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VOL. IV.

VIEWS OF BAPTISM BY GERMAN PÆDOBAPTISTS.

NO. IV.

DR. NEANDER.

[This celebrated writer is a professor of Theology in the University of Berlin, which has, for many years, been adorned with his profound erudition; and, by that means probably more than by any others, been raised to its present towering eminence above all the German seats of learning. His name *Neander* (*νεός ἀνὴρ* i. e. new man,) is worthy of notice, since it commemorates a most interesting and happy event in his history, having been assumed by him on his conversion from Judaism to Christianity,—a conversion which, we trust, consisted not simply in a change of creed, but also in a change of heart. There are too many converted Jews in Germany, who have retained their unholy temper of mind, though they have professedly exchanged the faith of Moses for that of Jesus. But this eminent man furnishes evidence of his being a new creature in Christ Jesus, though like all the good men of that country, he is not free from opinions which our sober and cautious orthodoxy naturally deprecates. He is, however, sound and simple in his faith respecting the nature and necessity

of regeneration, and the ground of a sinner's acceptance before God; on which subjects, among others, he once conversed freely with the writer, during a private interview, which left a lasting impression of his goodness as well as greatness. Christian love is a topic on which he especially delights to dwell, and with this divine feeling he appears to be filled. And on this account he may, without impropriety, be said to possess, when compared with the evangelical Theologians of his age and country, that pre-eminence which John enjoyed among the apostles.

Dr. N. has published various works, all bearing, more or less distinctly, the image and superscription of his great mind; but his celebrity rests chiefly on his History of the Christian Religion and Church. This work he himself regards as the labor and achievement of his life; and no doubt, should he live to finish it, as we fervently hope he may, all posterity will own that his life was well spent. As an ecclesiastical historian, he possesses, according to universal consent, a matchless knowledge of the events

and characters which require to be mentioned and discussed, and the most philosophic perception of the operation of diversified causes in bringing about difficulties, divisions, and innovations, as well as reforms, in the church. He may justly be called the *philosopher* of church History. Other writers have chronicled ecclesiastical events with great labour and accuracy; but he has, in addition, traced out the connection between them, and secured for the History of the church, the advantage of that philosophic insight and discrimination, which are generally admired in the well known History of Rome's Decline and Fall. As another characteristic of his great work, may be mentioned, its pre-eminently candid and charitable spirit. It is not written for the purposes of a sect, but for the service of Christianity; and hence justice is generally done to individuals and parties, that have always been misrepresented, and even denounced as heretical, by partisan historians. The reader is, in consequence, often delighted to find that there is still some hope of the salvation of many noted persons, who have generally been consigned to perdition, as heretics, by writers of stinted charity. There is one English work on the same subject, which possesses in a high degree the same excellences. Dr. Campbell, in his Lectures on Ecclesiastical History, exhibits a depth of philosophy and transparency of candor, which deserve to be compared with the kindred attributes of the more learned German. It is greatly to be wished that this noble performance of Prof. N. may soon appear in our own language. Attempts have indeed been made to translate it, and some parts have been published in English; but it seems that the scholar remains yet to be found who shall be fully competent for the difficult and honorable task. The translator, in order to be competent, must evidently

possess, in addition to learning, a thorough sympathy with the author; for if he has not the spirit of Neander, he cannot adequately express his sentiments, and moreover he will be tempted, (as was notoriously the case with the high churchman, Rose, in the fragment of a version which he published,) to thrust in some notes or comments of his own, for the purpose of contradicting the author. And by the way we may observe, that it seems almost a fashion with translators to take such rude liberties with the German writers. So for instance Dr. Schmucker has treated the Biblical Theology of Storr and Flatt; and thereby he has lessened our confidence in his translation and our respect for his literary character.

In connection with the above work, Dr. N. has published another, giving a distinct and full account of the apostolic age, under the title: *A History of the Planting and Conducting of the Christian Church by the Apostles*. This is an exceedingly valuable book, on account of the light which it often throws on the New Testament. It forms, in fact, the best possible introduction to the intelligent study of the Acts and the Epistles. A translation of it, by some competent scholar, is greatly needed for the use of English students.

In this work, pp. 138—141, the learned Professor gives an account of the apostolic practice with regard to baptism, showing how and to whom the first teachers administered it. His attempt to explain the origin of infant baptism is certainly very ingenious; but it is easy to see that he has more philosophy than scripture to support his view. For whatever may be the meaning of the apostle in 1 Cor. vii. 14, it is plain that his words give no warrant for baptizing infants. If the holiness or sanctity of which Paul speaks, were a sufficient qualification for receiving the rite, then it would follow that not only

babes, but also children of mature age (for τέκνα means children, full grown as well as young,) are entitled to baptism. Nay more, it would follow that the unbelieving wife or husband of a believer is equally entitled to the ordinance; since the sanctity, here mentioned, is asserted to belong to the infidel parent as well as the children. 'For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband.' But who would ever think of baptizing the unbelieving partner of a Christian? Yet who can consistently refuse to go even this length in misapplying the rite, if he professes to derive his warrant for baptizing infants from this passage? This consideration is sufficient proof, that the apostle had here no reference to baptism, and, that his words do not, even by implication, teach that infants are fit subjects of the rite.—ED.]

[*The design of baptism.*] The essential thing in baptism is to enter into fellowship with Christ, and, thereby, also to be incorporated in the spiritual body of Christ, to be received into the communion of the Redeemed, which is the church of Christ: Gal. iii. 27; 1 Cor. xii. 13. Baptism must, therefore, according to its characteristic design, have been distinguished as a baptism unto Christ, or unto the name of Christ; and, hence, it may have been the case, that this only was originally made prominent in the words spoken in its administration.

[*The act of baptism.*] The form of immersion in baptism which was in use among the Jews, passed over, therefore, also to the Gentile Christians. This form was certainly the best adapted to denote that which Christ wished to denote by this symbol, viz.: the immersion of the whole man in a new principle of life. But Paul makes use, besides, of what is accidental in the form of this symbol,

viz.: the two-fold act of immersion and emersion, to which Christ certainly had no regard in instituting the symbol. In as much as Paul found in it a reference to Christ as dead, and to Christ as risen, the negative and positive bearing of the Christian life, which, in one respect, consists in dying to all ungodliness in imitation of Christ, and, in another respect, in rising to a new divine life in fellowship with him; so he here employed that which is only accidentally given in the form of baptism, as handed down, in order, thereby, to make emblematically evident the idea and the design of baptism in its connection with the whole essence of Christianity.

[*The subjects of baptism.*] Since baptism signified the entrance into fellowship with Christ, it easily followed from the nature of the thing, that a confession of faith in Jesus, as the Saviour, was made at the time by the person to be baptized; and, in the later part of the apostolic age, are found traces which indicate the existence of such a custom.

As baptism was closely connected with the deliberate transition into the Christian community, and as faith and baptism were always bound together, it is in the highest degree likely that baptism took place only in cases where both could be united, and that the practice of infant baptism lay remote from this age. We can, by no means, infer the existence of infant baptism from the examples of the baptism of whole families, since the passage in 1 Cor. xvi. 15, shows the incorrectness of this inference; for, it appears that the whole family of Stephanas, that received baptism from Paul, consisted entirely of grown up members. We can conclude against the apostolic origin of infant baptism, not only from the lateness of the first distinct mention that is made of it, but, also, from the long continued opposition against it.

But it is also not probable that Paul, who so earnestly made faith the only true ground and condition of all that is Christian, and so emphatically set himself against every 'opus operatum,'—that he should have introduced, or even allowed a practice, which could so easily give occasion to transfer to baptism the conceit of righteousness by means of outward things, (the *σαρκικά*),—a conceit, which Paul always assailed so vehemently with reference to circumcision. The decision of Paul in 1 Cor. vii. 14, appears also to indicate, that the children of Christians were not, at that time, made members of the church by baptism. But this passage, at the same time, points out a sanctifying influence from the fellowship between parents and children, by means of which, the children of Christian parents should be distinguished from the children of those who are not Christians, and, on account of which, they might justly be called, in a certain sense, holy (*ἅγια*) in opposition to the unclean (*ἀκάθαρτα*). Here, now, we find also *the idea*, from which infant baptism must have afterwards developed itself, as it actually did, and by which it might be defended in the spirit of Paul, although it is not likely from the grounds before mentioned, that he already introduced this practice under the circumstances in which he laboured.

THE TYPES.

NO. I.

MELCHISEDEC.

Melchisedec is among the most remarkable personages presented to our view in the Sacred History. He bursts upon us like the sun suddenly emerging from behind a cloud, pours forth a flood of glory, and then, whilst we are lost in admiration of his splendours, sinks in a moment beneath the Old Testament horizon to

gratify our sight no more, till we behold him in even greater brightness adorning the New Testament hemisphere. There he reveals to our delighted gaze, no small degree of the grandeur and beauty of Him, whom he typically represents, our Lord and Saviour Jesus Christ.

That he is a type of that divine personage, is obvious from the Epistle to the Hebrews. See especially the 5th and 7th chapters.

The first point in which he typified Christ was his *Character*.

This is partly indicated by the title *Melchi-Zedec*, "which is king of righteousness." It would seem that he was himself eminently righteous, and he conduced to make others so. And this was the case with the Lord our righteousness. He was holy, harmless, undefiled, and separate from sinners. Righteousness was the girdle of his loins, and faithfulness the girdle of his reins. The Father thus describes him: "Thy throne, O God, is for ever and ever; the sceptre of thy kingdom is a right sceptre; thou lovest righteousness, and hatest iniquity; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." And he thus describes himself: "I that speak in righteousness." Conceived by the immediate operation of the Holy Spirit, his nature partook not of the depravity of fallen men, but was completely pure; and ever under the fullest measure of that Spirit's influence, operating on his holy nature, his whole sojourn on earth, and his whole proceeding in heaven, are in all respects most perfectly equitable and good, presenting to the universe such an example of moral excellence, as throws all other worth completely into the shade. Besides, by his obedience unto death, the death of the Cross, he has brought in everlasting righteousness for the justification of those who believe in his name, for securing to them the sanctifying

grace of his good spirit, to prepare them to bring forth the fruits of righteousness here, and hereafter to behold his face in righteousness, and to wake up with his likeness. He is of God made unto us wisdom and righteousness, sanctification and redemption. See this case fully stated in Rom. iii. 21—26. All the righteousness, both of state and heart, in which the multitude, which no man can number, shall shine throughout eternity, is the result of his gracious interference, and belongs alone to him. Whether, therefore, we would behold an example of righteousness, or attain to righteousness, we must contemplate this great Melchisedec, and apply to him.

Another distinguishing feature of the patriarch of Canaan is expressed in another title, which he bore, *Melchisedec*, "which is King of Peace." For it would seem from the way in which the apostle mentions this title, from the obvious design of his bearing the preceding title, that Salem was not only the seat of his government, but a description of his prevailing disposition, as evinced in his reign. He was peaceable, and a peace-maker. In like manner, the Prince of Peace was distinguished by a perfectly peaceable temper; and he came to restore peace between God and man, man and his fellow-men, and man and man's own self, by means of his peace-speaking blood, and his peace-inspiring spirit and doctrine. The chastisement of our peace was on him, and through him it is promised the Lord will bless his people with peace. Hence, a multitude of the heavenly host ushered in his birth by singing, "On earth peace, good will towards men." He said to his disciples, "These things have I spoken unto you, that ye might have peace; in the world ye shall have tribulation, but in me ye shall have peace;" and this was his legacy: "Peace I leave with you; my peace I give un-

to you; not as the world giveth, give I unto you." An apostle testifies: "He is our peace, who hath made both Jews and Gentiles one," &c.—Eph. ii. 14—17. Every saint sings: "Being justified by faith, we have peace with God through our Lord Jesus Christ." And when his kingdom is universally established in the earth, what shall ensue? "They shall beat their swords into ploughshares, and spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." "The work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever." Alas! what unworthy disciples are we of this blessed Melchisedec! Let us strive to imbibe more of his disposition, and to derive more peace from him.

The second typical point observable in Melchisedec, consists in his *Offices*.

He sustained the royal office, for he was "*King of Righteousness, and King of Peace.*" So Jesus occupies a regal station, and shares regal honours. He came not indeed in the pomp of earthly potentates, but in lowliness and poverty. Yet wise men from the East, directed of heaven, prostrated themselves before him, and presented to him "gold and frankincense and myrrh"—offerings laid only at the feet of royalty. He passed not through life with a kingly retinue attending him; but with fishermen and tax-gatherers, the poor, the maimed, the halt, the blind. Yet even the stupid populace were constrained by a celestial influence to own him king; strewing palm branches in his way, and shouting, "Hosannah! blessed is the King of Israel, who cometh in the name of the Lord;"—thus verifying prophecy: "Fear not, daughter of Zion, behold thy king cometh, meek, and having salvation." He stood not at Pilate's bar as a ruling sovereign, but as an insulted subject,

invested with the robe, and crown, and sceptre of cruel mockery. Yet, when asked, "Art thou a king, then?" he could answer: "Thou sayest I am a king; but my kingdom is not of this world." At his resurrection from the dead, God said of him: "Now have I set my king on my holy hill of Zion." And when he ascended on high, the attendant angels sung: "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors, and let the King of Glory in." He then formally was inaugurated as universal sovereign, all power being given to him in heaven and on earth—thrones, and dominion, and principalities being made subject unto him. Since then he has been ruling, and he still must reign, till he hath put all enemies under his feet, and the archangel shall proclaim, "The kingdoms of this world are become the kingdoms of our God and of his Christ, and he shall reign for ever and ever." Are we, then, his willing subjects? If so, we may now expect the protection of his royal power, and hereafter shall share his lofty throne. But if not his willing subjects, he will rule us with the sceptre of his resistless will, and eventually will smite us with the rod of his avenging anger.

The typical saint sustained the sacerdotal office also. He was "Priest of the most high God:" and Jesus "sits as a priest upon his throne." The Epistle to the Hebrews, especially the 7th chapter, largely illustrates this office of our Redeemer; not only evincing that he was "the apostle and high priest of our profession," "a merciful and faithful high priest," "a great high priest passed into the heavens;" but particularly dwelling on the fact that he was a priest after the order of Melchisedec, an order superior to that of Aaron. It is in illustration of this topic that the apostle specifies one particular, in which Melchisedec

typified our Lord, which has been deemed hard to be understood. He says: "He was without father, without mother, without descent, having neither beginning of days nor end of life; but made like unto the Son of God." These words have received various far-fetched and laboured explanations; whilst the simple and satisfactory meaning suggested by the context has generally been lost sight of. Paul adds immediately after the statement quoted, and in exposition of it, "but abideth a priest continually." And he proceeds through the chapter to illustrate this perpetuity of the priestly office of the type and antitype, as raising it above the temporary and successive priesthood of the Aaronic family. Here is the key to unlock this passage. It affirms that whilst the Jewish priest had a priestly ancestry, from whom they received their office, and priestly descendants to whom they transmitted that office; and had a commencement and termination of official being, since they came into office after the death of their predecessors, and made room for others at their own death; Christ and Melchisedec had no priestly parentage or descendants; had no beginning of their priestly days and no end of their priestly life; but were the sole priests each of his respective line, who continued in office permanently. This was the case with the type, inasmuch as we have nothing in the inspired record indicating that his priesthood was successive or temporary; and it was the case with the antitype, in that he obviously had no predecessors or successors in his sacerdotal office; but so far as the efficacy of it is concerned, he held it from eternity, and shall hold it to eternity. In a single word, the priesthood of each was permanent, and therefore far superior to the transitory priesthood of Aaron's line. "Having, therefore, such a high priest over the house of God, let

us draw near with a true heart, in full assurance of faith." If Israel confided in the atonement and intercession of their inferior order of priests, what confidence may we not exercise in the merits of his sacrifice and pleadings, who is invested with an office of so superior an order? He is able to save to the uttermost all who come to God by him, seeing he ever liveth to make intercession for them.

The *Actions* of Melchisedec afford a third aspect of his typical relation.

"He brought forth bread and wine," in order to sustain and refresh the Father of the faithful and his wearied soldiers, on their return from the pursuit of Chedorlaomer and his allies. Thus, too, does the great antitype provide supplies to satisfy and cheer the fainting soldiers of the Cross. When he beholds them exhausted by the conflict they have been waging with the powers of darkness, he comes to their relief with the bread of gospel truth, and the wine of gospel promise, and says to them: "Eat, O friends; drink, yea drink abundantly, O beloved." Come then, drooping warrior, seek, expect, receive provision from his kind hand.

Melchisedec blessed the victorious Patriarch. He said, "Blessed be Abram of the Most High God." And of whom is it predicted: "Men shall be blessed in Him?" From whose lips proceeds that stream of benediction, descending on "the meek" and "poor in spirit" and persecuted, and all whom men despise and condemn? Who leads his disciples out as far as Bethany, and there lifting up his hands blesses them? Of whom does Paul speak as the great depository of all gospel blessings: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus?" Who on the day of final consummation will say to the saint, "Come ye blessed of my Father,

inherit the kingdom prepared for you from the foundation of the world;" and introduce them into the region of celestial and everlasting benediction? Who needs blessing then? Behold from whom he may obtain it!

The illustrious type blessed Jehovah also on Abram's account, saying, "And blessed be the Most High God, who hath delivered thine enemies into thine hand." "And Jesus lifted up his eyes to heaven and said: Father, I thank thee, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." And his are many of the grateful Hymns, in which God is so frequently and fervently blessed in the book of Psalms. Here he is our pattern: let us imitate him by echoing the sentiments of benediction which ascended from his heart to the eternal throne.

The last typical action performed by Melchisedec was his receiving tithes from Abram. On this the apostle himself particularly comments, and to his language it will be sufficient to refer, Heb. vii. 5—12. It needs only be added, that Paul's design is to show us the perfection of our Lord's official character, and of the economy of which he is all and in all; and the improvement which we should make of this particular is, that we commit all our interests to the hands of this great Saviour, looking for full salvation from him, and glorying in him alone.

Toronto.

W. H. C.

[*Who was Melchizedec?* This question has often been asked by the curious and inquisitive, and various answers have been given by the learned and the rude. Some have stoutly maintained, that this person was none other than the Son of God, who then appeared in fashion as a man, in a way and for reasons, which are exceedingly plain to their minds, though the Bible is silent on the sub-

ject. But others are positive that Shem was the man, and employ much ingenuity and some learning to establish their favorite notion. There are again some who contend, that *Noah* was Melchizedec. In support of this view a paper has been furnished for the *Magazine*, by a correspondent, who styles himself *an Ishmaelite*. And certainly the writer, though but a herdsman, contends well for his point, and makes out as good a case for the father as any have made for the son, Shem. The intelligence and ingenuity, which he manifests, are certainly deserving of commendation. But we cannot publish his communication, from the conviction that every attempt to identify Melchizedec with this or that patriarch, must be unsatisfactory and useless. All that we profess to know about the matter is, *that Melchizedec was Melchizedec, just as Abram was Abram*. We wonder why some curious minds have not asked—*who was Amraphel?* Why might he not have been Nimrod, that great hunter before the Lord? It is evident that a thousand such questions might be asked, and a thousand conjectures formed respecting them; but good people should be reminded not "to be wise above that which is written."—Ed.]

"CHARITY IS KIND."

A Volume is included in this brief declaration of an inspired apostle. It refers to the conduct which is dictated by the spirit of true benevolence—that love to man which is the invariable fruit of love to God. As affection raises the object of regard to a high place in the soul, and produces a consequent pleasure in intercourse, and a sympathy in all that is enjoyed and suffered, so kindness dictates an appropriate and pleasant manner of conveying a sentiment, or of rendering a service. The former is, therefore, more restricted than the latter; all persons cannot be regard-

ed with affection, but all who need kindness have a claim to its exercise. And these are unquestionably numerous: they appear at our firesides, in the engagements of business, and in every walk of life; and, consequently, the kindness of charity should characterize all our intercourse with others. To select, however, one case in which it ought to be specially displayed, regard may be had to the treatment of ignorance and error.

There, all appearances of petulance, acrimony, and asperity are to be strongly deprecated; they arise from the corruption of a depraved heart, and expressly transgress the second great commandment: "Thou shalt love thy neighbour as thyself." We repel with displeasure a harsh or rude address from a physician or a surgeon: we contend that the injuries and maladies of the body demand tender treatment; and assuredly, if kindness be disregarded in attempts at moral improvement, the disease of the mind will increase in virulence, and may become absolutely hopeless.

Levity is another evil; and it is as inconsistent with charity as severity and violence. A due regard to those connected with us by the common bonds of brotherhood, or the holier and firmer ties of piety, and reverence for God, to whom we are solemnly responsible, require for the ignorant, as well as for those who are supposed to pervert religious sentiment, or to engage in unchristian practice, the blending of hallowed seriousness with tender compassion. In such circumstances, the kindness of charity, sustained by its firmness, is of great importance. Give up firmness—then kindness is divested of truth; it is spurious, pernicious, and even fatal; it is a deadly poison in a honied vehicle—an assassin, with a bland demeanour and a face of smiles: give up kindness, and you repel, you harden, you may even sear the heart.

The sacred writers, while always

faithful, strikingly exemplify the kindness of love. Paul, a zealot in early life, from the native vehemence of his mind, was likely to surpass in this respect some of his brethren, yet we find him saying: “I beseech you, by the meekness and gentleness of Christ”—“We were gentle among you, even as a nurse cherisheth her children;” and again, “Though I might be much bold in Christ,” Philemon, “to enjoin thee that which is convenient, yet for love’s sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ.”

There is a still more exalted model. Infinite was the distance between the Divine Redeemer and his disciples: he was all perfection, they were compassed with infirmities. And He was pre-eminent for the kindness of charity. In this instance, as in every other, the prophecies of the Messiah received their full accomplishment. Jesus did “not break the bruised reed, nor quench the smoking flax.” He gathered the lambs with his arm, and carried them in his bosom, and gently led those that were with young. The neglect of vigilance when required and most desirable, only called forth the inquiry: “What! could ye not watch with me one hour?” And the burst of unhallowed and intemperate zeal received but the gentle reproof: “Ye know not what manner of spirit ye are of!” Still there was no trifling with sin, no palliation of evil.

The example thus exhibited to our view solemnly demands imitation. “He that saith he abideth in Christ, ought himself to walk even as he walked.” Here the proper course is clearly prescribed; and it is at the peril of any professed disciple to deviate from it, or to track the opposite path. May grace be communicated, therefore, to teach us constantly to remember our deep obligations!

As a proof of the power of kind-

ness of spirit, the following interesting fact may be adduced. An individual, under some peculiar circumstances of his early life, had embraced one of the most dangerous systems of error, and was soon branded as a heretic by his associates. With no dislike to the propagation of his sentiments, he was accustomed to dispute with all who would engage in controversy; and unhappily, he was not unfrequently encounteredd with an unkindness of spirit and a severity of language, which operated only to increase his prejudices against the truth. It appeared that his life would be devoted to the diffusion of serious errors, for so repugnant did the doctrines of the Gospel become, that he would scarcely endure to hear them defended or even named.

At length, however, there was one who became deeply interested for him, whose blandness of manner, and increasing amiableness of spirit, gained his affections and secured his confidence. Still a considerable time elapsed before that friend addressed the sceptic directly and personally, on the all-momentous subject of his salvation. But a peculiarly favourable season came. Attacked by temporary disease, and lying on his bed languid and pale, he was visited by the object of his deep and affectionate interest; the first word of admonition was then uttered, while kindness and benevolence beamed from his countenance; and that word, at once so benign and earnest in expression, touched the heart; it drew tears from the eyes, and constrained him who heard it to muse in secret on the reality and power of evangelical piety. Soon did he return with the question, “What must I do to be saved?” And he who for years had been devoted to error and valiant in its cause, received the great doctrines of the Gospel as his only hope, and promoted the faith he had once laboured to destroy.

Oh, there is a power in such a spirit

which cannot be equalled by any other agency entrusted to man! The proverb should be recorded in letters of gold: "Kindness is the key to the heart." Let but the individual be convinced that you cherish a sincere and ardent desire for his welfare, and ordinarily will his warm co-operation be engaged. Kindness will rarely be rudely repulsed, and few can withstand its repeated efforts. Already has it achieved illustrious triumphs, and in proportion to the increase of charity will their number be augmented. But with this kindness of charity firmness must ever be united: when the apostle Paul found a brother supporting error, he "withstood him to the face;" and when "false brethren" unawares had crept in, did he give place by subjection? No, not for an hour.—(See Gal. ii. 4—11.)
—*The Christian Spectator.*

MR. EDITOR,—I have very frequently felt a strong inclination rising in my breast, to communicate the following narrative, as being peculiarly calculated to admonish and instruct not a few of the members of our Canadian Churches. I have hitherto resisted this inclination from a suspicion, that you could scarcely afford me space in your *very important* Miscellany for its insertion. A combination of circumstances, however, has so powerfully convinced me, that the experience detailed is so especially adapted to edify some of my beloved brethren in these Provinces, that I can no longer withhold it. I can very confidently vouch for its truth.

I am, your's truly,
SIMPLEX.

A MONITORY CHAPTER IN THE AUTOBIOGRAPHY OF A NOW HAPPY CHRISTIAN.

There are few passages of Scripture that have a more powerful and constant influence on my judgment, and, I hope, my heart and conduct, than one, which, for some years of sad experience, I entirely disregarded. It is Psalm xxv. 9: "The meek will he guide in judgment: the meek will he teach his way." Oh! had I

heartily believed and prayerfully considered this assurance, how many mistakes in sentiment, false steps in conduct, and sins in temper, by which I have hardened the ungodly, injured the saints, and wounded myself, should I have escaped? Would that others could be persuaded to be wise by my follies!

My first religious days were very happy. Abased under a recently inspired consciousness of guilt, engrossed by new conceptions of the Saviour's love, and prompted by the simplicity and ardour of a young convert, I saw nothing, save in the sin and misery of my fellow-men, which did not conduce to the augmentation of my joy. In the study of the word and prayer; in attendance on the ministry of truth, whoever might proclaim it; in intercourse with believers of every name and rank; and, in efforts to bring sinners to the Saviour, I found heaven begun below.

Not being permanently watchful, however, over the natural conceit of my heart, I, after some months, began to be exalted above measure by my blessed state of mind. I thought myself a superior Christian—more taught by the Holy Spirit, and more devoted to Christ than were my brethren. *This was the first movement* in my lamentable fall.

To chastise me, God suffered me to become intimately acquainted with several professors, who, like myself, thought themselves wiser and holier than other Christians. Our conversation and prayers did not lack many strong expressions of unworthiness and guilt: but they were the mark of false humility, hiding from our view the face of pride which presided in our meetings; dictating a strain of angry censoriousness, which we thought fidelity to our Lord; and inspiring a tone of pitiful contempt which we deemed superior attainment in piety, and excluding from

among us almost all discourse on practical religion and plans of usefulness. I courted and eagerly yielded myself to this society, in my infatuation accounting it the token of God's peculiar favour towards me, to have thrown me among such saints!

Correction, therefore, was added to correction; for shortly, the writings of several vituperative and dogmatic censors of the church fell in my way, and forced on the growth of my conceited and condemnatory spirit. Their works became my Bible. Whilst, with them, I abjured human writings, and incessantly denounced the Christian world for having abandoned the great Protestant principle: "the Bible, and nothing but the Bible;" I read these works more than the Bible; allowed them to determine my judgment of the truth; and treasured up in my memory their arguments and decisions with a greater care than I exercised in endeavouring to retain the words of the Holy Spirit. I still studied the Scriptures—not, however, to improve my own piety, but to confirm myself in my peculiar views, and to collect arrows to shoot at my brethren.

Of course, the more modest and spiritual members of Christ's Church gradually receded from me: this I thought an honour, as indicating that I was too eminent in holiness, and too strong in argument for them. Still, I was offended at it, and, almost unconsciously, made it a reason for taking a position more decidedly hostile to them. This was the case, especially in reference to ministers; so that I attended their preaching from necessity, and for the purpose of marking their "gross contradictions" and "unscriptural blunders;" and, in social life, made them the butt of my sarcasms and fulminations. Now, they were "hirelings preaching for wages"—then "man-made ministers destitute of the spirit's qualification for their work." Some-

times they were "conspirators against the *simple* truth and *simple* ordinances and worship of the Gospel;" sometimes "priests, lording it over God's heritage to hold up their priest-craft, and retain the unrighteous mammon." It was "their pride and worldliness which made them cast out of God's family the kiss of charity, and washing of the saint's feet, and weekly communion. It was the proud rav- ing of their carnal reasonings and human science, which seduced them to substitute so many monstrous errors for the plain truths of the gospel." Thus, I surely thought, without the slightest suspicion, that my pride of heart and intellect was my teacher.

I was, indeed, continually becoming more and more unhappy. I could find enjoyment neither in private exercises nor in public service—neither among my fellow complainers nor other professors—neither in the church nor in the world. I sometimes *said* I was happy, but I felt I was increasingly miserable, and assured myself it was the fault of others, not my own. "Oh! if I could but see the christian world return to its primitive purity; or if I could only find some little society of humble believers, with whom to observe Christ's simple ordinances, and with whom to be a witness for his simple truth, how blessed I should be!" So I thought, forgetting that a haughty and uncharitable spirit would make me miserable under the most favourable circumstances.

In this state of mind I continued, as long as I could find professors foolish enough to oppose or care for my censorious declamation; but when they let me alone, I became a little sober and silent. At the same time my comrades in the crusade against the professing world, differed among themselves, and evinced not the lowliest or loveliest disposition towards each other: and in their strife offended me. God also sent family trouble to admonish me. By these

means, I was gradually led to think it possible I might be in error on some points. As this suspicion grew, I began to see what it is most marvellous I had not seen before—that my vaunted peculiarities had certainly not conduced to my usefulness, but the contrary. And so ultimately, though by a very slow and mortifying mental process, I was led to the conclusion, that some other spirit than the Holy Spirit had been my prompter.

I sought the cause, and found it was the very evil to which I had been ascribing all that I had deemed heretical and worldly among my brethren: *pride, deceitful pride*. I prayed and watched against this master vice, and strove to cultivate the meekness which disposes us to think we are less than the least of all saints: nor in vain, I trust. I found my new course very difficult, and still find it so; but I certainly have made sufficient progress in it during the last twenty years, to have become a very different kind of Christian from what I was before. I still think the professors of the Gospel, in general, have considerably departed from the simplicity and spirituality of primitive piety; but I see a great and growing amount of true and toilsome godliness prevailing among them; and, instead of finding fault with what I deem wrong, I think it my duty and privilege to endeavour to correct it, by rejoicing in, and diligently imitating what I deem right. I still think I ought not to unite in some practices which my brethren pursue, or to neglect some which they disregard; but, I deem it my duty and privilege most cordially and thoroughly to join and co-operate with them wherever we agree. I think scriptural truth is precious in all its minutest branches, and it is to be zealously maintained; but I consider it my duty and privilege to set an equally high value on Christian

love, and to maintain it with equal zeal. I hold the authority of Scripture, to be, in all cases, final and decisive; but I account it my duty and privilege to view its import comprehensively, and in relation to its spirit, rather than confine my attention to the letter of certain favourite texts; and, I conclude, also, that it is my duty and privilege to hearken to the voice of God's works and providence, as aiding me to ascertain his will in conjunction with his written word.

Since I have undergone this change, I have many reasons to think I have been honoured as an instrument of usefulness, and, certainly, I have been a progressively happy Christian. I have, with few interruptions, enjoyed habitually peace, passing all understanding, and, sometimes, have tasted joy unspeakable, and full of glory. I do not, indeed, attribute my bliss exclusively to the alteration I have detailed; but, I think, it is primarily traceable to that, and, at all times, has more or less depended on it.

Could I, therefore, have an audience from my rigid and censorious, but still much beloved brethren, I would beseech them with the most intense importunity, as they value their own happiness or their usefulness in the Saviour's cause, to suspect that they may be mistaken, and, perhaps, not infallible, where they are most confident; to lay aside, at least for a time, their positivity and readiness to condemn their brethren; to examine their *spirit* as well as their creed; to see if, indeed, their peculiarities may not have stronger vouchers there, than in the word of God; and to make it a special object of prayer to obtain the meek and quiet spirit, which, in the sight of God, is of great price, and which only he honors with the special teachings of his Holy Spirit.

And I would say to my younger brethren: Learn, dear friends, from

my case, to beware of censoriousness, and its parent, self-conceit—always strive to think others better and wiser than yourselves—and never forget that, “The *meech* he will guide in judgment: the *maech* he will teach his way.”

THE GOSPEL MINISTRY.

NO. IV.

It may savour of presumption in the present writer, to offer any remarks on the comparative inefficiency of the ministration of the truth amongst us, and may seem not altogether warrantable to assume the fact. It may be urged that the ministry is not more inefficient at present, as a whole, than it has been at any time, even since the apostolic age, if we should except the early days of the Reformation. It may be urged that even inspired apostles met with partial success, and often appeared to labour in vain. Nay, we may be told that expectations of extraordinary effects to follow from preaching, effects vastly superior to what we have been accustomed to witness, are romantic, and without foundation in the word of God. Without entering into any controversy on the subject, or wishing to teach that any minister ought to expect, that the next sermon he preaches should be blessed to the true conversion of all the careless or ungodly who may hear it, we have abundant ground, in the humiliating confessions both of ministers and churches, for offering a few remarks on the topic now named. It is lamentable in the returns made to many of our associations, to see the indisputable evidence with which the fact is established. Can no suggestions be offered which by throwing some light upon the cause, may prepare the way for the removal of a portion of the effect? It does not become us to resolve this matter into the sovereignty of God, till we have taken every means to ascertain that the

cause is not in ourselves. Nor is it candid or reasonable to find the cause in the defective piety of preachers; for though there can be no doubt that ministerial piety powerfully contributes to ministerial success, yet it is far from always securing it.

It may be more appropriate to enquire how far the ministry may be weakened, by a defective or erroneous method of presenting gospel truth. Here a few queries may not be inappropriate. Are men reminded with sufficient explicitness of the *great duty* of believing upon the son of God? Are they taught that they can repent if they will, and reminded that God can be under no obligation to make them willing? In the prosecution of our work, does every expectation of success terminate upon the revealed purposes and gracious promises of the Most High? Is it the scope of our preaching to hold up the gospel as a dispensation of mercy, and are sinners invited and exhorted to embrace it? Do we aim sufficiently at the heart and conscience, and are duties mainly enforced by evangelical motives? Do we deliver the truth with the air of deep conviction? Do we preach repentance with the authority and tenderness of penitents?

And then it may be considered how far the success of the ministry is impeded by the false notions respecting human duty and ability, and the nature of the Gospel, which pre-occupy the minds of hearers. How many appear to have been trained up in the persuasion, that, in regard to conversion, there is nothing for them to do but to await some irresistible influence from heaven! To convert, to make themselves new hearts, to believe upon the Son of God, are things which they have but seldom been led to recognise as duties. Hence, in fact, the careless manner in which the house of God is attended, and the indifference with which the most solemn statements are heard.

Sinners do not cry, What must we do? because, in many cases, they have virtually been led to think that there is nothing for them to do. Such individuals may not have been taught positive error; but neither have they heard "the whole counsel of God."

It is to be feared, also, that the ministry is less efficient than it might otherwise be, from a want of co-operation on the part of the pious members of the flock. In the primitive church it is evident that all the members were, in some degree, missionaries. They recognised it as a duty to use personal exertions for the salvation of those around them: in other words, they were zealous in making proselytes to Christ. Thus we read, that when scattered by persecution, they went every where preaching the word. To seek the awakening of the careless, and the conversion of such as "err from the truth," are duties incumbent upon Christians as Christians; nor can we reasonably expect any great degree of prosperity to be enjoyed by any church where such duties are neglected. The mere delivery of a sermon, however pointed, is likely to have but little permanent influence, unless followed up by more personal endeavours. Christians mingling in the avocations of common life with their unconverted fellow-worshippers, have many opportunities of introducing the important topics of religion, and urging an attention to its claims. The very great success with which some of our missionary brethren are favoured, is ascribed by them, under the Divine blessing, to the zealous exertions of their members. If it is too much to hope in any church for a universal activity, of so disinterested and holy a kind, we may at least hope to witness it in part, when the duty is recognised. Should even a small portion of the members of a Christian church be thus disposed, and continue in well-doing, it seems impossible to

doubt happy results. How much was not even the apostle Paul indebted for his success, to those women and others who laboured with him in the Gospel?

It seems impossible to avoid adverting, in connection with this subject, although little practical good may follow such references, to the effect of our religious divisions, as they weaken the power of the ministry. They must, it is to be feared, have this effect, not merely as they tend to grieve the Holy Spirit, but to prejudice a careless world. Should the time ever come when Christians at large manifest more catholicity of spirit, and especially when the union of evangelical ministers, in promoting the great interests of truth and righteousness, shall be so visible that all must observe it, may we not suppose that truth would fall with increased power upon the consciences of men? We speak of the different sections of the Christian church as the variously attired troops of the same army, and it is a happy circumstance when this is the aspect they present. Why should a real unity, like that of true Christians, be connected with the appearance of opposite aims and conflicting interests? "One Lord, one faith, one baptism," may be the motto of a standard to rally in defence of the common salvation—all Christians holding and exemplifying the great doctrines of the Gospel. The approximations to a better state of things in this respect, which modern times have witnessed, are highly pleasing, and excite our hopes for the future. The day which witnesses any considerable advance in this department of Christian duty, being an advance in that charity which is the fulfilling of the law, will probably be accompanied by some special tokens of the Divine favour.

It might be expected, perhaps, that some reference should be made to those sources of ministerial ineffi-

ciency, which may be supposed to exist in worldly religious establishments, or in the mistakes and errors of ministers themselves. These subjects, however, are either too delicate, or in their relations too complicated, to be here touched upon. They are left to the reader's meditations. Meanwhile it becomes all of us, whether ministers or private Christians, to be deeply humbled before God. That the influences of the blessed spirit are greatly restrained, is sufficiently evident. Shall we not seriously search out the cause? Let no one cause be thought sufficient to account for so great a calamity. J. D. J.

INTELLIGENCE.

ALEXANDER CARSON, A. M.

AUTHOR OF THE CELEBRATED WORK ON BAPTISM.

From this place we proceeded through county Antrim to Tubbermore, wishing to have an opportunity of conversing with Mr. Carson, who for many years has been labouring in that village, and whose writings, especially on baptism, have made him widely known. It was gratifying to learn, wherever we went, that he is held in very high esteem by all parties who know him; a fact which involves no ordinary testimony to his excellence, as there is perhaps no country in which religious prejudices run higher than they do in Ireland—in the Protestant north as well as the Catholic south. You will not expect that I should describe Mr. C. except in the general terms, that whatever had been my ideas of his deep piety, his good sense, and extensive information, these were greatly exceeded by what we found him to be. He is not enough known to our body. We were delighted with his urbanity, communicativeness, and perfect freedom from every thing like assumption; with the strength of a giant, he is meek, bland, docile as a child. We obtained, before reaching his place, very interesting information as to his congregation, church, &c. It was described as consisting of from 700 to 1000 persons, or very nearly that number, coming from all parts of the vicinity. His church, open in its communion, has somewhere about three hundred members in it, almost all of whom, indeed, are very poor, but they seem, from the representation made to us, rich in knowledge, and faith, and spiritual excellence. We found the good man in a cottage situated near a bog, on a gently rising ground, and

in the midst of fields cultivated, and not scantily planted with trees, by his own hand. He has contrived here to bring up a large family, consisting now I believe of ten children, all of whom know and love the Saviour. Most of them occupy respectable stations in society. A friend described to us the services of public worship in Mr Carson's congregation. I believe you know that in the north of Ireland the Baptists mostly hold with the practice of mutual exhortation; Mr. C's people do, though it is by no means constant. The people assemble from all parts of the neighbourhood on Lord's day morning. I forget whether at eleven or twelve o'clock; such as approve the practice, at the opening of the worship, salute each other with the kiss of charity "in the name of the Lord," a hymn or psalm from the Scotch version is then sung, Mr. Carson prays, and afterwards portions from the scripture are read, one of which, or sometimes both, becomes the subject of an expository lecture, of about an hour and a half in length. The Lord's supper is then administered, and if brethren exhort, this immediately follows the hymn with which the part of the service concludes; if not, and this is most common, Mr. C. concludes the first part of the service. An interval then occurs of a few minutes; the people cannot go home, they are too far away; they wait therefore, refreshing themselves somewhat, till again Mr. C. commences a service like ours in England, in which he commonly preaches: both the expository lecture and the sermon, my informant told me, being distinguished by sound scriptural acquaintance with the truths of religion, by deep piety, and eminent adaptation to feed the listening multitudes with knowledge and understanding. This I could easily believe, from a lecture which it was our good fortune to hear from Mr. Carson on the following Lord's day. It was distinguished by child-like simplicity and transparent piety. How shall I describe his place of worship? In form it resembles the letter T, the pulpit in the back wall being at the point of junction; no plaster adorns its walls, no ceiling indicates the regard of the worshippers for splendour; at the ends of the horizontal line are galleries, the perpendicular of the T has been recently added as enlargement. The people, many of them, come shoeless to meeting, of what use would be flooring? All is simple as you can conceive. There are marks of poverty which I wish the wealth of some of our English Christians would enable Mr. C. to remove. One of Mr. C.'s hearers, employed by the Society as a reader, is evidently a man of superior understanding, a fair specimen, I learned, of the men members of his church.—*Rev. S. Green, in the Irish Chronicle.*

SWANSEA, IN WALES.—The Baptist Chapel at York Place, Swansea, under the superintendence of the Rev C. Thompson, was re-opened on the 12th and 13th of August, after enlargement by the erection of new galleries, and other improvements. The congregations were numerous, and the collections very liberal. A truly hallowed spirit pervaded all the meetings, awakening a lively hope, that as an increasing congregation and manifold tokens of divine approbation had led to this enlargement, so God had purposes of mercy respecting this "hill of Zion."

The church has received an accession of fifty-eight members within the last nine months, and several are enquiring with their faces towards Zion. It is very gratifying to be able to state that Swansea has been graciously visited with a large effusion of God's Spirit, in which all the dissenting places have shared. The first Baptist church under Mr. Stephen has realized a large increase.

THE CIRCULATION OF THE MAGAZINE.

DEAR BROTHER.—I am happy to inform you that the *Magazine* gives general satisfaction to those who take it in this part of the country. I have had the opportunity of conversing with a good number of your subscribers a short time since, and all, without an exception, expressed their approbation of the manner in which it is conducted, and the matter which it contains. The opinion is prevalent, that it will be productive of much good to the Denomination at large. The only thing concerning it, which is a matter of regret, is that its circulation is not so extensive in the churches as the merits of it deserve. Would it not be conducive to the prosperity of the work, that the Publishing Committee should authorize some efficient agent to travel through the country and visit every church, for the purpose of collecting what is now due from delinquents, and obtain new subscribers? The list of your Subscribers might be augmented fourfold in this way; and at the same time some valuable information might be obtained respecting the condition of the churches, and the wants of destitute portions of the Colony. For my part I feel, I deeply feel, for those who reside in such portions of the country where they have not the privileges, which are enjoyed by those who reside in parts more highly favoured. I am happy to learn that the state of the country is beginning to attract the attention of our brethren in Britain, and that the means will not be wanting, ere long, to furnish the churches and the destitute

parts of this, my native country, with a pious and efficient ministry.—I am, Dear Brother, your's affectionately,

S. READ

Brantford, Sept. 16, 1840.

POETRY.

"HE EVER LIVETH TO MAKE INTERCES-
SION FOR US."

Cease, sad saint, thy plaintive lays;
Cast aside thy mourning weeds;—
Rise, attune thy pow'rs to praise,
Since Jesus lives and intercedes.

Boldly to thy God apply:
Tell him all thy various need—
Nothing will he thee deny,
While Jesus lives to intercede.

Let not guilt thy heart dismay,
Confident for pardon plead;
He will wash thy stains away,
For Jesus lives to intercede.

Fear not that thy foes, tho' strong,
Can thy course to heav'n impede:
Thou shalt join the victor's song,
As Jesus lives to intercede.

Why dread Death's empoison'd sting?
From his power completely free'd,
Thou shalt o'er the monster sing,
"Lo! Jesus lives to intercede!"

Cease then, saint, thy plaintive lays;
Cast aside thy mourning weeds;
Rise, attune thy pow'rs to praise,
That Jesus lives and intercedes.

Toronto.

W. H. C.

"THERE REMAINETH A REST FOR THE
PEOPLE OF GOD."

Heb. iv. 9.

O welcome the hour when no longer a billow
Shall roll o'er the bosom and break its repose;
When the tir'd aching head shall have gain'd a soft
pillow

Of rest, that shall no'or be bedewed by its woes.

How drear is the twilight which round us now
hovers;

Whose calm the stern tempest of grief oft invades,
And if haply the future bright scenes o'er-discover,
Some cloud soon collects to involve them in shades.

O happy the eye which on visions of sorrow,
Has closed, ne'er again here to open and weep!
O happy the heart which no dread of tomorrow
Disturbs, as in death it does tranquilly sleep!

O envied repose!—But he hu-hed my sad spirit
A little, and suffering and sin shall be o'er;
One struggle remains, and thou too shalt inherit
That mansion of rest on eternity's shore

MISSIONARY REGISTER.

CANADA

BAPTIST MISSIONARY SOCIETY.

The following sums are acknowledged as contributions to the Society's funds :

Charles Parkhurst	£0	2	4	
Deacon Alger, Eaton	0	1	6	
Mr and Mrs. J. Scott	0	5	0	
F. B. Morley, Cooksville	0	2	2	
G. Wright	0	5	0	
Mr. and Mrs. Yuill	0	19	0	
Remitted from Britain, Stg.	430	0	0-36	7 3
Do. do. do. do.	40	0	0-48	1 5
Do. do. do. do.	39	0	0-36	0 0
Do. do. do. do.	50	0	0-60	0 0

THE SOCIETY'S AGENT IN BRITAIN.

Our truly laborious and self-denying friend, Mr. J. EDWARDS, of Clarence, U. C., is rendering most important service to the cause, by his appeals to the churches in the mother-country. Though he has met with very great difficulties, and suffered long and severe illness, yet he has been enabled to excite much interest in behalf of Canada, and to procure considerable pecuniary aid. As fruits of his generous toil, (for he gives his time and labour without charge,) upwards of £150 Sterling have already been transmitted to this country. He has also succeeded in forming several Auxiliary Societies, which are likely to be of much service, especially the one formed in Edinburgh, which has already sent out £50, with the promise of more in future. Our aged brother is at present labouring in Scotland, where he appears to gain much of our brethren's attention and favour. It is his purpose again to visit different parts of England, for the furtherance of his object; and then to return in the spring to this land of his adoption, for whose spiritual good he has toiled with all the energy and affection of a father.

But while we acknowledge the benefactions of our British fellow-Christians, we must faithfully and affectionately remind the friends

of the cause in this land, that they must do their best to help themselves; for in proportion for the cause, by contributing for its support, will they secure the sympathy and liberality of the churches in the fatherland. Canadian Baptists! let the bounty of your brethren provoke you to love and to good works.

A DEVISER OF LIBERAL THINGS.

It is with no ordinary pleasure we record the munificence of JOSEPH GURNEY, Esq., of London, who, in addition to a large annual subscription, has sent out books and tracts, worth more than £50 Sterling, as presents to the Theological Institution, to students, and to ministers. And the bounty of this ardent well-wisher to Canada is more worthy of admiration, since he possesses no personal interest in the country, nor in any way derives pecuniary advantage from it. Alas! how rare are such men!

A MISSIONARY VISIT TO GOD-MANCHESTER.

BY MR. A. GILLIES, STUDENT.

As it regards evangelical preaching, this section of Lower Canada may be said to be destitute. I do not mean by this, that those who occasionally visit the people are not evangelical, but that their visits are so rare, that it may in truth be said of them, they are a people destitute of the preached gospel. The Rev. Mr. Dobie, of Huntingdon, has preached to them a few times the past year. I am not certain that there have been any others who have favoured this people with their stated or occasional visits, in the capacity of preachers. I had the pleasure of spending the second Sabbath in July with them; and although I did not arrive until Saturday evening, we had a crowded meeting on the Sabbath, of attentive and interesting hearers. There is, at present, a very flourishing and interesting Sabbath School

in operation in the place, established by Miss Phebe Finch, about two years since. The management of the school has nearly all devolved on this zealous and worthy sister, and it certainly is conducted with the greatest propriety. Many of the children are youths of 15 or 18, one of whom was baptized a few months since, a very promising young man of about 18. In this section, there are seven Baptists, who are, at present, in connection with the Baptist church at Fort Covington, New York, as it is the nearest, though at a distance of about twenty miles. The rest of the inhabitants are mostly Protestants, with only a few French Papists.

From this, westward, as far as the junction of the boundary line and the St. Lawrence at St. Regis, a distance of twenty or twenty-five miles, there are but two preachers, a Kirk minister, and a Baptist licentiate.

This portion of Canada, if not as extensive and important as some other destitute parts, is still sufficiently so not to be forgotten, and its claims disregarded. May it then share largely in the prayers and efforts of the friends of Zion, that the precious souls who are ready to famish, may be saved from the ravages of a "famine, not of bread, nor of water, but of hearing the word of the Lord."

MISSIONARY LABOURS IN THE BATHURST DISTRICT,

BY MR. P. M'DONALD, STUDENT.

The first place that I visited was Elmsly, where there are a few brethren, who meet regularly on the "first day of the week," and are organised as a church, having usually fourteen communicants, occasionally nineteen. I preached at the pastor's house on a week day evening, and accompanied him on Sabbath to another Township, in which he preaches once a month, when a respectable number was present. They were very attentive; and towards the close of the service, several were affected, and some went away in tears.

I proceeded next towards the centre of the Settlement, and attended two prayer-meetings; when the people urged, on each occasion, to have preaching. At one of them, I saw some in tears: one or two of them waited with a few others until a late hour, desiring to hear about things pertaining to the kingdom of God.

The same week I visited Carleton Place, and held a meeting; but it being a week day, and so busy a season of the year, only a few attended. On the Sabbath following

(being the second after my arrival) I preached twice,—once in Drummond and once in Beckwith. Through the week, I preached on the confines of Drummond and Beckwith. These weekly meetings, with the exception of one, were held after dark. It was affecting to see so many, after bearing the burden and heat of the day, (being the heat of harvest) coming a considerable distance to hear in the night; and I am not aware, that there was a meeting on a week day evening, from which the people retired after it was through, but some of them lingered often until morning. I seldom could retire to rest before two or three in the morning. I often overheard them whispering, "When would there be another meeting?"

The Sabbath following, I preached in a school-house, partly between Elmsly and Drummond, and three times through the week; twice in Drummond, and once in Beckwith. Mr. M'Laurin arrived in time to attend the last of these, when he spoke in the Gaelic, agreeably to the request of some of the people.

On the Sabbath following, he accompanied me into Drummond—an appointment having been given out the preceding week. Both spoke to a large congregation. The people insisted upon having another meeting on the evening of the following Monday, as they knew that we meant to leave immediately; and though I travelled six miles after dark that evening, in order to be where I left my horse, intending to leave on the morrow, I could not refuse their request. That was the most affecting meeting of the whole.

Many were concerned about their souls. The general cry was, "Come over and help us." May the Great Head of the Church himself look upon their destitution, and make provision for them, by sending one, who, as an instrument in his hand, shall warn impatient sinners to "flee from the wrath to come;" and who shall edify those who have believed through grace, by building them up on their most holy faith.

This region has since been visited by our zealous brother M'PHAIL, who was signally owned of God. An account of his labours shall appear next month.

THE HALDIMAND BAPTIST ASSOCIATION.

The twenty-second yearly meeting of this body was held at Brighton, on the 3rd, 4th, and 5th of July last. From the Minutes, we copy the following table, which

shows a clear increase of forty-nine members during the foregoing year.

NAMES OF CHURCHES.	PASTORS.	Dismissed by Letter.				Present Number.
		Baptized.	Restored.	Added by Letter.	Excluded.	
Rawdon.....	John Butler....	3	4	0	2	0 82
Sidney.....	William Garey..	0	0	0	2	0 27
Thorlow.....	No Pastor.....	0	0	0	1	0 31
Ancientburg..	Joseph Wain, past labour.	0	0	0	2	1 29
Cramahc....	Joseph Holman	3	1	0	1	1 158
Haldmand....	William Marsh..	1	2	0	4	1 31
1st Whitby..	Israel Marsh..					
	Wm. Hurlbut, licensed.....	1	0	0	4	1 2 59
2d Whitby..	D. Cumming... Visited occasionally by Elder J. Gostie.....	0	0	0	0	0 31
Markham....		2	0	0	3	0 21
Yonge Street	James Mitchell.	0	12	0	8	0 31
1st Toronto..	W. Christian...	0	31	4	10	5 1 115
2d Niagara..	W. Christian, visiting Pastor.	0	5	1	2	4 0 23
		16	58	5	28	22 6 1559

REVIVAL IN THE TALBOT DISTRICT.

Woodstock, October 5, 1840.

DEAR SIR,—All the "children of the kingdom" feel a deep interest in whatever relates to the honor of their King, or the success of his word. That petition, "Thy kingdom come," so far as its meaning relates to the perfect accomplishment of all his purposes of saving mercy, is oft repeated; nay, dwells almost constantly upon the lips of every warm-hearted Christian. Hence the thrill of delight we feel when we hear of the extension of this kingdom in any of its borders, or the strengthening of it in any of its divisions. Distance of place can hardly interfere with these joys. Oceans and continents may stretch between, yet in a moment we are there, "beholding the order" of our brethren, and "rejoicing in the steadfastness of their faith."

Whose heart, for instance, has not kindled upon reading the accounts of the Karens, that interesting and favoured people, upon whom the Lord is so abundantly pouring out of his Spirit. Tell me not that they are untutored savages. I hail them brethren. I feel myself drawn to them by the tenderest ties. I almost envy their honored teacher, Kincaid, his station, and long to share it with him. Nay, I do share in it, by "striving together with him in my prayers."

And when we listen to the veteran Knibb, pleading for his emancipated negroes, our hearts obsequiously obey the impulses

given to them by the strains of his powerful eloquence. When he exhibits the cruelty of their enemies, and proves their heartless perfidy towards them, we all simultaneously cry, *shame!* When, by unquestionable facts, he throws back upon their false accusers, the vile slanders with which they had assailed them, and exhibits to us the loveliness of their regenerated character—led on by their religion toward the refinement of civilization and the "beauties of holiness," we instinctively reach forth our arms to embrace them as brethren. And when the massy iron yoke that had galled the neck of his brother, was torn away and thrown contemptuously upon the ground, the shout of triumph that then ascended, and the thrill of hope that was felt, died not away when the assembly dispersed from Exeter Hall. No! they have crossed the Atlantic. We have felt the delight of the one, and have joined in the enthusiastic burst of the other,—and they will go on, reverberating and thrilling, till a voice shall be heard by all, even by our American brethren themselves, a voice of authority and power, that shall secure obedience to its own mandate: "Undo the heavy burdens, break every yoke, and let the oppressed go free." And again, when he pleads for his African Mission, and points to the hopes of success with which his schemes are surrounded, and describes the instruments that God has already prepared to carry them into effect, and tells of the readiness, nay, the uncontrollable impatience of his own people to be engaged in the blessed work; and finally, when he assures us that the enterprise will be attempted, and that immediately,—who does not almost wish (I confess without a blush that I do) for the blessing of a black skin, and the honour of an African birth or parentage, that he might join the noble band, and be among the first to unfurl the banner of redemption on the banks of the Joliba?

Thus do our hearts naturally mingle with the hearts of our brethren in every part of the world; and the increase of faith, and the enlargement of love, and the kindlings of zeal, which we all obtain through this communion with the saints, are only limited by our knowledge of their affairs. Your Magazine is designed to furnish us with this knowledge, and it is very well answering the design of its establishment. And yet there is a defect in it. I know not whose fault it is; but it plainly is not your's. The work carries proofs with it, that its conductors spare no pains, or even expense, to make it acceptable and useful. The defect to which I allude is, the little domestic intelligence it contains. It often, indeed, brings us joyful news from far countries; but what are the

churches doing at home? Is there nothing doing in the Zion of God in Canada worth relating? or are we all willing to eat our morsel alone, and so withhold our communications and cheat our brethren out of their share of the feast? I fear that the latter supposition is sometimes true. Indeed, in some instances, I confess it true; but though true, it is not right. The church has a right to all this information, and she needs it. When an eminent apostle had completed a long and successful mission, there being then no press to convey religious intelligence through the churches, he returned and assembled the brethren, and "rehearsed to them in order all that the Lord had done by him." And why should we not avail ourselves of the great advantages we possess in a Christian press, and fill the church with joy, by communicating from time to time what God is doing among us?

I rejoice, Sir, that I have it now in my power to communicate some information of this kind. A most precious and extensive work of Divine grace is now going on in the Talbot District, extending from Waterford to the Lake, and embracing several Townships and villages. The inhabitants of much of this region have been noted for the apathy they manifested, and the indifference they felt, in the things of religion; and still, in their outward lives, they were almost all moral, upright, and decent. Their hearts, however, appeared intently set on acquiring wealth, which, in their beautiful and fertile country, appears to lie directly in every man's path. They had no ear for the Gospel, and no heart to receive its spiritual benefits. Thus, a moral death was blighting the land, and under its withering influence an entire generation was rising up, and another was sinking down into the tomb; and among them all there were few, very few, that cultivated any very deep or abiding concern for the things of eternity. But a great change has come over that people. There are now hundreds of hearts in that region, broken and pierced with a sense and knowledge of their sins, and overwhelmed with fears; and perhaps other hundreds, who have recently passed from such a state, have found peace in believing in Jesus Christ.

I have lately made several visits to that part of the country, and, at the earnest solicitation of the brethren there, have spent in all about twenty days with them. We held a series of meetings at Waterford, which continued about ten days in succession. The power of the Lord was present to heal. It was not uncommon, when an invitation was given, to see from thirty to fifty anxious souls pressing forward with, "What shall we do to be

saved?" and "Pray for us," written, as it were, on their very countenances. And we saw many finally rejoicing in the Lord.

The number that has been brought to know the Lord must be very considerable. I only witnessed the work in one or two small neighbourhoods, and but for a short time. Previous to last Sabbath, (since when I have not heard) Brother Goble had baptized thirty-six. Several more were expected to follow. Brother Ryerse, three or four weeks ago, had baptized fifteen, and Brother McConnel several. Fifty (perhaps more) had joined the Methodists; and the work is still progressing. Let all who read this account pray that it may go on, till every part of our land is covered with a flood of glory. I am, dear Sir, most respectfully your's, &c.,

W. H. LANDON.

I write this in great bodily weakness. I would write more, but am not able. Should I recover my health, and any thing further of an interesting nature transpire, you shall hear from me again. I hope some of the brethren on the spot will communicate with you on this interesting work. W. H. L.

[Our excellent friend is quite justified in regretting the scantiness of domestic intelligence in our pages; and he is quite right in ascribing it to a lack of suitable communications. He has our fraternal thanks for his most interesting contribution; and has set an example worthy of being followed by all our friends. We hope that henceforth those, who are favoured with the visits of the quickening Spirit, will communicate to our readers the joyous intelligence, that they may not be chargeable with the selfishness of "eating their morsel alone."—ED.]

JAMAICA.

Our readers will doubtless be glad to peruse the following items of intelligence concerning this Island; and we are happy to acknowledge the reception of a parcel of the *Baptist Herald and Friend of Africa*, a weekly newspaper published by our missionary brethren. From it we hope to be able, henceforth, to furnish ample and interesting information to our friends.

CONDUCT OF THE EMANCIPATED NEGROES.

We some time since had occasion to make a few observations on the violent and unjust proceedings towards the Rev. Mr. Ward, one of the Baptist Missionaries in Jamaica, a

well as on the vile misrepresentations which a certain portion of the Press seems willing to propagate, on every matter connected with the interests of the emancipated negroes, or with the arduous and disinterested exertions of the Missionaries in their behalf. We were therefore delighted to find in Her Majesty's speech from the Throne, on the prorogation of Parliament in August, the high and unequivocal testimony which she bears to the conduct of the coloured population in Jamaica. Her Majesty's language is: "The conduct of the emancipated negroes throughout the West Indies has been remarkable for obedience to the law, and a peaceable demeanour in all the relations of social life." Here then is the testimony of the highest Magistrate in the realm to the good conduct of these hitherto abused and calumniated people. The secret, however, of so truly wonderful a fact as the universal peaceable demeanour and obedience to order of nearly a million of slaves, just loosed from cruel and degrading bondage, is found in the constraining power which the Gospel of Christ has exercised over them, under the prudent and exemplary direction of his ministers. Where in modern or ancient times can be found a more striking exemplification of the sanctifying influence of the genuine doctrines of religion, or where shall we look for so strange and sudden a change of a grossly ignorant, immoral, and almost brutified population transformed in a few short years into an orderly, peaceful, and happy community?—*Halifax Christian Messenger.*

ST. ANN'S BAY.*

The following statements come from Mr. ABOR, the Missionary at this station :

During the past year 157 were added to the church at St. Ann's Bay by baptism; 4 were received, 2 died, 1 was dismissed, and 2 were excluded.

To the church at Ocho Rios 49 were added by baptism; 6 were received, 1 was restored, 1 died, and 1 was excluded

To the church at Coultart Grove 53 were added by baptism; 59 were received, and 1 was restored. None were removed by death, and 1 only was excluded.

The clear increase at all the stations is 222 members; the total number of members 826, and of inquirers 1399. 153 couples were united by marriage; and 657 persons became subscribers for Bibles, the greater part of them for family Bibles.

A church has not yet been formed at Stacey Ville, but 148 persons' names are enrolled on the list of inquirers; and I have occasionally administered the ordinance of the Lord's Supper to the members at present attached

to Coultart Grove, who reside in that district.

The total number of children in our day-schools is 253, and in our Sunday-schools 1243.

The foundation-stone of our new chapel at Ocho Rios was laid on the 1st of June; and the building, which is neat and substantial, 80 feet by 40 feet, was opened for public worship on the 7th and 8th of December.

The Mission premises at Stacey Ville, in Clarendon, were set apart for the worship of God, by brother Reid, on the 7th of July.

Thus has our merciful God enabled us to provide additional accommodation for those who desire to sit under the sound of the Gospel, and to lend our feeble aid in promoting the triumphs of the Cross. He has mercifully blessed us with uninterrupted peace: a spirit of harmony and love has prevailed at all our church-meetings, and characterized our intercourse with each other; and we are left to mourn only that we are not, individually, more fully conformed to the mind and will of our blessed Redeemer, and to pray for a spirit of unreserved devotedness to his service and glory. Pray for us, dear sir, that we may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

I cannot omit recording, with feelings of lively gratitude, that another year of freedom has passed away, without any of those evils occurring which our enemies predicted would be the result of emancipation. Peace and prosperity have invariably attended a kind and equitable system of management. There has not been, to the best of my knowledge, one person, in connexion with the churches under my care, convicted of any crime; not one vagrant; not one who would rather beg than work; not one who has applied to the parish for relief; and, I believe, most of my brethren can say the same. These are pleasing features in the history of a newly-emancipated peasantry, and to their instructors form a delightful source of encouragement.—*Baptist Missionary Herald.*

BROWN'S TOWN, ST. ANN'S.

On Sunday, June 7th, the ordinance of believers'-baptism, in connexion with the above station, was administered in the Sea at Pear Tree bottom, by the Rev. Messrs. Clark and Dutton.

Mr. Clark commenced the service by singing, after which he read some portions of Scripture referring to this ordinance, and on them ably maintained his position as a Baptist, and with Christian candour and good feeling contended that those who advocated Infant-sprinkling had neither Scripture precept nor precedent in their favour. Mr. Dutton prayed, and then addressed the

candidates on their privileges and duties, and earnestly cautioned them against worldly-mindedness and apostacy from the cause of God. They then went down into the water, both ministers and candidates, and 170 persons were baptized on a profession of repentance towards God and faith in the Lord Jesus Christ; a very large assembly were present to witness this interesting service, and all seemed to realize the solemnity of the scene, and to act as though they felt that God was present with them.—*Jamaica Baptist Herald.*

MOUNT HERMON, ST. THOMAS IN THE VALE.

On Sunday morning the 7th June the ordinance of baptism was administered by the Rev. R. Merrick to thirty-five persons in connection with the Baptist Church at this station, under the pastoral care of the Rev. J. Clarke.

A number of spectators were present, and evinced by their earnest attention the interest which they experienced in witnessing this solemn ordinance.

The congregation that attended the services of the day was so large, that though booths were erected around the temporary Chapel, many were compelled to stand in the open air. It is, however, pleasing to be able to state, that in a short time ample accommodation will be afforded to the numbers who are daily flocking to this station to hear the words of eternal life; a Chapel 74 feet by 48, and 24 high (so as to admit galleries) being now in the course of building.—*Ib.*

GURNEY'S MOUNT, HANOVER.

On Saturday, the 13th June, sixty-nine persons put on a public profession of faith in Christ by attending to the ordinance of Christian baptism, they were subsequently received into full communion with the Baptist Church meeting at this Missionary station, under the pastoral care of the Rev. E. J. Francis.—*Ib.*

GERMANY.

EXTRACTS FROM THE JOURNAL OF MR. ONCKEN.

We would call attention to the following narrative, which cannot fail to remind the reader of the troubles in apostolic times, and in the days of the blessed Non-conformists.

Jan. 18, 1840.—The owner of the little vessel, who on various occasions took us kindly down the river when the ordinance of baptism was to be administered, called this evening and offered himself as a candidate for the same. I have looked upon this man

as changed in character for a considerable time, and of the duty of believer's baptism he was convinced long ago, but false views as to his qualifications have prevented him from rendering obedience to Christ's command sooner.

27.—The attendance was last night still more numerous; many new faces present, among them the husband of one of our members, who during the last five years has left nothing untried to induce his wife to give up her profession. Her great decision and faithfulness are already partially rewarded. He is already quite friendly to us, and at his request a number of our members, including me, were invited to spend an evening at his house. I have heard that he was well pleased with our company. Five new applicants for admission tickets, called to-day.

Feb. 1.—This morning our dear sister Z— brought me the joyful news that her husband (alluded to Jan. 27,) was now suing for mercy at the feet of Jesus. We wept together for joy, and then kneeled down to ascribe glory to Him who can, and who has in this case, changed a heart of stone into a heart of flesh. The enmity manifested by this poor sinner during the last five years, can hardly be described. He has pleaded on his knees with his wife to give up her religion—he has stood over her with a knife, to stab her if she would not comply,—but in vain;—our beloved sister remained as firm as a rock. The Spirit of the Lord strengthened her to endure all with meekness and to dread nothing. I shall never forget the affecting scene at her baptism. It was on a cold day in April. When she had come up out of the water she prostrated herself before the Almighty, and with uplifted hands implored him to make her faithful even unto death. The Lord has heard and answered. Her husband was induced by her entreaties to attend at our place of worship for the first time Jan. 27th, when I preached from John iii. 3. The discourse, as he states, made little impression on him. On the Wednesday following he attended again, after much entreaty of his wife; the sermon had no effect on his mind. We had on that evening a church meeting preparatory to the Lord's supper. As the Lord would have it, I gave that evening a very solemn exhortation to the church, on self-examination. To all this Z. was listening outside without our knowledge, and this was the appointed means to strike conviction to his heart. He waited till the meeting closed, when he asked one of our brethren to accompany him home, and when he had reached his dwelling, he said; “Now K—, it is all over with me.” Br. K. remained with him till midnight,

pointing out to him the way of salvation. If the conversion of this sinner proves to be genuine, of which I cannot doubt, it will be another striking comment on the words of Paul in Rom. ix: "So it is not of him that willeth or runneth, but of God who showeth mercy." My soul is filled with wonder, love and praise. One such display of sovereign grace compensates for a thousand revilings from the world.

March 25.—Have been at the police office. A complaint had been made against me and br. V. by a citizen, for seducing one of his sons to leave the Lutheran community. I was questioned if it was my intention to baptize the person alluded to. I replied in the affirmative. I had to hear some bitter things from the person who examined me.

This case, though it will probably cause us much trouble, is highly interesting, and just shows, that opposition to the gospel, and especially persecution, will, if its subjects are of the right stamp, only promote its growth in the heart. The case is simply this: One of our brethren became acquainted with the young man in question. He found him a youth who feared God, but who needed one to show him the way of God more perfectly.

Our brother began to visit his parents, and in their presence he stated what he and we hold to be scripture doctrine. The parents and other members of the family were so much pleased with the first interview of our brother, that they requested him to renew his visits, and our brother did so. In the meantime one of their sons had begun to attend our preaching and carefully examine the New Testament on the points of difference between us and the Lutherans, and was fully convinced that he had been quite in the dark as to Christ's command to all believers to be baptized. He also got a clearer view of the doctrine of free grace, and was graciously delivered from the spirit of bondage, under which he had labored. The consequence was, that he decided to join us. As he felt exceedingly happy in the acquisition of the truths referred to, he was probably not quite so prudent as might have been desirable in advancing them. When his parents discovered the change in his sentiments, and his intention to join us, they were enraged. They sent for their different relations, who, when they had come, did not employ the most gentle means to bring our young friend back from his "heresies." When this proved fruitless, the minister was sent for. The consequence of this interview was, that when the minister had left, a younger brother declared, that as the learned pastor had not even attempted to sustain himself from the New Testament, the truth must be on the side of his brother, and that he should go with him

to his place of worship. This enraged the parents still more, and they applied to the civil authorities to prevent their joining us. Both the young men were taken by police officers from their home, and escorted to the *stadt-haus*, where they were detained for five hours, and threatened with imprisonment, &c., but in vain. The Lord was their strength. They boldly confessed their faith in Christ, and told the authorities, "You may take off our heads, but we shall never give up our faith in the Saviour." They were then permitted to go home.

27.—Received an order from the police not to baptize the Kirsings, (the name of the two young men alluded to,) or any other person belonging to this place, either on Hamburg or other territory, on pain of being, without fail, forthwith imprisoned.

28.—Had another threatening injunction from the police, not to conduct any religious meeting nor to participate in the same, on the same penalty as in the preceding prohibition. It appears from this that the authorities are in earnest to attempt to suppress us. May the Lord stand by us in the trying hour.

29.—Lord's-day. I was fully prepared for the prison to-day, as I shall never desert the standard of the cross, to which I have sworn eternal allegiance. In the morning I did not attempt to preach, but commenced expounding Acts iv., as I expected every moment the police would break in upon us. All, however, went off quietly, and we were greatly blessed in meditating upon the above chapter, the contents of which were so much adapted to our circumstances.

Of course we expected for a certainty the unpleasant visit in the evening; but again the Lord was better than our fears;—the service closed without any interruption. Most of the members assembled again for prayer, at different places, later in the evening. About thirty brethren and friends met with me at a member's house, where we pleaded our cause before the Lord.—*American Bap. Missionary Mag.*

CEYLON.

BAPTISM AT COLOMBO.

The following extract from *The Colombo Observer*, of Jan. 15, 1840, will be perused with pleasure:—

On Sabbath day last, we had the pleasure of witnessing one of the most heart-cheering spectacles that, in this heathen land, can be presented before the eyes of a Christian, anxious for the conversion and salvation of his fellow-men, and the spread of the glorious and life-giving gospel of his Redeemer. We allude to the admission into the church of Christ by baptism of seven individuals, who

had been rescued by the power of divine grace and the blessing of God attending the efforts of the missionaries, from a state of absolute paganism, or the no less pitiable and far more dangerous condition of nominal Christianity. Previous to the ordinance being administered, a sermon in Portuguese, suited to the occasion, was preached to a crowded and attentive congregation, in the Baptist chapel, Slave Island, by Mr. E. M'Carthy. The ceremony was performed by the Rev. J. Harris, according to the primitive and apostolic mode, the candidates going "down into the water," and "coming up again" after being baptized, or dipped, by the minister of God, in the name of the Father, the Son, and the Holy Ghost; thus preserving the force and beauty of the emblem used by the sacred writer, and the existence of the analogy between being buried with Christ in baptism, and rising again; and dying unto sin, but becoming alive unto holiness. Before entering the lake, after a hymn had been sung, Mr. H. delivered a most powerful and awakening address in the open air to a large assemblage, which had come together from various motives to witness the performance of this rite, in a manner which to many of them doubtless appeared singular and novel, but which was attended with a degree of awful solemnity, that must have deeply impressed the minds of all present, and induced them if they came to scoff, to remain to pray. The preacher dwelt but slightly upon the difference that exists among Christians of various denominations on the subject of baptism, addressing himself more particularly to the hearts and consciences of his hearers, and urging upon them, by the considerations of the shortness and uncertainty of life and the nearness of eternity, the necessity of immediate repentance and belief in the Lord Jesus Christ. As the strains of the speaker's voice, who seemed almost inspired by the awful importance of his subject, rose clear and high upon the noontide air, while the calm and silver lake lay glittering beneath the fervid rays of the bright-beaming sun, and the feathery branches of the palm-trees scarcely rustled in the gentle breeze,—imagination transported us to the far off land of Palestine, and for a time standing upon the banks of the high swelling Jordan we seemed to behold him who was as "the voice of one crying in the wilderness, prepare ye the way of the Lord, make his path straight;" and we heard the Baptist, as of old, addressing the vast multitude who flocked to him to be baptized, *confessing their sins*, "Who hath warned you flee from the wrath to come? Bring forth therefore fruits meet for repentance!" The candidates for baptism stood by the preacher, among whom a Rhodia

from Mackenzie School excited peculiar interest, and attracted attention, not only from his position as the very first (we believe) of this hitherto despised and degraded race who had been, in this manner, admitted into all the exalted privileges of Christianity; but from the evident and deep impression which the truths of the gospel had made upon his soul, his countenance beaming with such intelligence as showed it to be the index of a mind filled with peace and joy unspeakable, and the hope of eternal glory. Well might the preacher, in admitting the outcast Rhodia into the communion of the church, dwell upon the superior excellence of Christianity, which alone, by its mild and gentle power, is sufficient to break down the barriers and obliterate the distinctions, which proud, uncivilized, and irreligious man has erected between himself and his fellow. Indeed, a more spirit stirring and gratifying sight can scarcely be imagined. "In England," as was remarked by the missionary, "they talk much of such scenes, and with deep interest: but, oh! what would they not give to partake of the high privilege which we enjoy, of seeing the heathen coming unto Christ as the doves fly unto their windows?"

We are led to believe, that what we witnessed on this occasion, is but the harbinger of good things to come. The dawn of a brighter day seems breaking, and the shadows and clouds of darkness and idolatry, of sin and superstition which have long brooded over and enveloped this beautiful isle, seem destined soon to roll away and be dispersed before the bright beams of the Sun of Righteousness, who even now riseth above the moral horizon, with healing in his wings.

The Lord seems to have bared his arm, and in an especial manner to have blessed the efforts of his servants lately. May the great and good work prosper; may the Spirit of God be poured out abundantly; may the gospel have free course and be glorified; may the Saviour gird his sword upon his thigh, and come and take possession of his inheritance! May idolatry and every thing that exalteth itself against him be cast down; may Buddhism perish, and may devil-worship be abolished! May the blessed period soon arrive, when all in this land shall know and believe in the name of Christ, from the least even unto the greatest—when no other name shall be honoured, and no other worship acknowledged, but that of the Lord Jehovah, the Saviour-God! Then, indeed, may highly-favoured Ceylon be termed, in the language of truth, as of poetry, 'The Eden of the sea—the paradise of the East!'

PAGE

MISSING