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# THE CANADA BAPTIST MAGAZINE.

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VOL. III.

## MINISTERIAL EDUCATION.

*Fifth* CIRCULAR LETTER of the OTTAWA BAPTIST ASSOCIATION.

BY THE REV. DR. DAVIES.

The Ministers and Delegates, assembled in Association at St. Andrews, on the 22d day of January 1840, to the Churches which they represent, send greeting.

DEARLY BELOVED BRETHERN,—  
As it has pleased Him, who has been made head over all things to the church, to bring us together at this yearly season, when it is our privilege to hold fraternal intercourse, and our duty to devise measures for promoting the peace and usefulness of our religious community, we think it meet to call your attention to a matter of great moment, as it regards the success and stability of the sacred cause.

We pray you then to give your candid and Christian consideration to the subject of this year's epistle, viz :

*The Importance of Education for those who undertake the Work of the Ministry.*

This may seem to many not a suitable subject for a Circular Letter; yet our present circumstances justify the selection. There are doubtless many among us, who have not hitherto considered this matter and felt its im-

portance, and it is to be feared there are some, who look upon it with jealousy, if not with hostility. But at the same time there is among us a Theological Institution which cannot be adequately supported, without the countenance and liberality of the fraternity in general. How then can such a support be secured, unless the indifference of some and the opposition of others be removed? When therefore we endeavour to effect the removal of these evils, it cannot be deemed foreign from the design of the annual epistle. As the object of every Christian confederacy, whether of individuals in churches, or of churches in associations, should be the advancement of religion, it cannot be inconsistent with the purpose of the present yearly meeting of the churches, to invite the attention of the members to the importance of securing a well-informed ministry.

As the present subject is novel to many, it is necessary, in order to prevent misapprehension and to remove some common mistakes and prejudices, to state distinctly, before we attempt to show the importance

of education for ministers, what we mean by education, and also what we do not contend for, while urging its importance.

By education then we mean literary training in various degrees, from the lowest, which consists chiefly in the ability to speak and write the English language with propriety, to the highest that can be reached by the human mind. No Minister in the present day deserves to be called educated, unless he is at least master of his own language. The epithet cannot be properly applied to one of less attainment; and even this application of it is not customary, for it generally implies extensive and varied attainments. The education, which we think it desirable for ministers in general to possess, consists in a knowledge of the original languages of the Scriptures (in addition to a good command of their own), in a familiarity with the principal branches of Biblical Literature, and in mental discipline as the result of studying Mathematics, Logic, and other scientific subjects.

It is then for education in the sense now explained that we wish to plead; but in doing so, we desire to disclaim certain extravagant and erroneous opinions, that are held by some advocates of an enlightened ministry.

1. We do not mean to contend, *that none can be worthy and useful Ministers without Education.*—This we cannot assert, because numerous examples both in ancient and in modern times show the contrary. The first preachers of our faith are well known examples of this kind; for many of them were destitute of literary culture, though they were made ambassadors for Christ, who honoured them with his confidence and counted them faithful, putting them into the ministry. The apostles cannot however be compared with common illiterate men, because they had the gift of inspiration, which served, as a miraculous substitute for learning, to re-

move their ignorance or to counteract its effects. A special assurance was given to them, that the Spirit should lead them to all the truth, which was also fulfilled in a supernatural manner. Under the influence of this divine guidance and impulse, several of them composed well written epistles or treatises, and that too in Greek, which was not their mother tongue. Both Peter and John, the very men whom the Jewish rulers pronounced (Acts iv. 13.) unlearned and ignorant, became afterwards Greek authors; and of the other Galileans, Matthew, James, and Jude, and perhaps some besides, wrote as they were moved by the Holy Ghost. Hence it may be seen that the want of literary attainments in many of the apostles cannot be justly urged as an argument against an educated ministry. It is often inferred by the opponents of education, that as the apostles could succeed without it, so may the religious teachers of the present day. But it must be evident to any considerate person, that such an inference is unjust; because the gift of inspiration is no longer dispensed. If indeed our pastors and missionaries enjoyed the same special and miraculous assistance as the first teachers, then it is very possible that they too might excel without possessing the advantages of human tuition. But it may be questioned, whether education would not have been of some value even to the apostles, highly favored as they were. Is it not at least a remarkable fact, that much more than half the New Testament was composed by learned men, viz. Paul and Luke; the former of whom was trained at the feet of Gamaliel, and the latter educated for the medical profession? Is not this fact a plain indication, that even in the case of inspired men, literary training contributed not a little to increase usefulness? Why else should the apostle of the Gentiles and the beloved physician have ex-

called as sacred penmen? Why should they have done more than all the others put together, for the instruction and stability of the church in every subsequent age; except because their erudition proved a useful handmaid to their spiritual gifts?

But not to dwell longer on the case of those extraordinary men, it is cheerfully and thankfully admitted, that many, who could lay claim to neither inspiration nor education, have proved great blessings in the ministry. There is a goodly number of such men, well known and deservedly esteemed, among us. Even some of the very Fathers of our community belong to this class. Far be it then from us to detract from the worth and services of these honoured men, whose praise is in all the churches. But yet it will always be found on examination, that the usefulness of such individuals is owing either to their possessing genius, or to their laboring among people as uncultivated as themselves. A few may become eminent in consequence of possessing genius, which can amply compensate for the want of education; as was the case with John Bunyan, whose natural powers of mind made the untutored Tinker, a mighty preacher and an immortal author. But the generality succeed in the ministry, chiefly because the persons, whose good they mostly seek, are too uncultivated to detect and dislike their improprieties of speech and their crudities of thought. They never can collect and edify an intelligent congregation, who require in the teachers at least as much cultivation as they themselves possess. Illiterate preachers may be exceedingly useful among illiterate people; perhaps even more useful than some others could be, who are eminent for learning. But yet the acknowledged worth of many unlettered ministers cannot be a reason for withholding literary culture from devoted men who wish to serve God in the

Gospel of his Son; because these very ministers are often heard lamenting their deficiencies, and coveting learning as a help for them in their work, and many of them have been known to toil hard for years in order to inform and improve their minds, till at length by self-teaching they became capable of interesting the most cultivated hearers, and of distinguishing themselves as Theological writers. Of this we have a bright example in Andrew Fuller, of blessed memory, who began to preach when very unlearned, but who was so sensible of his disadvantages that he used great diligence to acquire that knowledge, without which he could never be, what he at length became, one of the most valuable men of his time, and decidedly the most useful minister in our religious community.

2. We do not mean, on the other hand, to contend that *Education alone, apart from moral adaptation, can qualify for the Ministry.*—There are indeed multitudes who speak of training for the sacred office, in the same terms as they do of any other professional education, vainly supposing that as learning may make a lawyer, so it may also a minister. It is a notorious fact, that in all secular or state churches, young men are raised to undertake 'the care of souls,' without any regard to their religious feelings. We however utterly reprobate such a notion and such a custom. Much as we desire a *learned* ministry, we desire a *pious* ministry more. The first and most essential qualification, which we look for and demand, is godliness, while we seek learning only as a secondary, though not unimportant preparation. It is our solemn conviction that no literary attainments, no powers of rhetoric, can give fitness for the work, if the heart be not engaged in it. This preparation of the heart in man must come from the Lord, before any other preparation, whether of erudi-

tion or of eloquence, can qualify him for the ministry. Let no one then charge us with the sacrilegious intent, of making learning a substitute for piety, in the teachers of our churches.

3. We do not mean to contend for *Education in a Theological Institution, to the exclusion or disparagement of that which may be obtained in any other way.*—We desire intelligence and cultivation in general, without laying much stress on the place or manner in which they may be acquired; though we feel a preference for the training given in, what may be called, ‘the schools of the prophets,’ since it is likely to be more suitable and valuable, as having a more special and direct bearing on ministerial duties. But if the learning itself be sound and to the purpose, we care not much whether it has been gained at home, or in the Collegiate seats of liberal education, or in the Halls of Divinity. A multitude of honored names might be mentioned of self-taught men, who forced their way to literary eminence, and commanded the admiration, if not provoked the envy, of the more favored cultivators of letters, who could boast of the advantages and honors of renowned Universities. Who does not know the history of our illustrious Carey, how he became a prodigy of learning, without having ever frequented the groves of Academus? How happy a circumstance would it be for the cause of truth, if unlettered ministers generally were to follow the bright example of Carey, Fuller, Booth and others, by struggling through their difficulties and placing themselves on a level with the well instructed and enlightened! But alas! this is too much to expect. Some indeed are known to be making most praiseworthy efforts for this purpose; yet while we heartily wish them success, we feel persuaded, that under existing circumstances, an educated ministry cannot be secured among us, without

the aid of an Institution, in which men of God may have special facilities for improving their minds. And hence we may justly infer the importance, if not the necessity, of the Theological School, recently opened among us, in which all, who are called to the work, may find education at their own expense, and many even at the expense of the benevolent, when they have no private resources.

Having made the foregoing remarks, in the hope of correcting the misapprehensions of some, and of silencing the cavils of others, we shall now proceed to prove and illustrate the importance of education for ministers of the Gospel.

All must grant that the chief endeavors of a minister should be, first, to understand the Bible himself, and secondly, to teach it to others. On this view then of ministerial duties we ground our proofs, which must accordingly be arranged under two heads.

I. *Ministers need Education, because it will greatly assist them in studying and understanding the Scriptures.*—It is often said that the Bible is an easy book; and so doubtless it is in a certain sense. It is easy to be understood as to things most desirable to be known, for no scholarship is required in order to make out the way of salvation, and the principal duties incumbent on man. Yet even the way of life is so intelligible, not because it is always expressed with clearness, but because it is stated so often and in so great a variety of terms, that a person of the commonest apprehension cannot fail, as we may say, to catch the idea. For instance, it is possible that an ignorant man may not comprehend what is meant by ‘being born again;’ yet he will, almost without fail, know what is meant by ‘repenting’ and ‘believing,’ which are only different expressions for the saving change intended by regeneration. So also the declar-

ation that 'the blood of Christ cleanseth from all sin,' though quite intelligible to a Jew or any one conversant with the law of Moses, can scarcely suggest the proper idea to an ignorant mind; yet the very truth here taught is elsewhere stated in the plainest manner, as when it is declared that God forgives sin for the sake of Christ. But while it is thankfully admitted, that 'he who runs may read' the things which belong to his peace; yet all must allow that there are 'some things hard to be understood, which they that are unlearned and unstable wrest to their own destruction' (2 Pet. iii. 16); and many will be ready even to confess that the Bible is a difficult book. And who, that knows the history and contents of the Sacred Volume, can wonder at its difficulties? A collection of writings, that are of such high antiquity, several of them being the most ancient in existence, that were composed by Orientals for the use, in the first place, of people whose mode of living, thinking, and speaking differed widely from our own, that treat on the most sublime and abstruse subjects, and that too in languages which have long since ceased to be spoken, and therefore not easily mastered, and that have been handed down for many generations by the labor of the pen, which is a process far less favorable to correctness than printing,—surely a Collection of such a character, must be expected to contain parts, exceedingly obscure to us, however clear they may have been to the first readers.

How then, we ask, can an untaught preacher understand these obscure and seemingly unintelligible portions of the Divine Oracles? Will commentaries suffice to instruct him? We think not. Some of these may doubtless often help, but they seldom satisfy, a person that is intent, as every minister ought to be, on discovering the sense of every part. A sensible

and inquisitive reader of a commentary always feels desirous of forming an opinion for himself, as to the soundness of the critical remarks and the various attempts at explanation, which abound in such a work; but this he cannot do, without possessing a considerable knowledge of the original languages of the Scriptures, not to mention other aids to Biblical interpretation. It is a fact that many have been induced to learn Greek and Hebrew, in consequence of meeting with some words in these languages, in an exposition or critical remark. But while it must be the desire of every intelligent reader, to form a deliberate judgment on the sense of Holy Writ, how much more ought every professed and public expounder of the lively Oracles, both to desire and to be able to form an enlightened and matured opinion. He at least should never be under the necessity of believing implicitly, what this or that expositor asserts. He ought to be scholar enough to put to the test the correctness of the criticisms of others, and to discover some of the shades of meaning and valuable hints, which the original words often present, but which commentators seldom point out. We, have, for example, a word of this kind in Phil. iii. 20, where the Greek term *πολίτευμα*, which is rendered *conversation*, may suggest that heaven is the Christian's country—that his conduct is ruled by heaven's laws—that his desires and affections centre in heaven—and that his permanent abode will finally be in heaven. We must then maintain, that notwithstanding all the common helps which exist for explaining the Bible, a minister is not likely to gain a competent understanding of its meaning, without possessing himself a good degree of learning and information. Can it be expected that an unread person, however good his natural abilities may be, will properly comprehend the prophetic writ-

tings? As to unfulfilled prophecies, it is generally admitted that they are often too difficult for even the ablest interpreters; as was strikingly exemplified in the case of Calvin, who, in his Commentaries on the New Testament, omitted the book of Revelation, because he could not, with all his matchless penetration and excellent erudition, discover its meaning. But even predictions that have been accomplished, such as those relating to Babylon, Tyre, and other places in the East, cannot be thoroughly understood and turned to good purpose, as evidences of a Divine Revelation, except by one who is conversant with the ancient and modern history of the nations and countries spoken of by the prophet, as well as with the original language. Can any one, for instance, make out a striking and convincing meaning in the promise (Isaiah xlv. 1.) 'to open before Cyrus the two leaved gates,' unless he is aware that such gates were actually left open in Babylon, at the time when the city was taken by that conqueror? Also in other parts, in which precepts or doctrines are laid down, obscurities occur, which cannot be readily and satisfactorily removed without a knowledge of Hebrew or Greek. Thus in I John iii. 3, 'every man that hath this hope in him, purifieth himself,' the words *in him* are often taken to signify *within himself*, while they in reality mean *on him* i. e. Christ, as a mere glance at the Greek will show beyond dispute.

II. *Ministers need Education, because it will enable them more effectually to explain the Scriptures to others.*—When a minister of the word acquires sacred knowledge, it is not so much that he may enrich himself, as that he may dispense it to those who are ignorant and out of the way. 'Therefore every scribe, instructed unto the kingdom of heaven, is like to a householder, who

bringeth forth out of his treasure things new and old.' But to communicate truth to others, is often difficult even for some, who find it easy to investigate and discover it for themselves. It is therefore one of the main objects of good literary training, to obviate this difficulty, by imparting a facility to express whatever useful ideas the mind has acquired. There are two modes of communicating instruction, viz. speaking and writing; and in both these, it is desirable that a religious teacher should be competent to explain and enforce the truths of revelation. The education then for which we plead will teach him how to express, in an intelligible, if not attractive form, his own discoveries and views to his hearer or reader. For it will teach him how to define terms, and so to distinguish accurately between them. Inability or negligence in this particular, is well known to be the cause of much confusion and many hot disputes in Theology. Thus a preacher once maintained that the atonement of Christ is made in heaven for sinners as they repent, and consequently scandalized many of his hearers, who believed that it had been already completed on the cross. Now had he stated exactly what he meant by the term 'atonement,' which was evidently an actual reconciliation to God, none of his hearers could object to his opinion, though they might to his language.

Proper mental discipline will also tend to make a minister observe sequence and method in his remarks, so that his discourses will not present a confused mass of ideas, jumbled together without connection and without design. Good arrangement or method is as necessary in a sermon, as sound tactics in the marshalling of an army for battle. What prudent General would ever bring his forces into conflict without order and design? No more should a preacher

advance a multitude of remarks, that are loose and have no common bearing; for if he be without aim, the hearer must be expected to feel no interest, and consequently to receive no instruction. If the ambassador of Christ has no specific message, but speaks altogether at random without having a definite object to accomplish, how can he expect to be heard with attention and respect? Can any minister 'excel to the edifying of the church,' who does not seek out 'acceptable words,' and who is not prepared like Paul, 'to reason of righteousness, temperance and judgment to come?' All sensible men would scout a public Lecturer on any literary or scientific subject, who should talk incoherently, without either sound reasoning or lucid arrangement. But are not coherency and cogency in discourse, as much to be expected from a teacher of heavenly truth? or has he a special privilege, seeing that his themes are so sacred and momentous, to express his thoughts in a confused and unedifying form? God forbid. Rather as the truths which he has to propound transcend all others in importance, so he ought to excel in clear and convincing discourse. He ought to be able to discuss an article of our holy Faith, in a style as methodical and cogent, as that in which the great apostle has treated the doctrine of the resurrection in 1 Cor. xv. Now all these qualifications for public teaching, are more or less the results of the intellectual discipline, which must always accompany a good education. There are various branches of study, which directly tend to impart these benefits, especially Philology, Mathematics, Logic and Metaphysics. It is scarcely possible for a person of good understanding, to pursue these studies, without acquiring a habit of thinking and speaking with clearness and precision, if not with elegance.

With the ability to explain the

truths of Scripture, is closely allied the power to defend them. A minister should, above all men, 'be ready always to give an answer to every one that asketh a reason of the hope that is in him.' But in numerous instances he cannot do this, without the aid of education. As learning has often been employed to propagate error, and even to assail the Bible, learning must also be needed to advocate the truth. Who does not see the necessity, that a professed teacher of religion should be sufficient scholar, to explode the learned criticisms with which many endeavor to bolster up errors? For instance, our distinguishing practice as Baptists often needs a learned advocate; not indeed because a plain reader of the Bible cannot discover his duty, but because there is often a great boast of learning on the other side. There are too many disputants who, as the erudite and candid Dr. G. Campbell remarks,\* 'maintain in defiance of etymology and use, that the word rendered in the New Testament *baptize* means more properly to sprinkle than to plunge, and in defiance of all antiquity, that the former method was the earliest, and, for many centuries, the most general practice in baptizing.' Ought not our ministers then to be prepared, to expose the ignorance and temerity of such disputants?

Need we advance more in proof of the importance of an educated ministry? Then we would appeal to facts. Have not all the eminent Reformers of the church in every age been learned men? Have not all the ablest expositors and advocates of the truth as it is in Jesus, been men of learning? Are the best missionaries ignorant persons, who know neither Greek nor Hebrew? Are not educated ministers in our churches found in general more acceptable,

\* Pulpit Eloquence, 10th Lecture.

efficient, and successful, than those who neglect and despise literary culture?

Having thus, beloved brethren, laid before you the subject of Ministerial Education, we cannot close without affectionately urging you to support the Theological Institution, now established among us. Will you permit it to decline and fall, by withholding from it your prayers and contributions? Will those who have the means to provide education for pious and gifted young men, who thirst for improvement, deny them any assistance? Unfaithfulness in this matter must be positive treachery to the cause. But, brethren, we hope better things of you. And may the love and mercy of God, through Christ Jesus, be with you all continually and abundantly.

Signed in behalf of the Association,  
W. M. FRASER, *Mod.*

MR. MACLAURIN'S ESSAY ON THE  
NATURE AND DESIGN OF THE  
GOSPEL. ' CONCLUDED.

Further, respecting the nature of the Gospel, may be observed its *Freeness*—Without any restriction or limitation, every sinner that hears its joyful sound is entreated with the kindest invitations, to partake of the inestimable blessings which it freely offers and bestows. The polluted, the sinful, the vile of every description, however degraded, or of whatever degree in sinfulness and iniquity, of whatever name or nation, all are welcome by the gospel to look for pardon to the "Lamb of God, that taketh away the sin of the world," to come to the blood of Jesus Christ the Son of God, which cleanseth from all sin. Though the salvation and benefits of the Gospel are more precious, more costly than all the glory and riches of the world, and all that we can desire is not to be compared to them; yet these precious blessings are free to the acceptance of every sinner who desires to be saved through the belief of the Gospel, so freely offered to every human being that hears its joyful sound. But we should never forget that though these blessings come free to us, a price, a high price, a full price was paid by another for them,—that they cost the blessed Redeemer extreme sufferings, the shedding of his blood, the giving

of his life,—that to "redeem us from the curse of the law he was made a curse for us,—that though he was rich, yet for our sakes he became poor, that we through his poverty might be rich. We are not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ. We are justified freely by his grace," and freely receive the gift of the Holy Spirit, the promised comforter. The theme of the gospel is the gift, the free gift, the unspeakable gift of God's beloved Son, to an undeserving, guilty, ruined world. There can be no offers more free, or invitations more urgent, or entreaties more compassionate, than those of the gospel. With the greatest earnestness sinners are pressed upon to receive its blessings. It speaks unto us in the language of compassionate mercy: "Why will ye die?" The great Redeemer says unto us in the gospel, "Come unto me all ye that labour and are heavy laden, and I will give you rest." "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price. All things are ready. Even compel them to come in. And the Spirit and the bride say, Come; and let him that heareth say Come; and let him that is athirst come; and whosoever will, let him take the waters of life freely." Are you, then, O sinner, poor and helpless? Christ is a Saviour, to whom you are invited, and to whom you are welcome: he himself invites you to come. Depend upon it, he will receive you; his word, his very oath is engaged to receive every returning sinner. The messengers of the gospel that carry the glad message of salvation, the glad tidings of good things, are commissioned by the high order of heaven's command, to circulate the free offers of salvation to the remotest bounds of the earth, *to preach it to every creature.*

Nothing, then, but ignorance of the gospel, and refusing to submit to it, excludes from partaking of its benefits; for though the gospel is fully adapted to restore holiness, joy, and happiness to a guilty, ruined race; yet its beneficial effects are to be enjoyed only by those who "*repent and believe.*" Though the gospel wears an aspect of mercy to sinners, yet towards unbelieving sinners that reject this only remedy, it wears an awful aspect; to them it leaves no hope, but a fearful looking forward to judgment and fiery indignation, to destroy them as adversaries, and it shall even give additional weight to their miseries in deeper damnation! To them it shall prove "a stone of stumbling, and a rock of offence,—the savour of death unto death!" Though the gospel is most exactly suited to the sinner's necessities, yet it is unsuitable to his native taste; it is too good to suit and please

the bad, too humiliating to please the proud, — too holy to please those who are under the dominion of sin, — too heavenly to gratify those who are of the earth, earthly. Hence it is treated as foolishness by those that perish, while those that are saved experience it to be the power of God unto salvation. Hence the necessity of the influence of the Holy Spirit to enlighten the sinner's mind, and purify his heart, to convince him of his danger, and to direct him to the remedy.

In viewing the ample provision made for our necessities, and offered so freely to us in the gospel, we may indeed exclaim, in the beautiful language of the Bard, in his "Course of Time :

"What more could love, what more could mercy do ?

Free was the offer, free to all, of life  
And of salvation ; but the proud of heart,  
Because 'twas free, would not accept —

————— Many refused,  
Although beseeched, refused to be redeemed ;  
Redeemed from death to life, from woe to bliss !

POLLAK.

True it is, alas ! that these tidings of salvation are received by many with chilling indifference ; and that the sufferings of the Redeemer are regarded with unconcern ; and the message of redeeming mercy disregarded ; by many repelled with determined opposition. They shut their eyes against the light—reject its offers—trample under feet the blood of the covenant ; and, under the power of strong delusion, believe a lie ; and even change the truth of God into a lie !

Another evident characteristic in the nature of the Gospel, is its *Power*.—The "Gospel of Christ is the power of God unto salvation, to every one that believeth." The plan of salvation, from first to last, exhibits the power of God and the wisdom of God. His power was exhibited in the creation of the earth, and formation of the heavenly bodies ; but the effects of his power in the work of redemption for the salvation of guilty, ruined man, is far more glorious, and far more lasting. The motive of our Redeemer's enduring such great sufferings to accomplish our salvation, was powerful, it was divine love—love stronger than death. Nothing less than Divine Power could bear the burden of our iniquities, the punishment of our sins,—of the sins of many,—of multitudes as the sand on the sea shore, whose sins are innumerable. None but the Almighty Redeemer could endure the curse of the law, and the wrath of God, all of which were borne by him when he suffered in our stead, triumphed over the powers of darkness, conquered all his enemies, accomplished our salvation, and in triumph said, "It is finished." Then he sustained a weight

which would crush millions to misery for ever in hell,—then he destroyed the works of the Devil,—then the captives of the mighty were taken away, and the prey of the terrible delivered. The gospel is marked with Divine evidence, and attended with Divine power. Who can estimate the glorious and powerful effects of the gospel on individuals and nations, or what it has done, is doing, and shall yet accomplish, respecting millions yet unborn ? The changing of a sinner from a state of sin, to a state of holiness,—from the thralldom of the Devil, to the glorious liberty of the children of God ; the creating of the sinner anew in righteousness and true holiness,—to give spiritual life to one dead in trespasses and in sins,—and prepare for heaven those fitted for destruction, require Almighty power, the accomplishing of which is represented as displaying the exceeding greatness of his power.—Eph. i. 19, 20.

The greatness of the power of the Gospel in the conversion of sinners, and preservation of saints, is better understood by taking a view of the numerous and great obstacles which are overcome by it. It has to enlighten the sinner's mind, and subdue the hardness of his heart ; it has to exert an effectual influence in renewing the heart which had been full of enmity to God, and fill it with pure love to God ; it has to guide the thoughts, rectify the disposition, and impress the soul with the Divine image. These things are hated, feared, avoided, and opposed by the sinner ; so that the opposition of the unrenewed heart to truth and holiness is such, that nothing less than the power of God, by the Holy Spirit in the Gospel, can subdue it. It is an opposition confirmed by the temptations of the world, and strengthened by the powerful influence of the Prince of Darkness, in whose snares every sinner is fast bound—taken captive by him at his will. Think on the state and condition of him who had been long running in the career of wickedness : going on, deaf to the admonitions and entreaties of friends, and the warnings of conscience : regardless of consequences, he proceeded from one degree of sin to that of another ; the joys of heaven had no power to attract his desires, neither could the threatenings of eternal punishment deter him from sin. But though all other efforts to check his sinful progress to destruction were of no avail, the influence of the Gospel has produced on him a change alike wonderful and beneficial ;—a change by which the chains, the strong chains of sin are broken ;—a change by which the prey is taken from the mighty, and the lawful captives delivered, and brought to the glorious liberty of the children of God ;—a change by which he who was before the image of Satan, is made to resemble the

purity of angels, the holiness of heaven.—1 Thes. i. 5; Acts xxvi. 18. In view of such a mighty change, we are forced to exclaim with wonder, "*What hath God wrought!*"

The powerful and victorious influence of the Gospel was clearly exhibited when preached in purity in the days of the Apostles, by the overthrow of idolatry, which had been so congenial to the depraved mind of man, so fortified by custom, antiquity, and external splendour. Thousands and thousands experienced the powerful influence of the gospel since that time to the present day. Names of persons and people might be mentioned among the rich and the poor, the learned and the illiterate, by whom were exhibited to the world, that the faith of the gospel in them "purified their hearts, worked by love, and had overcome the world," that against them the gates of hell could not prevail. What, but the consolations and power of the religion of the gospel, could support bodies of flesh to endure, with calm serenity and joy, such cruel torments and sufferings as that which have been endured by thousands of the people of God? "They took joyfully the spoiling of their goods;" were not only patient, but triumphant in their sufferings. Against them the combined efforts of earth and hell, with all the fearful cruelties and sufferings which they could invent, proved powerless, and unsuccessful. The barbarous enemy might tear their hearts from their bosoms, but never Christ from their hearts, to whom they were inseparably united by love stronger than the most cruel death. The mighty power of the gospel shall prevail, and every opposition vanish before it. Its circle of influence shall expand and widen to earth's remotest bounds; and the darkness, error, and superstition of ages fall before it. Then such power shall be given to the faint, that the "feeble among the people of God shall be as David; and the house of David as God, as the angel of the Lord before them;—and the head stone brought forth with shoutings of Grace, grace unto it." "The power of religion," as an elegant writer observes, "softens what was obdurate as the rock, and fixes what was inconstant as the wind: arrests the fugitive in his flight from the ways of God, and brings the once profligate prodigal back to his father's house with a heart pierced with sorrow for past transgressions, and more deeply still by a sense of the love that pardons them. It makes the stout-hearted to tremble before the majesty and power of Jehovah; and constrains the abandoned to give up the most beloved lusts. It produces greater wonder still, in obliging the Pharisee to give up his self-righteousness, and the formalist to trust no longer to his forms. It lightens up a sacred flame in the

breasts which had been frozen with formality and dilates with sentiments of pure benevolence, a heart long contracted by self-complacency or worldly-mindedness. It pours the balm of consolation into the afflicted tempted mourner, and makes the bones that had been broken to rejoice."\*

Thus the Gospel is the efficacious means by which God saves men from sin and misery, and bestows on them eternal life and happiness; the instrument by which God triumphs in the hearts of men, and destroys in them the dominion of Satan.

The great *Precepts* of the Gospel are, that we should *believe, fear, and love God*, and also love our fellow-creatures; and that we should deny ungodliness and worldly lusts, and live soberly, righteously, and godly in the world; and do unto others, as we would wish that they should do unto us.

Again, and lastly, the grand fundamental doctrines of the Gospel are the *Free Justification* of the sinner through the imputed righteousness of the Redeemer, which is free to all without exception, by repenting of sin and believing in the all-sufficient atonement of Christ, without any works or expedient, on the part of the sinner himself for his justification; and also that of *Sanctification* through the influence of the Holy Spirit. When a person has experienced this change, he is, in Scripture language, said to be born again, converted, made a new creature, regenerated, created in righteousness and true holiness, after the image of him that created him. As there is no state so dangerous as that of a person when persuaded by Satan that his own righteousness shall be sufficient to present him blameless in the sight of God; and as the doctrine of free justification without the deeds of the law, through the imputed righteousness of Christ, is very erroneously understood by many, it may be proper to enlarge a little on this point; for it is a doctrine clearly asserted and made known in the Gospel. Men, in their natural state, are not at all willing to submit entirely to a righteousness without works on their part, having no dependence upon, and being entirely detached from their own duties and performances of every kind—even though a righteousness that has been obtained by the Son of God, and which is complete in itself, is freely offered to them. It is so congenial to the natural pride of men, when feeling themselves guilty, to try other ways and expedients, to justify themselves before God. There are various ways in which sinners reject the righteousness of Christ. Some trust to the innocency of their nature

\* De Courcy.

others, though they acknowledge their being guilty, intend to attempt doing all they can, and make a compromise between their own works and that of Christ, and thus degrade him to be only an assistant to make up their deficiency, by sharing with him in the work of redemption. Others again, by trusting to some gracious indulgence from the mercy of God; and some by intending to do all by themselves that is necessary to justify them. But the Scripture view of the subject is, that those who are justified, as considered in themselves, are not only destitute of perfect righteousness, but have performed no good work at all, and are ungodly—sinners. Although one person may be worse than another, all are contaminated by sin, and are guilty before God. But such is the blindness of the human mind, and the delusion under which it has fallen, that many with indifference rest in security, confident in their freedom from great and open sins; while others again, if questioned as to their observance of the commandments, are ready to say, with the young man mentioned in the Gospel, "All these have I kept from my youth upward;" still to the very best of them might be replied, *yet lackest thou one thing*. Take even the most gentle and amiable of human beings, fair in form, lovely, and full of kindness, and in whom it would be difficult to find a fault, and how ready we are to say, Where is the man so harsh, or the doctrine so forbidding, as to place this amiable and excellent being under the wrath of God? But, alas! if any case can shew and prove the deadly and dreadful evil of sin, it is this one; for, with all these endearing qualities and assemblage of loveliness rarely to be met with, *there may be lacking that one thing, that one principle, the want of which ruins the whole!* Make a true estimate then, of the morality that is without godliness, by the unerring standard of the word of God, and you shall find that our righteousnesses are accounted as filthy rags. In the general corruption and depravity to which we are fallen, who can say, I am innocent? "For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord." According to the language of holy Job, "If I wash myself with snow water, and make my hands never so clean, yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me." Hear the language of the Apostle Paul when he said, "If any other man thinketh that he hath whereof he might trust, I more . . . touching the righteousness which is of the law, blameless;" but he expresses his desire to be found in Christ, *not having his own righteousness*, which is of the law. It is true, indeed, that it is the *duty* of every man to obey the law, and go as far as he can

in his endeavours to fulfil it; but never, never to trust to his obedience, as being sufficient to make satisfaction for sin, or satisfy the demands of the law. No attainment which a person in his natural state has acquired, no temper which he possesses, nothing which he has done, or can hope to do, can justify him in the sight of God, and entitle him to heaven. His works will not do, either in whole or in part. Even though, like the Pharisee, he may thank God, as indebted to his assistance for his virtuous actions, and ascribe to God all that he supposes good in himself. Man can never be saved by sincere and perfect obedience, for he cannot do it: neither can he be saved by imperfect obedience, for God will not accept it. Instead, then, of man being justified by the law, he is condemned by it; for it requires constant, universal, and perfect obedience. But God, of his own free grace, without any merit in the creature, has appointed and provided a perfect obedience and righteousness, suitable to man's lost and ruined state, and honourable to God; in which all the purposes of the law are fully accomplished. Even the righteousness of him who brought in an everlasting righteousness, the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe. It is provided solely by grace, and received solely by faith; so that it excludes, on our part, both price and merit. We must do all or nothing; but to do all is impossible for the sinner. His present conduct, however dutiful, cannot compensate for past transgressions; and the law requires perfect obedience to all its precepts. The sinner has already offended God by the sinfulness of his practice; but he may offend him still more by the haughtiness of his pretensions in attempting to set up his own performances in rivalry with the perfect obedience of Christ, who is the Lord our Righteousness. A refusal of being justified by his righteousness, a deeper and more atrocious character of rebellion on the guilty sinner than all his other sins put together. It is the glory of the Gospel, then, that it reveals unto us, that no price or satisfaction is required for justification and salvation on our part, that it is even to him that worketh not, but believeth in the all-sufficient Redeemer. It shews us that our sins were imputed to Christ; that the Lord hath laid upon him the iniquity of us all; and that his obedience is imputed to us by faith, by which we are acquitted from guilt, and accepted as righteous before God. "Christ is made to the believer, wisdom, righteousness, sanctification, and redemption." More fully on this subject, read 2 Cor. v. 21; 1 Pet. ii. 24; Rom. iii. 20—28—31, x. 4, ix. 32; Acts xiii. 39; Gal.

ii. 16, v. 45; 1 Cor. vi. 11; Job xxv. 4; Rom. iv. 6, 7, v. 8—19.

Respecting the DESIGN of the Gospel, we may justly observe, that the grand design of it is, *The Glory of God in the Salvation of Man*. The works of creation and Providence shew forth the glory of God: the heavens declare his glory, and the firmament sheweth his handy work; but the Gospel exhibits his glory in a more remarkable and more glorious manner. The Gospel is the "glory of the Lord revealed."—Is. xl. 5. "The knowledge of the glory of the Lord."—Hab. ii. 14. "The light of the knowledge of the glory of God in the face of Jesus Christ."—2 Cor. iv. 6. "The glories that are found separately in the other works of God, are found united in the Gospel. It is here that wisdom, goodness, justice, holiness, and power are united in their highest degrees; and where their seemingly opposite claims, in perfect harmony, are reflecting a radiance of glory on each other. 'Here shines spotless justice, incomprehensible wisdom, and infinite love all at once: none of them darkens or eclipses the other, every one of them gives a lustre to the rest;—they mingle their beams, and shine with united, eternal splendour; shewing God to be the just Judge, the merciful Father, and the wise Governor.'\*

In the Gospel is manifested the glory of God's *Wisdom*, in contriving a plan by which he is glorified, in the full harmony of his truth, mercy, and justice, in consistency with the holiness of his character; in the eternal happiness and salvation of unnumbered millions of his guilty, ruined creatures. Here is exhibited the manifold wisdom of God, not only in his wonderful works, but also in a glorious manifestation of his Divine perfections, in maintaining the rights of his justice and law inviolable, in manifesting the evil of sin, his abhorrence of sin, and his punishing of sin; and here is exhibited the riches of unbounded grace in the salvation of sinners by the sufferings and death of his Son.

The Gospel exhibits the *Holiness* of God's character, his infinite purity, and justice; in that he would not pardon sin, but upon such terms as might fully demonstrate the holiness of his character, and his hatred and abhorrence of sin as odious in his sight. Never was there such a demonstration of the holiness and justice of God exhibited, as in the sufferings and death of God's own Son, when the Lord laid upon him the iniquity of us all, the punishment of our sins. Neither the judgments of God upon earth, nor all the miseries ever endured by the guilty race of Adam, and by devils, or that shall be endured to all eternity in hell, can shew the hatred of

God to sin like this. The design of the gospel is not only to declare unto us the holy character of God, but to render us holy. "Be ye holy, for I am holy."

Again, the *Mercy and Love* of God are eminently declared unto us in the Gospel. It is undeserved mercy; it is everlasting love, unspeakable love. Great beyond expression was the mercy that would not abandon us to perish miserably in our sins, but procured at so great a price, a ransom for our souls from the rights of justice, and rescued us from the horrors of hell, which we were so fitted for, and that remits all our sins, and leads us to heaven, to glory forever. What attractions could there be in sinful man, in a fallen, degraded, guilty being of such complete wickedness, inexcusable enmity, and infamous rebellion, that God should deal with in such a way? The Redeemer's merits and voice of mercy in the Gospel, reach heaven and earth, pleading with God in behalf of men, and beseeching men to be reconciled to God.

And, lastly, the glorious character of God is manifested in his *Justice*. Here a full compensation is made to the law and justice of God. His glorious plan of salvation in the gospel vindicates the law, vindicates the character of God, and makes mercy entirely consistent with justice. It is not by an act of mercy against the other attributes of God, that mercy is now extended to sinful man; a full compensation is made to all the demands of justice. "In the sufferings and death of Christ, justice and mercy are both satisfied and exalted, and are equally glorified; nowhere does justice appear so awful, nor mercy so amiable, as in this, justice is manifested in a more impressive manner than if vengeance had fallen to its full extent on the miserable transgressors themselves. It is then that we see God just in justifying the ungodly, clearing the sinner, but not his guilt; freely, fully, and eternally forgiving, yet in such a way, that the act of forgiving itself declares the sin which he pardons, to be the abominable thing which he hates."

Also, in connection with the glory of God, the design, the never-to-be-forgotten design, of the Gospel, is the *Salvation of Man*, the eternal holiness and happiness of all who believe and obey it. It is intended for our good: the costly preparations, the great sufferings of the Redeemer were designed to atone for our sins, to lead us to happiness and God,—to turn men from darkness to light, and from the power of Satan unto God. In proportion as the Gospel is known and believed, it meliorates the condition of men in this world, and leads them to, and secures to them, eternal holiness, safety, and happiness

\* (M'Laurin on "Glorying in the Cross of Christ.")

in the next. It civilizes the barbarian, humbles the proud, meekens the resentful, expands the heart of the selfish, and sanctifies the impure. It smoothes the rugged path of life by the amiable tempers which it inspires, by the gentle influence of the precepts, and by the heavenly consolations which it pours into the soul, while it opens to view those delightful prospects of the Divine favour which can mitigate the gloom of adversity, and cheer the dark valley of the shadow of death. It leads unnumbered millions, till they are lauded in safety on the shores of immortality, where their happiness shall be complete,—a happiness in which Christ shall see of the travail of his soul, by which he shall be satisfied,—a happiness in which their songs of triumph and joy, shall arise forever to the praise and glory of God.

Montreal, Sept. 25, 1839.

### THOUGHTS ON DEATH.

We have become so familiar with death, and with the miseries attending it, that it seems to have lost much of its terrifying nature, and men appear to look upon and meet it rather as a common or unalterable fate, than as a mark of God's displeasure at sin. "The wages of sin is death." But do not they forget that custom nor art can revoke that sentence "Thou shalt surely die?" No one can do that but he who gave it forth, and he is God; whatever it may appear to us it is the same with him, and will be so long as there is a wicked man or wicked spirit to provoke and endure his wrath.

It is very true we must all die, and it is equally true "we must all appear before the judgment seat of Christ." How it is that man springs up as the grass, and fadeth as the flower thereof, is, without the aid of Divine Revelation, an inexplicable mystery. But calling in the aid of that, we have the problem solved at once: that God hates sin, and man being a sinner, must die. We ought not to look upon death more coolly, and with less fear, in consequence of its frequent occurrence. Nor ought we to think of pleasing God by expressing a willingness to die; for

none of us would die if we could avoid it. Adam was *driven* out of the garden, and so are we all driven from happiness for our sins. All of us are willing to return to happiness, but not one is found willing to return to his obedience. We are all "putting far away the evil day," but we should remember that it is written "The Lord will come." Every man should look upon the approach of death as if he were singled out as an object of God's wrath. He ought not to think that because "God has not forgotten to be gracious," he has forgotten to hate sin and punish it with death.

Nor ought we to think of expiating our guilt by dying, since God has no pleasure in the death of the wicked, neither as a satisfaction to his law nor as an act of obedience. We are not active in dying, but we are very active in procuring the cause of death. And if dying could appease the wrath of God, he would not be angry with the wicked after death; we should not read of the "wicked being turned into hell, and all the nations that forget God." There is no way of expiating guilt but by the death of Christ; if he is not our substitute, we be unto us in the hour of death. See what intense agony he felt when he bore the sins of the world, hear his groans—see his bloody sweat—behold his bleeding hands and side! the Father hides his face from him, and he cries with a loud voice "My God; My God, why hast thou forsaken me?" the heavens are clothed in blackness; the faithful sun refuses to perform his office, and the whole earth is in a trembling commotion. All these transactions were for sinners; and if it required such extreme agony in the Son of God in providing an antidote for our sins, and a way of escape from death, will any of us think of trifling with it? It is an easy thing to talk about dying, but wait till we know what death is, till

we feel it preying upon our vitals, and feeling for our heart strings; then shall we know it is an enemy not to be trifled with, that its grasp is not to be broken by the arm of flesh. There is no preparation suitable for death but faith in the Son of God; whoever has not by sincere repentance toward God and faith in the Lord Jesus Christ prepared for death, is yet in his sins, and ought not to talk about being willing to die. The prisoner in chains submits to his fate, because he is bound and has struggled in vain; and this is all the unconverted sinner does, when he says he is willing to die: he dies because he must die, and he will suffer forever because he is unholy and hath despised the Son of God.

Oh, what a formidable enemy is death! it strikes a blow at the root of all our earthly comforts, it humbles the monarch and makes the tyrant stoop, nor will it be bribed by coffers of gold. The philosopher with all his wisdom, the noble and the ignoble have fallen victims to death, and all who now inhabit this earth, in a few years will know of death what they now fear. Death is on our track, it begins with our infancy, and will sooner or later take us all away.

And as we are all consigned to death, how important it is that we prepare for it, that wherever it may overtake us, it may be well with us, that we may die as Simeon did, having embraced the proper object of faith. If this be the case, we shall be prepared confidently to say with Paul, "O death, where is thy sting? O grave where is thy victory? The sting of death is sin; the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." And to him who is worthy to receive it, will we give "glory, and honour and power," for he alone is able and willing to save us from death, and present us

perfect before the throne of his Father.  
E. TOPPING.

From the *Methodist Protestant Letter-Press.*  
CHRISTIANITY—ITS CHARACTER.

It is probable that creeds have done some good;—it is certain they have done much harm. It is not our purpose, however, to wage war with these formularies. But surely those who wish to understand, appreciate, and enjoy Christianity, should pay less respect to the prescriptions of men, and more to the word of God. Many a doctrine is proclaimed in the name of Christianity which the Bible does not teach; and many a precept is imposed, with an assumption of the same sanction, which the Bible does not ordain. We should be exceedingly careful to maintain the principle we have avowed:—"the word of God is the *only* rule of faith and conduct." And this rule was never given to a few for the government of the many; nor to one generation for the control of its successors. It is the Manual of Redemption, put into every man's hand, by the Saviour and Sovereign of the world, as a sufficient guide from the guilt and sorrow of earth to the innocence and rapture of heaven. If he would know what his religion really is, let him study its character in its inspired records. For "all Scripture is given by inspiration; and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God"—lay-man as well as minister—"may be perfect, thoroughly furnished unto all good works."

Infidelity is the rejection of the Bible, in whole; heresy is the rejection of the Bible, in part—reaching, however, by its many forms, nearly the infidel result. But infidels and heretics have often rejected the Bible, in whole or in part, because of identifying first, the Bible with Christianity, and, secondly, Christianity it-

self with the corruptions of it prevailing around them. If these corruptions of the system were fair illustrations of its true character, they might be excused for scoffing at the system and at the Book which sets it forth. The error and the crime of such consist in the neglect of the official authority.—Nothing is easier, generally speaking, than to convict infidels and heretics of ignorance of the Bible.

It is deplorable that Christians themselves, and Christian ministers, are not more thoroughly acquainted with the great Text-Book. Creeds, and prayers, and hymns, and sermons, and, in addition to such sanctuary instructions, the outer and glorious circle of Christian literature, may do much to help those who are not too submissive to their influence; but nothing on earth can suffice as a substitute for the Sacred Volume. Let our Christianity be the Christianity of the Bible. Who holds to this, is sure of triumph. Individual triumph over all the evils of his own nature and circumstances—and a share in the final and perpetual triumph of truth and goodness throughout the universe.

“What is the shortest and surest way for a young gentleman to attain a true knowledge of the Christian religion in the full and just extent of it?” This, it is said, was the inquiry proposed to Locke, “a little before his dissolution.” And the following was his “memorable reply. ‘Let him study the Holy Scriptures, especially the New Testament. Therein are contained the words of eternal life. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter.’”

And at another time, he remarked —“the only way to attain a certain knowledge of the Christian religion, in its full extent and purity, is the study of the Holy Scriptures.”

In conclusion, let us observe that

wherever and whenever the Bible is withdrawn from the people, Christianity degenerates. Its history furnishes sadly ample illustration of this fact. On the other hand, the open presence of the Bible is the signal for all Christian improvements. Christianity is more beautifully exemplified now—its Scripture characteristics are more admirably embodied and attractively exhibited—than at any time since the days of the Apostles. And why? The reason is obvious in the unprecedented circulation and study of the Blessed Pages. May the day soon arrive when the Bible shall be acknowledged as the Constitution of the world—and the character of Christianity be witnessed in the knowledge, and love, and joy of imparadised generations of saints.

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#### ORIGIN OF MORMONISM.

*From the Boston Recorder.*

MR. EDITOR,—As the pastor of the Congregational church and society in this town, I have had occasion to come in contact with Mormonism in its grossest forms. Consequently I have been led to make inquiries relative to its origin, progress, and, so far as they have any, the peculiar sentiments of its votaries. My object in this has been, as a faithful pastor, so far as possible, to arrest the progress of what I deem to be one of the rankest delusions ever palmed on poor human nature. However, not supposing the readers of the *Recorder* would be interested in the details of Mormonism in general, I send you for publication in your valuable periodical the following communication, as a paper of unusual importance, giving a certified, sufficiently well attested, and true account of the “Book of Mormon,” or “Golden Bible,” as it is sometimes called, on which the whole system mainly depends. And here perhaps it should be said, that the leaders of the delusion pretend that the book was dug out of the earth, where it had been deposited for many centuries; that it was written on certain metallic plates, in a peculiar character or hieroglyphic; that the finder, a man of *money-digging* memory, who was accustomed to look into the ground by the aid of a peculiar stone, was in a similar manner enabled to read and translate it!—Hence what is sometimes called the Mormon Bible. But

not such its origin according to the following communication.

The occasion of the communication coming into my hands is as follows. Having heard incidentally that there was a lady in Monson, Mass., whose husband, now dead, was the author of the book, I requested in a note Rev. D. R. Austin, principal of Monson Academy, to obtain of her, for my benefit, and to be used as I should think proper, a certified account of its origin with her husband, for the character of which lady I wished the venerable Dr. Ely and himself to avouch. The following highly satisfactory document came in reply.

You are requested to insert it in the *Recorder*, not so much because it will interest the majority of your readers, but that the facts well attested may be laid up in memory, and the number of your paper containing them being kept, may afford the means to an enlightened community to refute so great an imposition on the world. I would not only respectfully bespeak its publication in the *Recorder*, but in other papers; I would it were published throughout the land; for many Mormons are straggling throughout the country endeavoring to propagate their notions; and with some success, with a peculiar class of people. The origin of this pretended revelation being thus *completely authenticated*, may save many minds from delusion, fanaticism, and ruin. Yours respectfully,  
JOHN STORMS.

Holliston, April 8, 1839.

ORIGIN OF THE "BOOK OF MORMON," OR  
"GOLDEN BIBLE."

As this book has excited much attention and has been put by a certain new sect in the place of the sacred Scriptures, I deem it a duty which I owe to the public, to state what I know touching its origin. That its claims to a divine origin are wholly unfounded, needs no proof to a mind unperverted by the grossest delusions. That any sane person should rank it higher than any other merely human composition, is a matter of the greatest astonishment; yet it is received as divine by some who dwell in enlightened New England, and even by those who have sustained the character of devoted Christians. Learning recently that Mormonism had found its way into a church in Massachusetts, and has impregnated some of its members with its gross delusions, so that excommunication has been necessary, I am determined to delay no longer in doing what I can to strip the mask from this mother of sin, and to lay open this pit of abominations.

Rev. Solomon Spaulding, to whom I was united in marriage in early life, was a grad-

uate of Dartmouth College, and was distinguished for a lively imagination and a great fondness for history. At the time of our marriage he resided in Cherry Valley, N. Y. From this place we removed to New Salem, Ashtabula county, Ohio; sometimes called Conneaut, as it is situated on the Conneaut Creek. Shortly after our removal to this place his health sunk, and he was laid aside from active labors. In the town of New Salem there are numerous mounds and forts, supposed by many to be the dilapidated dwellings and fortifications of a race now extinct. These ancient relics arrest the attention of the new settlers, and become objects of research for the curious. Numerous implements were found, and other articles evincing great skill in the arts. Mr. Spaulding being an educated man and passionately fond of history, took a lively interest in these developments of antiquity; and in order to beguile the hours of retirement, and furnish employment for his lively imagination, he conceived the idea of giving a *historical sketch of this long lost race*. Their extreme antiquity of course would lead him to write in the *most ancient style*, and as the Old Testament is the most ancient book in the world, he imitated its style as nearly as possible. His sole object in writing this *historical romance* was to amuse himself and his neighbors. This was about the year 1812. Hull's surrender at Detroit occurred near the same time, and I recollect the date well from that circumstance. As he progressed in his narrative, the neighbors would come in from time to time to hear portions read, and a great interest in the work was excited among them. It claimed to have been written by *one of the lost nation* and to have been *recovered from the earth*, and assumed the title of "Manuscript Found." The neighbors would often inquire how Mr. Spaulding progressed in deciphering "the manuscript," and when he had a sufficient portion prepared he would inform them, and they would assemble to hear it read. He was enabled from his acquaintance with the classics and ancient history, to introduce *many singular names*, which were particularly noticed by the people, and could be easily recognised by them. Mr. Solomon Spaulding had a brother, Mr. John Spaulding, residing in the place at the time, who was perfectly familiar with the work, and repeatedly heard the whole of it read.

From New Salem we removed to Pittsburg, Pa. Here Mr. Spaulding found an acquaintance and friend, in the person of Mr. Patterson, an editor of a newspaper. He exhibited his manuscript to Mr. Patterson, who was very much pleased with it, and borrowed it for perusal. He retained it for a long time, and informed Mr. Spaulding that

if he would make out a title-page and preface, he would publish it, and it might be a source of profit. This Mr. Spaulding refused to do, for reasons which I cannot now state. Sidney Rigdon, who has figured so largely in the history of the Mormons, was at that time connected with the printing office of Mr. Patterson, as is well known in that region, and as Rigdon himself has frequently stated. Here he had ample opportunity to become acquainted with Mr. Spaulding's manuscript, and copy it if he chose. It was a matter of notoriety and interest to all who were connected with the printing establishment. At length the manuscript was returned to its author, and soon after we removed to Amity, Washington county, Pa., where Mr. Spaulding deceased in 1816. The manuscript then fell into my hands, and was carefully preserved. It has frequently been examined by my daughter, Mrs. M'Kenstry, of Monson, Mass., with whom I now reside, and by other friends. After the "Book of Mormon" came out, a copy of it was taken to New Salem, the place of Mr. Spaulding's former residence, and the very place where the "Manuscript Found" was written. A woman preacher appointed a meeting there, and in the meeting read and repeated copious extracts from the "Book of Mormon." The historical part was immediately recognised by all the older inhabitants, as the identical work of Mr. Spaulding, in which they had been so deeply interested years before. Mr. John Spaulding was present, who is an eminently pious man, and recognised perfectly the work of his brother. He was amazed and afflicted that it should have been perverted to so wicked a purpose. His grief found vent in a flood of tears, and he arose on the spot and expressed in the meeting his sorrow and regret that the writings of his sainted brother should be used for a purpose so vile and shocking.—The excitement in New Salem became so great that the inhabitants had a meeting, and deputed Dr. Phylastus Hurlbut, one of their number, to repair to this place, and to obtain from me the original manuscript of Mr. Spaulding, for the purpose of comparing it with the Mormon Bible, to satisfy their own minds, and to prevent their friends from embracing an error so delusive. This was in the year 1834. Dr. Hurlbut brought with him an introduction, and request for the manuscript, which was signed by Messrs. Henry Lake, Aaron Wright, and others, with all whom I was acquainted, as they were my neighbors when I resided at New Salem.

I am sure that nothing could grieve my husband more, were he living, than the use which has been made of his work. The antiquity which was thrown about the

composition, doubtless suggested the idea of converting it to purposes of delusion. Thus an historical romance, with the addition of a few pious expressions and extracts from the sacred Scriptures, has been construed into a new Bible, and palmed off upon a company of poor deluded fanatics as divine. I have given the previous brief narration, that this work of deep deception and wickedness may be searched to the foundation, and the author exposed to the contempt and execration he so justly deserves.

MATILDA DAVIDSON.

Rev. Solomon Spaulding was the first husband of the narrator of the above history. Since his decease, she has been married to a second husband by the name of Davidson. She is now residing in this place, is a woman of irreproachable character, and a humble Christian, and her testimony is worthy of implicit confidence.

A. ELY, D. D.,

Pastor of Cong. Church in Monson.

D. R. AUSTIN,

Principal of Monson Academy.

Monson, Mass., April 1, 1839.

#### BAPTISM vs. SPRINKLING.

The decisive manner in which the Greek Church expresses the sentiment that the Roman Church has *annihilated* baptism, may be seen by the following extract from a work of Alexander de Stourdza, a writer of the Greek Church. It was published at Studgart in 1816. Speaking of baptism, he says, "The Western church has done violence both to the word and the idea, in practising *baptism* by *aspersion*, the very enunciation of which is a ludicrous *contradiction*. In truth the word *baptizo* has but one signification. It signifies literally and perpetually to immerse. Baptism and immersion are identical: and to say baptism by aspersion, is the same as to say immersion by aspersion, or any other contradiction in terms. Who, then, perceiving this, can hesitate to render homage to the sage fidelity of our church, always attached to the doctrine and ritual of primitive christianity."

During the spring of the present year, while travelling in Greece, the

author was struck with the fact that it is impossible for a Greek to associate any idea with the term baptism, except that of immersion. At Kalaimachi, a village on the Gulf of Athens, I was introduced to a learned Greek who spoke various languages. We conversed respecting my country and his own. Among other subjects of inquiry, I spoke of the Greek church, and took occasion to say to him, the Italian church does not practice baptism as you do. As if to correct my inadvertent phraseology, he immediately rejoined, "Baptism! oh, no! no—they have *rantism*, (sprinkling); we have *baptism*."—*Note to Hague's Historical Discourse.*

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## CORRESPONDENCE.

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REPLY TO MR. JAMES MILNE.

To the Editor.

SIR,—I confess it may appear assuming on my part to present myself to public notice in controverting the ideas of a gentleman of Mr. Milne's talents and learning. Notwithstanding I beg leave to offer an explanation of my former remarks, and shew wherein they differ from Mr. M.'s reply.

Mr. M. in his paper for October last, states that in a great many places which he visited, promoting the circulation of the blessed word of life, "many are crying for the bread and water of life," and asks, "Shall they cry in vain?" Now, from what follows, it is not perverting his ideas to say, that he either thinks the preachers the bread and water of life, or, that the word of God which he was distributing was ineffectual without a preacher. The latter idea seems to be his view from his remarks on Rom. x. 14, 15. Mr. M. seems to me not to understand the important truth contained in the declaration in the 8th verse. The Apostle saith, "The word is nigh thee, even in thy mouth and in thy heart, that is the word of faith which we preach." This word which the Apostles preached requires confession with the mouth and belief in the heart concerning the Lord Jesus as the condition of salvation; and this was the subject of Apostolic preaching.—See 1 Cor. xv. 3. He next informs us that this salvation is common to all men, and quotes from Joel ii. 32: "Whosoever shall call on the name of the Lord shall be saved." The

Apostle next puts a bar to unbelieving worship: "How shall they call on him in whom they have not believed?" He then asks, "And how shall they hear without a preacher? and how shall they preach except they be sent?" From the quotation that follows from Isaiah lii. 7, I am of opinion that the preachers sent are the Apostles. They, and they only, saw eye to eye. The Lord says concerning them, John xvii. 18, "As thou hast sent me into the world, even so have I sent them into the world." The Lord being now seated on the throne of his glory, according to his promise they are seated on thrones, as the lawgivers in his kingdom, judging the twelve tribes of his spiritual Israel.—Matt. xix. 28. And their word—the glad tidings, "saying unto Zion, thy God reigneth,"—bath "gone into all the earth, even unto the ends of the world."

With all due deference to Mr. Milne, his Popish and Protestant Presbyterian gloss and application of this part of divine truth, seems to me to mar its divine beauty, to savour of human wisdom, and to have been productive of turning the attention of men to preachers, rather than to those made by the messengers of God to the world. I also think that Mr. M. has not learned from the Bible the meaning of the word *preach*. He seems to confine its meaning to making or giving a sermon or discourse. But I think that it is in the Old and New Testament applied to making proclamation by the authority of another; and this authority either expressed or implied. "Go unto Nineveh, and preach unto it the preaching that I bid thee. And Jonah began to enter into the city a day's journey, and he cried, 'Yet forty days, and Nineveh shall be overthrown.'"—Jonah iii. 2, 4. "In those days came John the Baptist preaching in the wilderness." This man cried, "Prepare ye the way of the Lord."—Matt. x. 7. "As ye go, preach, saying, the kingdom of heaven is at hand."—Mark i. 14, 15. Mr. M. may perhaps think that this has little or nothing to do with the subject, but I think it has much to do with it, inasmuch as in the Scripture sense of the word, the woman of Samaria was a preacher. In the Acts of the Apostles we are informed that there were several thousands in Jerusalem who believed; and in chapter 8, verse 1, it is stated there was a great persecution against the church which was at Jerusalem, and they were all scattered abroad throughout the region of Judea and Samaria, except the Apostles: verse 4 says "Therefore they that were scattered abroad went every where preaching the word." They enjoyed the service of the sanctuary and when scattered abroad, instead of crying for the bread and water of life, they brought with them the testimony which they believed

"as a well of water, springing up to everlasting life." They joined in the general invitation: "The Spirit and the Bride say, come;" and they having heard said, come.

Mr. Milne says, he found some of the followers of the meek and lowly Jesus with whom he had sweet communion. Did he, I ask, urge them to act as those who were scattered abroad on the persecution that arose about Stephen? Did he call on them to act as the leaven that leaveneth the whole lump? or rather, Did he not encourage them to join in the cry for a *learned* preacher, and according to the common idea, to receive instruction better dressed by his learning. I am not an anti-preacher. No. I would join in the prayer of Moses and say, "Would to God that all the Lord's people were prophets." I think there exists an awful degree of cold indifference among those who profess the faith, without zeal, without activity in the cause of their Lord, who characterises them as the "light of the world," as the "salt of the earth." Neither do I wish to be understood as despising learning;—it is a help, but not THE qualification necessary. And in order to attend to the subject more fully, I shall probably trouble you again, showing that however much Mr. M.'s ideas of preaching and preachers accord with modern corrupt Christianity, that the New Testament preaching is widely at variance with what is highly esteemed among men.

Your's respectfully,  
Feb. 25.

A FEMALE.

ROMAN CATHOLIC REASON FOR RETAINING THE WORD BAPTISM.—We are a people that love antiquity, even in words. We are like the ancient Romans, who repaired and kept ever from destruction the cottage of Romulus, though it might appear useless and mean to the stranger that looked upon it. We call the offices of Holy Week Tenebræ, or darkness, because the word reminds us of the times when the night was spent in mournful offices before God's altar; we retain the name of Baptism, which means immersion, though the rite is no longer performed by it. We cling to names that have their rise in the fervour and glory of the past; we are not easily driven from the recollections which hang even upon syllables; still less do we allow ourselves to be driven from them by the taunts and wishes of others, who seize upon them to attack and destroy the dogma which they convey.—*Wiseman's Lectures.*

## POETRY.

### THE CHURCH MEETING IN HEAVEN.

BY THE LATE REV. J. RYLAND.

What singing! what shouting! what heavenly greeting!  
Shall there be, at that general, triumphant church-meeting.  
Nor illness, nor business, nor length of the way,  
Shall keep from that meeting one brother away.  
Temptations, and trials, no more shall be known;  
Nor Satan, nor sin, shall ere cause us to groan.  
Each shall tell his sweet story, nor need it be short,  
It will never be night, there'll be time enough for't.  
Each strange dispensation will be then understood,  
And we shall see clearly, all wrought for our good.  
May the foresight of glory constrain you and me,  
To consider what persons we ought now to be!  
To pray for your brother, my dear friend, fail not,  
For, alas! you can't think what a heart I have got!  
So stubborn! so stupid! so carnal! so cold!  
One half of its wickedness cannot be told,  
But, Lord! thou dost know it; thou only canst bend it;  
Oh, search it! and break it! and wash it!  
and cleanse it!

### HYMN ON BAPTISM.

What say our souls? behold the grave,  
Our glorious Head desired,  
For which to Jordan's swelling wave,  
The God himself retired.  
Still from its shore he seems to plead,  
And asks with gentlest voice,  
Will ye not follow where I lead;  
And make my grave your choice?  
Yes, Lord, we follow, yes we come,  
Our glowing hearts reply;  
All ardent for the mystic tomb,  
We long with thee to die.  
Where would we not for Jesus go,  
Who drew expiring breath;  
Who tried for us the depths of woe,  
And ventured down to death.

# MISSIONARY REGISTER.

## MONTREAL BAPTIST CHURCH.

Seven persons were added to this Church by baptism on Sabbath evening the 23d ult. viz.: one Teacher and one Scholar belonging to the Sunday School, two young persons lately brought to the knowledge of the truth, and three who had long been "halting between two opinions." The chapel was crowded. The Rev. BENAIAH HOE, delivered a discourse from Acts xvii. 28—"As certain also of your own poets have said." We are sorry that it is not in our power at present to give even an outline of the sermon. It was a bold exposition and refutation of the leading arguments for pædobaptism; the strongest of which—those derived from the Abrahamic covenant—Mr. H. compared to a rope of sand, that fell to pieces in the handling. In the course of the sermon he cited the opinions of the most noted of "their own poets" on several points, all tending to prove that infant-baptism has no foundation in the Sacred Volume.

It will afford the friends of the denomination pleasure to know, that other additions are expected to be made soon to the Church; when Mr. HOE will doubtless avail himself of the opportunity, and again contend for the "one baptism" which "was once delivered to the saints."

## C A N A D A

### BAPTIST MISSIONARY SOCIETY.

#### MONIES RECEIVED.

Alex. Sinclair, Lobo, U.C. 1838.	£0	10	0
John Sinclair, do. do.	0	10	0
Alex. Sinclair, do. 1839.	0	10	0
John Sinclair, do. do.	0	10	0
Dugald Sinclair, do. do.	0	10	0
John M'Kellar, do. do.	0	10	0
Mrs. Paul, do. do.	0	5	0
Dugald M'Caul, do. do.	0	5	0
John Gray, do. do.	0	5	0
O. Larwill, Buckingham.....	1	5	0
E. Mitchell, Georgeville, L. C.....	0	10	0

## MONTREAL

### AUXILIARY BIBLE SOCIETY.

On Wednesday evening, January 22, the Nineteenth Annual Meeting of this Society was held in the Congregational Chapel, St. Maurice Street. The chapel was filled at an early hour. The Hon. PETER M'GILL, President of the Society, was in the Chair. The Rev. HENRY WILKES read the 19th Psalm. The Rev. JAMES THOMSON, Agent of the British and Foreign Bible Society, engaged in prayer; and several interesting extracts from the Report were read by Mr. JAMES MILNE, the General Agent. The following Resolutions were unanimously adopted:

Moved by the Rev. H. O. CROFTS, seconded by Dr. HOLMES.

I. That the Report now read be adopted and printed for general circulation.

Moved by Captain YOUNG, seconded by JOSEPH WENHAM, Esq.

II. That the increased diffusion of the Holy Scriptures through the labours of this Society during the past year, within the sphere of its operations, not only among the English, but also among the French population of this country, is a subject for devout gratitude to God, and of mutual congratulation to the friends of the Bible cause.

Moved by the Rev. JAMES THOMSON, seconded by the Rev. H. WILKES.

III. That this Meeting greatly rejoices in the increasing labours and prosperity of the British and Foreign Bible Society, as shown in its last Report, and in the cordial support which that Institution still receives from the Ministers and People of all Christian Denominations.

Moved by the Rev. BENAIAH HOE, seconded by the Rev. CALEB STRONG.

IV. That from the consideration of the large expenditure of this Society in its endeavour to furnish every house in this quarter with a copy of the Scriptures during the past and two preceding years, a special appeal be made to the friends of the Society, and to all around who are in possession of the word of

God, to induce them to raise sufficient means to cover this expenditure, and more if possible, in order that we may contribute something towards the general diffusion of the Scriptures among the great mass of our fellow creatures, who are, some of them in great, and others in entire destitution of this Sacred Volume.

A Collection was taken up amounting to £31 17 6. The meeting was closed with prayer by the Rev. CALEB STRONG.

### MONTREAL AUXILIARY RELIGIOUS TRACT SOCIETY.

THE fourth Annual Meeting of this interesting institution was held on the evening of the 24th ult. in the American Presbyterian Church in this city. Capt. YOUNG of Her Majesty's 24th Regt. was in the Chair. The Rev. Mr. CAIRNS opened the meeting with prayer; and after an address from the chairman on the importance of Tract distribution, the Rev. Dr. DAVIES, Corresponding Secretary, read the Annual Report. Extracts from the Report of the Association for the distribution of Religious Tracts were also read. Several Resolutions were adopted, and the meeting was addressed by the Rev. CALEB STRONG, Rev. H. WILKES, Rev. W. M. HARVARD, JAMES FERRIER, Esq., and Capt. MAITLAND.

We were gratified to learn that this Society is increasing in usefulness; and that the circulation of Tracts has more than doubled during the past year.

A collection was taken up amounting to £7 3s. 2d.

### MONTREAL TEMPERANCE SOCIETY.

The fourth Annual Meeting of this Society was held in the Congregational Chapel on Tuesday evening, 25th ult. JACOB DEWITT, Esq. in the Chair. The meeting was opened with prayer by the Rev. H. O. CROFTS. Mr. WADSWORTH read the Annual Report; and the meeting, which was numerously attended, was addressed by the Rev. H. O. CROFTS, of this city; HYES LLOYD, Esq. of New Glasgow, the Rev. Mr. CAIRNS, and Mr. CAMERON.

It appears from the Report that 81 persons have been added to the Society during the past year. At the close of the meeting twenty persons signed the teetotal pledge, and a Collection was taken up amounting to £6 1s. 3d.

### THE BIBLE.

*From the Plymouth (England) Herald of  
November 23, 1839.*

At a public Meeting held at Heavitree, last week, for the purpose of establishing an Auxiliary Bible Society, Mr. Dudley gave the following very interesting anecdote:—He said among the many proofs of the advantages which had been experienced from the reading the word of GOD—he would state to the Meeting one instance,—it was the story of the Clog Maker, now living as a monument of the power of the Holy Scriptures. Mendicity, said Mr. Dudley, in France is more common than in England, and the paupers in that country use any means in order to gain their object:—

“A mendicant applied to the Rev. —, of Nantes, for a copy of the Scriptures, and having obtained one, he sat off on his peregrinations, making use of it, not for the purpose of converting souls, but to obtain some pittance, either of money or food. Calling one day on a clog-maker, he solicited alms; the old man said, I am poor, I cannot give you a sou; if you will, said the mendicant, I will read you a chapter from the Bible, God's book. What's that? said he. Will you give me a sou? Yes, come read. The beggar opened his book and read the third chapter of St. John's Gospel. Read another, said the clog-maker. Yes for another sou! He read another, and another. Where did you get that book, said the clog-maker? From the Rev. — of Nantes. Say the same again—he said it again—say it again—and again. The beggar left, but the Gospel of Jesus Christ departed not from the heart of the old man. After three weeks had elapsed, son, said he, you must manage my business, I am going to Nantes. Why father you are out of your senses—going to Nantes? No son I am not, but I am going to Nantes. Why father you are seventy years old, and Nantes is upwards of seventy miles, surely you are mad! The old man sat off, and at the end of five days he arrived, and finding the house of the clergyman, he knocked at the door. On being asked what he wanted, he said, I want God's book, you gave one to (describing the mendicant) cannot you give me one? Yes—I did, but you can afford to pay. Sir, I am poor as he, I have nothing

to pay, do Sir give me one. Can you read? No Sir. Then what do you want of a Bible? Sir, I have two sons and a daughter-in-law, and two grandchildren who can read. Mr. — gave him the Scriptures—he recognised the same kind of book he had seen in the beggar's hand, he fell on his knees, and while his tears were falling on the cover of the blessed book, he warmly thanked the generous donor. He then took his leave and walked home. Five months after, to the astonishment of the clergyman, the old man again presented himself. Well friend what do you want? Why Sir they tell me you have found a religion like this book, and I am come for you to teach me. In order to try his sincerity, the clergyman said to him, you must undergo an examination before you can be admitted into our church. Begin now said he, begin directly, for I know not the day of my death; please to begin, sir. What do you know of Jesus Christ? The Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten Son of God, full of grace and truth. What should you do for Him, who has done so much for you? Know ye not, that ye are not your own, but are bought with a price, therefore glorify God in your body and in your spirit, which are God's. How do you expect to do this? Work out your own salvation with fear and trembling, for it is God that worketh in you to will and to do. These admirable answers, said Mr. Dudley, amply prove the effects of God's holy word. I saw the clergyman above named sometime since, and I said to him, how gets on the clog-maker? Why, sir, these last six years he has regularly come the distance of 70 miles, twice in the year, to partake with us the Sacrament of the Lord's Supper."

### ENGLISH BAPTIST MISSIONARY SOCIETY.

CEYLON.—Mr. Harris writes from Colombo, under date of May 8, 1839. He estimates the population of the town at 50,000; of whom 10,000 are descendants of Europeans. In addition to this number, there are multitudes inhabiting villages scattered among the jungles, where, he says, "they remain providing supplies for their animal appetites, the evidence of their rationality, in many instances, almost effaced; and their chief cementing tie is the dishonor done to the divine name. Children swarm abroad in absolute nakedness, insensible to the advantages of instruction, and indifferent to every thing but their daily wants, or some unmeaning pastime." He proceeds:

"On this mass of human wretchedness a

considerable amount of Christian labor is brought to bear; but the difficulty lies in moving that which seems to have degenerated almost into lifeless matter. All that constitutes intelligence, all that stands connected with futurity and the rights of God, either seems to be unknown or discarded. Miserable superstition usurps the place of pure and rational devotion; and horrid yelling, and demon-dances, the delightful ascription of praise and glory to Him who is 'over all, God blessed forever.'

I am left here to preach to the burghers, the soldiers, and by interpretation, to two congregations of Singhalese people. The first of these classes are good English scholars, and, with a portion of the English residents, form a tolerable congregation, morning and evening, on the Sabbath; but their indifference to religion is awful, and their attachment to vanity very obstinate. They require the most argumentative preaching, and the most solemn and penetrating appeals.

Bûdism, when well understood, being a complicated metaphysical system, full of philosophical querulousness, and ending in an erasure of the divine existence, has, from the very discussions it has provoked, set the minds even of those who have no connection with it, upon the ferment; and proof is required of what you advance, and sanctions weighty enough to inspire awe and apprehension. When you preach in this way, you are listened to with great attention, and you may observe an increase in the attendance; but whether the heart keeps pace with the understanding, whether the one is softened as the other is enlightened, is what I am anxiously endeavouring to discover. That some have been brought to sober reflection, and to stand still, after diligent inquiry, I find; and though the struggle of a surrender may be severe, considering conflicting passions, yet, as it is the work of the Most High, this triumph I confidently anticipate.

Among the soldiers real good is now being wrought. On Saturday evening last, I attended a prayer meeting of theirs, and was, indeed, much gratified.

I have only one branch or two more of error to advert to in conclusion—Mohammedanism and demon-worship; the former seen in a coarse and degrading form, and the latter apparently carrying the tokens of insanity.

By these divers evils are these poor people torn asunder, and rendered objects of pity as well as guilt. More help is needed. The evidence of success must not be drawn from what is seen, though this is not despicable, or unworthy of notice. The labors of the Baptist mission here, for the last twenty

years, remain on record in the island, and will never perish.

BENARES.—A letter from Mr. W. Smith, dated March 12, 1839, states that the prejudices against the gospel have declined much at Benares, so that now the people listen to it attentively. His "chapel is quite full, every Sabbath, with heathens." The following are extracts from his journal :

Jan. 8, 1839.—Tuesday.—Left Benares for Allahabad mela. On my way, declared the message of God to a concourse of travellers, who were going to Allahabad to bathe, in hopes of being cleansed from their sins. They listened with attention, and acknowledged the impossibility of being saved from their sins by bathing in the Ganges, and thankfully accepted a number of Hindú tracts.

14. In consequence of the rain, we were not able to go out. The people about the mela suffered a great deal. Not having a shelter they were obliged to get under trees ; but they were not able to keep off the rain, consequently many perished by cold. It was reported to the magistrate that forty persons had died of the cold, and he kindly ordered upwards of 200 maunds of wood to be burned, in different places, for the benefit of the poor. Many were brought to the fire, who were quite benumbed, and, after having been warmed, they were revived ; otherwise many more would have died. We invited a great many into the chapel verandah and out-houses, so that there was scarcely room for them to move. They flocked in, with their wives and children, and appeared very thankful.

15. Early in the morning I addressed the poor pilgrims who were in the verandah. They appeared very attentive, and many were affected, among whom were several Bundalchands, who applied for books ; to whom we gave twelve copies of Bundalchanda Testaments, which I brought from Benares, which they thankfully accepted.

18. Went to the fair as usual ; and, as it was raining, we took possession of the Treasury bungalow, in which the pilgrims' taxes were formerly collected ; and crowds of people flocked in, to whom I addressed the glad tidings of great joy. All listened very attentively. When the rain abated, we went to the shed, and commenced our labours among the heathen, and distributed some Hindú tracts. In the midst of my discourse a brahmin exclaimed, "God has no interest for man." I told him, "Your shaster may teach you so ; but our Scriptures testify, 'God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' The brahmin made no objection."

BELGAUM.—The subjoined extracts from a letter dated Feb. 20, 1839, written by an individual belonging to one of Her Majesty's regiments in India, will be read with interest.

*Letter from the Church in Her Majesty's Regiment, dated Feb. 20, 1839.*

You will, I am sure, be glad to hear that there is a Baptist Church in the regiment. The regiment went to Maulmain in 1832. There was not a man in it at that time, sad to say, who loved Jesus ; but, glory be to God, during our stay there of two years, there were twenty-one sinners brought to seek Jesus ; and, on a profession of their faith, were buried with him by baptism. On our departure from the church, there was a deacon chosen by them, and we were called the "Branch of the Maulmain Baptist Church." We were stationed a while in Funamali, and then proceeded to Arni, where we were quartered for nearly two years, during which time the Lord added thirteen to us ; and they were baptized by a missionary who called upon us. We were next stationed in Beleri (Bellary), where we lay for two years, during which time the Lord added twenty-six to us. The Rev. Mr. Day, who was located in Madras about two years and a half ago, came up to us, and baptized the above number. It was a joyful sight. There were thousands of spectators ; and, I trust, our souls were warmed with a Saviour's love.

About eight months after our arrival in Beleri, the church in Maulmain passed a vote that the branches of that body, in the Madras Presidency, should form themselves into a church, under the pastoral care of the Rev. S. S. Day. This was done. A Baptist Church was organized, and we became a branch of it ; the Maulmain church having dismissed us.

We are at present stationed in Belgaum, where we arrived on the 2d of November ; and on the 15th of December the left wing marched for Poonah. Three of the brethren and six sisters went with the wing. We have always continued to meet together, as when at Maulmain. Monday, Thursday, and Saturday evenings a prayer-meeting, from a quarter past six to a quarter to eight, P. M. Sundays, Thursdays, Wednesdays, and Fridays, we read a sermon. First Monday in the month, concert for prayer on behalf of the heathen. Second Monday, concert for prayer on behalf of Sabbath-schools throughout the world. Third Monday, regular church-meeting. Fourth Monday, Sabbath-school teachers' meeting.

We have a Sabbath-school in connection with the church. Before the regiment was separated, there were seventy children who attended it. These were divided into eleven

classes. May Jesus bless our labours to the souls of the children, as he has already done! Four of them made a profession of their faith in Christ, and were baptized. Our present number of church members is thirty-four.

### B U R M A H.

LETTER FROM MR. KINCAID.—In a communication from Mr. Kincaid, dated Maulmain, July 3, 1839, he gives the following account of the then present state of the missions in Burmah:

"I am still preaching to the native church in this place, twice on the Sabbath and four times during the week. Br. Stevens preaches Tuesday and Friday evenings. I have recently baptized five converts, and there are five or six others who are expected soon to receive this ordinance. Not long since the head native officer invited me to preach at his house, which was well filled with earnest listeners. The truth is evidently gaining ground here; the violence of opposition has diminished, and the number of inquirers is greater than was ever known here before. Br. Stevens has commenced his school, and has the superintendence of all the assistants at this station.

About six weeks since, information was received from Ava, that the king had ordered 70 or 80,000 men to march for Rangoon, Bassein, and Toung-Oo, under the command of three of his sons. Now the order is countermanded. I have just received letters from Moug Na Gau and Moug Oo Doung, of the church at Ava. They give intelligence of the death of Moug Moug, one of the brethren of the Church, and state that they have been threatened by the authorities, but hitherto they have been providentially preserved. I long to be there. My whole heart is there. If I had consulted my own judgment exclusively, I should have been there some months ago. Perhaps, however, it would not have been a wise course. My health is altogether better than it was a year since, and I hope I shall yet recover my original vigor. Mrs. Kincaid is far from being well. Br. Judson is still unable to preach. Br. and sister Simons have just buried two of their children, and another is dangerously ill. On the 21st of June, we heard from sister Brayton. She was then given up by two physicians, and was expected to live but a short time."

### OBITUARY.

DIED, at Port Hope, U C., on 7th January last, of consumption, ANN, wife of Mr. Morice Hay, aged 27 years. Mrs. Hay was born in Lincolnshire, England, whence her

father's family emigrated some years since to Odelltown, Lower Canada. It was the happiness of Ann to be born of religious parents, who were deeply solicitous that their daughter should give her heart to God in the morning of her life, and become their companion in the heavenly way. She continued, however, in the alluring paths of sin, though not without frequent and severe chastisements of conscience, till she attained the 21st year of her age. At that period, through various instrumentalities, she was brought fully to see the exceeding sinfulness of sin, and the suitability and sufficiency of the salvation provided for her in the Gospel; in which state of mind she connected herself with the Wesleyan Society under the Rev. Mr. Booth, then the stationed minister of the Odelltown Circuit. But it was six long and tedious months before she found "redemption in the blood of Christ, the forgiveness of sins,"—a circumstance this which doubtless caused her to place a higher estimate upon the object of her pursuit, and to hold it fast, which she did with credit to herself and honour to the Church of God to the day of her death. An ornament to her christian profession she was indeed, and beloved by all who had the pleasure of her acquaintance. But however elevated her character, she was not out of the reach of the ravages of disease, nor the shafts of death. About ten months ago she was seized with a heavy cold, which eventuated pulmonary consumption and a premature grave. For the last four months her sufferings were complicated and severe, but in the midst of them all her confidence was strong in God—her consolations abundant, and her "hope full." "O glorious hope of immortality!" During the last six months—the period of my residence in this town—I have felt it my duty to afford her all the pastoral assistance in my power; and never shall I forget those scenes of melancholy pleasure I experienced at her bed-side while exercising in reading, singing and prayer, and conversing with her on the blissful realities of the heavenly world. It was my privilege to be with her but a few hours before her dissolution, when she declared that she had faith in Christ, and could cast her whole soul upon the merit of His death for present and eternal salvation. Her last words to me were, "God is precious to my soul."

"'Tis finished! the conflict is past,  
The heaven-born spirit is fled;  
Her wish is accomplished at last,  
And now she's entombed with the dead.  
The months of affliction are o'er,  
The days and the nights of distress;  
We see her in anguish no more—  
She's gained her happy release."

A. M'N.

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