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## RELIGIOUS REVIVAL.

[The subject indicated by these words is one of surpassing importance, both to individual Christians, and to the churches of which they are members. But the terms have been used with such a latitude of meaning, and often in so vague a sense, that it is extremely desirable to fix and limit their signification. The following remarks, originating in the United States, the special theatre of revivals, first appeared in the American CHRISTIAN REVIEW, a periodical of great merit published in Boston; were reprinted in the London BAPTIST MAGAZINE; and are now transferred to ours, with the hope and prayer that a serious perusal of them may be eminently beneficial to all our readers, and contribute to the advancement of pure religion in this land.]

It is our design, in the following paper, to discuss the nature, the conditions, and the means of religious revival,—a subject of deep interest and vast importance.

The expression, *revival of religion*, has been in common use in this country for a number of years, as designating a season of special interest

and prosperity in the church, or in particular churches. When a religious body is not enjoying any special and unusual prosperity, and receiving accessions of converted persons from the world, it is said to be *not a time of revival*. Occasionally, you will hear such bodies describing their condition, as one in which, though no revival is enjoyed, the institutions and ordinances of God are attended to, and peace and harmony exist among the members. It consequently happens, that revivals are regarded only as occasional events, which happen at irregular and distant intervals, and which, in their very nature, are intended to be transitory. They are considered as exceedingly desirable, are anticipated with intense interest by the churches, and when they come, are hailed with demonstrations of peculiar joy. But, somehow, they do not last long, and, after visiting the churches for a few weeks or months, take their departure, to the deep and unfeigned regret of all interested. Hence, also, the intermediate seasons,—the seasons, we mean, which intervene between revivals,—have come to be regarded as necessarily seasons of depression and declension, with which no one ought

to be satisfied, and in which it is not commonly expected, that Christians should possess much faith or fervor. Many have taken this for granted, and poured bitter lamentations over those churches which are enjoying no revivals of religion, although those very churches may be walking in the faith and order of the gospel, growing in grace, and not only waiting, but praying and labouring for "the salvation of the Lord," in reference to their fellow-men. Moreover, it has come to be a question for discussion, whether the churches may not enjoy a perpetual and uninterrupted revival. Now, we regard this as a misapplication and abuse of language; for a thing which, in its very nature, cannot take place, except in peculiar circumstances, and at irregular intervals, can never be permanent and uninterrupted. If the inquiry were made, whether a church could enjoy permanent prosperity,—that is, grow in knowledge, faith, and purity, and have such accessions made to it, either from week to week, month to month, or year to year, as shall, upon the whole, increase its numbers and strength,—the thing could be fully understood, and easily determined from the word of God, as both possible and desirable. Faith and prayer, active exertion, and the blessing of Heaven, will certainly secure this to every Christian church. But when such vague and, as we consider them, unscriptural views are taken of the meaning of the expression, it becomes a matter of doubt and difficulty, altogether insuperable, to answer this and similar questions.

It is our humble though decided opinion, that those persons misunderstand the nature of religious revival, who apply the phrase to every season of interest and prosperity in the church; because the preceding condition of that church, though neither so exciting or even so delightful as this, may not have been one of dead-

ness and declension. We think, too, that an improper use is made of the expression, when it is used to describe a season in which considerable accessions of young converts are made to the church; because this may be the result of previous and long-protracted effort and prayer. God has promised to hear our prayers and bless our efforts; but, so far as we understand the Scriptures upon this subject, he has made no promise to do so *immediately* and *directly*. The sentiment expressed in the well-known lines,

" Though seed lie buried long in dust,  
It shan't deceive our hope,"

has the sanction of the whole church, and, above all, of the Bible. "Cast thy bread upon the waters; for thou shalt find it after many days." This is language which has afforded consolation and encouragement to ministers and others in all ages of the world, and has formed the theme of many an interesting discourse with regard to the eventual success of fervent prayer, and well-directed, persevering effort. There may be a long course of preparation, on the part of a church, or on the part of individuals belonging to the church, for that season of special prosperity and increase, which by many is called a revival, and which is not usually connected in their minds with any such effort. No body of Christians ought to be satisfied without being useful; and if any church is declining upon the whole,—if it is not gathering strength, from time to time, and receiving accessions of converts, we do not say regularly, but occasionally, so that its numbers and energies are increasing, *upon the whole*,—then does it need a revival, most assuredly. In this case, there is every reason to believe, that it is either built upon a false foundation, or that it consists of bad materials, or that it is in a fearful state of backsliding. Such a church, instead of being urged to go

forward, ought to be *revolutionized*; new views must be taken, new feelings cherished, and new modes of action adopted. But we are not by any means prepared to adopt the sentiment, that a church, which is not receiving additions to its numbers at any given time, is in a state of declension; although this is not by any means a condition to be desired, or with which to be satisfied. But faith, love, and obedience may be there; the institutions of Christ may be maintained, and his ordinances administered, and much preparation may be made for a more prosperous state of things. If, indeed, the members of such a church were fully satisfied with all this, and never prayed and laboured for any thing better,—if they did not feel for the melancholy and dangerous condition of their unconverted fellow-men around them, nor make any direct efforts to bring them to Christ, we might certainly conclude, that they had departed from God, “forgotten their first love,” and “gone after the ways of the world.” But after all, it is evident, from the very nature of the case, that no Christian church which is acting in obedience to God, can possibly be uninterested in the conversion of sinners, or fail to cherish earnest desires for the “enlargement of Zion;” although we can easily conceive a church to be in this very condition, and receive no accessions of converts, at least for a time. It will be increased *eventually*, unless there be some special reason to the contrary; but the mere fact, that it is not receiving additions at any specific time, it is not by any means proof positive that it is in a condition of barrenness and declension.

We fear that upon the subject of religious revival, there has been much practical error in the churches. It has been greatly misunderstood and most grievously abused. Churches, and individual Christians also, have

acted from impulse, and gone by fits and starts; occasionally much excited, and in the enjoyment of great apparent prosperity, and in a short time as much or even more depressed, and cursed with worldliness and declension. Some good men have actually thought that it must be so; that prosperity, or, as they have termed it, *revival*, was an occasional and transitory thing, delightful when it came, but, like an angel from the skies, speedily taking its departure; and the intervening periods have been seasons of discouragement, despondency, and gloom. Christians and Christian churches have, by a peculiar process, wound themselves up to a high state of excitement, and then come down again to the low level of worldliness and unbelief, only to make new efforts at some future period, and repeat the same process of relapse, till their spiritual strength was actually exhausted, the church weakened, and the world hardened in unbelief. Religion had thus been made a matter of mere feeling,—feeling changeable as the wind; while principle, and the practical every-day obedience dependent upon principle, have been discarded and neglected. The church has become nervous, hysterical, and diseased, and much of the health and vigour of earlier and better days has been lost.

And it must be so, as long as the faith and enjoyment of individual Christians is made to depend upon the outward prosperity of the church, and especially upon the conversion of sinners, instead of being made to depend upon the veracity and goodness of “a covenant-keeping God.” It has been too hastily concluded, that the want of special success in the conversion of sinners is an indication of individual and general declension; hence, individuals and churches have become dissatisfied with themselves, and discouraged about their prospects. The result

has been, the prostration of faith and joy, without which it is difficult, or even impossible, to make much progress in the divine life. In this way, Christians have never been happy, except when the church to which they belonged have been enjoying a *revival*. Then all was life, energy, and joy; faith grew strong, and love "began to sing;" but the revival has declined, and all that is holy and delightful declined along with it. We do not mean to say, that this has been universally the case among the churches; but it has prevailed to a very great extent.

In the Scriptures, the words *revival* and *revive* are used with a considerable variety of applications. They are used, in one case, to describe the resurrection of Christ from the dead; in another, the return of hope and joy to the wounded heart; in a third, the deliverance of Israel, as a nation, from depression and calamity; and in a fourth, the diffusion of vigour and elasticity through the wearied spirit and exhausted body. When applied to the church, they describe her resuscitation from comparative death, and her consequent restoration to prosperity and power. They may also be used, in this connexion, to describe a remarkable elevation of character, and increase of energy and hope, with a corresponding extension of influence on the part of the church, after a season of langour and inactivity. This is probably the meaning of the word *revive*, in the prayer of the prophet: "Oh Lord, I have heard thy speech, and was afraid; O Lord, revive thy work in the midst of the years; in the midst of the years make known, in wrath remember mercy." In such a use of the term, it is equivalent to the words *awake* and *resurrection*, which, in their etymological structure and general import, may be regarded as nearly synonymous with *revive* and *revival*. In-

deed, this term, properly speaking, means *living again*, or a *resuscitation*. Revival is truly "life from the dead;" a state of such energy, hope, and enjoyment, that even in those cases where there has not been a total extinction of every thing good, the preceding state of things has appeared by contrast, one of darkness and death.

If this, however, is a correct interpretation of them,—and we think it is, though, for the sake of brevity, we have not quoted the passages of Scripture in which it occurs, with one exception,—what shall we think of those churches or those Christians who are *living* and *dying* alternately during the whole of their existence; and especially of those who *expect* thus to *live* and to *die*, and make no attempt to produce a more uniform and consistent state of things? Is it that divine system, which, by the Spirit of God, is fitted to produce in us "*all the peaceable fruits of righteousness, and the work of faith with power;*" and under the holy influence of which Christians and Christian churches are to arrive at the stature of perfect men and perfect societies "in Christ Jesus?" It may be Christianity; but Christianity shorn of its strength, and exerting but a feeble and imperfect influence over individuals and churches.

In the scriptural sense of the word, the most distinguished and glorious revival of religion was that which took place at the resurrection of Christ, the consequent descent of the Holy Ghost, on the day of Pentecost, and the conversion of so many thousand souls. In this case, the spiritual Zion, which had existed from the earliest times, was, as it were, resuscitated, and clothed afresh with beauty and power. Hence the prophecy of Isaiah, addressed to the church, with reference to this season,—"*Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee,*"

—and the corresponding prophecy,—  
 “Awake, awake, put on thy strength,  
 O Zion; put on thy beautiful garments,  
 O Jerusalem,” are thus expressed by the Apostle Paul, in language more pointed and condensed: “Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.” No language could more beautifully or strikingly express the true nature of a religious revival.

The reformation from popery, during the sixteenth century, was another distinguished revival; for then the church, awaking from the slumber of ages, started into a new and more glorious life, and went forth, “conquering and to conquer,” over the whole continent of Europe.

Religion was also greatly revived by the preaching of Whitefield, Wesley, and Edwards, in England and this country, at a subsequent period. Then a season of comparative deadness and inactivity was by their means turned into one of life and energy. Hundreds and thousands were converted to God; and Zion was not only greatly enlarged, but greatly purified and blest.

There was probably an extensive revival of religion in this country ten years ago; but the results have not equalled expectation, and many judicious men have intimated, with great probability of its truth, that the church is now suffering a decline. A little work has been just published by Dr. Chaplain, assigning the causes which have produced this condition of things; and amongst others, he notices the following:—“The prevalence of the opinion, that religious principles cannot be expected, in most cases, to be steady and constant.” We have no doubt that genuine revivals have taken place in some particular churches, during the last ten years, some of which have been of a very peculiar and glorious kind; for small and feeble churches,—

churches, too, that were, in a great measure, dead and inactive,—have, by what we cannot more appropriately designate than as a special interposition of divine influence, been rendered large, active, and prosperous bodies. But the doctrine of religious revival has been misunderstood and misapplied. Attempts have been made to substitute occasional and excessive excitement for the regular and systematic operation of Christian principle. Reaction has ensued; false principles have been engendered; the sober, every-day duties of religion have been neglected; churches have been discouraged; and the plain preaching of the gospel has been shorn of its power. A large amount of intellectual and moral energy has been wasted, in consequence of misdirection; and hence, as we have already intimated, many churches and private Christians are suffering from exhaustion and paralysis. Many persons, also, have been introduced to the churches, under the influence of temporary excitement, who had not really passed from death to life, and are now, in consequence, diffusing their deadly leaven through the entire mass.

Besides, preachers and others have very generally adopted the sentiment, that churches and individual Christians are responsible, not for the performance of their duty to the unconverted, but for the salvation of the unconverted. It has consequently come to be an article of their creed, that whenever sinners are not converted, the church, or individuals belonging to the church, are to blame for it. They are most assuredly to blame, for not using the means requisite to secure the conversion of sinners; but we are yet to learn, that they are responsible for the results, after having thus used the means. And that this may be done, and yet no conversions ensue at specific times and in specific places is a fact

abundantly proved by experience. How can we account for the want of such success on the part of the Saviour, when, having preached the gospel to many cities and villages, it is said, "he wondered at their unbelief?". How can we account for the failure of stupendous miracles and divine teaching, in the case of Chorazin and Bethsaida; or for what the Saviour says of them,—“Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they would have repented!” We can account for these things, not by blaming the preacher or the church, but by referring it to the excessive obduracy of those hearts, which could resist such appeals. But the opposite has been very generally taught from our pulpits, and cherished by our churches; and the consequence is, sinners have been hardened in their impenitence, while good and holy men, as well as true gospel churches, have been perplexed, discouraged, and weakened.

But to return from this digression, we remark, that a single church is revived, when, after a season of deadness and declension, Jehovah is pleased to pour out his Spirit.—Christians take a higher stand, in point of faith, love, and obedience,—and sinners are converted from the error of their ways, and added to the church. It is, however, not absolutely essential to a revival, that there should be accessions of converts to the church; although this will be a very frequent result of such a revival. The main thing is, that the church itself, or the individuals composing that church, should be aroused and sanctified; that they should become more holy, more happy, more useful. This will generally produce its appropriate effects upon the unconverted. It will naturally call their attention to the sub-

ject of religion, and may become the means of their eventual salvation.

From these remarks it will be readily perceived, what we understand by a revival of religion. It is not an excitement upon the subject of religion, in which there may be much feeling, much bustle, much talking, much preaching, and many prayer meetings, and during which, we may add, there may be many conversions and additions to the church, but the results of which are not permanently beneficial. In such a scene, there may be much of what is good; the truth may be preached and felt; Christians may be happy; and some sinners may be converted to God; but relaxation, exhaustion, and inactivity are the result; and an observant looker-on may be led to doubt whether the church is permanently benefited.

It is not a state of outward religious prosperity, in which the preaching is good, the hearers numerous and attentive, and the people of God confident as to final success; because success may never come; and amid external prosperity and high hope, piety and virtue may actually decay.

It is not a condition of progressive improvement in the church, during which Christians are growing in grace, and though liable to many fluctuations of personal feeling and experience, “to fears within and fightings without,” are, upon the whole, advancing in faith and hope, in meekness and obedience, and during which there is also a gradual accession of converts from the world. This is not, properly speaking, a revival of religion, but it is a most desirable and delightful state of things. In fact, though this is not a revival, it is by far the best state in which a church can be, and infinitely to be preferred to a periodical and occasional excitement, even of the best kind.

A revival of religion must take

place in a church comparatively dead, where, in consequence of a special and powerful divine influence, the dry and inanimate bones of "the valley of vision" are supplied with life and energy; or, in other words, where professors of religion are aroused to a sense of their vast responsibilities, their glorious privileges, their immortal hopes; possess higher affections and more powerful energies in the cause of God, and, as a consequence of this, individually and unitedly "come up to the help of the Lord, to the help of the Lord against the mighty."

Such a revival is permanent in its results, at least with reference to those who have been its subjects. They have attained a higher elevation in the divine life. They have become more holy, more like to Christ, more detached from the world, and more submissive to the will of God. They have become more humble and more happy, more devoted and more consistent, more prayerful and more watchful. They have acquired higher views of truth and duty; and their hearts burn with a purer, more god-like affection. And the remembrance of it "will never die;" the effect of it will be perpetuated through life, and be felt in the entire subsequent history of the church.

As a natural effect of this, the gospel, at least in its practical bearings, will be invested with greater power over the unconverted world around, and, generally speaking, sinners in large numbers will be converted to God. Still, it ought to be remarked, that the conversion of sinners is not a revival of religion; it is merely an accompaniment or a result of a revival, not a revival itself. A revival can only take place among Christians; although its effects will seldom be confined to them. "In unconverted men, there is nothing to revive but sin;" and to speak of a

revival among them is an abuse of language. Nay, more, we can conceive of a revival, in which there are no sinners converted; and a revival, too, which will be followed by permanent results, in the improvement of individual Christians, and "the edification" of the church.

Hence, every revival must begin in the church, and with individual Christians; although it will generally result in the conviction of the ungodly, and the consequent extension of the Redeemer's kingdom.

The church is constituted with a view to the salvation of the world; and while a revival is to be desired, for its delightful effects upon individual Christian character, yet its principal design is to supply the church with increased energies and faculties for the promotion of the Saviour's cause.

Thus it is usually followed by earnest desires and fervent prayers, on the part of the church, for the conversion of souls. It is also followed by a greater willingness to support the gospel, and maintain the institutions of Christ; by increased liberality and benevolence, and a deeper interest in the salvation of the whole world. In one word, it is followed by increased practical effort and prayer for the benefit of our fellow-men.

A revival of religion, then, is a great and glorious transition from a state of religious depression and dearth to one of life, energy, and hope. It consists in the permanent improvement of individuals and churches in faith, love, and obedience. It is followed by increased stability and strength in the church, and an accession of converts from the world. It glorifies Christ, renders Christians happy, and confers great benefit upon the world.

We are now, in the second place, to consider the conditions upon which a revival of religion will be



enjoyed, and the means by which it is to be secured and promoted. These are so intimately connected, and run so much into each other, that it will probably be best to consider them together. We shall also be under the necessity of being exceedingly brief upon this part of our subject, having room only to indicate great general principles.

Two things are especially necessary, in order to a revival of religion in any Christian church, or in the church generally. First, that Christians be prepared for it. Second, that God in heaven exert an influence to produce it.

It depends upon God and the church, but depends upon them in different senses; upon God as, the fountain of influence,—upon the church as the recipient of that influence.

An influence may be exerted, but the church may not be in a state of suitable preparation to receive it; nay, more, may repel the means of a revival. If this is not the case, we do not understand the meaning of the following injunctions:—"Grieve not the Holy Spirit;" "Quench not the Spirit; despise not prophesyings."

The Spirit is beautifully and appropriately compared to a dove. And how often does that celestial dove hover above a Christian church, looking, as it were, for a spot upon which to rest; but finding none, takes his departure for heaven!

"He flies from scenes of noise and strife."

Preparation, then, on the part of the church, is necessary to a revival of religion. There must be a perception of her melancholy condition, induced by the preaching of the gospel, the perusal of the Scriptures, the dispensations of divine Providence, or other means of grace. The church must avail herself of such means as God has put within her power, for

ascertaining and feeling her state of declension and ingratitude. Her guilt must be acknowledged, penitence must be felt, and humility cherished before God. Solemn prayer must be offered, and a new dedication to God made. There must be willingness to do the will of God; a meeting God, so to speak, not in pride, not in self-sufficiency, not in jealousy and distrust, but in meekness, fear, and faith. This must be done, just as a child, returning to the home from which he had wandered, meets his mother; as the exile, coming back to the land of his birth, meets the friends of his early days,—of his happiest years.

Above all, there must be special influence from heaven. This is required, in consequence of the deceitfulness of the human heart, and the fearful power of outward temptation. It is promised in answer to prayer; it is given with the greatest possible freeness; and it is given just in that precise measure and mode which our exigencies require.

God and the church always go together in this interesting and delightful work. God is the giver, and the church the humble and grateful recipient. Hence, while the church is active, most active, in the promotion of revival, all the glory of it redounds to God.

As to the metaphysics of this relation, we cannot at present touch them. Perhaps the subject is somewhat beyond our grasp. It is well, at all times, to keep ourselves within the province of ascertained fact, and leave modes and relations, which in many cases are too high for us, just where we find them. It is, however, perfectly certain, that God is both able and willing to revive his work in any heart or in any church; and all that remains for us to do is, to lay open that heart and present that church to the sacred, the sanctifying influence of his Holy Spirit.

INFANT COMMUNION.

For the Canada Baptist Magazine.

MR. EDITOR,—It has struck me that a few notices of the customs of the early church may be acceptable to such readers as wish to learn something of antiquity, while they acknowledge the Bible as the only and sufficient standard of faith and practice. If you are of the same mind, you will probably deem the following article worthy of insertion in the Magazine. The work from which it is taken, is considered in Germany to be the best of its kind. The competence of the author, who appears to belong to the Lutheran Church, cannot be impeached, though he occasionally writes more as a partizan than as a historian. You may expect to receive, from time to time, other extracts like the present, from

B. DAVIES.

The History of Infant Communion, translated from Dr. Augusti's *Handbuch der Christlichen Archäologie* (Manual of Christian Antiquities), vol. ii. pp. 638—641.

The actual communicants are, according to the unanimous laws and observances of the church, all those who have been received by baptism as members of the Christian Church. This was in accordance with the words of Jesus in Mark xvi. 16: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." The full admission into the religious society of Christians was completed by baptism; and the eucharist, which immediately followed baptism, served as a proof that the new member had entered into the enjoyment of all the rights and advantages of Christians. In connection with the baptism of adults nothing could be more natural than this mode of proceeding, which follows strictly and literally the order, "he that believeth and is baptized," in which, as also in the histories of baptism that occur in the New Tes-

tament, faith is required as the antecedent.

Justin Martyr says: "No one is allowed to partake of the eucharist, unless he believes our doctrine to be true, has received the baptism of the forgiveness of sins and the new birth, and lives as Christ has commanded." This can apply only to grown-up persons.

But the arrangement was altered by infant-baptism. That this was in use so early as the second century, and the beginning of the third, is decided by the testimonies of Tertullian and Cyprian. The objection which Tertullian, in his treatise *De Baptismo*, c. 18, brings against this practice, is remarkable. He says: Veniant, dum adolescent; veniant, dum discunt; dum quo veniant docentur; veniant Christiani cum Christum nosse potuerint. Quid festinat ætas innocens ad remissionem peccatorum?—Norint petere salutem, ut petenti dedisse videaris.\* It is also proved by the examples of the Eunuch and the Apostle Paul, that faith was present before baptism.

On the contrary, Cyprian defends infant-baptism. He says (Epistol. lxiv), among other things: Sed æqualitas divina et spiritalis exprimitur, quod pares atque æquales sint omnes homines, quando a Deo semel facti sunt; et possit ætas nostra in incrementis corporum, secundum seculum, non secundum Deum habere discrimen: nisi si et gratia ipsa, quæ baptizatis datur, pro ætate accipientium vel minor vel major tribuitur; cum Spiritus Sanctus non de mensura, sed de pietate atque indulgentia paterna æqualis omnibus præbeat, &c.†

\* Which may be thus rendered: Let them come when they grow up; let them come when they learn; when they are taught where they come to: let them come as Christians, when they have been able to know Christ. Why does the age of innocence hasten to the remission of sins? Let them know how to seek salvation, that you may appear to have given it to one that asked. TRANSL.

† Of which obscure passage this appears to be the meaning in English: But a divine and spiritual equality is expressed, that all men are on a level and equal, since they were once made by God; and

On the same principle then, that age, capacity, &c., are no conditions in the Sacraments, and that every one has free access to the grace of God, might the Supper also be administered to children. That this actually took place in the age of Cyprian, is clear from his treatise *De Lapsis*, p. 125, where it is mentioned that children receive "*cibum et poculum Domini*" (the bread and cup of the Lord); which also shows that they received the communion in both kinds. That it was also a very general custom, may be proved out of *Constitut. Apost.* lib. viii. c. 12 and c. 13, and also from *Dioyrs. Areop. de Hierarch. Eccl.* c. vii. § 11. This infant communion is here mentioned not only as a thing that takes place once for the sealing, as it were, of baptism, but as the usual order. But Augustine also, in the fifth century, not only presupposes this custom to be well known, but even urgently recommends it. The principal passages are, *August. Epist. 23. ad Bonif. Epist. 106. contra duas Epist. Pelag.* l. c. 22. *Serm. viii. De verbis Apost.* In his work *De peccat. Merit.* lib. 1. c. 20, he says: *Dominum audiamus, non quidem hoc de Sacramento sancti lavacri dicentem, sed de Sacramento sanctæ mensæ suæ, quo nemo rite nisi baptizatus accedit: Nisi manducaveritis carnem filii hominis, et biberitis ejus sanguinem, non habebitis vitam in vobis.* An vero quisquam audebit etiam hoc dicere, quod ad parvulos hæc sententia non pertineat, possintque sine participatione corporis hujus et sanguinis in se habere vitam?\*

our age as to the growth of the body may differ according to time, not according to God: unless the grace itself too, which is given to the baptized, is distributed in a less or greater measure according to the age of the recipients: since the Holy Spirit is imparted equally to all, not by measure, but according to the piety and indulgence of the parents, &c. TRANSL.

\* Which may be thus rendered: Let us hear the Lord speak, not indeed concerning this Sacrament of the holy bath, but concerning the Sacrament of his holy table, to which no one approaches except daily baptized: Unless ye eat the flesh of the Son of man and drink his blood, ye have no life in you.

Even in Gregory's *Sacramentarium*, and in the oldest *Ordo Romanus*, as also in several synodal Decrees, e.g. *Concil. Matiscon.* anno. 583, c. 6, and *Concil. Turon.* iii. anno. 813. c. 19, infant communion is mentioned; and it is therefore incorrect, as Maldonatus (*Comment. in Johan.* vi. 53. p. 317) maintains, that it had ceased in the 6th century. According to *Bona* (*Rer. Liturg. lib. ii. c. 19*, where many testimonies are adduced for infant communion), the custom lasted in France till the 12th century. Bingham in his *Antiq.* vi. p. 397, seqq. shows that the custom was much longer retained in use in Germany, Helvetia and Lothringen.

The oriental Greek church, which always connects confirmation with baptism, and so heaps together two Sacraments, keeps still with great strictness to infant communion; and that not only immediately after baptism, but also in repetition as in the case of adults. *Metrophanes Critopul.* Conf. *Eccl. Orient.* c. 9, says: But even the very infants, beginning immediately after holy baptism, partake afterwards so often as their parents wish. See *Thomas Smith, De Eccl. Gr. hodierno statu.* p. 109, and *Al. Sturdza, Consider. sur la doctrine et l'esprit de l'Eglise orthodoxe,* p. 96.

## SCIENCE

### CONFIRMING REVELATION.

'A little learning,' says Lord Bacon, 'tendeth to atheism, but more bringeth us back to religion.' In illustration of this remark, it is interesting to observe how almost every science, in its infancy, has presented objections to religion, to the great exultation of the infidel, and the dismay of the Christian; and then to observe how the advancement of

(John vi. 53). Will any one dare then to say this, that this sentence pertains not to infants, and that they may have life in them without a participation of this body and blood? TRANSL.

these sciences has removed the difficulties which imperfect knowledge suggested, and as they have gone on to still greater perfection, their revelations have confirmed the declaration of Scripture.

It is very important that every Christian should base his piety upon knowledge,—that he should have an enlightened understanding as well as a devotional spirit. And in these days of scientific research, when the horizon of intellectual vision is hourly expanding, it is exceedingly desirable that the results of science in confirming revelation should be communicated to the popular mind.

*Physiology.*—It is stated in the Bible, that God created Adam and Eve as the first parents of the human race, and that from them all the nations of the earth have descended.

But as we survey the human race, we are struck with astonishment at the great diversity presented in the physical appearance of mankind. The European has a delicate skin, in which the rose and the lily are beautifully blended. When we contrast with him the Hottentot, with a skin of coarse and greasy blackness, or the American Indian with his copper hue and peculiar skull, it is at first difficult to conceive that they could have proceeded from a common origin. And thus did the science of physiology, in its infancy, tend to discredit revelation. The self-conceited philosopher, who has just caught a glimpse of this wide field of knowledge, talked loud and vauntingly of the triumphs of science, and of the ignorance and credulity of those who had faith in revelation.

Look, he said, at the white man, and the tawny man, and tell me if it be possible that all these varieties could have descended from one common parent.

But the field of Physiological science continued to be explored. New facts were elicited. It was

found to be impossible to make any classification of the different races of men which should be at all well defined. The various classes all run into each other and blend together; the difference is not broadly marked.

It was observed that the same parents have some children with light complexion, blue eyes and light hair, and others of dark complexion, black eyes and light hair. It was seen that the Europeans under the equator became swarthy, and near the poles fairer. It was seen that those who were well fed and clothed, and protected from the weather, were from generation to generation growing more delicate in skin, more fair in complexion, more perfect in general physical organization: while he who lived in a state of savage nakedness, with his body besmeared with grease and paint, dozing, half-starved, in the smoke and filth of his hut, breathing the pestilent air of bogs and swamps, unwashed, uncombed, gradually deteriorated generation after generation, and with matted hair and blackened limbs, lost nearly all resemblance to the refined ancestry from which he degraded himself. It was found that the Jews were fair in Germany, brown in Turkey, swarthy in Spain, olive in Syria; and that the renegade English sailors, who united themselves with the savages of the Marquesas, were soon so changed in color that they could not be distinguished from the natives. The anomaly was found of children born of black parents entirely white, again children of negro parents were found with the whole surface of the body covered with white spots; and again there were cases in which a white spot made its appearance upon a black man, and gradually spread, till the man became from foot to crown a white man. And it was observed that the anomalies thus unexpectedly appearing were transmitted from parent to child.

And thus has the advance of the science removed the objection which its infancy suggested. And thus has philosophy brought us back again to the declaration of the Bible that, *'God has made of one blood all the nations of the earth.'*

It would be amusing, were it not melancholy, to see into what senseless and ridiculous vagaries the mind will wander, when endeavouring to compel science to discredit religion. Lord Monboddoo says, that man is only an educated ourang outang. And Rousseau says, that the monkeys which we see in the caravans, and which are chattering in the forests of Borneo, are in reality men, who have not as yet had their intellectual and virtuous faculties developed. Dr. Darwin, an eminent English physician and physiologist, in his ardour to compel science to disprove religion, advocates the theory that man was originally an oyster, and has been gradually rising by the progression of myriads of ages, through the various stages of organized being, to his present perfection.

That man must indeed be anxious to get rid of revelation, who in order to do it will run back his lineage to the baboon and the monkey, and will claim for his father and his mother the oyster and the clam. And this is what is often called philosophy and erudition. How puerile and ridiculous do such theories appear when contrasted with the beautiful simplicity of the Bible, and as now confirmed by sober science, that God has made of one blood all the nations of the earth!

As the blood spouted from the headless trunk of Louis XVI. upon the guillotine, a peasant, standing by, shouted, *'His blood is like ours!'* It was. And well would it be for us all to remember this. In the person of every human being, we see the image of God. In all the degraded and the oppressed we behold our brethren.

## THE CHURL;

OR, NABAL'S LAST SHEEP-SHEARING.

I Sam. xxv. 1—38.

Nabal was a "very great man." But his riches alone constituted his greatness. Neither his character nor his virtues entitled him to pre-eminence. He was a sot, a churl, a son of Belial, or Satan; his dependants did not respect him, nor his relatives love him. His establishment was in Maon, but his flocks, consisting of 3000 sheep and 1000 goats, were pastured in Carmel. David, hunted after by Saul, had secreted himself with his companions in the caves of that neighbourhood; and though outlawed, impoverished and distressed, he generously defended the flocks and the shepherds of Nabal from the attacks of the robbers who frequently came thither on expeditions of plunder. He and his men "were a wall unto them by day and night." This honourable and magnanimous conduct of David was not unknown to Nabal, and should have awakened some generous emotion in his breast towards one who had thus voluntarily risked both safety and life in defence of his property.

But Nabal was a "churl;" a sour, morose, and ungenerous man. Sheep-shearing was an active and joyous season in ancient times, and was usually closed with a plentiful feast. On these occasions, if at no other period of the year, Nabal was liberal to his friends. His entertainment was like "the feast of a king." David judged this to be a fitting opportunity; "a good day" to present a respectful request to Nabal for assistance and relief. He accordingly sent his congratulations and his petition, but they were rejected. "Who is David? and who is the son of Jesse? There be many servants now-a-days that break away every man from his master. Shall I then take my bread, and my water, and my flesh that I

have killed for my shearers, and give unto men, whom I know not whence they be?" Such was the contemptuous reply of Nabal to his generous and disinterested protector. No sheep was sent from the fold, no calf from the stall. Even bread was refused by this haughty and penurious "son of Belial." The churl is a stranger to gratitude and courteousness. He is deaf to the voice of want or distress. He chooses not to remember former services and kindness. Covetous and hard-hearted, he steels his soul against every tender emotion, and grasps with tenacity the relief which charity solicits or justice demands. "Take heed and beware of covetousness."

Nabal was a fool. His name implies it. His treatment of David was an act of folly as well as of unkindness. David's resentment was kindled; he rashly resolved on destroying this insolent churl, and but for the prudence, generosity, and address of Nabal's wife, he would have been slain. David's resolution was sinful, as he afterwards confessed it to be. Revenge, "though it may be sweet," is criminal. It is the "glory of a man to pass by transgression." Though reviled, he ought not to have reviled again; though he suffered, he ought not to have threatened, but should have borne with dignity and meekness the gratuitous insult, leaving it to God to vindicate the cause of the just, and to "recompense vengeance" where it is due. The folly of Nabal was not restricted to this act of thoughtlessness and ingratitude. His whole life proved him to be a fool in the scriptural sense of that term: folly and sin in scripture have the same meaning. A wicked man is pre-eminently a fool. He prefers selfish gratification to the will of God, disobedience to holiness, time to eternity, earth to heaven. Nor is this folly restricted to gross immorality, or deeds from which the compassion-

ate, the polite, or the virtuous would shrink with abhorrence. The learned, the generous, and the moral, who substitute wisdom for religion, or liberality for the surrender of themselves as living sacrifices to God, or morality for faith and love, are guilty of pitiable folly, equally with the immoral and the vile. Nabal's folly discovered itself in all his ways. He was "evil in his doings," a wicked man, a son of Belial; his temper and conduct were influenced and governed by the spirit of the wicked one, that spirit who rules in the "children of disobedience." An additional proof of his folly is given.

Nabal was a drunkard. At the feast "his heart was merry within him, for he was very drunken." The narrative suggests that he was by custom and habit an intemperate man. Intoxication is one of the vices of the ungodly, and is a standing mark of a son of Belial, a child of the devil. It is an offence to God, and a disgrace to man; it drowns reflection, impairs reason, and injures health; it renders a man unfit for the duties of life makes him capable of any sin, and often places him in circumstances of extreme peril. Besotted with wine, Nabal little apprehended what dangers threatened him, and how near he was to death and hell. He was dwelling on the brink of perdition, on the precipice of woe. The Lord kept his servant David from imbruing his hands in the blood of his enemy; but the death of Nabal was at hand. This was to him his last feast, his last shearing, his last opportunity for abusing the good things of this life. Little did he expect when rioting in his cups what news would be brought him in the morning. His maxim was, "Let us eat and drink, for tomorrow we die;" and it proved to be a truth. His soul was to be "required of him" in a few short days, and drunkard as he was, he must be hurried into eternity. Fearful state

for death to seize him! Awful preparation for the tribunal of heaven!

Nabal's death was unexpected and awful. His wife knew by bitter experience how vain and dangerous it was to address him on any subject of importance while the fumes of liquor were reeking in his brain, she waited till sleep had restored his senses, and in the morning told him of David's resolution, of her own adventure, and its favourable issue. On hearing this statement, and conscious of the danger to which his churlishness had exposed him, "his heart died within him, and he became as a stone." The icy hand of death touched his frame, and froze up the fountain of life. Petrified with fear, he lingered in wretchedness ten days, and then expired. His death was a direct visitation from God. "The Lord smote him, that he died." His days were numbered, the measure of his iniquity was full; mercies and judgments had in vain summoned his attention. He lived in sin; and the last act seemed a fit prelude to that awful catastrophe which shortly befel him.

How true is the Scripture! "Say ye to the wicked, it shall be ill with him." "There is no peace, saith my God, to the wicked." "Nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." "The wicked is driven away in his wickedness." "The righteous only hath hope in his death."  
—*Visitor.*

### DUELLING.

To the reproach of the Christian name, and of many who bear it, this absurd, unchristian, and murderous practice is not yet extinct among civilized people. Barbarous nations know nothing of it; for though it originated among them, they soon abandoned so senseless a mode of appeal, and left it to the exclusive adoption and use of those who pride

themselves in being more thoughtful and refined. Its frequent occurrence amongst us unfortunately prevents us from either forgetting it, or looking back upon it as among the follies that have been, and are now no more. A recent and much lamented instance occurring near this city, has grieved and astonished thousands—a distinguished and meritorious officer suddenly and awfully deprived of life by the hand of one with whom he was on terms of friendship a few hours previously, and with whom, probably, he would have been again in friendship, had not false honour dictated the measure which has terminated so fatally. Both divine and human laws have failed to correct this deadly evil. To the former the advocates of duelling generally pay but little regard; and the latter are so easily evaded, or rather it is so difficult to bring the parties to conviction under them, that their penal denunciations are little better than a dead letter. It appears that nothing will put an end to this stupid and iniquitous practice, but a change in public sentiment on the subject. When the friends of duelling come sufficiently to their senses on moral points to see the fallacy and the folly of the whole system, and obtain moral courage enough to act up to their improved convictions, we may hope to see this relic of barbarism swept from respectable society. Meanwhile it is the duty of all Christians to protest against the wickedness of the act, and to endeavour to diffuse more correct sentiments respecting it wherever their influence can be extended. Our brother Taylor\* has lifted up his voice against this abomination. He denounces it at once, on Scriptural principles, not only as MURDER—but also, in consequence of many circumstances connected with it, as "murder of the most aggravated and revolting

\* *A Testimony against Duelling.* A Sermon preached in the United Secession Church, Montreal. By the Rev. W. Taylor, pastor of that church.

character." Having done this, in the most solemn manner, to the satisfaction we think of every believer in the Truth of God, he shews the folly of it.

"It is altogether unnecessary and vain, as a means of accomplishing that for which it is professedly followed.

"Let us suppose that an individual affronts us; by impeaching our veracity, for example; a cause which very frequently leads to a hostile meeting, that individual cannot persuade others to believe his assertion, if we have previously, by our good conduct, gained a character for truth. If we have done so, it is unnecessary for us to challenge the calumniator to fight a duel, in defence of our character; for our actions will be believed far sooner than his unsupported assertions. To do so, moreover, would be extremely foolish, for instead of giving us satisfaction for the injury we have sustained, it puts it in the power of the calumniator to do us a greater injury still. Though our character, in the case supposed, be out of reach of the shafts of his calumny, yet, if we meet him on the field, we are not to suppose that our life is equally secure from his weapon.

Am I to set my life upon a throw,  
Because a bear is rude and surly? No—  
A moral, sensible, and well-bred man  
Will not affront me, and no other can.

COWPER.

"The truth of this position might be corroborated by instancing a variety of facts, if it were necessary. You are doubtless aware that many of our greatest, and most eminent men, have refused to give or accept a challenge, yet their characters have suffered no injury by doing so. Colonel Gardiner refused a challenge, adding that he was *not afraid to fight, but afraid to sin*; yet no man sustained a higher reputation for bravery amongst his contemporaries, and the lapse of time has only added to its lustre.

"But if we have not previously

gained a character for veracity by our own conduct, it is madness to suppose that the proper way to refute an imputation upon our veracity, is to challenge the author of it; for, though you should put him to death, this would by no means prove the falsehood of what he has stated. There was a time, when the world believed that truth was always on the side of the victor, in such combats, but these times of ignorance are happily gone; and the world now insists, that the only way in which a man shall obtain possession of a good character, is to earn it by his own virtue. If what another says against us is false, his saying it will never make it true, and, on the contrary, our own good conduct will soon live it down; but if it is true, his death will never make it false. If any evidence is needed to vindicate our honour, this is not the kind of evidence that can be received. How absurd to suppose that a person, destitute of veracity, may acquire a reputation for that, or any other virtue, by taking the life of the man who justly calls his want of it in question!"

He thus concludes his judicious and well-timed exhortation.

"In one word, let me exhort you to set your face against the custom of duelling, and everything which leads to it. And to this end, it may be of importance, to give things their proper names. "An affair of honour" is a phrase invented only to hide the deformity of the sin from public view; an affair of *blood* would be a juster description. In this, and in every other suitable way let us protest against the wicked system; let us labour to disseminate just views of its nature, and the character of those who embrace it; and to diffuse the influence of that holy religion, which teaches us to "follow after those things that make for peace, and by which we may edify one another."

We have received another com-



munication on the subject from a respected friend, of whose remarks we shall be glad to avail ourselves when we take up the discussion more at length.

### CANDID CONCESSION.

In an interview which took place not many months ago at Halle, between me and Dr. Gesenius, the celebrated Buxtorf of our times, I had occasion to state the peculiar views and practice of the Baptists; when the learned Professor, upon learning that they administer baptism by immersion, and that only to such as personally desire it, exclaimed: "How very like the practice of the first Christians!"

Dr. Gesenius belongs to the National Church of Prussia, which is Paedobaptist; but he is, withal, an independent thinker, a church historian, and an erudite scholar.

B. DAVIES.

### Poetry.

#### AUTUMN.

Now Autumn her scathe o'er the green forest leaves  
Has flung—yet how rich are the hues of their fall,  
As they bask in the sun-beam, or wave in the breeze,  
Or the music of echo awake by their fall.

Now mingling with earth, all their beauty is past,  
Enriching the soil where their shadows once play'd.  
As the Zephyr's soft breath, or the stronger wing'd  
blast  
To the streaming of day freely opened their shade.

As a man, too, must fall, like the sear'd autumn leaf,  
And the clods of the valley be over him laid,  
How poor were the boon, in a season so brief  
Though earth's cluster'd honours were over it  
spread

No—the soul so endow'd, for eternity born,  
And form'd to receive from the Godhead's full store,  
Midst those transient abodes must be homeless,  
forlorn,  
And feel, midst the wealth of the universe, poor.

But this mortal veil shall be drawn, and that soul,  
Unshper'd, with its own native elements blend  
On eternity's ocean unceasing to roll,  
And o'er limitless space forever extend.

O then, when it wakes in the likeness Divine,  
And the visions of glory around it unfold,  
'Twill brighten'neath beams that shall never decline,  
And draw from that fullness, forever, untold. G.

### THE DYING HYMN OF MUSCULUS.

WOLFANGUS MUSCULUS was a German Divine and reformer, though educated in the Romish religion. He was born at Dieuze, in 1749. He was brought up in a monastery at Westriek. When he began the study of theology, a pious old monk said to him, "If you intend to become a good preacher, you must endeavour to be familiar with the bible." He did so; became a Christian and a Protestant; and was the instrument of converting to his principles almost all his brother friars in the monastery. He died in 1563. He composed many valuable works in illustration of the scriptures. The following Hymn has been deservedly admired.

1. Nil superest vite, frigus precordia captat :  
Sed tu, CHRISTE, mihi vita perennis ades.
2. Quid trepidas, anima, ad sedes abitura quietis ?  
En tibi ductor, adest ANGELUS ille tuus.
3. Linque domum hanc miseram, nunc in sua fata  
ruentem,  
Quam tibi fida DEI dextera restituet.
4. Peccasti ? Scio : sed CHRISTUS credentibus in se  
Peccata expurgat sanguine cuncta suo.
5. Horribilis mors est ? Fateor : sed proxima vita est,  
Ad quam te CHRISTI gratia certa vocat.
6. Presto est de Satana, peccato, et morte trium-  
phans  
CHRISTUS : ad HUNC igitur læta alacrisque  
migra.

#### TRANSLATION.

By the REV. J. NEWTON BROWN.

1. The vital flame shall burn no more !  
The blood around my heart is cold !  
But thou, O Christ, my soul shalt warm  
With life of more than mortal mould !
2. Why then, my soul, why tremble thus  
To wing thy flight to seats of rest ?  
Behold thy guide, thine ANGEL waits  
To lead thee there among the blest.
3. Leave, then, this wretched mansion, leave—  
In ruins it around thee lies ;  
For God's right hand is faithful still,  
And thou shalt see it fairer rise.
4. But hast thou sinned ? And hence thy fear ?  
Sad truth ! But yet believers know  
That, crimson as the stain may be,  
The blood of CHRIST doth cleansing flow.
5. Does death a face of horror wear ?  
Most true, my soul ; but life is nigh—  
That life to which thy SAVIOUR calls :  
By grace so sure thou canst not die.
6. Victor o'er Satan, sin, and death,  
Yonder thy LORD in triumph reigns.  
Stretch, O my soul, thy joyful wings,  
And fly to those celestial plains,  
See *Encycl. of Relig. Knowl.*

# MISSIONARY REGISTER.

NOVEMBER, 1838.

## CANADA

### BAPTIST MISSIONARY SOCIETY.

At a meeting of the Committee, held at Montreal on the 6th day of October, 1838, the subject of the Seminary being brought up for discussion, it was *Resolved unanimously*—

I. That the Institution be called and known by the name of the *Canada Baptist College*.

II. That the Students should, if possible, live together in the College Buildings, so as to make a family by themselves, under the superintendance of the President, or the resident Tutor.

III. That the period and course of study be determined for the present (in consequence of the pressing wants of religious instruction in the country) by the attainments, abilities, and pecuniary means of the Students. It is, however, intended that the course shall be one of four years, and embrace the branches generally taught in the Theological Institutions in Great Britain.

IV. That two vacations take place in the year,—one of a fortnight's length at Christmas, and another of two months in summer.

V. That an examination of the Students be held, by competent persons acting in behalf of the Committee, at the close of each session, immediately before the summer vacation.

VI. That the opening of the session be the proper and regular time for admitting Students:—but that under peculiar circumstances admission be granted at Christmas.

VII. That the fees required of Students who support themselves, shall be £10 per annum, each, and £25 for Board and Lodging, if they reside in the College Building.

## Canada Baptist College.

### RULES RESPECTING STUDENTS.

I. The Candidate desiring admission into this Seminary is required to apply to the Committee, through the Secretary, by letter, briefly stating, in his own words, the means of his conversion, and his views of the leading articles of Christianity.

II. It is required that he be recommended by the Church to which he belongs, as having a good moral character, as possessed of real piety, and as appearing to the Church to be endowed with such talents and qualification as render it desirable for him to become a student for the ministry; and that he submit to such trial of his gifts as the Committee shall deem proper.

III. If the Candidate be accepted as a probationer, the Tutor shall report concerning him at the expiration of three months, or sooner; and if the report of the Tutor be favourable, and the Committee be satisfied, the Candidate is then admitted for the remainder of the term of study.

IV. It is expected that the Student, on being admitted, will unite himself with a Church in the neighbourhood of the College.

V. The Student will engage at the time of his admission, that, while he is under the patronage of the Society, he will not comply with the invitation of any destitute Church, without the knowledge and approbation of the Tutor and Committee; and that, while he continues in the Seminary, he will submit to the regulations which are now, or may be hereafter, established for the preservation of order, and diligence in study.

VI. The expenses of board and instruction will be borne by the Student, as far as he is able to do so; or, when it is not in his power,

will be provided by the Society. In all cases, however, it is expected that each Student will furnish himself with such books as the Tutor may recommend.

VII. All the Students, in every stage of their education, shall be regarded as standing upon their character, and shall be liable to have their patronage withdrawn, from improper conduct of any kind, at the discretion of the Committee.

VIII. Beneficiaries of other Education Societies, applying for admission into this Seminary, must exhibit satisfactory evidence of previous good standing in the Societies with which they have been connected, and must furnish the Committee with satisfactory evidence of their attainments and piety before they can be received upon trial, or regularly admitted.

IX. Should any Student, at any time, while under the patronage of this Society, wish to close his connection with it, he shall make known his wishes, in writing, to the Secretary; and, provided he has maintained the character required, and conformed to the Rules of the Institution, he shall receive an honourable dismissal.

X. An examination of the Students shall take place every year previously to the Annual meeting, in order that a report may be presented to such meeting of their behaviour and progress in their studies.

If in answer to his written application the Candidate be invited to appear before the Committee, of which the Tutor or Tutors will be a member or members, he will be expected to reply to such enquiries as the following, to be proposed by the Chairman, with the option in every other member of the Committee afterwards to make additional enquiries:

What are the grounds on which you have been led to conclude you are a real Christian? And are there any memorable circumstances connected with your first religious impressions, or any part of your subsequent course?

What is your age, and what has been your occupation up to this period?

What has been the general state of your health from your infancy? Have you reason to think that it will admit of vigorous and regular application to study?

How long have you entertained the desire of becoming a Minister? Has that desire been constant, or fluctuating? Did it arise, at first, from the suggestions of others? What are the motives which now induce you to desire to enter on a course of preparatory studies?

What methods have you adopted to ascertain whether it be according to the will of

God that you should enter on the Christian Ministry?

When were you admitted to the communion of the Church of which you are a member? Have you reason to believe that your desire of entering into the ministry is approved by your Pastor and the Church?

What advantages of education have you enjoyed, and what books have you read?

Have you a strong desire for study, and are you desirous of pursuing, with unremitting diligence, the course of Literary as well as Theological studies prescribed by this Institution?

Is there any probability of your leaving this Colony as a scene of ministerial labour when the term of your studies is completed?

Does the destitute state of this Colony, with respect to religious means and privileges, present to your mind any special inducement to labour in this part of the Lord's vineyard?

Have you been accustomed to engage in any social or public religious services, in prayer-meetings, in the instruction of the young, in visiting the sick, in the distribution of Tracts, or in any other effort for the spiritual good of others? If so, state the particulars of such engagements.

Do you feel disposed, in the event of your admission into this Seminary, to cherish in your own heart, and encourage in your fellow students, a principle of piety and devotedness to God, with a view to increase the spirituality and activity of all in the cause of Christ and the salvation of souls?

Payments received by the Treasurer of the Canada Baptist Missionary Society since last report:—

Collected by Mr. Whipple on the Id. per week system .. . . . . .	£0	6	1
Do. do Mr. T. Christie, do do .. . . . .	0	6	6
Do. do Mrs. Milne, do do .. . . . .	0	6	11
Rev. S. Tapscott, on acct. of Collections .. . . .	9	11	3
Donation from a Friend, for Missionary purposes. . . . .	6	5	0
Rev. J. Gilmour, 6 months of old Subscription, to 30th September. . . . .	1	0	0
Rev. J. Gilmour, 6 months of new Subscription, from 1st Oct., for Education..	12	10	0
Donation from Mary Stanley for Education	0	5	0
Baptist Church Sunday School Missionary Society, Donation .. . . . .	1	15	0
<i>Per Rev. J. Edwards, Jun., St. Andrews:</i>			
R. M'Gregor, for the French Mission.. . . .	0	5	0
Hugh Dewar " " " .. . . .	0	4	9
Isaac Cowan " " " .. . . .	0	1	3
<i>From Clarence, for the French Mission, per Mr. John Edwards, Sen., viz:—</i>			
Richard Woody. . . . .	0	2	9
Donald M'Lean.. . . . .	0	5	0
John M'Dougall, sen. . . . .	0	2	6
Onesimus Larwell, Buckingham. . . . .	0	5	0
A Friend .. . . . .	1	0	0

## EAST INDIES.

The Presbyterian Board has various missionaries in this quarter. Messrs. Jamieson and Campbell write from *Saharunpur*, after the introduction of prayer and reading the Scriptures into the school they established—

“The first morning but little refractory spirit was manifested; the following day, however, a petition signed by all the scholars was presented to us, requesting us to desist from prayer and reading our Bible in school, and threatened that all who subscribed it would leave, unless we granted them their request. This we informed them could not be done; that it was our determination to continue the course we had commenced; and that, if they felt unwilling to submit to it, they were at liberty to leave the school when they pleased, but that our exertions to instruct the ignorant would continue if but one boy chose to avail himself of them. We also assured them it was not our intention to compel them to be Christians by this measure or any other,—but that it was a duty we owed to our God to ask his blessing on our school, and one with which we could not dispense.

But the scholars could not appreciate our motives, and said they would be disowned by their friends and lose caste if they attended our prayers. They accordingly rose and left the school *en masse*, saying they would never return. This was a time of trial with us. All our labours during the past year seemed to have been rendered abortive. But we could not desist from our duty. We looked to the Lord for direction, and were more and more convinced of the propriety of our course. Our motto was ‘A school on religious principles, or no school.’

In a few days some of the boys, who had made considerable progress, and were anxious to pursue their studies, came back and begged re-admission, promising at the same time to submit to all our regulations. Others soon followed their example; and at present, though its numbers are less, it is perhaps quite as promising as when we last wrote. We are now convinced that it only requires prudent firmness to introduce the Christian religion into schools in India.

Many of the youth of this country are so anxious to receive an education, that they will even endure persecution for the sake of it.”

KURNAUL.—“On the morning previous to our leaving Kurnaul, we were told of a native drum-major who is a devoted Christian, and spends much of his time in preaching to the heathen at his own house and in the bazaar—that his time of service in the

army was about to expire, and that it was his intention then to ‘pitch his tent’ at some place where, living on his small pension of twelve rupees monthly, he might spend the remainder of his days in preaching Christ to his benighted countrymen. We thought he might be useful to us, and accordingly sent for him that we might have some conversation with him. He came, and we proposed to him that if he would join us at Saharunpur, we would build him a house on our premises, where he might reside as long as he would live; that we would furnish him with books for distribution, educate his children, and aid him in every way we could. He was much pleased with the proposal, said he would first ask God and then his friends, what he ought to do in this matter. We have since received a letter from him, expressing a strong desire to come. His name is John Coleman; he was baptized about thirty years since, by the late Dr. Marshman, and is now about fifty years of age. He reads and speaks the native languages fluently. He also understands English very well, and is quite an intelligent and interesting person. We expect to have him for an assistant in a few weeks, and hope, under our direction, he will do much good in our common cause.”

## BURMAH.

The American Baptist Board continues to receive the Journals of its indefatigable Missionary, Mr. Kincaid: they abound in very interesting descriptions of places and states of society connected with this track of enquiry. Our readers would be pleased with many of his sketches; but our limits will not allow us to give any extracts but such as directly convey Missionary intelligence. Of Bamau, he writes:—

“Bamau is a most commanding position for a missionary post. I hope the time is not very distant when there will be four men in this city, devoted to the great work of teaching these nations the knowledge of God. One should labour among the Chinese—one among the Shyans—one among the Kakhyans—and one among the Burmans. The court of Ava will not allow this at present; but, if kept steadily in view, may we not hope that Divine Providence will soon open a door here for Christian effort? The climate of Bamau is evidently good; it is just within the temperate zone—is nearly 800 miles from the sea, in an elevated district, and near it run several low ranges of the Himalas.”

## THE KARENS.

The following are extracts from Mr. Vinton's Journal:—

"June 18. The school is increasingly interesting, now consisting of about thirty-four scholars. Four have to-day asked for baptism, and a number more we hope will be ready soon. O for more happy visible effects of the Holy Spirit. We feel that much gratitude is due to God for the interesting field which we are allowed to occupy, and for the health which permits us thus vigorously to prosecute our labours.

"July 2. Sabbath. Five of the dear scholars have to-day received baptism, among whom was a lad named David Jones. He has successively lived with Brs. Boardman, Simons, Bennett, and Howard. He has been so long separated from the Karens, that he had almost entirely forgotten his mother tongue, and in its stead adopted Burman and English. Having left Br. Howard, he came round to Maulmein, and on our return from the jungle came of his own accord, and presented himself as a Karen scholar. From his knowledge of the English, Burman, and Karen languages, he is qualified to be of use to the mission.

"Aug. 20. Arrived at Maulmein, found our brethren from Burmah Proper had arrived. Br. Kincaid preached for me to-day, through Ko Panlah, as an interpreter. The school has been gradually increasing in numbers and interest, till we have now more than fifty scholars.

"27. Baptized four young men, members of the school. Br. Webb preached for me to-day.

"Sept. 17. Baptized three young men. One of them has been the means of bringing in many of the young men from the Burman side. His mother died when he was an infant, and his father left him in the care of an aunt, and has not been heard of since. His address is most insinuating. He has peculiar tact in getting the affections of children. We hope he will do much for the cause."

"Dec. 10. At the close of our evening worship, examined and approved seven candidates for baptism. We then retired to the water, where we administered the sacred rite, and after a short interim assembled again for worship. The afternoon service I conducted as a prayer-meeting, interspersing remarks between the prayers, calling the attention of the church to some definite point, as the subject of the petition to be offered. This I find to be the more necessary, in order to break up the habit of long, vague, and indefinite prayer. Some of the Christians have even now got into the habit of praying for every thing they can think of, and, as a consequence, seem to have no special desire for any thing. But in an hour or two after the addition of the seven, death came and removed one of our number, an aged female,

one of the first baptized by Br. Judson. Her life had ever since been the life of the righteous, and her last end was like his. She died of old age—had been failing for a number of months, and only wished to live to see the teacher once more, and have him with her in the trying hour. This desire was granted, and she has now gone to her eternal rest. Have just returned from an excursion, in which we have visited nine villages. The most of these I visited last year: and though my expectations of a general and speedy turning to the Lord have not yet been fully realized, still the work is advancing, and I feel more confident than ever that we shall reap, if we faint not. During the past year a number have come out decidedly on the Lord's side, and a still larger number have commenced praying to God morning and evening; but are for the present kept from a public avowal of their faith in Christ, through the influence of their friends, while almost every individual I have seen tells me he likes this religion, and intends before he dies to be a Christian. There is a spirit of enquiry abroad, that cannot be checked. This work must and will go forward, till He whose right it is to reign, shall reign. Come, thou blessed day! I ask no more. With this my soul is satisfied—Jesus enthroned in every heart—his kingdom come, his will be done on earth as in heaven. But, O, the battle is yet to be fought, the victory yet to be won, and many a brave soldier must fall a martyr to the cause, and hear for the first time, the proclamation echoed and re-echoed through all the plains of *heaven*, 'The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever.'

With reference to these and other Missions, the following passages from a CIRCULAR issued by the Board in the States, are worthy of attentive consideration, and the suggestion ought not to be lost in its bearing upon the religious interests of Canada:—

"Our encouragements are at this time very great. The few brethren whose knowledge of the language enables them to preach, have been greatly blessed in their labours. We have 38 churches among the heathen, 20 of which have been formed within three years. The number of converts connected with the Burman and Karen missions is more than nine hundred, besides those who have already died in the faith. We are printing religious truth in fifteen different languages, and at the rate of millions of pages per annum.

Our opportunities of extended usefulness are greater than ever before. We have not only more presses and more missionaries, but

better tracts, and more of the scriptures translated. More of our brethren understand the languages where they are; the native assistants know more of the plan of salvation, and our schools are better conducted.

Our incentives to increased action are very strong. Several brethren who have devoted themselves to missionary work, are deterred from presenting themselves to the Board, because of the uncertainty when they can be sent out, if at all. This ought very seriously to engage the attention of the churches. Men are prepared, and willing to go, and the church does not supply the means. In the mean time, promising fields remain unoccupied; a proper division of labour is not effected at existing stations; and at some points our whole labour and expense, and the entire services of some missionaries are in danger of being lost, for want of men to take the place of those now engaged, in case of sickness or death. In Siam, for instance, we have, for the whole nation, but one missionary and a printer, and the latter recently gone out.

Now, dear brethren, what will you do in this matter? The managers are but your agents. You are as much concerned in the work of missions as we are; and, as entrusted by you with this business, we are bound to disclose to you the entire circumstances. You are entreated to make some movement without delay;—to bring up the subject often in public prayer;—come together, and consider our exigencies. Notice the present magnitude of our operations—200 persons depending on the Board, not only for subsistence, but for all their means to carry on printing, schools, translation, Bible distribution, and for medical aid;—15 languages acquired by our missionaries;—15 printing presses in constant employ. Let them know that twelve or fourteen young men are prepared or preparing to go forth in our employ;—that, at several stations, if help is not had, part of our work must remain undone;—that at others, if fresh missionaries do not soon go out, the labour of years is in danger of being lost through a protracted vacancy;—that our present force is dreadfully inadequate to the field we have entered, and from which we are perhaps keeping others. Ask yourselves whether, in the belief that the Foreign Board did not need funds, it has not been left without a due share. Send us immediate relief, as an extra effort, and place your auxiliary society in a position more adapted to the wants of the world, and the attitude we have assumed."

#### NEW ZEALAND.

*Seventh visit of the Rev. Samuel Marsden.*

Various circumstances induced this vena-

ble servant of Christ, and experienced friend of the missionary cause, voluntarily to pay one more visit to New Zealand—*a visit, at his advanced age, not likely ever to be again repeated.* The affectionate cordiality with which his arrival was hailed by the missionaries, and the profound veneration with which the natives gazed on this, their aged and long-tried Christian benefactor, are well described in the various communications received.

#### *Great success of the Mission.*

"In the midst of all the miseries of war, God is prospering the mission. Since my arrival," says Mr. Marsden, "I have visited many of the stations within the compass of a hundred miles, and have observed that a wondrous change has taken place within the last seven years. The portions of the sacred Scriptures which have been printed have a most astonishing effect. They are read by the natives at every place where I have been. The natives teach one another, and find great pleasure in the word of God, and carry that sacred scripture with them wherever they go. Great numbers have been baptized, both chiefs and their people. I have met with some very pious chiefs, who have been invited by Pomare and Titore to join them in their present war; but they have refused. I met with one pious chief who had been a great warrior, and was severely wounded in action the very day I arrived in New Zealand on my last visit, who informed me that Titore had sent for him, but that he would fight no more. I visited his station: he has built a neat clean place of public worship, which is visited by the missionaries: in this he teaches school as well as his son. I am at present at Waimate which was formerly one of the most warlike districts in the islands; and I could not learn that one individual had joined the contending parties. Waimate is the most moral and orderly place I ever was in. A great number of the inhabitants, for some miles, have been baptized, and live like Christians. There are neither riots nor drunkenness, neither swearing nor quarrels; but all is order and peace. The same effects I have observed to be produced by the scriptures, and labours of the missionaries, in other districts. My own mind has been exceedingly gratified with what I have seen and heard; and I have no doubt that New Zealand will become a civilized nation. I consider the missionaries, as a body, very pious, prudent, and laborious men; and that they and their children are walking in the admonition of the Lord, so as to make them a national blessing, when they have finished their labours. It was my intention, when I came, to have visited all the stations, from the north to the east

cape; but from the state of the country at the present time, it is not considered prudent for me to go to the south. I shall therefore return, God willing, to my duty in New South Wales. When this country is more settled in its political affairs, something may be done in the south. My eyes are dim with age like Issac's: it is with some difficulty that I can see to write."

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## EUROPE.

### GERMANY.

Of the importance of Germany (said Professor Sears, at the late anniversary of the Baptist General Tract Society) I need hardly speak. It has a common language, spoken from the Baltic to the Alps, and from the borders of Holland almost to the Turkish dominions, and by her colonies so numerous and large in the Russian dominions and America. It is the centre of Europe; and in religion and philosophy is at this moment, exerting a wider power than any other country in Christendom. France has, in this respect, lost the first rank. Her language and literature have lost their magic. Germany, with her universities, frequented by the youth, not only of the northern, but also of the southern and western nations of Europe—universities which are becoming the models to other nations, and in which are trained those who, in ancient learning, are the teachers and guides of their respective countries; Germany, surrounded on every side by those who are drinking in her influences, and who are crossing her territories in visiting other nations, cannot be an unimportant country. Whatever acts upon Germany, acts upon all Europe.

The character of the people is very favorable to religious impressions. They are characterized by simplicity of heart, by honesty, by fidelity, and by a love of religious fervor. They have few prejudices against foreign books and foreign opinions; they have a curiosity to know what others believe, and whether there may not be some truth in it. The present state of theology invites evangelical effort. Rationalism has had its reign; truth and nature are beginning to return, after the impulse which removed them has spent its force. The public mind is in agitation, and while its tendencies are towards sound religion, it is peculiarly open to impression. Revivals under young preachers of the new generation are becoming common in Pomerania, in Silesia, and in the West of Germany. In such a crisis every effort is of great importance.

Furthermore, the character of their religious books leaves to us much unoccupied

ground. Their books are, with the exception of elementary works for their schools, either critical works for the learned, or merely sentimental productions, dealing only in the poetry of religion. Works on practical piety, combining solid argument with warm appeals to the heart, are scarcely known there. Writings of such a cast as these of Andrew Fuller are not to be found at all. There is, therefore, an inviting sphere of action before this Society.

Of the Rev. Mr. Oncken, he says: He was the first Christian I saw in Germany. I have spent weeks in his family: have travelled with him; have been with him to men in power, and in the abodes of poverty; I have heard him lift the voice of ardent prayer in the house of nobility, and in the house of affliction and distress; I have heard him exhorting in private, and preaching with a subduing eloquence and holy fervor in public; and I feel called upon to bear this public testimony to his inestimable worth.

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## BAPTIST MISSIONARY SOCIETY.

### ENGLAND.

The following extracts from Mr. Thomas's letter, to Mr. Pearce (now in England) will shew that the recent steps taken in that country to effect a combination of missionary effort, by our denomination, in India, have been as acceptable to friends on the spot as they have been to those at home:—

Calcutta, March 14th, 1838.

My dear Brother,—After long waiting, with a bitter taste of what the sacred writer meant, when he said, "Hope deferred maketh the heart sick," I had the unspeakable satisfaction of receiving your letters of November and December, on Friday evening last, March 9th. Great delay took place in the transmission of the mail from Bombay. We had Bombay newspaper intelligence of its arrival there on Tuesday, though the express did not reach Calcutta before Friday. Having been disappointed in getting your letters for September and October, I was exceedingly anxious. I leave you to conjecture the relief the mere sight of the letters brought to my mind; their contents were joy and gladness; we were all ready to break forth aloud, and, with David, to "call upon our souls and all within us to bless and praise the holy name of Jehovah." From this time it shall be said, "What hath God wrought!" Thanks, a thousand times over, for the news you have conveyed about the transfer—a transfer made in such a manner! Surely it is the Lord's doing, and marvellous in our

eyes! But I must restrain my feelings for the present, and notice the business-part of your letters.

We are exceedingly gratified by the account you give of the success of your appeal, and begin to anticipate the speedy realization of the object, and that ere long we shall hail the arrival of more than one to labour with us, as the result of your exertions; but though, in one sense, help cannot come too soon, I almost wish the departure from England were so timid as not to risk health and life by the arrival of our brethren in either hot weather or the rains. Yet come when they may, we shall receive them with delight. But what shall I say about the transfer? We were prepared to receive news and instructions of some kind, but little anticipated what has taken place, though we most heartily rejoice in it, and most cordially approve of the manner in which it has been brought about.

You may assure Mr. Dyer and the Committee that we shall, every one of us, be ready to do every thing in our power to render the *working* of the measure here as pleasant to all parties, as the making the arrangements has been to them; and really such is the apparent temper, feelings, desires, and intentions of the parties concerned, so far as we can see and judge of them, that I conceive very little difficulty will be met with.

Mr. Thompson was down from Serampore a few days ago; he is desirous of returning to Delhi. We think he should do so. He says the Sanscrit Gospels and Testaments would be most acceptable in those parts, and find readers. He was particularly delighted with the prospect of this version being procurable. He says he shall be thankful to have as large a supply of Scriptures for distribution as we can give him. I have written requesting him to let us know what success he has had, and what are the prospects of usefulness at Delhi. How wonderful are the several coincidences in the late events! The formation of the American and Foreign Bible Society, and the efficient aid rendered us by it, and this at the moment when we were just prepared to turn it to account—the transfer of the other stations to our Society; thus providing vastly large facilities for the wide circulation of the Scriptures, so soon as they shall be ready, the success of your appeal, and the consequent addition to our number, we trust, of several efficient missionaries, and the union of the Baptist denomination in England in Missionary enterprise, who will now be both better disposed and better able to aid us in carrying forward our various labours, and among the rest, this of giving to the millions of India the word of God. I cannot help feeling a strong persuasion that

God is about to do great things by us, as he has done great things for us.

But you will want to hear how we are. Through mercy my health continues good, also the children's; Mrs. T. is often ailing, though better than she was a week or two ago. A letter was received about a fortnight ago from brother George Pearce from Bombay. He was better, but not fully restored. He had taken his passage to Madras, whence he would come by the first opportunity to Calcutta. We hope they may be able to return to their accustomed duties. Brother Ellis soon expects to baptize several of the youths in his school. All go on there as to afford great satisfaction and encouragement. We shall anxiously look out for more intelligence both by ship and overland despatch.

With united and ardent affection to you and your dear Martha, and hopes of seeing you before another year has elapsed,

I remain, yours truly,  
J. THOMAS.

## ENGLAND.

### BAPTIST STATISTICS.

The Report of the 26th Annual Session of the Baptist Union has just been published. It presents more full details than is afforded of the state of any other denomination of Christians. It states that in the United Kingdom there are 1,524 Baptist Churches, that 877 of them are united in local associations, and 449 of them form the Baptist Union. In 855 of the churches from which returns have been received, there are 78,893 members, and 451 of the Sunday Schools' Report, 38,449 scholars: 373 of the churches supply preaching to 968 villages. During the past year, in 844 of the churches, 4,485 persons were baptized by immersion; the clear increase, after deducting deaths, removals, &c. was 3,247. There had been 34 new churches formed during the year; 94 ministers ordained, 36 chapels built or enlarged, and 22 pastors had died. The Report abounds with interesting details relating to the Baptist denomination in every part of the empire.

## RELIGIOUS LIBERTY.

Those of our readers who have an opportunity of seeing the last three or four numbers of the *Toronto Christian Guardian*, will find the discussion of this question, in its relation to Canada, very ably conducted. We have not room to pursue the subject now—but we hope its friends will be on the alert.



## OBITUARY.

Died, at Plantagenet, U. C., October 9, ANN METCALFE, another witness to the truth that the Gospel of Christ, when believed with the heart, takes away the fear and sting of death. She was one of the fruits of Mr. Gilmour's itinerating labours at that place in February, 1836. Under his first sermon she was convinced of her sinful state by nature, but soon after obtained peace of conscience by believing in Christ; since then her life has proved to all who knew her that she had indeed been with Jesus, and learnt of Him to be "meek and lowly in heart." She had suffered with an asthma for years, but for the last fortnight of her life endured great pain, probably arising from inflammation, which, added to the oppression of breath from that disease, was very distressing. From the first she knew that death was near; but, as she said to a friend, it had lost all its terror, seeming to her only to lie back and sleep in Jesus. She could say but little, but that little shewed that her hope was firmly fixed on the "rock of ages" within the veil. Those promises in Isaiah 43. 1-3, were applied to her mind in the commencement of her sickness; and faithfully did her gracious Saviour support her in her agony, and go with her through Death's deep waters: for she was

enabled while yet in its waves to say, "Victory, victory;" and by faith in Him she reposed without a fear, or desire to return again into the world, only saying "I long to be gone;" "Sorrow will soon be over; I shall soon be with my Jesus." When her hands were stiffening in death, and her face cold and clammy, she raised herself in haste, and put out her mouth to kiss her relatives, like a person about to start from his native land on a long journey, hearing the wheels of the chariot coming that is to convey him away, being ready and waiting, has only to bid farewell to those he is leaving behind. Her breath then becoming less oppressed as she was laid back on her dying pillow, she said, "Jesus, sweet Jesus, Glory, Glory, Hallelujah, Hallelujah to the Lamb;" "Sweet affliction, happy, happy;" and many such expressions, indicating the triumphant joy of her soul as by faith in her blessed Saviour she passed through the Valley of the Shadow of Death. Almost her last words were, "The sting of death is taken away;" then, with one gentle gasp, her ransomed spirit took its everlasting flight from sin, sorrow, and conflict, to stand among the hundred and forty and four thousand redeemed from the earth, and continue with them in eternity, that new song, which she began while yet in the wilderness.

We perceive, from the New York *Baptist Register* of the 19th ultimo, that the Quarterly Paper of the Baptist Missionary Society has been received from London. It contains some very interesting intelligence, for which we have not room in the present number, but of which we hope to give an account in our next.

## STATISTICAL INFORMATION.

Our Correspondents and Subscribers would oblige us by sending to us, as they have opportunity, correct accounts of the state of religion in their respective neighbourhoods, especially in our own denomination. The points to which attention should be more especially directed, are these: Population of the Township, and of any towns or villages within it—Places of worship, and of what denominations—Number of hearers and of members—Names of Pastors of Baptist Churches, stating whether they are British or American—School-houses, number of Scholars, and state of Education generally—with such other details as may throw light upon the condition of the people as to mental and religious instruction.