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THE CANADA BAPTIST MAGAZINE.

No. 6.

MONTREAL, DECEMBER, 1841.

VOL. V.

A REFUGE OF LIES DEMOLISHED.

A TRUE NARRATIVE.

To the Editor.

Having related the following account to some pious and judicious friends, they have expressed the opinion that it ought to have a place in your Magazine. And having a humble hope myself, that it may be blessed to the benefit of some who are trusting to similar refuges of lies, and illustrate to others the soul-destroying tendency of infant baptism as practised by the Church of England, I now place it at your disposal; to make such a use of it as you may think proper. I have thought it proper to conceal the names, for obvious reasons, but assure you that the whole account is substantially true. L.

In the latter part of the winter of 183-, as I was one evening watching by the sick bed of a very dear friend, I was informed that there was a person without wishing to speak with me. Upon going to the door, I was addressed by a woman, of rather a youthful and interesting appearance, and with enough of the foreign accent to tell that this was her adopted country. She asked if this was Mr. L., and being answered in the affirmative, said that her mother was very ill, and as Mr. _____, the Church minister, was from home, and as her mother was very anxious to see a minister before she died, which she feared would be very soon, she had taken the liberty to call on me, to beg the favour that I would just step down and see her mother. I dismissed her with the assurance that I would see her mother in a few minutes. Accordingly wrapping

my cloak around me (for it was a raw cold night in February), I very shortly followed the woman to the place she had mentioned. It was a very small house, scarcely more than a hut just upon the road side, without any kind of screen between the door and highway. Within, however, there was an air of comfort which you would hardly expect to find in so small a place. There were two beds in the back part of the room, extending quite across it, with the exception of a passage no more than a foot wide between them. They were both nicely curtained, and there were as many other articles of furniture as could be properly arranged in the little room. A cheerful fire was blazing on the hearth, and a man and two little children were sitting before it. Every thing I saw or heard convinced me that the inmates had sometime had more convenient lodgings. The daughter, taking a candle in her hand, led me to the side of one of the beds, and drew aside the curtains, when an aged woman, pale and emaciated, and having every appearance of being within one step of death, reached out her clammy, withered hand, and began to apologize for having troubled me. She had sent for Mr. _____, she said, but he was from home, and was not expected to return for so many days. She was sure she should not live so long, and as she could not think of dying without seeing a minister, she had taken the liberty to send for me. I assured her that I

should be most happy if I could be useful to her, and proceeded to make some enquiries into the state of her soul, and the views she had in the immediate prospect of death. She assured me, she was not afraid to die—it was a debt we must all pay—she had lived long enough in the world, and had found nothing but trouble and disappointment in it—she was not unwilling to leave it—her trust was in Almighty God, &c. Enquiring still further into the ground of her faith and hope in God, she appeared surprised that I should be so exact, and displeased that I could not take it all for granted. But after some hesitation she proceeded to tell me, what she seemed to think I ought to have known, that she was a member of Christ's church; that her parents were Christians, and that they had had her duly baptized; that she had been confirmed, attended the sacraments of the Church, and had always lived a worthy member of the same. She admitted in further conversation that she had done some things wrong, but they were trifling, and God was merciful and her trust was in him. In short, the whole conversation served to convince me of her entire ignorance of Christ as a Saviour, and of herself as lost, helpless, and condemned.

I felt my own situation to be peculiarly trying, I knew not what to do. The attempt to enlighten a mind so totally dark, to instruct one so very ignorant (on this subject, in other respects she appeared intelligent and well informed) seemed, in this last hour of life, entirely hopeless. I feared it would only be giving pain without the possibility of doing any good. And who would be willing to give pain or unnecessary alarm to a fellow-creature in the awful hour of death? Our whole nature shudders at the thought! But then on the other hand, it was awful to think of a soul going into the presence of God, "making such a refuge of lies its trust." Besides, thought I, this work is perfectly possible with God, though quite impossible with man. His Holy Spirit can open these blind eyes, and enlighten this dark heart, even in the hour of death; and no less mighty influence could effect the same work under any circumstances. And it may be that he has designed to make me an

instrument of "plucking his brand from the burning." It is doubtless my duty to *try*. Having arrived at a feeling of certainty with regard to my own duty, I proceeded affectionately, but firmly and freely to point out to her, what I considered to be her lost and miserable condition. I explained the nature of God's holy law, and the guilt of those who have lived in the habitual violation of it. I spoke of his holy nature, and the utter impossibility of his being indifferent to sin or pleased with sinful beings; and mentioned those passages of Scripture which utterly exclude from heaven all beings but holy ones, and assured her from the Scriptures, that without *personal* interest in the Lord Jesus Christ, she could have no part in that holy place.

She made but little reply to these remarks, and what little she did say showed me that she was far from being pleased with them. I proposed prayer, and she gave a reluctant consent. I felt a great relief in "coming boldly to the throne of grace." I now felt myself addressing an unreluctant ear. After earnestly imploring for her the grace of God's Holy Spirit, and commanding her to his mercy in Christ Jesus, I arose from my knees, gave her my hand and bade her good night. I felt her hand tremble in mine, and as she feebly said "good night, Sir," there was an evident agitation in her voice. But I knew not whether this agitation arose from rage or from some other emotion.

The next day the state of my dear friend before mentioned, was too alarming to admit of my going from home till evening. But as she grew more easy towards night, I ventured to fulfil an engagement, previously made, in pursuit of my ministerial duties, an engagement that kept me out till a late hour in the evening. During all this time I had heard nothing of poor sick Mrs. G—, but the interest which the visit had excited in my heart for her, was deeper than I commonly felt for an entire stranger. She had scarcely been out of my mind during the day. I had met several Christian friends in the course of the day and evening, and had mentioned her case to them, and we had made her the subject of united prayer. When I arrived at home, I was told that

Mrs. _____ had been there early in the evening, to request me to come again to see her mother. She said her mother was more desirous than ever to see me, and begged that I would come down after I came home. Upon hearing this I turned about and walked directly down. It was the silent hour of midnight. No sound was heard but the hoarse blast of the north, and no object was visible but the dim watch-light, one in the little cottage window which I was approaching, and one in the window of my own house which I had just left. These only served to make the surrounding darkness more dense. Picking my way along, however, I came to the door which was almost instantly opened, and Mrs. _____ said in a whisper, "I am so glad you are come, Sir, mother is so very anxious to see you." I was just asking, how is your mother? when I was interrupted by a tremulous voice within; "Katherine, has Mr. _____ come?" "Yes, mother," she replied, "Mr. _____ is here." "O my dear Sir," said she, with deep agitation, pushing away the curtains, "I am so glad to see you." "And how do you find yourself, my dear madam?" I asked. "O Sir, she replied, with regard to my body, I do not know; I have not given it a thought to-day. But my soul!—" and she pressed my hand almost convulsively; her emotions not suffering her to speak for some time. After her feelings had a little subsided she was able to proceed with considerable calmness.

I cannot, at this distance of time, pretend to recollect her exact words; nor will I attempt to describe the scene which followed at this interview. Suffice it to say, that the Holy Spirit had made her sensible of her true state. She clearly saw herself guilty, condemned, and helpless. And her distress and fear were equal to her confidence and presumption before. She told me, that when she sent for me the day before, she had not the least doubt but she was a very good Christian, *and she never in her life had felt* any misgiving on that point. She had never supposed that religion consisted in any thing more than being a member of the church of Christ, and she thought that all protestants were constituted such at

their baptism. Having these views, she thought my discourse of the last evening uncalled for and cruel. She felt deeply offended with it, even to anger, which was her state of mind when I proposed prayer. But during the prayer she became softened, and a new feeling, which she could not describe, came over her. When I was gone, and the family had retired to bed, she was left to silence and reflection. She thought of what I had said of the holy requirements of God's law, and she saw how short she had come of them. She thought of the holiness of his nature; and could realize how much he must be offended at sin. She seemed, sometimes, almost to see his all-seeing eye bent in anger upon her. In this manner she spent the night. As soon as the morning appeared she had her daughter reading the Scriptures to her, in hopes to be comforted by them. But in them she saw her condemnation more clearly. They shined only upon her guilt. And what she feared before, she found confirmed by the very voice of inspiration. In this state of mind she had sent for me, and she had felt greatly disappointed and distressed when she heard I was not at home. She feared I would not come till morning, and that before that time her doom would be fixed. You may be sure that I felt a great pleasure in directing her to Christ. I endeavoured to show her the perfect nature of Christ's finished work as a foundation for her hope, and as a consequence of it, the freeness with which the Father receives and justifies the believer. She appeared for a while to be mentally struggling to comprehend the new, the great idea, and then she said, "do you mean Sir, that *I* may believe in Christ and be saved? That *I*, sinful and guilty as I am, would be freely accepted of him? And is this all that is necessary after a long life of sin?" I assured her that this was what was required, namely, faith in the Son of God. That this only would produce genuine repentance and procure purity of heart. I read several passages of Scripture suitable for her case, showing that the blood of Christ cleanseth from all sin, and that he is the propitiation, &c. She was filled with wonder and amazement. She forgot her own situation in the contem-

plation of the wonders of redeeming love. And when she reverted to herself, she could not, dared not, hope on her own account, and yet she admitted that the subject itself, and on its own account, was worthy of her highest admiration and joy. In this situation, after once more leading her to the throne of grace, I left her.

I saw her again next evening, and discovered at once, that being justified by faith, she had peace with God through our Lord Jesus Christ. She had made great advances in the knowledge of Christ. The Scriptures, with the letter of which she was before familiar, were now unsealed, and displayed treasures of the richest wisdom. Her daughter apologised for the disorder apparent in the house, by saying that her mother wished her to read to her continually, and that she had been nearly the whole day by her bedside reading the Bible. She was now able "to give a reason of the hope that was in her," in the calmest manner. After this I did not see her again for several days. My own dear friend was too ill for me to think of leaving her. I watched her bedside, chiefly, till her soul rested with God. Returning, however, from the "City of the Dead," where I had been to deposit her precious remains, I called in to see dear Mrs. G———. Her daughter met me at the door, and said, "you are too late, Sir, my mother has not spoken for several hours. She is nearly gone. She spoke much of you this morning, and earnestly desired to see you; but knowing how deeply you were afflicted in your own family, she would not ask it. She was very happy, Sir, and prayed much for you, that you might be supported under your own afflictions." I stepped to the bedside, her eyes were partially closed, her breath short and difficult, and she had every appearance of a person dying. The daughter called "Mother," but she paid no attention. She put her mouth close to her ear and said, "Mr. L——— is here." Upon hearing my name she opened her eyes and attempted to speak, which in a short time she was able to do. She expressed much joy and thankfulness at seeing me again; and said her mind had been a long time entirely absorbed in the contemplation of the wonderful

subject of the love of Christ which I had taught her. She expressed the greatest astonishment at her former blindness, and deep concern for the thousands who were in the same state. She wondered that she should ever have thought herself a Christian, for instead of having lived an innocent life, as she first assured me she had, she now looked upon her former life to have been very wicked. She mentioned anger as her besetting sin. She had met with reverses and suffered injuries, and she had allowed herself to nourish anger and even hatred towards those who had wronged her, without ever attempting to subdue or even control it. Nay, in her paroxysms of rage she had often profaned the holy name of God, and then pleaded the former sin as a justification of the latter. She now looked upon these things with the utmost horror. And in proportion as she viewed herself a great sinner, she magnified Christ's pardoning mercy. Having had much forgiven she loved the more. In this happy state of mind, a few hours afterwards, she slept in Jesus, and like the pardoned thief, was doubtless the same day with him in Paradise.

L.

REFLECTIONS ON DEATH.

BY JOHN FOSTER.

The records of time are emphatically the history of death. A whole review of the world, from this hour to the age of Adam, is but the vision of an infinite multitude of dying men. During the more quiet intervals, we perceive individuals falling into the dust, through all classes and all lands. Then come floods and conflagrations, famines, and pestilence, and earthquakes, and battles, which leave the most crowded and social scenes silent. The human race resemble the withered foliage of a wide forest: while the air is calm, we perceive single leaves scattering here and there from the branches; but sometimes a tempest, or a whirlwind, precipitates thousands in a moment. It is a moderate computation which supposes a hundred thousand millions to have died, since the *exit* of righteous Abel. Oh! it is true that ruin hath entered the creation of God! that sin has made a breach in that innocence which fenced

man round with immortality ! and even now the great spoiler is ravaging the world. As mankind have still sunk into the dark gulf of the past, history has given buoyancy to the most wonderful of their achievements and characters, and caused them to float down the stream of time to our own age. It is well ; but if, sweeping aside the pomp and deception of life, we could draw from the last hours and deathbeds of our ancestors, all the illuminations, convictions, and uncontrollable emotions of heart, with which they have quitted it ; what a far more affecting history of man should we possess ! Behold all the gloomy apartments opening, in which the wicked have died ; contemplate first the triumph of iniquity, and here behold their close ; witness the terrific faith, the too late repentance, the prayers suffocated by despair, and the mortal agonies ! These once they would not believe, they refused to consider them, they could not allow that the career of crime and pleasure was to end. But now truth, like a blazing star, passing through a midnight sky, darts over the mind, and but shows the way to that "darkness visible," which no light can cheer. Dying wretch ! we say in imagination to each of these, Is religion true ? Do you believe in a God, and another life, and a retribution ? O yes ! he answers, and expires ! *But the righteous hath hope in his death.* Contemplate, through the unnumbered saints that have died, the soul, the true and unextinguishable life of man, charmed away from this globe by celestial music, and already respiring the gales of eternity ! If we could assemble in one view all the adoring addresses to the Deity, all the declarations of faith in Jesus, all the gratulations of conscience, all the admonitions and benedictions to weeping friends, and all the gleams of opening glory ; our souls would burn with the sentiment, which made the wicked Balaam devout for a moment, and exclaim, *Let me die the death of the righteous, and let my last end be like his.* These revelations of death would be the most emphatic commentary on the revelation of God. What an affecting scene is a dying world ! Who is that destroying angel, whom the Eternal has employed to

sacrifice all our devoted race ? Advancing onward over the whole field of time, he hath smitten the successive crowds of our hosts with death ; and to us he now approaches nigh. Some of our friends have trembled, and sickened, and expired, at the signals of his coming ; already we hear the thunder of his wings ; soon his eye of fire will throw mortal fainting on all our companies ; his prodigious form will to us blot out the sun, and his sword sweep us all from the earth ; for *the living know that they shall die.*

I know not, I wonder how I shall succeed in mental improvement, and especially in religion. O ! it is a difficult thing to be a Christian ; I feel the necessity of reform through all my soul ; when I retire into thought, I find myself environed by a crowd of impressive and awful images ; I fix an ardent gaze on Christianity, assuredly the last best gift of Heaven to men ; on Jesus, the agent and example of infinite love ; on time, as it passes away ; on perfection, as it shines beauteous as heaven, and, alas ! as remote ; on my own beloved soul, which I have injured, and on the unhappy multitude of souls around me ; and I ask myself, Why do not my passions burn ? Why does not zeal arise in mighty wrath, to dash my icy habits in pieces, to scourge me from indolence into fervid exertion, and to trample all mean sentiments in the dust ? At intervals, I feel devotion and benevolence, and a surpassing ardour ; but when they are turned towards substantial, laborious operation, they fly and leave me spiritless amid the iron labour. Still, however, I confide in the efficacy of persistive prayer ; and I do hope that the Spirit of the Lord will yet come mightily upon me, and carry me on through toils, and sufferings, and death, to stand in mount Zion, among the followers of the Lamb.

CAUSES OF CORRUPTION AND ERROR IN THE CHURCHES OF CHRIST.

BY THE REV. JOHN BATES.

If the members of a Christian church desire to enjoy peace of mind and prosperity of soul, they must preserve the order of the New Testament churches,

and walk in the ways of holiness. Purity of doctrine, holiness of life, and fervent prayer, are essential for the permanent existence, increasing prosperity, and future enlargement, of all our churches; "If any man," says the apostle, "defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."—1 Cor. iii. 17. The Church of God is defiled,

1. By the introduction of worldly ministers.—In reference to the peace, purity, and spiritual prosperity of our churches, there is much depending upon the elevated holiness and spirituality of mind that may exist amongst our ministering brethren. Generally speaking, the character and spirit of our churches will correspond to the character and ability of their pastors. If they are holy, diligent, and faithful, the churches under their care will be united together in purity and love, manifesting the same spirit. If they make an ostentatious display of their learning, our churches will be vainly puffed up with knowledge, when they really need instruction in the very first principles of divine truth. If the minister is worldly-minded and ignorant, the church will be self-conceited, uninstructed, and, like little children, liable to be carried about with every wind of doctrine. If they are indolent and destitute of eminent piety, then insubordination, laxity of morals, and error, will creep in and prevail. But if our pastors "watch for souls," and "make full proof of their ministry," then our churches will be preserved in holiness, abound in missionary zeal, "and walking in the fear of the Lord, and in the comfort of the Holy Ghost, will be multiplied." The church is corrupted,

2. By the reception of unconverted members.—All the stones for the building of Solomon's temple were prepared and made ready before they had any place in that elegant building. If some of them had been brought from the quarry in their rough and unhewn state, to be worked up among the other, the beauty and strength of the temple would have been impaired, and entirely destroyed. So it is with regard to the church of Jesus. Man in his unregenerate and natural state is totally unfit to

be introduced as a member in the church of Christ—until his sins are subdued, his mind enlightened, and his heart renewed by divine grace. The apostolic churches were composed of those who had been "sanctified in Christ Jesus, called to be saints," consequently, they had all been born again. If unconverted persons are introduced into the church of Jesus, every thing of a spiritual and holy nature will very soon begin to wither and decay. In proportion as men of this stamp increase, the power and life of godliness will gradually disappear, until every feature of piety is extinguished, and at last such a church must perish beneath the weight of its own corruption. The church of Christ is corrupted,

3. By the propagation of unscriptural doctrine.—It is impossible to relate all the evils that have been experienced by the churches of Christ, from the unholy and demoralizing influence of those doctrines which are of an unscriptural nature. Even in the days of the apostles this evil was beginning to appear, and it was attended with very serious results. The Jewish nation and the gentile world both thought that the gospel was defective, and this has been the case with worldly men in every age until the present day. When, however the dignity of the Saviour, and the efficacy of his atonement, the importance of holiness and justification by faith, the depravity of man and the necessity of the Holy Spirit to renew the heart, are rejected, or cast into the shade, we must expect that the most injurious consequences will immediately follow. When the Galatians had turned aside "unto another gospel," the apostle said, "I stand in doubt of you," and exclaimed, "I am afraid lest I have bestowed upon you labour in vain." Whenever the pure doctrines of the cross are relinquished on the one hand in favour of mere morality, or for high notions of orthodoxy on the other, there will either be a gentle conformity to the fashionable vices of the world, or a contempt of practical preaching, accompanied with a disrelish for the truth of the gospel and holiness of life. Corruption is introduced,

4. By the backsliding of real Christians.—The holy beauty of the Christian temple has been often very much defaced by inconsistency of conduct, laxity

of piety, and the sinful backslidings of some of its professed and genuine friends. I do not now refer to all those who have made an outward profession, as many have only had the form of religion, while they knew nothing of its power. I now speak of those who have generally been received as Christians by the respective churches where they belonged, although their piety, in some instances, may have been of a doubtful nature. There may not have been much positive evil, but there has been an absence of practical piety and a want of conformity to Jesus. Those churches in the days of the apostles who were most blameable in departing from scriptural doctrine, became most guilty in backsliding and immorality of practice. We find that this was the case especially with regard to the churches of Corinth and Galatia, and we may rest assured that the same cause will have the same effect in our own day. We have reason to fear that too much carnality, decay of piety, and worldly-mindedness, is making its way amongst some of the members of our churches, who, after all, we still hope love the Saviour. The best and holiest of our churches will have their "spots and blemishes" in the present life, but we should individually pray for prosperity of soul, and cultivate a holy conformity to the Son of God. Though we cannot reach perfection in the present state, yet we must remember that those who say they "abide in Christ, ought themselves also to walk even as he walked." Corruption often creeps into the churches of Jesus,

5. By the neglect of apostolical discipline.—The proper exercise of discipline in our churches is a very difficult part of a minister's work; yet it is essential to their peace, purity, and preservation. A church that is not scripturally governed will resemble a family without order, or an army without discipline, and be utterly unfit to correct any error, or purge out any corruption that may exist amongst its members. Disorderly persons must be reproved, contentious persons must be silenced, error must be checked, while those persons who will not submit to healthful discipline must be "put away from among us." The precious must be separated from the vile; and the members of Christ's church

must have no fellowship with the unfruitful works of darkness.

Brethren, this is a day of great energy, activity, and zeal; let us, therefore, so live that it may be a day of eminent piety and conformity to Jesus. As holiness of heart and prosperity of soul are connected together, so the preservation of truth, purity, and expansive benevolence in our churches, are requisite to preserve our institutions in a healthy and prosperous condition. While we pay all due respect to the eminent learning and burning eloquence of our great men, let us remember that a fund of scriptural knowledge, connected with spirituality of mind, purity of heart, and entire devotedness of soul to God, are the most essential and most important elements of the ministerial character. The constant prosperity of our souls, the enlarged benevolence of our churches, and the widening influence of our mission operations, to a great extent, depend upon our love of the truth, and individual conformity to the Son of God. If we cultivate piety and live in the fear of the Lord, then our churches will "look forth as the morning, fair as the moon, clear as the sun, and," in our aggressive movements at home, as well as among the heathen abroad, we shall be "as terrible as an army with banners."

Ballina, Ireland.

BAPTISM OF THEOLOGICAL STUDENTS.

The case which we noticed of the baptism of two theological students in the Hudson River by Prof. Ogilby, has occasioned some discussion in the board of Trustees of the Episcopal Theological Seminary and in the columns of the *Churchman*. Prof. M'Vicar, of Columbia College, appears to have occupied a leading position in endeavouring, though unsuccessfully, to procure a vote of censure on Prof. Ogilby. The resolution eventually was as follows.

"Resolved, That this Board and the Seminary are not responsible for the Ministerial acts in administering the sacraments, of the individual Professors of the Seminary, and that such acts do but express the opinions and views of the individuals concerned."

With the merits of the newspaper controversy thence arising we will not

interfere, but make the following extract from the last letter of Prof. Ogilby, in order to show the position which he occupies regarding sprinkling. From the first sentence of the extract, it will be seen that Dr. M'Vickar would not venture to condemn "baptism by immersion."

"The Rev. Dr. thinks that my language 'erroneously implies' that 'the real subject of condemnation' was the 'baptism by immersion.' To adopt his own words, 'permit me to assure him that such an idea never entered my mind.'

"He 'appeals' to me, 'whether it be becoming to bestow contemptuous phrase upon the 'Font of Sprinkling.' I answer—No: and I repel indignantly the implied charge of disgraceful irreverence. Had that Dr. quoted my words, it would have appeared that I censured, not the font, but those who have 'reduced' it 'to the dimensions of a wash-bowl,' and 'have wholly superseded the baptistery;' thereby making 'immersion,' which the Church allows and Dr. M'Vickar 'reverences,' utterly impracticable, save 'in the unconsecrated place of its performance.' I did compare, (not the font itself to a 'wash-bowl,') but the 'dimensions' of the one to the 'dimensions' of the other. Am I bound so far to reverence the very dimension of the font, that I may not without irreverence measure them by referring to a familiar standard of comparison? I half suspect, that I had in mind at the time a passage of D^r. Wall, (the illustrious historian of Infant Baptism,) who says:—'The fonts that have been built since the times I spoke of, are, many of them, built so small and basin-like, that a child cannot well be dipped in them, if it were desired.' Unless perchance the unlucky and offensive comparison was suggested by the prevalent custom of making the font the mere container of a bowl, that for meanness and littleness might be aptly compared to the basin, which the Puritans in England honestly and openly substituted in room of the font, (putting it, not in it but in its place,) and which Dr. Wall describes as a little basin of water, about the bigness of a syllabub-pot.' By the way, whence comes the 'Font of Sprinkling!' (Qu. 'Blood of Sprinkling?') The Church

authorizes only 'dipping' in water, or 'pouring' water on, as alone answering to the 'washing of regeneration.'

"Again, Sir; the Dr. asks whether it be 'charitable, needlessly to alarm tender consciences, by the exhibition of it (baptism) on doubtful grounds, in the case of those already admitted by the Bishop to confirmation, and registered by faithful pastors as worthy communicants?' 'I know nothing, Sir, of that charity which involves the sacrifice of truth or of duty. To baptize under such circumstances is right, or it is wrong; and is accordingly 'charitable,' or uncharitable. If I believe a man to be in danger, it is 'charitable' to tell him so; even though I 'alarm' his 'conscience.' And, if the danger be real, the more 'tender' his conscience, the better for him. To talk of 'needlessly alarming,' &c., and of 'doubtful grounds,' is to beg the question.—N.Y. Bap. Adv.

POWER OF THE GOSPEL.

[In the *Quarterly Register* for October, Mr. JAMESON, one of the evangelists employed by the Home Mission in England, gives an account of his labours at Wem, from which we extract the following statement, as a striking proof that the gospel is still the power of God unto salvation.—ED.]

On the following Sabbath we had crowded congregations; the weekly meetings at five and seven were repeated, and on the Monday evening it was with difficulty I could get to the pulpit. At the close of this service we met inquirers, and the result of that evening was the conversion of a young person—the daughter of a farmer in the neighbourhood—who manifested intense anxiety about her mother, and who, when spoken to about her soul, exclaimed, 'Oh my mother! oh! my mother. Oh that she had been here!' and the third was a young man, who had heard me preach on the previous Sabbath from "*The anxious inquirer lost.*" ("He went away sorrowful, for he had great possessions.") To this case I will more particularly refer. He had been the curse of the town, and the terror of the neighbourhood, and was sometimes intoxicated for a week together. The distinguishing sovereign grace of God,

and his being no respecter of persons, were clearly illustrated in the decisive conduct of this wandering and degraded prodigal. He possessed a valuable dog ; the best fighting dog in the town, and it was frequently the means of leading him into the company of the most abandoned wretches. A deep impression was made upon his mind, as we stated that every one who kept away from Jesus Christ was hindered by some possession which he prized and valued more than the Saviour. On the following day, very early in the morning, he arose and destroyed the dog, feeling that was his possession, and might be the means of the eternal ruin of his soul. A very decided change took place in his conduct, and it was very evident the work was of God. The brethren (like the church of old in reference to Paul) were afraid of the man, and it was with difficulty I could get the deacon to visit him, as they were for letting him alone, to see if he would stand. He was, at last, called upon by the deacon, who, when he had conversed with him, shed tears, rejoiced exceedingly, and exclaimed, "What has God wrought?" This young man, with his wife, who was converted about the same time, and who (with her husband) constituted a household, were, with twenty-two others, baptized during my stay in Wem ; and I have now pressing letters, urging my return to baptize several others who were converted within the same period.

DIVINE PROVIDENCE.

BY REV. JOHN BATES.

Having been spared another year, we should cherish sentiments of the deepest gratitude and praise to our heavenly Father for his providential protection. Whatever changes may have taken place in our personal affairs, or revolutions have been experienced in the world, it is delightful to remember that all events are under the guidance of heaven. The heart of the ungodly man may "fail" him, when "looking after those things which are coming on the earth;" but the Christian, who loses his own insufficiency in the fulness of infinite perfection, that he may have his mind stayed upon God, shall be "kept in perfect peace."

The glory of the gospel system appears in a pre-eminent manner, when

we consider that every truth revealed in the sacred volume is of a holy and practical nature. The unity of God requires that he should be the only object of our worship, and his spirituality requires that we should worship him in spirit and in truth. The justice of God demands our fear, his holiness requires our purity, his mercy inspires us with hope, and his superintending providence over the affairs of every individual, as well as those of nations, should lead us to look to him for constant protection, heavenly guidance, and divine support. The devout observance of providence is in perfect harmony with the dictates of reason, as well as the principles of eternal truth. There seems to be a necessary connexion between the belief of a God, and that of his providential wisdom, power, and goodness, in over-ruling the affairs of the children of men. As Jehovah speaks like himself in his word, so he acts like himself in his providential arrangements in the economy of the universe. The Christian sees God in everything, and will ever delight to regard the work of the Lord by considering "the operation of his hands." "Trust in the Lord with all thine heart," says Solomon, "and lean not to thine own understanding. In all thy ways acknowledge him, and he will direct thy paths."

The *superintendence* of divine providence requires the *activity* of Christians. The providence of God does not supersede the necessity of our activity, or destroy the importance of our using means even to accomplish those things which are agreeable to the divine will. The land of Canaan was promised to the Israelites for a possession, and God watched over all their movements until this promise was faithfully accomplished, yet they were obliged to be active in using all lawful means, as the Canaanites would not give up anything only at the point of the sword. Jehovah has promised that seed time and harvest shall never fail; but it is still necessary for the husbandman to plough and sow, for the sun to shine and the showers to descend, in order that the harvest may appear and be realized in a state of perfection. God has promised that Jesus shall have the heathen for his inheritance and the uttermost parts of the earth for his possession; yet ministers must go

forth, prosecuting every department of missionary labour with untiring zeal before this prophecy can be fulfilled. The superintending providence of God, however, is calculated to encourage us in our work, knowing that he will ultimately defeat all the designs of every enemy, guide the honest labours of every Christian, and finally crown them with triumphant success.

The *obscurity* of divine providence requires the *patience* of Christians. The providence of God is sometimes dark and very mysterious, but every event is guided by infinite wisdom, and controlled by omnipotent power. In times of persecution, in days of affliction, and in seasons of death, we must recognise the hand of God, and manifest a quiet submission to his holy will. The *time* when many of our mercies are received adds greatly to their worth, and the seasonableness of our deliverances will be cause for lively gratitude and constant praise. The Lord wrought deliverance for Moses and Israel at the Red Sea just at the moment of danger. A ram was provided for Abraham, at the very time he required, to spare his beloved son. And the Lord showed Hagar a well of water, at the moment of necessity, in order that she might give the lad drink. How providentially the Lord delivered David out of the hands of Saul, and Peter out of prison!—thus showing us that on every occasion he “knoweth how to deliver the godly out of temptation,” while he “reserves the ungodly unto the day of judgment.” On some occasions we shall be led to admire the wisdom of God in raising up instruments to assist us when we least expected, and strangers may be stirred up to do that for us which a friend declined. Jonathan assisted David; the barbarians were kind to Paul; and Christians have often been favoured with friends from the most unexpected quarter. The dark and mysterious events of providence are often inscrutable; consequently we should never waste our time in prying into those things which can never be known; but, from deliverances of this nature, feel encouraged to trust in God, and faithfully persevere in the paths of righteousness, knowing that he is “able to do more abundantly above all that we ask or think.”

The *equity* of divine providence requires the *confidence* of Christians. God is too wise to err, and too good to be unkind. We are governed with the highest wisdom, the greatest goodness, and omnipotent power; therefore, we should feel resigned under every event of life, and never manifest a spirit of censure, resistance, or even complaint. Seeing that all our affairs, whether great or small, are under the providential direction of God, we should not be cast down in seasons of sorrow, distrustful in times of adversity, or proud in days of prosperity. What a train of trifling events, comparatively speaking, were overruled by divine providence for the elevation of David to a throne. Every event has its own determined direction, and we often find that the smallest incidents of our lives are sometimes pregnant with matters which terminate in the greatest result. Whatever darkness may encompass our path, we must always exercise unshaken confidence in the equity of God. We must not commit the least sin, to escape the greatest danger. If ever we seek to escape any evil, to which we may imagine that we are exposed, by practices of an unlawful nature, we may rest assured that the evils we thus wish to avoid will often be pulled down upon our own heads. In the darkest dispensation of divine Providence the Christian may say—

“It is the Lord, should I distrust
Or contradict his will,
Who cannot do but what is just,
And must be righteous still?”

The *universality* of divine providence requires the *contentment* of Christians. “The steps of a good man are ordered by the Lord,” and things are never so prosperous, or Christians so happy, as when, with a meek and quiet spirit, they contentedly submit to the will of Jehovah. Health and life, prosperity and adversity, times of affliction and seasons of joy, are all measured out unto us by the wisdom of God. What should disturb the Christian when he feels assured that he is guided by infinite wisdom, and guarded by almighty power? We behold the apostle passing through almost every change of an afflictive nature, yet he is never heard complaining at the providence of the Lord. His “perils” were many, and his self-denial great;

yet he says, "I have learned in whatsoever state I am, therewith to be content." From the example of Paul we may turn to the example of Jesus, who was "a man of sorrows and acquainted with grief;" yet in the midst of the greatest sorrow, and while enduring the most agonizing pain, he says, "Not my will, but thine be done."

Christian brethren, let us lay aside our own wisdom, and sit at the feet of Jesus. In the present life "we know but in part," and cannot comprehend all the providential arrangements of Jehovah that are transpiring in the world around us. Men of enlightened minds and unsanctified hearts may quarrel with God because they cannot reconcile the free agency of man with his over-ruling Providence, and say that "the way of the Lord is not equal;" but let us rejoice that "the steps of a good man are ordered by the Lord." Unto the Christian "all things work together for good," therefore let us say with David, "Thou shalt guide me with thy counsel, and afterwards receive me to glory."

"You in his wisdom, power, and grace,
May confidently trust;
His wisdom guides, his power protects,
His grace rewards the just."

Ballina.

REV. W. REES' CHANGE OF PASTORAL RELATION.

Branford, Nov. 1, 1841.

DEAR BROTHER DAVIES,—You have probably heard that I have received a unanimous invitation to take the pastoral charge of the Simcoe Baptist Church, with which I have complied. Simcoe is a flourishing town, and since it became the seat of justice in the Talbot District, has rapidly increased in population and wealth. It is situated eight miles from Lake Erie, affording excellent mill seats, and good demand for mechanical labour. Simcoe has a population of perhaps 1000, and contains a fair proportion of talent, intelligence, integrity, and enterprise; but it might be greatly improved by the sanctifying influence of bible truth. The Baptist church is small, but has a meeting house nearly finished. The brethren appear to be sober minded men, and pious. They have preaching among them monthly according to the old fash-

ion of monthly Sabbaths, or monthly meetings; but they begin to feel the want of weekly food, and I trust they will soon have it. The acquaintance I have formed thus far in Simcoe is encouraging as it regards the advancement of the cause of God.

It is my intention to leave Brantford in the month of January; and I earnestly hope that the church here may obtain a suitable successor at that time. They have already taken measures for that purpose. I myself feel a very deep interest in the matter, for although I now feel it my duty to occupy another sphere of labour, I assure you and our friends generally, that I am literally overwhelmed at this overruling providence of God. Oh, for humility and prudence to direct my steps. The church and congregation in Brantford appeared very desirous that I should continue my pastoral labours among them. Therefore I leave them under circumstances of peculiar interest, and with feelings of friendly and Christian regard. I came here on the 31st August 1833,—as it appeared to me, by the direction of divine Providence. There was no Baptist church in the village. Never did I feel so much alone in the world, and entirely destitute of human consolation, yet I felt that God was with me, and his blessed promises afforded me support. That dear old father, Elder Mabee, came in and laboured with me two days in the power and love of the gospel. The preaching was plain, solemn and affectionate; the exhortations, spiritual and warm; the prayers, short and fervent. The meetings were solemn. There was no gust of passion, no enthusiastic excitement. Now and then could be heard the deep sigh, while the tear of penitence rolled profusely from many eyes, unaccustomed to weep under the sound of the gospel. In few weeks we trust there were at least 18 souls "translated from the kingdom of darkness into the kingdom of God's dear Son." On the 22nd Dec. 1833, according to previous arrangement, a church of 26 members, including myself, was regularly constituted. Elder Crandal preached the organization sermon, Elder Pickle gave the right hand of fellowship, and Elder Mabee gave us the charge. The majority of the church were poor females,

and not a brother, with one or two exceptions, who was able to do much in the affairs of the church. The whole amount of money which could be raised by the church and congregation for my support was small for some years. The American Baptist Home Mission Society, however, gave their assistance, and have from that time exercised over us a kind and fostering influence. For the first year we were under the necessity of meeting in small and uncomfortable buildings, from house to house, and some time on the borders of the Grand River in the depth of winter. There I had the pleasure of baptizing many willing converts. Some of those seasons were affecting beyond the power of language to describe. Now we have a good edifice erected, the best Baptist meeting house I have seen in all this region of country, occupied by a church of eighty members. Their standing in society is good, equal to that of any denomination in the place, and should they obtain a suitable minister, they will, I have no doubt, advance in numbers, character, and influence. I have the pleasure to state that I leave the church in peaceful friendship. This I attribute solely to the grace of a covenant keeping God, who I believe will still watch over the interests of this church. The kind sympathy which both the church and congregation of Brantford have manifested towards me during many years, has made an impression on my mind that will not be erased until the latest day of my conscious being. May God reward them an hundred fold in the present state, and in the future life, with an abundant entrance into his everlasting kingdom. I close my communication, praying that the Lord may send a man here, devoted to the ministry, adapted to the place, for the field is large and inviting, and ought to be occupied.

Begging for myself and people a part in your prayers, and in those of all who love the Saviour, I remain your brother in Christ,

W. REES.

[This communication is inserted partly for the sake of calling the attention of our ministering brethren to the situation of the Brantford church. We earnestly desire that their destitution may be seasonably and effectually supplied. Steps have al-

ready been taken which will, we trust, lead to this end.—ED.]

PERSECUTION IN DENMARK.

VISIT OF THE REV. MESSRS. GILES AND DOWSON.

From the London Bap. Magazine for Oct.

Some information respecting the persecutions endured by our baptist brethren in Copenhagen and Langelund was presented to our readers in August. Our brethren Giles of Leeds and Dowson of Bradford having kindly acceded to a request to visit Denmark, they are now in consequence on the continent. We have had the pleasure to receive from them a letter and documents connected with their mission, which we hasten to publish.

Hamburg, Sept. 16, 1841.

DEAR SIR,—As in a few minutes we shall have to leave this place for Berlin, we have only time to give you a hasty glance at our proceedings at Copenhagen. Through the very kind introductions of Lord Palmerston and Sir H. W. W. Wynn, the British plenipotentiary for Denmark, we have been twice favoured with an audience with the king, who accepted our memorials and received us very kindly, expressing much respect for the body by whom we were sent. We had also interviews with the prime minister, the Bishop of Sealand, and other persons of high rank and influence; from whom we also received much politeness. What the final result of our errand may be we cannot tell, though one thing is certain, that our visit has produced a very powerful impression both on the government and the people; so that a provisional sentence passed on our brethren has been very unexpectedly light and speedy, and the laws are already under consideration with a view to their being modified. Bitter enmity however against our brethren, whom the Superior Court has pronounced to be men of unimpeachable moral character and of evangelical sentiment, exists in some quarters; and so purely despotic is the government, that, though the case has been decided in the chief court of justice, our brethren are still kept in bonds, because they will not promise to refrain from public worship until the law of the case is ultimately settled. We send you for insertion our printed address to the clergy and a copy of our final address to the king; and are, dear Sir, thankful for that gracious providence which has watched over us thus far.

Your affectionate brethren in Christ,
J. E. GILES,
HENRY DOWSON.

P. S.—So powerful is the influence of Prussia over the neighbouring countries

that we have felt it our duty to seek an interview with the king of Prussia, respecting the state of whose feeling towards our denomination we were questioned both by the king of Denmark and his prime minister. We hope to procure his intercession for our brethren in Denmark, and obtain from him definite and permanent concessions towards our body. He is most favourably inclined. Our persecuted brethren in Denmark are every thing the denomination could wish, both in piety and intelligence. Mrs. Fry and J. J. Gurney, Esq. have done every thing at Copenhagen to forward our cause.

An Address to the Right Reverend the Bishop of Sealand and the Right Reverend Bishops and Reverend Clergy of Denmark, respecting the recent Persecutions of Baptists and attempts to suppress their opinions in Denmark, from the Delegates of that Denomination in Great Britain.

Reverend Sirs,—

By various associations of baptists, and by many ministers and Christians of all other denominations in Great Britain, we have been deputed to lay before his gracious majesty, the King of Denmark, numerously signed and duly attested memorials, praying for the release of the baptist pastors, Peter and Adolph Mönster, from prison and from all other legal inflictions; and for the extension of religious liberty to the denomination to which they belong. This duty, in a full and gracious audience with his majesty, it has been our happiness to discharge; and we now, reverend gentlemen, respectfully call your attention to the subject; in the hope that our efforts, through your Christian influence and intercession, may not fail of the desired success.

In venturing to urge upon you a duty so much in harmony with the office and the spirit of ministers of Christ, permit us to remind you that in Copenhagen, Pastor Adolph Mönster, after having for nearly four months, and Pastor Peter Mönster for nine months, undergone the hardships of imprisonment, besides the various other inconveniences which such a situation necessarily involves, are now sentenced to a fine of sixty dollars each, with costs; also that in Langeland, among other instances of hardship, a poor man, named Andreas, has been called to suffer the loss of all his worldly goods, together with a rigorous imprisonment, on bread and water; and that similar fines and punishments are threatened against all baptists who do not bring their children to the Lutheran font.

That measures so severe should have been adopted against men guilty of no other crime than the peaceable diffusion of their conscientious opinions, cannot in our judgment

be reconciled with the principles either of justice or humanity; and while it must occasion pain to those who are actuated by no higher feeling than philanthropy, will especially be deplored by all who have felt the love and are animated by the spirit of Christ. Hence, throughout Great Britain and America, wherever these proceedings have been made known, they have been received, by the several branches of the Christian church, with such unmixed feelings of grief and astonishment, as that clergymen of all denominations have, with most unusual promptitude, availed themselves of the opportunity afforded by our visit to this country, of laying their sentiments on this subject at his majesty's feet.

We have indeed been told since our arrival here, that the severity resorted to has only been such as the fundamental law of this kingdom requires; and that a relaxation of legal restrictions in the case of baptists might lead to the advancement of similar claims by persons less worthy of indulgence: and, while we rejoice in the discovery that to a supposed necessity of enforcing the law, rather than to any disposition to undervalue the rights of justice and humanity, the persecuting measures alluded to are to be ascribed, we also willingly acknowledge that only with considerable difficulty long established usages can be changed. But, formidable as those difficulties may at first appear, we feel assured they are such as the legislative wisdom of the present enlightened reign is amply sufficient to overcome; and, were they of an order far more serious than they are, so great must be the anxiety of every minister of Christ, that human laws should harmonize with the just and benevolent spirit of the gospel, that we suspect the Lutheran clergy of indifference to such a subject, or to hope from them less than the co-operation we are seeking, would be, in our judgment, to treat them with marked and unmerited disrespect.

Most willing, reverend gentlemen, are we to believe that, by what has already taken place, your pious and benevolent feelings have been painfully shocked; and that you must feel with us, that to seize the property, deal harshly with the persons, and distress the families of men, conscientious, however mistaken you may suppose them in their views, can never, as it is alien to the spirit of Christ, promote his glory. Assured, moreover, that in proportion to your attachment to the Lutheran church in Denmark will be your jealousy for its honour, we are convinced you must deeply deplore that its name should be associated with measures which have already compelled more than two millions of baptists to withdraw from it a large portion of their accustomed respect,

and called forth from Christian ministers of every other name expressions of disapprobation no less decisive than impartial.

That under all forms of government and religion the baptists wheresoever they exist are permitted unmolested to maintain and propagate their opinions, except in one or two of those countries which owe their religion to the right of private judgment established by the immortal Luther, appears to us and to the whole Christian world, as far as the circumstance is known, an anomaly most strangely unaccountable: and, therefore, in the name and for the honour of our common Christianity, we earnestly invoke your powerful aid to take from the enemies of divine truth the prolonged opportunity of saying, that professed Christians withhold from each other that charity which pagans are unwilling to deny.

That the Lutheran in England has the fullest liberty to practise and propagate his faith, we most heartily rejoice, and, were an attempt made, by any class of British Christians, to injure him either in his person or estate for doing so, we should unhesitatingly denounce their spirit as injurious to religion and dishonouring to Christ; nor could you, reverend gentlemen, call in question the propriety of our adopting such a course of procedure: "As ye would, then, that we should do unto you, do ye also unto us."

It is alleged against the baptists in general, that, using no written confession of faith, their sentiments must of necessity be fluctuating and indefinite; while respecting Danish baptists it has been affirmed that they disregard the sanctity of marriage, and that their ministers have been impelled by motives of vanity to assume the office which they hold. As to the charge of vanity, founded as it is in mere suspicion, we would say to those by whomsoever it may be made, in the words of our blessed Lord, "Judge not, that ye be not judged." In answer to the accusation respecting marriage, we pronounce it altogether either a misrepresentation or mistake; since we find, upon inquiry, that our brethren have never deviated in this matter from the ceremonies of the Lutheran church. And as to the instability of sentiment supposed to exist among the baptists in general, we adduce the decisive testimony of three hundred years to show that, while churches with written confessions of faith have been, and still are, agitated by great differences of opinion, a striking uniformity of sentiment has, in all important points, prevailed amongst the baptists, as the result of that more direct appeal which they are in the constant habit of making to the word of God; so that the tenets anciently expressed by Johnson, Bunyan, and Gill are, with little or no difference, those which have

been more recently propounded by Fuller, Carey, and Hall.

And now, reverend gentlemen, fully assured of the truth and importance of these statements, and with a solemn anticipation of that day when we must all appear before the judgment-seat of Christ, we beseech you by the mercies of Him "who hath redeemed us unto God by his blood," to rise—instantly, and "as with the heart of one man, to rise—and join with us in a holy testimony against regulations and practices which involve so dangerous a supposition as that it is possible by *carnal weapons* to promote the interests of truth. So reverend gentlemen, shall it once more, even on earth, be said, "See how these Christians love one another;" and Jesus Christ, accepting as a personal service, your kindness to his disciples, will say at last, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

We are, reverend gentlemen, yours very respectfully,

JOHN EUSTACE GILES,
HENRY DOWSON.

*Hotel d'Angleterre,
Copenhagen, Sept. 10, 1841.*

TO HIS MOST GRACIOUS MAJESTY THE KING
OF DENMARK.

*The Memorial of the two Delegates from the
Baptist Denomination in Great Britain.*

May it please your Majesty,—

Deeply impressed with a sense of your Majesty's condescension in the full and gracious audience with which your Majesty was pleased to honour us, and thankful for the courtesy which has been shown us by your Majesty's officers, we cannot quit the hospitable shores of Denmark, without requesting permission to express, on behalf of those whom we represent, our most grateful acknowledgments of your Majesty's kindness, along with our most fervent prayers for your Majesty's welfare.

At the same time your Majesty, we trust, will consider it neither intrusive nor unimportant if, under a sense of the peculiar responsibility that rests upon us, and as the result of our personal observation and inquiry, we humbly offer to your Majesty the final statement of our views on the subject of our mission.

As the sentence which has now issued from your Majesty's Court of justice, in the case of Messrs. Peter and Adolph Mönster (to whom we dutifully communicated your Majesty's pleasure) gives them credit for evangelical sentiment and unblemished purity of character, it is only necessary we should state to your Majesty, in general terms, that our own intercourse with them has produced an irresistible impression, that

they are men, in whose minds pre-eminent godliness is combined with superior intelligence.

Such being the case, we feel persuaded that that part of the sentence which specifies laws which have not been violated, will afford a high degree of satisfaction to your Majesty's benevolent heart; and, convinced that another portion of it which censures them, for having offended, not against the precepts, but what has been denominated the principles of law, is entitled, for the same reason, to a most merciful consideration,—we humbly submit to your Majesty, that, after the unusually long imprisonment, and consequent pecuniary loss, which Adolph and especially Peter Mönster have been called to endure, nothing could be more worthy of the known clemency of your Majesty's disposition, or the enlightened character of your Majesty's reign, than an entire remission of the penalties to which they, together with Peter Emil Ryding, and others of your Majesty's subjects in Langeland, have been adjudged.

To the legal accuracy of the sentence in which the Court has agreed, it is not for us, with our inadequate knowledge of Danish law, to demur. Neither do we call in question the judicial leniency with which their decision has been formed; but, believing that the law on which the sentence rests, whatever its suitability to the age in which it was enacted, is less in harmony than it should be with that charity which now happily prevails, we implore your Majesty to grant that royal exercise of mercy which will not only accord with the prayers of those who sent us, but draw down upon your Majesty's head the blessings of the whole Christian world.

Deeply anxious, moreover, for the future welfare of our brethren, as well as for the interests of vital religion in this land, we further entreat your Majesty to suffer such laws as prevent an unfettered appeal to the word of God no longer to exist; convinced that though in this, as in every legislative change, difficulties may be felt, no obstacle will present itself but such as your Majesty's wisdom and authority will be more than sufficient to overcome.

We, therefore, beseech your Majesty to give to the baptists in your Majesty's dominions, not partial, but entire liberty of worship; humbly submitting to your Majesty, that the long tried loyalty of the baptists renders the restriction of their worship to certain towns, as a test of character, unnecessary. And should they be compelled, in order to the enjoyment of their religious rights, to quit their business, their connexions, and their homes, we trust your Majesty will pardon us in saying, that such a

regulation would be deeply deplored, "not only by ourselves and the denomination which we represent, but by Christians in Great Britain of every name."

And now, again expressing our gratitude for that personal indulgence which your Majesty has shown us, and which it will never be in our power to forget, we leave the cause of our afflicted brethren in your Majesty's gracious hands, and with earnest supplication, that under the guidance of infinite wisdom your Majesty's decisions may be such as charity and truth require, and as the "King of kings" will finally approve; that your Majesty's reign may be happy, and long-continued; and that at last "an abundant entrance may be given" your Majesty "into the everlasting kingdom of our Lord and Saviour Jesus Christ."

We are, with profound respect, your Majesty's most grateful, humble, and obedient servants,

JOHN EUSTACE GILES,
HENRY DOWSON.

LIGHTS OF REASON AND REVELATION.

NO. XII.

The first claim of Divine justice upon our surety and substitute, was the production of that heavenly principle which man lost at the fall, the Divine image by which alone he could know God truly, and reverence and adore him properly. This Divine image our Saviour produced in perfection, for being Divine, he was holy, harmless, and undefiled, and separate from sinners, or different in his disposition from them.—(Heb. vii. 26.)

As by the offence of one, *Adam*, the judgment came upon all men, as passive sinners, unto condemnation, so by the righteousness of one, *our Lord Jesus*, the free gift came upon all men unto justification of life. Thus our deliverance from the guilt of passive sin, or negative transgression, or incapacity to do our duty, by Christ is as extensive as the injury inflicted by Adam. Let no parent, then, be alarmed for the safety of his departed infant. And as by Adam's disobedience many were made actual sinners, so by Christ's obedience many are made righteous.—Rom. v. 18, 19. This actual obedience is the next claim of divine justice upon us, and it was to satisfy it that our Lord spent his life in doing, with delight, the will of God. Having thus, by his perfect obedience to all moral duties, made full restitution to the divine demands, he had still to pay the penalty due for the guilt of our transgressions. This is evidently death; for the wages of sin is

death, and therefore he died the just for the unjust to bring us to God. Whosoever believeth in him, shall not perish, but shall have everlasting life. For we have not an high priest who cannot be touched with the feeling of our infirmities, but one that was in all points tempted as we are, yet without sin, and who, though he was a son, learned obedience by the things which he suffered.—Heb. iv. 15—v. 8.

Had all mankind been sinless, the value of their obedience could be but finite, and could not atone for infinite offences; it therefore required a voluntary, perfect, and infinite satisfaction to procure our pardon and acceptance with God; and such was that of our surety and substitute, the Lord Jesus Christ.

I shall close these essays, with a few remarks on the importance of the holy scriptures, and show that it is our bounden duty to study them, and for what purpose.

Search the Scriptures, for they are they which testify of me, John v. 39. This command, though addressed in the first instance to the Jews, referring them directly to the old scriptures, from being given by him upon whom the old dispensation set, and the new one dawned, can hardly be denied a prospective, as well as a retrospective application. Prove all things; hold fast that which is good.—1 Thes. v. 21. The good things which St. Paul here means, are those things which belong to the Christian's peace. With us they are the contents of the holy Bible, read, or preached. Here we have the command of Christ to "search the Scriptures," and the command of his apostle Paul which is, in fact, the divine command, to "Prove all things," which means not the qualities of animals, minerals or vegetables, but the doctrines and morality of preachers, and hearers, and, in order to which, we must study and search the word of God for the acquirement of the knowledge necessary to enable us to prove them, and to give an answer of the hope that is in us, or to enable us to give testimony to the truth of the word of God. These are obligations which we are not at liberty to slip, but are positively bound by God's command to search, and study them, either by reading them ourselves, or hearing them read by faithful persons, who are not likely to deceive us.

CATHOLIC.

GENERAL CONFERENCE OF FREE-WILL BAPTISTS.—It was our privilege to be present last week during a part of the sitting of the eighth session of this Conference. It was convened at Topsham, and had continued a full week when we left. It embraces the whole

denomination in America, we believe, excepting, perhaps, one or two Yearly Meetings in the Slave States. This renders it, of course, an occasion of great interest to the members of that communion. Its sessions are biennial, and are held in different parts of the U. S., according to the decision of the delegates in attendance. Its place of meeting two years since, was in Ohio. The number of ministers present at Topsham was estimated at about one hundred, many of them young men of highly respectable talents, and liberal attainments in knowledge. As a denomination, the Free-will Baptists are young, and they have the characteristic vigor of youth, together with, perhaps, an occasional manifestation of its inexperience. Very many of their members give pleasing evidence of warm-hearted and liberal piety. They have made rapid and gratifying advances in the cause of education, the good effects of which are plainly visible in the character of their present ministry. The whole number of communicants is reported at between 46,000 and 47,000. The number of baptisms (we are told, though we did not hear the report) were about 9,000, during the last two years; and the net increase bout 6000. Many causes seem to foreshow that they are destined to become a large denomination in this country; and if the efficiency and unity of their action shall increase in an equal ratio, they will make their moral power be felt the world over.—*Zion's Advocate, October 20.*

POETRY.

LINES

Addressed to C. and J. M.—, on the death of their Brother, who died July 3, 1841, aged 3 years.

Death has been here, and torn away
Our brother from our side;
Soon did his earthly house decay,
And he we loved was snatched away,
Just in the morning of his day,
Our dearest Daniel died!

Our time does also rapid fly,
To "steal the breath it gave;"—
Sterile death, to us is drawing nigh,
Soon we must also droop and die,
And with our little brother lie,
Who sleeps in yonder grave.

Great God, in thee we would confide,
Before we leave this clay;
Since Jesus has for sinners died,
The way of life to open wide;
Be his all-cleansing blood applied,
To wash our sins away.

Then, when this mortal life is o'er,
And this frail body dies,
Our souls to thee, shall upward soar,
And join our friends who went before,
Thy saying mercy to adore,
Which raised us to the skies.

Hawkesbury, 1841.

PETROS.

THE MISSIONARY REGISTER.

MONTREAL, DECEMBER 1, 1841.

CANADA BAPTIST MISSIONARY SOCIETY.

CONTRIBUTIONS DURING THE PAST MONTH.

Dr. Woolverton, Grimsby... £2 10 0
Capt. J. Major, ship *Jesse Logan*,
per Mrs. Kelly, Quebec. 0 5 0

By Mr. Landon.

Mr. and Mrs Sovreen, Middleton 0 7 9
Miss C. Sherer, Charlotteville... 0 1 3
G. Sherer, do ... 0 2 6
Deacon Kitchen, do ... 0 5 0
J. Sherer, do ... 0 5 0
Deacon Mabee, do ... 0 10 0
Deacon S. Smith, do ... 0 5 0
J. Colver, Townsend... 0 5 0
J. Widner, do 0 5 0
T. W. Clark, do 0 3 0
J. Wolworth, do 0 2 6
J. Messacar, do 0 5 0
C. Wilcox, do 0 5 0
J. Wilson, do 0 2 6
Mr. Sailor, do 1 0 0
Mr. Grover, do 0 2 6
Mr. Redker, do 0 2 6
Mr. Glover, do 0 1 3
Mr. Sluyght, do 1 0 0
R. Walker, do 0 2 6
J. Barber, do 0 2 6
P. Sovreen, do 0 2 6
Dea. Pembleton, Dumfries ... 0 2 6
L. Crandal, do 0 1 3
Mr. Malcolm, do 0 1 3
Sums under 1s. 3d. 0 1 10^{1/2}

By Mr. Edwards.

FOR MISSIONARY PURPOSES.

James Leslie, Esq., Toronto ... £10 0 0
Joseph Wenham, Esq., do ... 2 10 0
H. Reid, do ... 0 15 0
John Reid, do ... 0 10 0
Robert Love, do ... 0 10 0
W. M'Master, do ... 2 10 0
D. Paterson do ... 1 5 0
J. Bishop, do ... 0 5 0
James Careless, do ... 0 5 0
Jesse Ketchum, do ... 1 0 0
R. Baldwin, do ... 0 10 0
R. Walker, do ... 0 5 0
H. Thompson, do ... 0 5 0
A Friend to Missions do ... 0 10 0

A. F. M'Cord, Toronto ..	£0	10	0
From a Friend, do ..	1	5	0
Peter Freeland, do ..	0	10	0
A Friend, do ..	0	2	6

FOR EDUCATION.
Joseph Wenham, Esq., Toronto,
6 months, £ 5 0 0
H. Reid, do 0 15 0
David Maitland, do 1 0 0
Thomas Reeve, do 1 0 0
John Carter, do 0 10 0
Robert Parker, Whitby 0 2 6

FOR GENERAL PURPOSES.
Aaron Nichols, Peterboro.... £0 5 0

FOR EDUCATION.
James Mann, senior, Peterboro... £0 8 9
James Mann, junior do ... 0 5 0
Jane Elliot, do ... 0 5 0
Christopher Robinson, do ... 0 5 0
Mrs. Mann, do ... 0 1 3
John Stabler, do ... 0 3 6
Mrs. Nichols, do ... 0 1 3
Ephraim Doolittle, Haldimand ... 2 0 0
Samuel Eggelton, Sidney... ... 0 5 0
A Friend, Kingston. 0 2 6
Mrs. M. Ross, Thurlow 0 1 3
Mrs. J. Wynn, Cramake... ... 0 2 6

Subscriptions and donations are thankfully received by any of the Society's agents in this country, and especially by the following persons:—

MONTRÉAL.—Mr. J. Mills, Treasurer;
Dr. Davies, Rev. J. Girdwood, and Mr.
J. Milne, Secretaries.

LONDON.—Mr. Harwood, 26, Queen St..
Cheapside, and Rev. J. Davies, Princes St.,
Stamford Street, Secretaries of Baptist Co-
lonial Missionary Society.

EDINBURGH.—Mr. H. Dickie, 2, New-
ington Place.

ADDITIONS TO THE LIBRARY.

A parcel of valuable books has been re-
ceived from JOSEPH GURNEY, Esq., of
London, to whom the Institution has from
the beginning been mainly indebted for such

gifts. In the parcel were the following works:—

- Bickersteth's Christian Student.
- Bridges' Christian Ministry.
- Davidson on Biblical Criticism.
- Natural Philosophy, 2 vols.
- The Antiquities of Egypt.
- Porter's Homiletics.
- Memoirs of Neff, Oberlin, and Overberg.
- Foster's Popular Ignorance.
- Harris' Mammon.

We have the pleasure also to acknowledge the arrival of a munificent present of books, sent from Germany by our beloved and generous friend, CHARLES CHRISTIAN TAUCHNITZ, Esq., the eminent publisher, in Leipzig. The Library has thus been enriched with a uniform and complete set of the Greek and Latin Classics, together with miscellaneous works of a very useful and valuable order. As the present comprises 160 volumes, a list cannot be here inserted; but it is proper to remark that so fine a collection of the classics is not to be found in Canada.

ORDINATION AT WATERLOO.

On the 5th of October, Mr. JAMES SIM was set apart to the full work of the ministry. Several ministering brethren took part in the proceedings. The candidate delivered a short discourse from Mat. xxviii. 19; and afterwards gave a statement of his Christian experience, call to the ministry, and views of Scripture doctrine. Then Elder BAYLY preached the ordination sermon from 2 Tim. iv. 2; Elder MINER offered the consecrating prayer: and Elder FITCH gave the charge.

The above exercises were both solemn and edifying. In the evening of the day brother S. READ preached from Ec. ix. 10; and was followed with appropriate addresses by Messrs. BAYLY and FITCH. It was truly an affecting season. Five young persons desired to be prayed for, and several prayers were accordingly put up on their behalf. Two of these have since made a profession by baptism. May they be only as drops before a copious shower.

S. R.

MR. EDWARDS' ACCOUNT OF HIS AGENCY.

November 9, 1841.

As you will doubtless expect to hear something more about me, and the work in which I am engaged, I send you this short account. The first place I visited was *Toronto*, where I had an opportunity of urging the claims of our Missionary operations, and a number of friends professed readiness to co-operate, and subscribed towards both our Educational and Missionary departments. The divisions existing there were doubtless against my success. I hope the time will come when these brethren will be united, and then with one heart and mind be the means of diffusing the light of the gospel around them. A pastor possessing a thorough Missionary spirit might, by the divine blessing, prove a great benefit to this city and neighbourhood. The church of the coloured brethren seem to enjoy peace and prosperity; their pastor, W. Christian, seems a laborious devoted man. I had the pleasure of addressing them three times whilst in the city. How cheering to our dear friends in Britain to hear of so many of the sons of Africa who, having escaped from slavery, not only enjoy the privileges of British subjects, but are made free in Christ. Their number is one hundred and twenty. I visited the church on *Yonge Street*, under the pastoral care of Elder Mitchell, and found them in peace and a degree of prosperity, and their pastor fully devoted to the work. The next place I visited was *Markham*, where the church has been long without a pastor, and is in a languid state. Some brethren I saw seem deeply to lament the desolation of their Zion, and expressed an earnest wish that they might be favoured with the labours of a Missionary or pastor, whom they were willing according to their abilities to support. This is an important field of labour. The soil here is particularly rich, and the face of the country level and beautiful; oh that the moral desert may bud and blossom as the rose! From hence proceeded to *Whitby*, where there have been hitherto two churches, known by the names of first and second; the latter, under the pastoral care of I. Marsh, seems to be prosperous. The meeting-house is five miles back from the front road. The first church, under the pastoral care of W. Marsh, whose place of meeting was in the front, is greatly diminished, some having gone away, and others moved back; add to this, our venerable brother, their Elder, who has long laboured for their edification, is also moved back, and is feeling the infirmities of old age. Leaving this place I passed through *Darlington* and *Clarke*, on my way to *Port Hope*. I

was told there was a few of our denomination in the village of *Clarke*, who wished to be visited by a Missionary. The country between this and Toronto would be an excellent sphere for a diligent evangelist.

On arriving at *Peterborough* I found our esteemed brother Gilmour pursuing his beloved work. Oh what a change is here! two years ago last July when I visited this place there was no church or meeting-house. Five miles north of *Peterboro'* the stranger is now most agreeably surprised by seeing a plain, yet neat meeting-house, capable of containing two hundred, and now filled with attentive hearers, many of whom, it is hoped, are spiritual worshippers. The church meeting here numbers fifty, and continues to progress: not a month passes but some are added to them. They seem to be a united, happy people, alive to the spread of the gospel; two of their number are able to preach well. They have various other stations and Sabbath schools, which their members superintend. Thus, by every possible way, they endeavour to diffuse the light of divine truth. We have at this station a verification of the divine faithfulness, "them that honor me I will honor." This is the third place where our beloved brother G. has been instrumental in raising up a people to show forth the divine praises. May he be sustained and spared long to labour. This infant church is looking out for a pastor. A number of them became annual subscribers to our society, and assured me that a collection should be made for us in January. Were all the churches in the province actuated with the same spirit of liberality, we should have no lack of means to carry on our operations. Our brother Tapscott continues his labours with a small church in the township of *Hamilton*, and also preaches in the courthouse on Sabbath afternoons; and for sometime past he has itinerated 14 miles farther north, where a considerable number attend, and with promising appearance. It is very desirable our brother should have means sufficient to enable him to be fully devoted to the preaching of the gospel. The church in *Haldimand* has a pastor, but does not appear to be in a healthy state. Several of the members, deeply impressed with the necessity of divine influence, and feeling much for the low state of piety amongst them, and for their perishing fellow-men around them, have of late commenced a prayer meeting, beseeching God to revive his work amongst them. Were the brethren here awake and alive to their duty, they possess means to support a pastor. It must be said to the honor of some of them, they fully exemplify the precept, "Be given to hospitality." In *Cramahe* the church is near giving up the ghost; in

it we behold in a striking degree the want of a suitable pastor. *Murray*, the church in this place is without a pastor. Several brethren here seem alive to the importance of aiding in the dissemination of the gospel, and profess a readiness to co-operate with us. One of them cheerfully carried me in his waggon to *Rawdon*, a distance of 24 miles. Elder Butler is pastor here, but he was absent while I was there. I had an opportunity, on a week night, of addressing his people, and calling their attention to the duty of aiding in Missionary operations, and they promised to make a collection in January. In *Sidney* Elder Geary is pastor. I had a very interesting meeting on a week night, when brother G. followed up my appeals with great warmth and zeal. Several brethren became subscribers, and manifested a readiness to aid in the great work. *Thurlow*, the church here has no pastor, but shares in the labours of Elder Geary. From all that I could learn they are not in a prosperous condition. In *Kingston* the infant church now enjoying the ministry of Mr. Coombs is called to mourn the loss of a very useful and esteemed brother, Mr. G. Haines, also the absence of their esteemed pastor, Mr. Dyer, who on account of ill health is gone to visit the father land. From here I visited the *Johnstown* district, commencing at *Augusta*. The church here has no pastor, and is certainly in a declining state; still there are a few brethren who professed a willingness to help forward the good cause, who seemed deeply to deplore the low state of the church, and expressed an anxious wish to have a stated pastor. There I met an aged sister in her 79th year, enjoying a good hope through grace, and patiently waiting her Lord's time. She has two sons in the church, a third a preacher, and is the aunt of our beloved brother Landor whom she has never seen. At *Farmersville*, township of *Yonge*, there is a church numbering 23, which lately enjoyed a revival, when several were added. They are without a pastor, but seemed anxious to have one. I received much kindness from brother Joel Parish, who appears to be one of the good sort. He informed me that the church in *Kiley* had lately been blessed with a considerable awakening, and had received several additions. On reaching *Beverly* I was courteously entertained by our kind friend, Dr. Schofield, who accompanied me to the church meeting in *Bastard*; and after I had urged on the brethren the duty of aiding in the dissemination of the gospel, he very feelingly and ably seconded my address, and assured me that he stood ready to help us in all our efforts to spread the gospel in Canada. As I was unable to visit the churches in *Lansdowne*, *Leeds*, and *Crosby*,

over whom he and Elder Stephens are pastors, he assured me he would call the attention of these churches to the duty of helping our society, and had no doubt of their co-operation. The church in Bustard is without a pastor, but numbers 50 members, who are in circumstances, were they alive to their duty, to do a great deal to support a pastor devoted to the work. Of late several amongst them have begun to mourn over their desolation, and have met for prayer, that God would be pleased to send them a labourer who would feed them with wisdom and knowledge.

And now, before concluding, I would beg to state the following particulars for the serious consideration of my brethren. (First) the state of the churches, and the population around them, requires that immediate and efficient instrumentality should be employed for the revival of the one, and the conversion of the other; and if we are to secure the divine blessing, the churches must make a sacrifice. I would therefore suggest that during the vacation of the seminary in summer, the churches blessed with efficient pastors should cheerfully resign them for six weeks to labour in these destitute parts, and let some of our young brethren supply in their stead. Reflect, I beseech you, on the destitute state of these churches. Out of 20 which I have visited, eight are without pastors, and only two ministers are fully devoted to the work. (Secondly) if suitable brethren can be procured for labouring as evangelists, I consider it our duty to take immediate steps to secure their labours. (Thirdly) the rapid increase of our population, and the fearful progress of error, call loudly on the friends of the Redeemer to use every possible effort to plant the standard of truth, and thus rescue our fellow subjects from the kingdom and power of darkness, that they may be translated into the kingdom of God's dear Son. And oh, when we think on the state of many of our dear brethren and sisters, who are as sheep scattered abroad having no shepherd, does it not become us to imitate him who pitied us in our low and lost condition, not merely in expressions of sympathy, but in deeds that will result, by the divine blessing, in the joy and strength of our scattered churches, and in the advancement of the glory of our adorable Redeemer in this extensive and important province.

It is proper I should add, that I have been most cordially received and kindly treated by all the churches and brethren I have visited. They have shown me kindness on your account, for my own sake, but chiefly for His sake who is our common Lord and Redeemer. I was carried from place to place with a

great deal of cheerfulness by the brethren, who not only did it from a sense of duty, but esteemed it an honor to help forward the good cause.

JOHN EDWARDS.

SOME ACCOUNT OF A RECENT TOUR BY A MINISTER.

Concluded.

The 4th of June we reached St. Thomas, and repaired to the meeting-house where the Long Point Baptist Association had commenced its sittings, and heard a sermon from Prov. xxx. 24—29. I was glad to meet with so many, drawn from different parts of the country to deliberate on the establishment and extension of the kingdom of Christ; but as the minutes of the proceedings are regularly printed we need enter into no detail here. "Behold how good and how pleasant it is for brethren to dwell together in unity." The business of the association being closed, brother Connell preached; and brother Baker and myself a double lecture in the afternoon to well attended and attentive audiences; and brother Rees preached in the evening. On Lord's-day morning the congregation was very large. I preached from Heb. iii. 1. Elder Rees followed with an ordination sermon, when a brother was set apart to the work of the ministry by laying on of hands, &c., with an address by Elder Elliott.

The meeting-house in which the association was held was unfinished, and for want of funds they could proceed no farther. The Baptist friends at St. Thomas are few, and what they have already done is greatly to their credit. An appeal was made to the friends present to render them some pecuniary assistance, when a subscription amounting to £70 was made. This expression of liberality not only relieved the St. Thomas brethren from pecuniary embarrassment, but encouraged them in the ways of the Lord. I was glad to meet here with a son of Mr. Hodge of London, and not less glad to witness a grateful remembrance of such a father's instructions and example sacredly cherished. I enjoyed an evening in the good old man's company five years ago, and retain in edifying remembrance the sweet savour of his pious conversation. May the son (or I should say sons, though I saw but one of them) follow the Lord fully, that they all may meet in heaven at last. St. Thomas is a beautiful little village, finely situated on high ground, about eight miles from Lake Erie, in the midst of a populous and well cultivated country. May these sons of the soil honor God with their substance, and be adorned with the "beauties of holiness."

I left St. Thomas on Monday morning the 7th June, and reached London about mid-day, distance 15 or 16 miles. London has the appearance of prosperity; it contains from 2000 to 3000 inhabitants, but from its situation I should not think it would ever much exceed 5000 in population. The soil of the surrounding country I understand is good. I preached in the Independent chapel on Monday evening, but was sorry I had not the pleasure of seeing Mr. Clark, the pastor of the church, as he was from home. It is a neat place of worship, and we had for a week evening a goodly number of hearers. As I cast my eyes around, they met many to whom I had ministered the word of life in the land of our fathers, dear to memory still. How difficult to restrain by pious embankment the gush of nature even on such an occasion! Dear father land! thy craggy mountains and heathy hills, thy smiling strathes and gentle streams, thy placid lakes and lovely waters, thy gorgeous mansions and humble cots, thy noisy cities and quiet hamlets, thy sons of rustic toil and merchant princes, thy kind relations and christian friends, thy halls of science and temples of the living God, pass before imagination's eye, mellowed by distance into one beauteous whole, which wakes the sigh of poetry, "O Britain, with all thy faults I love thee still."

At the close of the service many lingered, but one seemed resolute to see me after all had gone; this was John Legg, whose father and mother and sisters I had baptized and admitted into the church at Aberdeen. It was he who accompanied the engineer to whom I have already referred in this journal. It was the day of his distress, nor has he forgotten it, nor any kindness shown in that moment of forlornness. It happened that I had paid him some attention, and now he had got me by myself, with gentle violence he would force me to receive some dollar bills he held in his hand. Generous soul! he besought me with earnestness, bordering on agony, to receive the token of grateful remembrance, assuring me that God had prospered him, an assurance which I could re-echo, and therefore said, "Let the needy enjoy your kindness John:" and here the affectionate scuffle ended. Happy was I to find that he had joined the Total Abstinence Society, and this had proved the precursor to deep religious thought, and from subsequent inquiry I have reason to conclude he has obtained mercy, with faith and love in Christ Jesus. Grateful as an oasis in the wilderness to a traveller's eye, is to the Christian such a meeting as this. "Be steadfast, unmovable, *always* abounding in the work of the Lord, inasmuch as you know your labour shall not be in vain in the Lord."

I regretted much that I had to leave London next morning early, to overtake an appointment I had made in Oxford; a day or two might have been very profitably spent visiting old friends, and making new acquaintances. There is a goodly number of Baptists in this city, but they have no regular ministrations, nor have they much knowledge of one another. I walked down the street with Mr. Corbett, and am happy to have made his acquaintance. Christ crucified touches a chord in his heart, and the veriest wretch in the world should I prove, did one in mine not respond,—yes, we soon found ourselves "one in Christ,"—He is the magnet of the moral world, towards which all that is right in the universe trembles, and as this great process of spiritual magnetizing proceeds, the various alienated parts will be not only sweetly drawn to him, but shall affectionately cling to one another. "Neither pray I for these alone, but for them also who shall believe in me through their word; that they all may be one, as thou Father art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

I left London Tuesday morning the 8th June, and breakfasted at Mr. Edwards' in Dorchester, at whose father's house I had been entertained the preceding night. There I was informed that the land in this Township is good, the swamps of pine, tamarack, and cedar, they consider valuable land, and easily cleared; nor would it be difficult to drain them; there are some large ponds of considerable depth in this Township, which are well replenished with pike, sun-fish, yellow perch, and bass. It is well settled on the Town line, and along the Turnpike road, but not well supplied with schools. Westminster people do not care much about schools. The Methodists preach here once a fortnight, and the Baptists the same. I reached Ingorsol village at noon, it contains about 200 inhabitants, and is about five miles from Buckville. I preached at Elder Elliott's chapel, on Harris street, about two miles from the village. The farms on this street are well cultivated, and the country looks beautiful; it is hill and dale.

Elder Elliott's ministrations have been greatly blessed, his church is in rather a flourishing condition, several of his family have also been turned to God. I intended to have proceeded to Woodstock that night, but was prevented by a thunder storm, and was therefore kindly entertained by brother Elliott. Left early on Wednesday morning, and travelled through a beautiful country, highly cultivated; met a small company of Indians on their way to Muncey town. I reached brother Landon's about 8 o'clock,

and found that scarlet fever was still raging among them; a solemn religious feeling prevailed. I was earnestly requested to remain for eight days, but could not in consistency with other claims. I had just time to spend a few minutes with Mrs. Burtch, sen., then very ill with fever. She seemed to possess a fine state of mind; God has spared her, as I have learned since, a little longer, I hope, for a blessing, since she is an active, zealous christian. How profitable for such persons to look for a season into the eternal world, and then be restored to mingle once more with us meaner things—"Tis even as if an angel shook his wings, immortal fragrance fills the circuit wide, and tells us whence the treasure is derived." The stage unwilling to tarry any longer, I hastened away from the bed-side of this christian friend, and this village of mournful remembrance. The day was hot almost beyond endurance on the top of a coach, yet through mercy I was enabled to bear its arduous without injury, and reached Toronto the next day at noon. But what a world of light and shade! My much esteemed christian friend, Mr. Wenham, just recovering from a dangerous personal illness, had been called farther to sustain a most painful bereavement in the death of Mrs. Wenham; but the Lord supported him, and he was in a fine state of mind. "As thy day is, so shall thy strength be." Left next day at noon, and walked home on Saturday, the 14th June, and found my tabernacle once more in peace. "Laus deo."

G.

JAMAICA.

EAST QUEEN STREET, KINGSTON.

As it had been long contemplated celebrating the first of August, by administering the ordinance of believers' baptism at the above station, a series of preparatory services were held during the preceding week, with reference to that important event. On Thursday evening, July 29th, the Rev. S. Oughton preached a sermon more particularly to the candidates from the words "Rejoice with trembling." On Friday evening, a special prayer meeting was held for the same interesting characters; and on Sabbath morning, at sun-rise, one hundred and fifty-three individuals publicly dedicated themselves to Christ by following the example which he himself had set before them—all of whom had given pleasing evidence that they had passed from a death of sin to a life of righteousness. It is a delightful fact that among this number the whole of the minister's household, who had not previously submitted to the ordinance, and who had at the same time arrived at a sufficient age to repent and

believe, were immersed in the liquid grave—some of these have lived in his family nearly five years, and exemplified by affection, fidelity, and general Christian deportment, that they had not merely *inquired* after Jesus, but that they had found him to the joy of their souls. When it is stated that the minister and his assistant have been more than four months, and that six days out of every week have been devoted to the examination of these individuals, it will be readily acknowledged, that improper precipitancy has not been exercised. It may also be added, that most of these persons have been inquirers in the church from three to five, seven, nine, and thirteen years, and that double the number were anxious to tell what Christ had done for their souls, but were prevented by the extreme caution which it has been deemed necessary to practise.—*Jamaica Baptist Herald, August 18.*

STEWART-TOWN.

At Stewart-Town the engagements of the season were commenced on Friday the 30th ult., by the marriage of a number of couples whose banns had been previously published. On Saturday the 31st, at three o'clock, 54 persons were baptized at the River Head. A large concourse of persons assembled to witness the celebration of the ordinance, and the deepest solemnity prevailed. It was delightful to see the child of fourteen, and the penitent of three score years and ten, coming with others of almost every intervening age, and nearly every shade of colour, to declare themselves the Lord's. In the evening a prayer meeting was held on behalf of the newly baptized.—*Ib.*

LUCEA.

August 1st, 65 candidates for baptism were assembled in the new chapel, and an interesting prayer meeting held on their behalf, when, in a short address, I reminded them of the solemnity of making a public profession of Christianity. About 600 or 700 persons were present, the meeting was closed at 10 o'clock.

Sunday morning at day break we prepared ourselves for the water side, and walked in company with about 500 from the mission hill along the winding margin of the beautiful bay, till we reached the destined spot for the celebration of the solemn ordinance, where we were joined by several strangers. Here we had a delightful opportunity, the calmness of the ocean which lay stretched at our feet, the silence of the audience, all seemed to welcome in the Sabbath morn, and not long had the service commenced when the sun was seen apparently merging out of the "deep blue ocean,"—here the scene was surpassing description. After singing, an ear-

nest address (followed by prayer) was delivered by Bro. Woolley, after which I baptized the candidates, 65 in number.—*Ib.*

CALCUTTA.

The Twentieth Annual Report of the Calcutta Auxiliary Baptist Missionary Society has been recently received. Like the Report of the preceding year it includes an account of the Baptist Mission in India, and gives a brief survey of the Parent Society's operations in other parts of the world.

The report of missionary labour in India is, as last year, divided into three parts: the 1st detailing the operations in or near Calcutta carried on in immediate connexion with the Auxiliary Society; the 2nd the other operations of the Baptist missionaries in Calcutta; and the 3rd those conducted by missionaries of the Parent Society at the other stations.

I. Under the first head are mentioned:

1. Preaching to the heathen, &c.

The report states: the committees should have rejoiced, had the circumstances of the mission allowed of its being carried on with greater vigour and to a greater extent. Mr. Aratoon, Shujáat Ali and Gangá Nárayan Sil, have been constantly engaged in this good work, aided by Mr. W. Thomas and Mr. De Monte, when in Calcutta. Several of the senior students in the Theological Seminary also have been more or less employed in making known the gospel to their countrymen.

2. Native Churches.

1. The church in South Kalingá—formerly under the pastoral care of the late Rev. W. H. Pearce. Present pastor: *Shujáat Ali*. Number of members, 40: of whom a considerable proportion are East Indians.

2. The church in Intally. Pastor, the Rev. *J. D. Ellis*. Members, 19.

3. Stations near Calcutta.

1. Haurah and Salkiyá.—Pastor and missionary, Rev. *T. Morgan*. Members, 18.

2. Narsingdarchok.—Assistant missionary, Mr. *W. Thomas*. Members, 69.

3, 4. Lakhýántipur and Khári.—Assistant missionary, Mr. *F. De Monte*. Members at the close of the year—at Lakhýántipur, 69: at Khári, 42.

II. Under the second head, comprising the operations carried on in or near Calcutta, but not at the cost of the Auxiliary Society, we find mentioned:

1. The Churches in Circular Road and Lál Bazár.

The former of these continues to be severely

tried by the want of a regular pastor. Present number of members, 78.

The latter is now under the pastoral oversight of the Rev. W. W. Evans. Number of members, 75.

2. Schools.

1. The Benevolent Institution, under the superintendence of the Rev. W. W. Evans.

2. The Native Institution at Intally, established last year,—under the superintendence of the Rev. Messrs. Ellis and Small.

3. The Native Christian Institution: the male department of which, including the theological seminary, is superintended by the Rev. J. D. Ellis, at Intally; whilst Mrs. Penney continues to take charge of the female department, which occupies separate premises in Kalingá.

3. Biblical Translations.

In this department of labour, to which the Rev. Dr. *Yates* continues to devote his time and talents, the following works have been completed during the year.

In Sanskrit: The New Testament.

In Hindustáni: A large edition of the New Testament, and of the Gospels and Acts, in the Arabic,—and of single gospels in the Persian character.

In Persian: An edition of single gospels and of the Gospels and Acts.

In Bengáli: The Pentateuch and the Proverbs,—also a new edition of the Psalms, and editions of single gospels,—

Comprehending in all a number of 104,000 copies of various portions of scripture completed during the period embraced in the report: whilst the issues from the depository during the same period have amounted to the number of 57,000 copies. The total of receipts on behalf of translations has been Rs. 20,578.

III. The third part of the report contains a summary of the Parent Society's operations at the other stations of continental India. These are thirteen in number.

1. *Cuttwa*.

2. *Súri* in Birbhum.—Rev. *J. Williamson*. Number of members, 45.

3. *Monghir*.—Rev. Messrs. *Leslie* (Europe), *Lawrence* and *Parsons*—members, 48.

4. *Putna*.—Rev. *H. Bddy*—members, 16.

5. *Banaras*.—Rev. *W. Smith*—members, 10.—Church at *Chunar*, 8.

6. *Allahábád*.—Rev. *L. Mackintosh*—members, 17.

7. *Agrá*.—Rev. Messrs. *Williams* and *Phillips*—members, 51.

8. *Delhi*.—Rev. *J. T. Thompson*—members, 10.

9. *Jessore*.—Rev. *J. Parry*—members, 99—of whom 31 were baptized during the past year.

10. Barisál.—Rev. S. Bareiro—members, 8.

11. Dæcca.—Rev. Messrs. Robinson and Leonard—members, 19.

12. Dinápur.—Rev. H. Smylie—members 11.—Church at Sádámahl, 22

12. Chittagong.—Rev. Messrs. Fink and Johannes—members, 13.

Among the most interesting features of the work described in this report may be mentioned the comparatively large accession to the church in Jessore,—the eagerness after scriptures and tracts, manifested at Daca and Chittagong, and the murder of the native preacher Buda at Sádámahl.

We conclude our notice by extracting a part of the *Summary subjoined to the tabular statement of the Mission* :—

"The present missionary strength is 17 European missionaries, 11 East Indians, and about 40 natives, total 68. There are 23 churches, of which 1 is English, 10 are native, and 12 mixed. The additions to the churches during the period embraced in the report were, by baptism 112 (80 of whom were natives), by restoration 24, by dismission from other churches 95, total 231. The decrease during the same period, by death 22, dismission 67, exclusion 52, withdrawn 4, total 145: clear increase 86. The present number of members in all the churches is 787, of whom 256 may be reckoned as English, and 521 as natives. For the edification of the members of the churches and of others who meet with them, there are held on the Sabbath, 21 regular services in the English language, at which the average attendance is about 1,340; and in the native languages 60 services, with an average attendance of about 2,400 persons. These services are exclusive of prayer-meetings and preaching to the heathen. The tracts distributed during the past year must have been upwards of 80,000, and the scriptures not less, it is believed, than 40,000."

ARRACAN.

Extracts from a letter of Mr. Kincaid, dated, Akyab, March 16, 1841.

In the town here, things are much as when I wrote last—in some respects more interesting. Two men have asked for baptism, and probably will soon be baptized. Several old inquirers have made some progress, and there are four or five new and very interesting cases of inquiry. I have room to mention only one. He is a man of wealth, and influence, and for two or three years past has been making arrangements to build a large *Kyoung*, (monastery.) This season he began to build, had expended 1,600 rupees, (nearly \$800) and while

making purchases to the amount of twelve or fourteen hundred more, he first heard the gospel, and it reached his conscience. He pondered on this momentous subject for several days, and became so anxious and distressed that he dismissed his workmen, and resolved to let the building alone till he examined fully the claims of the gospel. The priests are greatly alarmed, and though the principal men among them have been very friendly, (two or three of them in fact, secretly professing to believe the gospel,) I expect to feel the full weight of their influence. They feel disgraced, and humbled among the people, when the principal supporters of Buddhism fall off, and turn to the examination of the *new religion*. One very intelligent man, formerly from Ava, who has been a diligent inquirer for several months, but who has stumbled on the doctrine of Christ's divinity, (because he could not believe that if divine, he would suffer on the cross,) has advanced a good deal lately. The other evening he came and said he had been proud of his ability to dispute, and had confined in his own wisdom, instead of receiving, like a little child, the word of God. He asked us to pray for him, and appears very well.

Some time since I went to the house of an aged female who worships God. For several months she has been unable to leave the house, and is fast wearing out with consumption. She has four children, but one is blind, and another is deaf. She is very poor too. The house might have been worth fifteen rupees, and all there was in it, fifteen more. She could talk but little on account of the cough, but expressed great anxiety for the eternal welfare of her children. After about an hour spent in conversation and prayer, I rose up to leave, when the poor old woman bid me remain a little longer. She crept along to another part of her house, and returning soon, she put into my hand a rupee. I could not comprehend what it meant, and said, what is to be done with this? "This is very little," she replied, "but it is all I have, and it is to help in the cause of Christ?" But you are old, and infirm, and poor. "Yes, but I love Christ, and this is very little." Surely, I thought, here in the midst of poverty and decrepitude, is a converted heathen, exercising that faith which works by love, purifies the heart, and overcomes the world. For days I could not cease reflecting on the expression, "This is to help in the cause of Christ." When I thought of the withered hand, and wrinkled face of her who gave it, that rupee was magnified a thousand times beyond its real value.

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