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Letter from Mr. FRASER to a Preacher of Irvingism.

[It is the province of a religious Periodical, not only to circulate knowledge and inculcate truth, but also to expose and refute error, especially when it appears in a form and in circumstances which threaten danger to the community. As the sentiments opposed by our brother Fraser appear to us of this description, we readily give insertion to his letter, and earnestly entreat those who have listened to these errors, and feel inclined to embrace them, from a love of novelty or any other cause, to bring them to the test of Scripture, and humbly, earnestly, and prayerfully to compare them with the law and the testimony, and thus "try the spirits, whether they be of God."]

BREDALBANE, August 4, 1837.

MY DEAR SIR,—As one that loves our Lord Jesus Christ, and the cause for which he bled and died, and who personally heard you making erroneous and dangerous statements about the nature of that atonement made by the Son of God upon the cross, I address to you these few lines, aiming, I humbly hope, at the divine glory, and the general weal of my race. In doing this, I observe—

1. That your new and unscriptural system

is full of the most horrid blasphemies that could be uttered against the Son of God. Here let Mr Irving, the late founder of your sect, speak for himself in reference to Christ's humanity. He says, "Every variety of human passion, every variety of human affection, every variety of human error, every variety of human wickedness, which hath been realized, was inherent in his humanity.*" This is one of the most daring, the most unqualified, and the greatest blasphemies that ever came from the pen or the lips of any mortal being, bearing the Christian name. Yea, does it not equal the blasphemies of the notorious Richard Carlile himself? Again, says he: "By the power which *Christ in flesh of sin* put forth to condemn sin in the flesh"— "that he condescended through the faculties of the human soul to commune with every impious, ungodly, and blasphemous chamber of the fallen intellect and feelings of man—that he possessed a diabolical feeling of self-sufficiency and independency upon God—that he had a law in his members warring against the law of his mind." Alas! alas! what proof of the perversion and general depravity of our human nature, that we thus find a man of great talent and education, a Christian teacher and the leader of a sect, and that in the metropolis of Great Britain, so zealously employed in defaming the holy one of God, the Saviour of the world. But as

* Letter to Mr. Irving, by Mr. Duncan, p. 2; Irving's Discourses, vol. 1. 140, xxxi. ib. 155; ib. 164; Last Days, p. 44; Mr. Colo's Letter, p. 8.

these dreadful statements are too gross to need a reply from me, I shall only add on this point a few passages of Scripture too plain to need a comment. "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens."—Heb. vii. 2, 6. "Who did no sin, neither was guile found in his mouth."—1 Peter, xi. 22. "And in him is no sin."—1 John, iii. 5. "For the Prince of this world cometh and hath nothing in me."—John, xiv. 30. "Thou hast loved righteousness and hated iniquity."—Heb. 1. 3. "That holy thing that shall be born of thee, shall be called the Son of God."—Luke i. 35. "Who knew no sin."—2 Cor. i. 25. "I delight to do thy will, O my God; yea thy law is within my heart."—Ps. xl. 8. "But with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Peter i. 13.

2. Another dreadful error of your system is a denial of Christ's exercising the office of a priest till after his resurrection. But what saith the Scriptures? "Who needeth not daily as those High Priests to offer up sacrifice, first for his own sins, and then for the people's; for this he did once when he offered up himself."—Heb. vii. 27. "Who, in the days of his flesh, when he had offered prayers and supplications, with strong crying and tears, unto him that was able to save him from death."—Heb. v. 7. Under that typical economy which God gave by Moses, to represent before hand this great work, no sacrifice could be offered for sin without an officiating priest; but it seems, according to your system, that the great sin offering of which all the rest were nothing but figures, and which is expressly called "the propitiation for the sins of the whole world," was offered up without any officiating priest either human or divine. But, Sir, there is nothing here but what your system requires; for if the High Priest of our profession was such a being as you represent, he could neither officiate with any success on earth nor in heaven, without a new nature.

3. Your system appears dreadful to every candid and pious mind, when it includes the idea that the human nature of Christ required to be regenerated.† Here let your leader again speak: "I count it good, thus early, to make an important distinction between sinful flesh in the regenerate and unregenerate state; and while I assert that Christ's flesh was in the former, utterly to deny that it was in the latter condition." Now this virtually says more than that the holy virgin was an ungodly girl, or in her unregenerate state at the conception: it says, that the

human nature of the Mediator was regenerated, for you call that "holy thing born of her," "sinful flesh—sinful body, and fallen soul." And could that see the Kingdom of God, without regeneration, in his case more than in ours? So your system consistently styled him "the perfect man of regeneration." But my dear Sir, no more perfect in heart than publicans and harlots, if he had "a diabolical feeling," and "that every species of wickedness was inherent in his humanity." But when, Sir, was that only begotten Son of God regenerated or born again? When was "he who knew no sin," but which your blasphemous creed calls "sinful flesh—sinful substance—sinful body—sinless sinner," renewed and made a new creature? I freely confess, that my very soul stands astonished and horrified at such presumptuous and blasphemous language as this. It is more than the madness of the prophet Balaam: it is bringing "a railing accusation against the Lord of Glory." My dear Sir, read, ere it be too late, what the Apostle has written concerning you, "there shall be false teachers among you, who privily shall bring in damnable heresies even denying the Lord that bought them, and bring upon themselves swift destruction."—2 Peter, ii. 1.—Renounce, renounce, Sir, your heresy before the public, whose faith you are overthrowing; for it is no other than a shipwreck of the Christian faith.

4. Your system denies the atonement of the Lord Jesus Christ; for if the priest was corrupt in his nature, he could not officiate at the altar with any more success than the sons of Aaron; and if the sacrifice offered was "sinful substance," "a sinful body and a fallen soul", "possessed of every variety of human wickedness," the offerer would be accursed for offering such an unholy thing; and so, according to this, he never could, he never did take away sin, by the sacrifice of himself. But perhaps you believe that, like the sons of Aaron, he first made atonement for himself! for this your Teacher virtually affirms, when he says that "His creature nature, a part and parcel of the fallen and rebellious creation, in reconciling which he reconciled all.*" In other words, Christ made reconciliation to God for his own corrupt nature, or for himself; for we cannot speak of his nature distinct from himself. Is it possible to read this statement without feelings of the deepest horror? This is so repugnant to all Scripture, so subversive of all faith, and all religion, that it requires no refutation.

5. Your system is self-righteous, and ruinous to society, in holding out that both the righteousness of the law and of faith are our own performance. Let Mr. Irving speak

* Haldane's answer to Drummond.

† Irving on our Lord's Humanity, p. 3.

* Irving on our Lord's Humanity, preface. Duncan's Letter to Irving, p. 7; ib. 32.

again: he says, "By the power which Christ in flesh of sin put forth to condemn the sin in the flesh, we are enabled to fulfil the righteousness of the law, and what is far higher, the righteousness of faith." But, Sir, I ask how could we fulfil, by aid or without aid, a righteousness which was fulfilled, published to the world, and the means of justification to thousands, 1800 years before we were born? How unlike the language of the Apostle, "Christ is the end of the law for righteousness to every one that believeth." "It is unto all and upon all them that believe". "Now to him that worketh is the reward not reckoned of grace, but of debt; but to him that worketh not, but believeth in him that justifieth the ungodly, his faith is counted for righteousness." "By the obedience of one shall many be made righteous." And surely we had no part in fulfilling that obedience; neither can we possess it, without faith.

6. Your system is unscriptural and dangerous, in calling the life of Christ the accomplishment of his triumph.* Here your leader again says: "Was his life the complete and unfailling accomplishment of his triumph? I answer, Yea, verily I believe it was." The Scriptures, Sir, and all orthodox Christians believe the death of Christ to be the accomplishment of his triumph; so the apostle says, "having destroyed principalities and powers, he made a show of them openly, triumphing over them in it," that is, on the cross. Hence the apostle went every where preaching the cross, and glorying in the cross; and it is from this that our peace, comforts, and hope must flow, or else we believe in vain. In this, Sir, you so far agree with the Socinians, who deny the scriptural doctrine of atonement, and, according to a self-righteous notion of things, make every thing of his life. But be free, Sir: tell the world what you do mean by this triumph in which you so much glory. It is nothing less than a combat between the divinity and humanity of Christ. Here, again, your teacher says, "† The second great head of our Lord's humiliation was his contest with sin in the flesh." Yes, you mean in his own flesh, which your system calls "sinful flesh,"—"sinful substance,"—"liable and inclined to every thing the law interdicted"—"possessed of a diabolical feeling" and "every species of wickedness which hath ever been realized." But he further explains himself on this dreadful doctrine, and we shall clearly see where the combat was; and so he says: "Having met all sin, and all weakness, and all mortality, and all corruption, and all devils, and all creature oppression, and all creature rebellion in his flesh—

in his body, he strangled them there; he resisted, he overcame, he captured them." Here now, Christian reader, mark the region of combat, "*his flesh—in his body.*" Be not mistaken—he adds:—"It is thus that God is glorified by the Godhead contending against sin in the flesh, overcoming it and proving it to be weaker than God in its own region." And to conclude, he says that "Christ's flesh did carry up to him every form of seduction.*" It might as well be said that Christ tempted Christ, as that his humanity presented to his divinity every form of seduction. Really, Sir, such horrid sentiments are enough to make a person's blood run cold. They surpass every thing that ever I read.

7. Your common sentiment, "that all the world are pardoned and saved already," is a most unscriptural and dangerous doctrine.

(1) It has a tendency to lull careless people asleep in their sins. Thousands believe that their sins are pardoned, when not a fact; and their faith, although of your kind, has no saving influence on their heart. (2) I object to the idea, because it places pardon before faith and repentance, while the apostle would have it after them. "Repent ye therefore, and be converted, that your sins may be blotted out".—Acts iii. 19. "Repent, therefore, of this thy wickedness, and pray God, if perhaps the thoughts of thine heart may be forgiven thee."—Acts viii, 22. (3) I further object to the idea, because it virtually says that a man is justified before repentance and faith; for what is justification but a full remission of all sins, and a clearing of the individual from the condemnation of the law, by the imputation of the righteousness of the just dying in the room of the unjust, as the apostle says, "It is unto all and upon all them that believe." (4) The Scriptures, Sir, make a distinction between the saved and the lost in this affair; but you make none. You say, they are all saved already; but the Saviour himself says, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Why, Sir, I could hardly believe that you or any other under the name of a Preacher, should ever advance and try to support such a sentiment, so much in the face of all the Bible—had I not the evidence of my own ears, and that to myself personally, on the bridge above Bytown. Yes, Sir, you told me, and that before witnesses, that I was saved whether I would believe it or not, and at the same time told me that "I had the lie of the devil," "and that the love of God was not in me," while you had no provocation for the same, for you expressed yourself offended by my kindness. A salvation, Sir, that would

* Duncan's Letter, p. 36. † Ib. p. 35--25--8.

* Duncan's Letter to Irving, p. 36.

leave me without the love of God—with the lie of the devil—under condemnation and wrath—in the gall of bitterness and bonds of iniquity, and lost at last—is a salvation I neither preach nor desire.

8. A great part of your preaching is a railing accusation against the Church of Christ; the truly pious and religious part of every Protestant denomination in particular; for I hear you gave the preference to the Roman Catholics. If you had been preaching against their evil things, you would only have been doing them an act of kindness, even washing their feet. But is this your work in defaming the Lord of glory—perverting the doctrines of the atonement—faith—repentance, and eternal salvation; calling their Bible Societies, Missionary Societies, Sabbath School Societies, &c., &c., the invention and work of the devil, and money matters. These things need not, at this late hour, be defended, while we are sure it is our duty to be employed in the circulation of the word of God to every nation under heaven,—to preach the gospel, to instruct the ignorant, and be zealous in every good and perfect work. I grant, if some of these things were done by the church in church capacity, I would prefer it; but as it is, I am willing to love and support it, for I believe God is before me, and has made this principle of union, the spring of a great deal of blessing to the world.

9. I object to your church as false and anti-Christian, led as she is by false prophets, false apostles, false miracles, and false tongues. These inspired and extraordinary officers and gifts continue with us by the volume of inspiration, to confirm the gospel,—confirm the hope, and guide the faith, of the church of God; and they direct us to refuse you the titles, as you cannot show your credentials. If you have now apostles, let them show the signs of apostles; if you have prophets, let them prophesy; and if you have tongues, let them be used to some good purpose. Attempts have been made, even before Mr. Irving's congregation; but unhappily the gibberish was not understood by any in that vast assembly. But come down, Sir, and give us a Gaelic sermon, and I shall admit your claims, and pay your expense.

10. Your system and your practice are full of the grossest inconsistencies that ever were known under the sun. What can be the meaning of the "sinless sinner?" You make the body of Christ a fallen body, and his soul a fallen soul; and attribute to him evil passions, evil inclinations, and every species of wickedness; and hold him guiltless in heart and soul, after all. But this, Sir, is no more inconsistent than your conduct; for on the bridge of Bytown, while quite in kindness, I asked your opinion as

to whether there were many pious people in Bytown or not, the field of your labours, you said, quite hurt, that you had no right to judge; but, in a few moments, you had no difficulty to judge that the love of God was not in me. You call benevolent institutions, money matters; while you surpass all others in this matter. Do not you keep your money box at the door of your place of worship, and plead for your right to tithes; and, although dissenting from the church, plead for the connection of church and state? Yea, the disciples cannot in this be above their master, who at one time threw down his gold watch, I believe, in a missionary collection, but afterwards taught you to call it the work of the devil; who would have the poor Missionary go to the end of the earth without purse or money, while he himself lived in the bosom of his 1000 communicants, with his £800 Sterling a year.

Further; you hold sprinkling to be baptism; and I am told re-sprinkle your converts, while you hold and use infant sprinkling at the same time. Are these the preachers that are to bring the church back to a consistent and Scriptural state in faith and practice? No wonder that you rail so much against all parties, for really you vitally differ from all churches, all religion, and even common sense.

Lastly: I object to your creed as not coming from the Bible, but from the fanciful, fanatical, and heretical lady Madame Antonia Bourignon, whose seventh error was "asserting the sinful corruption of Christ's human nature, and a rebellion in Christ's natural will to the will of God." In 1700, Dr. George Garden, of Aberdeen, was suspended and deposed by the church of Scotland, for this heresy; and I believe that Mr. Edward Irving, your teacher, was the next suspended and deposed, in 1831, for the same heresy by the very same church; and every one knows that they are not too strict in discipline, on either faith or practice; and they bore long, very long, with Mr. Irving. But I must come to a close, and pass for the moment some other dangerous errors of your leaders, such as that God gave to Adam "sinful flesh, that is flesh as well as mind always ready to be gratified, and to call for gratification without reference to God;" that it is "serving a system to say that Adam or even Abraham was under the law." Were they not under the law of God for their day, Sir? Again, that the work of Christ was a "perilous work," which includes the blasphemous idea that there was a danger of miscarriage or failing; and sin is spoken of as an indispensable characteristic of human nature, while it is only an accident that happened to it; for human nature was in Adam, is in Christ,

and shall be in the saints, complete without it. They further say that the doctrine of Christ's substitution is a mere figure and not a fact; and "that imputation is a figure to express a reality, and that that reality is the incarnation of the second person in Deity." So it seems, Sir, you do not believe the doctrine of the imputation of our sins to Christ, or of his righteousness to us, in the matter of salvation. Really, Sir, this is sweeping away every thing dear to a Christian's heart with one stroke. But you have gone too far, Sir, to deceive any in the light of day. Your wisdom is to keep your system in the dark, and which I fear you do. But here I have made an humble attempt to bring it to the light before the public mind; and now let them compare it with the word of God, the only rule of our faith and practice; and may the spirit of all grace lead them aright to a fair decision, and the enjoyment of eternal life by Christ Jesus our Lord. I have now done, Sir, and God knows that I here address you with no love of controversy; but, grieved at the spread of such mortal errors, and the perversion of the public mind, and desirous to lead you and your disciples to the faith once delivered to the saints, I have thought it to be my duty, and I remain your humble servant,

WILLIAM FRASER.

To Mr. ———, Preacher at Bytown.

CREDULITY AND SCEPTICISM.

Which of these two states of mind is most injurious to the individual, and to society, is a question of some importance to decide; since all human beings are more or less exposed to their influence. Whatever tendency there may be in particular minds to the one or the other infirmity, these native tendencies may be checked or counteracted by proper consideration and judicious treatment.

By credulity we are induced to believe any thing on insufficient evidence; and by scepticism we are taught to hesitate or doubt where we ought to believe. Unquestionably the right state of mind is that which is equally distant from both these extremities, which can examine impartially before it decides, and which for

this purpose is either naturally endowed with, or has acquired by exercise, a power of discerning the quality of evidence and estimating its weight. Precipitation and fear are the companions of credulity; indifference and pride are often found in connection with scepticism.

In credulous persons we generally find gross ignorance, mental weakness, or a predominance of imagination over judgment; or all these united. They receive the most wild and extravagant stories, as absolute truths, and cherish the most monstrous and absurd notions in opposition to all the laws of reason and probability. The silly and strange fables of the Indian Shaster, the voluptuous fictions of Mahomet's Koran, the ridiculous traditions of the Jewish Rabbies, and the mercenary legends of Popish priests, are all blindly and eagerly swallowed by the vulgar crowd of devotees, who never think or reason for themselves, but yield implicitly to their blind or artful leaders. Mr. Ward, the late Baptist Missionary to Serampore, assures us that the Hindoos have thirty-three millions of Gods; and the transformations of these deities, together with the rites by which they are appeased and honoured, are such as one would suppose no sound mind could admit for a moment; and yet that the mass of the people really believe what the Brahamins tell them, is rendered in the highest degree probable by the cruel privations and sufferings to which they submit in consequence of their faith. The absurdities of Mohammedanism, though not equally numerous, are scarcely less glaring; and the superstitious of the Jewish Talmudists, and the popish monks, are not less revolting to reason and common sense, though believed by multitudes through blind credulity. But not to distant ages, or foreign nations, heathen lands, or Popish devotees, is the influence of credulity

* Candid Examination, p. 50—51.
† No. 3, Morning Watch.

confined. Protestants, in our own age and country, have been by no means exempt from displays of this weakness. The followers of Richard Brothers, and Joanna Southcott, and the miraculous healers, and even of Edward Irving, shew that the race is not extinct, even in England, while the belief in good and bad omens, the efficacy of spells and charms, the reality of ghosts and apparitions, the mighty power and prophetic intelligence of the stars, is in some instances as strong though not so general in extent, as in the fifteenth century.—Natural phenomena, too, as well as religious truth, have also been contemplated through the same perverting medium. The following curious instance of popular prejudice, is recorded by the late Mr. Parkinson in his very instructive work on *The organic Remains of a former world*: “Our landlady, taking up a stone resembling those she had seen in the road, but much smaller—this, said she, is a petrified snake, with which this part of the country abounds. These were fairies, and once the inhabitants of these parts, who, for their crimes, were changed first into snakes, and then into stones. Here, said she, shewing us a stone of a conical form, is one of the fairy night-caps, now also become a stone. Do, madam, observe; is it possible that lace-work so beautiful as this, should ever be worked by human hands? This, said she, and that, are pieces of the *bones of giants*, who came to live here when the race of fairies was destroyed. These bones, she informed us, were frequently dug up in several parts of the country, as well as innumerable *thunderbolts*, some of which she shewed us, stating that these were the very thunderbolts with which these people were, in their turn, also destroyed.” Many of us can recollect hearing stories in some respects similar, though there is no doubt that increasing knowledge is

continually diminishing the number of those who receive and perpetuate errors through the impulse of blind or hasty credulity. It is not ignorance alone, or even imbecility of mind, that gives rise to credulity; for instances are to be met with of learned men, of strong minds and cultivated talents, who have manifested this imperfection. In these cases there may probably be some defect of balance among the mental powers, some undue predominance of imagination or fancy over the other faculties. John Wesley and Dr. Johnson were examples of this class—a comparatively small one;—and their credulity was confined within narrow limits, and extended but to few objects.

Scepticism is the opposite disposition or habit; it disbelieves or doubts when ample evidence is brought before it to command its assent. Among the causes which produce it may be mentioned the pride of singularity, impatience, perverseness, and the latent indulgence of corrupt passions. It is a most uncomfortable state of mind, and if practically acted upon to its utmost extent, would put an end at once to all decision and exertion. It is sufficiently unreasonable and injurious in common enquiries and the daily affairs of life; but in religion it is not less destructive to the soul than it is absurd in itself. Under the pretence that truth is unattainable by so short-sighted a creature as man, the sceptics inculcated the necessity of keeping the mind in perpetual hesitation and suspense upon all points of enquiry, examining every thing and determining nothing—for ever hovering about truth, but never daring to alight upon any thing as possessing this attribute. Nothing, then, is to be believed, or cared about as worthy of belief. The withering and pernicious influence of such a notion is equally obvious and degrading. “We see many people,

(says Sir Philip Sidney) who hold themselves contented with the knowing of untruth, without seeking after the truth; and with the mockery of superstitions, without seeking the pure and true religion." Thus do infidels trifle still. They endeavour to shake all testimony, to darken reason, to discredit revelation, to blot out the hope of immortality, and banish the deity from his own creation. "Eternal God," exclaims the eloquent Robert Hall, "on what are thine enemies intent? What are those enterprizes of guilt and horror, that, for the safety of their performers, require to be enveloped in a darkness which the eye of heaven must not pierce? Miserable men!—proud of being the offspring of chance,—in love with universal disorder, whose happiness is involved in the belief of there being no witness to their designs, and who are at ease only because they suppose themselves inhabitants of a forsaken and fatherless world!"

From a state of mind so unfavourable to the investigation of truth, some have been happily recovered; and their confessions, after the change, have clearly shewn the origin of their infidelity. The notorious Earl of Rochester confessed to Bishop Burnet that his licentious practices prepared and disposed him to embrace infidel principles; and that even when disputing against the being of a God, to please his dissolute companions, his conscience would often revolt against his practice. Of the Bishop's Life of this nobleman, a monument of converting grace, Dr. Johnson affirmed that "the critic ought to read it for its elegance, the philosopher for its arguments, and the saint for its piety."

Count Struensee, once a determined infidel, afterwards a humble Christian, ingenuously owns—"My unbelief and aversion to religion were founded neither upon an accurate

inquiry into its truth, nor upon a critical examination of those doubts which are generally brought against it. They arose, as is usual in such cases, from a very general and superficial knowledge of religion on one side, and much inclination to disobey on the other, together with a readiness to entertain any objection which I discovered against it." This is the true secret of all pretended rejections of the truth upon conviction: "infidels are against the Bible, because the Bible is against them." Another instance in point is that given by Mr. Cecil, who, in referring to that part of his life which was spent in dissipation, declares that while he felt that though company kept up his spirits, solitude shook his system to its base and rendered him wretched. He says, "When I was in the depths of infidelity, I was afraid to read any author who treated Christianity in a wise, dispassionate, and searching manner. He made me uneasy; conscience would gather strength. I found it more difficult to stifle her remonstrances." These are testimonies of inestimable value, as indicating the mental and moral process in the case of those who, having examined *both* sides of the question, and brought the opposing principles to the test of reason and experiment, are enabled to render a true account of the whole matter.

How heartless and discouraging is the morbid confession of Hume, the most subtle and ensnaring of modern unbelievers: "The intense view of these manifold contradictions and imperfections in human reason, has so wrought upon me and heated my brain, that I am ready to reject all belief and reasoning, and can look upon no opinion even as more probable or likely than another." What a brilliant light to dispel the obscurities of philosophical speculation! What a trust-worthy guide through the mazes of historical research!

When this reckless spirit invades our moral reasonings, and sets the heart loose from all the claims of duty, and all the pleadings of conscience, how melancholy the result. What a wreck of every thing valuable in the hopes of man—what desolation on the shores of a limitless eternity. One master-mind has described the sad catastrophe, and another has traced it to its more awful consequences. "As I know not whence I came," says Pascal, personating a miserable sceptic, "so neither do I know whither I am going. I only know that, upon leaving this world, I fall for ever into a state of annihilation, or into the hands of an incensed God; without comprehending to which of these two states I am to look forward as my eternal heritage. Behold, then, my condition; replete with wretchedness, weakness, and obscurity! Nevertheless, upon the review of all this, I conclude that I have nothing to do but to pass my days without giving myself any concern about my future destiny." "But what," enquires Mr. Hall, "if it be lawful to indulge such a thought, what would be the funeral obsequies of a lost soul? Where shall we find the tears fit to be wept at such a spectacle,—or, could we realize the calamity in all its extent, what tokens of commiseration and concern would be deemed equal to the occasion? Would it suffice for the sun to veil his light, and the moon her brightness; to cover the ocean with mourning, and the heavens with sackcloth; or, were the whole fabric of nature to become animated and vocal, would it be possible for her to utter a groan too deep, or a cry too piercing, to express the magnitude and extent of such a catastrophe?"

From this comparison, which might have been much extended, between the two evils of credulity and scepticism, it will not be difficult to decide which is the more injurious to the

individual and to society. Every thinking and conscientious man will be desirous to be delivered from both extremes, and to "possess his soul in patience" as to what he admits and what he disbelieves. It is wise and important so to cultivate the mental powers as to leave the mind open to conviction; to enable it to discern the quality and weight of evidence, and to yield to its force; to receive nothing upon trust which is capable of proof, or where it can be obtained; and in every case to hesitate no longer than to determine on which side the evidence preponderates. Of the two, however, it appears that scepticism is far more dangerous and pernicious than credulity, with all its weakness and frivolity, and ought to be guarded against with the utmost care. Though it is probable that Pyrrho, the founder of the sceptical system in the schools of philosophy, foresaw not the absurd extent to which it would be carried, it is not reasonable to suppose that a system thus founded on doubt and clouded with uncertainty, could either teach tenets of any importance, or prescribe a certain rule of conduct; and accordingly we find that its followers were entirely guided by chance and feeling. Credulity may believe too much,—may imbibe many errors together with important truth,—may disquiet herself with unnecessary fears,—and sometimes deprive herself of permitted pleasures. Scepticism believes nothing, realizes nothing, enjoys nothing; equally destitute of fears that deter from vice, and of hopes that allure to virtue,—having no true enjoyment of the life that now is, and no promise of blessedness in the life that is to come. B.

THE HEART.—In the worst of times there is still more cause to complain of an evil heart, than of an evil and corrupt world. Prov. xxx. 2.

REMARKS on a Criticism in No. 4, p. 76.

A Correspondent observes—"The construction that "*Nu*" would give is, indeed, the only one that can be given to the Septuagint; but I am not so certain that that is the case also with the Hebrew.

The word *Roshaicham* has a pronominal affix, but not, as it appears to me, a *personal* pronominal affix. If "*Nu*" will have the goodness to turn to Frey's Hebrew Grammar, page 43, he will find this pronominal affix, and that its meaning is not *ye*, but *your*.

Will "*Nu*" give me an instance of the pronominal affix, *echam*, being used in the sense of *ye*, either absolutely or in regimen? Does he request me to give him instances of the use of it in the possessive sense? I can give him as many as he needeth. *Dibraicham, your words*; Gen. xlii. 16, 20. Josh. ii. 21. Job xxxii. 11. Jer. xlii. 4. *B'naicham, your sons*, which occurs every where, is a word of the same class. In Gen. xlii. 33, the words *your brethren, your households*, are of the same form. But to produce the thousandth part is needless.

It is my opinion, then, with all deference to "*Nu*," whom, by the way, I have not the pleasure of knowing, the plain meaning of this phrase is, according to the Hebrew, *Lift up, O ye gates, your heads*. This sense, as I conceive, is confirmed by the latter part of the verse, and the whole scope of the Psalm. Why should it be thought that a different object is addressed in the latter part than in the former? Yet the Septuagint renders it differently. The speaker there does not speak to the heads or leaders, but the gates. And what reason can be assigned for rendering the word *pulē* in the accusative in one place, and in the nominative in the other? It is not a command to the gates to be lifted up, *i. e.* by their chiefs; for neither the Hebrew word *yehbosku, et attollite vos*, nor the Greek *Epar-*

thēte, attollite, will bear that construction. Should "*Nu*" be disposed to enquire why the command should be repeated to the same persons in the same verse, I answer this by asking, why is it repeated in the very same words in verse 9? But the repetition is made with great propriety and gracefulness, to show the extreme reluctance of the one party to grant, and of the earnestness of the other to obtain, admission.

It has been considered that this Psalm was written by David upon the removal of the ark from the house of Obed-edom to the city and place which he had prepared for it, and perhaps having in his eye the Temple where it should be more permanently fixed. And considering the Temple a type of the church, and the ark of the indwelling Deity, why may we not understand the words in question as addressed to the church? I can see nothing against this. Vide Isa. lx. 11; Rev. iii. 20; Deut. v. 2. The church, by her drowsiness, apathy, and lukewarmness seems in the present day to have driven the Lord from her, Isa. lix. 2. But he is desirous to return, and re-occupy his rest. This view of the subject is strengthened by what is said in verses 3—6, which, I conceive, express an enquiry, and an answer to it. Who are proper persons to become members of the Church of Christ? Acts ii. 47. The church being composed of such characters, the Lord Jesus is most solicitous to obtain his residence in the midst of her. *Lift up, ye gates, your heads, and lift up yourselves, ye eternal doors, and the King of glory shall come in. Come in, thou King of glory, and subdue every thing that opposes thy reign.*"

SPREAD OF BAPTIST PRINCIPLES
IN ENGLAND.

The Rev. Edward Battiscombe, A. M., late fellow of King's College, Cambridge, has resigned his fellow-

ship, and renounced his connection with the Church of England, having joined the Baptist denomination. On the 9th of June, he assisted as a Baptist Minister, in the opening of a new Chapel at Haslingfield, in Cambridge-shire.

We had previously received information in private letters from England, that several members of the respectable Society of Friends or Quakers, having become convinced of the perpetuity of the ordinance, were baptized by the Rev. J. J. Davies, at Tottenham, near London; and we have now upon our table a printed copy of a very interesting Document, written by one of them, and entitled *A Treatise on Baptism, by a Member of the Society of Friends*. We regard this, not merely in the light of a curiosity, as coming from one of a community distinguished for rejecting the Christian sacraments altogether, but as a gratifying proof of the existence of calm enquiry, and the result of it in leading men to the truth on these points, i. e. the perpetuity, mode, and subjects of Christian Baptism.

From the London *Patriot* newspaper we learn that the daughter of Luke Howard, Esq. of Acworth, the celebrated Chemist and Philosopher, was baptized by Mr. Isaac Crewdson on the 24th of June last; that since then her father, Mr. Howard, received the same ordinance; and that Miss Maria Hack, the authoress of many valuable works, and sister to the well-known and esteemed Poet, Bernard Barton, was also baptized by Mr. C. on the 3d of July. All these parties we believe, are members of the Society of Friends.

TRUTH.

[Whatever God reveals to us as Truth, is worthy of our deepest attention and reverence. Gratitude for the condescension of the Infinite

mind, and a persuasion of the benefit arising to ourselves from the discoveries thus made to us, equally urge upon us this devout regard to the oracles of God. If we could have found out for ourselves whatever is necessary for us to know of the character of God, and our own condition; if we knew, without His teaching, how to avert his anger, secure his favour, obtain the pardon of our sins, and inherit eternal life, indifference to the communications of Heaven would be less to be deplored. But since the contrary is the case, it is equally criminal and dangerous to indulge it. If the Apostle John uttered a correct sentiment when he said, "I have no greater joy than to see my children walk in Truth," an indifference to it must be one of the worst symptoms of decline which the church can exhibit. Whether there be any tendency to such a state, we leave others to determine; but we have our fears. At all events, the counsels of a profound and acute observer of the "signs of the times" will not be deemed unreasonable now; they may at least warn us against possible danger. The following passages occur in the first of a series of letters written by the late Andrew Fuller on the *Importance of Truth and of a right belief of it*. They were first printed, we believe, in the English *Baptist Magazine* for 1828. To us they appear of more than ordinary value.]

I have sometimes wondered why it should be thought more criminal to disobey what God commands than to disbelieve what he declares. Certainly, if any master of a family came into his own house, and told a plain tale from his own knowledge, and if any of the family were to affect to doubt it, he would take it as ill as if they refused to do what he commanded. Yea, for ought I know, more so; for to call in question his integrity, would probably be more heinous in

his view, than merely to disregard his authority.

There are two passages of Holy Writ that have especially struck my mind on this subject. One is, that solemn piece of advice given by the wise man—"Buy the truth, and sell it not." He does not name the price, because its value was beyond all price. As when we advise a friend to purchase some very valuable and necessary article, we say—"Buy it—give what you will for it—let nothing part you." So here—"Buy it at any rate. It cannot be too dear! give up ease, wealth, or reputation, rather than miss it! part with your most darling prejudices, preconceived notions, beloved lusts, or any thing else that may stand in the way! And having got it, make much of it—*sell it not!* no, not for any price! make shipwreck of any thing rather than of faith and a good conscience! part with life itself rather than with divine truth!" But why so tenacious of truth, if, after all, it is of little or no importance?

The other passage that has especially struck my mind, is that memorable commission of our Lord, "Go ye into all the world, and preach the Gospel to every creature: he that believeth and is baptized shall be saved, but he that believeth not shall be damned." He that believeth—what? The Gospel, no doubt, which they were commissioned to preach. As if he had said, 'Go preach the Gospel: he that shall receive your message, and evidence it by a submission to my authority, shall be saved: but he that shall reject it, let him see to it—he shall be damned!' This is very awful, and ought to excite us, instead of playing with truth and error, seriously to examine whether we be in the faith!

What is believing the Gospel, but heartily admitting what it implies and what it declares? What, but admitting that God is an infinitely amiable

being, and that his law is "holy and just and good?" for otherwise, the sacrifice of Christ for the breach of it would have been injustice and cruelty. What, but admitting that sin is an infinite evil, and that we are infinitely to blame for breaking God's law without any provocation? for if otherwise, an infinite atonement would not have been required; God would have accepted some other sacrifice, rather than have given up his own Son. What, but admitting that we are utterly depraved and lost, lying entirely at God's discretion? If he save us alive, we live; or, if we have our portion with devils, with whom we have sided against him, he and his throne are guiltless. This is implied in the Gospel of a crucified Saviour; for if we had not been utterly lost, we had not needed a Saviour—at least such a great one. In fine: what is it but admitting that the plan of redemption is a plan full of infinite glory, the device of infinite wisdom, the expression of infinite love, the work of infinite power, and the display of infinite glory, justice, and faithfulness?—a plan originating in the heart of God, effected by means the most astonishing, and productive of ends the most glorious!—no less glorious, than the eternal honour of its author, the triumph of truth and righteousness, the confusion of Satan, the destruction of sin, and the holiness and happiness of a number of lost sinners which no man can number!—a plan this, therefore, "worthy of all acceptation!" worthy of being approved and acquiesced in with all the heart! These, I think, are some of the principal truths which the Gospel exhibits: and whosoever really believes them shall be saved.

On the other hand, what is it to *disbelieve* the Gospel, but to remain under a persuasion that God is *not* such an infinitely amiable being as to be worthy of being loved with all the heart and soul and mind and strength?

—that therefore his law is too strict, and, if it must extend to the heart, too broad, requiring more than ought to be required, especially of fallen creatures?—that, consequently, a breach of it is *not* so very criminal as to deserve damnation?—that if God were to damn us, it would be a very hard and cruel thing?—that we are *not* so depraved and lost, but that if God were but to deal fairly with us, we should do very well without a Saviour, or at least without such a Saviour, and such a salvation as is altogether of grace?—that there is *no* such excellence in the Saviour that we should choose it—so choose it, however, as to be willing to have our pride mortified, and our lusts sacrificed to it?—in fine: that there is no need for such an ado about the concerns of our souls—no need to become new creatures, to be at war with all sin, to make religion our daily business? This I take to be nearly what the Scriptures mean by *unbelief*. The belief of the gospel has attached to it the promise of salvation, and the disbelief of it the threatening of damnation.

You have observed, I dare say, that it is very common to represent truth, and the belief of it, as of small account, and morality as all in all; nay more, that the preaching of the former is the way to subvert the latter. And yet, how easy were it to prove that this is no other than destroying the means in order to effect the end! Whatever may be pretended, I believe it will be found that all sin springs from error, or the belief of some falsehood; and all holy actions from the belief of the truth. The former appears in that the will of man is so constituted as never to choose any thing but an apparent good. It is impossible we should choose what appears to us at the same time and in the same respects unlovely. Therefore, whenever we choose evil, we must believe evil to be lovely: that is, we must believe

a falsehood. This the scripture represents as calling “evil good, and good evil.” And thus, all vice springs from error, or false views of things.

On the other hand, whatever there may be of what is called morality, there is no real obedience to God, or true holiness in the world, but what arises from a conviction of the truth. Does holiness, for instance, consist in love to God? what love can there be to God, but in proportion as we discern the infinite excellency of his nature? Does it consist in abhorring sin? How can we do this any further than we understand and believe its odious nature? Does it consist in repentance for sin? certainly there can be nothing of this, but as we understand the obligations we are under, and the unreasonableness and vileness of acting contrary to them. Or does it consist in prizing salvation? this will be in proportion as we believe our lost estate. From whence spring those heavenly virtues of fear, contentment, diligence in divine ordinances, acquiescence in the will of God, humility, &c., but from a conviction of the truth? God proclaims before the universe, “I AM THE LORD!” This truth realized, or heartily believed, begets a holy fear towards this fearful name. God, in his word, declares the vanity of all things under the sun, and the weight of future bliss. A belief of these truths damps inordinate anxiety, and raises our desires after a glorious immortality. God declares that a day in his courts is better than a thousand elsewhere. A belief of this will make us earnest and constant in our attendance—will make us leave our farms and merchandize, and all, to come and worship in his house. God has promised, “I will never leave thee, nor forsake thee:”—that “they who trust in the Lord and do good, shall dwell in the land, and verily they shall be fed.” A belief of this calms and composes the mind under the

darkest providences. Thus it was with the prophet Habakkuk. (Hab. iii. 17, 18.) God has told us concerning ourselves, that we are "a generation of vipers,"—a race of abominable and filthy beings. A belief of this humbles us in the dust before him. In fine, he has told us, that to us belongs nothing but "shame and confusion of face." A belief of this would prevent peevishness under adverse providences. Under the belief of such a declaration, we should not wonder, if God made us as miserable as we had made ourselves sinful. What, in this world, ever filled a soul with greater humility than a realizing view of a holy God filled Isaiah? (Isa. vi.) Then, as in a glass, he beheld his own deformity. It was this that made him exclaim, with the deepest self-abasement, "Woe is me! for I am undone! I am a man of unclean lips; for mine eyes have seen the King, the Lord of Hosts!" Is it not a "beholding of the glory of the Lord," (which is no more than discerning and believing the truth, for God is glorious whether we believe it or not) that changes into the same image? 2 Cor. iii. 18. And is not our being made like Christ at last, ascribed to our "seeing him as he is?"

In short, I believe it will be found, that truth wants only to be universally realized, in order to produce universal holiness. Should it be asked, 'Then why is not universal holiness found in good men, who believe the truth?' the answer is, Though they believe the truth, they believe not the whole truth, nor perhaps do they wholly believe any truth. When they shall be *perfectly* delivered from "an evil heart of unbelief," they shall possess perfect holiness.

RELIGIOUS DISCOURSE.

To the Editor.

SIR,—The faculty of speech is a distinguishing privilege bestowed upon man, to enable him to glorify his Maker; and yet, how seldom is it employed for this purpose. I have often wondered—though I think I can account for it—and been as often grieved, that Christians, when they meet, spend their time so unprofitably in conversation: or, not to be too severe, so much less profitably than they might do. Persons of good intelligence, well read in the Scriptures, of serious and reflective habits, and of whose Christian character we have upon the whole no reason to doubt, will often meet together and converse, perhaps for a long time, and yet no "savour of Christ" be manifested in their discourse. How is it that those who love their Lord, and feel something of the powers of the world to come, should ever find it difficult even to commence a spiritual conversation? Why is it, when such a subject is started, it is found almost impossible to induce others to unite in it? Surely it must arise from the state of the heart, a want of being so "spiritually minded" as to make spiritual subjects sufficiently interesting and familiar to them. They can talk of politics, and the concerns of the present world, with fluency and ease; or of ministers of the Gospel and their comparative gifts, or their real or supposed defects; of their neighbours' excellencies or their faults, and probably of the merest trifles relating to themselves or their families; but not of Jesus! Here their lips are sealed, and their tongues paralyzed. Is this to have always our "speech with grace, seasoned with salt?" Is it thus that we comply with the apostolic injunction to "let nothing proceed out of our mouth but that which is good to the use of edifying, that it may minister grace to the hearers?"

ALL IN CHRIST.—Let the Christian do all, suffer all, expect all, as being in Christ, and not otherwise. John xv. 5. Philip. iv. 13.—*Cole.*

Surely this lamentable deficiency cannot arise from a scarcity of suitable topics on which Christians might maintain familiar and profitable converse. What a range for thought, and a field for profitable remark, might be found in the works and the word of God; those works which are "sought out" with delight by all those "that have pleasure therein;" and that word which is full of heavenly instruction, and will furnish matter for eternal meditation in the world that is to come. It requires only a heart rightly disposed, and an aptitude of speech, easily acquired on every other subject, to converse intelligently and profitably on the things of God. Even if discourse were restricted to the single subject of "Christ and him crucified" in all its collateral, consequential, and relative bearings.—What a theme for the human intellect, and even for an angel's tongue! The glorious person of Christ: the eternal purposes of Christ in reference to the redemption of guilty man; the sufferings of Christ by which the church was purchased even with his own blood; the predictions and promises of Christ in relation to the kingdom of God and its progress in the world, the sole headship and universal dominion of Christ in his Church; the prevalent intercession of Christ in heaven on behalf of the church on earth; the example of Christ as a pattern for all believers—his meekness, his gentleness, his benevolence, his purity, his obedience, his perfection, and the certainty of the second coming of Christ to judge the world, and to take his people to reign with him in glory,—surely these, and the multitude of considerations arising out of them, would furnish ample themes for Christian discourse; if we were but disposed to cultivate a habit which might be turned to so good an account, when we meet for social converse. If we were to try the experiment, and cultivate the spirit

here recommended, we should find it both delightful and beneficial, in the highest degree,

"To talk of all he did and said,
And suffered for us, here below,
The path he marked for us to tread—
And what he's doing for us now."

I wish, in all kindness, to submit these thoughts and brief hints to your readers;—and purpose, with your and their permission, to pursue the subject in another paper, which may contain a few suggestions as to the best mode of conducting religious conversation, and a caution or two to guard it against deterioration or abuse. I am, Sir, your's respectfully,

THOS. BROWN.

SANCTIFIED EXPERIENCE.

*Letter from the Rev. JOHN BERRIDGE,
to Mr. R. CLARKE.*

The writer of the following Letter was a pious clergyman of the Church of England, and Vicar of Everton, in Bedfordshire. He had some eccentricities; but was eminent for holiness and activity in his Master's cause. His itinerant labours, for a long course of years, in the counties of Bedford, Huntingdon, and Cambridge, were very successful in winning souls to Christ, and in enlarging or laying the foundation of several Christian societies, which are very flourishing to this day.

Everton, Sept. 10, 1783.

DEAR ROBERT,—Gransden has afforded you some profitable experience to make amends for loss and trouble. The fire of your house burnt the farm out of your heart, and thus proved a blessed fire; and now you are seeking to toss the farm out of your hands. Well, and what more Christianly than to have earth removed from heart and hand? And what more profitable to the soul than to live upon Christ for daily support? Not fed by the length of your purse but by

the bounty of Jesus? Now you will have frequent opportunities of seeing his hand stretched out to supply you in a time of need, which you might not have, or not regard, in plentiful circumstances. A penny dropped as it were from the hand of Jesus to buy a little bread, is worth a pound taken as it were from our own purse, or a sack of wheat taken from our own garner. I have always thought a Christian labourer who can keep a cow and a pig, is in the happiest station of life, and if well content, as he ought, he is both a happy and a wealthy man. Would you pass comfortably through the world, seek not to be getting money; there is no end of that; but to be content with what you have, and make Christ your only riches. A little may suffice nature, and less may suffice grace. The more your heart is with Christ, and feeds upon his grace, the less you will hunger for the world. The Lord's blessing rest upon yourself, your wife and child. Your's &c.

J. BERRIDGE.

LAMPS EXTINGUISHED.

Our Divine Teacher, in his public ministry, warned sinners of the misery to which they were exposed; and plainly taught them what was necessary to salvation. Those who made pretensions to religion, while destitute of saving grace, were apprized of the insufficiency of all their attainments. In the parable of the virgins (Matt. xxv. 8) he strikingly sets forth the possibility and danger of being deceived; teaching us that many who have the form of godliness are destitute of the power; and while they seem to live, are dead in trespasses and sins. Such, while they make a blazing profession, are like meteors that shine for a time and soon disappear; or, to use the awful language of an apostle, they are "wandering stars, to whom is reserved the blackness of darkness for ever."

In the character of the foolish Virgins, three things are observable, possession, deficiency, extinction. They were *possessed* of lamps, and a kind of light; but they were *deficient*, or destitute of the oil of saving grace; in consequence of which, what they possessed soon became extinct.—“Our Lamps,” say they, “are gone out.”

They had *lamps*, by which we understand a Christian profession; but they had no *oil* in them, that is, no grace in their hearts; and hence there is no need to wonder that they were extinguished.

The lamp of a false profession goes out different ways:

1. Sometimes it is extinguished suddenly, by a blast of persecution or temptation. Thus it was with the stony-ground hearers, and with Judas; when persecution arose, the former were immediately offended; when Satan entered into the latter, and inflamed the covetous desires of his heart, he betrayed his Master, and sold his Lord and his profession at once. So have we seen professors apparently run well, and their profession shine for a season; but when their circumstances and connexions have been changed; when their own interest has come in contact with their religion; when powerful temptations have been presented to their passions; or, when they have been removed and placed in different society, we look for them as our brethren, with whom we used to associate; but lo! they are no more as professing Christians! their lamps are gone out!

2. Sometimes it expires more gradually by sloth. The man that hid his lord's talent, instead of improving it, soon lost what he had. So the foolish virgins slumbered and slept, till their lamps went quite out. The wise slumbered, but they had real grace, and it never was extinct; though their lamps, from neglect, wanted trimming. “Watch and pray

lest ye enter into temptation."—"Give all diligence, that ye may be found of him in peace." There is in some countries an animal, called a sloth, which is said to begin feeding at the bottom of a tree, and slowly ascends, as necessity impels, until it has stripped the tree of all its bark and leaves, and, consequently, must leave it in a dying state. Just such an obnoxious, destructive thing is that sloth which is seen continually hanging about some professors of religion; and though its advances are slow, it will strip them of all the fine foliage of their profession; and, like the worm in Jonah's gourd, cause their religion to wither, and die away.

3. Sometimes it is put out by depraved tempers and passions. As there is no principle of grace to subdue and mortify them, they grow and gather strength, even under a profession of religion, till they make the lamp appear very dim, and at length extinguish it.

4. Some never cast away the lamp; but all their zeal, affection, joy, and supposed religious feelings go out. Instead of letting their light shine, they are enveloped in the shades of worldly-mindedness, and carnal security. Instead of walking as children of the light, and running the race set before them, they loiter, and like Pharaoh's chariots with the wheels off, drag on heavily. They find excuses, as often as they can, for the neglect of the means of grace, and the ordinances of God's house; and when they can find none, force themselves to attend, but are almost ready to exclaim, "Behold, what a weariness is it!" Thus they continue slumbering and sleeping, till the midnight cry, when they find too late that they have no oil in their vessels.

How awful the end of false professors! "The door was shut." How happy the end of the sincere! "They that were ready went in with him to the marriage." J. C. B. M.

HOW TO PRAY WITHOUT CEASING.

A number of ministers were assembled for the discussion of difficult questions, and, among others, it was asked, how the command to "pray without ceasing" could be complied with. Various suppositions were started; and at length one of the number was appointed to write an Essay upon it, to read at the next monthly meeting, which being overheard by a female servant, she exclaimed, "What, a whole month wanted to tell the meaning of that text? It is one of the easiest and best texts in the Bible." "Well, well," said an old minister; "Mary, what can you say about it? let us know how you understand it; can you pray all the time?" "O yes, sir." "What, when you have so many things to do?" "Why, sir, the more I have to do, the more I can pray." "Indeed? Well, Mary, do let us know how it is; for most people think otherwise." "Well, sir," said the girl, "when I first open my eyes in the morning, I pray, Lord open the eyes of my understanding; and while I am dressing, I pray that I may be clothed with the robe of righteousness; and when I have washed me, I ask for the washing of regeneration; and as I begin work, pray that I may have strength equal to my day; when I begin to kindle up the fire, I pray that God's work may revive in my soul; and as I sweep out the house, I pray that my heart may be cleansed from all its impurities; and while preparing and partaking of breakfast, I desire to be fed with the hidden manna, and 'the sincere milk of the word;' and as I am busy with the little children, I look up to God as my father, and pray for the Spirit of adoption, that I may be his child, and so on all day. every thing I do furnishes me with a thought for prayer." "Enough," cried the old divine, "these things are revealed to babes, and often hid

from the wise and prudent; go on, Mary," said he, "pray without ceasing; and as for us, my brethren, let us bless the Lord for this exposition, and remember that he has said, 'the meek will he guide in judgment.'" The Essay, as a matter of course, was not considered necessary after this little event occurred. "Be careful for nothing, but in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God: and the peace of God, which passeth all understanding, shall keep your hearts and minds, through Christ Jesus." (Phil. iv. 6, 7.) "Behold the Lamb of God, which taketh away the sin of the world." (John i. 29.) "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." (Acts xii. 12.)

A DOCTRINE NOT NEEDED.—Mr. W., a Universalist, preaching at the village of M——, where a large congregation had come out to hear something new, endeavoured to convince his hearers that there is no punishment after death. At the close of his sermon, he informed the people, that if they wished, he could preach there again in four weeks, when Mr. C., a respectable merchant, arose and replied, "Sir, if your doctrine is true we do not need you, and if it is not true, we do not want you."

A VETERAN'S REPLY TO A CHALLENGE.—An officer of distinction and tried valour, refused to accept a challenge sent by a young officer, but returned the following answer:—"I fear not your sword, but the sword of my God's anger. I dare venture my life in a good cause, but cannot hazard my soul in a bad one. I will charge up to the cannon's mouth for the good of my country, but I want courage to storm hell!"

INWARD AND OUTWARD THINGS.—Nothing can be very ill with us when all is well within; we are not hurt till our souls are hurt. If the soul itself be out of tune, outward things will do us no more good than a fair shoe to a gouty foot. 1 Chron. iv. 10; Prov. xxv. 20; Matt. x. 28.—*Dr. Sibbs.*

Poetry.

ON HEARING THE ACCOUNT OF THE CONVERSIONS AT THE GRANDE LIGNE.

For the Canada Baptist Magazine.

It breathes o'er the soul like the Islands of palu
When the land breeze surcharges the sail
Of the mariner, freshening views with its balm;
While it hastens him on by the gale.

We hear it! The voice of the turtle is there;
O how sweet are its earliest lays!
And buddings of spring to the heart seem to bear
More beauty than summer displays.

For winter, long winter, how'd o'er that wild
As his own undisputed domain;
The gush of all holy or mental, was held
Fast bound in its adamant chain.

We look'd, and it seem'd as the dark sterile waste
Never one trace of verdure should show;
We listened; no sound but the pitiless blast,
The withering breath of the foe.

We look now, on what? From the desert redeemed,
On a garden enclosed by the Lord;
Whence, late tho' all blight and all barren it seem'd,
Is the fragrance of paradise poured.

From this spot of first promise, we now stretch our
view
On the still frigid wilderness round;
But we see it dissolving, and watered with dew,
And with foliage of righteousness crowned.

Then, Sun of salvation! shed wide o'er the scene
Thy influence vernal benign.
Those shadows of darkness and death, which obtain,
O chase by thy beamings divine.

Destroy by thy brightness, the *Man of Sin*, dyed
With the blood of the souls he has slain.
Of Christendom's curse let no vestige abide;
From the universe blot the foul stain.

And blot the foul stain from thy churches, which
rests
On their long day of apathy gone.
O let it be gone: now enkindle each breast,
That the snare from the fowler be won.

ORIG.

G.

MISSIONARY REGISTER.

OCTOBER, 1897.

BAPTIST CANADIAN MISSIONARY SOCIETY.

Subscriptions and Donations in Britain.

In our first Number we gave an account of the formation of this Society, and a list of the sums that were contributed on that occasion. Having since received from Mr. Gilmour his Collection Book, we record with grateful satisfaction the names and contributions of those other friends to the cause of religion in Canada, to whom our brother had an opportunity of making application during his recent visit.

SCOTLAND.

Ayrshire.

Collection at Saltcoats.	£1 17 0
Collection at Ayr... ..	2 6 6
Miss Armstrong... ..	1 0 0
W. Cunningham, Lainshaw... ..	3 3 0
Collection at Kilmarnock.	4 1 0
Two friends do	3 0 0
S. M. Fullerton, Esq. Irvine	1 0 0
Mrs. M'Fie, do	1 0 0
James Breakenridge do	1 1 0
William Mitchell do	1 0 0
Mr. Hugh Watt do	2 0 0
Mrs. Hugh Watt do	1 0 0
Miss Skelton do	1 0 0
James Ferguson do	1 0 0
Mrs. John Auld do	1 0 0
Mrs. Bain and others do	0 13 0
W. Wallace... .. do	0 10 0
Miss S. Buchanan do	0 2 6
Elizabeth Boyd do	0 2 6
Miss A. Maxwell do	0 1 0
Miss Buchanan do	0 10 0
Misses Barclay do	0 6 6
Alexander Gilmour do	0 10 0
Mr. John Miller do	1 0 0
Miss Allan do	1 0 0
Collection at Parish Church	5 13 7
Collection in Baptist Chapel	3 0 0

J. E. Gaven, Irvine... ..	£0 7 0
Collection at Millport.	2 6 7
Mrs. M'Muir, Fairlie	2 0 0
William Brown, do	1 0 0
Mrs. Steel, Port-Glasgow	0 5 0
Less expense	£0 9 6

Greenock.

Collection at Baptist Chapel	£5 5 7½
John Ker... ..	0 10 0
A Friend	1 0 0
William Sims, Esq.	1 2 6
A. Muir.	1 0 0
A friend to the cause... ..	2 2 0
W. B. Kinnear... ..	1 0 0
Alexander Allan... ..	0 10 6
William Marshall... ..	1 0 0
Mrs. Anstruther... ..	0 5 0
David Gilkison, Esq.	1 0 0
Mrs. D. Gilkison... ..	1 0 0
Robert Gilkison... ..	1 0 0
Mrs. Johnson... ..	0 5 0
Relief Missionary Society	5 0 0
Less expense	£0 4 0

Glasgow.

Collection at Mr. Paterson's... ..	£10 13 6
Do. at Mr. M'Leod's... ..	3 8 0
Mr. Cameron... ..	2 0 0
John M'Leod... ..	1 1 0
Robert Weir	2 2 0
Mr. Epenetus... ..	1 1 0
Robert Kettle... ..	5 0 0
J. Playfair... ..	5 0 0
J. D. Bryce.	5 0 0
John Small... ..	1 1 0
John Gilkison... ..	1 1 0
John Barr... ..	1 1 0
James Stevens... ..	1 1 0
William Gemmell... ..	1 1 0
James L. Duncan... ..	1 1 0
A friend after having read the prose Essay, entitled Mammon	1 1 0
James Buchanan... ..	0 5 0
William Brodie... ..	1 1 0
William Allan... ..	1 1 0
Mr. Wilson... ..	1 1 0
A Friend... ..	0 5 0
Mr. Lethem... ..	1 1 0
J. M. Corkindale	0 10 6
James Cuthbertson... ..	2 0 0
James Craig... ..	1 0 0

John Wilson...	1	0	0
James Craig...	1	1	0
A Friend...	1	1	0
Mr. Gunn...	0	5	0
William Campbell...	5	5	0
Miss Oswald...	5	0	0
Archibald Saud...	1	0	0
Miss Stow...	1	0	0
James Herbertson...	1	0	0
Archibald Watson...	1	0	0
James Laurie...	1	0	0
David Anderson...	1	0	0
James Watson...	1	0	0
R. Knox...	1	0	0
John Brown & Co...	1	0	0
George Robson...	1	1	0
William M'Laren...	1	1	0
Alexander Abercrombie...	0	10	6
Robert Hood...	1	1	0
James Somerville...	0	10	0
James Anderson...	0	10	0
Finlay G. Neilson...	1	1	0
Archibald Harvey...	1	0	0
John Ker...	1	1	0
W. P. Paton...	1	1	0
J. Mitchell...	0	10	6
Alexander Miller...	1	0	0
Alexander Anderson...	0	10	6

Edinburgh.

A Friend...	£1	0	0
Y. Y. per J. Ogilvy...	2	2	0
John Campbell, Carbrook...	1	0	0
C. Falkner...	0	10	0
Collection at Elder Street Chapel, Mr. Innes, including £2 from Missionary box	20	0	7
Collection at Charlotte Chapel, Mr. Anderson's...	16	0	0
Collection at Mr. Halden's...	17	3	7
Miss M'Callum...	1	1	0
A Friend...	0	5	0
A Friend by Mr. Innes...	0	5	0
Collection at Baptist Church, Niddry Street	5	0	0
Children of Miss Bower's School...	0	6	0
Relief Meeting House, Sterling...	3	5	9½
Baptist Missionary Box do	1	10	2½
Mr. Robert Peddie...	1	0	0
Kirkgate Chapel, Cupar...	2	1	0
Baptist Chapel, Perth...	5	1	9½
Independent Chapel, Montrose...	5	5	0
A Friend, Montrose...	0	10	0
Collection at Mr. M'Gavin's, Dundee	7	18	0
James Rennie, do	1	0	0
Baptist Church at Berwick-on-Tweed...	4	0	0
Less expense for advertisements, £0 12 7			

Aberdeen.

D. Dunn...	£2	2	0
James Fleming...	0	10	0
James Vass...	0	10	6
Collection, Relief Meeting House...	3	0	0
Collection at George's Street Chapel...	5	1	6½
Miss Innes...	1	0	0
James M'Allan...	0	12	6
John Street Chapel...	2	12	6
David McCallum...	2	0	0
H. Black...	1	0	0
George Brown...	1	0	0
David Souter...	1	0	0
John Burnet, Kenny House, for the support of a Student...	16	0	0
Friends...	0	8	0
Frederick Street Chapel...	3	10	6
Less expense at Dundee and Aberdeen	0	18	6

ENGLAND.

Newcastle-upon-Tyne.

Collection, Tutthill Stairs...	£5	0	0
A Friend...	5	0	0
John Fenwick, Esq.	5	0	0
New Court Chapel...	7	7	4
Baptist Chapel, North Shields...	2	10	6
Baptist Chapel, South Shields...	1	10	0
Three Little Girls...	0	5	0
A Friend to Canada...	0	10	0
Henry Angus...	2	12	8
Christopher Spence, Hamsterly...	0	10	0
Collection at Hamsterly...	2	10	6
Less expense for advertising...	£0	12	4

To be continued.

The Treasurer of the Baptist Canadian Missionary Society begs to acknowledge the receipt of £2 10s. from Hoyes Lloyd, Esq. New Glasgow; 10s. from Mr. J. J. Van Benthussen; also of 2s. 10d. from other friends at New Glasgow, by Mr. Grant; for the Mission House at Grande Ligne.

BAPTISM OF SEVEN FRENCH CANADIAN CONVERTS.

DEAR BROTHER,—To the friends of our Lord and Master, it must ever be a subject of joy and thankfulness to hear of the prosperity of His glorious Kingdom. I therefore send you the following very imperfect sketch of a scene, which, by some who witnessed it, will long be remembered with the deepest feelings of gratitude and delight. On Saturday the 16th ultimo, the writer, with a few Montreal friends, went out to the Mission station, Grande Ligne, having heard that some candidates were to be baptized by Mr. Roussy on that day. The weather and roads being fine, we had a pleasant journey to the wood, where the baptisms were to take place. The spot chosen was very romantic, and to us both novel and striking. A small stream which runs through the wood being dammed up, afforded a tolerably good baptistry, while the thick foliage of a rather swampy bush, made the place appear more dark and secluded than the inside of any ordinary Chapel. Mr. Roussy, after having read the greater part of those passages in the New Testament which refer to the ordinance of baptism, and invoked the blessing and protection of Him, who in the midst of His Church, as in the burning bush, has never permitted it to be consumed, proceeded to baptize the candidates. It was indeed an interesting and affecting sight to witness seven French Canadians, brought up in the ignorance and darkness of Popery, thus publicly professing their faith in a crucified Saviour, and resting all their

hopes of salvation on the merits of His blood. Among those baptized, were the old man C——n, (mentioned in Mr. Gilmour's last letter), and his son, the latter fourteen years of age. In consequence of the bitter opposition which C——n met with from some of his nearest relations, and the limited and imperfect conceptions of a mind scarcely yet freed from the trammels of bigotry and superstition, his baptism had been postponed both at the first and second times that the ordinance was administered at the Grande Ligne. For some time past, however, his mind has gradually been expanding, and getting fresh strength in proportion as the light of the Gospel and the knowledge of God's word, illuminated his understanding, and confirmed his faith; and as he came up from the baptismal waters, the animated expression of his countenance, as well as his interesting conversation, showed that he evidently appeared to be "filled with joy and with the Holy Ghost."

There is one circumstance which I cannot pass over here, as it shows how the benign spirit of the Gospel has changed his temper, previously so bitter and implacable. Besides the visitors and the friends of those who were baptized, a great number of the Canadians opposed to the preaching of the Gospel were present, and considerably annoyed us, by shouting and mocking at a distance of twenty or thirty yards, while the other candidates were baptized. But when C——n went down into the water, it appeared as if all their depravity and malice had been concentrated, and the torrent of profane abuse poured upon him was shocking in the extreme. On my making a remark to him upon the guilt and folly of their conduct, he replied, "Ah, oui; mais il faut prier pour eux"—"Ah, yes; but we must pray for them." My heart sickened as I witnessed the hatred and opposition of the heart "desperately wicked" to that holy and benevolent Gospel which God in the riches of his mercy has sent to redeem and sanctify our fallen and guilty race. And these are thy children, oh! thou mother of harlots! whom thou hast nourished in thy bosom—whom thou hast cradled in ignorance and superstition, and fed with error and with lies! These are they whom the weight of thy chains prevents from rising to the dignity of their natures, either morally or politically, and whom thou hast not only deprived of the temporal benefits which education and knowledge would bestow; but, by withholding the glorious light of God's word, hast exposed to the pangs of the second and never ending death. Two young women from Champlain were also baptized of the name of Briss ette, the eldest of whom is a very interesting person indeed. They speak

only the French language, and are part of the fruit of Mr. Roussy's labours at that place.

Although there are peculiarities in the character, and incidents in the history of each individual, which might interest your readers, my limits will only allow me to notice one more. E. B——n is a French Canadian, and by trade a carpenter. He had heard a great deal about Mr. Roussy and his preaching, and was very much opposed to him. Several times he was heard to say, that if he got hold of Mr. Roussy, he would give him enough to keep mind of, and would prevent him either riding or preaching for some time, if ever after. However, he has a brother living near the Mission station, Grande Ligne (favourably disposed), and as he himself was engaged for some time in working at a small house lately put up there, he was induced, by a good deal of persuasion, to go and hear the preaching of the Gospel. The consequence was, his being convinced of its truth—of his own guilt and danger, and of the exemplary life of the missionaries which he had daily opportunity of witnessing. He now began to seek information and direction from those whom he had before reviled and persecuted; and our God, who is rich in mercy, hath evidently granted him repentance unto life. This individual now appears to be a new creature in Christ Jesus—changed from darkness to light, and from the power and service of Satan to that of the living and true God. He now prays in his family, and has prevailed upon his wife (who before was bitterly opposed) to hear the word of the Lord. His conversation, although simple and unlearned, is yet replete with affection and spirituality; and his countenance while speaking, shews the expression of that peace which the world can neither give nor take away. Notwithstanding the opposition he every where meets with, he fearlessly exposes the conduct of those who keep the word of God both from themselves and others, and has a burning desire that all his deluded countrymen may be partakers of the like precious faith with himself.

And now, dear brother, are not these glorious and encouraging prospects? When we keep in mind that every attempt previously made among these people has been nearly, if not altogether abortive, and that here is now an extensive field open with prospects of an abundant harvest, should we not make the most vigorous and unremitting exertions in sending forth labourers to reap it?

And if this is not practicable, we can at least give our countenance and support to those dear and devoted friends who have consecrated themselves to this glorious service. They need much, and much desire, the sym-

pathy and prayers of their brethren and sisters in Christ. What are we to think, then, of professing Christians, rich in the things of this world, who turn a deaf ear to calls that have been made for the above object? Recollect, thou covetous and unjust steward, that thy Lord will require a strict account of the property which is not *thine* but *His*; and beware lest thy portion be among the hypocrites and unbelievers. But the genuine believer will rejoice at the advancement of his Redeemer's kingdom, and will look forward with joy to the time when the stone cut out of the mountain will overcome every obstacle and fill the whole earth with the glory of the Lord.

"Soon shall the blended image fall,
(Brass, silver, iron, gold, and clay)
And superstition's gloomy reign
To light and liberty give way."

Amen, even so come, Lord Jesus. Yours,
in the bonds of the Gospel,

September 20, 1837. J.

P.S.—Some account of the School will be given in a future number.

This cheering statement confirms the representation given in the August Number, p. 70, of the importance of this promising station, and strengthens the appeal then made to the friends of the Gospel to contribute to the erection of the Mission and School House so much needed at that place. We would renew the appeal with augmented urgency, and beseech all, who have it in their power to render assistance in this good work, to forward their contributions to the Treasurer, Mr. Milne, the Publisher of the Magazine, or any member of the Committee.

LOUD CALL FOR MISSIONARIES.

Woodstock, August 17, 1837.

DEAR SIR,—I have been absent two weeks on a Missionary tour to the Huron Tract. I beg leave here so state a few facts with respect to the religious state of that section of country, for which I have the best authority.

The Huron Tract is nearly sixty miles in length from East to West. The Canada Company has caused an excellent road to be constructed the whole distance. All along this road the settlement is dense and continuous, at least so far as I have travelled it,

and I believe from information, that this is the case the whole distance, and in several places the settlements extend from one to seven or eight miles to the North and South of it. These settlements have been chiefly made five or six years ago; but there has never been any regular preaching of the Gospel in all that extent of country by any denomination. In making this statement I would be understood to except the town of Goderich, the western termination of said road, where there is a Minister of the Church of Scotland, and I believe another of the Church of England, the former of whom I am told, has lately been in the habit of preaching semi-monthly, some twenty miles eastward from Goderich. With the above exceptions, the country is literally destitute of the Gospel. In my late visit I spent two Sabbaths in that region, preaching in the morning to a small Baptist Church lately constituted in the Township of Hope, and in the afternoon at a little Village called Stratford-upon-Avon, eight miles west from the former place; and as a proof of the ardent desire they feel to hear the word, several of those who were present in the morning, among whom were some females, walked the whole distance to attend the evening meeting. I was told by some of my hearers in Stratford, that it had been more than twelve months since a sermon had been preached there before. "Can you not come again, sir?" "Do tell us you will come again at some time," was repeated on every side as I was taking leave; but I was obliged to leave them without giving them any direct encouragement of another visit. I, however, encouraged them to hope that the Lord of the harvest would soon put it in the power of your Society to send them a minister. I trust I did not do wrong. They are devoutly praying, in which I trust I heartily join them, that this may be the case. We are endeavouring to do a little in the missionary cause here, in which we are willing to act in accordance with your Society. And could you find a man, a respectable devoted minister to take that field, we should be able to do something towards paying his salary, and I assure you that he would be welcomed to his work, I think I may venture to say, by thousands of gladdened hearts.

I shall make some exertion to procure subscribers for you, and I make no doubt but I shall be, to some extent, successful. I am very desirous your Magazine should have as large a circulation in this part of the country as possible. We need the information it will convey.

I am, dear Sir, your friend and brother,
in the Gospel of Jesus Christ,

W. P. LANDON.

LOCATION OF THE SEMINARY.

The Committee in London have taken off the restriction as to Brockville, and left the Committee here at liberty to select any spot in the Colony which may be deemed most suitable, with the concurrence of Mr. Gilmour, and Mr. Try the Treasurer of the Society at home. The latter gentleman is now in Montreal, and the former is expected; so that the important question as to the site of the new Institution will probably soon be decided.

ENCOURAGING PROSPECTS.

To that class of our readers whose holiest affections are placed upon God and his church, and who are living daily in the practical observance of the Divine command, "Pray for the peace of Jerusalem," it will be peculiarly gratifying to learn, that their prayers are not unavailing. Grateful joy will swell their bosoms, and animate them to increased fervour in their supplications, when they hear that Almighty God is favouring various parts of the Province with the quickening influences of his Holy Spirit, whereby the solitary places are made glad, and the sterility of the moral wilderness is giving place to the bloom and fragrance of the garden of the Lord. Amid the commotion and strife which everywhere present themselves in the political world, and in view of the deep-laid schemes which are put in operation for the disturbance and dismemberment of the Church of God, how cheering is the thought, that over all there presides an ever-wakeful and observant eye; that a directing and over-ruling hand is in constant operation, keeping in check the turbulent passions of the ungodly, and silently, but surely, causing their most malicious efforts, as well as the humble and well-meant endeavours of the

pious, to promote his glory, and the extension of his spiritual kingdom.—*Christian Guardian.*

INDIANS WEST OF THE ROCKY MOUNTAINS.

The Missionary spirit is penetrating everywhere, and the providence of God is preparing the way for its successful operation, and the prevalence of his own truth and kingdom.

"The Hudson's Bay Company are opposed to the introduction of intoxicating liquors among the Indians, and have excluded it from all those sections of the country where they have exclusive control over the trade. The influence of their discipline is highly salutary. But a few years since, whenever a white man met an Indian, he met an enemy. All the tribes of this region, except the Flat Heads, once gloried in ornamenting their girdles with the scalps of white men. Hundreds of traders and trappers, and, in some instances, whole posts have fallen victims to savage cruelty. Down these rivers, where now a single man passes safely, and through the very country, through which we were travelling for weeks before reaching Wallawalla, without the thought of danger, it was but a few years since unsafe to move without an armed force; and tribes, which a few years since thirsted for blood, now are anxious that missionaries should settle among them."—*Mr. Spalding's Letter from Fort Vancouver.*

OJIBWAS.

The progress of the work among this tribe is thus described in a Letter from Mr. Ayer, dated *Pokegoma*, June 12, 1837:—

In my last letter I stated that there were indications of the operation of the Holy Spirit upon the hearts of a few Indians here, and that one, a chief, was hopefully converted. He soon came out an active, thorough-going Christian, praying and exhorting with much fervor in our meetings. These were frequent and well attended by all in the immediate neighbourhood. Not only those of mature age, but children were wrought upon by the Spirit of God. Indians coming in occasionally from other quarters were sometimes affected, and wondered at the things they heard and saw. For a few weeks it seemed as though God were about to bow

the heavens and come down, and reveal his arm of salvation among the heathen. But when several were under conviction, and some began to inquire with increased anxiety, "What shall I do to be saved," their attention was suddenly diverted from the subject of their soul's salvation to slanderous reports busily circulated through the neighbourhood, in which some who were under conviction were implicated. From this moment the work of God gradually declined, though it revived some during Mr. Hall's stay here.

Mr. Hall remained with us a week, during which time he formed a church, consisting of the mission family, Henry Blatchford (formerly of the Mackinaw mission, who dates his hope during the last revival at Mackinaw), a young Indian of whom I have occasionally written, who obtained a hope about a year since, and a son of the chief whose case I mentioned in my letter of December last. Three or four others presented themselves as candidates for admission to the church; but as they did not give sufficient evidence of the internal teaching of the Holy Spirit, it was thought advisable to wait for further development of their character. The chief and the two young men, also the chief's children, and our child were baptized.

Those newly added to the church give growing evidence of being new creatures in Christ Jesus. The change in the chief is truly wonderful. A blind Pagan, "led captive by Satan at his will," has his dark mind illuminated by the word and Spirit of God, and is led by the Spirit in an humble course of Christian duties. But a little while since his whole soul delighted in the song of war and the dance; now the songs of Zion are heard daily in his lodge, and we trust that an acceptable sacrifice, well pleasing unto God, is also offered upon the family altar. The account of his Christian experience, his new views of himself and God, of sin and holiness, would be very interesting to one who delights to mark the operations of the Spirit upon a dark savage mind. On one occasion he expressed himself thus, "Formerly I thought myself very great, I fancied myself a *manito* (or Spirit—he like most other Indians practised conjuring), I was so wise; but now I think myself of no more consequence than the dirt on this floor. Once I thought myself among the bravest of the brave; but now, sometimes when hunting in the woods alone, while reflecting upon my sins, I throw myself upon my knees weeping like a child, but can say nothing. Once I trusted in my idols and medicine: but now only in Jesus; he only can throw away my sins and clean my heart."

His convictions were of two or three weeks continuance, when he began to hope his

sins forgiven. At first he "saw men as trees walking;" but it was but a short time before "he saw all things clearly." His walk has been generally consistent, and he seeks to adorn the doctrine of God his Saviour. He has abandoned every heathenish practice, and is becoming more and more assimilated in customs to us, is industrious and thriving. The grace of God has made him altogether a new man.

THE KARENS.

Mr. Vinton writes:—

"On the evening of Oct. 3, we had a most delightful interview with a number of Karens from the jungle, three of whom Brother Webb baptized the day before. They gave the same interesting account of the state of things in Maubee and vicinity, as we had learned from other sources. Among the Christians, not a single case of apostasy or even backsliding. Among the impenitent, multitudes are inquiring, besides many who are anxious to profess their faith in Christ. Ko Chet'ing went with them into the jungle, and spent a few days, and returned with the names of sixty-nine applicants for baptism. Such was the anxiety of the people to receive instruction, that he absolutely spent one whole night in preaching, and not unfrequently did he continue his speech till midnight. On his arrival there, the news spread abroad, and the people came to see him from almost every quarter. One company, of nearly a hundred, started in search of him. They went to one village, but he was not there—and to another, but he was not there; and so they continued their unsuccessful efforts two whole days, when the Sabbath overtook them. They then stopped, and spent the day in worship. Early on Monday morning, a part of the company returned, but others more resolute, pursued on, and soon succeeded in finding him.

A little time before we left Rangoon on our excursion up the river, six Karens came in from the jungle to ask for baptism. Their examination lasted nearly one whole day, and was of a deeply interesting character. They exhibited a simplicity of faith in, and a strength of attachment to Christ seldom witnessed. When asked, if they would be willing to acknowledge Christ before their persecuting rulers, they said, "Yes; and though they should be persecuted, and even put to death, still they would acknowledge God as their Father, and his Son Jesus Christ as their Savior." This we could not regard as idle talk in those who had witnessed the imprisonment of their friends, and had themselves been fined for the name of the

Lord Jesus, We finally concluded to baptize them all; and, by Brother Webb's special request, on a beautiful morning, just as the sun began to show his golden beams, I baptized them in the name of the sacred Trinity."

Of this interesting people, we have a further and still more satisfactory account from Mr. Abbott. He says, writing from the Village among the Mountains:—

"You will have heard before this reaches you, of our visit to the Karens, in the region about Rangoon. You will at any rate get the particulars in journals, with which you will be interested. We have baptized 167 intelligent converts in the name of the sacred Trinity, and there are many more in the vicinity waiting for the "teachers" to come again, to follow their Lord and Master. O my brother, that your eyes could see what mine have seen during the few months I have spent in a heathen land! How many times have we exclaimed—"What hath God wrought? What hath God wrought?" We have been astonished and confounded, to witness the knowledge of these sinful Karens, of the system of salvation—their enlightened and fervent zeal—their steadfastness in the truth—patience, under persecution, and the general development of Christian character—amiable, consistent, and glorifying to God.

"When we consider the shortness of the time since they heard the gospel—that many of them, especially in Maubee, had never seen a "foreign teacher" till we visited them, and contrast their present state with what it was a few years since—O, who could help praising God! Now, instead of drunkards, we meet with intelligent Christians. The songs of devils and the extorted imprecations to infernal spirits, have been exchanged for songs of Zion and grateful praises to King Jesus!

"Now in many villages, instead of weeping over the benighted through groping their way to hell—we rejoice with them, as pilgrims and strangers, making their way to Mount Zion, the city of God. God Almighty be

praised for ever and ever! But, my brother, the nation is not converted. There are many thousands who know not that such a being as an "Eternal God" ever existed. So that while we rejoice over the converts to Christ with joy unspeakable, we have also reason to weep and pray, and labor on, for the salvation of the lost. But the gospel is spreading—blessed be God—and will spread till the uttermost parts of the nation come and submit to the reign of Prince Immanuel. * * * I have been in this village 2 or 3 weeks, employed in studying the language, preaching what I am able, &c., &c.—Have baptized six since I came here. Brother Vinton returned last evening from a distant village, where he had baptized eighteen. There are several more here and in other places, who will probably be baptized soon. The wilderness seems full of inquirers after the true and right way to heaven, and many are finding it. Gird on thy sword, thou all conquering Jesus! and appear in thy might, to subdue these nations to the reign of holiness!! All the joy I ever anticipated in laboring for the ingathering of the heathen has been more than realized. O, it is worth coming half round the world to witness an assembly of worshipping Karens. Among these simple, lovely children of the wood, my brother, I feel at home—here am I willing to pray, and labor, and suffer—and here am I willing to die and be buried."

Of Burmah, generally, it is said:

"In Burmah the desire for the gospel is so intense, that they often come forty or fifty miles on foot through the deserts, the haunts of the tiger, to attend its ministrations. The missionaries on their tours, are received by songs and gladness. Mr. Wade was once, on entering a large village, met by a company of young maidens singing words to the following import:

'The Lord his messenger has sent,
And he himself will soon appear,
The Burman priests—their day is spent,
The priests of God his standard rear.'

Nine-tenths of the whole male population can read, and they read with much care such religious books as are given them by the missionaries."

ERRATA.

In No. IV. p. 76, col. 2, the quotation from the Psalm should stand thus: *Arate pulas oi arkontes umon.*

Pa. 81, col. 1. The fifth stanza should be read as follows:

 men who loves the picture? For yet 'tis before us—
 It glows in the distance, but still is not near;
 But it nears—and the words of Jehovah assure us
 He'll bathe in his glory our long darkened sphere.

We propose to our Correspondents, in these instances, to share the blame between us; while we recommend to them a particular attention to distinct autography, and promise for ourselves to exercise a more jealous supervision.