

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Cover title missing/  
Le titre de couverture manque

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/  
Transparence

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/  
Comprend un (des) index

Title on header taken from: /  
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments: / Title from cover.  
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

THE CANADA

BAPTIST MAGAZINE,

AND

MISSIONARY REGISTER.

---

VOLUME IV.

*From July 1840 to June 1841, inclusive*

---

MONTREAL:

PRINTED AND PUBLISHED BY CAMPBELL & BECKET,

FOR THE CANADA BAPTIST MISSIONARY SOCIETY,

TO THE FUNDS OF WHICH INSTITUTION THE PROFITS WILL BE APPROPRIATED.

---

1841.



## P R E F A C E .

---

THE readers of the Magazine have doubtless already received their impressions respecting the spirit in which it has been conducted during the past year; and most of them, it is hoped, are disposed to approve its general tenour. But lest there should be any misgivings or false impressions relative to this matter, the Editor takes this opportunity of stating what have been his intentions and desires. It has then been his aim to make the work subservient to the religious improvement of its readers, by presenting to them such views of truth as might conduce to their stability and usefulness in the Christian profession; to unite the Baptist denomination by exhibiting fundamental principles and momentous objects, and avoiding those matters which are adapted to irritate and engender strife; to vindicate the distinguishing tenets of the body, with the firmness that is due to truth coupled with the charity that is due to the pious of every name—"speaking the truth in love;" and finally, to support the *Canada Baptist Missionary Society* in its endeavours to benefit the Province.

Whether the Magazine has been conducted in accordance with the Editor's aim, must be left to the judgment of its readers. Approval cannot be expected from all; but it is hoped that none can justly complain of unprovoked rebukes or wanton personal abuse, such as too often betray bad temper and ill breeding. Very gratifying assurances have been received from various quarters, that the periodical is increasingly acceptable to intelligent Baptists, and answers in some good degree the purposes for which it is published. And in these assurances the Editor finds his reward for the time and toil he has gratuitously devoted to the work.

The Editor feels himself greatly indebted to the kind friends, whose cooperation has at once lightened his labours and given more value to the Magazine. He hopes still to be favored with the unremitting assistance of these and other brethren; so that he may always have a good supply of original contributions on various important and useful topics, and also of religious intelligence showing either the successes or necessities of the cause in this land. All well-wishers to the periodical are also urgently requested to use their personal influence to increase its circulation, that the Society to which it belongs may suffer no loss in consequence of maintaining this medium of religious instruction and missionary intelligence.

In conclusion, the Editor would pray in behalf of all the churches and brethren—"Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us, yea the work of our hands establish thou it."

B. DAVIES.

Montreal, May 25, 1841.



# INDEX TO MAGAZINE.

---

## A

Accrington, Academy.....	264
Acknowledgment, a brotherly.....	143
Aspiration after Heaven.....	168
Autobiography of a now happy Christian	114

## B

Baptism, the.....	16
Baptisms, more at Fort Covington.....	65
Baptism in the Church of England.....	216
Baptism, Household.....	210, 236
Baptism, views of by German Pædo- baptists.....	1, 25, 49, 105, 249
Baptist Chapel in Swansea, re-opening of	120
Baptist Churches in the United Empire.	264
Baptist Worthies.....	55, 129
Baptizo, translation of.....	260
Biblical Criticism.....	8, 36, 88, 156
Bishop, concessions of a Pædobaptist....	91
Booth, Abraham.....	191
Bunyan, John.....	129
Bush, the burning.....	139

## C

Carson, Alexander.....	119
Cavendish Chapel, Ramsgate.....	216
Charity is kind.....	112
Charity rewarded.....	37
Christ, grace of.....	240
Christian Churches, warning to disturb- ers of.....	187
Christian Exhortation.....	214
Christian's Farewell, the dying.....	17
Christian, Hymn for the troubled.....	65
Christian Liberality.....	29, 51, 58
Christian Union.....	182, 228
Church in Toronto, foundation of.....	144
Circular Letter, defence of.....	61
Colla, Dr. on Baptism.....	249

Controversy, rules for.....	9
Correspondence.....	11, 39
Cromwell, death of.....	235
Curiosity, associational.....	189

## D

Death, meditations on.....	283
Deception, self.....	132
Disciples, personal efforts of the early...	185
Dying Saint, to the.....	192

## E

Edinburgh.....	288
Evangelist, New York.....	260
Evening.....	145

## F

Fathers, the.....	6
Fisher, Rev. M., incident in the life of.	213

## G

Gifford, John.....	55
God, delight in.....	216
Gospel, the Core of.....	4
Gospel, value and nature of the bless- ings of.....	203

## H

Hahn, Dr., on Baptism.....	25
Heaven, attracting all congenial to itself	39
Heaven, aspiration after.....	168
Hospitality of the early Christians.....	277
Hymn to the troubled Christian.....	65
—— a Revival.....	40
—— to the Spirit.....	192
Hymn Book, proposals for a new.....	262

## I

Ignorance and Antinomianism.....	53
Israel.....	273

<b>J</b>	
Jewels, the Lord's .....	285
Johnstown Baptist Assoc'n, Epistle of..	201
<b>K</b>	
Kingdom of God, on the phrase .....	136
Knapp, Dr., on Baptism.....	49
<b>L</b>	
Law, on the Mosaic.....	87
Liberality, on Christian.....	29, 51
Lights of Reason and Revelation, 166,	189
————— 215, 239, 262,	288
Linder, Dr., on Baptism .....	3
Literary Notices .....	40, 64, 191, 240
Liverpool.....	264
Lukewarmness in Religion .....	255
<b>M</b>	
Magazine, circulation of .....	120
Man, sold .....	190
M'Laurin, Obituary.....	167
Melchisedec .....	108
Membership, nominal.....	186
Middleton, Teesdale.....	144
Ministry, the Gospel .....	32, 57, 89, 117
Ministry, permanence and efficacy of..	177
Morning and Evening.....	40
<b>N</b>	
Neander, Dr., on Bâptism.....	105
Newton, Rev. J., charity of.....	184
New Year, thoughts for the.....	153
Niagara, ordination at .....	143
<b>O</b>	
Obituary .....	13, 167, 264
Orissa, Tracts in.....	164
Ottawa Baptist Association, defence of	
Fifth Circular Letter.....	61
Ottawa Bap. Ass'n, 6th Circular Letter	225
<b>P</b>	
Pædobaptism, on the practical advan-	
tages of.....	136
Pædobaptist Minister, experience of a...	235
Passover.....	159
Peace, inward.....	261
Philanthropists, the two.....	236
Piety in youth .....	94
Piety and Prayer.....	225
Poetry, 17, 40, 65, 96, 120, 145, 168,	192
————— 216,	240
Pontypool, Baptist Theol. Institution..	264
Prayer at the mast head.....	92
Prayer Meetings, on .....	7
Profession and Principle .....	279
<b>R</b>	
Religion, power of.....	95
<b>S</b>	
Sabbath, a chapter on the .....	205
Self Deception.....	132
Selfishness.....	201
Slavery, American .....	81
Slavery, fugitives from American .....	190
Slavery in the United States.....	239
Slavery and Missions .....	236
Speaking the truth in love .....	281
Stepney College, warrant to.....	263
Sunday Schools .....	65
Sunday School in a kitchen.....	93
Sunday School Teacher's Guide.....	191
<b>T</b>	
Thoughts on Malachi iii. 17.....	285
Types .....	84, 108, 139, 159, 273
Typical Interpretation .....	81
<b>U</b>	
Union, Christian .....	225
<b>W</b>	
Wanderer welcomed home.....	251
Warning to the disturbers of Christian	
Churches .....	187

# INDEX TO MISSIONARY REGISTER.

<p style="text-align: center;"><b>A</b></p> <p>Africa, western ..... 148, 269</p> <p>American Board of Foreign Missions... 22</p> <p>Ancaster, &amp;c., revival at ..... 169</p> <p>Arracan..... 247</p> <p>Assam ..... 103</p> <p style="text-align: center;"><b>B</b></p> <p>Baptist Union..... 18</p> <p>Bathurst District..... 41, 122</p> <p>Beckwith, revival in..... 146</p> <p>Bible Translation Society ..... 175</p> <p>Burnab... ..... 48</p> <p style="text-align: center;"><b>C</b></p> <p>Canada Baptist Missionary Society, 18, 41 97, 121, 146, 169, 217, 218, 241, 265, 289</p> <p>Canada Baptist College, second annual report of..... 41</p> <p>Ceylon..... 127</p> <p>Cyprus..... 248</p> <p style="text-align: center;"><b>E</b></p> <p>Eastern Baptist Association..... 97</p> <p>—— Townships..... 99</p> <p>East Indies..... 152, 173, 246, 270</p> <p>Erin and Eramosa, success in..... 223</p> <p style="text-align: center;"><b>F</b></p> <p>Free-will Baptists..... 170</p> <p>French Canadian Missionary Society... 170</p> <p style="text-align: center;"><b>G</b></p> <p>Germany ..... 20, 126, 149, 246</p> <p>Gilmour's (Rev. J.) visit to the Indians 290</p> <p>Godmanchester, visit to..... 122</p> <p>Greece ..... 269</p> <p style="text-align: center;"><b>H</b></p> <p>Haldimand Baptist Association ... 122, 289</p> <p>Hatley, rise and progress of the church in 122</p> <p style="text-align: center;"><b>I</b></p> <p>Indian Mission..... 265</p> <p style="text-align: center;"><b>J</b></p> <p>Jamaica, 46, 102, 103, 124, 126, 147, 148</p>	<p>..... 172, 173, 245, 266, 293</p> <p>Johnstown Baptist Association..... 44, 244</p> <p style="text-align: center;"><b>K</b></p> <p>Karens ..... 103, 296</p> <p>Kingston, formation of a church in..... 44</p> <p>Knibb's (Rev. W.) Speech ..... 70</p> <p style="text-align: center;"><b>L</b></p> <p>Long Point Baptist Association ..... 98</p> <p style="text-align: center;"><b>M</b></p> <p>M'Laurin, extracts from journal of..... 100</p> <p>M'Laurin's Missionary visit to M'Nab. 289</p> <p style="text-align: center;"><b>N</b></p> <p>New Brunswick, Baptists in ..... 170</p> <p>Nova Scotia, do. do. .... 45</p> <p style="text-align: center;"><b>O</b></p> <p>Ottawa Baptist Association ..... 169, 242</p> <p style="text-align: center;"><b>P</b></p> <p>Pearce, Rev. A. II. .... 272</p> <p>—— death of..... 45</p> <p>—— death-bed of..... 152</p> <p style="text-align: center;"><b>R</b></p> <p>Russia, contributions from ..... 47</p> <p style="text-align: center;"><b>S</b></p> <p>Sandwich Islands..... 150, 272</p> <p>Siam ..... 271</p> <p>South Sea Islands..... 23</p> <p>Subscribers, to ..... 24</p> <p>Syria..... 295</p> <p style="text-align: center;"><b>T</b></p> <p>Talbot District ..... 98, 123, 147</p> <p>Teloogoos ..... 296</p> <p>Toronto, opening of a new church in... 289</p> <p style="text-align: center;"><b>U</b></p> <p>Union of the Provinces..... 224</p> <p style="text-align: center;"><b>W</b></p> <p>Williams and Harris, murder of..... 23</p>
---	---

# THE CANADA BAPTIST MAGAZINE.

No. 1.

MONTREAL, JULY, 1840.

VOL. IV.

## VIEWS OF BAPTISM BY GERMAN PÆDOBAPTISTS.

*FAS EST AB HOSTE DOCERI.*

The Editor intends to furnish, under this title, a series of articles, in which he will present the opinions of some of the most eminent Divines of Germany, on the points in dispute between the Baptists and the advocates of infant sprinkling. These opinions are comparatively little known, and some of them probably not known at all, on this continent, though they deserve, on several accounts, to be widely circulated. For though the Bible must ever be regarded, as the only certain rule of religious faith and practice, yet the views of men are often valuable, in as much as they assist in deciding what is the meaning of the rule. Our constant and main appeal, as Baptists, is to the Scriptures; but at the same time we have the right and privilege to adduce, in support of our interpretation, the opinions of persons, who, though opposed to us in practice, unintentionally defend us in theory. There may then be assigned two special reasons for publishing the views of baptism, that are to appear in succession. *First, because they are the views of Pædobaptists.* The authors, being infant sprinklers by profession and practice, cannot be charged with partiality or

prejudice, but must be allowed to be influenced by a regard to truth, in what they state to our advantage. Sinister motives could not have induced them to avow sentiments that militate so much against their own conduct and against the universal custom of their country; for in most parts of Germany, particularly in Prussia, the christening of children is made compulsory by law, even to the extent of authorising the officers of police to enforce the rite by taking the infant, in their own hands, to the parish minister, if its natural guardians should be either unwilling or negligent to have it christened. It sometimes happens that poor parents neglect the ceremony, for the sake of avoiding expense; but in these cases the constable interferes, (as a poor man in Prussia credibly assured the writer,) and after causing the rite to be performed, exacts the parson's fee from the needy parents. How then can we fairly account for the testimonies in favor of Baptist views from the Theologians of that country, except on the ground that there is a decided and manifest preponderance of evidence against infant baptism? What but the truth of our sentiments could gain for

them the suffrages of men, who might naturally be expected, from a regard to their own profession, and to the usage and prejudices of their countrymen, to maintain the contrary? *But, secondly, these views are worthy of attention, because they are given by men of eminent learning.* As scholars, the German Theologians far surpass those of any other country; and hence they are generally more competent to decide a disputed point in philology, such as the proper meaning of the Greek term βαπτίζω. When they, then, declare, as they do without exception, that this term properly signifies *to dip*, it cannot be said that they are incompetent judges. No reasonable man will deny that their testimony on this matter possesses very great weight. When *Prof. Tholuck* of Halle, with his vast erudition, declares from the chair as he did in the writer's hearing, that baptism always means immersion (*untertauchung*) in the New Testament; what person of common candor will disregard his testimony? As church historians also, these Divines generally excel; for their unwearied research renders them familiar with the ancient authors from whom the usages of the early church, after the days of the apostles, must be learned. When therefore they tell us that infant baptism was not known till after the time of the apostles, and that sprinkling was not practised till much later, are they not worthy of credit? If the evidence of men so competent, and at the same time so frank as to admit what militates against their own practice, be set aside; what kind of evidence, we ask, deserves to be heeded and ought to decide our mind? It is certain that similar testimony on any ordinary point in philology, history or philosophy, would satisfy persons of discernment and candor; why then should it not be satisfactory on a point in theology? If the same kind of evidence should be regarded as con-

clusive in things profane, but inconclusive in things sacred, it must only prove, what, alas! is too true, *that men are the victims of prejudice in religion.* It seems to be a principle of our depraved nature, that prejudice should influence the mind, just in proportion as the subject under its consideration, is conceived and felt to be important. Hence many persons, who form dispassionate and fair conclusions in ordinary matters, betray a deplorable want of ingenuousness in the treatment of religious questions.

But as these German Pædobaptists still practise infant sprinkling, notwithstanding their concessions in favor of the proper observance of the rite, it may be asked, what reasons do they give for their conduct? They, of course, endeavor to excuse, if not to justify themselves in their departure from what they admit to be the primitive practice. But, be it observed, they do not defend sprinkling on the ground that the Greek verb signifies *to sprinkle* as well as *to dip*, for their scholarship forbids them to advance such an excuse; nor do they administer the rite to infants on the ground, that either Christ or the apostles set the example or delivered the command, for their honest interpretation of Scripture precludes such an apology. What they allege in self-defence is generally to this effect,—that the mode of performing the rite is of little or no consequence, so that it is no harm to sprinkle though Christ commanded to dip; and that infants, though they were not baptized by the Head of the church or his apostles, may yet receive the rite with propriety, because Christianity is a family religion, and because many advantages are supposed to spring from the practice. Now these reasons are very fair, and worthy of learned and ingenuous minds, and they would be satisfactory too, if we could only find a warrant to set aside the command of Jesus and substitute

the act of sprinkling for that of dipping. They think they are at liberty to make the change, but we can discover no such authority, and consequently we must adhere to our Master's direction. If indeed we believed that immersion could be set aside at all with impunity, we should at once drop the rite, as the Quakers do, for that is the most effectual change, if we are to have any. But so long as we consider the authority of Christ to be paramount in religion, we dare not admit innovations, though we do not know for what reasons he ordered dipping and not sprinkling, or why he should have appointed a water rite of any kind whatever. In like manner we dare not change the subjects of the ordinance, so long as we find that the founders of the church restricted it to believers, since their command and example in this respect are avowedly our rule of duty. The Editor would observe, in conclusion, that the following series of extracts from German authors and his own remarks upon them, are not published with the view of proselyting, for he regards *truth* and not *party*, but with the desire of disabusing the minds of some fellow Christians, whom he cannot help believing to be in error in this particular, though he sincerely loves them on account of all the evangelical truth and piety which they hold and practise.

—  
NO. I.

Dr. LINDNER.

[This author is a Professor in the University of Leipsic, and is well known in that city for the stand he has taken, in opposition to the prevailing unbelief and looseness in matters of evangelical faith and practice. With some of his efforts to check these evils, he made the writer acquainted, when on a visit to that celebrated emporium of literature; and he appears to be one of the few learned men of Germany, who love the Gospel. His

views of baptism are given in his work on *The Doctrine of the Lord's Supper* (*Die Lehre vom Abendmahle*), which was published at Leipsic, 1831. The following extracts are taken, the first from p. 266, and the second from p. 275, of the original.—ED.]

I. *On the origin of John's baptism, and also Christ's.* On this point very various opinions have been broached; but the most common is this,—that John's baptism is an imitation of the lustrations of eastern nations, and an unmodified application, especially, of Jewish proselyte-baptism; and that the baptism of Christ is a continuation of John's. But let us keep close to Scripture in this matter; and we shall find, according to it, that John's baptism must be regarded, neither as an arbitrary imitation of the customary lustrations, nor as an unaltered continuation of Jewish proselyte-baptism, but as an immediate command of God. A baptism of proselytes, as such, did not at all exist among the Jews. All proselytes were required to be circumcised, and also to sacrifice; but the washing and purifying which took place at the same time, and which at length superseded the sacrificing, are no more to be compared with baptism, than the washing and purifying of the Essenes. Also the passages in the prophets, e. g. Ez. xxxvi. 33; Zech. xiii. 1; Is. xlv. 3, and the regulations of the law of Moses respecting the washing and bathing of unclean persons, did not occasion John to make use of this sensible sign: his baptism was not chosen according to his own good pleasure, but directly commanded by God. This we see from Luke iii. 2, 3, where we read: "the word of God came unto John the son of Zacharias in the wilderness; and he came to all the country about Jordan, preaching the baptism of repentance for the remission of sins." Here it appears that baptism was a command

of God. The same thing is still more clearly declared in John 1, 33: and I new him not; *but he that sent me to baptize with water &c.* These words put it beyond all doubt, that John's baptism was a rite enjoined by God himself, by which men might be prepared for Christ and disposed to receive him. A proper baptism before John is, therefore, out of the question. Had it not been something extraordinary, John would not have been named *the baptist (the dipper,)* which name no one received before or after him. Had it not been regarded as a special appointment of God, (which also Christ confirms in the place, where he asks the people, What went ye out for to see?) then such crowds would not have flocked to him, nor would the Pharisees particularly have come, who indeed had no doubt as to this command of God, but only doubted why John should make use of this special sign, since he would not acknowledge himself to be either Christ, or Elias, or *that* prophet whom they expected before the Messiah, and who, according to prophecy was to call the Jewish people, at the appearing of the Messiah, to a moral purification. The word (*to dip*) was already known, but not the thing which John signified by the act. If his baptism had not been commanded by God, Christ would not have submitted to it; had it been a ceremony, arbitrarily adopted by John, our Saviour would not have ratified it as the will of his heavenly father, for he says: I am come to do the will of my Father who is in heaven. As he observed the passover, because it was ordered of God; so he was baptized by John, because it was the will of his Father, and that in more respects than one.

2. *For whom is baptism instituted?* For adults, never for children; for the adults of all times, and not merely of those of the time then present. *Schleiermacher* (2 B. d. Dogmatik, p. 540) rightly observes: "baptism is

then perfect and right, when it is performed under the same condition, with *the same spiritual antecedents and the same influence,* as in the case of the first persons who were baptized out of religious communities, which were not christian." Accordingly infant-baptism must be out of the question, if the Christian church will remain true to the gospel. Neither the baptism of John nor that of Christ was intended to be administered to new born children. The children of Christians are formed, *by nature,* just the same as Jews and Heathens; the *formula concordia* says with truth: *Christiani non nascuntur, sed fiunt.\** They need the new birth, as much as Jews and Heathens; but as infants, they are not susceptible of it. Every one, even the child of Christians, is by descent simply a *natural man.* Many believe that baptism as a sign of the new birth is not necessary for the offspring of Christians, because they are supposed to have pure hearts from youth up; but that it merely serves to consecrate them to Christianity. Our children do not by nature possess pure hearts, as all families and schools prove. Infant baptism is also called the holy act of initiation, and is regarded by some as the beginning of a rational Christian education. It is supposed to indicate, what men ought to become. All such notions would certainly not have been broached, if men had adhered firmly to the Scriptures.

#### THE CORE OF THE GOSPEL

What a happy thing it is, that the gospel comes into so little compass? Often have I felt this when visiting the sick and the dying. When I have found the mind incapable of vigorous, expansive, or continuous thought, oh how thankful have I been that the gospel is so short and

\* Men are not born Christians, but become such.—*Trans.*

so simple!—that the elementary truths, which give peace to the conscience and hope to the heart, can be stated in so few words! There is Divine wisdom and Divine kindness in this. There are short sentences which contain, essentially, all that a sinner needs to know, to give him a sense of pardon and confidence towards God. “The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord:” “This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners” even the chief:—“This is the record, that God hath given to us eternal life; and this life is in his Son; he that hath the Son hath life; he that hath not the Son of God hath not life.” These, and others of a like description, are precious sentences. These are what the dying “man of God,” Dr. M’All, so emphatically denominated the core, the very core of the gospel. And if even a mind like his,—of such penetration, amplitude, and energy,—was fain to have recourse to the core of the gospel, and “could not now trouble itself with its envelopments,”—how invaluable the fact, that the gospel has a core,—has simple elements, that constitute its essence, which are easy to be understood, and enough to be the soul’s food and life, independently of those kindred doctrines, which, though in close association with it, are not indispensable to its apprehension,—its envelopments not itself! What a ground of gratitude this, when connected with the declaration, “To the poor the gospel is preached!

Connected with this is the striking fact, that in the hour which is sure and common to all,—the hour of nature’s last conflict and most pressing exigency, the hour when the mind is shut up to one point, and that point peace with God and hope for eternity,—that in that hour all minds come to

be so very much on a level, in regard to what imparts their confidence. It is the same truth in all its simplicity that gives it to the greatest as well as to the least, and to the least as well as to the greatest. It is most instructive and interesting to see how minds of the largest grasp and mightiest power, when they come to this hour of trial and of final decision, when passing through the valley of the shadow of death, anticipating eternity, and conflicting single-handed with the last enemy, have recourse to the same simple elements of Divine truth that are the springs of peace to the very weakest of the “babes in Christ!” I have been mightily struck with this, in the biographies of some of the most distinguished of our modern divines, of Fuller, of Hall, and now, last, not least, of M’All. Look to the terms in which they express the ground of their everlasting hopes. Although, from previously knowing the character of their minds, you of course conceive thoughts of a higher order, associated with those terms, and although at times there may be corruscations of brilliant sentiment emitted that indicate the undying light within, yet substantially they are the very same in which Poor Joseph expressed the ground of his: “‘It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.’ and why not Joseph?”\* What dying sinner can say more? I mean not that the minds are equal, that were folly; but that, as the greatest and the least stand on the same ground of condemnation, they must stand also on the same ground of acceptance; so that he who has traversed the whole round of theological learning, has explored its depth and scaled its heights, has argued with metaphysical acumen, and illustrated with matchless eloquence all its points,

\* See the simple and affecting little Tract entitled POOR JOSEPH, No. 143.

has read and has written volumes upon volumes, when he comes to the test of a dying hour, is shut up to all the simplicity of the "faithful saying." This is what he needs equally with the least; and this is what the least, equally with him, enjoys. And the perfectly child-like submissiveness with which master-minds in Israel have avouched their reliance on the most rudimental elements of the truth, is among the marks of its Divinity. It shows that in one point of need, in which all are alike, and which, in all cases equally the gospel is intended to meet, the adaptation of means to end is perfect.—*Wardlaw's Life of M. A. L.*

---

#### THE FATHERS.

[Of what use are the Christian Fathers? This is a question, which is beginning to excite a very general and absorbing interest among the religious public in Britain; and which may also before long force itself, on the attention of Christians in this country. It is generally known that the spirit of Popery is reviving fast in the Church of England, in consequence of the plausible and insidious efforts of the Oxford School to set up Tradition as well as Scripture, as an authority in matters of faith and practice. These men have gone a great length to abjure both the spirit and the doctrines of evangelical Protestantism. It would seem as if the battles of the Reformation must soon be fought over again, and every disputed point in the controversy, examined and discussed afresh. This dangerous party, like the Church of Rome, attach vast importance to the writings of the Fathers, if they do not, in fact, place them on equality with the works of Paul, and other confessedly inspired men. What leads them thus to exalt and revere the patristic Records is the fact, that from them Tradition is to be gleaned. These writings are

the morass from which proceeds the *ignis fatuus*, which these men follow to their imminent peril, having confounded it with 'the light that shineth in a dark place'—the sure word of prophecy. On account of the unwarrantable use which is thus often made of early Christian writers, and to guard all against a similar delusion, the following extract is inserted from the pen of an author of much repute, who, unlike some that 'speak evil of those things which they know not,' understands what he says and whereof he affirms. His estimate of the Fathers regards chiefly their value as umpires in religion, and accordingly he shows their unfitness to command or control our faith: but still it must not be forgotten, nor can it be denied, that these same Fathers have their uses, some more and some less, 1, in establishing the Canon of the New Testament; 2, often in explaining the meaning of obscure words and passages in Scripture; and 3, in furnishing materials for Ecclesiastical History and Antiquities. Of some at least, it may be said too, that they are adapted, notwithstanding their crude and extravagant opinions on some points, to improve the piety, as well as enlarge the knowledge, of those who are wise enough to refuse the evil and choose the good.—EDITOR.]

---

Independent of any direct heresies, erroneous methods of considering Christianity became prevalent from the indiscriminate study and admiration of Gentile philosophy. Each of the Christian fathers, who affected a reputation for literature, naturally adopted the favorite opinions of some philosophic school, and thus every speculative sect came to mingle their own peculiar errors in that incoherent and discordant mass of opinions which formed the Christian literature of antiquity. Few attempts have had less foundation to proceed upon, than the endeavour to make the Christian fathers pass for the supreme judges of controversy and the oracles of religion. Nothing can be more vague than their conclusions, nor more weak than their arguments, nor more variable than the tendency of their writings. They might, notwithstand-

ing the weakness of their judgment, have been valuable, as furnishing facts, but in these they are lamentably deficient, and hence the meagreness of church history. When appealed to as authorities, they lend themselves by turns to every side; when resorted to for information, they furnish little but conjectures. It is well, however, that Christianity should have small obligation to its early advocates, and that religion should rest upon the power of God, and not upon the authority of men. It is well also that a great gulf should be placed between the inspired and the uninspired Christian writers.

Many of the fathers, as they are called, were but recent converts from paganism, who were better acquainted with the superstition they had left than the revelation they had embraced. Many were more attentive to the study of philosophy than to the search of scriptural truth. The caution of St. Paul was lost upon them to beware of "philosophy falsely so called." The emanative system, with all its errors, spread far and wide, under the authority of Origen, and with the aid of his allegorical interpretations. In the hands of the master of Origen, Ammonius, and his fellow disciple Plotinus, the absurdities of paganism, by the supposition of an inner sense contained in them, had been made to coincide with the dreams of philosophy. The truths of Christianity were now to be explained away by the same subtle process. Evil was considered less a transgression of the holy law of God, than as distance from the supreme fountain of existence. A Christian purgatory was introduced similar to the Platonic purification by fire, and all souls after certain cycles of aberration and remedial punishment, were supposed to be destined to return to the one great Being from whom they had departed. From another quarter false notions of Gnostic purity flowed in, to augment the superstitions of the declining church, and the division was revived in the distinction between the monks and the laity among the orthodox, (which had previously prevailed amongst the early heretics and the Manicheans,) of the perfect, who abstained from flesh and lacerated their body, and of the imperfect, who merely performed the duties of life. The doctrines of Plato, from the degree of resemblance which they occasionally bear to revelation, insinuated themselves with ease among the truths of Christianity. The old Pantheistic error of God including all being within himself had likewise numerous advocates, and so confused were the notions of its adherents, that it might be doubted of many, as in the case of Bishop Synesius and the false Dionysius, whether they were more properly Pantheists or Christian Mystics. To sum up all, Aristotle after stoutly defending paganism, at last lent the

Christians his vexatious logic to exasperate the multitude of their disputes, and to split and subdivide every error to infinity.—*Douglas, of Cavers.*

### ON PRAYER MEETINGS.

*From the London Baptist Magazine*

My connexion with Silver Street (London) has been very short, but it has been a connexion and association of the most delightful character. My house of business being in the heart of the city, the only opportunities I have possessed of meeting with my pastor and fellow-worshippers, added to the Sabbath, have been the hours devoted to social prayer on the Monday evening. I state these facts to you to introduce another.

Until I was connected with Silver Street, I was afraid to go to a prayer-meeting where I was known to the superintendent; and, during the whole of my Christian experience as a church-member, up to the time alluded to, I generally *managed* to be late at church meetings, to insure a brother in prayer, lest I should be called upon; and I record it as a fact, which I deplore most grievously in the sight of God, that for so long a time I debarr'd myself the enjoyment of that which *amongst you* has been more conducive to my soul's prosperity, and growth in grace, in the short space of time I have been with you, than during the preceding twelve years I had known Christ and walked in His ways.

This fear of man is one of Satan's snares; it springs from pride, and is too often made a plea for staying away when no other would avail.

The circumstances which excite this unholy and uncalled for fear may be briefly stated. I requested my late beloved and honoured pastor not to call upon me to pray, until I had had the privilege of frequently meeting with the people. The holy man in the excess of his zeal, and unquestionably actuated by the very best motives for my spiritual welfare, said,

“Oh no, young man; we cannot let you come and be a silent hearer.” To my shame be it spoken, so simple a remark threw me off my privilege; and, though frequently excited by a fellow-member, now in glory, to break through such unholy trammels, I *could not*. When, in the providence of God, I was led among you, I made the same request to our beloved pastor. No doubt, he saw the weakness of the request, and bore me on his heart at a throne of grace. He allowed me to come in and out till faces were familiar, and I began to feel the risings of Christian love. The Lord warmed my heart, and unloosed my tongue, and I have the pleasure to say, that in Silver Street chapel, my first public prayer ascended. We all see how large a majority of females are present on these interesting and solemn occasions; and it is greatly to be deplored, that so many of our younger brethren should lose these high privileges by staying wholly away, or by entering the vestry timidly and late, incur the blame of putting off the service of God to the very last moment. I know such feelings, and fear not to broach them. Allow me to ask you, my friends, whether you are not under the same thralldom under which I laboured for so many years? From the most undoubted experience I can tell you, our Monday evening prayer-meetings have been to me rich sources of consolation. I have delighted to hear our dear friends pour out their souls in broken petitions, with their holy sincerity of feelings; and when many times after a day of great care and perplexity, I have crept down to the right hand of our dear pastor, and heard him speak from such a subject as, “Take away the dross from the silver, and there shall come forth a vessel for the finer,” my soul has leaped into new life, the place has been like a little heaven below, and the consolations of the Lord have been poured into my soul. O,

my friends, prayer-meetings are God’s communicating times—it is there that the name of Jesus is an ointment poured forth: for he stands as the Mediator between God and us, presenting our petition in his own name; and at such seasons it is that the Holy Spirit descends as the Comforter, and the still small voice is felt passing from heart to heart—“It is good to be here.”—*From a Letter by the late Mr. S. Bagster, jun., to the Church of which he was a member.*

### BIBLICAL CRITICISM.

NO. I.

Isaiah lii, 15.—*So shall he sprinkle many nations.*

A very singular use is often made of this passage, by those who wish to prove that baptism is not immersion, and especially that the Eunuch was only sprinkled by Philip, when “they went down both into the water,” (Acts viii, 38.) The curious argument proceeds on the assumption, that the ordinance of baptism is foretold in these words, and that consequently, as the Ethiopian Officer of state had been reading this portion of Isaiah, the ceremony must have consisted in sprinkling. But how they make out that the prophet here has reference to baptism, does not appear, even if we grant the correctness of the translation. All the eminent writers that approve of the common version, understand sprinkling with *blood* and not with *water*, and consider the language as expressive of *expiation for sin*, by the Messiah, and consequently having no reference to the Christian rite. This interpretation certainly agrees well with other passages in the prophet; but yet it does not suit the context, for there is an evident correspondence or parallelism between this and the foregoing verse. What is rendered *sprinkling* here, stands in antithesis to *being astonished* in the preceding member of the parallelism, thus: as many were astonished at thee (of

him); so shall he sprinkle &c. But what correspondence or opposition can be conceived between astonishment and sprinkling? Manifestly none. Hence we naturally suspect some defect in the translation, and seek a more appropriate meaning. And we find on examination that another rendering may be adopted; and has actually been adopted by the most learned modern translators of Isaiah. *Gesenius*, with whom also *DeWette* coincides almost word for word, gives a German translation of the whole passage, which may be rendered thus:

Just as now many are shocked at him,  
(so marred before men is his visage  
and his form before the children of men,)  
so shall many nations exult on his account,  
before him kings shall shut their mouths;  
for what was never told to them, shall they see,  
and what they never heard, shall they perceive.

In this version the parallelism is plain and natural; for *exulting* stands opposed to *being shocked*. This improvement of the translation cannot fail to commend itself to an intelligent reader of Scripture, especially if he is aware that the term in the original warrants the change.

It is worthy of notice, that in the Septuagint, which the Eunuch was most probably reading, and from which the quotation in Acts is made, the clause is rendered: *so shall many nations wonder at him*.

FOR CANADA BAPTIST MAGAZINE.

RULES FOR CONTROVERSY.

It would seem vain to expect any speedy termination to those differences of opinion, which exist among Christians. We must, therefore, for the present be contented to bear with the numerous controversies to which they give rise. It is, however, highly desirable that such controversies should be so conducted, as to make it evident that the object we have in view is to elicit truth, not to gratify personal

feeling; and that we should give no occasion, by manifesting an unchristian spirit, to an enemy to smile, or to a friend to sigh. A few rules may not be without their use: if we ourselves should not be drawn into controversy, we may wish to form an opinion of the way in which others conduct it.

1. The point in dispute should never be lost sight of, but kept steadily in view. For example: if the point be, whether education be important for Ministers—we should not speak or write as if it were, whether any one can be a useful Minister except an educated man; or, whether we may educate men in order to *make* them Ministers. These are not, in the case supposed, the points in dispute.

2. We should not misrepresent the person from whom we may differ. We should not misrepresent his words, but quote them correctly, and with a regard to their connection. We should not misrepresent his sentiments, which is in some degree worse. For example, if I profess to believe that there are parts of the Bible which some degree of learning would assist a person to understand, I am not to be accused of maintaining generally, "That the Bible is so unintelligible that it requires profound learning to understand its contents." This is to misrepresent me.

3. To injure an opponent, except so far as he may sustain injury by our arguments, is universally condemned by honourable minds. If he be a public character, occupying a responsible station, we are especially bound to avoid offensive charges. We are not lightly to impute a wicked design. For example: if he says his design is to "promote the peace and usefulness of the community" to which he belongs, we are to give him credit for this, and not to charge him with seeking to deprive God of his glory, with impiety, and with "giving a mortal stab to divine

truth." Such charges are highly injurious.

4. It is a disreputable thing in controversy to seek to bring odium upon an opponent, on account of opinions which we ourselves also hold. For example: if I believe human learning "a valuable accomplishment," and believe that some of the Apostles were destitute of this accomplishment, I must believe that some of the apostles were destitute of at least one valuable thing. I cannot, therefore, without the greatest impropriety, charge my opponent with "hardihood," and with being unworthy to bear the Christian name, merely because he thinks the same. If learning be a valuable thing it would have been valuable to them, though God saw that in their case it was not necessary. Again: if my opponent states matters of unquestionable fact, as that the Scriptures are writings of high antiquity, and in many parts difficult to be understood, I am not to reproach him on this account. He cannot help these things. Why should we wish to conceal the truth?

5. Consistency is highly desirable in a controversialist, as in every other individual. To profess myself a friend to "temperate discussion," and to "disclaim the most distant idea" of disrespect to my antagonist, is inconsistent with the introduction of intemperate and of disrespectful language. This may seem too obvious a rule to be inserted, but it is one of which some individuals lose sight.

6. All who engage in controversy should pay some attention to the art of reasoning, that what they say may be conclusive, especially when they themselves are forward to charge inconclusiveness upon others. Some specimens of very bad reasoning will illustrate what is meant, and perhaps amuse the reader. I will arrange them in what is called the syllogistic method.

1. The Bible contains all that we are bound to believe or practise;

2. But you devise measures to promote religion;

3. Therefore you are guilty of sin. This, however, does not follow except we imposed the adoption of our measures upon our fellow-Christians, as necessary to their salvation, which we are far from doing.

1. A life-time is insufficient to teach every thing;

2. Therefore education is not important for ministers. This is scarcely conclusive.

1. Pastors must be patient and blameless:

2. But to be educated is not the same thing, as to be patient and blameless;

3. Therefore pastors must not be educated. Pastors, however, may be patient and blameless, and educated too.

Once more.

1. It is the duty of ministers to explain the Scriptures to others;

2. But learned men have differed as to the meaning of many parts of the Scriptures.

3. Therefore it is better for ministers not to have learning. We would think that this was a reason for imparting learning, rather than for withholding it. Persons who cannot reason conclusively should not engage in controversy, especially they should avoid "the very appearance" of depreciating education.

7. I will only further remark, those who engage in controversy should be sure that they are not fighting with phantoms of their own imagination, and that if they do no good they at least do no harm—no harm to truth or charity, no harm to their neighbour's reputation, unless they can prove it to be falsely acquired, no harm to the interests of any particular denomination or pious institution connected with it. Otherwise we shall grievously waste our time as well as bring guilt, there is reason to fear, upon our consciences.

You will be at no loss to perceive, Mr. Editor, that I have in these remarks had my eye on a paper which lately appeared in the *Magazine*, from which also I have taken the liberty to draw my illustrations. Your readers, indeed, are not likely henceforth to be troubled by the insertion of similar performances. But you may, notwithstanding, think proper to insert this as an antidote to what is only dangerous from its meeting the reader's eye in a journal, professedly devoted to the service of enlightened religion.

J. D. J.

## CORRESPONDENCE.

FOR THE CANADA BAPTIST MAGAZINE.

Having read an article in the *Magazine* of May, and also in that of June, written by Hoyes Lloyd, to expose and correct, as he says, the erroneous and extravagant statements in the Circular Letter on Ministerial Education, and having examined the productions, I consider that the writer evinces a readiness to conceal or distort known truths, to deduce unwarranted inferences, and to deny well-sustained conclusions. There is likewise a vein of unkindness and censoriousness pervading his language, and a proneness to insinuate and cast reflections, mingled with feelings of pique and ill will. Therefore both his letters are properly subjected to a rigid scrutiny.

I am not apprehensive that the unwarrantable attacks of Mr. L. will in the least injure the Tutor or the College, where Mr. L.'s character is known; but a stranger, from his erroneous statements, may form false conclusions. The personality of the invectives which he has so freely used, shall not so much have my attention, as the glorious truths he has vilified, traduced, and misrepresented, and which are precious to every godly Minister. After much

banter and sarcasm, Mr. L. recommends, at the close of his first letter, that those who preach Christ crucified should be taught the trade of taylor, tent-makers, carpenters, doctors, &c. To smooth the way, and lead the reader by degrees into a pernicious belief, he has compiled such a heap of trades with some acknowledged truth, quotations, and arguments, to make a show of sincerity and truth, and to stun the understanding of the reader, and to bring him at last to believe and embrace an error. I shall, therefore, attempt to state the truth and confute error, and enforce the duty of giving education to pious young men of talents, who are coming forward to the Gospel Ministry; and likewise the duty of supporting the Ministry of the word. And in doing so, I shall avail myself of some assistance from those authors who have written upon the subject; and if any thing in my animadversion on the spirit manifested by Mr. L. in his letters shall awaken his conscience, or mortify his pride, he has no man to blame but himself. Upon the supposition that what Mr. L. did was just and right, others might be doing what is just and right to follow his example; and if all the churches in Canada were to follow his example, what a country our's would be? There would be immediately "strife and envyings, and where these things are, there is every evil work."

But to turn from cavils, which scarcely admit of serious replies; whatever opinion Mr. L. entertains of the Tutor of the Theological Institution, I firmly believe that he is engaged in a good cause in promoting the education of young men for the ministry; and I cannot but indulge the fond hope, that all the Baptist Churches in Canada will become more and more awakened to the importance of the grand object. The time has arrived when education is

so generally diffused through all classes of society, that to neglect our preachers any longer, would be leaving them in the rear of the improvements of the day; and it would indicate in us a total indifference to the prosperity of the Redeemer's kingdom. Other denominations are zealously engaged in erecting seminaries of learning for the benefit of their ministry, whilst we are looking on with cold indifference. Can it be said of us, that a laudable ambition to excel in doing good ceases to animate our bosoms?—that the prize of the high calling in Christ Jesus presents to us no incentives to action?—that it is sufficient for us, if we are saved ourselves, without preparing the means to effect the salvation of others? God forbid. Let us, as faithful servants, use all the means in our power, and look to God for his blessing. And what means, we ask, would be more effectual in spreading the gospel, than qualifying our ministers with a good education? It is true, an illiterate preacher may be useful; but education is calculated to enlarge the sphere of his usefulness, and make him abundantly more instrumental in disseminating the truths of the Bible. And such is the languishing state of Zion, that we need the services of godly and well educated ministers, not only in Canada, where large and extensive settlements are destitute of any regularly preached gospel, but India, with the Isles of the Ocean, and in short the whole pagan world are crying for the bread of life. And is not the difficulty of preaching, and translating the Scriptures in different languages almost insurmountable without education? Brethren, let us resolve that we will neglect our duty no longer. Churches of Christ, remember that you are not your own. He who purchased you with his blood, calls on you to engage in this glorious enterprise with all your ability, and to advance with

united hearts and energies to the help of the Lord against the mighty, until the kingdoms of this world shall become the kingdom of Immanuel.

A certain author informs us, that whatever furnishes regular and interesting labour for the mind, presents a field for the cultivation of its powers; and this constitutes, in a great measure, the difference between the mind of a child and the mind of a man. The faculties of the mind are strengthened and expanded by use, and weakened and contracted by disuse. The Gospel inculcates the duty of intellectual and moral growth. "Brethren," said Paul, "be not children in understanding: howbeit, in malice be ye children, but in understanding be men." He complained of his Hebrew brethren for their want of discrimination in divine things, and ability to labour in the gospel, as able ministers of the New Testament. "For when for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat; for every one that useth milk is unskilful in the word of righteousness, for he is a babe; but strong meat belongeth to them that are of full age, even those who by reason of use, have their senses exercised to discern both good and evil." The human mind, in its infancy, is far from being a competent instrument for the work of the ministry; and years, without cultivation, can do but little towards preparing it. Therefore it is of great importance that suitable culture be afforded to the youth who are called to this work. The nature and extent of the objects which constitute the burden of the gospel ministry, are beyond computation, and demand the utmost maturity of thought and judgment. Much time and labour are requisite to form habits of study. Without long experience of much application,

the mind will have but little control over its intellectual powers, and will be unable to bring them to bear, with much stability and success, upon a definite object. Without the power of fixing the attention upon subjects to give them a thorough investigation, in their attributes, relations, and bearings, a man cannot "study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Ministers are charged with the message of God to man, containing a revelation of himself, of his works, his providence, his government, and gospel, involving the eternal destinies of mankind and the glory of the Godhead. On all these vast subjects he should bring out the doctrine of the word, with a simplicity and precision which babes in Christ may understand. The intellectual and moral powers of the ministry, should be cultivated by that kind of labour, that will put them in possession of the greatest amount of knowledge on all the subjects, which they are required to bring out before the church in her enfeebled condition, and the world lying in darkness and ruin. With these grand ends in view, the *Canada Baptist College* was established; and I would express my gratitude to Almighty God, that the Institution is capable, with the blessing of heaven, of being rendered efficient to qualify young men of talent and piety for the Christian Ministry; and if it be well sustained, it may be rendered what the denomination and the cause of God most evidently demand in Canada.

Having read an article in the Magazine of June on *Ministerial Support*, I am confident it will meet the approbation of many of your readers, for those who live under the highest inspiration of religion will welcome the consideration of this subject, because I know that they grieve for the inadequate attention

paid to that, which so deeply affects the interest of the church; while those, who, like Mr. L., would gladly lose sight of the grand Christian duty, or blot it from the code of Scripture and the Christian breast, are the very persons for whose "correction and instruction in righteousness," we are compelled to unfold the duty, and whom we must urge to that obedience which heaven demands, for its honour and their highest good. It is the Divine appointment that the Church of Christ should support its ministers. Justly, therefore, the Apostle says to the Corinthian Church, 1st Epistle, ix. 7—14: "Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Even so hath the Lord ordained, that they which preach the Gospel should live of the Gospel."

R.

(To be continued.)

---

OBITUARY.

Died, at the residence of her father, in the Township of Zorra, on the 9th of April last, Miss Mariah Louisa Hull, daughter of Mr. Hendrick C. Hull, in the 24th year of her age.

Miss Hull was born at Bennington, Vt., on the 20th of July 1816. In 1821 her father removed to Upper Canada, and was one of the first settlers in the new Township of Zorra. Foreseeing the difficulties, however, under which he must labour for the first few years in the woods, with regard to the education of his children, he very prudently left the subject of this notice with her friends in Bennington that she might enjoy the advantage of the excellent schools in that place. She arrived in Canada in the summer of 1825. She was then very young, though young as she was, she was even then giving repeated proofs of possessing the germs of those amiable qualities, that afterwards so greatly endeared her to all her acquaintances. One instance in particular, I think worthy of being recorded, both because it will tend more than any thing else to exhibit her character in its true light, and at the same time furnish a noble example for other children who may be placed in similar cir-

cumstances. I must premise however, that previous to her leaving Bennington, the only knowledge she possessed of the Indians, had been acquired by reading the accounts of Indian wars, and from similar sources. In her youthful mind were consequently associated, with the name of *Indians*, all the shocking forms of barbarism and cruelty, torture and blood. She had never contemplated them in a state of peace, and knew not that they were ever found in that state. She had read of them surprising the unsuspecting settler in the midst of his slumbers, stealing upon him under the cover of darkness, or watching their opportunity, when the men were absent, to murder, scalp, and shockingly mangle the remains of the helpless women and children, and that it was their nature to do so. With such notions she arrived in Canada as before stated. Not many weeks after her arrival, her father and mother, with all the older members of the family, on a Sabbath morning, repaired to a place of worship, and left her in charge of an infant sister two years old. As it was more than thirty miles to the nearest Indian settlement, none were expected there. But as she was amusing herself with her little sister, suddenly looking up she saw standing before her an Indian of gigantic stature, and of peculiarly fierce and threatening aspect. His long bushy hair curiously knotted with birds' feathers, his dusky painted visage, his gun upon his shoulder, his naked brawny limbs, his blood red leggings, and above all his naked tomahawk and scalping knife, stuck in his girdle:—all these terrific objects presenting themselves at once to her view, were well calculated to overwhelm her with terror and dismay. And indeed this effect was well nigh produced. But with singular presence of mind, she reasoned with herself, that to appear alarmed would but increase her danger. She therefore assumed all the composure she could possibly command. The Savage addressed her in a course growling tone of voice, but she knew not what he said; she guessed, however, that he asked for some food. Though nearly sinking with dread, she hastened to spread the table, and to place upon it whatever was good and desirable in the house; cakes and pies, sweetmeats and preserves, together with the more solid articles of food, were collected and displayed. Lastly she placed a chair for the savage in such a position, that he must needs sit with his back towards the door. As she most certainly expected that one chief object of his visit was murder, the moment in which she intimated to him that the repast was ready, was one of her deepest anxiety. She thought it probable that he would satisfy his appetite before proceeding to that sanguinary work; yet as she had observed that he

had followed her wherever she went with his piercing eye, she feared he would close and perhaps fasten the door, (which had all the while stood open,) before he sat down. She therefore, watched his motions with the deepest anxiety, and was much relieved when she saw him quietly seat himself in the chair she had placed for him. She now silently slipped out of the door and began to skim across the field like a bird, feeling that every step she took lessened her danger, till at length she began to look upon herself as having quite escaped. At that moment the thought of her little sister came rushing into her mind, and with it a flood of the deepest agony. "What shall I do?" she exclaimed. The struggle though severe, was short. It was a struggle between fear and duty, between love of herself, (perhaps love of life,) and love of her sister. The latter, however, triumphed. "No, my dear Julia," cried she "I will not abandon you. If I do my duty I may possibly save you. I will try; and if I fail we shall perish together." Having formed this resolution, she instantly returned. She now feared that the savage would have discovered her flight, and would hasten to revenge it upon her defenceless sister. She almost expected to hear her dying shrieks. But as she approached the door, which was still open, all remained silent. She looked in,—the savage was still at the table where she left him, his tomahawk and scalping knife being prominent points in his picture, as he then sat. On the opposite side of the room, and in a line directly beyond him, sat the unconscious Julia playing with her toys. Here her former struggle with herself returned. She saw that she was still undiscovered and might escape; but to rescue her sister she must stand before the savage. She however hesitated but for a moment, with a trembling heart she passed across the room to her sister, enticed her to the door, and watching the moment when she was not observed, caught her in her arms and fled. Her sister was a large heavy girl two years old; and though she was but nine herself and of a slight and delicate make, yet she managed to bear her precious burden with unabated speed for more than half a mile, which was the distance to the nearest house: but her extraordinary strength had passed away with the occasion that gave rise to it. She fell exhausted on the floor, and it was long before she could give any account of the cause of her extraordinary agitation and alarm.

In order truly to estimate the heroism and the merit of this transaction, we must look upon all the circumstances as she viewed them;—we must contemplate the savage as really hostile in his intentions, and in short, make all the imaginary dangers real. By

viewing the time one-and-fifty years back, and placing the scene upon the borders of the New England Settlements;—by calling up to memory the daring scenes of blood transacted there and then, we shall have before our mind the same or similar images that filled her's. And judging of her in this light, it may well be questioned, whether history furnishes an instance of greater heroism, fortitude, or affection.

I have drawn out this narrative to greater length than I expected; but I shall have less occasion to be minute hereafter. The same noble and devoted qualities, that shone so conspicuously in that instance, continued to mark her character through the remainder of her life. "It grew with her growth, and strengthened with her strength."

She again visited Bennington at the age of nineteen, for the purpose of pursuing her studies, where she remained above two years; and though during that time she was subject to many interruptions from ill health and other causes, yet she made very pleasing progress in learning. She possessed a thorough knowledge of the elementary branches of an English education, and had made some progress in several of the sciences. She found great pleasure in the study of Natural Philosophy, and especially Astronomy. The glorious displays which the Creator has made of his power and wisdom, as unfolded in that science, were sources of peculiar delight to her. The writer has had occasion more than once in conversation with her, to witness the delight she felt

"To tread the milky way,  
Up to the palace of the Lord of day."

After her return from Bennington, she was engaged as a teacher, first in Woodstock, and afterwards in Bleuheim.

She appears to have been the subject of religious impressions from very early youth; but owing to her modest and retiring disposition, but few particulars are known on this subject. Her heart appears to have been on the side of religion for several years; but she was deterred from making a public profession, through fear of taking up with something short of true conversion. During the summer of 1839 the Lord was pleased to revive his work of grace in the Baptist Church at Woodstock. Miss Hull, then residing in that place, was the first fruits of that revival. She appears to have been first deeply convinced of the duty of making a public profession of religion, by attending a female religious meeting. This meeting had been commenced by a few pious females, chiefly for the purpose of uniting their prayers to God for the outpouring of his Spirit upon the church. Afterward, when their prayers

had been heard, and inquirers began to be multiplied, they were in the habit of uniting to them such females as were known to be under religious awakenings, in order to exhort and instruct them in the ways of Christ, to bear them in their petitions before the mercy seat, and commend them to the pardoning love of the Saviour. Here she saw a field of usefulness open, and could not feel guiltless till she entered it. Being once convinced of her duty, it was no part of her character to hesitate; and though that conviction pointed her to a "sect every where spoken against," and especially *here*, yet she conferred not with flesh and blood, but immediately took up her cross and followed her Saviour in the way of his appointment. She was baptized in the River Thames, near Woodstock, on the 1st of September, 1839, in company with two others. From this time religion was her business and her pleasure, the Lord's house her house, and his people, her kindred and friends. Equally removed from fanaticism on the one hand, and gloomy superstition on the other, her religion was of that kind which inspires peace and promotes joy within, shedding lustre around. The Scriptures were her constant companion. She literally *searched* them daily; and the progress she made in discovering and apprehending the nature of the Divine Truths they teach, sufficiently showed the reverent deference she paid to them. Her "unfeigned love of the brethren" ought to be particularly mentioned and imitated. I cannot better illustrate this than by giving two very late instances. The church for several months after she became a member of it, continued in very prosperous circumstances. Of course to see the members present in the assemblies during such a season would not amount to a proof of attachment; but in the latter part of the winter this happy state began to give place to gloomy and fearful apprehensions. The church was threatened with very heavy calamities; and the opinion was spread about, that a time to try men's souls, (at least the strength of their attachment to the church,) was approaching. Some of longer standing hesitated, and seemed to waver and doubt whether to "follow Christ without the camp, bearing his reproach," or to secure their own ease by a shameful desertion. In this time of suspense, our sister had an opportunity of testifying her love to the cause of Christ, and to his people. Though she was then residing at Bleuheim, (eight miles distant) she hastened to be present at the monthly meeting when the crisis was expected; and fearless of the frowns, with which she was sure she should be met, by some very dear to her, she took her place among the Lord's people, assuring them that

as she had been with them, rejoicing in their joys, so she contemplated, with equal pleasure, being with them in their trials, "glorying in tribulation also." The watchful care of the Great Head of the Church averted the blow that was aimed at it; but there was another reason why our sister was not permitted to "suffer affliction with the people of God." Her Saviour had designed to remove her to the church triumphant. Making a visit to her friends at her father's house, she was taken ill, and never again left her bed. It is from that deathbed we take the other instance of her attachment to her brethren. Ruth not only determined to go where her mother-in-law went, but to her it would also be a privilege to die where she died, and even to be buried near her tomb. So our dying sister, a few days before her death, desired her sister to write a letter to the church, which she dictated: in which, after expressing her dear love for them all, and assuring them of the steadiness of her hope in Christ, and the firm expectation she had of meeting them with Him in heaven, she begged the privilege of mingling her dust with theirs, by being interred in the burying ground of the church at Woodstock. She afterwards desired her father to promise her that this request, on his part, should be acceded to, though the distance was fifteen miles, and none of her kindred were members of that church. Her last illness was long and exceedingly painful; but she bore it without a murmur. She was perfectly aware for many days that death was approaching; yet she contemplated it without fear. She had no extasies, and she had no fearful apprehensions, no doubts: enabled through the whole to rely upon the Saviour of the world, she passed the whole length of the "Valley of the Shadow of Death," and feared no evil. Though in the morning of her days, beloved and admired by a numerous circle of friends, whom she tenderly loved in return, she left the world without regret, knowing that "to be with Christ is far better." "Let me die the death of the righteous, and let my last end be like his."

Pursuant to her request, her remains were removed to Woodstock and committed to the earth, accompanied by the tears and lamentations of a very numerous assembly, a large proportion of which were truly united with her friends, and sisters and brothers, as mourners in deep and sincere grief. The occasion was improved by a funeral discourse, preached by her pastor, from Rev. xxii. 3, 4. Her flesh now rests in hope, ready to be clothed upon with her house, which is from heaven. May all her surviving friends follow in her steps and share in her reward.

W. H. L.

**THE BAPTISM.**—A solemn stillness reigned through the vast multitude, collected there to witness heart-offering and sacrifice indeed acceptable. Nought broke the silence save the quiet music of the river, or the gentle breath of zephyr as it sighed along. The voice of the man of God soon mingled, and broke upon the ear in tones, rich, deep, and full,—as with uncovered head, and hand uplifted, he invoked the aid and countenance of the Holy One. And methought his supplication ascended not unheard to Him who is the Lord of Sabaoth. For though no audible sound indicative of His pleasure met the ear,—yet from the blue arch above, the still small voice whispering, thrilled through each heart a firm conviction. And there were those who in manhood's fullness and strength yielded their hearts, and they of fewer years, yet with hopes and feelings more ardent, who offered up their youth a sacrifice to God well pleasing.—*Ch. Watchman.*

## POETRY.

### ON A BIBLE BEING FOUND ON THE FIELD OF WATERLOO AFTER THE BATTLE.

When war, that terror and that crime of man,  
Which rose to being when his guilt began,  
In dreadful state, throned on the embattled plain,  
Strews carnage o'er the ensanguined scene;  
From each fell flash of his infuriate eye,  
Ten thousand deaths of tenfold sorrow fly;  
E'en 'neath his shade all hope does prostrate lie,  
And 'neath his foot all living creatures die.  
With demon rage, roll o'er the blood soaked ground  
Horror and devastation, all around.

Despair, and tumult in his front appear,  
Silence, perpetual silence in his rear.

This scene, that makes imagination reel,  
Demands a heart encased in triple steel;  
The sun himself might sicken at the sight,  
And veil his glories in the gloom of night.  
Oh! for a world, where happiness and peace  
Rest on each heart, and beam from every face  
Oh! for a world, where not another's woe  
Shall cause the tear of agony to flow.

But see, amidst the havoc of the plain,  
Which ne'er may desolation sweep again!  
Sweet as pure air 'midst pestilential breath,  
Abeam of heaven shed o'er the night of death.

The pearl of worth inestimable lies,  
 Fraught with the richest treasures of the skies :  
 Ne'er, ne'er its balmy blessings sweeter flowed  
 Than 'midst the horrors of that field of blood.  
 From the dead stillness, that did reign around,  
*Grace* and eternity, with deeper sound  
 Of solemn tone, would fall upon the ear,  
 Almost to unbind the spirit from its sphere.  
 Standing amidst the heaps of slaughtered dead,  
 The soul's redemption would seem bliss indeed ;  
 And the dear channel of those rich supplies  
 Be deemed the only treasure 'neath the skies.

And soft in silence o'er the bosom stole  
 A feeling tale of its possessor's soul.  
 For 'midst the remnants of the dead, we find  
 This, like a fragment of its owner's mind.  
 This was the good most precious to his heart,  
 When it alone, war could not from him part.  
 It soothed his soul to peace, throughout the storm,  
 And bade him smile at death's terrific form.  
 His hopes anew upon his Lord he hung,  
 And closer to the rock of ages clung ;  
 Then gained amidst the sanguinary strife  
 A quicker passage to immortal life.  
 His soul, with angel guards, did quick ascend  
 Where peace and rest are found, and never end.

Oh ! this relieves the heart appalling view,  
 And gilds the horrors of a Waterloo.

J. G.

### THE DYING CHRISTIAN'S FAREWELL.

FOUNDED ON THE DEATH-BED SAYINGS OF

Mr. J. C., of N.,

Who died, in full hope of a blessed immortality,

May 17th, 1840.

Thou transitory world, farewell !  
 In thee I shall no longer dwell ;—  
 To the Jerusalem above  
 I go, to praise redeeming love.

Soon must I leave this body here,  
 My soul before my God appear !  
 When death's cold hand makes nature shake,  
 Lord ! save me for thy mercies' sake.

My sins are great, but Sov'reign grace  
 Doth all my sins and guilt surpass ;  
 Since Jesus hath for sinners died,  
 I in his merits will confide.

All my best duties I disown ;  
 They cannot for one sin atone ;—  
 Jesus ! on thee for help I lean ;  
 O cleanse my heart from every sin.

Renow'd and justified by grace,  
 Cloth'd in thy perfect righteousness,  
 I shall behold my Father's face,  
 Secure in thee, my *hiding place*.

Then with each follower of the Lamb,  
 Hear thee avow my worthless name ;

With thee eternity to spend  
 In pleasures that shall never end.

The battle's fought—the race is run—  
 The faith I've kept—the prize is won ;  
 Farewell to sickness, pain, and woe,  
 To sin, and all that vex'd below.

Farewell to things of sense and time,  
 I leave you all for joys sublime ;—  
 I leave this earth and 'all its ties,  
 For better mansions in the skies.

Ye scenes of nature I admir'd,  
 Now from my sight ye do retire ;  
 Sun, moon, and stars no more I see ;  
 God and the Lamb my light shall be.

Blest Volume—my unerring guide—  
 Dear Sabbaths, which I here enjoy'd :  
 And emblems of Christ's dying love,  
 Soon must I from you all remove.

I go where faith is changed to sight,  
 To endless rest in realms of light ;  
 To see my Saviour as he is,  
 And dwell in his Divine embrace.

Dear friends, entwined around my heart,  
 Farewell ! I soon from you must part ;  
 But we shall meet in yonder sky,  
 And sing the song of victory.

Ever to the Lord keep near ;  
 Pass your sojourning time in fear :  
 Love, watch, and pray, and run the race,  
 Till you behold your Saviour's face,

Dear children, now I must you leave ;  
 But do not for your father grieve ;—  
 God will to you a father prove ;  
 O love the Lord—each other love.

O, come to Christ in early youth ;  
 He is the way, the life, the truth :—  
 None who will come will he deny,  
 But will their ev'ry want supply.

To God I do you all commend—  
 The widow's stay, the orphan's friend :  
 Oh ! may he, with a father's care,  
 Preserve your souls from ev'ry snare ;

And take away your sins and fears,  
 And guide you through this vale of tears,  
 Until your course on earth is run,  
 Then may we meet around the throne.

Dear wife—sweet soother of my care—  
 Yield not to bodings of despair ;  
 Look up to Jesus Christ, the friend,  
 Whose love and mercies never end.

He spoke no more ;—friends round him weep,  
 While he in Jesus falls asleep.  
 His end was peace—his memory's dear,—  
 To follow him let us prepare.

Περας.

# MISSIONARY REGISTER.

## CANADA BAPTIST MISSIONARY SOCIETY.

The Treasurer of this Institution, acknowledges the receipt of the following sums.

Rev. J. Gilmour Peterboro', 3d qr.	£6	5	0
Margaret Lamb, do. ... ..	0	10	0
Robert Morton sub. for 1839..	0	0	0
Rev. J. Dyer, Jun. ... ..	1	5	0
Volney Woldo, Burret's Rapids..	0	8	1½

By Rev. W. Rees, Brantford, for the College:—

Hiram Capron Esq. Parisa... ..	1	0	0
David Buchan Esq. do... ..	1	5	0
Mrs. Buchan do... ..	1	5	0
Rev. W. Rees ... ..	1	0	0

The Society is much in need of pecuniary support; especially in the department of education, owing to the expense recently incurred in furnishing a house for the accommodation of the students. Will not the brethren in the Upper Province help to sustain the Theological Institution, which is intended to benefit the Denomination at large, and not one particular section or district? When shall we see on the subscription lists, the names of the many worthy men, whom God has blessed with worldly substance as well as piety? We cannot but hope that the example, set by brother Rees and his friends, will be followed by many others.

The friends of an intelligent, as well as godly ministry, and consequently the well-wishers to an Institution, which proposes to give education to pious preachers who could not otherwise obtain it, may expect in next month's *Magazine*, full particulars respecting the *Canada Baptist College*.

The Rev. W. REES, in transmitting the subscriptions acknowledged above, writes as follows:—

The subject and duty of supporting an Institution, for the training of young men for the ministry, occupy a warm seat in my affections, and I have been doing all in my power, to recommend the same to the people wherever I have travelled. The Baptists in this

part of the country are somewhat divided; and the churches greatly need the labours of able and discreet ministers, "to set in order the things that are wanting, and to strengthen the things that remain." Some of the churches need temporary assistance in supporting pastors, to put a different face on their affairs, and, with God's blessing, to ensure their future prosperity. But it is a matter of gratitude to Almighty God, that there is a general, though slow movement, among the ministers, in favour of effort to promote the glory of God in the salvation of men; system is felt to be important, apathy and sloth are in a measure shaken off, and some of the brethren exhibit signs of life and action. At present we have the labour of ploughing and sowing, while the joys of harvest are to be looked for after many days, when the sunshine and the dew and showers of heaven, shall second the culture and mature the crop, and the sheaves shall be brought to the garner.

I commend both the Tutor and the students to God, praying that the Institution may enjoy the smiles of the Head of the church, and become more and more instrumental in furthering his gracious purposes, by sending forth into his vineyard a band of holy, well trained, and devoted men, who shall "not count their lives dear to themselves, so that they may finish their course with joy and the ministry which they have received of the Lord Jesus, to testify the gospel of the grace of God."

## BAPTIST UNION.

The proceedings of this body, increase yearly in interest and importance. Its history has already verified the proverb—"union is strength;" and it will, we trust, before long combine in harmonious and effectual action, all the energies of our brethren in Britain. At the last Annual Assembly, which appears to have been of a very united and cheering character, the following resolutions were adopted, which refer to the interests of the Denomination, and the cause of the slave. They deserve the attention of all our readers; and would to God, that slave-holding Baptists in the neighbouring Repub-

llc, would listen to this voice of fraternal remonstrance from the British churches.—Ed.

At the ANNUAL SESSION of the BAPTIST UNION held in London, April 27, 1840.

The Rev. JAMES ACKWORTH, A. M., President of the College of Bradford, Yorkshire, in the Chair; The following Resolutions, among others, were adopted:

Moved by the Rev. EDWARD STEANE, of Camberwell; seconded by the Rev. W. H. MURCH, D. D., President of Stepney College; and supported by the Rev. F. A. COX, D. D., L. L. D., of Hackney:—

I. That the information communicated to this Union during its present session of the increase of our Denomination, both in Britain and America, has awakened sentiments of lively gratitude to God, and is regarded as an answer to special prayer; and that the Pastors and Messengers now assembled viewing it in this light, affectionately recommend the continued and still extended adoption of extraordinary meetings designed to awaken professing Christians to a more adequate sense of their obligations to redeeming mercy, and more earnestly to invite sinners to “the common salvation.”

That recognising in the Christian Ministry the divinely selected instrument by which the body of Christ is to be edified and souls converted, this Assembly feels it to be of the first importance to obtain a larger supply of Pastors, Evangelists, and Missionaries; that the exigencies of our native land and of the world at large demand their multiplication to an indefinite extent; that our own Denomination in many instances languishes for want of men endowed with natural and acquired ability, fitting them, under the gracious illuminations of the Holy Spirit, for ministerial work; and that therefore, in conjunction with prayer to “the Lord of the harvest to send forth labourers into his harvest,” they earnestly recommend our existing Colleges to the increased support of the Churches, rejoice to be apprized of incipient efforts for the institution of a Theological Seminary in the City of Glasgow, and repeat their conviction expressed last year of the desirableness of a similar institution being planted in the midland counties.

That while the Pastors and Messengers of the Churches now assembled entertain, and take this occasion to express, unfeigned brotherly love towards all their fellow-Christians of every denomination, and have no intention by any language employed in this Resolution to declare an opinion on terms of communion, they record their conviction that all schemes of union which proceed upon mutual compromise in relation to any of the commands, ordinances, or institutions of the

Lord Christ, are in principle at variance with the word of God, and can therefore be productive of no practical good; and that the position in which the Baptist Denomination has been, in the course of Divine Providence, placed by recent circumstances, requires them to act with fidelity, to their Master and to their brethren by bringing prominently into notice their grand peculiarity—the personal nature of Christian obligation from first to last, and the consequent exclusive fitness of believers as the subjects of baptism; and to make the fact every where known, that in practising immersion they are not acting the part of innovators or sectarians, but are pursuing a practice maintained in all the Oriental Churches from the first age until now; universally prevalent in the Western Churches for thirteen centuries; declared to be philologically just by scholars of all countries and all communities; prescribed still by the Church of England; departed from only in countries over which Popery has prevailed; superseded by a single vote in the Westminster Assembly of Divines, when twenty-four gave their suffrages for retaining immersion and twenty-five for substituting sprinkling; and rejected only in modern times, and by a comparatively small minority of the Christian Church.

Moved by Rev. THOMAS MORRIS, of Portsea, Representative of the Southern Association; and seconded by the Rev. JOHN BANE, of Aylesham, Representative of the Norfolk and Norwich Association:—

II. That this Union entirely concurs in the view taken by the late Committee of this body, of the question at issue between the British and Foreign Bible Society and the Baptist Denomination, as expressed in their Resolution of November 15th, 1839; that they approve the determination then taken once more and finally to communicate with the Committee of the Bible Society on the subject, together with the arguments and temper of the Memorial presented; and that they view with satisfaction the measures subsequently adopted for the creation of a distinct Society, in the formation of which they see reason to congratulate the Union on one of the most important results of its existence, the Baptist Denomination in the United Kingdom on a providential call to a distinguished position of responsibility and usefulness, and all parties interested in the diffusion of the Sacred Scriptures on the acquisition of a needful and invaluable auxiliary.

Moved by the Rev. T. PRICE, D. D.; seconded by the Rev. CHARLES STOVEL:—

III. That this Union, convened in Annual Session, feels bound to reiterate its strong and deepening conviction of the inherent wickedness of the slave system recently

existing in our colonies, and still perpetuated, in fearful magnitude, and with features of increasing rigour and cruelty, among our brethren of the United States.

That while we rejoice in the fact of many of the ministers and other Members of our Denomination in America having given in their adhesion to the righteous principle of immediate and entire abolition,—a principle so consonant to the spirit and so clearly deducible from the precepts of our holy faith—we deeply deplore that the great majority of our Churches in that country are still, either directly engaged in upholding the slave system, or by their supineness and silence are lending it the aid of a most criminal neutrality. That we deem their conduct in this respect the more culpable from the increased attention which the subject has recently obtained, the awful disclosures of the enormity of slavery which have been made, and the faithful, earnest, and beseeching exhortations with which they have been plied.

That the Ministers and Messengers now assembled are especially affected by the monstrous inconsistency thus exhibited by their Transatlantic brethren—an inconsistency the more glaring and inexplicable, from the admission which many of themselves have made, and the false principles by which it is attempted to justify the continued support of the system.

That we regard this state of things as a serious blot upon the Christian reputation of our brethren, and as highly offensive to the God whom we serve, and therefore beseech them, for the honour of our common faith, in deference to the authority of the Lord, and in pity to the souls of their bondsmen, that abandoning the plans of an ungodly expediency, they would instantly, and with one accord, put from them the accursed thing, and use their legitimate influence as citizens for its entire extinction throughout the length and breadth of their land.

That these Resolutions be forthwith forwarded to the Rev. BARON STOW, A. M., of Boston, the valued Correspondent of this Union, with an affectionate request that he will communicate them to the American Abolition Society, and obtain their insertion in the newspapers and periodicals of that country.

Moved by the Rev. J. H. HINTON, A. M., of Devonshire-square, London; and seconded by the Rev. JAMES PEGGS, of Bourne, Lincolnshire :—

IV. That this Union, having learnt, from Parliamentary papers, the appalling fact that more than eight hundred thousand of our fellow-subjects in the East Indies are held in the cruel bondage of slavery, earnestly commends the accomplishment of their freedom

to the consideration, efforts, and prayers of the members of our Churches throughout the empire.

Moved by the Rev. E. ADEY, Representative of the Hertfordshire and South Bedfordshire Union; seconded by the Rev. JOSEPH BELCHER ;—

V. That the Rev. Dr. MURCH, the Rev. EDWARD STEANE, and the Rev. CHARLES STOVEL, be appointed to attend the approaching Anti-slavery Conference, as Delegates from the Baptist Union.

Moved by the Rev. EDWARD STEANE; seconded by the Rev. S. J. DAVIS, of Salter's Hall :—

VI. That this Union, assembled in Annual Session, expresses its deep affliction and shame, that notwithstanding the long-continued efforts which have been made to dis sever the Government of India from its connexion with idolatry, very little has been done towards the attainment of so desirable an object; and concerned for our national reputation, for the relief of the servants of the East India Company, who, in conjunction with others, have complained of its heavy oppression on their consciences; and, above all, for the honour and progress of our common Christianity, earnestly calls the attention of our Churches to the subject, with the view, by a general expression of public opinion in relation to it, to effectuate the accomplishment of the desired object

W. H. MURCH, D.D.,  
JOSEPH BELCHER, } Secretaries.  
EDWARD STEANE. }

## AMERICAN BAPTIST MISSIONS IN GERMANY AND DENMARK.

We insert, with lively pleasure, the following account of this Mission from the last Report of the Society, which is full of most interesting details, respecting their various Foreign Stations. Every instance of prosperity, every sign of advancement, affords hallowed joy; but we are especially gratified by these accounts of the labors and successes of Mr. Oncken and his zealous assistants. No one indeed can look at the present results, without some wonder and gratitude, when he bears in mind that the mission is of very recent date. It is not more than eight years, since the learned Prof. Sears, of Newton Theological Institution, formed the Baptist Church in Hamburg, by baptizing Mr. O and a few other devoted Christians. Already has that church

sent forth streams of living water, which are now rendering fair and fruitful a land that has too long been parched and blighted, by unbelief and the mere form of godliness. About two years ago, the writer had the pleasure of spending a Lord's day among the friends in Hamburgh, when he became acquainted with their efforts and persecution. Their meetings were at that time prohibited by the magistrates of the city; and each service was liable to be interrupted by the police. We met under circumstances that strikingly brought to mind the little assembly in Jerusalem, when the disciples met, with closed doors, for fear of the Jews. More than once the congregation has been dispersed by the police; and more than one of the members have suffered fines and imprisonment. "It is truly given unto them in the behalf of Christ, not only to believe on him, but also to suffer for his sake." Mr. Köbner, who conducted the services when the writer was present, spoke with delightful warmth and simplicity, and appeared well qualified for the work he has since undertaken, of preaching the gospel in Denmark, his native country. Mr. Lange also possesses great zeal, and devotes himself unreservedly to the cause. But it has pleased God to qualify Mr. Oncken pre-eminently for this benevolent enterprise, as he possesses, if one may judge from personal knowledge as well as from report, all the intelligence, activity and boldness, which are calculated, by the divine blessing, to ensure success. May he be long spared to carry on the work.—Ed.

Mr. Oncken writes, Jan. 30,—

"The year that has just closed has been marked with distinguishing blessings to us. Our efforts for the extension of the Redeemer's kingdom have been greatly blessed, notwithstanding the severe decisions of our senate. The word of God has accomplished that where to it was sent among us. Twenty-four converts have been added to our number, and peace and harmony preserved in the church."

In February he writes again,—

"The present prospects of our church are more encouraging than at any previous period. The attendance is more numerous, and

conversions since the commencement of the year very frequent, especially within the last three weeks. From 12 to 16 new members will probably be added to us. Eight or nine of these have already applied for baptism. Another source of great joy and encouragement is, that the brethren who separated from us three years ago, having embraced Arminian views, are now gradually returning. Their society has been broken up, most of them are regularly attending under my ministry, and some have applied for re-admission to the church.

"My dear brethren have continued to manifest much zeal in the extension of the Redeemer's kingdom, and many thousands of our fellow-men in the city and the adjacent villages have heard the truth through their instrumentality." "Our tract distribution has greatly increased, and amounted during the year, to 180,000 copies, besides 4000 copies of Pengilly, 2000 of the Scriptural Manual, and 400 copies of a Danish tract. Also, 2,850 copies of the scriptures have been sold. A number of other good books have been brought into circulation through our loan-tract system, and the Memoir of Mrs. Judson has been placed in the hands of many persons, so that the good seed has been sown far and wide."

The assistants and colporteurs have been diligent in their labors. Mr. Lange has supplied several hundred barges and other vessels with tracts and Scriptures, besides laboring in the city and Altona and the surrounding country. He has also "made several tours to more distant places in Hanover, which have been productive of much good." Mr. Köbner has visited Denmark and Holstein, and during the absence of Mr. Oncken has conducted religious services in Hamburg. He now preaches weekly at Alton and St. George's. Mr. Müller is employed in Mecklenburg, where he has visited more than 80 villages and distributed large numbers of tracts and scriptures. Mr. Knauer has been to Baireuth, in Bavaria. Great interest has been awakened there among the people by his preaching, and the circulation of scriptures and tracts. Seven or eight converts are waiting for baptism, and a church will probably soon be constituted. Mr. Knauer has been assailed by persecution, and for a short time was imprisoned, and one of his adherents, not a citizen, has been expelled from the city. Mr. Lücken has labored in various parts of Prussia, Hanover and Saxony, has been twice imprisoned, and ultimately compelled to return to the place of his nativity—Jever. At Jever and a neighbouring village, he conducted religious meetings for several months, besides making frequent excursions into the

country. He was at length summoned before the authorities, who severely reprimanded him, and required him to discontinue his "mad proceedings." Five persons have been baptized at Jever, and others are now candidates for the ordination.

The church at Stuttgart received an addition of 22 members in 1839. Large supplies of tracts and scriptures have been sent to the church for distribution.

At Berlin, besides the three baptized by Mr. Oncken in Oct. 1838, three were added to the church in 1839, and several others have applied for admission. Much has been also accomplished by Mr. Lehmann in the distribution of bibles and tracts, and the promotion of temperance.

A church, it is expected, will soon be organized at Marburg, in Hussia.

No report has been received of the Oldenburg church since our last anniversary.

In the summer of 1839 Mr Köbner made a tour into Denmark, and at the close of autumn repeated his visit, accompanied by Mr. Oncken. The result was the baptism of 11 persons, and the constitution of a Baptist church at Copenhagen. These events produced a great commotion throughout the kingdom, which in some cases proceeded to

open violence. "For a season," says Mr. Oncken, "the little bark, that had just put out to sea, was almost overwhelmed by the boisterous elements. But Jesus lives to save." The cause has steadily advanced, and valuable accessions have been made to it. A second church is about to be constituted, at Langeland, an island in the Great Belt, where six or seven individuals have requested baptism. Stated meetings are also held at Alborg, in the northern part of the kingdom, by a member of the Copenhagen church. An appeal is made to the Board by Mr. Oncken on behalf of this church, who have chosen one of their number, Mr. Münster, "fully qualified for the service," to conduct their religious services, but are unable adequately to provide for his support.

Table of Churches and Baptisms.

	Bap.	Died.	Ex.	Pres. no.
Hamburg.....	24	3	2	93
Berlin.....	3	0	1	8
Oldenburg ..	0	0	0	13
Jever.....	5	0	0	5
Stuttgart.....	22	0	0	49
Copenhagen..	11	0	0	11
Total	65	3	3	179

\*Not reported this year.

ABSTRACT OF THE TWENTY-SIXTH ANNUAL REPORT OF THE AMERICAN BAPTIST FOREIGN MISSIONS.

Some of the Missions have, the past year, enjoyed enlarged prosperity; while the aspect of others seems to challenge a more vigorous faith toward God. Two of the missionaries have died—Rev. D. B. Rollin, of the Shawanoe mission, and Rev. Moses Merrill, of the Otoe mission.

The number of missions to Indian tribes is eleven :

	Stations.	Out-Station.	Preachers.	Pr. and Teach.	Pr. & Printer.	Teacher.	Female Assist.	Total Miss. & Assist.	Native Assist.	Churches.	Baptisms.	Present No.
Ojibwa. ....	2	1	2	—	—	—	2	4	1	2	10.	36
Ottawas in Michigan ...	1	—	1	—	—	—	1	2	—	1	—	20?
Oneidas, &c.....	1	—	1	—	—	—	3	4	—	1	?	16?
Shawanoes ....	1	—	2	—	1	—	3	6	—	1	5	39*
Delawares.. ....	1	—	—	1	—	—	2	3	1	—	—	—
Putawatomes. ....	1	—	—	—	—	—	1	2	—	—	—	—
Ottawas ....	1	—	1	—	—	1	1	2	1	—	—	—
Otoes ....	1	—	—	—	—	—	1	1	—	—	—	—
Cherokees.. ....	—	—	1	—	—	—	1	2	6	2	?	?
Creeks. ....	2	—	—	—	—	—	—	1	1	1	?	?
Choctaws .. ...	1	—	—	1	—	—	1	2	—	1	2	14
Total. ....	12	1	8	2	1	1	16	28	10	9	18	125

The missions in Europe are three :

To France. . . . .	7	5	1				1	2	11	7	13	142
— Germany. . . . .	4	—	—				—	—	8	6	65	179
— Greece. . . . .	1	—	1				2	3	—	—	—	—
Total in Europe. . . . .	12	5	2				3	5	19	13	78	321
One mission in West } Africa, Bása . . . . . }	2		2	1			2	5	—	—	—	—

There are eight missions in Asia :

Maulmain and vicinity ..	6	4	3	2	1	Print.	7	13	33	7	74	407
Tavoy mission . . . . .	2	14	4	—	1	1	6	12	22	14	70	569
Bangoon . . . . .	2	3	1	—	—	—	1	2	6	3	†	387
Ava . . . . .	1	—	2	—	—	—	2	4†	1	1	—	19
Arracan . . . . .	1	—	2	—	—	—	2	4	4	1	—	11
Siam and Chiu. . . . .	1	—	5	—	1	—	6	12	—	1	3	17
Asám . . . . .	1	—	3	—	—	1	5	9	—	—	—	—
Telogoos . . . . .	1	—	2	—	—	—	2	4	—	2	23	240
Total in Asia . . . . .	15	21	22	2	3	2	31	60	66	29	170	1450

The whole number of Missions is twenty-three :

“	“	Stations and Out-Stations . . . . .	68
“	“	Missionaries and Assistants . . . . .	98
“	“	Native do. do. . . . .	95
“	“	Churches. . . . .	51
“	“	Baptisms the last year. . . . .	266
“	“	Church Members, more than . . . . .	2500

Three preachers and six female assistants have been appointed by the Board the past year, exclusively of native assistants. Six preachers, three school-teachers, and seven female assistants, have been released from their engagements, including two preachers who have died.  
Decrease of American Missionaries and Assistants, seven.

Amount of printing at the Maulmain press . . . . .	Copies.	8vo pp.
“ “ “ Tavoy “ . . . . .	94,000	or 8,124,000
“ “ “ Bangkok “ . . . . .	25,000	1,642,666
“ “ “ Shawanoe “ . . . . .	2,500	1,500,000
		58,600

At some of the stations the press was in operation only a part of the year. The amount of printing at the Asám press has not been reported.

The printing executed at the Maulmain press, from the beginning, amounts to 55,050,200 pages.

The receipts from churches, auxiliary societies, and individuals, exclusive of appropriations from other institutions, in the year ending April 18, 1840, were \$57,781 36.

The expenditures for the year, exclusive of the same appropriations, were \$65,432 19.

The appropriations received for Bible and tract operations and Indian schools, were \$18,400.

## SOUTH SEA ISLANDS.

ORDER OF THE REV. MESSRS. WILLIAMS  
AND HARRIS.

The death of these missionaries is a melancholy proof of the need of missionary labors among those Islands.

The supposition near the end as to the cause of their murder, is fully confirmed by the late intelligence from England.

### Missionaries Murdered.

We are grieved to learn, from an account published in some of our exchange papers, that two of the missionaries from the London

Missionary Society, who recently proceeded to a new group of Islands in the Pacific, to ascertain what prospect there might be for the establishment of a mission in the group, have been murdered by the natives. And the account we refer to is only the more distressing, that one of these missionaries, who have thus fallen in that remote corner of the great field of the world, for the word of God and the testimony of Jesus, is that eminent servant of God, the Rev. John Williams, the author of the work, entitled an “Account of Missionary Enterprises in the South Seas”—a work which has excited the deepest in-

\* Including those of adjoining stations.

† Hundreds are waiting for baptism—the missionary not being able to visit them.

‡ The missionaries temporarily absent.

terest, for several years past, in the religious world, both in England and America. We have been informed by the Rev. Dr. Lang, of Sydney, New South Wales, that Mr. Williams had arrived in that colony from London, in the year 1838, with about ten missionaries, from the London Missionary Society, for the Navigators' Islands; an interesting group in the Western Pacific, and had sailed for the Islands, after holding several public meetings in Sydney, and raising about £500 for the mission throughout the colony. It was Mr. Williams' intention, after landing the missionaries destined for the Navigators' Islands in that group, to proceed to another group, situated to the Northward and Eastward, near New Ireland, to ascertain the practicability of establishing a mission there also. He had accordingly landed most of the missionaries at Upolu, one of the Navigators on Samoa group, and had proceeded in the Society's Missionary ship Camden for the Islands in question. He had reached his destination, it seems, and had landed in the Islands of Erromanga and Tanna, the two principal Islands in the group in question; but it would appear, from the relation of a Mr. Cunningham, who had accompanied Mr. W. and his missionary brother, Mr. Harris, on their expedition from Upolu, that the barbarous natives had suddenly attacked the two missionaries with their spears or clubs and put them to death, Mr. Cunningham providentially escaping. It is stated by our contemporaries, that this murder took place in New Zealand. This, Dr. L. has informed us, is incorrect, the New Zealand group being situated far to the Southward of Upolu, while the Islands where the missionaries were murdered are a long way to the Northward, as may be seen by inspecting the chart. Neither is there any certainty for the fact stated by our contemporaries, as to the bodies of the missionaries being devoured by the natives; for while there is no reason to believe that cannibalism prevails in the Islands of Erromanga and Tanna, it is certain that the survivor, on board ship, could not have seen what the natives did with the bodies on shore.

The Islands of Erromanga and Tanna are inhabited by a race very different in their physical conformation from the Polynesians or South Sea Islanders generally. They are of the Papuan or Oceanic negro race; whereas, the Polynesians are near akin to the Malaya. They are also much lower in the scale of civilization than the other South Sea Islanders, and the groups in the Western Pacific, in which they are found, from New Caledonia to New Guinea, are almost altogether unknown, except by name to civilized men. There had been an effort

made to establish a mission in Erromanga and Tanna, so long ago as the year 1824, during the visit of Messrs. Tyerman and Bennet, a deputation from the London Missionary Society to the South Sea Islands; but it failed of success, chiefly, we believe, through the sickness of these Islands at the time. It is possible that during the interval that has since elapsed, they may have been visited and injured in some way or other without provocation, by some unprincipled whaler, either British, French, or American; for such cases are unfortunately not of rare occurrence: and if so, Messrs. Williams and Harris, although in every sense of the word martyrs for the Cross of Christ, have, in reality, as far as the poor ignorant savages are concerned, fallen victims to the desire of vengeance for former aggressions committed upon them by other white men. For all savages are alike in this, that they uniformly revenge any injury they receive from a white man, on the first man of the same color that falls into their hands, whether he has had any knowledge of the injury or not.

Let all good men pray for these poor savages, who have ignorantly, in unbelief, cast from them the cup of salvation. Jesus shall yet reign, even over Erromanga and Tanna, and sweet incense shall ascend from a thousand altars, even prayer and praise, with the voice of melody.—*Watchman of the South.*

---

#### TO OUR SUBSCRIBERS.

It is the wish of the *Canada Baptist Missionary Society*, to whose possession and management the *Magazine* has now reverted, that it should be the organ of the Denomination in these Provinces, and that it should be devoted to the advancement of knowledge and piety, and to the support of missions and education. In order to secure this end, a Committee has been appointed to superintend its publication, and to advise the Editor in any difficult or perplexing part of his duty. If any profits accrue, they will be entirely devoted to the objects of the Society; for the editor expects no remuneration for his labor. It is therefore earnestly requested, that our agents and friends will exert themselves, to increase the circulation of the present volume.

---

CAMPBELL & BECKET, PRINTERS.