaged him to the work when a mere infant? To this fact in ancient history allusion is often made, as illustrative of the benefits to be expected from dedicating children unto God; but whether it be most analogous to infant or believers' baptism, let the reader judge, bearing in mind, that we do not insist on the subject's being an adult, for it matters not what the age may be, provided there be but "faith in Christ and repentance towards God." And, Oh! that our children were as easily prevailed on to accept the invitations of the gospel, as this youth was to comply with that of his father! but here lies the difference, the one was congenial with the innate disposition and bias of the mind, whereas, to wage war with sin and Satan can only be effected by the implantation of a Divine principle.

In the affairs of this life, men usually wait the development of the faculties and predilections of their children, before fixing them in any trade or profession, and shall the noble science of religion be the only thing to which children shall be bound, before it is seen whither their desires tend? and that which, *above all others, requires a personal and internal fitness*. "Verily, the children of this world are wiser in their generation than the children of light." Just so do the Baptists judge it should be in reference to the momentous subject of religion, where nothing can be acceptable to a God of knowledge, by whom actions are weighed, and who trieth the reins, unless the heart be engaged therein. We are truly anxious that our children should enlist under the banner of Immanuel, and swell the ranks of the great Captain of our salvation; but then, we wait till the Saviour is pleased to inspire them with love to himself and zeal for his cause, and then they are enabled to declare irreconcilable war with the powers of darkness—to "put on Christ" in the ordinance of baptism, and thus throw down the gauntlet in the face of his and their enemies. Then commences a warfare, which ceases not till they are commanded to put off the armour by a "voice from the excellent glory, saying unto them, Come up hither." God is sometimes pleased to "perfect praise out of the mouth of babes and sucklings," and when any such are heard to say,

"We will go along with you, for we have heard that God is with you," we gladly reply, "Come with us and we will do you good."

In his portraiture of the late Dr. Williams, the author, Mr. Gilbert, has advanced an idea, which, did we not know to the contrary, would lead us to conclude that he was on the high road to Rome—it is, that the Scriptures are insufficient for our guide in reference to the ordinance of baptism. Now, had he said that the work of which he there becomes the apologist had obscured that which would otherwise appear plain, he would not have been far from the truth, for I hesitate not to aver, that if a comprehension of the subject depended on the understanding of the Doctor's book, ninety-nine persons out of a hundred must inevitably remain ignorant. And is it so, indeed, that the great Lawgiver has given us but two positive institutes to observe, and one of these revealed so obscurely, that it cannot be comprehended without the glosses and reasonings of fallible man? for ever perish the thought; it is nothing less than a libel on Him of whom it was predicted, he "shall deal prudently," and in whom are hid all the treasures of wisdom and knowledge. We, on the contrary, gladly say to enquirers on this, and every other subject connected with revelation, "Search the Scriptures," for there all that is necessary to be known is as plain as a sunbeam, so that "he that runs may read, and a wayfaring man though a fool cannot err therein"—here is firm footing, "all is sea besides." But if doubts still remain, and recourse must be had to human authors, read both sides of a question with impartiality and prayer, and do not yourselves or the subject the injustice to examine one side only, as too many do; that thus "every man may be fully persuaded in his own mind."

ADJUTOR.

A REPLY TO FRERE'S ADDRESS ON EXHORTATION.

MY DEAR SIR,—I have carefully read your address to the churches of Christ on the subject of exhortation, in the April number of the *Magazine*; and being convinced that you take an extreme view of the subject, for the sake of the cause of Christ and the churches you address, I would offer the following observations:—

1. That the assertion is entirely without proof and highly objectionable, that the first churches, under apostolic direction, borrowed several of their observances from the synagogue worship: such as discipline, reading the scriptures, and exhortation. This is exactly in the style of those who say that Christ borrowed baptism from the doubtful and traditional baptism of Jewish proselytes and

pagan washings. For my part, nothing appears to me more evident than that these churches borrowed every ordinance of their worship from the apostles, and the apostles from Christ our Lord and lawgiver; and the church ordinance that did not come in that way, and from that source, we have nothing to do with. With me it is no matter how far the Jews do or did extend the liberty of speaking in the synagogue; one thing I know, and that upon Divine authority, that under that economy, God ordained an order of men to officiate in holy things; and no mortal, not even the king anointed with the holy oil, could discharge their functions or step into their place and be blameless. How unfair and presuming the inference then, that as Jesus, who was neither recognized as a Priest or a Levite, taught in the public assembly of the synagogue, the brethren in common may do the same in the public assembly of the church. Jesus himself would and could not warrant such a system of instruction in the synagogue, or else he would contradict his own law, standing then in full force as given by his servant Moses. Nor was his personal ministry any such example, as he openly avowed every where his high authority and divine mission. He was not only high priest and prophet, but lawgiver himself; and as a teacher he was generally received by thousands that never understood his real character. Prophets and inspired men of whatever tribes, were authorised to preach and to teach as well as the sons of Aaron in the name of that God that gave them such a high commission. If the synagogue did extend this liberty by the traditions of the fathers, I have nothing to do with it, neither am I against exhortation in a scriptural and proper way; but I confess, as a borrowed Jewish tradition, the churches have little need of it, as they have by far too many of such human traditions already.

2. It has been in every age since the apostles, a prolific source of error, fanaticism, and confusion, to do away the line of distinction between the ordinary and extraordinary officers of the church. So in like manner, in this and many other things, churches and good men have greatly destroyed the beautiful order of a christian church, and introduced anarchy and confusion by not distinguishing between the ordinary and extraordinary brethren of the church, and this distinction finds no place in your address. That some of the brethren in the first church did, at least, usually occupy a share of the time devoted for public instruction, is evident; and such, if we had them, undoubtedly should have the same privilege to-day. But what were these gifted brethren? The Apostle answers in 1 Cor. xii. 7—10: "But the

manifestation of the spirit is given to every man to profit withal. For to one is given by the spirit the word of wisdom; to another, the word of knowledge by the same spirit; to another, faith by the same spirit; to another, the gift of healing by the same spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kind of tongues; to another, the interpretation of tongues," &c. Now that these were miraculous endowments, distinct from the saving influences of the spirit, and not possessed by all the brethren in common, is evident, first, from the 1st verse of the chapter, where he takes up and states the point in these words: "Now concerning spiritual gifts," &c. Read to the same effect the 28th verse: "And God hath sent some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret?" Nothing could be more clear than that these special endowments were far from being possessed by all in common, for after introducing a whole chapter in recommending charity as more desirable than any of these, he takes hold of his subject again in chapter xiv. 1: "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy." Read the whole chapter and you will find it the best comment on the subject. Now, how unfair the inference, that because such of these endowed and inspired men, and who were only members of the first churches, did instruct and exhort in the public assembly, every ordinary brother has the privilege of doing the same to-day, whether it is to edification or not. As well might a person reason, as actually you do, that because persons who were neither priests nor Levites, (but remember inspired or extraordinary men) were authorized publicly to teach as well as the priests, so all might be teachers together. This is exactly the argument, and I shall never forget the impression which was once made on my mind, when I asked of a certain leader proof on this point, he gave me as if quite in point, 1 Cor. xiv. 29: "Let the prophets speak two or three, and let the other judge." Or, as you have it, the next verse, "Ye may all prophesy one by one, that all may learn, and all may be comforted." Now I ask of you proof, for I am not able to see it in your letter, either by command or example, where all the brethren exercised themselves in common, either as teachers or exhorters in their public assembly as a church; and I am convinced it would rather lead to confusion than to edification.

3. What you say about prophesying, I confess that it does not always mean foretelling future events, but speaking in a known language "unto men to edification, and exhortation, and comfort." But I maintain that such instructions were those of prophets, and not uninspired men as you seem to insinuate; and should the instructions of Isaiah or Jeremiah answer none of these ends, they should not be read in the church. I am aware that many understand the prophesying of the New Testament as mere common teaching, but any person who will take the trouble of carefully examining and comparing the following texts, will clearly see they were the instructions of inspired men possessed of the prophetic gift; read 1 Cor. xii. 10, 28, 29; xiii. 2; xiv. 1, 3, 4, 5, 6, 9—11, 17, 22, 24, 29, 31, 32, 39. Now every text that speaks of these extraordinary men exercising themselves in public exhortation, are altogether wide of the mark when applied to the privilege of members in common; for if we admit this, upon what ground can we plead against the fanatical proceedings of the Mormons and Irvingites, who stop not short at prophets, but follow out the whole catalogue, and must have the brethren exercise themselves as such, in order to be *apostles*; and those who have not vanity enough for such awful presumption, nor wickedness enough for such fiction, craft, and delusion, are held up to the world by these fanatics as if they were all groping their way in the mazes of error, and they only the followers of the truth.

4. You say that "every observance enjoined on a church is binding on them to observe every time they come together as a church." Now, this I deny; for it is evident there are different duties enjoined upon the church, domestic, civil, and religious, towards God, the world, and each other; some of them private, some of them public, some of them binding upon them as individuals and others in their collective or church capacity,* which they are not called upon to observe every time they come together as a church. Yea, some of the duties and ordinances of the Gospel, which they can only observe when met together, are not to be observed according to that rule, but as circumstances require: such as the selection and appointment of officers, the exercise of discipline, receiving and excluding members. But it seems you draw this rule from Col. iii. 16. Now, I ask, should the elders and inspired brethren of the Colossians exercise themselves in teaching and admonishing the church in the public assembly, and all do the same in

* I confess that it appears most likely that the remarks refer to them only in their church capacity.

their intercourse with each other, as time would permit and circumstances require, did they not do all in that way which that passage requires? "Exhorting each other daily" must be understood on the same principle, and cannot be daily observed as a church, unless they meet daily as such, which would be impossible.

5. I object to your extreme view of the subject, as it destroys in the church the line of distinction between the teachers and the taught, and very often does away with teachers altogether; and if they do remain, they are seldom tolerated but in the light of speaking brethren. God would have them rural, but they cannot. He makes it their special duty to feed the sheep and lambs of Christ, but they must often sit aside in full congregations to be taught in common with all, by many to whom God never gave either talent or grace to address a public assembly; or, perhaps, by a boy received the Sabbath before into the church, who is perhaps beginning to learn the first principles of religion. Can this be reason or the ordinance of God? I once saw a raw boy, a few days after his admission into the church, rise and deliver a public exposition of the 5th chapter of the Songs of Solomon; and on another day a discourse on Is. xxv. 6, 7, 8, very much to the satisfaction of the church generally, because, however pious, they knew but little of either propriety or Scripture; and they were just as much afraid as the young man himself, of this adding fuel to his vanity, and almost ensuring him a place in the snare of the devil. But the brethren in common were supposed to have the privilege, and who could doubt his right any more than others, if he was savingly taught of God? I have seen (in the presence of the pastor and two other learned and aged Ministers of different denominations, of unquestionable and standing piety) two of the brethren exhort to attend to a church ordinance before the Ministers were allowed to open their mouths.

I object to it; because, in the face of an apostolical prohibition, it creates in a church a great many masters; or, as it should be rendered, "many teachers," who differ no less from each other than from their pastor, which often disturbs, distracts, and divides the church.

I object to it, because whether, as a necessary consequence or not, it very commonly and naturally leads the speakers to despise the Gospel Ministry, just according to your taunting language, "eloquent discourses from the pulpit." Because it has not a single text of Scripture to support it; and the experiment made by the Campbellites of America as a body, and the Scotch Baptists very generally, is evidently against it. There are honourable

exceptions amongst the latter I confess, but too generally they are against education, missionary operations, and pastoral support. Theological Seminaries are run down by the taunting title, "the factory where ministers are made;" and thus often think that as soon as a man is savingly taught by grace, he at once is fit for public speaking, and to render him any aid by human learning, is thought useless, unscriptural, if not pernicious. Godly, learned, and useful missionaries are in the same way often styled "factory boys," and solemnly advised back to their work, although millions upon millions are going to hell that never heard of the name of Jesus; and if the good man refuses, he is often represented as away to make a trade of it. In such a state of things pastoral support is almost out of the question, although ordained by Jesus Christ, that they "who preach the gospel should live by the gospel." As for the Campbellites of America, their schismatical and destructive proceedings, their antipathy and opposition to every missionary and religious combination for the diffusion of knowledge and the recovery of a ruined world, is notorious enough, and need no comment from me.

And now, to conclude, allow me to remark, that I do not condemn churches or men, but the practical working of a principle or system. But in churches and individuals there are honourable exceptions; but this you find amongst the professors of almost every system; but this is not owing to the system, but in spite of it, and owing to other causes and the influences of truth. I confess that, with your views I was first added to a church, and as such remained for many years. In my estimation, every thing went on scripturally, and all the rest, I thought, had forsaken apostolic order, till the excesses and natural working of the system led me to doubt, enquire, and examine; and I confess I never have been more convinced than I felt after a thorough examination of your letter, and carefully attending to all your proofs from Scripture. However, let me not be understood as against the brethren exhorting and admonishing each other in their common intercourse, and meeting for the purpose which may be equal to their gifts; and should a brother show a gift for public speaking, let him be encouraged to use it in aid or absence of the pastor, in prayer, social, and exhortation meetings, and in the destitute world around, as truth and circumstances seem to require. Clerical domination has been the means of spiritual tyranny, and a great deal of evil; but really, as things stand in our denomination, we have much more reason to fear the very opposite extreme. "God is not the author of confusion," and requires by his own solemn authority, "that every thing be

done as a sacrifice," "recently, and in order." I am, yours, my unknown friend, for the truth's sake, F.

FOR THE CANADA BAPTIST MAGAZINE.

WELCH BAPTISTS.

(Concluded.)

Never, since the birth of Christ, was there such a moral phenomenon exhibited on earth, as there was in Britain at this time. The opposition with which the gospel was met, and the success which attended its career, were of a most extraordinary character, when Druidism and Pagan superstition were swaying a magic sceptre from Carludd to Carguby. Yes, at this very period, light shined in darkness; our Welch Baptists marched forward from conquest to conquest, notwithstanding the host of opposition which they had to encounter; their cause was the cause of truth, and truth will ultimately triumph. God, in a very remarkable manner, honored the Welch nation. From among them he raised up a most wonderful defender of the faith, to the great joy and comfort, not only of the Welch Baptists, but of all Christian professors in every part of the world, and of every age to the present time. The Roman Emperor, Constantine the Great, embraced the Christian religion, and was baptized on the profession of his faith. He abolished all the persecuting edicts of his predecessors; so that the whole system of paganism gradually dissolved. Constantine the Great was born in the Isle of Britain; his father was a Roman; his mother was a Welch lady of the name of Ellen, the daughter of Colgodebog, Earl of Gloucester. Having resided in Britain for some time, they removed with their son Constantine to Rome, and there he was "born again."

As Lucius, the Welch king, was the first in the world who made a profession of the religion of Christ; so the first Christian emperor in the world was a Welchman, who employed all the resources of his genius, together with all the engaging charms of his magnificence and liberality, to efface the superstitions of paganism, and to further the propagation of the Gospel of the glorious Redeemer of mankind, both at home and abroad.*

Infant baptism was in vogue long before this time in many parts of the world, but not in Britain. The ordinances of the gospel were then administered exclusively there, according to the primitive mode. Baptism

by immersion, administered to those who professed repentance towards God, and faith in our Lord Jesus Christ. The Welch people considered infant baptism of the New Testament. That was their unanimous sentiment as a nation from the time the Christian religion was embraced by them in 63, until a considerable time after the year 600. As soon as any of them renounced paganism during that period, they embraced Christianity, not as corrupted by the Romans, but as founded by Christ and his Apostles. This we assert to be a fact that cannot be contradicted; for the proof of which we refer our readers to the dispute between Austin and the Ministers in Wales, some time after the year 600, when Austin came from Rome to convert the Saxons from paganism to popery. Having succeeded in a great measure in England, he tried his experiments upon the Welch, but was disappointed. At this period, the Welch were not ignorant pagans, like the Saxons, but they were intelligent, well-informed Christians. It is true, they had no national religion; they had not connected church and state together; for they believed that the Kingdom of Christ is not of this world.

However, they agreed to meet with Austin in an Association held on the borders of Herefordshire. Austin said he would propose three things to the Welch Ministers and messengers of the different churches of the Principality. First, he proposed infant baptism. He was immediately answered by the Welch, that they would keep this ordinance as well as other things, as they had received them from the apostolic age. On hearing this, Austin was exceedingly wroth, and persuaded the Saxons to murder one thousand and two hundred of the Welch Ministers and Delegates there present; and many more afterwards were put to death, because they would not submit to infant baptism. The leading men being dead, King Cadwalader and the majority of the Welch people submitted to popery at that time, more out of fear than love. Those good people that did not submit, were almost buried in its smoke; so that we know but little of them from that time to the Reformation.†

Austin's requesting the ancient British Christians, who opposed his popish mission, to baptize their children, is a circumstance which the English and Welch Baptists consider of the greatest importance. They infer from it, that before Austin's time, infant baptism was not practised in the Isle of Britain, and that though he converted multi-

* See Drych y Prif Oesoedd, p. 64 and 203; Thomas's History of the Baptists in Wales, printed in the Welsh language; William's Oes Llyr; Acts and Monuments, p. 104; see, also, Dauvers on Baptism, p. 69, 61.

† See Acts and Monuments, p. 149; Preface to Crosby, vol. 2; Drych y Prif Oesoedd, p. 249; Dr. Godwin's Catalogue, p. 43; Thomas's History of the Baptists in Wales, first part.

tudes to his pædo-baptist plan, yet many, especially in Wales and Cornwall, opposed it; and the Welch Baptists contend that baptist principles were maintained in the recesses of their mountainous Principality all along through the dark reign of popery.

God had a regular chain of true and faithful witnesses in this country in every age, from the first introduction of Christianity to the present time, who never received nor acknowledged the Pope's supremacy, like the thousands and millions of the inhabitants of the Vale of Piedmont, residing on green and fruitful meadows, surrounded by high and lofty mountains, separated from other nations, as if the all-wise Creator had made them on purpose as places of safety for his jewels that would not bow the knee to Baal. †

No wonder, then, that Dr. Mosheim said that the true origin of that sect called Anabaptist, is had in the depth of antiquity. Dr. Richard Davis, Bishop of Monmouth, said, "There was a vast difference between the Christianity introduced by Austin into England, in 596; for the ancient Britons kept their Christianity pure, without any mixture of human traditions, as they received it from the disciples of Christ and from the Church of Rome when she was pure, adhering strictly to the rules of the word of God."

And there is no portion of the terrestrial globe, of its size, and containing the same number of inhabitants, where the religion of Christ has been and now is so flourishing, and where it has had such an universal effect, as the Principality of Wales—where the flowers of morality decorate its hills and dales, and ungodly and heathenish customs are flying away, like the demons of Gadara, before the Son of God in the days of his flesh.

CYMRU.

MINISTERIAL SUPPORT.

TO THE EDITOR.

SIR,—There is a subject on which I have long wished to see an able article in your excellent periodical, viz.: *On the duty of Churches to give an adequate support to their Pastors*; but I have waited in vain. Those who minister in our churches, and contribute to your *Magazine*, are no doubt kept back by the fear, that personal and selfish motives would be ascribed to them; for they cannot be ignorant that this subject is very imperfectly understood and felt; that the members of our churches generally seem to take it for granted, that their ministers should study, and preach, and labour for their spiritual good, and they not supply their temporal

necessities. I would ask these persons—Is this right? is it Scriptural? If they examine this subject with prayer, and search the Scriptures, they will find that these things ought not so to be. The Great Apostle of the Gentiles says, "That it is appointed of the Lord, that those who preach the Gospel, should live of the Gospel." And this is the Apostle whose example those sticklers for non-payment of ministers so often quote. While they refer to his example, as one which should be followed by all succeeding Ministers, they lose sight entirely of his words and arguments, in which he proves that though he, from prudential motives, received nothing from the Corinthian church, still he affirmed his right to be supported by them. Nothing could be more explicit than his language when speaking of this right, and all others who ministered in spiritual things, to receive a sufficient support from the churches. Thus we see that he did not encourage those who wish to receive the services of a Minister of the Gospel without having to contribute of their substance to his support, thereby encouraging in themselves an avaricious and selfish spirit.

I noticed in your last number, some animadversions on Dr. Davies' Circular Letter, written in the writer's usual sarcastic and uncharitable spirit. But I 'o not intend to examine his arguments, leaving it to the learned Doctor, should he deem it worth his while, to answer his objections. I only refer to it to notice a recommendation which he sagely gives us in the close of his letter, viz., that those who preach Christ crucified, should belearned the trade of "taylors, tent-makers," &c.; so that he, and others of a similar stamp, might be able to keep their money to themselves. But I ask, Is this advice consonant with the letter of Scripture, and is it capable of being carried out with effect? I deny that it is. Mr. Lloyd, when he gave that advice, seems to have forgotten the appointment of the Lord; for surely a person does not "live of the Gospel," when he supports himself by his own personal labour.

But again, look at the effects of not having "a learned distinctive class in the church of Christ, and giving money for that purpose." Take, for example, Mr. L.'s own denomination (as that is the only one which I am acquainted with who practise on this principle); see how they, for the last twenty years, instead of advancing in numbers and influence, have retrograded; and the only places where their numbers are considerable, are where they possess men of talent and education at their head. Thus Mr. L. would see, if his mind was not warped by prejudice, that the experience of his own denomination fully rebuts his theory. What a different appear-

† See *Doctrine of Baptism*, by Benjamin Jones; P. A. Mon, p. 149; and Sir Samuel Moreland.

ance the Scotch Baptists would have exhibited at this time, if they had possessed a regular ministry; their influence would have been felt, and the truth (as it regards baptism) would have become more extensively known and practised in Scotland; and they would not have been so likely to have split up into parties for every trifling matter. In fact, the experience of every denomination has proved, that no sect can prosper without a stated ministry. And look at the churches of our denomination in Canada. With a solitary exception here and there, they are verily guilty in this matter. Their allowances to their Ministers are exceedingly scanty; so that they are forced to take a farm or teach a school. And what is the consequence? Why, the denomination does not exert that influence which its numbers would warrant us to expect. Their ministers are not respected by the respectable portion of the population; and the progress of our principles are hindered. The members become lean in their own souls in consequence of not fulfilling their duty; and I sincerely believe that it is in consequence of this that we do not experience more revivals of pure and undefiled religion, such as our neighbours are now experiencing. Surely the Spirit's influences are not confined to any particular nation or people; but God is willing to bless the churches of Canada, if they will "bring the tithes into His store-house, and prove Him herewith." Arise, therefore, from your indifference, and remove from your mind, Mr. L.'s principles, whose blighting and withering effects you have so long experienced, and give to your pastor such a support, so that he may be enabled to devote all his time for your spiritual good, and the good of those around you; and then you may expect to be blessed in your own souls, and see the church to which you belong flourishing, and many being added to your number from the world. For I would ask, What churches are most flourishing, and where do the most numerous revivals take place? Are they not those who are the most liberal in contributing to the spread of the Gospel? Follow, then, their example, and you may expect to enjoy some part of their prosperity. That you may do so, is the earnest prayer of the writer.

But the chief object of my taking up the pen was to introduce to the notice of your readers an extract from *James' Church Members' Guide* on this subject. The Rev. J. A. James is an author who is deservedly esteemed by the religious public of Britain and America. I would recommend your readers to obtain his *Guide*, and study its contents; it explains the duty of Church Members in every relation of life, how they

should act towards one another, and to their pastor. Among the duties to pastors, Mr. James mentions that of *Liberal Support*, and enforces it by the following considerations:

"The Scripture is very explicit on this head: 'Let him that is taught in the word communicate unto him that teacheth in all good things.'—Gal. vi. 6. 'Who goeth a warfare any time at his own charges?—even so hath the Lord ordained, that they which preach the gospel, should live of the gospel.' 1 Cor. ix. 7, 14. The necessity of this appears from the injunctions delivered to ministers to devote themselves exclusively to the duties of their office.'—2 Tim. ii. 4. 1 Tim. iv. 13, 15. I by no means contend that it is unlawful for a minister to engage in secular concerns; for necessity is a law which supercedes the ordinary rules of human conduct: And what are they to do, whose stipend is too small to support a family, and who have no private source of supply? A minister is under additional obligations to provide for things honest, not only in the sight of the Lord, but of men; to owe no man any thing, to provide for his own house; and if he is not enabled to do this by the liberality of his flock, and has no private fortune, he must have recourse to the labour of his hands. It is to the deep, and wide, and endless reproach of some churches, that, although possessed of ability to support their pastors in comfort, they dole out but a wretched pittance from their affluence, leaving them to make up the deficiency by a school; and then, with insulting cruelty, complain that their sermons are very meagre, and have a great sameness. Such congregations, if they were treated as they deserve, would be put upon abstinence for at least a twelve month, or until they were willing to support their pastor in comfort. They love him dearly with their lips, but hate him as cordially with their pockets. They keep him poor to keep him humble, forgetting that as humility is no less necessary for themselves than for him, this is an argument why the articles which minister to *their* pride, should be retrenched in order to support his comfort. This is certainly not drawing them with the cords of love and the bands of a man, but treating them like animals who are tamed into submission by hunger, and kept humble by being kept poor. It is curious to hear how some persons will entreat of God to bless their minister in his basket and his store, while alas! poor man, they have taken care that his basket should be empty, and his store nothingness itself. Is not this mocking both God and his minister with a solemn sound upon a thoughtless tongue?

"Many rich Christians spend more in the

needless wine they individually drink, than they contribute towards the support of their pastor; and others give more for the sugar that sweetens their tea, than they do for all the advantages of public worship. A reproach of this kind yet rests upon multitudes, which it is high time should be rolled away.

“It is extremely difficult, where a matter of this kind must be left to voluntary contribution, and the dictates of individual liberty, to lay down particular rules; all that can be done, is, to state general principles, and leave these to operate in particular cases. Let all Christians therefore consider what is a just and generous reward for the labours of a man, who is devoting his life to assist them in obtaining an inheritance incorruptible, undefiled, and that fadeth not away; an exceeding great and eternal weight of glory:—who, in assisting them to gain eternal life, exerts at the same time an indirect, but a beneficial influence upon all their temporal prosperity—who, by his ministrations, soothes their cares, lightens their sorrows, mortifies their sins, throws a radiance over their darkest scenes, and gilds their brightest ones with additional splendour—who brings heaven down to earth for their comfort, and elevates them from earth to heaven; and who, after mitigating for them the ills of time with an anticipation of the joys of eternity, is prepared to attend them to the verge of the dark valley, and irradiate its gloom with the visions of immortality.

“Let it not be thought that what is given to a minister is a *charitable donation*; it is the payment of a just debt. It is what Christ claims for his faithful servants, and which cannot be withheld without robbery. I spurn for myself and for my brethren, the degrading apprehension that we are supported by charity. We are not clerical pensioners upon mere bounty. Our appeal is to justice; and if our claims are denied on this ground, we refuse to plead before any other tribunal, and refer the matter to the great assize.”

These few thoughts, and this extract, Mr. Editor, are at your disposal to insert in the *Magazine*, should you deem them worthy of a place; and I hope that they may excite some of your able correspondents to take up this subject, so that the churches may be aroused to a sense of their duty. With this expectation, I close.

May 12.

DELTA.

TO THE EDITOR.

SIR,—I feel obliged by your liberality in giving place to my attempt to expose and correct the erroneous and extravagant statements of Dr. Davies, in his Circular on

Ministerial Education. As this gentleman has appeared again in your pages, I beg leave to address him a little further on this subject.

HOYES LLOYD.

New Glasgow, May 14, 1840.

TO DR. DAVIES.

SIR,—I take the liberty to advert to the conclusion of your Circular, *i. e.* your “appeal to facts,” &c., and to your reference to Chrysostom, declaring that truth is my sole object. No doubt the unthinking, the prejudiced, the venal, and interested, will unite to brand myself and the truth for which I would “earnestly contend,” with opprobrium, but when heaven and earth shall pass away, the word of our God shall stand. In the conclusion of your Circular, you say:—“We would appeal to facts. Have not all the eminent reformers of the church in every age been learned men?” I object to this sweeping statement, because it is a palpable mistake. The most eminent reformers that ever appeared in the world were (in the sense you contend for learning) “unlearned.” The Lord, “in whom are hid all the treasures of wisdom and knowledge,” and his immediate witnesses spake in plain, intelligible language, in which bombastic oratory had no place. It may sound odd in the ears of many, yet not less true, that all the reformations that have taken place among men of a religious nature, which have not been effected, begun, and carried on by the “word of truth,” is unworthy of the name. Popular excitements, interchange of creeds among nations and communities, while the heart is unchanged, is but exchanging one delusion for another.

After the Apostles, we find a number of men who feared God walking in their steps, disinterested and zealous, not counting their life or any sacrifice too dear for the name of the Lord Jesus. Of such, struggling with Diotrephes domination, and external persecution, there were not a few. “A noble army of martyrs.” But when the Ministry became a profession; when, instead of the flock and pastors of the church of Christ being accounted “the enemies of mankind,” “branded with deserved infamy,” owing to their non-conformity to the world; when, instead of this, temptation was held forth to avarice and cupidity, the learned gentry loving the loaves and fishes flocked to the standard, well versed in the sublimities of Plato, but mournfully ignorant of the doctrine and spirituality of the kingdom of Jesus Christ; then commenced, not reformation, but deformation: then commenced “spiritual wickedness,” the “mystery of iniquity.” And from that period till now, what reformation has been effected by men “trained

for the ministry?" The reformation from persecution to toleration has, in the Providence of Him who "hath set his throne in the heavens, and whose kingdom ruleth over all," been brought about by enlightened civilians. Whereas, what shall we find from an appeal to facts as the legitimate consequence of training men for the ministry? Division, distraction, party spirit, a blind adherence to learned guides: so that the infidel has got a handle wherewith to inveigh; the enquirer wavering where and with whom to associate; and the thousands who have not bowed the knee to Baal, kept in unscriptural connexions by some trained and learned leader. Thus militating against and opposing the unity of the Church of Christ, for which he ardently prayed.—John xvii. 20. That the divisions that obtain in the world are neither concocted nor advocated by the humble, illiterate follower of Jesus Christ, history and observation triumphantly prove. Their origin and source are from Colleges and Theological Academies, where, among other things, the peculiar Shibboleth of their "fraternity" is taught; and a prospect of honour and ease being in view,

"The sacred function in your hand is made
Sad sacrifice,—no function, but a trade."

As regards "expositors and advocates of the truth" being learned men, it is undoubted they were; and that criticism, controversy, and translations have contributed to elicit truth. Mace, Westham, Doddridge, Wells, Purver, Worsley, Wyne, Harwood, Wakefield, Newcome, Haweis, Scarlet, and Campbell, and many others, have laboured hard to explain and translate the Scriptures; and what important improvement have they all, or any of them, made on our translation? But if all the sound doctrine that has been written since the days of the Apostles were put in the balance opposite the voluminous farrago of corrupt trash laying claim to religion, what preponderating overweight! So much so, that one would be ready to say of the Bible what the Saracen General said of the Koran: "If there are any of these books opposed to the Koran, they should be burnt; and if any are for the Koran, they ought to be burnt, because the Koran is sufficient of itself." It is not learning that I object to, but it is learning to be a Minister; because it is unauthorised and without precedent in the word of God. It is fostering the divisions that obtain among the disciples of Christ: it is creating a distinctive class of men in his church; and because it is an absolute truth, that all the finest apologies for Christianity, the polemics of the most learned Doctor, the almost force of moral suasion, never made a real Christian. One of your own poets

has said, "In what concerns the vitals of religion, rectitude of disposition goes farther to enlighten the mind than acuteness of intellect."

You appeal to it as a fact, that "learned Ministers are the most successful:" that is to say, are the most popular. This is a sweet morsel. To be surrounded by a crowd of adherents is gratifying to flesh and blood. But it is false data; inasmuch as in all ages the more corrupt and accommodating to the passions and inclinations of men the preacher was and is, in the same ratio will be his popularity. If your data were valid, the Papists are truly pre-eminent. "The kingdom of heaven cometh not with parade:" it hath its seat in the heart, consisting of "righteousness, and peace, and joy in the Holy Ghost;" and is infinitely removed from worldly pomp.

Your Circular begins and ends with money matters. Money, money, has been the chorus, the moving-spring with men "trained for the ministry" very generally ever since religion became a science in the hands of gentlemen, delicate as the daughters of Babylon, loving ease, admiration, and the good things of this world; "each looking for gain from his own quarter." A learned man hired from a distance, and entering into a bargain to preach for a stated salary, is a "device" subsequent to primitive and pure Christianity.

In order to establish your theory, you have given a quotation from Chrysostom. The reverence many have for those technically called "the Fathers," is not unlike the magnified appearance of objects dimly seen through a haze. You candidly admit that this man's ideas are "by no means free from crude and extravagant opinions;" but if you had read the eight folio volumes translated into English by Sir Henry Savile, I am persuaded you will be disposed not only to call his sentiments crude and extravagant, but consign them to merited execration. Were you really serious when you wrote that this man's works are "well worthy being perused by Theological Students?" This golden-mouthed man vindicated the doing evil that good might come, the lawfulness of pious frauds. Nay more, he immediately affirms, that both Peter and Paul inculcated and practised them. For you, in your present situation, to recommend volumes containing such impious and false assertions, is not a little startling. But what does all this about the learning of Paul amount to? He was not taught at the feet of Gamaliel to be a Priest among the Jews: he was not a Levite: he was of the tribe of Benjamin; and in what did his learning consist? Was it Epictetus, Thucydides, Plato, &c.? No; the law for which he was zealous forbade him to take the names of the gods of these

sages in his mouth. All antiquity agree that the learning of the Jews was chiefly their Scriptures; and it would be well were the study of the Scriptures to supersede mythological, impure, heathenish reveries.

Further: this eulogy on the Apostle Paul is essentially erroneous; inasmuch as it is holding men's persons in admiration. It is throughout such as Paul, were he living at the time, would have rejected with displeasure, and say, "What is Paul and Apollos, but servants by whom ye believed." Paul ascribes the glory to God; Chrysostom holds up the man to veneration. No doubt but Ambrose, Jerome, and Chrysostom were the soundest heresiarchs of their dark day; but miserable and defective must that system of doctrine or practice be, that must have recourse to either of them for support.

That you and I, and all the people of God may hear and obey the call of God—"Come out of her my people"—by turning away from every doctrine and commandment of men, and be led to follow on to know (acknowledge) the Lord, by taking His word as the only infallible rule of truth to be believed and duty to be practised. is the prayer of your's, &c. H. L.

TO THE EDITOR.

DEAR SIR,—I thank you for giving place in the *Magazine* to my conscientious observations on Mr. Milne's ideas. I am sorry to observe a little temper mixed with his final remarks, (a reply they cannot be called). Mr. M. and I ought to remember, that while we "contend earnestly for the faith once delivered to the saints," that we do so with "the wisdom that is from above." Indeed, I was not sensible of violating this principle when I considered Mr. M.'s views of the 10th of Romans very like the "popish gloss." What I meant, and still think, is, that the views and meaning Papists, Protestants, Presbyterians, and Mr. M. attach to Romans x. 15, is, that unless a man has a regular succession of consecration or ordination, he is not SENT, and cannot lawfully preach; whereas, in my weak judgment, I think it very clear that the Holy Spirit here refers to the Apostles whom the Lord Jesus sent to the world, as the Father sent him into the world. See John xvii. 18. And the word of faith (which is the ground of belief) which they were sent to preach, is only and exclusively all that the ever-blessed God intended to be made known for salvation. Really, I do not "bandy,"—I do not drag Mr. M. into controversy. If I used the liberty of charging him with "great swelling words of vanity," he ought to have been more explicit at the

first, and told us plainly he meant the preachers to be the bread and water of life; or afterwards he ought to have explained his equivocal statement. The charge he brings against me, of bringing the Gospel Ministry into contempt, is gratuitous. My attempt was to exalt the Bible, as the message of Divine mercy, as revealing a plan of salvation, which, when believed, saves from eternal misery, above preachers, and to shew that Mr. M.'s first statement and subsequent vindication went very far to assert that the Bible is ineffectual, without a preacher.

As to a private interview, I decline the invitation; for we have no private end to serve. The cause, though trifling in Mr. M.'s estimation, is the cause of TRUTH, and belongs to those who love the truth. Therefore, the churches of Christ have an equal right with me to the explanation he has to give of what he meant "by the expression used in his letter." As I suppose, from what Mr. M. says, this is a finish to the correspondence, I beg, with the tenderest affection of my sex, and with the affection I possess for the Bible, that Mr. M., when he gives or sells a Bible, will by no means represent it as a sealed book that requires a preacher to open up its treasures; but rather that it is the Holy Scriptures, which are able to make the receiver "wise unto salvation, through faith which is in Christ Jesus."

A FEMALE.

April 17, 1840.

FOR THE CANADA BAPTIST MAGAZINE.

BRANTFORD, April 24, 1840.

SIR,—It gives me pleasure to inform you, that the industry and talent employed in placing before the readers of your *Magazine* exhibitions of substantial, religious, and literary truth, gives general satisfaction in this part of the country; and it has been a subject of sincere regret that the work does not enjoy a more extensive patronage. I earnestly recommend it to our Baptist brethren and friends.

WM. REES.

MR. KIRK AND MR. KNAPP.

While these preachers resemble each other in their power to attract and retain overflowing audiences, in their style of speaking they exhibit an almost perfect contrast. The personal appearance of the former is rather prepossessing, while that of the latter strikes a stranger as very plain. A similar diversity is immediately remarked in their enunciation. Mr. Kirk has a very flexible and rather musical voice, and appears to be pretty well acquainted with the method of adding;

force to language by a varied modulation. The voice of Mr. Knapp is dry and husky; and so far from a melodious variety in its modulations, more frequently inclines to a monotonous recitative. The nasal twang of our New England neighbors prevails likewise in the tones of the latter.

In language, Mr. Kirk is choice. From his general phraseology, we should judge that he would shrink, with the sensitiveness which a delicate taste inspires, from the utterance of a single phrase or even a word, which was not in accordance with the strictest rules of propriety.

Mr. Knapp looks to effect. He seizes the most vivid illustrations, and couches them in any language which appears most adapted to enforce them. To apply one of his own expressive comparisons, in digging out a man, who is smothering under the earth, that has caved in upon him, he is not particularly careful of the manner in which he throws the dirt. His object is to save life, not to exhibit grace.

ON MORAL EVIDENCE.

The evidences of Christianity are of a rational nature. They address themselves neither to the feelings nor passions of men. Had this not been the case, the minds of men would have been overawed and their belief extorted by terror. Moral evidence is of all others the best fitted to answer as a test by which to try the sincerity of our faith. The clear light of demonstration, or any kind of evidence which men might be disposed to regard as irresistible, would be ill adapted for the trial of our understandings on practical questions, because it would lead to right conduct in opposition to the greatest insincerity of mind. Were a man to be raised from the dead in order to attest to the truth of Christianity, and were he to operate immediate conviction on the mind of the person to whom he made his appearance, where would there be a permanent test of the sincerity of his belief? Assent would be extorted by fear, the faculties of the mind would be put to no trial. Hence it appears that moral evidence is best suited to our circumstances, as it puts our faith to a constant trial. Of this kind is the evidence actually furnished in support of Christianity. It is addressed to the intellectual faculties; it calls for the full exercise of the judgment and whole reasoning powers; and it is fitted to produce a rational and permanent conviction, a conviction so powerful as to triumph over the suggestions of carnal reason, and the sudden bursts of irregular passions or of animal feeling.—*BURNS.*

THE INFIDEL IN A STORM.—The late Percy Bysshe Shelly, who made no secret of his infidelity, and who seemed to have spirits which no danger could appal, when overtaken by a storm at sea, when sailing in Lord Byron's yacht, appeared to have lost all energy, and the horrors of approaching death made him weep like a child. Those names which he never before pronounced, but in ridicule, he now called upon in moving accents of serious prayer, and imploring the protection of that Being, whose existence he affected to disbelieve.—*Captain Benson.*

P O E T R Y .

[The following beautiful lines are from the pen of the late Sir ROBERT GRANT, brother to Lord GLENELG.]

"Blessed is the man whom thou chastenest."
Psalm xciv. 12.

O Saviour! whose mercy severe in its kindness,
Has chasten'd my wand'rings and guided my way,
Ador'd be the pow'r which illumin'd my blindness,
And wean'd me from phantoms that smil'd to betray.

Enchanted with all that was dazzling and fair
I follow'd the rainbow,—I caught at the toy;—
And still in displeasure thy goodness was there,
Disappointing the hope and defeating the joy.

The blossom blush'd bright, but a worm was below;
The moonlight shone fair, there was blight in the beam;—
Sweet whispered the breeze, but it whispered of woe;—
And bitterness flow'd in the soft flowing stream.

So, cur'd of my folly, yet cured but in part,
I turn'd to the refuge thy pity displayed;
And still did this eager and credulous heart
Weave visions of promise that bloom'd but to fade.

I thought that the course of the pilgrim to heaven,
Would be bright as the summer, and glad as the morn;—
Thou show'dst me the path—it was dark and uneven,
All rugged with rock, and all tangled with thorn.

I dreamed of celestial rewards and renown:—
I grasped at the triumph which blesses the brave;
I ask'd for the palm-branch, the robe, and the crown;
I asked—and thou show'dst me a cross and a grave.

Subdued and instructed, at length, to thy will,
My hopes and my longings I fain would resign;
O! give me the heart that can wait and be still,
Nor know of a wish or a pleasure but thine.

There are mansions exempted from sin and from woe,
But they stand in a region by mortals untrod;
There are rivers of joy—but they roll not below;
There is rest,—but it dwells in the presence of God.

MISSIONARY REGISTER.

C A N A D A

BAPTIST MISSIONARY SOCIETY.

Monies collected for the Canada Baptist Missionary Society, by the Rev. W. FRASER, of Breadalbane.

William Fraser	£0	10	0
Mrs. Fraser	0	2	6
Mary Bruce	0	2	6
Thomas Laugh	0	2	6
John M'Arthur	0	5	0
Allan M'Kay	0	5	0
A. Campbell	0	1	3
John Stewart	0	5	0
Donald M'Intosh	0	2	6
Arthur M'Arthur	0	5	0
Duncan M'Arthur	0	5	0
Mrs. John M'Laurin, No. 2	0	5	0
Neil M'Eachern	0	5	0
Duncan Campbell	0	2	6
Donald Campbell	0	2	6
Adam Lothian	0	2	9
Peter M'Dugald	0	2	6
Finlay M'Intyre	0	2	6
Peter Stewart, jun.	0	5	0
James Lothian	0	2	9
John Roy M'Laurin	0	5	0
Donald M'Laurin, No. 1.	0	2	6
Duncan M'Intosh	0	1	3
James M'Intosh	0	2	6
Christy M'Intosh	0	1	3
Mrs. Hugh M'Intosh	0	1	3
Hugh M'Intosh	0	1	3
Donald M'Intosh	0	1	3
John M'Intosh	0	5	0
Peter M'Laurin, No. 2	0	5	0
John A. M'Laurin	0	5	0
Chirsty M'Laurin	0	2	6
Lawrence M'Laurin	0	2	6
F. M'Eachern	0	1	3
Peter M'Laurin	0	2	6
Peggy M'Laurin, Vankleek-hill.	0	5	0
Friend in Lancaster	0	10	0
Peter M'Laurin, Hawkesbury ...	0	2	6
John M'Callum, do.	0	2	6

LETTER FROM ELDER OAKLEY TO THE EDITOR.

Brontë. U. C., April 13, 1840.

DEAR BROTHER,—The following statement of the Baptist denomination in Upper Canada may be depended upon, as the infor-

mation has been derived from the Minutes of the Associations (four copies of which I send you by this day's mail), and from intelligent brethren of undoubted veracity, who had the means of correct information.

REGULAR BAPTISTS, OR THOSE WHO HOLD TO RESTRICTED COMMUNION.

Associations, according to Minutes for 1839.

Western	496
Long Point	857
Eastern	1040
Haldimand	601
Johnston, *	400

Not connected with any Association.

Church, principally in Aldborough, London District, under the pastoral care of Elder Campbell	200
Church, meeting in Dundas, Elder Clutton, pastor	30
Church in Saltfleet	21
Church under the care of Elder Black of Gramosa, many of the members residing in Erin	63
Church of Caledon	20
Members in Esquessing, the greater part under the care of Mr. Menzies	30
Members in the Townships of Nelson and Trafalgar	20
Other Members in different places, not included in the above statement, about	50
Besides the above, there are two other small churches—one in Lobo, under Mr. Sinclair, and the other in Vittoria under Mr. Chadwick—probably about	40

IRREGULAR, OR OPEN COMMUNION, BAPTISTS.

London District Association, according to their Minutes for 'ast year as published in the Magazine	330
Members, not connected with the Association	90

Whilst it is painful to observe the Laodicean state of some of the churches, of whom it may be truly said, that though they have a name to live, they are dead; yet it is pleasing to notice of others, that they are not un-

* I cannot say much respecting the Johnston Association, as they have not corresponded with the other Associations in this Province lately; but I hope they will send messengers to some of our Associations in the Western part of this Province at the next Annual Meetings, or at least send some copies of their Minutes, so that we may know more about them.

mindful of their high vocation, and of their obligation to shine as lights among a crooked and perverse generation. Several of them have had additions to their number during the last year; and others, "though faint, are pursuing."

In the Western Association, the churches of Lobo and Zorra have been favoured with a refreshing from the Lord, and about thirty have been added to the former, and nine to the latter church.

In the Long Point Association, the church of St. Thomas has had about twenty added to them, mostly by baptism, during the past year. They have also had the satisfaction of having brother Andrews, who was many years a pædo-baptist Minister, ordained among them; and as he is a man of learning, abilities, and moral worth, he will no doubt prove a blessing to them. The Walsingham church, under the care of Elder M^cDiarmand has had about twenty added to them during the last year.

In the Eastern Association there have been additions to most of the churches, and some of them have been greatly revived; and, according to their Minutes, there have been thirty-eight baptized by our Missionaries.

I am pleased to have it to say, that the Long Point and Western Missionary Society feel the importance of supporting the Missionary cause; and I was assured by one of the Ministers of that Society, who had been very successfully engaged in collecting money and pledges, that from the knowledge he had of the minds of the brethren on that subject (and he had a good opportunity of knowing) he is confident that means can be obtained among them for supporting as many Missionaries as can be obtained; but although the harvest is great, the labourers are few, especially in the Western Association.

The Oxford and 1st Blenheim Churches of the London District Association, under the pastoral care of Elder Landon, have had an interesting revival among them—upwards of thirty have been baptized during the last year.

In Erin, where Elder Black has been for some time past preaching regularly once in three weeks, they expect to have one of our Ministers settle among them shortly; so that they will be well supplied.

There have been several more baptized at, or near, Niagara since I last wrote to you.

In the Haldimand Association, the church in the city of Toronto, under the care of Elder Christian, has had thirty added to its number by baptism since the last meeting of the Association; and the church in Yonge Street, under Elder Mitchell, has lately received eight by baptism. Yours sincerely,
JOHN OAKLEY.

We have much pleasure in acknowledging the receipt of the Minutes of several of the Baptist Associations in Upper Canada, forwarded by Elder Oakley; and have made the following extracts, which we think will be interesting to the denomination.

UPPER CANADA
EASTERN BAPTIST ASSOCIATION.

TWENTIETH ANNIVERSARY.

[N. B. The names of ordained Ministers are in Roman letters; of Licentiates, in *Italics*.]

Names of Churches.	Ministers.	Bptzd.	No.
Ancaster.....	.....	0	26
Beamsville ...	S. T. Griswold..	4	119
	John Oakley.....		
	J. P. Hall.....		
Beverly	William Cook....	5	30
	John Miner.....		
Blenheim.....	F. Pickle.....	1	42
Brantford.....	William Rees....	7	62
Burford .....	.....	18	27
Chinguacousy... ..	.....	0	16
Drummondville. ....	.....	0	35
Grantham	George Wilson... ..	0	34
Hartford	H. Cunningham. .	9	62
Louth	Thomas Hill.....	0	28
Oakland	John Harris.....	10	56
Queenston .....	.....	0	20
Rainham	Jacob Van Loon	0	48
1st St. Cathar- ine's of color }	.....	0	12
St. George	William Bayley.	2	102
Simcoe	William Smith... ..	1	24
1st Toronto.....	.....	0	20
1st Townsend }	John Harris.....	2	140
	Z. W. Camfield.		
2nd Townsend..	George J. Ryerse	0	50
Walpole .....	.....	8	28
Wilnot	Heman Fitch.....	11	37
Zorra	Lazarus Griffith	0	22
		69	1040

Total, 23 churches, 14 ordained Ministers, and 4 Licentiates. The next anniversary of this Association will be held on the fourth Friday in June, with the St. George Church, at one o'clock, P. M., in Dumfries. We extract the following resolutions:

Resolved,—That we instruct Elder Rees to say to the Delegates, with whom he is to meet, on the subject of the Seminary, that we are willing to unite with them, provided our *sentiments* shall not be interfered with.

Resolved,—That we will recommend to our churches to patronize the 'Canada

Baptist Magazine, provided that its columns shall be open to our Ministers and brethren, and becomes arranged to the satisfaction of our Messengers.

HALDIMAND BAPTIST ASSOCIATION.

TWENTY-FIRST ANNIVERSARY.

Name of Church.	Ministers.	Bptzd.	No.
Yonge Street ...	James Mitchell ..	0	14
Markham	Samuel Read	0	29
2nd Niagara of } colour	_____	4	18
1st Toronto of } colour	W. Christian	1	73
1st Whitby	William Marsh ..	4	45
2nd Whitby.. } _____	Israel Marsh	9	59
_____	Wm. Hurlburt ...	_____	_____
Haldimand ... } _____	Daniel Wait	5	155
_____	Elder Holman ...	_____	_____
Cramahe	D. Cumming ...	0	31
Ameliasburgh ...	J. Winn	0	30
Sidney	William Geary ..	0	29
Rawdon	J. Butler	4	83
Thurlow	_____	0	35
		27	601

The next Annual Meeting is to be held within the church of Ameliasburgh, to commence on the first Friday in July, 1840, at ten o'clock, A. M.

The Rev. Dr. Davies addressed the Congregation in the afternoon, after the close of the Association, while the Council, consisting of the Delegates from the Churches, convened at the house of brother J. Miller, to consult on the propriety of ordaining brother T. Gos-tic as an Evangelist. The Council, after hearing his *Christian experience, views of Scripture doctrine, and call to the Ministry*, voted to proceed to the ordination on the following morning at ten o'clock, A. M.

FRIDAY, 10 o'clock, A. M.

The Council convened according to adjournment.

Ordination sermon by Elder Mitchell. Prayer by Elder Wait. Charge and right hand of fellowship by Elder William Marsh. Hymn and Benediction by the Candidate.

"First Toronto Church blesses God for preserving them through surrounding difficulties and trials which have come upon them during the past year. The Lord has dealt mercifully with them, and filled their hearts with hopes of better things to come. *This church, though the poorest in the Association, has formed a Missionary Society, and has collected one pound five shillings for Missionary purposes. They are determined to go for*

ward. They have a Sabbath School, but want a library. They pray that God will give them more of the grace of self-denial—that their offerings may henceforth bear a greater proportion to the magnitude of his claims upon them."

WESTERN BAPTIST ASSOCIATION.

TENTH ANNUAL MEETING.

Churches.	Ministers.	Bptzd.	No.
Lobo	L. Vining	27	75
Gosfield	C. Steward	1	34
London	_____	1	34
Westminster	A. Sloat	0	30
Wilberforce	_____	0	31
Zone	_____	9	31
Carradoc	_____	0	16
Nissourie	_____	0	51
Southwold	_____	0	71
Colchester Af- } rican Church }	_____	0	62
Raleigh	_____	0	19
Chatham	_____	0	42
		38	494

The next meeting is to be held on the second Friday in June, at eleven o'clock, with the Church in Zone. The following resolution was passed:

Resolved, That we cordially recommend the temperance cause to the consideration and patronage of the churches which we represent, and Associations with which we correspond.

LONG POINT BAPTIST ASSOCIATION.

SECOND ANNUAL MEETING.

Churches.	Ministers.	Bptzd.	No.
Bayham	Joseph Merrill ...	0	110
1st Charlotteville	S. Mabee	1	69
2nd do	Samuel Smith	0	43
Malahide ... }	S. Baker	0	97
_____	Jesse Baker	_____	_____
Middleton	_____	0	31
1st Norwich ...	J. Elliot	0	20
2nd do	_____	0	28
1st Oxford	_____	0	49
2nd do	_____	0	57
St. Thomas. } _____	S. M'Connell ...	1	18
_____	R. Andrews	_____	_____
African Church	_____	0	13
Walsingham ...	W. M'Dermand.	21	246
1st Yarmouth ...	T. Mills	5	45
2nd do	R. Anderson	1	33
		29	857

The next Annual Meeting of this Association will be held with the Second Church in

Oxford, on the third Friday in June, at one o'clock.

BAPTISM OF THIRTEEN PERSONS.

Toronto, May 4, 1840.

DEAR SIR,—Since you published the account of the baptism in January last, the work of God, in the conversion of souls, has still been going on through the winter; and on the 12th of April last we had the happiness of witnessing the solemn and impressive ordinance of baptism administered to thirteen joyful candidates in the Bay, at the usual place. The morning of the day was ushered in by a copious fall of rain, which continued till eleven o'clock, A. M., when the sun broke through the clouds, and shone till the conclusion of the ceremony. But although the day was so unfavourable, there was a vast concourse of spectators and friends from the country to witness the ordinance. The use of the Methodist Episcopal Meeting-house was kindly lent for the occasion. The morning discourse was preached by Elder Mitchel, who came with all the members of his church and many others, from the surrounding country. The house was filled. In the afternoon, the candidates received the right hand of fellowship, with a short address from Elder Christian, and with the friends and brethren partook of the emblems of our dying Lord. There were nearly 200 who sat down, which is a great number for this place—some of them coming from a distance of fifty miles.

W. C. BOYD.

BAPTIST BIBLE SOCIETY, ENGLAND.

We have much pleasure in informing our readers, that the Baptists in England have at length followed the example of our brethren in the United States, and formed a Baptist Translation Society. The meeting was held in the New Park-street Chapel, London, on the evening of the 24th March. The attendance was very numerous, and of the highest respectability. W. B. GURNEY, Esq., took the Chair. The meeting was then addressed by the Chairman, and the Secretary of the Society, Rev. E. STEANE. At the close of his speech, he read an extract of a letter from J. GUTTRIDGE, inclosing a donation of £50; and he announced another donation of £50 from W. T. BABY, Esq. The Rev. J. H. HINTON, Dr. HOBY, Dr. COX, Rev. J.

WALLIS, Rev. A. MACLAY, Dr. MURCH, and the Rev. CHARLES STOVELL, also addressed the meeting. All the speakers expressed their deep regret at being obliged to separate from the British and Foreign Bible Society; and some of them expressed their determination still to continue their contributions to that Institution. The causes of the separation are well known. About the year 1827, more than twenty Pædo-baptist Missionaries united in a memorial from Calcutta to the Bible Society, stating that the words relating to baptism being translated, gave them great inconvenience; and in 1833, the Committee of the Bible Society came to the resolution, by which they refused any longer to aid any translations of the Baptist versions, except on one of two conditions—either that the word in question should not be translated, but left in Greek, or else translated in such a way as should be unobjectionable to all parties forming the Bible Society. Since that time to the present, the Baptists have been protesting and memorialising, but to no effect. Last Autumn, the Rev. A. MACLAY was deputed by the American and Foreign Bible Society to visit the British Baptists, and to arouse them to action. Shortly after his arrival, the Baptist Union resolved to make a last effort; and they appointed the Rev. E. STEANE to draw up a memorial to the Bible Society. This memorial was presented to the Committee of that Institution; but it shared a similar fate with the preceding ones. It is highly spoken of. The Rev. J. HINTON, in his speech said, “that he had heard a gentleman of excellent judgment say, that if the writer of that memorial had been born for no other purpose than to write it, he would have lived for a noble end.” We would have been happy to have given several of the speeches, but our limited columns forbid: we have, therefore, presented to our readers the speech of Dr. COX, as he is best known in Canada.

Rev. Dr. Cox, in rising to propose the second resolution, said—The present is one of those great and grave occasions upon which a man ought to feel sensibly his important responsibility, and to be fully persuaded in his own mind. There are seasons when on

many accounts, it is not difficult to address a public assembly under the influence of strong excitement, when the imagination may have its play, and when an individual might deal in vehement and forcible declamation, because he felt, not only that the multitude before him sympathise with him upon the point to which he refers, but from a consciousness that he stands in associate sympathy with the whole mass of the Christian world. But on the present occasion, the difficulty is, that we are of necessity separated,—I will not say we have separated, but we are driven by those with whom we have associated, and with whom on so many important points we sympathise—we are driven by them to a separation, which renders it important we should take our stand with calmness, judgment, and right Christian feeling.—(Cheers.) Conclusions to which we come after some hesitation, and much painful deliberation, are generally the most satisfactory. For a long period I took part in what had been termed “mild counsels” upon this subject, and from the very first events, when the protest was delivered to the Bible Society, my entreaty was, “Protest, but don’t divide.”—(Hear, hear.) It was after a solemn, deliberate, and repeated consideration of the subject, that I felt I could associate most fully in the present movement, in the exercise of the strongest Christian love to all who differed, but at the same time deriving an abiding impression that not to act would be pusillanimous.—(Cheers.) We are called upon to adopt a measure and proceeding by which we shall in some degree stand apart from our former allies, the Bible Society, driven into that position by the force of prejudice on their part, by the force of principle on ours.—(Loud cheers.) I know perfectly well that we may be represented as erroneous in our proceeding; but we cannot, as has been properly stated, be represented as precipitate. We have certainly acted with great deliberation, and have been reluctantly urged on by the necessity of the case.—(Hear, hear, hear.) This is fully demonstrated by casting our eyes back on the seven long years in which we have been considering privately, and discussing at length with the Bible Committee, this great subject; and during the latter period of which we have first protested—then waited—then memorialised—(Hear, hear)—and here we are not acting under the influence of precipitant feelings, but those of a solemn and deep conviction of the necessity of the case.—(Cheers.) Nor can it be said that we act in hostility to that valued institution from which we are driven.—(Hear.) We are not.—(Hear, hear.) That is the general cry and clamor which has been raised in some directions—that we are opposing the Bible Society. By

no means—we are determining to do that which they have compelled us to do—namely, provide for the supply of translations for which they will not provide, and to deliver ourselves from the weighty responsibility of humbly begging at the door of the American Society, or receiving their contributions of charity for the translation of the Sacred Scriptures, when we are capable of raising the money ourselves, and when we wish to relieve them from the necessity of contributing to us, in order that they may apply all the funds they can possibly raise to the enlarged objects before them, and in co-operation with ourselves.—(Cheers.) Nor am I sure that it can be said that we are acting at all in opposition to the Bible Society—the Bible Society, I say, for I am not aware that the Bible Society has ever been consulted. The Bible Committee, indeed, has contested the point with us—(Loud applause)—and I, for one, shall be most happy to meet the Bible Society on the question.—(Hear, hear.) I am not by any means sure that we could not make out so good a case that they might be necessitated to reverse their decision.—(Cheers.) The committee have not consulted the Society. No; they have not asked us to a conference on the subject, which, in my opinion, would have been an exceedingly proper thing to do. (Hear, hear.) They have decided in the cold form of resolution, or brief notes transmitted to us, in answer to our labored, serious, much-studied, and much-thought-of memorials and protests to them—they have answered us in those cold resolutions.—(Cheers.) They have not appealed to their own Society. (Hear.) I wish they had—(Hear, hear)—and if the whole Bible Society had been convened, and we compose a part of the Bible Society—(Hear, hear)—I am very much inclined to question whether, after arguing the question fairly, and meeting foot to foot, and man to man, we should not have gained a majority at last, and they must have reversed their decision.—(Loud cheers.) But the thing is thus far done. Now, let me say further, that I admire union; it has been one of the great objects of my life to promote union—(Hear)—and nothing is more delightful to me to see. Union is a beautiful thing, but more beautiful is principle.—(Cheers.) I like to be associated and united. I like to see the fine temple reared in which Christian charity is to be found; but a building may be raised on the sand.—(Hear, hear.) I look at the foundation of the fabric. Let the foundation be in principle, and the superstructure in charity.—(Loud cheers.) That is the ground on which I think we proceed on the present occasion. Those friends, and I trust we shall always call them friends, have said they deplore that a body of their constituents

should deem it necessary to adopt separate measures. Why, that is the very thing which we deplore—we deplore the necessity of the case—(Hear, hear)—but they themselves have driven us to it. If they deplore separate measures it would have been the easiest thing in the world to prevent it.—(Hear, hear.) It would have been obviated, had they only acted consistently with their avowed declarations and principles.—(Hear, hear.) It was inconsistency on their part which compelled this division.—(Cheers.) We should hail most gladly their return to consistency. It would be easy to show how inconsistently they have acted in their decisions to which they have come with their own acknowledged principles, and with the very constitution of their Society. They have refused to carry out that principle by which they are bound to circulate competent translations, and when a translation of that nature is put on their table they refuse to contribute to its publication.—(Hear, hear.) One point I consider it extremely important to meet on the present occasion. I have heard it said repeatedly, “Why divide upon a word?—it is only a word, and a small one too.” My answer is, one word may involve principle as well as a million, and whatever involves principle is important. Abstractedly considered it was a very little thing to eat an apple, or whatever the fruit of the forbidden tree might be; but that one act involved disobedience to God and was the ruin of the world.—(Cheers.) One word, though it be but one, may involve in it a principle of the greatest importance which we are called upon to sacrifice or sustain; and that is precisely the fact on the present occasion. I say, decidedly, we are called upon to sacrifice a great Protestant principle, namely, that authority should not interfere with conscience in matters of religion.—(Cheers.) What are our translators called on to do by a decision of this kind? To act, not on the conviction of what they conscientiously believe to be the mind of the Spirit of God, but on the principle of expediency, or submission to the dictates of others.—(Hear, hear.) We are called upon to sacrifice a principle of the highest importance, but a principle to which it becomes us steadily and determinately to adhere. We are not bound by the title which the Society has assumed, or by any thing which has been said, to confine ourselves in our operations. At present it may be expedient to limit our support and assistance to the oriental translations; but I see no reason why we should not come to our land and translate the word of God for the people at home.—(Hear, hear.) There is an authority exercised in this country to which I will not submit, either in literature or religion.—(Cheers.) If men be

found in England, America, or elsewhere, competent faithfully to translate the Scriptures, why should not east, west, north, and south unite in circulating their common version, and presenting it to the people in their vernacular tongue, in a manner more suitable than the present to the great original. Not this term only, but other terms, are exceedingly important; and if you mark the course of ecclesiastical history, and look at the great corruptions that have prevailed in the Church of Rome, aye, and that prevails in the Church of England—(Hear, hear)—they may be all traced to the misuse of individual words, which have polluted the springs of thought and action, and brought down to us those manifold corruptions which individuals in the Church of England herself are aiming to remove, lest they should destroy the edifice.—(Loud cheers.)

ENGLISH BAPTIST MISSIONARY SOCIETY.

JAMAICA.—*Salter's Hill*.—Mr. Dendy, in closing a historical sketch of this station, remarks that the example of this Christian church, in respect of its liberality, is worthy of the imitation of those British churches by whom the missions to this island have been sustained. They have built a chapel with accommodations for 2,000 persons; a school room, which will seat from 350 to 400 scholars; a dwelling house 40 by 60, for their minister; and are now erecting a house for their assistant minister and school teacher. In the accomplishment of these objects, they have only received assistance to the amount of £1000 currency. They also provide chiefly for the support of their assistant missionary. They have done this by small and frequent contributions, to which every member and inquirer has brought his mite. The annual additions to this church from 1835 to 1838, inclusive, have been 122, 174, 211, 150; the number of inquirers annually reported at this station for the same years has been 610, 990, 887, 960; present number of members in the church 1112.

Savanna-la-Mar.—This station has just experienced a severe affliction in the destruction of their house of worship by fire. For the erection of this house the people had just raised among themselves £3,000 currency, which, for the present, has exhausted their means, and now they are, by this painful providence, left destitute, notwithstanding the zeal and self-denial they manifested in procuring for themselves accommodations for public worship. We are pleased to learn that this calamity has excited the sympathies of their Christian friends in England, who have opened subscriptions for their relief.

Lucea and Green Island.—Mr. Francies writes from this station, under date of Nov. 1, 1839, as follows :

“Last Sabbath day was a glorious day at Lucea. By moon-light, in the morning not less than 2,000 persons assembled at the seashore, to witness the baptism of 214 persons, many of whom are promising young people; and, on the approaching Sabbath, I shall baptize about 100. ‘This is the Lord’s doing, and it is marvellous in our eyes.’

“You are aware that at Lucea we have no chapel to meet in, the bottom part of our dwelling-house, which is only 35 feet by 42, being the only place appropriated to this purpose. It has long been far too small for the congregation, and the people have long been promised a chapel. Of this I did not think much when I came, but now I am compelled not only to think but to act. A few weeks ago it was found expedient to put up a temporary shed, for the accommodation of the increasing congregation, which will hold 300 or 400 persons. This, however, was no sooner up than it was crowded to excess; and now not a Sabbath passes but hundreds are found returning crying, because they cannot get near hearing room; and I have them following me along the side of the house, as I go to the pulpit, with their tears running down their cheeks, begging and praying, sometimes in the most powerful manner, to give them a place to hear about Jesus. Many of these have never heard the gospel more than once. There are numbers now coming from the estates, who have, as it respects their souls, been living like brutes; but, having been once fed, they are hungry and thirsty, and they come crying for food, is it not hard that we should have the food, and not have room enough to contain the guests? We feel that they must not be left to perish; and, in order to help them, I visit the estates, and hold evening services on them; and no sooner is it noised that I am at the large house on an estate, than numbers are flocking,—yea, on large estates, hundreds are assembled in a few minutes.

“Our classes are all increasing; our church also is rapidly advancing. I suppose I have now not less than 150 persons waiting for examination, and who will, most probably, be baptized at Christmas.”

Mr. Clark writes from *Brown’s Town*, Dec. 10, 1839, that—

“God has been wonderfully blessing us lately. Hundreds appear to be under deep impressions about eternal things. I have more than two hundred candidates for baptism: numbers come every day to be directed in the way to Zion. It is the Lord’s doing, and marvellous in our eyes.”

NOTICES.

The fourth volume of the *Canada Baptist Magazine*—the first number of which will be issued on the 1st of July—will be edited by the Rev. Dr. DAVIES. Terms: 6s. 3d., if paid within three months; after that period, 7s. 6d.

The Rev. BENJAMIN HOE has resigned his pastoral charge of the Baptist Church in this city; and will, with his family, sail for London in the ship *Douglas* about the 10th instant. We cannot allow ourselves to part from this highly-gifted Minister of the Gospel without expressing the pleasure and profit which we have derived from his labours; and a hope that wherever his lot may be cast, he may be blessed, and be made a blessing.

The Rev. J. DYER, of Frome, England, arrived in this city on the 10th ultimo. He preached in the Baptist Chapel on the following Lord’s-day; and has since proceeded to the Upper Province. It is expected, that on the departure of Mr. HOE, Mr. DYER will be engaged as a supply for a limited period.

The editorial life is one in which pain and pleasure are often intermingled: I have had my share of both. But I am happy in retiring from office to have it to state, that the *Magazine* has been blessed in establishing the churches in the faith, and in bringing sinners to Christ. A soldier in the 24th Regiment was lately brought to think seriously on the subject of religion by reading the expository remarks on the Parable of the Pharisee and Publican, which lately appeared in the *Magazine*. He was baptized on the 6th May, in the Baptist Chapel in this city, by the Rev. B. HOE.

I feel thankful to the various individuals who have lent me their assistance in contributing to the pages of the *Magazine* during the past year. It is known to many that I reluctantly became Editor: I retire with pleasure. And I feel confident that the Rev. Dr. DAVIES will produce a periodical that the entire Baptist denomination may own without a blush.

ROLLO CAMPBELL

Montreal, June 1, 1840.

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