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# THE CANADA BAPTIST MAGAZINE.

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VOL. III.

## ON THE PERSON AND CHARACTER OF MELCHISEDEC.

BY THE REV. J. B. PIKE.

But little is said respecting Melchisedec in the sacred volume, and yet that little has excited much attention, and given rise to endless conjecture. There is an air of obscurity and of importance hanging around his history, which at the same time invites and repels investigation. The obscurity, however, arises more from what is *not said*, than what is said respecting him; and the importance which is attached to his character renders its investigation a pleasing duty, that we may thereby possess a clear and comprehensive conception of the exalted priesthood of Christ.

All that we find of an historical nature concerning Melchisedec in the Old Testament, is contained in the 18th, 19th, and 20th verses of the 14th chapter of Genesis; and the first thing that seems to require attention is his name, and the name of the place where he governed. They appear descriptive of his character, and the effect which it produced upon his subjects. It was customary to give names to persons and places expressive of their qualities, or in commemoration of some remarkable events. Thus the name of Abram was changed into that of Abraham, denoting that he should be the father of many nations. Jacob obtained the

name of Israel, because he had power with God; and the place where, on one occasion, he slept and beheld a vision of the Lord, he called Beth-el. It appears also, that sometimes the names that were given were prophetic, as in the case of Noah, Gen. v. 29.

It is quite reasonable therefore to suppose that Melchisedec received his name, signifying King of Justice, at his birth, as prophetic of his subsequent conduct; or that at a later period it was given to him as actually describing his present character. In like manner, the name of the place *Salem*, signifying peace, was most probably given as describing the peaceable disposition and deportment of its inhabitants. Melchisedec was a righteous King, and his city was one of peace, intimating the close connection that exists between just legislation and domestic tranquillity.

The precise locality of Salem is somewhat disputed. Jerome says that it is the town mentioned in Genesis xxxiii. 18. as a city of Shechem, and which is also spoken of in John iii. 23, as near to *Ænon*. Josephus, on the contrary, says, that Salem was Jerusalem. Melchisedec is supposed to have founded the city about A. M. 2023. After his death it was captured by the Jebusites who called it

*Jebus.* It was then taken by Joshua when he conquered the Holy Land, and from his time to that of David was inhabited by both Jews and Jebusites, when he expelled all the latter,—made it the capital of his empire,—and called it Jebus-Salem, or for the sake of euphony, Jerusalem. The former opinion is preferred by many, inasmuch as Salem, the city of Shechem, would be more directly in the way of Abraham as he returned from Damascus to Sodom, than the city afterwards called Jerusalem. It is but of little practical moment whether the city of Melchisedec were the Northern or the Southern Salem. A question certainly of more interest, and that has been much debated is, *Who was Melchisedec?*

It would be difficult to fix on any question in the whole circle of theological literature that has given rise to more extravagant and fanciful theories than this. By some it has been supposed that Melchisedec was the Holy Spirit in a human form. A sect called the Melchisedecani maintained, that he was one of the *ὑνάμεις* of God; emanating from him, superior to Christ, and after the model of which Christ was formed. Others have maintained that Melchisedec was an angel; others that he was Enoch sent to live again on the earth after the flood; others, that he was a man formed before the creation of the world out of spiritual, and not earthly matter. The mere mention of any of these suppositions, is sufficient for their refutation. The two most generally received opinions on this subject are, 1st, that Melchisedec was Christ in a pre-existent state; and 2d, that he was Shem. We shall devote a few lines to the consideration of each of these suppositions. The opinion that he was Christ in a pre-existent state, has been adopted because it is imagined that the description given of Melchisedec in the

seventh chapter of Hebrews, cannot apply to any mortal. As we proceed, we shall endeavour to show that the premises on which this opinion is formed, are unsound, while the opinion itself is manifestly absurd. Suppose that Melchisedec were actually Christ. What was the object of his incarnation? How long did he dwell and reign in our world? What important object corresponding to the nature of the case was attained? How marvellously strange it is that not a single syllable should be said in the Bible respecting his *first* incarnation, when the whole of it has reference to his *second*! Not only so, if Melchisedec were Christ, then Christ would be a type of himself, and the apostle Paul would be chargeable with the incredible folly of instituting a comparison between Christ and Christ.

The second opinion to which reference has been made is, that Melchisedec was Shem, the eldest son of Noah. This opinion is supported by much fanciful and ingenious, but far-fetched reasoning; while, after all that can be said in support of it, it is a mere conjecture, and a conjecture too, open to many serious objections. The question itself, "Who was Melchisedec?" is most strange; and with deference to the superior judgment of others, we imagine, altogether *needless*. We may just as well enquire who was Enoch, or Job, or Daniel, and the reply would be that they were just the persons that they are represented to be in the Scriptures. The same reply concerning Melchisedec should be sufficient. There is no need to identify him with any other person whose history is given more at large, and no advantage to be gained by establishing any such fancied identity. The scriptural account of him is brief, but it contains all that is necessary fully to answer the question "Who was Melchisedec?" It states that he was a right-

eous and peaceful King; the Priest of the most High God in the land of Canaan; a friend of Abraham, and in rank superior to him. When we find that the Scriptures, written by the pen of divine inspiration, conceal the genealogy and relationship, the birth and death of Melchisedec, and that too for an obvious and special purpose, it is matter of surprise that any should toil in the dark to find out that of which they have not the least ground of *solid conjecture*, and which even if discovered would merely gratify curiosity, without subserving any valuable purpose. In the 110th Psalm, Melchisedec is represented as an illustrious type of Christ. "Thou art a Priest for ever after the order of Melchisedec." We proceed then to consider what was his "order," that we may thereby learn something respecting the nature of Christ's Priesthood.

Melchisedec was a KING AND A PRIEST. He combined in his own person the two highest offices that exist among men. This was common among gentile nations, and in reference to this double honour the apostle Peter calls Christians kings and priests unto God.

His priesthood was UNIVERSAL. He was not a priest merely of a family or of a nation. This is evident from the circumstance of Abraham receiving his blessing, and paying to him tithes of all his spoils. Abraham was of another nation—was a priest himself, Genesis xv 9. 10; and in paying tithes to him and receiving his blessing, acknowledged not only his superiority, but also the universal nature of his priestly functions, "as the Priest of the most High God." Again,

His priesthood was UNDERIVED. He was without father, without mother, without genealogy, Heb. vii. 3. This part of the apostle's description has occasioned much needless perplexity. There are two ways of explaining it, each satisfactory, and perhaps both

applying to Melchisedec. It was a customary mode of expression amongst the ancients to denote that the person so described was not indebted to his parents for any thing illustrious, but owed his exalted station to his own merits. Thus Livy says respecting a person of ignoble descent, "Nullo patre natus;" and Horace, "Nullis majoribus natos;" and Tiberius of Rufus, "Homo ex se natus."

This mode of expression might be used by the apostle to denote, that for the illustrious position he maintained he was not indebted to his parents. But as he is contrasting his priesthood with the Levitical priesthood, it is more probable that he affirmed that Melchisedec did not derive his priesthood *through lineal descent*, as was the case with the Levitical priests; but derived his authority to execute the priestly office immediately from the appointment of God. It is worthy of remark, that the Syriac version renders this passage, "Whose father and mother are not inscribed in the genealogies:" and indeed the last clause, "without descent or pedigree," points out this as the correct view of the passage.

The priesthood of Melchisedec was also PERPETUAL: "having neither beginning of days, nor end of life, but being like to the Son of God, he abideth a priest continually."—Amongst the Jewish priests, none could officiate at the altar before they were thirty, and none after they were fifty years of age. But the time of Melchisedec's priesthood was not thus limited: there was no fixed previous law of God, appointing when he should begin, and when he should cease to exercise the functions of his priestly office. He was Sacerdos perpetuus, a priest without limitation of his office. The duties of the Aaronic priesthood were divided amongst the priests; each was appointed to serve in the temple a certain number of days, but he remained

a priest continually, or according to the original phrase, *all his life*.

These are the principal characteristics of the "*order*" of Melchisedec's priesthood; and from these it is obvious to remark, that his order was greatly superior to that of the priests under the Mosaical dispensation. They were not royal priests: the functions of their office were contracted; they derived it by succession from their ancestors; and at a certain previously appointed period, had to retire from its exercise.

The apostle Paul adopts another argument to show the superiority of Melchisedec's priesthood over the Levitical. The Levitical priests prided themselves upon their descent from Abraham, the acknowledged head and patriarch of all his descendants, and whom they considered to hold a pre-eminence in rank above them. But Abraham paid tithes to Melchisedec, thereby acknowledging his inferiority to him; and as the great progenitor of the Levitical priests paid tithes to Melchisedec, they in effect did the same. Their head—their founder—he from whom they derived their dignity, acknowledged his inferiority to Melchisedec by paying to him tithes and receiving his blessing, they, as his descendants, must of necessity be inferior to him. Thus, *according to their own mode of thinking, respecting genealogy, descent, and rank*, did the apostle prove to the Jewish priests, the superiority of Melchisedec's "*order*" to their's. As then the order of Melchisedec was superior to any other, with evident propriety was it selected to adumbrate the exalted priesthood of Christ.

It now remains briefly to point out the agreement between the type and the antitype.

1. Like Melchisedec Christ is a Royal Priest. He being the Son of God, and Maker of all things, is Lord of the world. He has upon

his vesture and his thigh his name written, King of kings, and Lord of lords. The government is laid upon his shoulder, and consequently he has a right to govern men by the laws of his gospel, and power to reward or punish every one according to his deserts. He is a righteous King—thy throne O God, is for ever and ever, a sceptre of righteousness is the sceptre of thy kingdom. He is also the King of Peace: peace is the natural result of righteousness: he speaks peace to the wounded conscience; is our peace-maker, the Prince of Peace.

2. As the priesthood of Melchisedec was *Universal*, so is Christ's. He became a propitiation for our sins, and not for ours only, but for the sins of the whole world. He tasted death for every man. The functions of his office are not confined in their exercise to any particular race of men, or age of the world; for he is a merciful and faithful High Priest in things pertaining unto God, to make reconciliation for sins: for in that he hath suffered, being tempted, he is able also to succour *them that are tempted*.

3. The priesthood of Melchisedec was *UNDERIVED*. So is that of Christ. He was specially appointed to his priestly office by the anointing of the Eternal Father. The priesthood of Melchisedec, the rites and ceremonies, the priests and sacrifices of the Mosaic dispensation, all had reference to the priesthood of Christ, they all pointed to it as all the radii of a circle point to its centre; and all their dignity, and significance, and importance were derived from that priesthood to which they pointed, and which was destined to supersede, to abrogate, and eclipse the whole.

Lastly, as the priesthood of Melchisedec was *perpetual*, so also is that of Christ. He ever liveth to make intercession for us. After he had offered one sacrifice for sin, he for ever sat down on the right hand

of God. As long as ever there is a guilty sinner, or helpless believer requiring the benefit of his intercession, so long will it be exercised on his behalf; and when the end shall come, and Christ shall deliver up his mediatorial kingdom to God even the Father, that God may be all and in all, still the efficacy and the fruits of his priesthood will remain; they will be absolutely eternal, for as long as the saints are in heaven, so long will they enjoy the benefits of that sacrifice which purchased for them eternal life, and of the royal and priestly power of Christ which gave them a title to its enjoyment, and fully confirmed them in its possession.

It should be a matter of sincere gratitude, that we live in the present age of the Church. Truly many prophets and righteous men have desired to see the things which we see, and have not seen them. The system of revelation is now complete; we have not to look through the type to future blessings to be communicated through the antitype: for he to whom all the prophets gave witness, to whom all the ceremonial law referred is come; and now by the light which he has diffused, we may look back on the past, and observe the significance of the obscure type, and the fulfilment of the mysterious prophecy; and forward to the future, rejoicing in hope of the period when he shall come the second time without sin unto salvation.

Let us never forget that the blaze of gospel light and the abundance of gospel blessings which we enjoy, while they render our privileges enviable, also render our responsibility proportionably fearful. To whom much is given, of them much will be required.

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“For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.”

## EVANGELICAL RELIGION THE SOURCE OF PLEASURE.

### PART III.

#### *The Doctrines and Duties of Evangelical Religion Productive of Pleasure.*

The scripture is the only cure of woe;  
That field of promise, how it flings abroad  
It's odour o'er the Christian's thorny road!  
The soul reposing on assured relief,  
Feels herself happy amidst all her grief;  
Forgets her labours as she toils along,  
Weeps tears of joy, and bursts into a song.

COWPER.

It is a circumstance by no means unworthy of our remark, that the charge brought against Religion as tending to melancholy, has been preferred, not by thoughtful and sensible men, but by the vain and trifling. Depraved as men universally are, there is yet a voice heard in every soul declaring that religion is important, and indeed essential to human happiness. In proof of this, we refer to the conduct of the different nations of the earth, all of whom, in some way or other, attend to a something they call religion. And seldom have we heard of those who are required to submit to the most painful privations and sufferings to please their imagined deities, complain of the austerities and sufferings of religion. Men of the least degree of reflection in our own country, seldom prefer the charge of melancholy against what they conceive to be religion itself, but against the representations given of it in the sacred volume. Many persons have told us of the pleasure they have felt in the contemplation of the Divine character, and his wisdom and goodness as displayed in his works; but they say that revelation exhibits him in an unlovely view, and teaches doctrines inconsistent with human happiness. This has been said, but not proved, and we yet challenge proof of the charge. In the meantime we shall endeavour to remove what (in the absence of proof to the contrary) we consider a mistake, to shew, by the happy effects which a belief of the truth produces on the heart, that



the religion of Jesus makes its possessor happy.

In our last paper we endeavoured to take a general view of this religion, and to display its influence in producing pleasure; let us now descend to particulars, and in the present paper examine the doctrines and the duties of Christianity. Here, if anywhere, we shall find the gloom of which we have heard; and if the truths taught, and the duties enjoined, can furnish the mind with pleasure, we may rest satisfied that the object we have had in view is accomplished.

In pursuing our reflections on this subject it will be well to bear in mind that Christianity is not a system of uncertainties. It is founded on a volume that presents a thousand evidences of its divinity, and claims our belief as emanating from the Spirit of Truth. All the discoveries of revelation too, are of the utmost moment. They relate to the soul, and associate themselves with eternity. A period will speedily arrive, when the things of the world will be of no importance; at that time the discoveries of religion will exhibit all their value, and disclose their everlasting realities. As the things of earth recede from our view, those of religion will fully appear to our sight. If they have been neglected, how great the sorrow we must feel; and if their importance and value have been known, how delightful the scenes to which we shall be introduced, and how lasting the pleasures that we shall experience!

That God is a Being possessed of infinite perfections, which make him worthy of our supreme regard, and that we stand in the relation of subjects bound to know, to love, and to serve him, are facts that cannot be disputed. But if we reject the Bible, how can we know him; or how can we understand either the nature, or the degree of obedience he requires of us? And can that man be happy who remains in a state of uncertainty

of what will please his Maker; and who can by the most diligent study of his works in creation and providence, only obtain a slight degree of the knowledge of him? For "who by searching" the works of his hands "can find out God? who can find out the Almighty to perfection?"

And if we admit the fact which Deists themselves cannot deny, that man is not at present in his primitive state of dignity and glory, a question arises of the highest moment, "How can man be just with God?" For, if he be infinitely great and holy, to offend his law must place us in danger, and to know how sin may be pardoned must be a concern of the deepest interest and importance. Now it is only the religion that takes revelation for its basis, that can shew us how this forgiveness may be obtained from Jehovah, peace imparted to the conscience, and man restored to his original happiness.

In the gospel we behold a revelation of mercy. Here appears Jesus the equal of Jehovah, as a substitute for the lost and the guilty. We are led to contemplate him as dying for our sins, and atoning to Divine Justice for our transgressions. Thus, while he shews forth all the glorious perfections of Jehovah in their most attractive form, he provides salvation for sinners, built on a sure foundation, and eternal in the benefits it confers on its subjects.

The leading doctrine of Christianity is the atonement of the Lord Jesus Christ; and while this most interesting subject is presented to our notice, we are taught that the only way in which we can be justified from our sins in the sight of God, is in the exercise of faith in the Divine testimony concerning Jesus, and a consequent dependence upon him for salvation. And what is there here that is gloomy? Can he who is seeking the favour of God by the infliction of bodily tortures, by the

presentation of expensive sacrifices, or by the performance of a long round of duties, be happier than he who approves of God's own plan of salvation, and he who expects heaven as the gift of mere mercy? He who rejects the atonement of Jesus, and hopes to attain happiness by his own works, feels that all his exertions do not satisfy, or purify his conscience:—they do not remove the dread of death,—they do not open a clear prospect of immortality. But the man who places a reliance on the record of truth; who believes in Jesus, and who feels that his blood has cleansed him from all sin, knows that his hopes are founded on the stone laid in Zion, by Jehovah himself; he dreads not the curse of a broken law; he lives above the vain pursuits of his neighbours, and finally expects to conquer death, by power derived from the mighty Conqueror who deprived him of his sting, and who enables his people to triumph over him too. Can such a man, as this be unhappy? If Christians are not filled with unspeakable joy, it is because their faith is weak;—because they have not religion enough, and not because they have too much.

But it may be yet objected, that though this view of evangelical religion be favourable to human happiness, yet that it has been presented by Calvin and others, in a most unlovely and gloomy dress; and that his system of doctrines has usually been associated with all that is melancholy in its nature, and all that is pernicious in its effects. I need not, in reply to this charge, remind my reader that what is said of a system by its opponents, must be received with caution; I admit that John Calvin was nothing more than a fallible man, and equally liable with others to error, both in doctrine and practice, and that some things he taught as truths, cannot be established by the great standard of appeal—the sacred volume. If the

good man, in his zeal for some parts of truth, wandered from “the midst of the paths of judgment,” and was found bordering on the regions of error, I defend him not; but I confess that the leading doctrines he taught, appear to me drawn from the volume of truth, and have a powerful tendency to promote the happiness of man.

Does the Calvinist believe and teach, that before the commencement of time the blessed God, “for purposes of his own glory, fore-ordained whatsoever comes to pass?” And what is there so gloomy in this? Nay, is it not rather a thought of the most delightful kind, that the events which occur, however they may appear to us involved in mystery, and may perplex and distress us, were all determined on, and are brought to pass by Infinite Wisdom? Is it not a thought on which we may repose with pleasing satisfaction, that all things are regulated by a Being of righteousness and love, who will ultimately explain the whole of his conduct, and shew how they all accomplished the designs of his infinite wisdom and benevolence in the happiness of all who love him? Every good workman directs his operations by a previously concerted plan, and, as William III. once remarked, predestination is God's plan. And, surely, there can be nothing very distressing and melancholy in the thought that this plan was resolved on before God had created the world! Our's would indeed be an unhappy state if human affairs were only directed by human wisdom:—miserable as we now are, we should then be more so.

But then, says the objector, Calvinists tell us that salvation is confined to those persons whom they represent as “the elect;” and this must be a very gloomy doctrine to those who are not elected. Now, let us inquire, does the objector believe the fact, that the human heart is depraved; and can he point out the man who pos-

esses the Divine favour, as displayed in the pardon of his sins, who was not first inclined to seek that favour by Divine influence exerted on his mind? God alone can pardon sins; and all those whose transgressions are forgiven, were taught by him to pray for that pardon, and inclined by him to believe the testimony of his word. Now if this be granted, in connexion with another fact that cannot be denied,—that many persons hear the Gospel who are not finally saved, must it not follow that there is a choice of objects on whom that influence is exerted? And what is that choice but the election of grace for which we contend? When we remember that such is the awful apostacy of mankind from God, that none are inclined to do good, but if left to ourselves, we should all perish, is it not a pleasing thought, that God has determined on the certain salvation of a multitude that no man can number, out of every nation and people, whom he will bring to the knowledge of himself, and make happy for ever? The Church of England has well declared the tendency of this doctrine in the seventeenth article, where she says, “The godly consideration of predestination and our election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their minds to high and heavenly things, as well because it doth greatly establish and confirm the faith of eternal salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God.”

But it will perhaps be said, that this is the only favourable view that can be taken of the subject, and though it may give encouragement to those who possess the assurance of sharing in the mercy, yet that it dis-

courages those who do not possess such a confidence, but who, nevertheless, long for an interest in the Divine favour. That the doctrine of election, like every other truth of religion, may be abused, will not admit of a denial; but that it tends to discourage an application for mercy on the part of a penitentsinner, cannot be allowed. It would be strange indeed if a determination avowed on the part of Jehovah to save a countless number of the human race, should necessarily operate as an argument why we should not apply to him for salvation. That it may in some instances for a short time have this effect, is granted; but then, the person who is thus influenced by it, furnishes another proof that such is the darkness and perversity of the human heart, that if God did not enlighten us, and incline us to his ways, we should be all lost. Instead of the doctrine of election discouraging the penitent, it ought, as in some cases it has done, to produce a directly contrary effect. Such an one might say “the Holy Spirit of God, by the means of his word, has taught me that I am a sinner, and has caused me to feel it as I have never done before, and as no human being could have made me feel it; and such an exertion of his influence on my heart must be the effect of his design:—He has told me also that there is mercy to be shewn to the sons and daughters of guilt through the atonement of Jesus;—He tells me God has resolved on the salvation of every sinner who believes in his Son; ‘I will trust, therefore, and not be afraid;’ He who has given me a disposition to believe, has given it me as the effect of electing mercy.” Thus, even the gloomy and awful doctrine of election, as it has been called, a doctrine so frequently represented as encouraging all that is abominable and opposed to all that is holy, may be productive of pleasure to the humble penitent, not yet possessed of the full assurance of hope, as well as to

the established Christian who is enabled to feed on the strongest and richest doctrines of the word of life.

Another peculiarity of the Calvinistic creed, is that of the certainty of the Christian's perseverance in the paths of holiness, and the security he possesses of his finally enjoying the happiness of heaven. The tendency of this doctrine to promote peace and satisfaction of mind is so evident, that to dwell upon it is perfectly unnecessary.

We may, perhaps, be reminded that there are other doctrines connected with Christianity at which we have not glanced, the tendency of which to produce pleasure is by no means evident. Such, for instance, is that of the eternal condemnation of the finally impenitent. Now it would be easy to reply to this, that in the present fallen state of man a revelation of mercy without a display of Divine anger against sin, is not to be expected; or we might say, that such is the awful nature of rebellion against God, that the consistency of his character demands a splendid display of his justice: but we would rather meet the objector on another ground. And we remind him, that though the pencil of religion has painted, in colours awfully glowing, the horrors of the world to come, it is done that we may avoid the path that leads to it; and threatenings of the most awful kind are recorded on the page of inspiration to warn us from the paths of misery, and to preserve our feet in the ways of peace. And is it not a subject of pleasure, that God has provided us with cautions to keep us from evil as well as with directions and encouragements to keep us in the paths of duty?

We now turn to the *duties* enjoined by Evangelical Religion, and consider the path in which she hath commanded us to walk. And let us examine whether there is any thing here that will make us unhappy. It appears to have been in reference to the duties of

religion that Solomon spake, when he said, "her ways are ways of pleasantness, and all her paths are peace."

The duties of religion may be divided into two classes, those which relate to God, and those connected with man. In reference to the duties we owe to God, it may be remarked, that there are certain feelings towards him which we ought to possess, and certain commands which we ought to obey. Nothing can be more reasonable than that we should love God. This is a duty that he has enjoined, and it lies at the foundation of all other duties. Now we must all have known that love is the source of happiness, and that the object on whom our regard is fixed, is considered the source of our pleasure. If to love a fellow-creature, or any thing that this world presents, gives us happiness, what must it be to place our best affections on the great Author of felicity himself? The blessed God equally consulted his own glory, and the happiness of man when he said to him, "Thou shalt love the Lord thy God, with all thy heart, with all thy soul, and with all thy strength;" for without a consciousness of our love to God, we possess no assurance that he loves us, and reason may be left to decide whether man can be happy if but a suspicion lurks in his bosom that the God of the Universe is not his friend.

There are various forms which this love must assume, and different ways in which it must be displayed; all of them, however, tend to ennoble and to bless the mind. Sometimes it must be shewn in the patience with which we sustain the trials that God lays upon us, and the resignation we manifest when he deprives us of our comforts. Our love to him must be seen in our contentment with the allotments of his providence, and the temperate use we make of the good things with which we may be blest. That love must be displayed in our exercising

faith in his promises in the hour of trial, and by our rejoicing in him, even when the world denies its comforts to us. Such was the love of an ancient patriarch towards the God of Israel, that he said, "Though he slay me, yet will I trust in him;" and such the regard of the prophet Habakkuk, that he sang, "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the LORD, I will joy in the God of my salvation." Can a purer, nobler joy be conceived of, than that of the man who can thus speak? If the love of God shed abroad in the heart, will not produce pleasure the most refined and satisfactory, we challenge the universe to say what will!

Nor will obedience to the commands of God be less productive of enjoyment than the feelings we should bear towards him. If we love him, we shall ever be concerned to worship him; and whether we are in his public courts, at the family altar, or in private retirement, we shall be anxious to pay him the grateful adoration of our souls. It is true, that to him who possesses not the Spirit of God, his worship appears little less than slavery; but let our hearts be filled with faith and love, and then we shall say with the Psalmist, "It is a good thing for me to draw near to God." To approach his seat, to hold intercourse with him, to receive spiritual favours at his hands, and to imbibe his Spirit will be the delight of our souls. The worldling has often wondered when he has seen the avidity of the Christian in attending on the worship of God, or has witnessed his anxiety to obey whatever laws he has enjoined in his word; and often has the good man on such occasions been the object of pity. Ah! little have such persons known the holy peace

that has dwelt in his soul, or guessed at the pleasure he has experienced. While his wicked neighbours have been writhing under the smart that conscience has inflicted, or perhaps suffering more visibly on account of their transgressions, he has been a partaker of the delight of angels, the whole of whose bliss is derived from the service in which they are engaged, and "the joy of the Lord is" felt to be their "strength." Tell us not of the pleasures of sin, while we can enjoy those of angels:—conduct us not to the rivulets of worldly enjoyment, while we can drink happiness pure at the fountain head in heaven.

And if we have found that the discharge of our duties towards God will fill us with pleasure, an examination of those we owe to man will increase it. What are the dispositions we are commanded to cultivate towards our fellow-creatures? Are they not all comprised in this, "Thou shall love thy neighbour as thyself?" If we examine the state of the world, we shall find that all its miseries spring from wicked dispositions. Men hate God and each other, and hence they cannot be happy. The spirit of the gospel is one of justice, of benevolence, and of kindness; and wherever it is possessed, it makes the individual happy in himself, and constrains him to seek the happiness of all around him. Not only does it check the evil dispositions of the heart, but it eventually destroys them; it forbids all malice, uncharitableness, or the return of evil for evil. It does more, for it commands us to seek the good, spiritual and temporal, of all our fellow-men. to promote their interest in civil society, and especially to seek the eternal welfare of their souls. Oh! what a spirit of benevolence is this! If there be a luxury in doing good, here we may enjoy it in rich abundance. Moses and Paul, animated by the public spirit inspired by the volume of revelation, were content to

sacrifice much of their own personal comfort, yea even their lives for the sake of their brethren; and they enjoyed in all this a pleasure of which the statesman or the hero knows nothing. Religion, to say all in a word, is designed to conform us to the moral image of the blessed God, and to make us act like him; and if God can be unhappy, the Christian may be so, and not else.

Now to all this it may be objected, that the practice of religious duties requires the exercise of self-denial, and calls upon us to do many things to which we are naturally opposed. This witness is true, and what then? It, unhappily, a child would seize an instrument that would inflict on him bodily injury, or would swallow a draught that would operate on his system as poison, would it be lessening his real happiness and pleasure to deny his request? Or does it eventually lessen the pleasures of a man, if in childhood he is compelled to acquire lessons which it does not accord with his naturally slothful disposition to learn? In this case it might be said that the very discipline to which he is now required to submit is designed to prepare him for future happiness and pleasure. Precisely thus is it with the requirements of God. Self-denial is required, but strength equal to the exigency of the case is imparted; pleasure is experienced in the act itself after the trial is past, and shall be more especially felt in the world of unmingled felicity, where self-denial is unknown. To that state the pious David referred when he said, "Thou wilt shew me the path of life; in thy presence is fulness of joy, at thy right hand there are pleasures for evermore."

(To be continued.)

BAPTIST WORTHIES.—No. II.

BENJAMIN KEACH.

BENJAMINE KEACH was born February 23, 1640, at Stokehamah.

Bucks; and descended from godly parents, who "brought him up in the nurture and admonition of the Lord." "From a child he knew the Holy Scriptures, which made him wise unto salvation, through faith which is in Christ Jesus," and "thoroughly furnished him unto all good works." Having received the love of the truth that he might be saved, in his fifteenth year he publicly devoted himself to the service of Christ by submitting to the rite of Christian baptism. Three years after his baptism, the church called him to the work of the ministry, which he prosecuted with considerable acceptance and success among the Remonstrants, or General Baptists, from whom he subsequently withdrew, and joined the Particular Baptist denomination. Wishing to use every legitimate means for the diffusion of religious knowledge, especially among the rising generation, in the year 1664 he published a book called "the Child's Instructor;" on account of which he was bound in a recognizance of £100, and two sureties of £50 each, to appear at the assizes, to answer for his offence. The result of his mock trial sentenced him to imprisonment for a fortnight, to stand in the pillory at Aylesbury and at Winslow, to have the book burnt before his face by the common hangman, to pay the king £20, to remain in jail till he found sureties for his good behaviour and appearance at the next assizes; then to renounce his doctrines, and make such submissions as should be enjoined. All this a pious and respectable minister of the Baptist denomination suffered from the creatures of a despotic and licentious monarch, not for sedition or riotous conduct, not for drunkenness, or immorality; but for endeavouring to teach young children the first principles of the oracles of God. Disgusted with such unrighteous and intolerant proceedings, Mr. Keach removed

with his family to London, A.D. 1668, and soon afterwards became pastor of a Baptist church in the Borough. In order to escape molestation, this little flock often met in private and obscure houses; but, notwithstanding the precautions used, they were disturbed on various occasions, and taken before magistrates to answer for their nonconformity. In the year 1672, they availed themselves of the indulgence of Charles II. "granting to the protestant dissenters the public exercise of their religion," and built a meetinghouse at Horsley-down, in which Mr. Keach preached with so much acceptance and success, that repeated enlargements were necessary to provide accommodation for his numerous hearers. Increasing popularity and influence augmented his labours and responsibilities, which he cheerfully discharged, in promoting the Protestant interest in this kingdom; in writing books to explain and defend the doctrines and duties of Christianity; and in seeking the prosperity of his own denomination. In common with the great body of nonconformists, he hailed "the Glorious Revolution" as a fatal blow to despotism, and the dawn of an auspicious day to our country; nor is there any ground for surprise that one who suffered so much under the Stuart dynasty should rejoice over its downfall, and indulge visions of future glory. "I do not doubt," said he, "but the slain witnesses are getting out of their graves; time will open things clearer to us; but I am sure we cannot sufficiently adore the divine goodness, for that salvation wrought by his right hand."

Mr. Keach became a leading and influential minister in his own denomination; visited the churches in various parts of the kingdom at the request of his brethren, and zealously promoted the erection of some meeting-houses in London and the vicinity. In the baptismal controversy he wrote

against Richard Baxter and Mr. Burkitt; publicly disputed with Quakers and Socinians; and was involved in the discussions then dividing our churches about laying hands on baptized believers, singing the praises of God in public, the maintenance of Christian ministers, and the abrogation of the Jewish Sabbath. The closing scenes of his life manifested the power and value of true religion. Patience, and resignation to the will of God, faith in Jesus Christ, joy in the Holy Ghost, and a good hope through grace possessed his soul; and, after "enduring hardness as a good soldier of Jesus Christ," he finished his course July 18, 1704, in the 64th year of his life. "The memory of the just is blessed."

T. P.

*From the London Baptist Magazine.*

EXPOSITORY REMARKS ON  
ZEPHANIA, iii. 12—17.

NUMBER I.

"I will also leave in the midst of thee an afflicted and poor people; and they shall trust in the name of the LORD.—Ver. 12.

THE Prophet Zephaniah delivered his predictions in the days of Josiah, not long before the threatened captivity of the Jews by the Chaldeans. Accordingly we find him denouncing the sins of the people, calling them to repentance, and holding out encouraging prospects of their return. In all this, there is a lively prefiguration of the operations of divine grace to guilty sinners, under the dispensation of the gospel.

The text was literally fulfilled when Nebuchadnezzar carried away the Jews to Babylon, as we learn from 2 Kings xxv. 12, where it is said: "The captain of the guard left of the poor of the land to be vine-dressers and husbandmen;"—and these, we are told in the 14th verse of the preceding chapter, were "the poorest sort of the people of the land."

The passage before us, however, and the verses connected with it, have obviously a further and more important reference to the gospel Church in all ages of the world; concerning which, the following remarks may be offered:

I. God has a people in the earth, who are left therein as a remnant, even in the most apostate and desolate periods. Of this the apostle gives us the only satisfactory account that can be presented, in Romans xi. 4, 5, where the people of God are called "a remnant, according to the election of grace."

Guilty as all mankind are before God, there is no reason in *them* why one should be reserved and saved, more than another. In this JEHOVAH, who was not bound to save any, acts with infinite sovereignty, wisdom, and love, according to his own good pleasure, which he hath purposed in himself; so that the pride and self-righteousness of man are laid in the dust, and those who believe in JESUS are left with grateful adoration to say: "By the grace of God, I am what I am." Let us never forget, that in all things GOD deserves, and must receive, the exclusive glory of human salvation; and that we can never truly appropriate and enjoy that salvation, till we are brought to this self-renouncing, believing, and God-glorifying disposition.

II. The people of GOD are, for the most part, an afflicted and poor people. They are poor in spirit, humbled and chastened in their apprehensions of themselves, and of their condition and demerits in the sight of GOD; ever ready to admit as true concerning *them*, the most affecting and humbling views of their vileness, which the word of GOD exhibits. They tremble at GOD's word on account of their exposure to the curse of his broken law, and feel that the dust of self-abasement is their proper situation. While this, how-

ever, is the case, the text seems rather to refer to the external circumstances of affliction and poverty, in which the people of GOD are, more frequently than otherwise, found. "Hath not GOD chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?" Jas. ii. 5. And is it not "through much tribulation" that we must enter into the kingdom of GOD? Acts xiv. 22. The rich and prosperous are not excluded: but still it is written: "How hardly shall they that *have* riches," and who, too frequently, though not necessarily, *trust* in riches, "enter into the kingdom of GOD!" Mark x. 23, 24.

Such being the general fact, that the people of GOD are an afflicted people, and that they do not ordinarily possess the riches, honors, and enjoyments of the world, it may be enquired: Why is it thus? Without indulging unhallowed curiosity, it may be conceived, that GOD hereby designs to humble the pride of the human heart, by casting aside those pomps and splendors wherein the eye of sense delights, on which the vain glory of the carnal heart loves to repose, and to which the self-dependance of human pride vauntingly refers, as an adequate reason, apart from GOD, for all it possesses, and keeps to enjoy for ever. Besides which, afflictions, poverty, and earthly privations, constitute the elements of that paternal discipline by which, under the influence of the HOLY SPIRIT, corruptions are mortified, Rom. viii. 13, the body of indwelling sin is weakened and subdued, and the people of GOD are made partakers of his holiness; Heb. xii. 10. And, on the whole, it might be easily shown, that this providential arrangement of the external condition of the Church, is adapted to yield an ampler revenue of glory to the power, grace, compassion, and faithfulness of GOD, than if his saints had been



chiefly selected from the rich, the noble, and the mighty of the world.

III. The most important and discriminating peculiarity of the people of GOD is, that they *trust in his name*.

The grand distinction between saints and sinners lies here. There may be affliction without the mortification of sin; there may be poverty without humility; and both affliction and poverty may meet, and long settle in their gloomiest aspects over a heart which is not the seat of "repentance towards GOD, and faith towards our LORD JESUS CHRIST;" Acts xx. 21. The truth is, that ever since the entrance of sin, when men, excited by the flattering poison of the old serpent, aspired to "be as gods;" Gen. iii. 15, there has been a great controversy pending between GOD and man; JEHOVAH upholding his supremacy, and maintaining the righteousness of his government and law, as essential to the beauty, integrity, and beneficence of his empire; while fallen, alienated man is ever aiming to grasp within the region of his senses, the stores and materials of a substantial independence, so that he may be "as GOD," having all things within himself, or within his reach; and be at liberty to forget that he is a creature accountable, though fallen; and thus revel on in his pride and fulness of heart, and riot in all his abominations without control or retribution. But shall not the Omnipotent prevail? And can an alien ever return to his rest till he meekly casts himself at the feet of his insulted but gracious Sovereign, acknowledging his vileness, and trusting in the name of the LORD? To bring sinners to this position is the great design of redeeming love, of regenerating influence, of the means of grace, and of all the arrangements of eternal Providence. And the imperfection of this confidence in GOD, on earth, is the source of the chiefest bitterness of all our

trials; and the maturity of perfection of it, the design of our heavenly Father in all the chastenings of his rod.

Here, then, the people of GOD stand out in their grand peculiarity. Whether few or many, rich or poor, afflicted or prosperous, they *trust in the name of the LORD!* What this includes cannot here be fully declared; but it may briefly be stated, that they trust,

1. In the word of GOD, as a complete and authoritative revelation of his will towards mankind; especially of the way of salvation for the guilty.

2. In the atoning blood of CHRIST, for their forgiveness and acceptance with GOD.

3. In the all-sufficient grace of CHRIST for their sanctification, victory over sin, and final perseverance to the attainment of glory.

4. In the fulness of divine love, according to its riches in glory by CHRIST JESUS, to supply all their need, temporal as well as spiritual.

Let each reader amplify these hints in the retirement of the closet. And if any are "desolate, let them trust in GOD, and continue in supplications and prayers night and day;" 1 Tim. v. 5. Do we trust, in the manner described, in the name of the LORD? Let us examine ourselves, whether we be in the faith; so that we may realize our personal interest in the blessings of salvation. Are any lamenting the want of this confidence in GOD, or the weakness of their faith? It is encouraging, that the trust they need is a matter of gracious promise: "They shall trust in the name of the LORD."

"JESUS, to thee I breathe my prayer;  
Reveal, confirm, my interest there:  
Whate'er my humble lot below,  
This, this, my soul desires to know.

"Oh let me hear that voice divine  
Pronounce the glorious blessing mine.  
Enroll'd among thy happy poor,  
My largest wishes ask no more."

TURRO.

E. C.

*For the Canada Baptist Magazine.*

## THE OFFICE OF DEACON.

"Brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." Acts vi. 13.

The appointment of office-bearers in the congregations of the believers, uniformly arose out of the necessity of the case. That it was so in the present case, is manifest from the context: "The number of the disciples were multiplied." Some were neglected. This occasioned murmurings; and as this murmuring was expressed by the Grecians (the Hellenistic Jews) who came to Jerusalem from the surrounding nations, the church, in order to cut off every possible occasion of complaint, seems, from the names, to have chosen the greater part of the deacons from the Grecian part of the church. The "business" over which they were appointed, was to distribute the bounty of the church impartially to the poor; and there can be nothing more foreign to the deacon's office, than to suppose that their appointment to this business has, directly or indirectly, conferred on them any supremacy or dignity in the church, in virtue of this appointment, which they did not formerly possess. So far as the Scriptural account of the original appointment and qualifications of deacons is concerned, it is evidently limited to the care of the poor. Their "honesty," "wisdom," and all the necessary qualifications enumerated by the Apostle (1 Tim. iii.) relate exclusively to this trust. But human wisdom (the bane of religion), as in every thing relative to the order and offices of the Church of Christ, has introduced innovations respecting the deacon's office. "Love of pre-eminence," and misconception of the relative character of the members of a church, have constituted the deacons a second in command—a regulating committee—or who, along with the

minister, pastor, or elder, form a conclave, wherein the affairs of the church are to be investigated and regulated—wherein what is proper to be brought before the church is to be adjudged and fixed, and the reverse. What is this but a miniature representation of the Pope and his Cardinals? This is lording it over God's heritage;—and is very opposite to the spirit, principle, and language of the 23d chapter Matthew, 8th, 9th, 10th, and 11th verses, wherein all the disciples of Christ are on a level, having one Master, one Father, one Lord and law-giver, to whom the conscience of all, and each, is to be subject—wherein, *i. e.* in the church, no dictum is of authority, but "thus saith the Lord."

It would appear from the Epistles to Timothy and Titus, that females were also appointed to this office. For this also there was a "need-be;" forasmuch as in the eastern nations no males, except relations, had access to the society of females, which deprived them, in trying circumstances, from the relief and counsel their case required. Now, although there be free intercourse between the sexes in our quarter of the world, the nature of the case seems to indicate that a female possessing the scriptural qualifications, is much more adapted to enter into the peculiarities of the circumstances of her own sex, and give them that counsel and instruction their case may require. See Titus ii. 3, 4, 5. True, it is the duty of the sisterhood to attend to this, having, as members of one body, a care of, and feeling for, one another; but daily experience teaches, that what is every one's business, is often neglected. Let the aphorism, "What saith the Scripture?" be present to our minds at all times.

Aug. 14, 1839.

PHILEMON.

"I can do all things through Christ which strengtheneth me."—Paul.

## HINTS TO THE CONDUCTORS OF PRAYER MEETINGS.

Prayer-meetings as conducted amongst dissenters, are adapted to promote social religion, and answer many valuable purposes; and that these ends may be attained in their fullest extent, the utmost care should be taken that the evils to which such meetings are exposed, may be as much as possible prevented.

That which I now call the attention of our churches to is the circumstance of some persons taking an improper length of time in their social prayers. The subjects proper to be included in social prayers lie within a small compass, ten minutes, or a quarter of an hour, seem amply sufficient for all that is proper or necessary to be mentioned: and while those chosen to lead the devotions of their brethren on these occasions wisely confine their attention to the most suitable points, devotion is kept alive, edification is generally promoted, the rising gifts of a church are brought into use: but when an individual extends his prayer to half an hour (and some have been known to exceed that), what devotion, what edification, can be supposed to follow? Perhaps such persons are not aware of the light in which their services appear to others; but were they to open their eyes, and behold their tired audience, some having sat down, others indecently looking into some book, others yawning over a protracted service that has ceased to interest the attention, and every one wishing that the man had done; it might operate as a remedy.

The direction which Jesus Christ gave to his disciples to avoid the practice of some, who, in their *long prayers* must necessarily use vain repetitions, ought ever to be kept in view; for after the topics proper for social prayer have been brought forward, all the rest is repetition; and there are very few repetitions that are not vain. Let the conscience

of such as make these long prayers revolve over the following queries. Can such a tiresome verbose sort of service be pleasing to God? Can it be pleasing to their brethren whose opportunities of prayer are improperly and needlessly adjourned until another time?—Can any possibly persuade themselves that their knowledge, or gifts, or heavenly devotion, are so superior and unusual, as to interest a congregation of mixed characters and capacities, or to keep alive the affections and mental co-operation of the best men present? Modesty and common sense both forbid the thought. Were the prayers of some of these persons taken in short hand, and afterwards read to them, they would not be able to prevent a blush at the manifest incoherence and vain repetition.

One of the evils leading to the impropriety here complained of, is that of an indefinite introduction, which is too often inapplicable and desultory; so that the time is frequently expended which they should have occupied, before they come to the topics which alone should constitute the substance of their social supplications and thankgivings, whereas they ought to know, that they are not the proprietors of the time, it belongs to others also as well as to themselves; and while the company are willing that they should be their representatives for a few minutes at a throne of mercy for the general good, they ought to treat their brethren who are present with the greater respect, and not take unwarrantable liberties with the precious moments, only a certain portion of which is allotted to them.

If these persons have any pride or consequence to gratify by standing so long in these services, let them know, that independent of the impiety of such feelings, they discover no great judgment in the choice of such means to obtain their end; as the

very contrary effect is always produced on the general feelings of those who are present.

A tedious sermon requires much forbearance, but a protracted and tiresome prayer, calls for patience allied to that of Job. Should these gentle hints fail to reform those transgressors (who may happen to see them,) they may expect a more caustic application to awaken proper feeling.

ALEPH.

## CORRESPONDENCE.

To the Editor.

UPPER CANADA, June 12, 1839.

SIR,—Who but knows that the peace and welfare of a nation very much depend on the form of government which the constitution authorises; so, in the kingdom of our Lord Jesus Christ, the constitution of the New Testament authorizes a certain form of government, and requires the appointment of certain officers, who are bound by their king to prepare and support every principle of that church form, which he in infinite wisdom has thought proper to enjoin. The wisdom of this world has been continually interfering with this form. Hence the different systems that have been established on the principle of expediency, and supported by corporal punishments, kings, princes, councils, fathers, and the example of many ages. Others, by misapplication and mis-interpretation of some portion of divine truth, labour most industriously to make God the author of various systems, no more at variance with each other than they are with the "simplicity of the truth as it is in Christ Jesus our Lord." Every person knows the great struggle that has been continually made for the establishment of *Episcopacy* in these Provinces; and many agents are now most industriously at work to support their *old claim to Apostolical succession*: books, pamphlets, magazines, newspapers, &c. &c. So, in the reply to W. in the *Montreal Herald*, a certain member of that church boldly makes the assertion, "that there have been from the beginning successors to the Apostles in the character of *bishops*." Now, however much I venerate some of the writers of the Church of England, my regard to truth and the authority of Jesus Christ, have led me to prove that such bishops as the prelates of the Church of England, are not appointed by Jesus Christ, authorised by the Apostles, nor mentioned in the New Testament.

I. The Apostles, strictly speaking, had no successor either in name or character.

1. They had no successor in name, or when James was put to death we should hear something of filling up his place; and the same would happen in the case of all as they died, or were individually put to death; but not a word to this effect is found either in divine or human records. Again: Polycarp, the disciple of John, Clement of Rome, Ignatius of Antioch, Irenaeus of France, and others, the most eminent in the second century, would, no doubt, bear that name, if given to any; but they were no more than pastors or bishops in charge of particular congregations.

2. They had no successor in character, except so far as pastors and ministers of the word are authorised by them to labour in the work. They were a set of men chosen personally by Jesus Christ, and miraculously prepared, sent out as his extraordinary ambassadors to the different nations of the world, having power in his name to preach the word, found churches, appoint officers, and rule over these officers and churches without the power of appeal. Where is the mortal man to whom this will apply in our day?

II. The title *Bishop*, according to its meaning and use in holy writ, never can be made to agree with that title as used by the Church of England.

1. The English Bishop is a Lord of the realm, whose common occupation is to sit in Parliament, and in the great strife of tongues, guide and manage the political affairs of the nation. But the charge given to the bishops of the New Testament is, to "preach the word" of the kingdom that is not of this world, and "feed the flock of God which he has purchased by his own blood."

2. The English Bishop is a supreme ecclesiastical ruler over the teachers or pastors of hundreds of congregations; but the Bishop of the New Testament was the preacher or pastor of the congregation himself, who was to feed the flock and rule over the people, and not over clergy. I confess, we read sometimes of a plurality; but the order is now reversed. There, one congregation had often more than one bishop; but now one bishop can take the charge of hundreds of congregations.

III. The distinction made by the supporters of *Episcopacy* between the title *bishop* and *elder* is unfounded, and contrary to the use of those words in the New Testament; for there is nothing more plain than that the titles *bishop* and *elder* are, by inspired writers, given indifferently to the same persons labouring in the same work. Hence, when Paul came to Miletus, he sent to Ephesus for the elders of the church, and thus addressed them, namely, the elders or presbyters:—

"Take heed unto yourselves, and to all the flock over which the Holy Ghost hath made you (episcopous) bishops or overseers."—Acts xx. 17. "Here," says Dr. Campbell, "there can be no question that the same persons are denominated presbyters and bishops." Nor is this the only passage in which we find the terms convertible. In Titus i. 5. it is said, "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders (Gr. presbuterous) in every city;" and then it follows in verse 7: "For a bishop (episcopos) must be blameless." In like manner, the Apostle Peter uses the terms while addressing the Christians of Pontus, Galatia, Cappadocia, Asia, and Bithynia, provinces full of Christian churches and pastors at the time. He exhorts all the elders of all these churches to exercise the office of a bishop, (Gr. episcopos), rendered in our translation *taking the oversight*; so the elders were the bishops, or else they had no right to exercise themselves in the office. Again, in the Epistle to the Church of Philippi, Paul sends his salutation to the saints, "with the bishops and deacons." These could not be bishops in the prelatical sense; they could be none else than the elders of the church or congregation. Finally, the largest and most particular account given of the officers of the New Testament Church, is found in Eph. iv. 11:—"And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers." On this Dr. Dwight remarks:—"Here we find at least four sorts of officers in the church, four classes of men who are empowered each to do something in the church which they only had a right to do. The office of *Apostles* is acknowledged on all hands long since to have terminated. Of *Prophets*, it is only necessary to observe, that their office must terminate, of course, when inspiration terminates. *Evangelists*, the third class here mentioned, are universally acknowledged to have been extraordinary officers, and to have ceased in a very early period of the church, unless the word be supposed to denote merely a minister without a care. There remains, then, only *Pastors* and *Teachers*. From the phraseology here used, it appears to me evident, that they were not two distinct orders of men, but one destined to feed and teach the church. The language is not as in the preceding clauses, "*some pastors and some teachers*," but "*some pastors and teachers*," that is, some who were both *pastors and teachers*. To teach the church is to feed it with the bread of life."

IV. Great use is made of the practice and testimony of the fathers in support of *Episcopacy*; but this is a broken reed to depend upon.

1. They awfully contradict each other. Irenæus testifies that Linus was made bishop of Rome by Paul and Peter, and after him Anacletus, and after him Clement. *Tertullian* testifies that Clement was the first bishop of Rome after Peter. *Eusebius* declares that Linus was the first bishop of Rome after the martyrdom of Paul and Peter. Again, that Peter was the first bishop of Antioch. Again, that Eustodius was the first bishop of Antioch. *Jerome* declares that Peter sat at Rome twenty-five years, until the last year of Nero. Again, that Ignatius was the third bishop of Antioch after the Apostle Peter. *Dionysius*, bishop of Rome, asserts that Peter came to Rome in the beginning of Nero's reign, and sat there twenty-five years. Nero reigned but fourteen years; and, according to the united testimony of antiquity, put Peter to death. *Origen* says that he had read in the works of a martyr, that Ignatius was the second bishop of Antioch after Peter. *Epiphanius* declares that both Paul and Peter were bishops of Rome.

These instances prove that the fathers, however sincere, and however satisfactory their testimony concerning facts which passed under their own eyes, yet received traditional accounts loosely, and both believed and recorded much of what took place before their time, without truth or evidence.

2. The works of several of the fathers have been interpolated, corrupted, and partially lost. Concerning the epistles of Ignatius, which are peculiarly appealed to in this controversy, Mosheim observes, that he esteems "the authenticity of the Epistle to Polycarp to be extremely dubious;" and declares the question concerning all his epistles to labour under much obscurity, and to be embarrassed with many difficulties. Where there is so much uncertainty, a safe reliance cannot be placed for the decision of any point not otherwise supported.

3. Corruption and the love of power have thrown the church under an *Episcopal* form of government very early, and it has been the prevailing form since; but some of the most pious and best informed of the fathers freely acknowledge that it was not so in the beginning.

*Jerome*, the translator of the Latin Bible, a great and powerful writer of the fourth century, and who lived and died in Palestine, says, "that a *presbyter* is the same as a *bishop*; and that originally the churches were governed by the joint council of the presbyters." Again: "Let the bishops know that they are greater than presbyters, rather by custom than by the real appointment of the Lord." And again he says:—"Among the ancients, presbyters and bishops were the same."—*Dr. Dwight's Theo.*, vol. vi.

Polycarp, the bishop of Smyrna, the disciple of John, an honourable martyr for the truth, and the most ancient teacher of the second century, says, in his epistle to the Philippians, "Wherefore, you must be subject to the presbyters and deacons," &c. So, in the view of Polycarp, the presbyters at Philippi did and were bound to govern that church.—*Ib.*

Irenæus of France, a writer of the second century, addressing the heretics of that age, says: "We challenge them to show that tradition, which was transmitted from the apostles by a succession of presbyters."—*Ib.*

Tertullian, reciting the ordinances of public worship and the government of the church, says, "In all these things, certain approved elders preside."—*Dr. Dwight's Body of Div.* vol. vi., p. 101.

Clement, of Rome, says, in his first Epistle to the Corinthians, that the "apostles knowing by Jesus Christ that contentions would arise about the name, or on the account of the episcopate or oversight of the church, constituted bishops and deacons"—the very language of St. Paul in his Epistle to the Philippians: he afterwards styles these men *elders*. Where, then, is the episcopalian distinction between my *Lord* the bishop, and the curate, or *elder*?—*Ib.*

Ignatius, of Antioch, speaks of a bishop; but not a prelate or Lord, but the pastor of a single church, the preacher, as well as the ruler of that church, a man who performed all the duties of an ordinary minister. In his Epistle to the Church of Magnesia, he speaks also of their *bishops* in the plural number. This can never be made to agree with episcopacy.—*Ib.*

Chrysostom, Bishop of Constantinople, a martyr of the fifth century, and an eloquent speaker in the Greek tongue, says, that "*elders* were anciently called *bishops* and *deacons* (or ministers) of Christ, and the *bishops elders*."—*Ewing's Greek Lex., Art. Bishop.*

Firmilian says, "that in *elders* is entrusted the power of baptizing, imposition of hands, and ordinations."—*Dr. Dwight's Body of Div.*, vol. vi., p. 101.

Hilary says—"The presbyters were at first called *bishops*."—*Ib.*

Theodoret says—"Of old, they called the same men both *bishops* and *presbyters*."—*Ib.*

V. Many of the most eminent of the supporters of *Episcopacy* have given up the distinction between *bishops* and *elders*.

Bishop Burnet says—"I acknowledge bishop and presbyter to be one and the same office."—*Dr. Dwight's Body of Div.*, vol. vi., p. 98.

Dr. Reynold, Professor of Divinity in Oxford, says, that "all who had laboured for

five hundred years before his time, taught that all pastors, whether entitled bishops or priests, have equal power and authority by God's word;" and this he declares to be the common judgment of the reformed churches in Switzerland, Savoy, France, Germany, Hungary, Poland, the Netherlands, Scotland, and England.—*Ib.*

Dr. Holland, King's Professor of Divinity, at Oxford, says, that "to affirm the office of bishop to be *different* from that of presbyter, and superior to it, is most *false*, contrary to Scripture, to the fathers, to the doctrines of the Church of England, yea, to the very schoolmen themselves."—*Ib.*

I could add the names of Cranmer, Hooker, Jewell, Willet, Stillingfleet, and others; but I forbear. From these things may I not close by the following extract from Dr. Mosheim's Church History, vol. i., p. 105:—"Let none," says he, when speaking of the state of Christianity during the first two centuries, "confound the bishops of this primitive and golden period of the church with those of whom we read in the following ages; for though they were both designated by the same name, yet they differed extremely in many respects. A bishop, during the first and second century, was a person who had the care of one Christian assembly, which at that time was, generally speaking, small enough to be contained in a private house. In this assembly, he acted not so much with the authority of a master as with the zeal and diligence of a faithful servant. The churches also, in those early times, were entirely independent; none of them subject to any foreign jurisdiction, but each one governed by its own rulers, and its own laws; and nothing is more evident, than that the utmost equality reigned among the primitive churches."

I remain, your's in love, F.

## POETRY.

### LIFT UP THINE EYES, AFFLICTED SOUL.

BY JAMES MONTGOMERY.

Lift up thine eyes, afflicted soul!  
From earth lift up thine eyes,  
Though dark the evening shadow roll,  
And daylight beauty dies.  
One sun is set—a thousand more  
Their rounds of glory run,  
Where science leads thee to explore  
In every star a sun.

Thus, when some long-loved comfort ends,  
And nature would despair,  
Faith to the heaven of heaven ascends,  
And meets ten thousand there.  
First faint and small, then clear and bright,  
They gladden all the gloom;  
And stars that seem but points of light,  
The rank of suns assume.

# MISSIONARY REGISTER.

C A N A D A

## BAPTIST MISSIONARY SOCIETY.

*Committee Meeting, Aug. 19, 1839.*

Agreeably to the recommendation of the Delegates at the meeting at Haldimand on the 9th of July, the following brethren were made members of the Committee, with a view to ensure their co-operation to sustain the College:—

Elder Rees, Brantford; Deacon Beam, Beamsville; Deacon Barber, Townsend; Elder Butler, Rawdon; Deacon Doolittle, Haldimand; Mr. Jeremiah Cowan, Princeton, Township of Blenheim; Elder Wait, Haldimand; Elder Elliot, Oxford; Deacon Havens, Grantham; James Martin, Brantford; Elder Oakley, Oakville; Elder G. J. Ryerson, Dover; Elder Smith, Simcoe; Elder Jacob Goble, Waterford; Deacon Cryderman, Ameliasburgh; Deacon Jopling, Port Hope; Elder Griswold, Beamsville; Deacon Turner, Sidney; Deacon Teeple, Malahide; Elder M'Phail, Indian Lands; David Barchan, Esq., Paris; Mr. Haines, Kingston; Henry Webster, Simcoe.

Our Missionary brother, the Rev. D. Macphail, who has been stationed since last fall at the Indian Lands, was lately induced to pay a visit to Osgood, for the purpose of declaring to the people in that destitute settlement, the unsearchable riches of Christ. By the following letter to our brother Milne, it will be seen that the labours of Mr. Macphail have been crowned with signal success—many have been converted from the error of their ways,—brought to believe in the Lord Jesus, and to walk in newness of life. We understand that when “tidings of these things came to the ears of the churches at” Breadalbane and St. Andrews, Brethren Fraser, and Edwards, jun., proceeded to Osgood; who will, doubtless, on seeing “the grace of God,” be glad, and exhort the disciples, “that with purpose of heart, they should cleave unto the Lord.” We hope to have it in our power, soon, to give some further details of the work of the Lord amongst that people.

*INDIAN LANDS, July 20, 1839.*

MY DEAR BROTHER,—The Lord has wonderfully displayed his power, in the conversion of sinners in Osgood. I visited that part of the country about five weeks ago, and have only returned the other day. During the first week I preached every day, excepting

Saturday. Nothing special was manifested, excepting an increasing anxiety to hear. I spent the second week in visiting from house to house, and conversing with the people about the state of their souls. This I found to have been of great benefit, as some of themselves afterwards expressed. Many began to feel the effects of a wounded conscience, but the “power of the Lord was present to heal.” A number have professed to receive peace of mind, by believing. Twenty-six have been “buried with Christ by baptism unto death”—a number more are hopefully converted, and there are a number yet enquiring, “What they must do to be saved.” The greater part are heads of families, and in the vigour of life; so that much good to our Zion may be expected from them. The last week, in a great measure, has been employed in instructing these young disciples “to observe all things whatsoever Christ commanded them.” A Gospel Church was formed last Lord’s day, numbering forty-six; and afterwards we attended to the ordinance of the Lord’s Supper. In looking back, I can truly say, “Surely the Lord was in that place,” and to a great degree “I knew it not.” I left them with deep affection, in hopes of returning whenever the Lord, in his Providence, will permit. What I adverted to in my last letter, I advert to again, *their great want of a Minister*. They are making preparations for a place of worship; but where is the person to occupy the pulpit? What can be done, or to what side can we look? Nowhere, but to yourselves, for the present. Relax not your efforts, therefore, in preparing men for the ministry.

The people in Osgood were moral, and of a good natural understanding. They had a form of religion, and thought it sufficient. They thought that if they did not lie, swear, &c., and dealt honestly with their fellow-men, that upon the whole it might do. But when their eyes were opened by the ever blessed Spirit, to see that morality, or any other natural excellence whatever—that nothing short of a change of heart could save them—they became awfully altered. Never have I witnessed the power of truth to such an extent as among that people. “But it is the Lord’s doing, and it is marvellous in our eyes.” I was afraid that in their flight out of Sodom, they would betake to some false refuge; but I hope the Lord, in his mercy, has prevented it. The finished work of Christ, as a ground of hope for poor perishing sinners, seemed to be all their desire. In-

deed, I was never tried so much as when pressed upon by them to show in what does a saving faith consist, and how was the heart interested in it; and if I have failed, it has not been because I have not been willing, but because I have not been able. Yet I know that I have come far short of my duty, for which I now implore the divine mercy and forgiveness.

I cannot close this letter without adverting to the place in which I live. Since my last letter to you, the Lord has blessed us with a few conversions: eight have been baptized, and added to the church, and I hope others will follow before long. Things appeared favourable before I left; but I fear they are rather low again. Yet the thought that "the Lord's hand is not shortened that it cannot save, nor his ear heavy that it cannot hear, and especially that heart-cheering promise—"Lo, I am with you," reanimates us with renewed vigour to go on to the conquest of the world.

Your's, in the kingdom and patience of our common Lord,

D. M'PHAIL.

PAYMENTS RECEIVED BY THE TREASURER SINCE LAST REPORT.

James Henderson, on act. of Subscription.	£0 10 0
I. B. Twiss, for the College—Donation	1 0 0
<i>From Lochabar, per Mr. J. Edwards, sen., from</i>	
Neil Campbell	£0 13 9
Donald M'Lean	0 10 0
Janet M'Lean	0 2 6
John M'Lean	0 5 0
Hector M'Lean	0 5 0
Duncan M'Callum	0 5 0
Mrs. Lamb	0 2 6
Mr. Lamb	0 2 6
Archibald Campbell	0 5 0
Mrs. M'Lean	0 2 6
Neil M'Lean	0 5 0
Allan M'Lean	0 5 0
The late A. M'Callum	0 5 0
James Lamb	0 5 0
Ann Lamb	0 2 6
James Lamb, a boy	0 0 6
Alexander M'Dougall. Clarence.	0 10 0
A Friend, do.	0 5 0
Robert Roe, Mountain	0 1 3—4 13 0

JAMES MILNE, Treasurer.

CANADA BAPTIST COLLEGE.

The following Books have been kindly presented to the Library of the Canada Baptist College by the Rev. B. Evans, of Scarborough, England:

Fraser on Sanctification	1 vol.
Craps on Election	1 —
Beveridge's Sermons	1 —
Milner's Church History	1 —
Vaughan's Christian Warfare	1 —
Dr. Gregory's Letters on the Evidence of Christianity	1 —
Wilberforce's Practical View	1 —
Preston's Golden Sceptre	1 —

Hodge's Commentary on Romans	1 vol.
James's Christian Professor	1 —
Doddridge's Sermons	1 —
Douglas's Evangelist Office	1 —
Abbadie on the Divinity of Christ	1 —
Memoirs of Mrs. Ellis	1 —
Goodwin's Triumph of Faith	1 —
And a variety of Pamphlets.	

MINUTES

Of the Proceedings of the London District Baptist Association, which was held at Woodstock on the 28th, 29th, and 30th days of June, 1839.

JUNE 28.

Met according to appointment at 10 o'clock, A. M. Introductory discourse by Elder Goble from Eph. ii. 17—20.

Elder. Jacob Goble was appointed Moderator; and Elder Peter Steinhoff, Clerk; and Br. Letts, Assistant Clerk.

The Letters from the Churches were presented by the Delegates, from which the following table was compiled:—

Churches.	Delegates.	Added by Baptism.	By Letter.	Dismissed.	Excluded.	Deceased.	Present Number.
First Church of Blenheim	Deacons G. Reamer, W. I. Goble, Br. David Doyle, R. T. Kipp, and J. Muir	2	1	5	2	2	50
Second Blenheim	Deacon David Dawson, Br. R. Dawson, and E. Wol- verton	1	1	7	11	1	42
Norwich	Elder E. Smith, Decr. I. Smith	1	1	17	1	1	48
Oxford	Elder W. H. Landon, Deacons A. Burtch, P. Mitchell, Br. G. Blake, and J. Letts	4	1	2	1	1	22
Southwold	Deacon A. Bodine, Br. E. Best	1	1	1	1	1	16
Townsend	Elder J. Goble, Deacon J. Clement, A. Smith	1	1	1	1	1	16
Whidburn	Elder J. Goble, Deacon J. Clement, A. Smith	1	1	1	1	1	34
First Zorra	Deacon S. Walker, F. Steinhoff, and A. R. Hutcheson	3	1	1	1	1	15
Second Zorra	Elder Cross, Deacon Eh Cross	1	1	1	1	1	13
		9	1	31	15	6	380



On motion of Elder Landon, the letters of those churches not represented last year, were referred to a Select Committee, consisting of Elder Walker, Deacons Burtch, Goble, and Beamer, Br. Clement, Dawson, and the Moderator.

Br. Topping being present, was invited to take a seat in the Association.

Br. Topping was appointed Assistant Chairman.

After prayer and praise, the Association took recess of one hour. After the recess, Br. Topping in the Chair, the Committee to whom was referred the letters of the churches not represented last year, reported as follows:

"The Committee having requested the attendance of one Delegate from each of the said churches, those from Southwold, Norwich, and the First Church of Zorra, gave explanations, which, to the Committee, were perfectly satisfactory, with regard to their non-representation last year. The Second Church of Zorra had apparently lost its visibility; but, as it has recently renewed its church walk and form, the Committee recommend that its Letter and Delegates be received."

On motion, the above report was approved.

The sum of £2 10 was collected for printing the Minutes.

Elder Landon was appointed as the Delegate for the Association, to meet the Delegates of the other Baptist Associations at Haldimand on the 9th proximo: and the Committee of the Missionary Society was authorised to defray the expenses of said mission.

Voted, that the Constitution of the Association be printed with the Minutes.

That Deacons Beamer and Goble, and Br. D. Doyle, be a Committee to procure the printing of the Minutes in the *Canada Baptist Magazine*; that they be requested to forward the money raised for that purpose, with a request that the Publishers will furnish as large a number of extra copies as they can reasonably afford for distribution in the churches.

Elders Landon and Steinhoff were appointed to prepare the Minutes for the press.

Adjourned to half-past nine to-morrow morning.

JUNE 29.

Met according to adjournment.

Voted, That the next meeting of the Association be held at Waterford.

That Elder Walker preach the introductory discourse.

That Elder Landon write the Circular Letter.

Social Church Conferences were appointed as follows:—

1. At Southwold, third Saturday in Sept. Elders Goble and Harris to attend.

2. Woodstock, last Saturday in Dec. Elder Goble to attend.
3. First Church of Blenheim, second Saturday in January. Elder Harris to attend.
4. First Church Zorra, third Saturday in January. Elder Harris to attend.
5. Second Church Zorra, first Saturday in February. Elder Harris to attend.
6. Norwich, second Saturday in May. Elder Cross to attend.

The following resolutions, being moved by Elder Landon, were unanimously passed:

1. Whereas statements have been made in the most public manner, charging the Baptists in the London District with being concerned in the late rebellion, and with being in general unfriendly to the institutions of the country; statements alike calculated to lower our character in the estimation of the public, and of our fellow-christians, and in the same proportion to limit and destroy our powers of usefulness as a Christian body. Therefore,

*Resolved*.—That, in so far as this Association is concerned, the statements above alluded to are without foundation, and utterly false.

2. This Association firmly believes, and never doubted, that a due regard for, and a conscientious subjection to, the constituted authorities, are among the most plainly revealed of the Christian duties.

The Association then adjourned.

## ANNUAL MEETING OF THE MISSIONARY SOCIETY.

According to a provision contained in its Constitution, the London District Baptist Missionary Society held its First Anniversary this day, June 29.

Met at 11 o'clock. The President in the Chair.

The Secretary read the Report of the Committee, which was received.

The Treasurer presented his Report, which was also accepted; and by which it appeared that the whole amount paid into the treasury for the past year was..... £13 12 3  
The whole amount paid for services of Missionaries..... 11 10 0

Leaving a balance of..... £2 2 3

Upon proceeding to the election of Office-Bearers for the ensuing year, the former Committee was re-appointed, to which the following names were added, viz.: Elders Cross and Harris, of Oxford; Deacon Smith, of Norwich; Br. James Bently, of Bayham; Benjamin Johnstone, of Southwold, John Muir, of Burford, and George Blake and William Burtch, of Woodstock.

The fifth article of the Constitution, which limited the Committee to Missionary operations in the London District, was amended to read as follows:—

All money coming into the treasury of this Society, after paying necessary expenses, shall be appropriated to the support of Missionaries and the education of pious young men for the Christian Ministry in Canada, at the discretion of the Committee, and accounted for through the Parent Society, as

shall be directed by the Committee of that Institution.

The first meeting of the Committee was directed to be held at Blenheim, the second Saturday in September.

The meeting then adjourned.

JUNE 29.

After the meeting of the Missionary Society had adjourned, the Covenant Meeting (of the Association) was convened. The Scriptures were read, and prayer offered by Elder Goble, and a short address delivered by Elder Walker; and the remainder of the day was spent in renewing covenant and mutual exhortation.

SABBATH, JUNE 30.

A public prayer-meeting was held at the chapel at nine o'clock.

At ten o'clock, Elder Landon preached from Luke xix. 42.; after which a collection was taken up for the benefit of Missions, amounting to about £4.

After a short recess, Elder Goble preached from Ephesians ii. 17. The Holy Supper was then administered by Elders Landon and Smith. The meeting was then dismissed. Most, if not all who attended it, were highly gratified with the opportunity; and some, it is hoped, were permanently benefitted by it.

#### REPORT.

The Committee of the London District Baptist Missionary Society beg leave respectfully to report as follows:

In accordance with the third article of the Constitution of the Society, your Committee proceed to lay before the Society a statement of their proceedings for the past year.

The Committee held its first meeting, as directed by the Society, at Waterford, on the 13th of October following its organization, when several places within the boundaries of the Association were represented as being much in need of Missionary aid. The church in Southwold, it was thought, especially demanded our consideration, and Elder Goble was requested to visit that place. But the Committee afterwards learned with regret, that, in consequence of the alarm and excitement that prevailed during the autumn and a part of the winter, together with other causes, he was not able to comply with the request. More recently, however, we are glad to have it in our power to state, the brethren in Southwold have been visited by one of the Society's Agents, Elder E. Smith; which visit (the Committee flatter themselves) besides being attended with other good results, will be the cause of procuring for that much afflicted and long destitute church a regular periodical supply of pastoral labour.

Elders Walker and Steinhoff were appointed, at the same time, to visit the destitute settlements in the rear of Windham and Middleton. In these settlements there are several families of Baptists and others, widely separated from each other, as well as from any church. They have been greatly pleased with these opportunities, which your bounty has afforded them, of hearing God's word in the wilderness, and are very desirous that that bounty may be continued.

The above are the only labours accomplished by the Committee during the year. Should any be inclined to pronounce them trifling and unimportant, let it be remembered that we have had extraordinary difficulties to contend against, among which might be mentioned the low state of our finances, the scarcity of ministers to be employed, and the disturbed and unsettled state of our country; but these difficulties, we hope and trust, will gradually lessen, and finally disappear. When our objects are better understood, we have no doubt the public will be more liberal in their contributions. We believe that the cry is now constantly ascending from many in Upper Canada to the Great Lord of the harvest, and such cries will not long remain unanswered; and it is thought that there is now a brightening prospect, that peace, tranquillity, and a feeling of contentment and security, is soon to return to our unfortunate country, so that we venture to hope and pray, that your labours for the next and future years may be crowned with success, brighter and better than that which has been realized by your present Committee.

Before closing these remarks, your Committee beg leave to recommend to the consideration of the Society, the propriety of altering the fifth article of the Constitution, which, in its present form, limits the operations of the Committee to the employment of Missionaries in and near the London District!

We would also beg to call the attention of the Society to the subject of raising a fund in aid of Ministerial Education, at least in so far as to provide for the support of our student (Br. Topping), now in the Canada Baptist College.

W. H. LANDON, Sec.

#### TREASURER'S ACCOUNT WITH THE LONDON DISTRICT BAPTIST MISSIONARY SOCIETY.

The following are the sums received by the Treasurer from the organization of the Society to this date, June 28, 1839:—

By Mrs. Forster, 2s 6d; Aaron Slaght, 5s; Mr. Grover, 2s 6d; Mrs. Slaght, 2s 6d; Mr. H. Goble, 2s 6d; Elder Landon, 5s; Mr. M. L.

Green, 5s; Mrs. Jane Burtch, 2s 6d.	£1	7	6
By Elder Landon, being the Annual Collection from his Congregation at Woodstock . . . . .	1	18	2
By the same, being the Annual Collection from his Congregation at Blenheim . .	0	14	8½
By Mr. John Muir, 2s 6d; David Doyle, 5s; John Cousins, 5s; Lathrop Green, 2s 6d; Mrs. Diana Muir, 5s. . . . .	1	0	0
By Elder Joseph Walker . . . . .	2	5	0
By Elder Peter Steinhoff . . . . .	0	10	0
By Ebenezer Wilcox, 5s; James Best, 2s 6s; Ehsha Best, 2s 6d; Miss Best, 1s 3d; O. Griffin, 2s 6d; S. Griffin, 2s 6d; Mrs Barber, 2s 6d; Benjamin Johnstone, 10s; J. Johnstone, 2s 6d; O. Pettit, 1s 3d. . . . .	1	12	6
By the Treasurer of the First Church of Blenheim, being a collection taken up at the Social Conference, Feb. 10, 1837 . .	1	0	5
By George Goble, 2s 6d; W. Goble, 2s 6d.	0	5	0
By the Treasurer of the old M. Board, being balance in hand from last year . .	2	17	0
	£13	12	3

The following sums have been paid by the Treasurer to the order of the Committee :—

To Elder Landon, for services as an Agent of the Board last year . . . . .	£2	10	0
To Br. E. Topping . . . . .	1	0	0
To Elder Joseph Walker, for services in the back settlements of Windham and Middleton . . . . .	2	5	0
To Elder Peter Steinhoff for do in do . . . .	2	0	0
To Elder E. Smith, for services in Bayham, Malahide, and Southwold. . . . .	3	15	0
	£11	10	0

Leaving a balance in Treasurer's hands of £2 2 3

A small additional sum had been subscribed; but as the subscribers did not pay up, their names are not given in the Treasurer's Report.

## REMARKABLE RELIGIOUS MOVEMENT IN BENGAL.

In the London *Missionary Register* for June, received by the *Great Western*, we find a highly interesting account of a remarkable religious awakening among the Hindoos in the vicinity of Kishnaghur, one of the stations of the Church Missionary Society, on the Jelingha, a branch of the Hoogly, about seventy miles north of Calcutta. It seems that in fifty-five villages, extending for sixty miles along the Jelingha, to the N. E. and S. W. of Kishnaghur, more than 3000 Hindoos have thrown away their idols within a few months, and expressed a desire to be admitted into the Christian church. The movement bears a strong resemblance to that witnessed by the apostles on the day of Pentecost, and will remind the reader of similar recent scenes in the Society and Sandwich Islands.

Archdeacon Dealtry visited the villages at the request of the Lord Bishop (Wilson) of Calcutta, for the purpose of learning the truth respecting the reports of this wonderful change. On ascertaining that they were

true, the Bishop immediately entered with his whole soul into the matter, and wrote to London, to the directors of the Church Missionary Society, urging the importance of sending between thirty and forty additional clergymen, schoolmasters, and catechists, into this part of the field. In his communication to the directors, the Bishop says :—" If we can but enter at the *wide and effectual door* in time, not only these 3000 or 4000, but the whole population of the fifty or sixty villages, may receive the Christian faith, and resemble our Christian villages in the times of our Anglo-Saxon forefathers in the sixth and seventh centuries. Such a glorious scene has never yet been presented to our longing eyes in Bengal!"—*New York Observer*.

### REV. WM. BRUNTON.

Died, at Lachute, Argenteuil, on Monday, 11th August, the Rev. William Brunton, minister of the Secession Church, in that place, in the sixty-seventh year of his age. This eminent servant of Christ laboured long in the ministry of the gospel with distinguished self-denial, faith, and patience. If his Addresses from the pulpit were not characterised by eloquence, yet there was something in them which mere eloquence is not adequate to supply; his white hairs, completely silvered over by age; the unaffected simplicity and earnestness of his manner, and the weighty truths which he uttered, all contributed to give his ministrations a degree of power, that is not commonly to be met with. His piety, so far from being confined to the pulpit, pervaded his whole conduct and conversation. He passed through many trying vicissitudes; indeed, his troubles were peculiarly severe; yet no person could be acquainted with his history, and witness his behaviour, without being struck with his extraordinary patience and meekness. In him the venerableness of the patriarch was united with the simplicity of a child; he was so gentle and harmless that he would much rather 'suffer evil' personally, than hurt the feelings of another, by expostulating against it. His name will be long held in affectionate remembrance by his bereaved flock, and the inhabitants of that district of country in general; for his blameless life gained him the unfeigned respect of all. It is to be hoped that many will be found amongst them, who follow his example.—He was born in the parish of Newbattle, country of Edinburgh, Scotland, in the year 1772.

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