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ESSAY

ON THE NATURE AND DESIGN OF THE "GLORIOUS GOSPEL OF THE BLESSED GOD."

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"Eternal love,
Eternal sovereign love, and sovereign grace,
Wisdom and power, and mercy infinite,
The Father, Son, and Holy Spirit God,
Devised the wondrous plan—devised achieved."
POLLOCK.

On a subject so delightful, so extensive, glorious, and important, as that of the Gospel, it is difficult and almost impossible to be original and concise. It is a subject which filled the miserable malignant spirits in hell, with perplexity, vexatious anguish, anger, and sorrow, by being so opposed and so baffled in their wicked designs,—a subject which has filled the holy and happy angels of light with admiring wonder and joy; and into which they, with the greatest intensity, desire to look,—a subject which caused light, joy, and happiness to be diffused into the hearts of an innumerable company of human beings, of sinners saved here on earth; and to whom it communicated the delightful anticipation, and good hope through grace, of a never-ending happiness hereafter in the glories above; and which shall be the means of conducting unnumbered millions saved from the guilt of sin and wrath to come, to the paradise of God, to the never-ending joy and blessedness of heaven. And more than this, a subject which, as far as we know, cost the Creator more than the whole creation of worlds, and which engaged more than any other thing in the universe, the attention and regard of the Most High God, the Triune Jehovah, himself. On a subject, then, so extensively great, so highly important, as that

which is now before us, we may indeed exclaim with intensity of feeling, Who is, or can be, sufficient to describe the wonderful, and glorious aspect, and character of its NATURE;—and the tendency, results, and effects of its vast and beneficial DESIGN?

What, then, is to be understood as signified by the "Glorious Gospel of the Blessed God?"* We are to understand by it, a revelation of God's mercy. Glad tidings of salvation—good news of redemption, through faith in the sufferings and merits of Christ the Son of God, even to a guilty, perishing world—a message of mercy from God to his depraved, sinful creatures—the good tidings of great joy to all people of the coming of

* The Greek word *euangelion*, which is translated Gospel, signifies good message or tidings (from *eu*, good, and *angelia*, a message or tidings); and corresponds exactly with the English word Gospel, which is derived from the Saxon word *god*, god or good, and *spel*, word or tidings, denoting God's word, or good saying. How expressive of this meaning are the following texts of the Holy Scriptures:—"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation; that saith *unto Zion*, Thy God reigneth! Is. lii. 7, and xl. 9. Luke ii. 1—15. John iii. 16. Rom. x. 15. 1 Tim. i. 15. All these, with several others, direct us for salvation to the Lamb of God, that taketh away the sin of the world. The sacred writers use the term Gospel, with a variety of epithets, such as the "Glorious Gospel of the Blessed God," (1 Tim. i. 11); "The Gospel of the grace of God," (Acts xx. 24); the Gospel of his Son (Rom. i. 1—3); the Gospel of Salvation (Eph. i. 13); Gospel of Peace (Eph. vi. 15); and Word of Reconciliation (2 Cor. v. 19); and various other appellations significant of its meaning.

the Messiah, together with all its joyful circumstances—the faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners—that God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life—a wonderful and mysterious manifestation of the holiness, wisdom, justice, mercy, and perfections of God, in the unparalleled and unspeakable love, condescension, and sufferings of the Son of God, for the redemption of a sinful, rebellious race. It is the fulfilling and accomplishing of the ceremonial shadows and sacrifices of the law, and predictions of the prophets:—it is a manifestation by which is exhibited to the intelligent creation, the infinitely glorious character and spotless purity of the perfections of God, as the God of love; the just God and the Saviour; his being just as the justifier of the ungodly sinner that believeth in Jesus.

The Gospel is a HISTORY of events the most wonderful and glorious which the creation ever beheld—of God being manifested in the flesh—of the wonderful condescension and unspeakable love of the Redeemer. The birth, preaching, miracles, sufferings, holy life, and painful death,—the burial, resurrection, and receiving up into glory of the Son of God our Saviour. In the invaluable history of the Gospel is related and recorded the conquering of our enemies by Christ;—His finishing the work of our redemption, with his sitting on the right hand of the Majesty on High, as our mediator, friend, and Saviour, with all power given unto him in heaven and in earth. Time and eternity, heaven, earth, and hell are concerned or affected by these grand events. Thus it may truly be said, that in the Gospel we have the chief events that adorn the records of time, and enliven the history of the universe.

In the Holy Scriptures the Gospel is emphatically designated "*Good tidings of good!*" And the experience of the people of God in every age, found it to be indeed great and glorious, wonderful and good; of inestimable excellence and value; bringing glory to God, and peace, salvation, and happiness to men: experience proving it to be perfect in its rules, means, and motives, invitations and promises, fully adapted to the necessities and circumstances of mankind. The salvation which the gospel declares and confers on those who believe it, is great, glorious, and good; devised by the great God, accomplished by great means, for the salvation of many from great misery, to obtain great happiness. A salvation which maintains the rights of God, as well as the necessities of man, which renders God glorious in all his perfections, as well as

those that shall be saved completely happy. A salvation worthy of its glorious and perfect author to give, and of man with the highest esteem, gratitude, love, and confidence, to receive, as more precious than all the glory and riches of the earth. The Gospel is beyond description good and glorious,—its excellency so far surpassing every other system of religion which had been in the world, whether called by that of Idolatry, Philosophy, Morality, or whatever name, that no comparison can be drawn between them.

When we look into the history of the world, what an appalling sight is presented before us. Nearly the whole earth in a state of degradation, misery, and departure from the living and true God; immersed in the grossest ignorance, cruelty, idolatry, and horrid impurities; and saying, as it were, to the Great Creator and God of the universe, "Depart from us: we desire not the knowledge of thy ways." The stream of sin and sorrow has flowed without intermission, like an overflowing flood, over the whole earth for nearly six thousand years, filling every age and nation with misery, lamentation, mourning, and wo, except where the glorious and beneficial influence of the Gospel has been felt. When or where have the abominations of wickedness ceased to be practised, and the cries of mourning ceased to resound, but where the Gospel had been known and believed? Were not the earth, sea, and sky searched for, and all the ingenuity of man's art tried to find out objects of worship and adoration, by the guilty, degenerate, and erring offspring of man? Idols of gold, silver, wood, and stone, and of various forms, were made in multiplied thousands. The sun, moon, stars, mountains, rivers, animals, birds, fishes, and even the most loathsome reptiles have been objects of worship and adored as gods by the miserable, degraded inhabitants of the earth! Honour and worship have been given to the creature, more than to the Creator, who is blessed for evermore. Under these various systems of adoration and worship, have been performed labours the most toilsome, and rites the most impure, and cruelties, sometimes, to such a degree, that even parents would sacrifice their children as offerings to the great enemy of God and man; so that man by nature became more degraded, and more vile, than the beasts that perish. And alas! the word of God, the history of the world, and our own experience, most fully concur and prove, that all are guilty and depraved, that all the desires, imaginations, and actions of all unregenerate and wicked men are evil, and that continually, until renewed by grace. Now, the glorious character and excellency of the Gospel is still more wonderfully seen, that under

it, and by it, sinners of the worst kind that we have been describing, have been by it brought from the thralldom of sin and Satan, to the glorious liberty of the children of God. See 1 Cor. vi. 9—12. All other means proved unavailing—increased their guilt—and made their misery deeper.

The Gospel is not only glorious in comparison of the various other systems which were in the world, but it is also glorious and good in distinction from, and in comparison of the dispensation of the *Law*. It is in its aspect more benign, and in its agency more beneficial. The gospel, as a revelation of mercy and salvation, far excels in glory that of the law, which was a revelation of condemnation. How terrible, servile, figurative, dark, and deathful was the dispensation of the ceremonial law, its ordinances being but shadows of the good things which were to come under the gospel. But amiable, substantial, lasting, and glorious are the ordinances, promises, and doctrines of the Gospel. The ministration of the Gospel is therefore more glorious, 2 Cor. iii. It is true that the law of God is in itself holy, just, and good; and as such has been employed by the Spirit of God to convince men of sin, and to teach them the value of the remedy provided for them in the Gospel. But, instead of possessing power to render the sinner just before God, an Israelite indeed, without guile, the office of the law is, by its own spirituality, to shew us our exceeding sinfulness, to condemn us, and to declare to us that we are accursed, for not having continued in all things written in the book of the law to do them. It is true that the Gospel requires perfect obedience to its commands; but yet it not only provides for believers' pardon of their sins committed before their conversion, but of those also which they afterwards commit. But the judgment of the law admits of no indulgence to those who are under it: it demands a full and perfect observance of all its requirements, without the least deviation or the smallest speck of sin; and where it does not find that state of perfection, it condemns all that are without it. It is a law which must be obeyed and made honourable, even though by the enforcement of its sanctions, it shall sweep into an abyss of eternal misery all the generations of the rebellious. But though we are by nature guilty, without strength, ungodly, sinners, enemies to God by wicked works, and under the condemnation of the law, yet even in that state, the Gospel proclaims unto us free pardon, acceptance with God, salvation from condemnation, and a right to everlasting glory and happiness; and that simply through faith in Christ Jesus, and forsaking of sin. Yes, sins of the deepest dye shall then be washed away

by the blood of Jesus Christ the Son of God which cleanseth from all sin: though our "sins were as scarlet, they shall be white as snow—though red like crimson, they shall be as wool." The Gospel proclaims a righteousness in Christ so perfect as to answer all the demands of the law, both as to its penalty and obedience; a righteousness so free as to extend to the chief of sinners, by which the vilest of sinners becomes perfectly justified the moment he believes in Christ and accepts of his salvation,—the beneficial effects of whose righteousness reaches back to the period of the fall of man, and forward through the endless ages of eternity. The law comes unto us with awful denunciations and threatenings of punishment; but the Gospel comes unto us with the kindest invitations of mercy, richly stored with temporal and spiritual promises and blessings in Christ Jesus, with benefits of the most needful, suitable, important, and most exalted kind. But it is impossible to describe the glory of the Gospel and its inestimable worth, unless we could fully reckon up all the spiritual and eternal evils which are prevented the riches of grace and glory which are carried on and promoted, and all the glory of the divine perfections which are displayed by it. The most extensive range of thought which men or angels are capable, is lost in the infinity of the glorious perfections of God, in the eternal love and amazing sufferings of the Redeemer for those who were in enmity against him, as manifested in the plan of salvation revealed in the Gospel. How great, how weighty, and important are the declarations which the Gospel makes of the evil of sin, of the misery from which it saves, and the happiness to which it leads; the glory of which appears not only in the number of the delivered, but also in the nature of the deliverance. The Gospel encircles within its vast dimensions things past, present, and to come; which are to affect the destiny of unnumbered millions, when time shall be no more; and to be the admiration of the universe throughout the ages of eternity. So there is, therefore, no object within the compass of human thought, so worthy of attention, esteem, and regard as the Gospel; or so animating to the soul that is influenced by it, as the glorious character of God which it manifests, and the great, free, and complete salvation which it proclaims.

The Gospel is invaluable good news, containing the words of eternal life. Life and immortality are brought to light through the Gospel. Whoso findeth it, findeth life, for it leads its followers to life everlasting. It shews unto us the path of life, by giving unto us the knowledge of the true God, and of Jesus Christ, whom he hath sent—whom

to know is life eternal. Jesus Christ, whom it makes known to us, is the Prince of *Life*—the Resurrection and the *Life*—the Way, the Truth, and the *Life*. Its life-giving tidings are as living waters to a thirsty soul; and through the influence of the Holy Spirit of Life by the Gospel, those who were spiritually dead in trespasses and in sins, are quickened and revived to a life of faith and holiness in newness of life, restored to the image of the living God, which shall end in an eternal life of happiness in heaven. That vital principle, then, which may be called the life of God, is communicated by the Spirit of life—the preservative of life—"The healing balm" of life "for all our wounds, the cordial for our fears." The Gospel is not, then, a vain thing: it is your life, and shall prove a savour of life unto life, unto all those who receive and obey it; but the savour of death unto death to those who neglect and refuse it.

Again: The Gospel, in its nature, is a **HEAVENLY LIGHT**. By this light the Holy Spirit enlightens this wicked world of ignorance and darkness by shining into the hearts of men, and giving the light of the knowledge of the glory of God, in the face of Jesus Christ. The condition of this earth by sin, is truly deplorable. When we think on the awful state in which ignorance and vice prevailed in the generations that are past, and the state of more than six hundred millions of human beings in our own day, without the "lamp of life," or a guiding star, without the "light of the glorious gospel of Christ;" but under the dominion, and held in slavery by the "rulers of the darkness of this world; blinded by the God of this world, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them," how answerable to this state do we find the words of the Prophet, when he said, "They shall look unto the earth, and behold trouble, and darkness, and dimness of anguish; for behold the darkness shall cover the earth, and gross darkness the people." Alas! many might indeed take up their lamentation, and in the language of the Bible say, "We wait for light, but behold obscurity; for brightness, but we walk in darkness; we grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noon-day as in the night." "He that walketh in darkness, knoweth not whither he goeth, because the darkness hath blinded his eyes." And many there are on this earth, who, in the darkness of their minds, are led by the Devil, driven by their lusts, till at last they stumble into the pit of wo and misery, and are lost—lost in the blackness of darkness for ever!

If the natural light is precious and delightful, how much more the spiritual and

heavenly light. Think on a traveller wandering in a distant and strange land, losing his way, and going farther and farther astray—overtaken by storms and darkness—surrounded by ten thousand horrible and frightful dangers—without light, without guide, without any knowledge of what is before him, and insensible of his danger—and you have a faint comparison of him who is without the light of the glorious gospel of Christ, in a world of snares and dangers—led captive by the Devil—not knowing where he is led, though every moment, every step, takes him farther and farther from heaven—from happiness—from God. Thus the poor deluded being is making a rapid progress, (who would not shudder at the thought!) in the way to hell, going down to the chambers of death, to a never-ending destruction, to misery, darkness, despair! Truly, "the way of the wicked is darkness, they know not at what they stumble." And, alas! all have gone out of the right way;—all are by nature in darkness and error! Let us, then, with the greatest gratitude and delight, rejoice that "through the tender mercies of our God, the day-spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace;" that the Son of God was sent to be a "light to lighten the Gentiles, to be for salvation to the ends of the earth, to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." Rejoice, that his voice of mercy in the Gospel is calling: "Hear, ye deaf, and look, ye blind, that ye may see;" and that the day is come upon us in which the deaf hear the words of the book, and the eyes of the blind see out of obscurity, and out of darkness. And that the true light of the Gospel dispensation now shineth; and that it shall continue to shine, till "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." That the refulgency of its light in this world of gross darkness and misery shall serve in every age to direct, safely and unerringly, weary travellers to the regions of eternal light and joy, where "the Lord himself shall be their everlasting light, their God their glory."

— "Hopeless should we be,
Blest Revelation, were it not for thee.
Hail glorious gospel! heavenly light, whereby
We live with comfort, and with comfort die;
And view beyond this gloomy scene, the tomb,
A life of endless happiness to come."
—*Epitaph transcribed in the "Young Cottager"*

All other systems of religion, apart from the Gospel, are but a confusion of darkness, uncertainty, and error; leaving mankind in the dark, concerning the existence and character of God—the nature of sin—the method of

pardon—true holiness—and a future state. But the Gospel reveals unto us, the existence of God; his glorious perfections; the righteous and reasonable character of his law; the rebellion, apostacy, and fall of man; the impossibility of justification by the works of the law; Christ's own divine character as the Son of God, and the Saviour of men; justification by faith in Christ; the Deity and offices of the Holy Spirit; the nature and necessity of regeneration, faith, repentance, holiness of heart, and life; a future state; a judgment to come; and a recompense of reward to the righteous and the wicked; and concerning the spiritual nature of the kingdom of God. As far as the knowledge of the Gospel extends, it enlightens the darkness of the sinner's mind, and dispels the darkness by which the earth has been overspread, and cheers even the dark valley of the shadow of death: so that death, with all its attendant horrors, wears a new aspect. Thus the Gospel discovers unto us things divine and eternal, and guides us to happiness and glory.

Another feature in the Gospel is *Peace*: It is peculiarly entitled the GOSPEL OF PEACE. It had its origin in and from the God of Peace. It is the Gospel of Christ the Prince of Peace, which gives to it its efficacy and glory. The message which the Gospel brings, the doctrines which it teaches, and the effects which its influence produces, are full of peace. The message which it brings to us is full of mercy, love, and peace; of reconciliation; of God reconciling us to himself in Christ, and beseeching us to be reconciled to God. It is a message of glad tidings, of good news, of glory to God in the highest, of peace on earth, and good will to men. It comes unto us under the inspiration of the Holy Spirit, as recorded in the Scriptures of truth, for the guiding of our feet in the way of peace, by making known and teaching unto us the things which belong to our everlasting peace. It is proclaiming peace, peace to him that is far off, and to him that is near,—speaking peace to the heathen. It is the word which God sent unto the children of Israel, preaching peace by Jesus Christ, the Lord of all. Peace is preached by Christ in the Gospel to you that were afar off, and to them that were nigh. Believers in the Gospel with confidence can say, we have peace with God through our Lord Jesus Christ.

The precepts of the Gospel and the doctrines which it teaches are those of peace. By it God is calling us to peace,—seek peace and pursue it,—have peace one with another,—if it be possible, as much as lieth in you, live peaceably with all men. Blessed are the peace-makers. The fruits of the Spirit

through the Gospel, are love and peace. They shall have great peace that love the law of God, and that are guided by the Gospel. As far as the influence of the Gospel extends, enmity shall cease, and love shall abound: while at the same time those under its happy influence shall have peace as a river, and righteousness as the waves of the sea; when the wicked shall have no peace.

Sin has turned this earth to one continued scene of hatred and cruelty; and not till the law of love spreads its all-subduing efficacy shall enmity and contention cease. It quiets, it calms the turbulent passions of the mind; it gives calm serenity and sweet composure to the believer in all the afflictions of life, and even at the hour of death. The time shall soon come when the God of peace shall bruise Satan, the great enemy of his people, under their feet. Then "violence shall no more be heard in the land, wasting nor destruction within their borders, and men shall call their walls Salvation, and their gates Praise. Then judgment shall dwell in the wilderness, and righteousness in the fruitful field; and the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever; and then all people shall dwell in peaceable habitations, and in sure dwellings, and in quiet resting-places."

Again, the glorious Gospel of the blessed God, the Gospel of Christ, is a Gospel of TRUTH;—pure and perfect truth, based on immutable and eternal truth itself. In the Gospel we have the true sayings of the God of truth; the faithful and true record of the grace and truth that came by Jesus Christ; the "faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners," all bearing a manifest impression of a divine original—of being from God: the true substance in distinction from the ceremonial shadows of the law; the truth which shall make free all those that embrace it. All those that trust in it shall never be deceived. How unlike, then, how widely different the Gospel is from the various dark, ignorant, earthly, sensual, cruel, and false systems of religion, which have been invented by depraved men in different ages of the world. The Gospel, then, is not a vain tale, not a cunningly devised fable, but truth, confirmed by the authority of God—by the oath of the Most High;—truth consistent with itself. There is no deceit in the promises and invitations which it makes: no delusion in the happiness which it confers. The principles which it inculcates, are in righteousness and truth. Its histories, precepts, doctrines, invitations, promises, and threatenings, are neither false, trifling, nor deceitful. It may be confidently trusted to, and relied upon.

(To be concluded in our next.)

MEETING OF SUNDAY SCHOOLS.

[On Wednesday, January 1, at ten o'clock, A. M., the Sunday Schools in connexion with the American Presbyterian, Congregational, United Secession, Methodist New Connexion, and Baptist Churches, assembled in the Congregational Church, St. Maurice Street, when the Children were addressed by the Rev. HENRY WILKES, the Teachers by the Rev. BENAIAH HOE, and the Parents by the Rev. DAVID DONIE. There were about 450 children present; and the Chapel was otherwise well filled by the Teachers and Parents, and other friends of Religious Education. The exercises were of a highly interesting character. A Correspondent has furnished us with a copy of Mr. HOE's Address, which we insert with pleasure in our columns.—EDITOR.]

ADDRESS OF REV. BENAIAH HOE TO THE TEACHERS.

Not having been present at any previous anniversary, the speaker is not aware of the topics of address on former occasions; and consequently it is probable his remarks may be merely a reiteration of what you have repeatedly heard. And indeed, under any circumstances, this must of necessity be the case; for on such a common theme as Education, it is next to impossible to suggest any but trite thoughts, or to present them in any but familiar forms. Accordingly, in discharging the duty devolved upon me, I propose merely to stir up your "minds by way of remembrance."

It may seem almost superfluous to remind you of the importance of the enterprise in which you are engaged. "That the soul be without knowledge it is not good," is a truth inculcated by infallible wisdom, and confirmed by the constitution of the mind and the facts of history. It has not, however, met with that reception which a truth sanctioned by such authority, and attested by such evidence, demands. For though the advocates of popular ignorance are now comparatively few, yet there are many who form no adequate conception of its evil, and who regard the progress of education either with a latent jealousy, or profound indifference. And therefore it is still requisite, occasionally, to advert to its importance, in order to engage a more cordial co-operation in its diffusion.

As the time allotted for this service precludes any lengthened argument, a plain

illustration must suffice. You may have observed the analogy between the physical and spiritual economies, and that there is a similar connexion between cause and effect in the moral as in the natural world. In both, the end is accomplished by the employment of appropriate means. There is, for instance, a very obvious resemblance between Agriculture and Education. This is evident as regards their respective necessity. The earth will not yield its productions without cultivation. This was required even in Paradise. "The Lord God took the man, and put him in the garden of Eden, to dress it and to keep it." And if this was so requisite even then, how much more must it be now, when the sentence is inflicted: "Cursed is the ground for thy sake: thorns also and thistles shall it bring forth to thee: in the sweat of thy face and in sorrow shalt thou eat of it all the days of thy life." And as in the natural world when the land is uncultivated, the most fertile soil will be unfruitful, and every thing become wild and waste, stunted and sterile, so is it in the moral. Without culture the mind, with all its capabilities, is unproductive; its powers are contracted, dwarfish, and barren; society becomes a spiritual desert; and in such a state, to suppose that the flowers and fruits of wisdom and virtue will grow spontaneously, is as preposterous as to expect to "reap where we have not sowed, and to gather where we have not strawed."

But the two cases present other points of analogical illustration. Thus in Agriculture it is necessary that the land be sown, or else it will yield little but weeds and thistles; and the richer the soil and the better the tillage will only make these the more rank and luxuriant. It is also equally essential that the seed be good, as on this depends the nature of the crop. "According to whatsoever a man soweth, that shall he reap." "Men do not gather grapes of thorns, nor figs of thistles." And is not the case precisely the same with respect to mental culture? Let us never forget that mere education, the art of reading or power of acquiring knowledge, will of itself be productive of no advantage, but rather of much injury. It is like the "tree of the knowledge of good and evil." While it increases the opportunities of good, it proportionably multiplies the means of evil. It breaks up the fallow ground; but unless the soil be sown with good seed, the enemy will soon cover it with tares. If truth you plant not, error springs instead. Unless right doctrines are disseminated, and correct principles implanted, instead of fragrant flowers and wholesome fruits that would beautify and bless the moral landscape, there will be

nothing but noxious weeds and poisonous plants that will blight, and wither, and desolate the scene.

See then, ye friends of Sabbath Schools, the importance of such institutions; and see, ye Christian Teachers, your privilege and duty. In the Scriptures you possess the requisite knowledge,—knowledge, for lack of which the people are perishing,—knowledge adapted to every capacity and condition; in some of its truths so sublime, that it instructs the principalities and powers in heavenly places; and in others so simple, that they may be understood by children, as was the case with ΤΙΜΟΤΗΥ, who “from a child knew the Holy Scriptures, which are able to make us wise unto salvation through faith that is in Christ Jesus.” Then, by every consideration of patriotism, and philanthropy, and piety; by your duty to God and man, you are bound to disseminate these truths. Lay your hands to the plough, and as you break up the fallow ground, scatter in every furrow the precious, the incorruptible seed. Set in every soil these heavenly germs,—that “instead of the thorn there may come up the fir tree, and instead of the briar the myrtle tree,” that “the wilderness and the solitary place may be glad for you, and the desert rejoice and blossom as the rose.” And remember that “according to whatsoever a man soweth, that shall he reap,” in *quantity* as well as *quality*. “He that soweth sparingly shall reap also sparingly, and he that soweth bountifully shall reap also bountifully.”

But there is one more most important point of comparison which deserves a brief advertence. You well know that even the most fertile soil, and the most skilful husbandry, and the very best seed, are not of themselves sufficient to secure a crop. All these together, in their highest perfection, can no more produce a single blade of grass, or raise one grain of corn, than they can quicken the dead or create a soul. An agency distinct from, and superior to, all these, is necessary to make the seed germinate and fructify. There is the genial influence of the atmosphere, the dew, the alternate shower and sunshine, and successive seasons, which influence, however occult and inexplicable it may be, every farmer knows is indispensable to vegetation. And accordingly, after all the toils of tillage, after he has ploughed, and sowed, and harrowed, and hoed, and exhausted all his art, he patiently waits for this heavenly influence. And hence the sweet singer of the seasons, after describing these operations, thus invokes the expected blessing:—

Be gracious, Heaven! for now laborious man
Has done his part. Ye fostering breezes, blow,
Ye softening dews, ye tender showers, descend!

Yes—you perceive the analogy,—you anticipate the application. “Behold the husbandman waiteth for the precious fruits of the earth until he receive the early and the latter rain.”

See that you act in a similar manner. After all your exertions, recollect your entire dependence on that heavenly influence—that Divine Spirit, without whose fertilizing energy all your labours will be fruitless. Paul may plant and Apollos water, but God gives the increase. “From me,” says he, “is thy fruit found.” Oh, then, be importunate in your invocations to him; “for it is time to seek the Lord until he rain righteousness upon you.” Cease not, until he shall command the clouds to distil their dews, and the sun to shine, and the heavens to shed their fructifying influences, “until the Spirit be poured out from on high, and the wilderness be counted for a fruitful field, and the fruitful field for a forest.”

That we may be encouraged in the discharge of these duties, let us, in conclusion, advert to the success which will eventually crown such efforts. The most zealous and persevering sometimes need incentives to animate their exertions. For (if we may be allowed to pursue the metaphor) the parallel between the Teacher and Agriculturist also holds good in their respective difficulties and discouragements. When the malediction was denounced against the ground and its tiller, this was his doom: “In the sweat of thy face shalt thou eat of it, and in sorrow all the days of thy life.” And equally arduous and painful is the work of the religious instructor. It is not always such “a delightful task to rear the tender thought and teach the young idea how to shoot.” Sometimes such is the indolence of the scholar, and surrounding circumstances are so unfavourable, that it is a most irksome and almost hopeless task. Many a Minister, and Parent, and Teacher has thus to sow in tears;—he goeth forth and receiveth, bearing precious seed. But still, however inauspicious appearances may be, we must not remit or relax our efforts. Having laid our hand to the plough we must not look back. Let us bear in mind, that this “labour of love” is “a work of faith,” and requires the “patience of hope.” Like the cultivator of the fields, we must “walk by faith and not by sight.” We must not be governed by the aspect of the skies, and deterred from our work by every unpropitious change of the fickle elements. “He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap.” Like the farmer, we must brave all weathers. We must be “instant in season and out of season.” “In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not

whether shall prosper, either this or that, or whether they both shall be alike good."

You are aware that in many countries, in that, for instance, in which some of us were born, a long interval elapses between seed-time and harvest. The ground is prepared, and the wheat sown in the previous autumn, and is not reaped till late in the succeeding summer, or early in the following fall. Between the plough and the sickle, the snows and storms, and frosts, and desolation of winter intervene, when every vestige of vegetation seems destroyed. Nay, many trees require several years' growth and training before they are productive; and yet the horticulturist, through all this protracted period, perseveringly pursues his labours. "Be patient therefore, Brethren. Behold the husbandman!" contemplate his conduct, who "*waiteth* for the precious fruit of the earth, and hath *long patience* for it. Be ye also patient." And recollect we have this great advantage over him: while his crops are exposed to a thousand calamities, utterly beyond his control, and his hopes often blasted by the blights and tempests of these inclement elements, we are subject to no such contingencies. For it is written: "To him that soweth righteousness there is a *sure reward*." Though some of the seed we scatter may fall by the wayside, and in stony places, and among thorns, yet others shall fall in good ground, and bring forth thirty, sixty, a hundred fold. This is as certain as "the ordinances of heaven." "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater. So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it." "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all nations." Then let us not be "weary in well-doing, for in due season we shall reap if we faint not."

Frequently we see the effects of our instructions in the present life. Even where they have been received apparently in vain, it sometimes happens that after a long season of wintry desolation, the sentiments implanted in early years are resuscitated. The germ which appeared to have perished has been quickened, and yielded results which have abundantly repaid the anxieties of cultivation. And if we do not receive a recompence here, there can be no doubt we shall hereafter, at the appointed period—when the fulness of the time shall come—when

all things are mature, and ripe, and ready for the sickle, in due season we shall reap, if we faint not. Then, at the final consummation, at the great harvest of the universe, when the ultimate consequences of these endeavours shall be ascertained,—then "they that sow in tears shall reap in joy." "He that goeth forth and weepeth, bearing precious seed, shall *doubtless* come again rejoicing, bringing his sheaves with him." "He shall see of the travail of his soul and be satisfied." Amid the plaudits of his Master, the hosannahs of the redeemed, and the jubilation of the skies, while "angels shout the harvest home," he shall enter into the joy of his Lord, "rejoicing with joy unspeakable and full of glory." "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not vain in the Lord."

BAPTIST WORTHIES.—No. IV.

WILLIAM KIFFIN.

THE venerable William Kiffin lived in an eventful and calamitous period of English history—a period of ecclesiastical domination, of political misrule, and of national convulsion; when kings, bishops, and statesmen "took counsel together" to destroy the liberties of our forefathers, and to establish an absolute monarchy.

London is considered the place of his birth, which came to pass A. D. 1616. His parents, who were in respectable circumstances, died of the plague A. D. 1625, leaving their son nine years of age. William himself narrowly escaped death from that awful pestilence, for being "left with six plague sores upon him, nothing but death was looked for by all his friends." When thirteen years old, he was apprenticed to John Lilburn, of turbulent renown, a brewer in London, whose occupation, which Kiffin designates "a mean calling," he followed for the space of two years; when growing melancholy, he resolved to leave his master. On the morning this resolution was carried into effect, Providence led him into a church, where Mr. Fowley was preaching on the duty of servants to their masters. The coincidence appeared to him remarkable—he "greatly wondered"—thought the preacher had his eye on him in particular, while conscience with its small still voice said, "Thou art the man." "This had such an effect on my mind," he observes, "that I immediately returned to my master's, and no one observed my having gone away." Henceforward he became a follower of the Puritan ministers, whose preaching was the means of his conversion to God, and of

“nourishing him up in the words of faith and of good doctrine.” After a period of mental distress arising from the conviction of his sins and unworthiness, having found joy and peace through sermons preached by Daventry, Goodwin, and other ministers of that day, at the age of twenty-two he joined the Independent church under the care of Mr. J. Lathorp. This union, however, was not of long duration, for, having changed his views on the subject of baptism, he was dismissed to the Baptist church at Wapping, then under the pastoral care of Mr. J. Splisbury. Like the former, this connexion was soon dissolved; for, by some means the controversy on communion was introduced to the church; and, after various discussions amicably conducted by the members, without any satisfactory results, Mr. Kiffin, with his brethren who approved of strict communion, withdrew and formed the church now assembling in Devonshire Square. Chosen pastor of this infant cause, he watched over it with fidelity and success more than fifty years, and till death removed him to a better world.

In the following extract from his own manuscript, the reader will learn how Kiffin obtained his wealth, which gave him considerable influence with monarchs, and statesmen, as well as in his own denomination:—“In the year 1643 I went to Holland with some small commodity which I found good profit by; but, coming home again, I was greatly pressed by the people with whom I was member to continue with them. This I complied with, and spent my time chiefly in studying the word of God; till, about the year 1645, seeing no way of subsistence, and that I was likely to be reduced to a very low condition in the world, I spoke to a young man, a member, about his going over to Holland. Though our united stock was very little, yet it pleased God to bless our endeavours, to increase it from scores to hundreds and thousands of pounds, giving me more of this world than I ever expected to enjoy.”

This property made Kiffin known to the various Governments of his day, and excited the rapacious propensities of men who hated and oppressed the whole body of the Dissenters. The following curious anecdote deserves to be more generally known. Charles II., wanting money for the gratification of his lusts, condescended to ask Kiffin for the loan of £40,000; the good man apologized for not having so much at his command, but offered his majesty a present of £10,000; by which felicitous expedient the donor was accustomed to say he had saved £30,000.

The life of this excellent man abounded with heavy trials, and with remarkable interpositions of Providence. Malicious attempts were made by the creatures of Church and

State to implicate him in treasonable designs. False and perjured witnesses rose up against him; *forged letters*, full of treason, were sent to him by men who thirsted for his blood, or coveted his money—“they compassed him about like bees, but in the name of the Lord” he escaped them.

In the following language he gratefully records the goodness of God in his preservation—“I considered at this time that I had many enemies, and could not but expect hard treatment from men who envied my estate. But that God who hath given me occasion to trust in him ever since I lay upon my mother’s breast, and had carried me along through many changes of my life, hath wonderfully wrought for me, and preserved me by his grace to this moment.”

But the greatest trial in the life of Kiffin was the barbarous execution of his grandsons, Benjamin and William Hewling. Three thousand pounds were offered in vain for their lives. Nor is it surprising that the decree for their death was like the law of the Medes and Persians which altereth not, when it is remembered that James II. was on the throne, and Jefferies on his *western campaign*. In common with hundreds of their countrymen of all ranks and of all religious denominations, the Hewlings had followed the standard of the Duke of Monmouth raised for the restoration of English liberty and the Protestant religion, which James and his adherents were attempting to destroy. For this attempt to secure the rights of conscience, and deliver the nation from thralldom, the Hewlings were executed, William at Lyme, Sept. 12, 1685, and Benjamin at Taunton, the 30th of the same month. Kiffin, then about seventy years of age, never recovered from this shock. The year following this tragical event, before the venerable servant of God had ended his days of mourning, he was summoned to court to wait upon the King, who told him he had put his name down as an alderman in the new charter. “Sire,” replied Kiffin, “I am a very old man, and have withdrawn myself from all kind of business for some years past, and am incapable of doing any service in such an affair to your Majesty in the city. Besides, Sire,” the old man went on, fixing his eyes stedfastly on the king, while the tears ran down his cheeks—“the death of my grandsons gave a wound to my heart which is still bleeding, and never will close but in the grave.” The king was deeply struck by the manner, the freedom, and the spirit of this unexpected rebuke. A total silence ensued, while the galled countenance of James seemed to shrink from the horrid remembrance. In a minute or two, however, he recovered himself enough to say, “Mr. Kiffin, I shall find

a balsam for that sore;" and he immediately turned about to a lord in waiting.

This devoted servant of God survived all the political changes and convulsions of his time—lived to see the glorious revolution, when a nation of freemen rose up against their oppressor, and clapping their hands at the murderer of the Hewlings, hissed him out of his kingdom—and, at the close of an eventful life, died in a good old age, full of days, and riches, and honours. He was buried in Bunhill Fields—and upon his tombstone is the following date, Dec. 29, 1701, in the 86th year of his age.

SINOMETRY.

If God is infinite in power and in wisdom, his right to make laws for the government of his creatures, is as obvious as is their *duty* to obey. All human creatures are bound to worship the great universal Lord, with all their hearts; with all their souls; with all their might; and with all their strength; not as they fancy to be right, but as he directs; and that willingly, constantly, and perfectly. "Cursed is every one that continueth not in all things written in the Book of the Law to do them."—Gal. iii. 10. "Whoso keepeth the whole law, and yet offends in one point, is guilty of all."—James ii. 11. If one steals one penny from a drunken thief, is he not a sinner, as well as the man who commits murder? The command of God is, "Thou shalt not steal." It says not how much, nor from whom. It is, likewise, "Thou shalt do no murder." Is not the doing of either, then, a breach of His command, and a contempt of his authority? You may repeat and aggravate the offence, and prove your own hardness and impenitence, but your one act renders you *obnoxious* to the Divine judgment, and you are guilty of all: you insult the Divine Majesty, by contemning his sovereign authority; and you are *cursed*, because you did not continue in all things written in the Book of the Law to do them; and because you have *offended* in one point. Those who measure sin by its effects temporally, and temporarily upon one another, take up an inferior rule, or measure, and neglect the superior or true one,—the former measures but one side, the latter measures both,—that applies to the outward actions, and to human society only, while this searches the heart and intentions, the joints and the marrow!! The result of the former is the decision that the penny theft is but a venial sin, passing by, or forgetting the sovereign authority which pronounces it mortal,—looking only at the poor drunken thief, and the sum stolen, while the command of Jehovah is unheeded or con-

temued in the matter. But remember that the authority is the same which forbids covetousness, as that which forbids murder. Jas. ii. 11. This is the view of sin which alone shews it to be exceedingly sinful. Looking at the subject in this way, who will be bold enough to deny the truth of the Scripture which says, "for that all have sinned and come short of glorifying God;" and that, "if we say we have no sin, we are liars;" and that there is "none righteous; no, not one."

If such is the case, will sorrow for sin—a selfish sorrow, which dreads suffering, and suffering itself,—save us? It is strict obedience that God requires, and not your sorrow, nor your self-immolation. Would you accept your debtor's sorrow for a debt, or be satisfied with his cutting his throat as payment? Have you some good deeds to present? Have you any beyond what are required; that is, willing, constant, and perfect obedience to all God's holy will and commandments? *Pause.* If you think you have, see whether they are what he requires. If not, they are, instead of being meritorious, utterly offensive to him, as offerings which only mark your own insolence in presuming to appease his anger with stolen goods; or seeking to foist yourself into Heaven, through Hell. If duty is not meritorious—and who will say that it is?—how can that which is the breach of it be so? Besides, all sin against the Infinite Jehovah is of infinite detriment, because it *affects* an infinite being. Once committed, nothing less than a payment of infinite value can cancel it; and this leads me to direct the sinner to the infinite surety, Jesus Christ, who, if he were not Divine, could not pay that debt, not being infinite, but as he is, he can; and it is your duty, as it is your interest, to come to him for salvation. I shall not coax you, but tell you plainly, that whether you be rejected or not, it is your duty to seek salvation in obedience to the Divine command, and in faith of the promise of the gracious Lord, that whoso cometh faithfully, he will in no wise cast out. If you consider yourself as not in need of salvation, then, of course, you will not seek to find it, and if you should be lost, then blame yourself. If this much should be relished, the giver of all good things will send more. FIDELITY.

From the Episcopal Recorder.

THE STAR IN THE EAST.

In one of those quiet secluded valleys of the Alps, near the lake's wild margin, embosomed by snow crowned mountains, lay the little village of Geneva. In its midst

stood the moss covered cottage of Bolien. The departed radiance of a summer's sun played among the leaves of the flowers, and the mountains and tall trees were inverted in the pure waters, now stilled beneath the deep blue sky of heaven. The windows of Bolien's cottage were thrown open, the curtains were drawn aside, and there watched the wife of the faithful pastor, over her dying child. Now she parted the damp curls from his brow, and then pressed her lips on his little cold fingers which she held in her hand. Fervently the silent prayer ascended that the night of sorrow might pass, and the storm of agony be stilled in her bosom; then as the babe turned restlessly in her lap, in a low tone she sung,

Sleep, baby sleep,
Once more upon my breast
Thine aching head shall rest,
In quiet sleep.

Sleep, baby sleep,
Sweetly thine eye is closing,
Calmly thou'rt now reposing,
In slumber deep.

Sleep, angel baby sleep,
Not in thy cradle bed,
Shall rest thy little head,
But with the quiet dead,
In dreamless sleep.

As the mother looked on her boy, she saw that his little limbs were stiff with the icy chill of death. A smile was on his cherub face, and the long lashes were closed over the blue eyes. Sweet babe! no wonder that thy mother's heart is broken when she looks on her only child,—dead! The kind hearted villagers made a little grave among the trees,—and on the third day, when the morning sun shone upon the Alpine mountains, they took from the mother's bosom her little one, and laid it in the ground; and then they looked along the narrow and wild defile of the mountain of their pastor, who had been some days absent.

At evening, the wife of Bolien sat alone in her cottage. She looked upon the lake. A beautiful light was on its waters. She raised her head. It was the Star in the East; and it came and stood over the place where the young child was. Upon her darkened soul it rose like the star of hope—the dawn of that light which had been for a while withdrawn. "I shall rejoice in him who was born King of the Jews, for he hath gathered the sheep in his arms, and he carries the lambs in his bosom," she exclaimed; and her feelings were calmed; her broken spirit found repose.

That night the villagers welcomed their beloved pastor home. No one dared tell him his only son rested beneath the sods of the valley. As he passed from among them into his own cottage, from which the little light was faintly gleaming, they uttered the heart-felt benediction, "Peace be within this dwell-

ing." The embrace of the pastor and his wife was close and affectionate, and then the eye of the father glanced on the cradle which stood in its accustomed place. "The baby sleeps," he said. "Blessed be God, who preserved you both!" The mother turned to wipe the tears from her eyes, as she replied, "Yes, the baby sleeps, and you cannot wake him." The fearful truth did not enter the mind of Bolien, and he seated himself to partake of some simple refreshments which were set before him. "Your countenance is sad," he exclaimed, as he looked upon the face of his wife. Methinks your heart should be full of joy. What shall we render to the Lord for all his goodness?" The struggle in the countenance of the afflicted mother was too agonising to escape the notice of Bolien, and as he took her hand in his, he exclaimed, "Tell me, I beseech you, what has happened. Christianity I know is not secure, even among the Alpine valleys. It may be, that we are yet to cross the mountains of ice and snow, to seek shelter from those who persecute us for righteousness sake. Tell me, what has befallen you, that you weep thus?" The eye of the heart-broken mother glanced towards the cradle of her babe, and there needed no comment.—The pastor fell on his knees, and uttered,—"*Our child is dead!*" He then buried his face in his hands and wept aloud.

An hour passed; and the pastor and his wife mingled their tears at the grave of their child. Sweetly did the Star in the East shine on that little mound. As Bolien uncovered his head and gazed upward, he fervently exclaimed, "the Star of Bethlehem shall be our guide to that land which needeth no star to shine upon it! for the glory of God shall lighten it; and the Lamb is the light thereof."

From the London Evangelical Magazine.

HINTS FOR CHURCH MEMBERS.

It is pleasing to a pious pastor to hear one and another exclaim, "Sir, what must I do to be saved?" With what deep interest will he observe the gradual developement of gracious principles! His gratification will be much increased by the serious impressions becoming permanent, and by the determination of such individuals to connect themselves with the people of God. "There is joy in the presence of the angels of God over one sinner that repenteth." There is a similar joy in the pastor's mind when true converts are enabled to say to him and his Church, "We will go with you, for we have heard that God is with you." A prayerful, a devoted, and an active Church will duly appreciate the feelings of such a pastor, and will aid him by their intercessions, and by their

activity. They will take such converts by the hand, and say to each, "Come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel." When this spirit prevails, such Churches will be anxious to know how they may become useful, and how they may encourage their ministers, by letting them see that they also are concerned for the glory of God, and the enlargement of his Church. To such, the following hints are submitted:—

HINTS AS TO PERSONAL PIETY.

True religion lies at the foundation of all usefulness. Really regenerate characters are the only persons who will aim at the conversion of sinners, and at promoting the glory of Christ. Cultivate, then, a devotional spirit. Read the word of God prayerfully. Attend Sabbath-day and week-day services diligently and devotionally. Rest continually upon the atonement of Christ.

HINTS AS TO SEEKING DIVINE INFLUENCE.

Think much of its great importance. Get a thorough acquaintance with those portions of the word of God which refer to this valuable favour. Frequently plead in earnest devotion the promises which name this blessing. Desire that your dearest connexions, the pastor, the teachers, the schools, the church, and the congregation, may be largely "baptized with the Spirit." Look for answers to your prayers. Pray for this influence to rest upon particular persons. Mention them by name to God at his "throne of grace" in the retirement of the closet.

HINTS AS TO SOCIAL PRAYER MEETINGS.

It is taken for granted that you have such meetings, in addition to the weekly one at which the pastor presides. If not, establish them immediately. These are the best indications of a Church's prosperity. Be short in your devotions. Never exceed five or eight minutes. Long preaching-prayers are the bane of our prayer meetings. Be fervent. Imbibe the spirit which will lead you each to say to God, "I will not let thee go, except thou bless me." Keep up the practise of having some weighty topic to remember in prayer. Let one pray for the young, another for the church, another for the congregation, another for unconverted relatives, another for a blessing on the preached word, and all for the pastor. Never let your meeting exceed one hour. You will do much in that time, if you employ it well. Do not spend too much of the hour in singing hymns. One or two verses will be sufficient. Psalms of six or seven verses, with a tedious drawling tune, have a tendency to lead the persons present to say, "Behold what a weariness it is!"

HINTS AS TO YOUR DUTIES AS MEMBERS

Study to be united. A divided and a quarrelsome people cannot be a prosperous people. "Union is strength." Cultivate this more and more. Strive to promote peace. Avoid tattling, tale-bearing, and evil-speaking. All this is very much condemned by the word of God. Cherish a sacred, Christian, and constant affection for your fellow-members. Look over little offences which may have been given. "Let this mind be in you which was also in Christ Jesus." Be regular and uniform in your visits at the appointed means of grace. Remember it is said, "Blessed are they that dwell in thy house: they will be still praising thee." "Those that be planted in the house of the Lord, shall flourish in the courts of our God."

HINTS AS TO USEFULNESS.

You may be useful by continuing to distribute tracts, and by speaking a few words when you present them. By trying, in a kind way, to persuade fathers and mothers, husbands and wives, brothers and sisters, and other relatives, to attend with you at the same place of worship. By inviting those acquaintances and neighbours, who never visit the temple of God, to accompany you on the Lord's-day; by noticing strangers who come to the chapel, and especially those who seem serious, attentive, and frequent in their attendance; by walking consistently, example always tells more powerfully than precept: by letting the pastor know of any instances of good which may have been effected, and by forwarding as much as possible his general and special labours; by being very punctual and diligent as Sabbath School Teachers; by visiting the sick, the afflicted, and the bereaved—Jesus visited the sick mother-in-law of Peter, and wept at the grave of Lazarus, Matt. viii. 14, John xi. 35. He says, "I have given you an example that ye should do as I have done to you;" by perseverance—do not faint and become weary, if you do not see all the success you could desire. God will smile, and you shall thankfully acknowledge his grace. "Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not vain in the Lord." Let all your efforts be followed by humble, constant, and believing prayer. "Pray without ceasing." J. K.

LOOK UNTO CHRIST.

I was once wont to meditate most on my own heart, and to dwell all at home, and look little higher; I was still poring either on my sins or wants, or examining my

sincerity; but now, though I am greatly convinced of the need of heart-acquaintance and employment, yet I see more need of a higher work, and that I should look oftener upon Christ, and God and heaven, than upon my own heart. At home I find distempers to trouble me, and some evidences of my peace; but it is above that I must find matter of delight and joy, and love and peace itself. Therefore I would have one thought at home upon myself and sins, and many thoughts above upon the high and amiable and beautifying objects.—*Richard Baxter.*

REMARKS

On the Violent Perversions and the Dangerous Opinions of Professor MOSES STUART, of Andover, in his late Commentary on the Epistle to the Romans.

The eminence which Dr. Stuart, as a scholar and theologian, has been enabled to attain, gives him a great amount of influence, which, if properly used, might do a great deal of good: but, as things now stand, it will be wielded with deadly effect in bewildering and distracting the minds of men, and perverting and corrupting the faith of the churches on both sides of the Atlantic. So here, in the way of caution to our churches in particular, and the Christian public in general, I shall point out some of his chief errors in as few words as possible.

1. He awfully perverts the doctrine of justification before God, while he makes the good works of the creature an essential condition of the same;—so he asks, p. 506: “But where has Paul taught that a man is justified by faith *alone*, and that evangelical good works are not an *essential condition* of his justification before God.” From this it appears that the complete righteousness of Christ will not do: the poor, imperfect works of the sinner must come in for a share of the glory; yea, to help what needs no help, and to complete what was before complete, 1800 years ago. Lest, however, any one should mistake his meaning, Mr. Stuart hastens to add—“Good works are an *essential condition* of our acceptance with God.” Is this assertion less heretical than the doctrine promulgated by the false teachers who troubled the churches of Galatia—those teachers whom Paul wished to be cut off, and of whom he affirmed they would bear their own judgment? It is a perversion of the Gospel of Christ. It is another Gospel, as that of which Paul declared, that if an angel from heaven preached it, he should be accursed; and that if any man received it, Christ should profit him nothing. Again Dr. Stuart de-

nies the *imputation* of the righteousness of Christ to the believer, and so plainly contradicts the Apostle. What can we expect after this? Let us hear him: “We may just as well say that we can appropriate to ourselves and make our own the righteousness of another, as his *unrighteousness.*” He lays it down as an *axiom*, that the imputation of sin or righteousness is impossible. “A transfer,” he says, “of moral turpitude is just as impossible as a transference of soul.” Another grand error of his on this point is, ~~giving~~ the righteousness of Christ, by giving its place to the faith of the creature. Faith is indispensable to embrace Christ and this righteousness; but there is as much distinction between them as between the hand and the gift it embraces. On this, Dr. Stuart says: “Their faith was gratuitously reckoned as equivalent to the righteousness demanded by the law.” He observes, p. 177: “To say was counted (*viz.*, their faith) for justification would make no tolerable sense; but to say was counted as *complete obedience*, would be saying just what the Apostle means to say, *viz.* that the believer is gratuitously justified.” In this, Dr. Stuart has stepped out of the way of the apostles and prophets, and all orthodox divines, to walk in the dangerous road of German Neologians, Arminius, and Socinus. Dr. Witsius observes: “Arminius, by his subtlety, frames vain, empty quibbles, when he contends that the righteousness of Christ cannot be imputed to us for righteousness, because it is his very righteousness laying this down as a foundation, that which is imputed to us for righteousness, is not properly our righteousness.” Let us now turn to Socinus. Dr. Witsius again asks, “How faith justifies? Not certainly in that sense, as if God graciously accepts the act of faith, and new gospel obedience flowing therefrom in the room of the perfect obedience, which, from the *vigour* of the law, we are bound to perform, in order to justification, as the Socinians explain it.” This is exactly Dr. Stuart’s view of this important point; but it is highly possible, in other expressions, he may contradict himself, and partly allow what he denies, as the *American Theological Magazine*, in a review of his Commentary, says: “Respected Sir, you admit what you deny, and deny what you admit, in such rapid succession, your readers are bewildered.”

2. Dr. Stuart fairly denies that the *claims* of the law are maintained in the salvation of men, and so makes *void* the law. So he says: “The law enjoins fully and simply our own personal obedience, and pronounces a curse on us solely when we disobey it. But in every government in heaven and on

earth, there is reserved to the supreme power which made the law, a right of *dispensing* with its demands, when the general good admits of such a dispensation. Of what use, then," he adds, "can it be to retain a mere *fiction of law* in the process of our final justification and acceptance." Here Dr. Stuart sides with the Socinian heretic, who denies that justice is an essential attribute of God, since its exercise may be *suspended*. But justice never appeared more respected, nor the law more magnified in the presence of rational intelligence, than when Jesus poured out his holy soul unto death, that God might be just while he justifies the sinner that believes in him. Grace reigns to us, not through a *dispensation* from justice, but through *righteousness* unto eternal life, through Christ Jesus our Lord. To us, the pardon is a free gift; but to Christ, the dear purchase of his blood. Could the God of mercy and love *dispense* with the claims of law and justice, his beloved Son died in vain. Well might a certain periodical say, that he "gratuitously denounced doctrines which have not only always been regarded as part of the common faith of Protestant Christendom, but which he himself over and over either asserts or implies."

3. Dr. Stuart carries away the greatest proof, that Paul gives of Christ, being the Son of God, viz., that taken from his resurrection from the dead (Rom. i. 4), "proved to be the Son of God with power, according to the Spirit of holiness, through his resurrection from the dead." But Dr. Stuart asks, on this verse, "How could the resurrection declare, in any special manner, that Christ was the Son of God?" and refers to the case of Lazarus, and others raised from the grave, and says: "How an event common to him, to Lazarus, and to many others, could of itself demonstrate him to be the Son of God, remains yet to be shown." This is astonishing reasoning: it shows that Dr. Stuart is entirely mistaken as to the manner in which the resurrection of Christ bears testimony to his character. Jesus Christ came into the world professing to be the Son of God, and was put to death for that profession. His resurrection then was God's seal to the truth of his pretensions. There are some other errors of no trivial import; but if these remarks are just, Dr. Stuart's commentary misleads the mind in pursuit of Divine truth. Your's, &c. W. F.

CORRESPONDENCE.

To the Editor.

SIR,—Having read a paper in your Miscellany for September, by Mr. Pike, "On

the Person and Character of Melchisedec," I beg leave to offer a few remarks on this (in my opinion) much perverted subject. Mr. Pike says: "There is an air of *obscurity*" around the character of Melchisedec; and immediately tells us, "This *obscurity*, however, arises more from what is *not* said than what is said respecting him." This is a self-evident, but unimportant truism. The *obscurity* of all things, human and divine, arises from what is *not* made known respecting them. In regard to things human, the human mind has full scope; but as regards things Divine, if we step beyond what is written, we are sure to err; hence human curiosity is checked—his impious arrogance is reined, by the only sure guide to the understanding and judgment for faith and practice. "The secret things belong to the Lord our God, but those things which are revealed belong unto us, and to our children for ever, that we may do all the words of this law."—Deut. xxix. 29. "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein." Luke xviii. 17. If we attend to what is written respecting Melchisedec, we will find (Gen. xiv. 18) this personage meeting Abram, conferring and invoking blessings upon him, bringing forth bread and wine in the character of the Priest of the Most High God, and receiving tithes from Abram who had the promises, and who was himself a Priest. If we observe the peculiarity of the declaration in connexion with what is afterwards written: "And he was the Priest of the Most High God," being in the singular, it would appear expressive of a certain degree of ineffability, indicative of something infinitely superior to either Priest or King in that country, that were filling up the measure of their iniquity, Gen. xv. 16. It is indeed difficult to guess why our religious teachers have followed the tract St. Jerome pointed out. Have we not, throughout the Patriarchal age, many instances of Divinity appearing in human shape to men? See Gen. iii. 8. xii. 7. xvi. 7—10. xvii. 22. But of all the appearances the ever blessed God vouchsafed to man, there are few more striking and singular than that recorded in Gen. xxxii. 24—32, and Joshua v. 13—15. In the former of these the Patriarch wrestled with a man; "he would not let him go except he would bless him, and Jacob called the name of the place Perriel, for I have seen the face of God, and my life is preserved." In the latter case, Joshua beheld "a man with a drawn sword." This man announced himself as "Captain (Prince) of the host of the Lord." And Joshua worshipped and paid the reverence due to the Divine presence, putting his shoes off his feet. To Joshua, the Captain of Sal-

vation appeared with a drawn sword. To Abram he appeared as the (peculiar) Priest of the Most High God, as the King of Peace. In the 110th Psalm, this personage is brought to view with awful solemnity. The oath of Jehovah is announced, confirming the immutability of his purpose concerning the perpetuity of the Priesthood of him who is exalted to his right hand. And this perpetuity is not after, or according to, the order of "men that die, but of him of whom it is witnessed, that he liveth." Heb. vii. 8.

When we read the 7th chapter of the letter to the Hebrews, to a mind that is not warped with prejudice it seems decisive on the question. This Melchisedec "being by interpretation King of Righteousness, and after that also King of Salem, which is King of Peace," Mr. P. and many before him have, with fearless self-importance, perverted the words of the inspired writer to the Hebrews, substituting for *King of Righteousness, a righteous or just King*; and for *King of Salem, which is King of Peace, a King from among the children of devoted Ham in the land of Canaan*. But with equal justice he may transpose the last clause of the 6th verse of the 9th chapter of Isaiah, where the peerless one is announced "the Prince of Peace." It is truly a fearful thing to use unwarrantable freedom with the word of God. The Apostle interprets the designations given to Melchisedec to be King of Righteousness and of Peace;—to make him a just and peaceable King is perverting their high import and obvious meaning. The Apostle, referring to the eternity of this peculiar Priest, says, that he was "without father, without mother, without descent or pedigree." Mr. P. says that this referred to his priestly office. It is a just maxim, that what proves too much proves nothing. As we have no account of females exercising the priest's office, if it was official pedigree the Apostle referred to, it is neither natural nor likely he would bring in mother, as mothers were not allowed to fill that office. But lest the ancient or modern priesthood should, from too great a desire to have a continued succession of their order kept up, still demur, the Apostle adds, "Having neither beginning of days, nor end of life; but made like unto the Son of God, abideth a Priest continually." Our language cannot possibly convey ideas more strikingly decisive of the character of Melchisedec's being a divine, and not a human being. To say that a personage whom the words of inspiration declares to be without "beginning of days nor end of life," was a mortal man, is worse than I can call it. The Apostle adds, "but made like the Son of God, abideth a Priest continually." Compare this with Phillip. ii. 6; Colos. i. 15; and Heb.

i. 3; in all which the comparison is not intended to disjoin, but to indentify. So here, "made like unto the Son of God" admits of comparison with no other but himself, the peerless one. "To whom then will ye liken God." Isaiah xl. 18. "To whom will ye liken me, and make me equal, and compare me, that we may be like?" Is. xlii. 5. The Apostle continues to point out the dignity of Melchisedec, his superiority to Abram, and the fact that Abram, and in him the Levitical Priesthood, paid tithes to him; and in the 8th verse he adds, "And here men that die receive tithes, but there he receiveth them of whom it is witnessed that he liveth." Our divines and translators, in order to keep up a consistency, say, "Of whom it is testified that he lived all his life a Priest." This conclusion is forced, unnatural, and inconclusive, lived a Priest *all his life*. The successive Priests of the order of Aaron lived all their lives; therefore this conclusion is not deducible from the Apostle's premises. The fair and obvious conclusion is, that mortal priests received tithes during the Levitical Priesthood; but previous to that period, Abram, and in him the Levites, paid tithes to a priest that did not die. "They (the Levitical Priests) truly were many priests, because they were not suffered to continue by reason of death, but this, because he continueth ever, hath an unchangeable priesthood." The Lord, who seeth the end from the beginning, appeared to Abram to give a promonition respecting a priest who should arise, who "was not made (ordained) after the law of a carnal commandment, but after the power of an endless life," to give occasion to foretel that a priest would arise after another order than the Aaronic; that a change being to take place in the priesthood, "there would of necessity be a change in the law."

I cannot conclude without adverting to what I consider to be irreverent queries by Mr. Pike. He says, "Suppose that Melchisedec were actually Christ, what was the object of his incarnation?" I answer, first, what right has Mr. P. to say that the personage who appeared to Abram was incarnate? Was he who walked in the garden in the cool of the day—who wrestled with Jacob—who appeared to Joshua with a drawn sword, incarnate? But if Mr. P.'s idea is what was the object of his appearing to the patriarch, the 110th Psalm, and 7th chapter of the Epistle to the Hebrews, triumphantly answers the question. Again, Mr. P. asks, "How long did he dwell and reign in our world?" Mr. P. should never ask a question he could not answer; and though I would say that he dwelt in the appearance of humanity only during the interview with Abram, Mr. P.

cannot confute me. His next haughty question solves itself in his first. Again Mr. P. says, "If Melchisedec were Christ, then Christ would be a type of himself." It is not uncommon in polemics to assume ideas and positions, and then to combat them as if real. The personage who appeared to Abram did not appear in a typical, but in his own genuine character. The (peculiar) priest of the Most High, "the lamb that was slain from the foundation of the world," who appeared to, and by whom patriarchs and prophets spoke; by and for whom this world was created, as a theatre on which the character of the eternal, immortal, and invisible God was to be exhibited in all their effulgent glory. Let us take heed to the important caution—"Add thou not to his word, lest he reprove thee," &c.

QUARTUS.

THE DEEP THINGS OF GOD.—But what! shall we always live in shades and darkness! Will there always be a veil between the porch and the sanctuary? Will God always lead us among chasms and gulfs? Ah! my brethren, these are precisely the ejaculations, these are the desires with which we would inspire you; and this we affirm, that the deep things of God expose the folly of a worldly man, who immoderately loves the present life. Presently this night, this dark night shall be at an end; presently we shall enter into that temple, "where there is no need of the sun, because the Lamb is the light thereof." Presently we shall arrive at that blessed period, when that which is in part shall be done away. In heaven we shall know all things. In heaven we shall understand nature, providence, grace, and glory. In heaven Jesus Christ will solve all our difficulties and objections. In heaven we shall see God face to face. O how will this knowledge fill us with joy! O how delightful will it be to derive knowledge and truth from their source! My soul, quit thy dust! Anticipate these periods of felicity, and say with Moses, "Lord shew me thy glory!" O Lord, dissipate the clouds and darkness that are around thy throne! O Lord, shorten the time that separates us! "No man can see thy face and live." Well! let us die then. Let us die to become immortal. Let us die to know God. Let us die to be made partakers of the divine nature. Happy to form such elevated wishes! Happier still to see them accomplished! Amen.—*Saurin.*

QUERIES.

What shall be done to increase the interest of our Sunday Schools?

Is not our Saviour's visit to Heaven referred to in the exclamation—"And I heard a loud voice saying in heaven, Now is come salvation, and the kingdom of our God, and the power of his Christ, for the accuser of our brethren is cast down?"—Rev. xii. 10.

ENQUIRER.

REVIEW.

Family and Individual Prayers, for every day of the week. By REV. JAMES THOMSON. Montreal: W. GREIG, 1839.

Whether it be owing to an increase of religion in these Provinces, or to a greater love of forms of prayer than formerly existed, we know not, but certain it is, that for some time past, books of prayers designed for the family altar, have been largely imported; and though they have been multiplied to a considerable extent, the demand seems tolerably equal to the supply.

Our own sentiments, on the use of forms of prayer, are, perhaps, not generally known. We cannot help thinking that if Christians felt as they ought to do, they would never need a book to teach them how to put their feelings into words when they approach the Supreme Being. It would look exceedingly strange when a beggar would represent to us his state of distress, and solicit our alms, if he read the statement from a printed paper, and assured us, that although it was drawn up by a person whom he never saw, and whose circumstances were essentially different to his own, nevertheless described his precise condition and feelings. We should be ready to tell the applicant that if, indeed, his case was so distressing, and his feelings so lively, he might have addressed us without the aid of his paper, and have presumed on our candour to pardon his inaccuracies in language. If we constantly recollected that prayer is only the breathings of our desires unto God, we should be more concerned about its spirit, and less careful about its form.

We cannot help fearing that forms of prayer have been introduced to many domestic altars, either because the head of the family is afraid he should not be capable of expressing his desires to God in a proper manner before others, or because he is half ashamed

to let an occasional visitor know that he does pray, and feels that the use of a form will wipe away a share of the reproach. If any of our readers are in this state, we beg permission to say a few words to them on the subject.

To the first class we would fairly propose the question, have they ever really felt the condition in which they are placed when they bow as guilty sinners before God? And if they possess the true spirit of prayer, did they ever *try* to express their feelings to their Maker in the presence of others? The language of prayer, be it remembered, is not to be brought before the tribunal of criticism so long as its principles accord with the Book of God. We have known persons who, having deeply felt that in prayer they addressed God alone, and not man, have made the experiment of addressing Him before their children, domestics, and others, and have succeeded far beyond their own expectations, while they have excited the surprise of others. Many an individual who has been exceedingly deficient in every thing that enables one man to communicate his thoughts to another, has spoken with remarkable propriety of feeling and expression in addressing God at the footstool of his mercy.

As to those who are *ashamed* to pray to God before others, we have but little to say: let them be left to the reproaches of their own conscience. A period may come when they will find that He of whose service they are ashamed may drive them from his presence; and what then will those persons, of whose sneers they are now afraid, do for them? Can they redeem their souls, or save them from going down to the pit?

To those CHRISTIANS, however, who prefer using a form, we can recommend Mr. THOMSON'S little volume, for its close adherence to scriptural doctrines, for its devotional spirit, its simple style, and pleasing variety. It is neatly printed, on good paper; and we may add, remarkably cheap. We understand that a second edition will soon be ready. If not too late, we would suggest to the author an alteration in the title-page. "*Prayers for Families and Individuals*," reads better than "*Family and Individual Prayers*."

Original Poetry.

A TRIBUTE OF RESPECT, TO THE MEMORY OF JANE DRAKE,

Who died July 27, 1839: aged 6 years.

Alas! thou'rt gone—remov'd by death,—
We'll see thee, Jane, no more!
Thou hast withdrawn with rapid flight,
From this deceitful shore.

Yes, thou art gone! the fact we know,
And left thy friends behind—
Removed to brighter worlds above,
Where saints in glory shine.

Soon we must quit this transient life,
Nor know our end how nigh!
'Tis wisely hidden, that we be
Always prepared to die.

As winter's blast destroys the seed,
Ere scarce the flower appears;
So death's cold hand laid low fair Jane,
While yet in tender years.

Mute is the tongue, and pale the face
Which lovely was before;
Now dim the eyes—and cold those hands;
Her pulse it beats no more.

Comsigned to the noisome grave,
To creeping worms a prey—
Now the fair form of Jane is laid,
To moulder in the clay!

But parents, friends, do not repine
Her early, sudden doom—
"From earthly woes, to heav'nly joys,"
Your God has call'd her home.

O! mourn not that your darling child,
Should early reach the shore,
Where sickness, pain, and sin, and care,
Disturb her rest no more.

Though now in grief you do resign
The body to the dust,
Immortal it shall yet arise,
With all the sleeping just.

While you are toiling here below,
And sin oft proves a load,
Her *soul* to full perfection raised,
Is "present with the Lord."

Then meekly kiss the "chastening rod;"
With calm submission bow—
'Tis designed for mutual good;
Though heavy be the blow.

"The Lord gave," and "taketh away;"
And "Blessed be His name"—
Till life shall fail, we'll sing His praise,
Then soar away to Jane.

P. McLAURIN.

Breadaibane, 1839.

MISSIONARY REGISTER.

MONTREAL BAPTIST CHURCH SUNDAY SCHOOL SOCIETY.

The Annual Meeting of this Society was held in the Vestry of the Baptist Church, on Monday evening, January 13; when the Office-bearers for the current year were elected by ballot. There was only one Teacher absent. The Secretary read the Annual Report, which,—in accordance with a Resolution unanimously passed,—we insert in our columns.

REPORT.

In tracing the progress of our School through the revolution of another year, we find ourselves called upon to express our gratitude to the Source of all Good for a degree of prosperity, and a train of pleasing events, such as it has not been our lot to experience for some time previous. The comparative statistics of the School may tend, in some measure, to account for this fact. During the year preceding the one just ended, the average attendance throughout the year was thirty-seven Scholars and nine Teachers: during the past year, the average attendance appears to have been forty-seven Scholars and eleven Teachers; although, during the last few months, the attendance has been considerably more than this number. At the assembly on Christmas-day last, there were eighty Scholars present. During the year, there have been admitted two female Teachers, one of whom has left the School: four male Teachers, one of whom has subsequently resigned the appointment; another of the male Teachers has left town. We have also to regret the loss of one of our visitors, who has, likewise, left town; leaving five female and nine male Teachers, besides one member of the Visiting Committee.

Some circumstances, which have lately transpired, may tend to inspire in us a hope that the time—the set time—is come, when our Lord will graciously acknowledge this feeble portion of his vineyard; or, at least, to produce an assurance, that, as far as we are competent to judge, our labours, hitherto, have not been utterly in vain:—an assurance which we may remark, in this, as in every other work requiring action is, or ought to be, the greatest possible stimulant to perseverance. A few Sabbaths ago, we were permitted to see one of our female scholars, in imitation of the example of her great Lord

and Master, descend into the watery grave, and being buried with him in baptism, visibly professing her faith in his name, and her hope for salvation through his grace. We have also the pleasure of knowing that several of the scholars are so far concerned respecting the “one thing needful,” as to be engaged—perseveringly we believe—in asking the solemn question—“What must I do to be saved?” Let us hope and earnestly pray, that they may find the pearl of great price, even salvation through a crucified Redeemer.

Nor has the hand of our remorseless enemy, Death, been idle. He has been at his post; ever, as time rolls into the boundless ocean of eternity, carrying hence the fated victims of his power; forcibly reminding us of that, which we are, alas! prone to forget, the shortness and the exceeding uncertainty of time. What a motive to useful employment, that we may be found to “act as wise,” redeeming the moments as they fly.

In the month of July last it pleased the Lord to call, suddenly, from among us, one of our female scholars: a young child, who, until a few days previous to the termination of her mortal existence, continued regularly to attend the instruction of the School, in the bloom and the vigour of life and health;—another convincing example of the fact, that the messengers of Heaven, the winged arrows of the destroyer, when obeying his mandates, are alike regardless of the circumstances and the ties of life, fulfilling the decrees of Heaven with a reckless majesty, worthy the ambassadors of that power, who

“Guides the whirlwind and directs the storm.”

We rejoice in being permitted to hope, that in the case before us, the change was a passage through death unto eternal life, and that the young disciple was called hence to the bosom of the Lamb.

In conclusion, we would express our conviction, that to the good sense and the punctual and persevering vigilance of our respected Superintendent, in the discharge of the arduous duties of his office, we are, by the blessing of Heaven, indebted for much of that prosperity which we have experienced during the year that is past.

Surrounded, then, by circumstances so encouraging, let us, during the year that lies before us, be inspired by a feeling of love to God, and to our fellow-creatures, and united by a corresponding love to one another, labour

with increased diligence, in this our heavenly cause; trusting that our reward may be the approving smile of that Infinite Being, who reigns supreme over all the works of his hand, who turns the destinies of nations and of worlds at his will, and who yet condescends to take an interest in the happiness of sinful creatures such as we are.

A collection, for Missionary purposes, has been taken up monthly in the School—amounting, during the year, to £2 9 8, which has been handed to the Treasurer of the Canada Baptist Missionary Society.

OTTAWA BAPTIST ASSOCIATION.

The Fifth Anniversary of this Association was held according to appointment at St. Andrew's, on the 22d January. Though not quite finished, a little labour put the new Chapel in such a condition as easily and comfortably to accommodate the meeting.

As the Delegates had not all arrived in the morning, public worship commenced at half-past eleven, A. M., when Dr. DAVIES preached from Acts xi. 23: "Exhorting them all with purpose of heart to cleave unto the Lord."

Met in the afternoon at 3 o'clock.

Br. FRASER chosen Moderator, and J. EDWARDS, jun. Secretary.

Br. THOMPSON opened the meeting by prayer.

Letters were then read from the Churches,

viz: Montreal, Chatham, St. Andrew's, Osgood, Petite Nation, and Hull.

Br. FRASER gave an account of the Churches in Breadalbane and Indian Lands; also of his labours in other places.

Br. THOMPSON gave a statement of the Church at Laprairie; also of the moral and religious condition of the village.

Dr. DAVIES read the Circular Letter.

Moved by Br. J. EDWARDS, jun., and seconded by Br. THOMPSON, That this be adopted as our Letter to the Churches, printed in the Magazine, and circulated as extensively as possible. It was proposed and carried unanimously, that 300 copies of the Circular Letter be printed in pamphlet form; and a Subscription, amounting to £1 14 10½ was immediately raised, for the purpose of defraying the expense.

Subject for the next Circular: "*The importance of Prayer for maintaining Personal Piety*:" to be written by Rev. B. HOE, alternate, Br. M'PHAIL.

Next meeting of the Association to be held in Montreal, on the second Wednesday in February, 1841, at 10, A. M. Brethren GILMOUR and JAMIESON to preach, alternate, Br. FRASER and J. EDWARDS, jun.

In the evening, at half-past six o'clock, Rev. W. FRASER preached from Gal. iii. 29. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." The Chapel was well filled, notwithstanding the inclemency of the weather.

Statistics of the Churches in the Association for the year ending January 22, 1840.

Church at	Appointed Delegates.	ADDED.		Dismissed.	Died.	Excluded.	Withdrawn.	Returned.	Present Number.
		By Baptism.	By Letter.						
Montreal.. . . .	Dr. Davies. Robert Drake. J. Mills.	3	—	4	—	1	—	14	80
Laprairie.. . . .	J. Thomson.	1	—	4	—	—	2	—	14
Chatham	J. Edwards, jun. John Calder. Isaac Connor.	5	—	2	1	5	—	—	81
St. Andrew's	J. Edwards, jun. D. M'Martin. J. M'Laughlin.	2	1	—	—	—	—	—	29
Petite Nation.. . . .	S. Tucker. W. L. Hayes. E. Cole.	—	—	—	—	—	—	—	14
Osgood.	D. M'Phail.	43	—	—	—	—	—	—	60
Hull.	Not represented.	—	—	2	—	2	—	—	38
Breadalbane.. . . .	William Fraser. P. Stewart.	1	—	—	1	1	—	2	145
Indian Lands	Not represented.	8	2	—	—	—	—	—	50
Clarence	Not represented, and no Report.	—	—	—	—	—	—	—	—
Total number. . . .		63	3	12	2	9	2	16	511

Making a Total of 63 members added by baptism, 3 by letter. 12 dismissed to other churches, 2 have died, 9 have been excluded, 2 withdrawn, 14 have returned, leaving the present number of members 511.

C A N A D A

BAPTIST MISSIONARY SOCIETY.

On Thursday forenoon at eleven o'clock, the Annual Meeting of the Canada Baptist Missionary Society was held in the same Chapel. Mr. JAMES THOMPSON was called to the Chair, and Mr. ROLLO CAMPBELL acted as Secretary. The meeting was opened with prayer by Mr. M'PHAIL. Mr. JAMES MILLS and Mr. WILLIAM MUIR were appointed to audit the accounts. Dr. DAVIES read the

ANNUAL REPORT.

The Committee of the Canada Baptist Missionary Society, in presenting a Report of their proceedings during the past year, have much pleasure in stating, that a very encouraging measure of success has attended the various operations to which their exertions have been directed. While reviewing the transactions of another year, it is therefore a matter for thankfulness, that some important progress has been made, such as they trust will excite all the friends of Christ to renewed activity; for in various directions the prospects are of a most cheering description.

The sphere of missionary labor has been enlarged and occupied in a much more effective manner. In addition to the Rev. Wm. Fraser who was last year the only individual acting under the patronage of your Society, the Rev. Daniel M'Phail, and John M'Ewan, have entered the field,—the former was engaged for a considerable time, preaching alternately in Osgood and the Indian Lands—and it would appear that a remarkable blessing attended his exertions, more especially in Osgood, where he has been enabled to form a Church, now consisting of sixty members, which is in a very prosperous state, so much so that they have invited him to become their Pastor, a charge which it will now be in his power to accept, Mr. M'Ewan having relieved him, by assuming his duty among the people in the Indian Lands, where he has been received with much acceptance.

The labors of Mr. Fraser have also been the means of accomplishing much important good. When travelling lately along the Ottawa, through Bytown, and the Bathurst District, in company with Mr. M'Phail, he found an unprecedented desire among persons generally, to hear the word of God, while many, on various occasions, were affected to tears. It cannot be supposed that these things are any other than demands upon us for greater diligence, increased activity, and renewed exertion; it is not possible that we can place them before you, for any other

purpose than that of inducing you "to come up to the help of the Lord." Those in the midst of whom Providence has cast our lot, are literally hungering and thirsting for the bread and water of Life. This matter has engaged our earnest attention, and will continue to do so until some effectual provision is made to meet the wants and requests of these people.

The College is advancing with a steady and pleasing success; the number of students has been increased, during the year, from four to ten, and farther additions are anticipated as soon as the means and regulations of the Society will allow. The various studies at present pursued are chiefly the following—English Grammar and Composition, the original languages of Scripture, viz., Greek and Hebrew, the Principles of Biblical Interpretation, Logic and Geometry. Besides writing Essays and Discourses for examination and correction by the Tutor, the Students are expected to read in private, such works as are calculated to enlarge their views, and maintain their piety.

Their progress has been encouraging, especially when the great difficulties with which they have had to contend are taken into account. At the close of the first session which terminated in June last, the regular annual examination was held, when the Rev. Wm. Taylor, who was present on the occasion, formed and expressed a very favourable opinion of their attainments. As his testimonial was published in the *Magazine* for July, it is not necessary to repeat it here; the Committee would only solicit your particular attention to that part of it, in which he says, "I am thankful to see the means thus in operation for preparing *qualified* Missionaries to supply the religious destitution of these Provinces." And surely if there is an object which may be considered as good in an unqualified sense, that of endeavouring to prepare and send forth persons well qualified to proclaim the glad tidings of the Gospel, may claim that pre-eminent distinction.

The Students have generally been engaged in attempts to do good, and have preached occasionally as opportunity and other circumstances allowed in the vicinity of Montreal. The Committee would here observe that during the vacation months, which are July and August, some of the Students would, under the direction of the Tutor, cheerfully render their aid in promoting the objects of this Society, by acting for the time in a missionary capacity, and for this purpose it is recommended that applications should be made to the Rev. Dr. Davies, either in May or June, who will be happy to give them his attention, and make such arrangements as

may be necessary. It would only be expected that any expense incurred should be defrayed by those who enjoy the benefit of their services.

The Library has been enriched with some excellent works, chiefly presented by our friends in England, but still it is quite insufficient for the purposes of the Institution. We therefore stand in much need of some means for purchasing more books; as all the funds now at the disposal of the Committee are not sufficient to meet the current and unavoidable expenses of the Establishment.

The location of the Institution is, as yet, undetermined. At a meeting of the Committee appointed in conformity with a resolution passed by the Society in London, which met in Haldimand, on the 9th of July last, it was resolved, "As no preparation had been made in Upper Canada for immediately carrying forward the object of the Institution, and in the hope that during two years events may transpire, which will clearly show the place of permanent location, that the Institution remain in Montreal for two years."

Under these circumstances, the matter is still undecided; but should any event arise rendering an earlier decision expedient, the matter will at once receive a prompt attention.

We are happy to inform you that the publication of the *Magazine* has not been given up. Last year's report made you acquainted with the fact that it was attended with considerable loss;—this was found at the end of the year to be too true; so great, indeed, was the amount, that it was considered incompatible with the interests of the Society to attempt its continuance. In this state of things, Mr. Rollo Campbell, a member of the Committee, generously offered to publish it at his own risk, stating at the same time, that if any profit should be realized, he would readily give it to the general objects of the Society; and it gives us much pleasure to add, that its circulation has so far increased as to afford a prospect that some advantage will be realized from this liberal act.

We cannot conclude this Report without adverting to the state of our finances, which are quite unequal to our present expenditure. much less will they permit us to take any step in advance.

It was anticipated from the spirit displayed by our brethren from Upper Canada, at the meeting in Haldimand, already referred to, that some important assistance would be sent from that Province. As yet the expectation has not been realized, and we have only to rely upon the steady, liberal support received from the Ottawa Association, and the friends of the Society in Montreal. To them we earnestly appeal for continued and increased

assistance. A decided effort is required in order to sustain the College on its present footing, and support those now engaged in missionary operations: nor will this alone suffice—further applications for admission in the College are making, and a greater number yet will no doubt be made, while in every direction is heard the cry, "Come over and help us."

Your Committee having considered it a matter of the greatest importance, that adequate funds should be obtained, and finding that all which could be raised would be far less than the amount required, resolved in October last, after much consideration, to make another application to our brethren in England and Scotland. For this purpose, they therefore requested our highly esteemed brother, Mr. John Edwards, sen., to undertake this object, which he readily consented to, and sailed for Greenock in the month of November. We have not yet heard of his arrival, but are expecting to receive letters from him in the course of a very short time. Since his departure we have learned that the objects of our Society are producing a greater interest and receiving more attention from our friends in London than formerly; in this respect our prospects of his success are very encouraging; and we indulge the pleasing anticipation that he may be the honored instrument, through the blessing of God, of rendering this Society most essential service. We would commend him and his important object to the prayerful consideration of all those who desire to witness and enjoy the prosperity of the Redeemer's Kingdom.

Thus, you will perceive, that while a good measure of success has characterised the exertions of the past year, much, very much, yet remains to be accomplished. The machinery of the Society has received its impetus, whether its future movements shall be at an accelerated rate or not, may be said, in some measure, to depend upon you. We would, therefore, indulge the hope, that each in their different sphere will attempt something for the benefit of the Society; and we rest assured, that a well concerted effort throughout the entire denomination will not fail to impart such an activity to its operations as will surmount every opposing difficulty, and remove all apprehensions of discouragement for the future.

The following Resolutions were then unanimously passed:—

Moved by Mr. JAMES MILLS, of Montreal, seconded by Mr. W. MUIR, of same place.

1. *Resolved*,—That the Report now read be adopted, and printed in the *Canada Baptist Magazine*.

Moved by Rev. D. M'PHAIL, of Osgood, seconded by Mr. J. M'LAUGHLIN, of Rigaud.

2. *Resolved*,—That the success which has attended the efforts of the Society calls for our thankfulness to God, and encourages us to persevere.

Moved by Rev. W. FRASER, of Breadalbane, seconded by Mr. M'PHAIL, of Osgood.

3. *Resolved*,—That whilst we are grateful for what has been done, the lamentable destitution which still prevails throughout the land, calls aloud for the compassion, and active, and untiring benevolence of the friends of Christ.

Moved by Rev. Dr. DAVIES, of Montreal, seconded by Rev. JOHN EDWARDS, jun. of St. Andrew's.

4. *Resolved*,—That the Theological Institution, which promises to supply in part the religious destitution of the country, claims the prayers and liberal contributions of all well-wishers to the spread of the Gospel.

Moved by Mr. R. DRAKE, of Montreal, seconded by Rev. Dr. DAVIES.

5. *Resolved*,—That the Society tenders to Mr. JAMES MILNE sincere thanks for the faithful and truly disinterested manner in which he has, from the commencement, discharged the office of Treasurer.

Moved by Rev. WM. FRASER, seconded by Rev. Dr. DAVIES.

6. *Resolved*,—That JOSEPH WENHAM, Esq., the late Secretary of the Society, is entitled to our grateful acknowledgements for his zealous and valuable exertions in that office.

Moved by Rev. Dr. DAVIES, seconded by Rev. WILLIAM FRASER.

7. *Resolved*,—That the following Gentlemen be the Officers and Committee for the ensuing year:—

JAMES THOMSON, sen. Esq., *Treasurer*.

Rev. BENJAMIN HOE, *Cor. Secretary*.

Mr. ROLLO CAMPBELL, *Rec. Secretary*.

Committee, with power to add to their number.

Rev. Dr. B. DAVIES, Montreal.

Joseph Wenham, do.

John Try, do.

James Milne, do.

Robert Drake, do.

Robert Morton, do.

Robert Henderson, do.

Thomas Churchill, do.

William Greig, do.

James Mills, do.

Edward Whipple, do.

William Muir, do.

John Dunn, Laprairie.

Thomas M. Thomson, Napierville.

John Edwards, jun. St. Andrew's.

John Edwards, sen. Clarence.

Andrew Jamieson, Hull.

William Fraser, Breadalbane.

Allan M'Diarmid, do.

Stephen Tucker, Petite Nation.

Daniel M'Phail, Osgood.

Peter M'Caul, do.

John M'Ewen, Indian Lands.

Peter M'Ewen, do.

Samuel Tapscott, Colborne.

John Gilmour, Peterboro'.

Newton Bosworth, Toronto.

James Connell, jun., do.

Mr. Haines, Kingston.

W. H. Landon, Woodstock.

O. Larwill, Buckingham.

Dugald Sinclair, Lobo.

John M'Laughlin, Rigaud.

John Dewar, do.

Duncan Stewart, Bytown.

James Frith, Plantagenet.

Peter M'Laurin, Scotch Mills.

A collection was taken up, amounting to £10 15 11; and the sum of £11 2 6 was subscribed.

In the evening, Dr. DAVIES preached from "But it is good for me to draw near to God."—Psalm lxxiii. 28.

A heavy snow storm having prevented the Delegates from returning to their respective homes, public worship was held on Friday forenoon at eleven o'clock, when Dr. DAVIES preached from John iii. 3—"Except a man be born again, he cannot see the kingdom of God;"—and in the evening at half-past six, when Br. M'PHAIL preached from Matthew xxiv. 44—"Therefore be ye also ready: for in such an hour as ye think not, the Son of Man cometh." The congregations were large, considering the almost impassable state of the roads, and a lively interest was evidently felt by those present, in the progress of Messiah's Kingdom.

SUBSCRIPTIONS AND DONATIONS
COLLECTED AT THE ANNUAL MEETING

Mrs. Blanchard, St. Andrews. ...	£0 5
Catherine M'Gregor, do. ...	0 2
Mrs. John Stackhouse, do. ...	0 2
Duncan M'Martin, do. ...	0 5
Mrs. Dewar, do. ...	0 2
Christian M'Farlane, do. ...	0 5
Mrs. Wales, do. for Ed.	1 5
Mr. Finlay, do. ...	0 5

John Stackhouse, St. Andrews ...	£0	5	0
Mr. Black, do. ...	0	5	0
Hugh Dewar, do. ...	0	5	0
Robert M'Gregor, for Education.	1	5	0
Malcolm M'Gregor, Chatham...	0	5	6
Mrs. M'Gibbon, do. ...	0	5	6
Malcolm M'Phail, do. ...	0	5	0
Finlay M'Gibbon, do. ...	0	5	0
John M'Gibbon, do. ...	0	2	6
Jane M'Kerriher, do. ...	0	5	0
Hugh M'Laughlin, sen., Rigaud.	0	5	0
John M'Laughlin, do. ...	0	12	9
John Dewar, do. ...	0	10	0
Peter Stewart, Bredalbane ...	0	10	0
Pierre Dupois, Montreal ...	0	5	0
A Friend, River Rouge ...	0	2	6
Several individuals at Petite Na- tion, by Mr. Cole. ...	2	12	6
Cash ...	0	2	6
Collected at door of Chapel ...	0	4	8

THE FOLLOWING WERE SUBSCRIBED :

Daniel M'Phail, Osgood ...	£1	5	0
Duncan Macdonald, do. ...	0	10	0
Archibald Fisher, do. ...	0	10	0
John Meldrum, do. ...	0	5	0
Alex. Meldrum, do. ...	0	5	0
John Ferguson, do. ...	0	5	0
Peter M'Laurin, do. ...	0	10	0
Peter M'Caul, do. ...	0	10	0
Duncan M'Laurin, do. ...	0	10	0
Robert M'Nabb, do. ...	0	10	0
Peter M'Ewen, do. ...	0	5	0
John Campbell, do. ...	0	5	0
James M'Donald, do. ...	0	5	0
Duncan M'Nabb, do. ...	0	10	0
Peter M'Nabb, do. ...	0	10	0
Duncan M'Martin, do. ...	0	10	0
Malcolm M'Gregor, Chatham ...	0	5	0
William Fraser, Breadalbane ...	1	5	0
Isaac Connor, do. ...	1	0	0
Duncan Dewar, St. Andrew's ...	0	2	6

PAYMENTS RECEIVED BY MR. JAMES MILNE PREVIOUS TO THE ANNUAL MEETING.

Joseph Wenham, Esq. for Education, for quarter ending 31st March ...	£3	2	6
Do. for Missionary Fund ...	0	12	6
J. Mills, for Ed. for qr. ending 31st March ...	0	12	6
Do. Missionary Fund, do. do. ...	0	5	0
James Edward, Chamoug, Annual Sub. ...	1	5	0
Dr. Davies, for Ed. qr. ending 31st March ...	1	7	6
Do. Missionary Fund, do. do. ...	0	12	6
R. Drake, for Ed. for qr. ending 31st March ...	0	12	6
Rollo Campbell, do. do. do. do. ...	0	1	5
Allen M'Diarmid, Breadalbane, for the College—Annual Subscription... ..	1	0	0
Donald M'Diarmid, do. do. do. do. ...	0	10	0
Janet M'Diarmid, do. do. do. do. ...	0	10	0
Archibald M'Laurin, do. do. Donation ...	0	1	3

UPPER CANADA.

TO THE EDITOR.

SIR,—Since my last letter to you, I have again visited the Township of Erin (not

Erle), where it is evident that the Lord is still pouring out of his Spirit. There is no place that I have ever visited, where I feel more reluctant to leave than the places in that Township where I preach. I have preached among them upwards of twenty times since July last; but they seem to have an increasing hungering for the "word of God,"—so much so, that it is a common thing for many of them to go four and five miles, and often much farther, (and some of them, the last time I was there, seven and nine miles) on foot, after attending to the morning exercises—regardless of the rain or snow, or the badness of the roads. The tears of holy joy and travail of soul for sinners, as also those (tears) produced by conviction of sin, were very frequent; and, in some instances, very general, particularly at two meetings, where there was such a general and special influence of the Holy Spirit pervading the assembly, that it forcibly reminded me of the "day of Pentecost." There have been nine baptized during the last year that have been brought to the knowledge of the truth, through the instrumentality of some of our Missionaries, who occasionally laboured among them. There are a number who appear to be sincere inquirers after truth, some of whom have obtained a hope, and no doubt will shortly be baptized. Many are very anxious to be formed into a Church, in connexion with the Association, and no doubt there will be a large Church there before long.

There is much that I would like to say in respect to this very interesting portion of God's vineyard, but circumstances forbid it at present; but this much should be known, that in many of the Townships north of Lake Ontario, very seldom they hear a Baptist preacher, and then only when a Missionary passes along, which in some places is scarcely once a year.

There has been a pleasing reformation near Niagara. Eight have been lately baptized, and others have obtained a hope in Christ. But I will (the Lord permitting) let you know more about this in my next; and I purpose also, after my return from the West, to let you know more about Erin, &c.

JOHN OAKLEY.

UNITED STATES.

BAPTISM ON NEW YEAR'S DAY.

From the Philadelphia Baptist Record of January 8.

This solemn ordinance was administered after the Scriptural mode, to thirty-eight professed believers in Christ, on New Year's morning, in the Delaware, at Kensington, in

the presence of a vast concourse of spectators. The day was clear, and notwithstanding the intense coldness of the weather, hundreds had assembled at an early period of the morning; and up to the hour of baptizing—viz., eleven o'clock—the streets and avenues leading to the place were lined with an eager crowd of expectants. There could not have been less than from two to three thousand persons, who had assembled to witness this lovely, this animating spectacle. Brother Shadrack, of the New Market Street Church, led the way into the stream, and with the assistance of his ministering brethren, Gillette and Moore, and two of his deacons, who alternately handed the candidates in and out of the water, baptized fifteen males and fifteen females within the time of twenty minutes by our watch, without the least interruption, and with the utmost order and decorum. Then followed brother Gillette, of the Eleventh Church, with five candidates, and lastly came brother Higgins, of the Third Church, with three; making in all thirty-eight, who in this solemn and public manner, gave themselves to the Lord, renouncing the "world, the flesh, and the devil," and were baptized, in the name of the Father, Son, and Holy Ghost. Among the converts were to be seen grey headed men and women, the middle aged, and the young, several of whom, to our knowledge, have been a long time halting between two opinions, and who have at last ventured to trust the Saviour. It was a precious and a solemn season to all the followers of Jesus, who stood by and beheld the willing converts follow the dear Redeemer down into the liquid grave. It was a day that will long be remembered by many who were present.

EXTRACT

Of a Letter from the Rev. Archd. Maclay, to the President of the American and Foreign Bible Society, dated

LIVERPOOL, Dec. 3, 1839.

DEAR BROTHER.—The Committee of the "Baptist Union" gave me a kind reception on the 15th of last month, and passed resolutions to present a Remonstrance to the British and Foreign Bible Society, at the meeting of their Committee on the first Monday of the month. A Committee of seven brethren, of which John Howard Hinton is Chairman, was also appointed, to draft a plan of operation for a new Bible Society, in case the British and Foreign Bible Society refused to retrace their steps. This plan is to be laid before the quarterly meeting of the Baptist Union on the 17th of December, and decided steps will then be taken, if

the British and Foreign Bible Society holds to its old course against the Baptists.

I have visited Leamington, Birmingham, Derby, Nottingham, Rochdale, Manchester, and Liverpool. In public and in private, as opportunity offered, I have presented the subject of my mission, and it has met not only with a patient hearing, but with very evident tokens of approbation. A Bible Society will no doubt be formed in England; but our brethren here think it best that I should not begin to collect money or obtain subscriptions, till after some plan of operation is adopted. I have only received one pound sterling, and that was sent to me without solicitation, to be a beginning in the new Institution.

I sail for Scotland to-morrow, and am requested to visit the churches as extensively as possible, to prepare the way of the Lord. In two or three weeks I shall be able to communicate to you important and definite information in reference to the movements of our English Baptists. My arrival has been hailed with joy by all the brethren, and is likely to be attended with the happiest effect. I am, Dear Brother, your's truly,
ARCHIBALD MACLAY.

ORDINATION.—The *New York Baptist Register* publishes the ordination of Br. John F. Bliss to the pastoral charge of the Baptist Church in Henrietta, Monroe County, New York, on the 11th Dec. The *Register* states, that Mr. Bliss was a graduate of Williams College, studied theology with Dr. Bassett, of Hebron, Connecticut, and Dr. Burton, of Thetford, Vermont, and has been a Congregationalist preacher for twenty-six years past, having in that time gathered and organized twenty-one churches. But now, after a thorough investigation and painful struggle of about two years, he had become convinced of the correctness of the Baptist faith and practice, and having united with the Baptist Church in Peru, he has been preaching for a short time past to the Baptists in Monroe County, and is now settled as pastor of the Church at Henrietta.—*Christian Secretary*.

FLORIDA.

The *Quincy Sentinel*, a paper lately established in Middle Florida, states, that "a general revival of religion has passed over the country, causing many to turn from sin to righteousness, and gathering many into the fold of Christ. The number that has been added to the different churches cannot be less than 2000, among whom are many of our most respectable and influential citizens."

CAMPBELL & BECKET, PRINTERS.

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