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# THE CANADA BAPTIST MAGAZINE.

No. 7.

MONTREAL, JANUARY, 1840.

VOL. III.

## THE NEW YEAR.

WE have now entered upon a new year. "Eighteen hundred and thirty-nine" has gone, with all its pleasures and pains. We felt exceedingly loth to part with it; for it was an old friend, from whom we have experienced many joys, though these were often mingled with sorrow. Yet it is gone, and we cannot recal it. The wheel of time moves steadily on, regardless alike of the impatient or the sluggard; and it has now brought us to an new era in our lives. Another year has opened upon us, in all its brightness. May the snow that we see around us, be emblematic of the purity of our lives.

New-years-day is a day to which all look with some degree of delight. The young, on this day, give way to their hilarity; and the old, partake somewhat of their joy. But it is a day which is often spent in sensual gratification. We hardly need remind our readers, that such is not the way in which it should be spent. To spend this day in a profitable manner, we ought to devote a part of it at least to reading the Scriptures, meditation, and prayer. And now that we have entered upon a new year, we would express a desire that all our readers may have "a happy New Year"—that they may be happy in the enjoyment of the temporal blessings that their Heavenly Father has bestowed upon them;—and, above all, happy in the enjoyment of pure and undefiled religion.

At this season, we may profitably take a

retrospect of the past, and allow our minds to penetrate into the future. We would, therefore, lay before our readers some of the occurrences of the *past year*, that we may be led to refrain from that which is evil, and to persevere in that which is good. We commence with ourselves. In doing so, we are pleased that we are able to offer the language of contratulation, instead of complaint. The January number of the last volume closed by placing this important question before its readers: "*Is the Magazine to be continued?*" And it was then stated, that unless "*one hundred and fifty additional subscribers*" were obtained, we would be compelled to bid them a melancholy farewell. The call that we made in July last has been nobly responded to. The Subscription List has exceeded our most sanguine expectations; the monies received up to this period have been considerable; while the flattering testimonials that have been sent to us—*unsolicited*—from the most talented individuals of the Baptist denomination on this Continent, induce us to hope, that the *Canada Baptist Magazine* will soon have an extensive circulation, and find a welcome in every family not ashamed to claim some kindred with that "sect that is every-where spoken against."

We would here tender our thanks to those friends who have kindly assisted us with their literary contributions; and also to those who have exerted themselves in procuring Subscribers. We have no doubt that they

feel rewarded, by witnessing the effects of the *Magazine* in increasing the knowledge and piety of its readers; and in having an organ of communication between the different Baptist Churches in Canada, and one through which they may "contend earnestly for the faith once delivered to the Saints."

During the past year, many of our friends and acquaintances have been taken from us, by our remorseless enemy—*Death*. They entered upon the year that has just closed, with as pleasing anticipations of pleasure and long life as we did; and had as reasonable a hope of attaining them. But they are gone; and "the place that knew them, now knows them no more." The contemplation of this should remind us of the uncertainty of human life, and warn us to prepare for the coming of the Son of Man; for he often comes as "a thief in the night." Let us beware, therefore, lest he come and find us loitering in the vineyard, or sleeping at our posts; and *whatsoever our hand findeth to do, do it with our might, for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither we are all hastening.*

Our political horizon, during the past year, seemed dark and portending. Angry controversy, between different parties, excited almost the whole attention of the people. Even the minister left the sacred desk, and the editor of the religious newspaper his appropriate labours, to mingle in the discussion of the all-absorbing topic. It seemed as if it were a vortex into which all were irresistibly drawn. If this should meet the eye of any such, let them be entreated to leave the discussion of such subjects to those who have not more important business in hand; and to attend to their flocks, and to the cultivation of religious literature. In consequence of these disputes, friend has been alienated from friend, and brother from brother; and, consequently, religion has declined in the hearts of those who have indulged in such feelings. But may we not indulge the hope, that a better state of things is about to dawn upon us—that the mission of our present Governor may be the means of establishing the Government upon a *firm and solid basis*—and that the Government which may

be established may be seated in *the affections of the people*. That this happy result may follow, let our prayers constantly ascend to heaven, that our Rulers may be led to adopt such measures as will tend to the *peace and prosperity* of these Provinces.

Religion has generally been in a low and languishing state during the past year. Vice has abounded to a most alarming extent. Intemperance has raised her hydra-head, and slain her tens of thousands; and she has defied all the efforts of *Temperance Societies* to stay her destructive course. Many of those who call themselves Christians, have witnessed her ravages upon the bodies and souls of men, and have not even raised their hands to stay its progress. No! they even would not give up a temporary gratification to save others from the *fangs* of this *cruel monster*. This state of things has been principally caused by the military operations which were carried on during last winter. At that time, numbers of young men, of every grade of character, were brought together; and it is a well-known fact, that wherever people congregate under such circumstances, *there vice*, in many forms, is seen in its native deformity. It seeks not the shades of night, but manifests itself at noon-day; unblushingly exhibiting itself before the gaze of the giddy multitude.

But although vice has so increased, and the minds of men have been so absorbed in the exciting topics of the day, yet, the Spirit of God has not entirely left us; for in several places its power has been manifested in the conversion of sinners. But such instances have been few. Let our readers, therefore, pray, that the Spirit's influence may descend in copious showers upon our churches, and that such "a revival" may take place as was never witnessed in these northern climes. If our readers wish the present year to be one in which many will be added to the fold of Christ, let them labour and pray. Without prayer, all our other efforts will be of little avail; but with it, much good may be accomplished; for "it moves the hand that moves the universe." Let, therefore, all our efforts to do good be accompanied with faithful, fervent prayer; "seeking first the Kingdom of God, and its righteousness."

Does any Christian inquire how he may most successfully promote the cause of Christ? We answer—by religious conversation with ungodly friends—by the distribution of religious Tracts—and by aiding those Societies which are accomplishing so much for the eternal good of mankind. All this, and much more, is necessary, if our readers wish to accelerate the interests of Messiah's Kingdom during the present year.

It is possible that this may be read by some person who is still in the "gall of bitterness, and in the bond of iniquity." To such we would say, that this day reminds you of the flight of time, and of the necessity of preparing to meet your God. Before another new-year's-day, the cold sweat of death may be upon your brow; and that manly form in which you now delight, may be crumbling in the dust, and your spirit have gone to the Judge of all to receive its final sentence. Be wise, therefore, and consider your latter end; and live the life of the righteous, that your latter end may be like their's. There is little doubt but that some, who read this number of the *Magazine*, shall not live to welcome its appearance on the first day next year. Let, therefore, both Editor and readers, so live that this year may be truly a "happy one" to them—that whether they live or die, it may be well.—G. B. M.

#### ORIGIN OF CHRISTIANITY.

Christianity claims a Divine origin. Is this claim true, or false?—just or unjust? We intend no argument. We only assert our faith in its Divinity. Millions have done the same. So—says the objector—have millions believed in every religion, however absurd and hurtful. But *such* millions? Never! Such wisdom, and holiness, and happiness, and usefulness as render homage to Christianity, never gave credence to imposture. They never will. They never can. These attributes of the finished Christian character are peculiar. They exist only in the persons of those who acknowledge the supreme authority of the system. And it may be added

that *they* are most profoundly assured of its origin who combine these excellencies in the greatest degree.

We cannot but express our astonishment that any remain undecided in relation to this great question. Is Christianity a Divine revelation or a human invention? They have no opinion! How is this? Are they incapable of forming opinions!—and without opinions? No—they will talk eloquently all the day long and all the year round in defence of innumerable convictions of little moment; but upon the subject of religion, the only one in respect of which it is inexcusable to want an opinion, they are entirely unsettled.

We are astonished, because of the nature of the question. Compared with others, it is the first and last, and only important question in the world. What art thou? An atom—startled a moment with electric excitement? Or, the immortal image and heir of an infinitely perfect God? Thousands have no answer!

We are astonished, because of the evidence of the truth. They are so accessible, so clear, so numerous, so various, so harmonious, and so overpowering. If there were nothing but the Bible, that is the very Temple of the Spirit; in which the humblest may commune with the Highest—growing more and more glorious with the radiance, and more and more assured by the inspirations of truth and love. Dost thou read the Bible? Even to this interrogation, the reply of many is seen rather than heard. But they are not hopeless, who blush.

We are astonished, too, on account of the cause of this indecision. Are there not some, who think of the question daily, and acknowledge its unequalled interest, but are still in doubt?—wilful doubt, indolent doubt, disgraceful doubt, distressing doubt? There can be *no doubt* that this condition is the result of efforts, on the part of the poor, fallen, feeble spirit,

to excuse its neglect of the means of everlasting redemption. Why dost thou doubt? Because thou art unwilling to *obey*. Is not this the right response? Remember—"If any man will do His will, he shall know of the doctrine whether it be of God." Surely it deserves this practical test. No one ever made the experiment in vain.

But the eagle is fastened to the earth. He has nearly forgotten, and, therefore, nearly forfeited his birth-right. He is fond of the grass and the flowers; and shrinks from the pain of the struggle that would break the cord which binds him. His spirits droop. His plumes drag. He fears that he *can* not soar—because he *will* not. Alas for the pinions whose flight should freshen in the highest and purest, the coolest and calmest air, with the gloom of the storm below and the glory of the sun above them!

But the *cause*. If this be, as already intimated, a reluctance to obey the truth, it demands rebuke—severe rebuke. Yet what shall we say? To their own Master they must give their own account. "Shall not the Judge of all the earth do right?" Ignorance may be overlooked—but perversity must be punished. "The times of ignorance God winked at; but now"—this ancient and general extenuation having been broken by the gospel—"commandeth all men every where to repent; because He hath appointed a day in the which He will judge the world in righteousness, by that man whom He hath ordained: whereof He hath given assurance unto all men, in that He hath raised him from the dead."

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#### THE JEWESS.

The celebrated teacher, Rabbi Meir, sat during the whole of one Sabbath day in the public school, instructing the people. During his absence from the house, his two sons

died, both of them of uncommon beauty, and enlightened in the law. His wife bore them to her bed-chamber, laid them upon the marriage-bed, and spread a white covering over their bodies. In the evening the Rabbi Meir came home.

She reached him a goblet. He praised the Lord at the going out of the Sabbath, drank and asked;

"Where are my two sons, that I may give them my blessing? I repeatedly looked round the school, and I did not see them there. Where are my two sons, that they, too, may drink of the cup of blessing?"

"They will not be far off," she said, and placed food before him, that he might eat.

He was in a gladsome and genial mood; and when he had said grace after the meal, she thus addressed him:

"Rabbi, with thy permission, I would fain propose to thee one question."

"Ask it, then, my love!" he replied.

"A few days ago, a person intrusted some jewels to my custody, and now he demands them again. Should I give them up?"

"This is a question," said Rabbi Meir, "which my wife should not have thought it necessary to ask. What! would'st thou hesitate or be reluctant to restore to every one his own?"

"No," she replied; "but yet I thought it best not to restore them without acquainting thee therewith."

She then led him to the chamber, and, stepping to the bed, took the white covering from the dead bodies.

"Ah! my sons, my sons!" thus loudly lamented the father; "my sons! the light of my eyes and the light of my understanding! I was your father, but ye were my teachers in the law."

The mother turned away, and wept bitterly. At length, she took her husband by the hand, and said:

“ Rabbi, didst thou not teach me that we must not be reluctant to restore that which was intrusted to our keeping?—See, the Lord gave, and the Lord has taken away, and blessed be the name of the Lord!”

“ Blessed be the name of the Lord!” echoed Rabbi Meir, “ and blessed be his name for thy sake, too; for well it is written, ‘ Whoso hath found a virtuous wife, hath a greater treasure than costly pearls; she openeth her mouth with wisdom, and in her tongue is the law of kindness.’”

*From the London Baptist Magazine.*

EXPOSITORY REMARKS ON  
ZEPHANIAH iii. 12—17.

NUMBER V.

“ The Lord thy God in the midst of thee is mighty: he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing.”—Ver. 17.

In the preceding verse we have seen the people of GOD exhorted not to fear, or to allow their hands to be slack, and this especially under the consideration of that holy joy which they are supposed to possess. But *fear* is a most untractable, violent and unreasonable passion; and when once excited extremely difficult to subdue. It is easily wrought upon by the remembrance of sin, and by the dark suggestions of Satan and unbelief; and hence the heart is dispirited, the hands are weakened, and the soul languishes in sullen gloom: joy departs; tranquillity forsakes her bowers: the fallen crest of iniquity is raised again; and, instead of *trusting* in the name of the Lord, his favors, his word, his promises, and sometimes even his very existence, are questioned and distrusted.

Yet, on reviewing their former guilt, and the wonders wrought in their behalf by unmerited grace, as exhibited, the one in the second verse of this chapter, and the other in the verses with which the passage before us is connected; it might be inquired:

What more can He say than to you He hath said,—  
You, who unto Jesus for refuge have fled.

Such, however, is the abundance, the overflowing of grace, Rom. v. 17, that our heavenly Father has given every possible expression to his love, that our doubts and fears may be the more entirely suppressed, and our joys and dutiful activities the more effectually confirmed. In this light the verse now under consideration must be regarded; and it may well draw forth our grateful wonder: “ Who is a God like unto thee?” The passage, then, is a guarantee, or pledge, which God in his astonishing compassion has added, for the prevention of fear, and the confirmation of our joy and love; “ wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirms it by” a wondrous repetition of his gracious delight in them: so that, by these immutable sayings, “ in which it is impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us.” Heb. vi. 17, 18.

God is in the midst of his people. This has been dwelt upon in the remarks made on the 15th verse; but its repetition here is a proof of its vast importance to the interests of Zion. Whatever God may be, if he be *not* in the midst of us, we are unblest. Adored be his name, he has said, “ I am with you always;” and, “ I will never leave you, nor forsake you.” Let us contemplate the assurances of the divine love with which JEHOVAH’S inhabitation of the Church is connected.

1. God affirms his covenant-relation to his people: “ *Thy* God is in the midst of thee.” In the new covenant he has stated in Jer. xxxi. 33,—JEHOVAH promises that he will be their God. This relation comprehends everything that can be desired. It secures to the humblest believer an indefeasible right, through grace, to



all that the nature, perfections, works, and promises of God, *his* God, can accomplish for him. The new covenant and all its promises are confirmed by the blood of CHRIST, and meritoriously secured by that blood, to all who believe. How adapted to silence our fears, and encourage our hopes and labors is the thought that God is "my God!"

If he is mine, and I am his,  
What can I want beside?

2. "The Lord thy God in the midst of thee is *mighty*." He is almighty, "able to do exceedingly abundant above all that we ask or think;" Eph. iii. 10. We need not, however, stop to prove the omnipotence of God. We know that he can do everything; but let us not forget, that he is mighty *in the midst of his people*; when they meet—when they pray—when they hear the word—when they attend on ordinances—when they go forth against their foes—and when they send out the word of the Lord from Zion for the conversion of sinners. And not only so, but he is mighty towards his saints individually: there is an "exceeding greatness of his power to us-ward who believe, according to the working of his mighty power;" Eph. i. 19. If, then, the almightiness of God be engaged for the Church, and, however unworthy, for *me*, my body, my soul, my comforts, my crosses, my designs, my undertakings, my family, my friends, yea, in all things, what should I fear? Why should my hands be slack? Will he not fulfil every promise, and cast out every foe, so that I shall not see evil any more?

3. "He will save." This seems to point prophetically to the Messiah, to whose days the contexts chiefly relates. *His* name shall be called JESUS, for he shall save his people from their sins;" Matt. i. 21. Our guilt, depravity, temptations and enemies, render a Saviour, who is "mighty to save," continually requisite. If we

are conscious of our necessities in this respect, this promise will be exceedingly precious: "He will save." Oh, that our faith were more habitually fixed on the record which God has given of his Son, of his person, undertaking, incarnation, substitution, death, and resurrection; whereby he has borne our sins, endured the chastisement of our peace, made reconciliation for iniquity, and secured our deliverance from sin, from the world, from the power of Satan, and from everlasting death! In answer to every fear—in confirmation of every hope—and in the performance of every duty—let this be our triumph: "He will save!"

4. "He will rejoice over thee with joy." And this is repeated: "He will joy over thee with singing." A similar expression occurs in Isaiah lxii. 3—5; where it is associated with the interesting scene of a bridegroom's delight, when the object of his affection is secured. Thus the amazing condescension of God stoops to represent his love to the Church, and to every one of its members. The attainment of their salvation he has valued at the price of the blood of his well-beloved Son; and, having given him up to die for sinners, he is pleased to "beseech them to be reconciled." And when sinners, who would not obey the voice of God, nor receive correction, nor trust in the Lord, nor draw near to God (ver. 2), are actually brought to trust in the name of the Lord, and, consequently, into a state of salvation. JEHOVAH condescends to triumph in the conquest of their unworthy hearts.—There is joy, too, among the angels of God on the same account: all heaven is enraptured with the achievements of sovereign grace; the joy set before the Redeemer is realized by him, and he is satisfied. Thus we may faintly conceive of JEHOVAH's infinite delight in his saints; but to understand what it means, and how

he joys over them with singing, we must wait for that glorious season, when CHRIST shall "present us faultless before the presence of his glory with exceeding joy." Jude 24.

5. "He will rest in his love." Here is another equally astonishing representation of divine grace! And it denotes the self-satisfaction, the unutterable complacency, with which God regards his people. The triumphs of attainment does not always endure: possession sometimes weakens regard. Not so with the love of God. He rests and abides in it with an immutable and eternal acquiescence. He does not repent of his choice, or of his gifts: having loved his own he loves them to the end!

Such are the amazing views of infinite grace towards the guilty which this passage contains. Let us, then, gird up the loins of our mind—trust in the name of the Lord—show our gratitude and love by departing from all iniquity, and putting away all deceit. Let us fear not, nor slacken the hands of holy diligence; but "rejoice in the LORD always: and again I say rejoice." E. C.

#### REMARKS ON THE PARABLE OF THE PHARISEE AND THE PUBLICAN.

(Concluded.)

Let us turn now, Reader, to a more pleasing view,—the prayer of the PUBLICAN,—the ground of *his* hope: and that from which *he* derived encouragement to pray. In himself he appears to have seen but one character, that of a *sinner* against God; and in smiting *on his breast*, he appears to have traced all his *outward* enormities of conduct to their true source, the *inward* wickedness of a corrupt heart and polluted nature. (See Mark vii. 21, 22.) Yet, while in and about *himself*, he sees no good thing, but every thing naturally calculated to deter him from approaching

the Most High, he, notwithstanding, discerns *in the revelation* of God that good thing, which is a sufficient spring of hope to his conscience, and which does embolden his prayer, "God, be merciful to me a sinner."

It is needful to observe, that the word rendered "be merciful," would be more literally and accurately translated "*be propitiated*:"\* "God, *be propitiated* to me a sinner." The word is derived from, and obviously alludes to, the PROPITIATORY or MERCY-SEAT, under the law of Moses, of which you may read in Ex. xxv. 17—22. Levit. xvi. 2, 14, 15. Hebr. ix. 4, 5. This *mercy-seat*, or *propitiatory*, was one of the Jewish types, all divinely appointed, and all designed to direct the view of the true Israelites to Him, of whom Moses in the law and all the Prophets testified (Luke xxiv. 27, 44. Acts x. 43.) to "the Lamb of God, which taketh away the sin of the world." (John i. 29, 36.) And for this purpose the MERCY-SEAT was eminently adapted. It was a lid or covering, for the Ark of the Covenant, made of pure gold, and over-shadowed by the wings of "the cherubims of glory," which were formed at each end, out of one piece with it. Placed in the "holiest of all," into which the High Priest entered only once every year, on the great day of atonement, the blood of the expiatory sacrifices was sprinkled by him upon and before this *Mercy-seat*; and there the glory of JEHOVAH appeared in the cloud resting on the *Mercy-seat*, from above which, even "from between the two cherubims," he declared to Moses that He would *commune with him*.

Now all this was a type and figure of that great *propitiation*, or *atonement*, which, in these latter days, the God of all grace has clearly *set forth* in the GOSPEL, without the veil of types and figures, in the person and work of his SON JESUS, through whom

\* The Notes are placed at the end of the Remarks.

MERCY flows unto the *guilty*, and SALVATION is brought unto the *lost*. He is "the Lamb of God" which has *taken away the sin* of the world; the Lamb which that God, against whom we all have sinned, himself provided, in the riches of his mercy, "to *put away sin* BY THE SACRIFICE OF HIMSELF." (Heb. ix. 26.—Reader! look at the passage quoted, and view the glorious and joyful truth which it declares.) HE it is that "engaged his heart to approach unto that God who is a *consuming fire*, (Jerem. xxx. 21.† Heb. xii. 29.) with that whole burnt-offering for sin, which alone the righteous and holy JEHOVAH could accept as a full atonement for it; and which He *has accepted*, as completely magnifying his violated law. "It became Him, for whom are all things, and by whom are all things, *in bringing many sons unto glory*, to make the CAPTAIN of their salvation perfect through sufferings." (Heb. ii. 10.) He it is, "whose goings forth have been from of old, from everlasting," (Mic. v. 2.) who said by the mouth of his servant and prophet David, Sacrifice and offering thou wouldst not, but a body hast thou prepared me. In burnt-offerings and sacrifices for sin (which are offered *by the law*) thou hast had *no pleasure*. (For it is not possible that the blood of bulls and of goats should *take away sin*.) Then, said I, Lo! I COME *to do thy will*, O God!" to offer that sacrifice for sin in which Thou *art well-pleased*, (see Ps. xl. 6—8. compared with Heb. x. 1—9. and Matth. xvii. 5.) He it is, "the brightness of the Father's glory, and the express image of his person," the word that "was with God and was God," the CREATOR of all things—He it is, who, "in the fulness of time," came into this sinful world for the accomplishment of that work of REDEEMING MERCY, for which he was "fore-ordained before the foundation of the world;" who "*took upon him* the form of a servant," was "*made*

*flesh* and tabernacled among us," "all the fulness of the GODHEAD dwelling in Him bodily." (See Heb. i. 3. John i. 1—3, 14. Gal. iv. 4, 5. 1 Pet. i. 20. Phil. ii. 7. Col. ii. 9.) He it is, whose name is "WONDERFUL—COUNSELLOR—THE MIGHTY GOD—THE EVERLASTING FATHER—THE PRINCE OF PEACE;"—"EMMANUEL—God *with us*," with sinful men; JESUS, † which being interpreted, is JEHOVAH THE SAVIOUR. (See Is. ix. 6. Matth. i. 21—23.) He it is, who "failed not, nor was discouraged" in that work, which he came to accomplish; the "Man of sorrows, and acquainted with grief," because *the sins of many*, of all the lost sheep, *given unto Him* to redeem and save, were laid upon Him; because "it pleased Jehovah to bruise Him," that *by his stripes* they might be *healed*, that by his being "made a curse," men might be "blessed in Him." (See Is. xlii. 4. liii. 3—6, 10, 11. Gal. iii. 13. Ps. lxxii. 17.) He it is, who "became obedient unto death, even the death of the cross," dying the JUST, or RIGHTEOUS ONE, in place of the *unjust*, or *unrighteous*, "bearing the sins of many in his own body on the tree," "offering himself through the eternal Spirit unto God," that He might "put away sin by the sacrifice of himself," and open by his blood "a new and living way" unto the holiest, by which the guiltiest of sinners may draw near to God with *boldness*, and in assured confidence of acceptance *in the BELOVED*. (See Phil. ii. 8. 1 Pet. iii. 18. ii. 24. Hebr. ix. 12, 14, 26. x. 19, 20.) He it is, who with his expiring breath proclaimed, in the ears of his betrayers, and murderers, the joyful truth IT IS FINISHED; (John xix. 30.) all that was necessary for *finishing transgression*, for *making an end of sin*, for *bringing in everlasting righteousness* for the justification of the ungodly before a holy God,—all this IS ACCOMPLISHED. (Dan. ix. 24.) He it is, whose testi-

mony of this blessed truth JEHOVAH abundantly confirmed, *by raising him again from the dead*; whereby He hath given glorious evidence, that this JESUS, who was "numbered with transgressors, and poured out his soul unto death," is indeed his BELOVED SON, in whom He IS WELL PLEASED. (See Rom. i. 4. Acts ii. 24—28. iv. 10—12, 33. xvii. 31. 1 Pet. i. 3.)

And now, O Reader! there is no longer room for that anxious inquiry, which naturally obtrudes itself upon the guilty conscience of fallen man—"Wherewith shall I come before JEHOVAH, and bow myself before the HIGH GOD? Shall I come before him with burnt-offerings, with calves of a year old? Will JEHOVAH be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" (Mic. vi. 6—8.) Nothing but the proud and blind ungodliness of the human heart leads any sinner to conceive, that JEHOVAH, the righteous and holy God, can be well pleased with any of his polluted offerings. But that God, who is "*rich in mercy*," He hath himself "*shewed thee, O man, what is good*," that in which He is *well pleased*; that sacrifice which He *has accepted* as putting away sin. "God hath set forth CHRIST JESUS as a propitiation;" (Rom. iii. 25.) that propitiation which in his abundant mercy He hath himself provided, and which, like all his works, is PERFECT. The voice of JEHOVAH sounds throughout a guilty world in his word, "Behold MY SERVANT, whom I uphold; MINE ELECT, in whom my soul *delighteth*." (Is. xlii 1.) "Behold the Lamb of God," which hath taken away the sin of the world!

The Gospel, which the Apostles were commissioned by their divine Master to preach to all nations for the obedience of faith, and which still runs throughout the world in their word, (Rom. i. 5. x. 17. 18.) that

Gospel proclaims "*peace by Jesus Christ*;" (Acts x. 36.) not certain terms and conditions, to be fulfilled on the part of the sinner, in order to get peace with God, but PEACE MADE by Jesus Christ. It is not an OFFER of salvation (as many talk) proposed to the acceptance of sinners, but a DIVINE TESTIMONY proclaiming the great "Salvation of God." (Luke iii. 4. —6.) And those Apostles of Jesus Christ testify, that "*by Him all that believe*, [that believe their testimony,] ARE justified from all things." (Acts xiii. 38, 39. 1 John v. 1. 13.)

This simple, but glorious proclamation of "the redemption that is in Christ Jesus," (Rom. iii. 24.) this their preaching of Christ crucified, is foolishness indeed to them that perish; but unto all that are called to the knowledge of it, through the belief of the truth, it is "the wisdom of God, and the power of God." (1 Cor. i. 18. 21—24.) It sets their feet in the way of peace: it brings them out of darkness into light, and out of the power of Satan into the Kingdom of God: it brings them near unto God with acceptance, in that only way in which any sinner can have fellowship with Him; in that way in which He displays his glory as at once the just God and the Saviour, *just and justifying the ungodly*: it gives them "a good hope through grace," a hope that *maketh not ashamed*. (Luke i. 79. Acts xxvi. 18. Rom. xv. 13. 1 Thess. i. 5—10. 2 Thess. ii. 16. 1 Pet. i. 8.)

Nor have I really departed from the subject, which I undertook to treat, in enlarging so much on this glorious topic. This is that which is represented as the *one* spring of hope in the mind of the Publican, when, smiting on his breast, he prayed, "God, be propitiated to me a sinner." It is as if he had said, "I am indeed a sinner, outwardly, and inwardly nothing but a sinner. And that the wages of sin is death, all the beasts

slain in sacrifice for sin confirm. But these sacrifices have been *divinely appointed*; and it is by the ordinance of JERUSALEM, that their blood is sprinkled by the High Priest upon the mercy-seat, and before the mercy-seat, on the great day of atonement. Do they not all declare that there is *mercy* with our God? that although these sacrifices, *which are offered year by year continually*, cannot themselves take away sin, yet there is a Lamb which God has himself provided for an effectual sin-offering? Do they not all point to that HOPE of Israel, of which all the prophets speak, the REDEEMER that shall *come to Zion, and open a fountain for sin and for uncleanness, being wounded for our transgressions, and bruised for our iniquities*? Yes! there is a *mercy-seat, a propitiatory*; there is an atonement *divinely appointed* for the relief and pardon of the guilty; and therefore assuredly sufficient for effecting the merciful design. Therefore, O God! thou, who hast thus revealed hope to sinners! *be propitiated to me a sinner.*"

Reader! hear the declaration of Him who has "the words of eternal life:" (John vi. 68.) *I tell you, this man went down to his house justified rather than the other.*||

But if the Gospel thus preached to the Jews of old, by types and figures, by prophecies and promises of good things yet to come, was adapted to afford a *good hope* to the guiltiest conscience, and to direct the worshipper under the law to the only true medium of access to God and acceptance with him; how much more gloriously adapted to the same effect, how much more gloriously *sufficient* for producing it, is the same Gospel now! since He, whom all the types prefigured, and all the prophets foretold, has *come in the flesh*; since life and immortality are *brought to light*, in the divine testimony concerning his glorious work and office.

That testimony, simply declared

by the Apostles at JERUSALEM, *filled with all peace and joy in believing it*, about five thousand of those, who had been a little before *the betrayers and murderers* of the PRINCE OF LIFE. (Acts ii. 41—47. iv. 4.)

To obscure its glory, to corrupt its simplicity, to blind the eyes of sinners against the *fulness* of hope and blessedness, which it exhibits and brings to the lost, ever has been and is the grand design of *the father of lies*. (John viii. 44. 2 Cor. iv. 3—6. xi. 3.) But it *shall accomplish* all the pleasure of the Lord; and as many as are *ordained to eternal life*, shall believe it. (Is. lv. 11. Acts xiii. 48. John x. 26—28.)

Reader! whoever you be—beware how you *reject the counsel* of God against your own soul. Are you one, who has been to the present hour the veriest slave of Satan, *working all uncleanness with greediness*, (Eph. iv. 19.) a hardy despiser of the most High, and stout-hearted rebel against Him? Behold the salvation of God! Behold it in Him, who on the cross prayed for his very murderers—"Father! *forgive them*;" (Luke xxiii. 34.)—in Him, whose blood *cleanseth from all sin*;—in Him, who "came into this world *to save sinners*;" (1 Tim. i. 15. 16.—who came "to call—not the righteous—but *sinners* to repentance;" (Matth. ix. 13.)—who was not ashamed to be called "THE FRIEND of *publicans and sinners*;" (Matth. xi. 19.)—who *receiveth sinners*, and declares,—without any exception—"him that cometh to Me I will *in no wise cast out*." (John vi. 37.)—Behold in Him the *open way* to a holy and sin-hating God! the way of peace—of righteousness—of life. "Believe on the Lord Jesus Christ, and thou *shalt be saved*;"—"saved *in the Lord* with an everlasting salvation." (Acts xvi. 31. Is. xlv. 17. 22—25.)

Among the various ways by which the Gospel of peace is adulterated, that is a most common one at this

day,—and common among those who profess what is called *evangelical* doctrine,—to talk of and prescribe certain MEANS of attaining on interest in the salvation of Christ:—*means* to be employed by the sinner, for attaining—what is the GIFT of God and the WORK of God! Away with the language and with the thought! It removes to a distance from the sinner that RIGHTEOUSNESS, which the revelation of God brings *nigh* to those who are farthest from righteousness. (Is. xlvi. 12, 13. Rom. i. 17.) What saith the righteousness which is of FAITH? Rom. x. 6—13. “The word is *nigh* thee, in thy mouth and in thy heart,—[even the word of faith which the APOSTLES preach,]—that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart—[or inwardly credit the declaration]—that God hath raised him from the dead”—in attestation of the Divine complacency in his offering for si.—“THOU SHALT BE SAVED.”—The word of the God of truth is worthy to be credited: the foundation which God hath laid in Zion is worthy to be trusted.—“How beautiful upon the mountains are the feet of Him that bringeth *good tidings!* that publisheth *peace!* that bringeth *good tidings of good!* that publisheth SALVATION!” “Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth; for the Lord hath redeemed Jacob:—the Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth have seen the *salvation of our God.*” (Is. xliv. 23. lii. 7—10.)

Are you, Reader, a *professor* of the Gospel,—professedly a partaker of hope towards God—the *hope of eternal life?* And what emboldens you in your approaches to the most High? What encourages you to come unto God, crying “Abba! Father!” Is it singly and alone the view of the *propitiation*, which encouraged the

*Publican?* and in which you see an open and sure way of access into the holiest for the *chief of sinners?* Then you have indeed “fellowship with the Father and with his Son Jesus Christ:” (1 John i. 3.) and the confidence and “rejoicing of hope”—*thus inspired*—cannot be too strong. But is it the contemplation of your *repentance*—your *faith*—your *conversion*—your *experience*—your *evidences* for heaven—that emboldens you to draw near? Your worship is a vain oblation. You are “trusting in yourself that you are righteous, and despising others:”—and not the less so, because you profess to give God the praise for that difference between you and others, which you suppose warrants the confidence of *your* approach.

Are you, Reader, one of the few disciples of the *despised* Jesus? (Is. xlix. 7.) who know the divine certainty and see something of the divine glory of his *propitiation?* “Hold fast the profession of your faith without wavering.” “Hold the *beginning* of your confidence stedfast *unto the end:*” and “be not moved away from the *hope of the Gospel.*” (Heb. iii. 14. x. 23. Col. i. 23.) Rejoice greatly in the Lord, and glory in the Rock of our salvation. Beware of the cunning craftiness of men, that “lie in wait to deceive”—“by good words and fair speeches.” (Eph. iv. 14. Rom. xvi, 18.) Beware of the “*deceivableness of unrighteousness* in them that perish.” (2 Thess. ii. 10.) Beware of the *continued* ungodliness and pride and deceitfulness of your own *flesh.* (Rom. vii. 18. Gal. v. 17. Jerem. xvii. 9.) Let that *word of truth*, through which you have been “begotten again unto a lively hope by the resurrection of Jesus Christ from the dead,”—let that word “abide in you;” and you shall bring forth fruit unto God. (James i. 18. 1 Pet. i. 3. 23. ii. 2. 1 John ii. 24. Col. iii. 16. John xv. 5. 7.)

Too many after having seemed to

“begin in the spirit,” seek to be “made perfect by the flesh.” (Gal. iii. 3.) After having professed that “good hope through grace,” which the Gospel affords to an ungodly sinner, they lay by (as it were) that hope and that Gospel, to proceed to *something else*;—only referring occasionally to them, as matters of conceded truth. But the Christian, “walking in Christ Jesus as he has received him,” (Col. ii. 6.) has but *one* thing to keep in view from first to last;—that *ONE* glorious object, which shall be the theme of the redeemed before the throne of God in heaven. It is the same Gospel, which first brought peace to your conscience, that can alone maintain that “*peace of God*” reigning in your heart, “unto which you are called;”—that can alone *work effectually* in you to the end, as it doth in all them that *believe* it: (Col. i. 6. iii. 15. 1 Thess. ii. 13.)—that can alone lead you *walking with God*, in the enjoyment of that nearness and filial access to the most High, which belongs to the *redeemed* of the Lord;—*walking with God* in blessed agreement,—while you glory only in that *one* object, in which alone He is *well pleased*.

It is that same blessed truth of the Gospel, by which the Lord Jesus prayed that his people might be *sanctified*, or *separated unto God* from a world that “lieth in the wicked one;” (John xvii. 17.) and by which alone the *SPIRIT of truth*—whose sword the *word* is—produces in believers all those “*fruits of righteousness*” and *true holiness*, that form their conversation in this world “as becometh the Gospel,”—as is glorifying to the God of their salvation. (Eph. vi. 17. Phil. i. 11. 27.)

Most professors are indeed “careful and troubled about *many* things,” in their religious course; but “*one* thing is needful.” Hold fast that *one* thing, that is *good*,—Christ Jesus *made of God*, unto all that are in Him,

*wisdom and righteousness and sanctification and redemption.* (1 Cor. i. 30.) View every part of the word of the Lord *in* the light and enjoyment of that revelation of his *glory* “in the face of Jesus Christ,” which the *propitiation* made on his cross exhibits;—that revelation of the *divine glory*, which sinners—in themselves *ungodly* and *without strength*—may behold with joy; while the *joy* that it affords to every sinner, who discerns it, is inseparably connected with *reverence and godly fear.* (Heb. xii. 28. 29.)

Turn away your ear from the precepts and traditions of men; and learn from the Apostolic word how believers, *of old*, were instructed “to walk and to please God:” (1 Thess. iv. 1)—walking in all closeness of brotherhood and Christian fellowship with each other, and in absolute separation—as to religious communion—from all beside; *building up each other* in their most holy faith, and “*together* striving for the faith of the Gospel.” (Acts ii. 42. 1 Cor. xi. 2. 2 Thess. ii. 15. iii. 6. 1 Thess. v. 11. Jude 20, 21. Phil. i. 27.)—That is *still* the only course, in which they can walk consistently with their allegiance to the KING of ZION, and without profaning his HOLY name, by confounding it with the gods of the nations.¶

“Who is on the Lord’s side?” Who? Be ye “*valiant for the truth.*” (Jerem. ix. 3.) “*Sanctify* the Lord God in your hearts,” by abiding in that word which manifests his *holy* and *reverend* Name,—infinitely distinguished from every thing that is called God and worshipped by the unbelieving world. (1 Pet. iii. 15.) “And be ready always to give an answer to every man that asketh you a *reason* of the *hope* that is in you, with meekness and fear: having a *good conscience*;” \* that whereas they speak evil of you, as of evildoers, they may be ashamed that falsely

accuse your good conversation in Christ."

"Stand fast in the liberty where-with CHRIST hath made you free; and be not entangled again with the yoke of bondage," by half-hearted and double-minded professors. (Gal. v. 1. Rom. vi. 22, 23. John viii. 31, 32.) The joy of the Lord is your strength. (Neh. viii. 10. Is. xxix. 18, 19.) \* "Glory ye in HIS HOLY NAME: let the heart of them rejoice that seek the Lord—who love HIS SALVATION." (Ps. cv. 3. xl. 9, 10, 16.) He soon shall be manifested "in his glory,"—to be glorified in his saints, and to be admired in all them that believe." Then—and not till then—we also "shall be manifested WITH HIM IN GLORY." 2 Thess. i. 10. Col. iii. 3. Matth. xiii. 43. 1 Pet. i. 13.)

\* "Be merciful—be propitiated." That supposed mercy, or lenity towards sin, which men naturally attribute to God, and in which they talk of trusting, is something opposed to the characters of perfect holiness, inflexible righteousness, and unchangeable truth:—a character therefore which cannot belong to JEHOVAH. But that Mercy, which He reveals to sinners in the GOSPEL, is in perfect harmony and combination with those his essential glories. Where sin had "reigned unto death," that Mercy—or Grace—of God "reigns through righteousness unto eternal life by JESUS CHRIST." In HIM—"mercy and truth have met together; righteousness and peace have embraced each other." (Rom. v. 21. Ps. lxxxv. 10.) So that God is at once "just and the justifier of him which believeth in JESUS." (Rom. iii. 26.)—This true mercy—this "true grace of God" (1 Pet. v. 12.)—is known only by those who believe the testimony of that propitiation, which is set forth in "the one offering" of JESUS CHRIST for sin. And believers continue to "stand in that true grace of God," only while his mercy keeps them holding fast that testimony, and the "rejoicing of hope," which it affords to the guiltiest of sinners. Those who deny the necessity of that propitiation will not more really follow after some other vain hope, than those who discern not its sufficiency.

† Jerem. xxx. 21. "That the LORD JESUS, in his priestly character and work, is the grand object of this prophecy, is manifest to every one acquainted with the truth. Yet its exclusive application to HIM is obscured by a strange mistake in the translation at the beginning of the verse—"their nobles shall be of themselves." The word rendered nobles is singular in the original:—"their noble one—their magnificent one—shall be of themselves;" raised up, as Moses was, of his brethren,—with whom He took part in flesh and blood. See Acts vii. 37.—Heb. ii. 11—14.

‡ JESUS. The glorious import of this blessed Name has been obscured by many commentators and divines, who represent its meaning as nothing more than Saviour: whereas it is literally interpreted—JEHOVAH THE SAVIOUR. It is the Greek form of the Hebrew name Joshua, or Jehoshua. Accordingly, the first Joshua, who led Israel into the promised land, is called Jesus in Heb. iv. 8. Now, we read in Numbers xiii. 16, that "Moses called Oshes, the son of Nun, Jehoshua." The

name Oshes signifies a Saviour:—the compound name Jehoshua—Joshua—or (in the Greek form) Jesus—given to him no doubt by divine appointment—signifies "JEHOVAH THE SAVIOUR." And thus did he become a more eminent type of HIM, who is the true Joshua—"the Captain of salvation"—EMMANUEL—GOD WITH US. See Matthew i. 21—23.

§ "Justified rather than the other." The LORD adds—"for every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted." From these words many, in treating of the parable, have enlarged on the deep humility of the publican, as the thing which warranted his hope, and procured his acceptance before GOD. But thus they altogether pervert the blessed and abasing instruction, which the parable really affords; and only indulge themselves and their disciples in the self-righteous pride of their imaginary lowliness.

§ "Your repentance." About the nature of repentance there are as awful mistakes current in the religious world, as about the meaning of faith—grace—conversion—regeneration; and every other scriptural phrase the most important. Repentance is generally considered as something prior to faith, and preparatory to it. Perhaps it is most commonly supposed to consist in pious mourning for past sins, and steadfast resolves to forsake them;—such resolves, as no one acquainted with his own character from the Scriptures will think of forming. But the simple meaning of the word translated repentance is—in general—a change of mind: and the scriptural import of repentance unto life (Acts xi. 18.) is—that change of mind—or new mind—which is produced in an ungodly sinner by the belief of the GOSPEL. Accordingly, it is called in 2 Tim. ii. 25. "repentance to the acknowledging of the TRUTH." "Repentance and remission of sins" were preached to all nations by the Apostles—in one and the same doctrine—in the name of JESUS,—in that simple but divine testimony which they delivered concerning HIM, namely, that He died the just for the unjust according to the Scriptures; and "that he was buried; and that he rose again the third day; according to the Scriptures." See Luke xxiv. 47. 1 Cor. xv. 1—4. All, who believed the things spoken by the Apostles, were born of God—or regenerate; (1 John v. 1. John i. 12, 13.) were "all the children of God by faith in CHRIST JESUS;" Gal. iii. 26. were converted—or turned—from every idol to the only true God; 1 Thess. i. 9, 10. and had repentance unto life; Acts xi. 18.—The greatness of that change of mind, which the despised GOSPEL preached by the Apostles produces, was exemplified in what took place at Jerusalem on the day of Pentecost,—when three thousand of the Jews became at once the blessed disciples of that JESUS, whom with wicked hands they had so lately crucified and slain.—Those, no doubt, to whom the glory of that Apostolic GOSPEL "is hid,"—those who believe it not in its incorruptible truth, and therefore have not all their hope and joy from the thing reported in it,—they will of course think little of any change of mind, or repentance, which it produces.

¶ "The gods of the nations." Many professors, at this day, make a confession with their mouths, so plausible, and accordant with the truth of the GOSPEL,—and make such "a fair shew in the flesh,"—that it would not be easy to detect any falsehood at the bottom of their profession, did they not manifest a mind opposed to the scriptural fear of the LORD, and to that reverence for his word and kingly authority, which is inseparably connected with the knowledge of his Name. But herein their profession is indeed awfully impeached. They continue deaf to the plainest instruction and reproof of that word, which marks HIM set as KING upon the holy hill of Zion,—maintaining a kingdom that "is not of this world," and that admits not in its concerns any interference of human authority or wisdom. They have no ear for that voice which calls his little flock—in every place—to be followers of the first Churches of God, which in Judea were in CHRIST JESUS:—to come out of the midst of Babylon and all its antichristian abominations, and to be separate, as a people holy unto the LORD;—to receive at his



mouth—from his Apostles—all the simple but divine rule of ordinance and discipline; by which the first "Churches of the saints" were regulated in their fellowship. They practically disown the authority of that rule, as if it were antiquated—obsolete—and not suited to Christians now. They even oppose all serious attention to it, as *legal*—as a *Galatian error*. But the real "comfort of the HOLY GHOST" never can be disjoined from "the fear of the LORD," Acts ix. 31. and the reverential trembling at His word. True charity—or love—must ever bind disciples to withdraw from the fellowship of those who persist in this attempt to separate what God hath joined together. 2 Thess. iii. 6. 14.

\* "A good conscience." Vain is every interpretation of this expression, but that which coincides with the idea expressed by the Apostle in Heb. ix. 14. "How much more shall the blood of CHRIST, who through the ETERNAL SPIRIT offered himself without spot to God, purge your conscience from dead works to serve the LIVING GOD?"

### A HYMN

Suited to all Publicans and Sinners, who believe the Divine testimony concerning the LAMB OF GOD.

YES! God's well-pleased in his Son;  
The work that justifies is done:  
The vilest wretch, who breathes the air,  
Has now no reason to despair.

'Tis FINISHED! the Saviour cried,  
When on the cross he bow'd and died:  
'Tis FINISHED! let us proclaim,  
And sing, rejoicing in his name.

'Tis FINISHED! the Lamb, once slain,  
Is from the dead raised up again;  
He hath ascended up on high,  
And captive led captivity.

This is enough; 'tis all we need;  
The Lord of life is ris'n indeed;  
None may for want of worth complain  
Since JESUS died, and rose again.

O! may our joy and boasting be  
In Him who died upon the tree!  
May that which JESUS FINISHED there  
For ever shield us from despair!

### HERESY, (Acts xxiv. 14,) HERETIC.

(Tit. iii. 10.) These terms, as they are generally used by the sacred writers, imply no judgment respecting the truth or error of religious sentiments, but simply sects, or a peculiar system of opinions; so that when the word *sect* is used, the word *heresy* would be equally appropriate, as in Acts v. 17; xxiv. 5; xxvi. 5; and xxviii. 22. In the epistles, where the word is usually employed without

reference to any particular class by name, it imports either differences which led to divisions in the Christian church—and which were greatly to the reproach of the faith,—or corruptions of the true faith, (1 Cor. xi. 19;) and it is in this last sense that the term is commonly applied at the present day.—*Union Bible Dictionary.*

### THE NIP OF SLING.

"Give us a nip of sling," said a young Catechumen in the school of rum drinking, as he bristled up to the bar of a village grogery, "give us a nip of sling, to wash down the 'teetotal' lecture we have just been hearing!"

"Nip of sling," thought I, as I walked away, musing, and trying to analyze the cognomen—how appropriate!

I. "Sling," as a verb, means to *throw* or *cast out*. And so, thought I, his "sling" will "throw" the remnant of his money to the winds—if he has a family it will "throw" them,

- 1st, Into discouragement.
- 2nd, Into wretchedness, and,
- 3rd, Upon the town.

It will probably "sling" himself,

- 1st, Into idleness.
- 2nd, Into debt.
- 3rd, Into crime.
- 4th, Into the ditch.
- 5th, Into prison.
- 6th, Into a drunkard's grave, and
- 7th, Into a miserable eternity.

II. Sling, as a noun, means,

- 1st, Something to "throw with," and
- 2nd, Something to "hang in."

If my analysis of it as a verb is correct, the first definition is true; and when the sheriff, the judge, the jury, the hangman, and the gallows, came rushing into my mind, surely, thought I, there is more truth than fiction in the second definition.

And there is the qualifying word "nip." This means "to bite," "to blast," and "to pinch."—The first agrees with Solomon's description of intoxicating drinks—"it biteth like a serpent, and stingeth like an adder." It blasteth the fondest hopes of parents, wife and children; and how often has the drunkard, as he stood upon the hangman's scaffold, pointed to the "nip of sling," as the procuring cause of his awful and final nip in the sling.

Thus musing I felt constrained to warn the young man to "sling" his "nip" into the fire; and go and wash down his "teetotal lecture" with a hearty draught of cold water practice.—*American paper.*

To the Editor.

PAX, IN REPLY TO W. G. ON WAR.

SIR,—As W. G. has published his final reply to Pax, Pax may perhaps be allowed a little space in your Magazine for a final rejoinder to him. He says that the controversy should be dropt, as being unedifying and unprofitable! Possibly indeed his own resistance and rejection of the truth have been unedifying; but may I not hope that the subject as it has been treated by me, in close and direct reference to the example and precept of the worthies of the New Testament, has not been altogether unprofitable. The voice—the still small voice of truth is never heard entirely in vain. Like the dew of heaven, or like a grain of mustard seed, it may fall unseen and unknown; but it shall prosper, and, although it may be after many days, its salutary influence will be felt, recognized, and developed, even amidst the ungenial opposition, contradiction, and derision of carnal mindedness and popular error. To itself, as well as to the church in her redeemed purity, it may be said that—“Though thou hast been forsaken and hated, so that no man passed through thee, yet I will make thee an eternal excellency, the joy of many generations.” Insensible as W. G. himself seems to be of it, I perceive that his mind has been touched by its hallowed power opposed to him in his ungraceful and unconscious encounter with it. He says—“*Pax has said in plain words that he (W. G.) is not a Christian.*” Nothing like this did Pax ever say or write. So far from it, I even expressly recognized him as a Christian brother; although chargeable with a gross error in judgment. The only “*plain words*” referred to, must have been the *plain words* of New Testament precept, doctrine, and example. From these only has W. G. unwittingly but conscientiously drawn an inference so condemnatory of himself and of his worldly doctrine. His having inferred that—“if what Pax says is really the judgment of the New Testament Scriptures, upon the folly and fiendishness of deadly violence, is true, I (Warrior G.) *am not a Christian,*” is his own inference, and no assertion of mine. For the truth of this I refer to my former communication.

It is needless for me to attempt to lay and establish the truth upon this subject more plainly and forcibly than I have already done for his conviction. *He has not even approached* the broad, safe, and blessed ground on which, I humbly think, I shewed the position taken by me in opposition to him, was that in which stood the Lord Jesus and all who in the days of his flesh sat at his feet to hear his word, to learn meekness and low-

liness of heart, and to find rest to their souls. What!—Is it indeed possible for a man poor in spirit, filled with the broken spirit of penitential humility—prostrate in the very dust under a deep and awful consciousness of his own guilt and unworthiness, and yet exulting in the discovered mercy of God, and the amazing love and abounding grace of Christ,

“Not to be thought of but with tides of joy,  
“Not to be mentioned but with shouts of praise.”

—Is it possible for such a person—for a true Christian, in his right mind, thus turned “from darkness to light, and from the power of Satan to God,” to conceive for a moment *that it would be lawful for him*, under any circumstances of provocation or apprehension whatever, to wield a deadly weapon against the life of his fellow-man? Unless W. G. can discover *there*—at the feet of Jesus—somewhat to sanction his alleged occasional lawfulness of bloody and deadly violence, let him, for consistency’s sake, renounce either *that position or his own*. Is it lawful for one who professes to be numbered among a peculiar people, born of God, and zealous of good works, to teach for doctrines such worldly popular notions of men, as, when realized in their sanguinary hideousness, exhibit the *most gross and most flagrant* violation of the fundamental laws of Christ’s kingdom? Is it lawful for him to draw from incidental and isolated passages of the New Testament Scriptures, hypothetical inferences, that are at utter variance with such laws, and with the spirituality, peaceableness, holiness, gentleness and meekness, *for the sake of exhibiting which*, to a “crooked and perverse generation,” Jesus and his first followers laboured and suffered and died, *so painfully and ignominiously*? Can it indeed be lawful to do so, while it is possible to draw from such passages inferences that perfectly harmonize with “the truth as it is in Jesus?” Might not swords have been allowed for defence only against beasts of prey, which infested the banks of Jordan? Might not the Apostle Paul, most consistently, at one and the same time, deprecate the use of deadly weapons in war by Christians, and also place himself under the protection of the Chief Magistrate? Might not the mere profession of Arms assumed by men in “times of ignorance,” before they were “renewed in the spirit of their minds;” and permitted to be held by them in the dawn of the Gospel dispensation, be yet deemed inadmissible now in the fulness of his revealed will, and when the “glory of the Lord is risen” upon this benighted world in his wide-spreading kingdom. “*Do violence to no man,*” was the Saviour’s injunction to soldiers, whose conceptions of the nature of his kingdom must

have been indeed very infantile and obscure. How blind, how deceitful, how perverse is the human heart! In such inferences as these, W. G. must admit there is no absurdity. And I prefer them to his own, because they are, in my opinion, more congenial than his, to the spirit of the gospel—to the nature of Christ's kingdom—and to all that we know of his own example and that of his Apostles. If it is so—why cavil at the truth, and suggest other inferences, carnal and worldly, which tend to make one part of New Testament Scripture appear at variance with the scope and tenor of the whole New Testament dispensation?

If wisdom itself had devised in what terms most emphatically might be represented to the benighted understanding of man, the *opposition in which the spirit of "FIGHTING" stands to the spirit of the Gospel of Peace*, could it have been possible to frame language more plain, unequivocal, and expressive than this:—Jesus said: "If my kingdom were of this world, then would my servants fight; but now is my kingdom not from hence."—Now, what inference shall be drawn from this? Unavoidably this—that *Christ's servants do not fight*. The peaceful, holy, silent example, of Christians, is efficiently instrumental in the building up of this "kingdom."

It now remains for your readers to judge, whether the position assumed by W. G. or that of Pax, as persons professing to "follow Jesus in the regeneration," is most consonant with the character, hopes, and instrumentality of his "good and faithful" servants, who are looking and longing for the time when, as saith Isaiah, "they shall not hurt nor destroy in all my holy mountain." If there is any question, on the firm and absolute negative decision of which, a disciple of Christ is imperatively required to stake the loss of all he holds dear and valuable in the world, the "confidence" which truth inspires—let it be this—*Is it lawful for a professed disciple of Christ, as a subject of his kingdom—which is a kingdom of "righteousness, peace, and joy in the Holy Ghost"—to assume the profession of Arms; or to hold it as a principle that in certain circumstances, or in obedience to human authority, he may with deadly weapons of war spill the blood or take the life of his fellow-man?—It is, says W. G.—IT IS NOT, saith Christ and his Apostles.*

Dec. 25.

PAX.

—◆—

*To the Editor.*

DEAR SIR,—In your last number, there appears a letter from "A Female," containing certain strictures on my letter to you in the *Magazine* for October; and as there is

evidently a misapprehension of my meaning on her part, I beg you will allow me room in your next number for the following observations.

1. "A Female" says: "Strange to think that people once believers in Christ, followers of the Lamb, now perishing for lack of knowledge." Upon reference to my letter, no such expression will be found. I have no where said they were followers of the Lamb, or believers, only that "they had left the fatherland where they long enjoyed the services of the sanctuary, and sat under the sound of the gospel." Now, those I had chiefly in view, were those who needed to be pointed to the Lamb of God, who taketh away the sins of the world; for even in our highly-favoured "fatherland," there are many who, though sitting under the sound of the gospel, are yet ignorant of the truth as it is in Jesus. I rejoice to say, that while on the journey referred to in my letter, I found some of the followers of the meek and lowly Jesus, and it was my privilege to hold sweet communion with them: but, oh! the number of those compared with the population is lamentably small! To this small number, and some others who are friendly to the cause, I am to be understood to refer, when I say "many are very anxious that ministers of the gospel might be sent among them."

2. "A Female" says: "Does any person then say, they are destitute of the gospel being ministered among them while they have the Sacred Volume." My object in visiting these "wild regions" was to promote the circulation of the blessed word of life; and I may say here, that I was credibly informed by those who had opportunities of informing themselves of the fact, that *many were destitute of the word of God; and I trust I may be acquitted of any intention of undervaluing the Holy Oracles, and will at once say, the Bible contains all that is necessary for salvation, with the aid of the Holy Spirit. But I must take leave to differ from "A Female" in her interpretation of the ministering of the Gospel. The passage quoted in her letter, had it all been given, would alone have established the necessity of the preaching of the word, viz.: Rom. x. 14, 15. "How shall they call on him in whom they have not believed? how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" By some strange oversight your correspondent began her quotation in the middle of a verse, just where I have stopped, and passed over the 16th verse. "But they have not all obeyed the gospel; for Esaias saith, Lord, who hath believed our report? or, as the margin reads, "hearing of us," or "preaching."*

3. I cannot agree with your correspondent in her anti-preaching views: for highly as I value the Bible, and I would bless the Lord for his Holy Word in my own language; yet I must not forget the following portion of it, in my admiration of it as a whole. "And he said unto them, Go ye into all the world, and preach the gospel to every creature."—Mark xvi. 15. "And he sent them to preach the Kingdom of God, and to heal the sick." Luke ii. 2. "And daily in the temple, and in every house, they ceased not to teach and to preach Jesus Christ."—Acts v. 42. "And he commanded us to preach," &c.—Acts x. 42. "That is the word of faith which we preach."—Rom. x. 8. "It pleased God by the foolishness of preaching, to save them that believe. But we preach Christ crucified," &c.—1 Cor. i. 21, 23. "For though I preach the gospel, I have nothing to glory of, for necessity is laid upon me; yea, *woe is unto me if I preach not the gospel.*"—1 Cor. ix. 16. Beside these, there are numerous passages bearing on the subject, commands to preach it, and examples of its being done, and enjoined by the Apostle.

Our blessed Lord, even during his personal ministry on earth, says: "But when he saw the multitudes he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he to his disciples, the harvest truly is plenteous, but the labourers are few: Pray ye, therefore, the Lord of the harvest, that he would send forth laborers into his harvest."—Matt. ix. 36—38.

My object, Sir, in addressing my former letter to you, has been misunderstood by your correspondent. It was not to supersede the use of the Scriptures of truth, that I called for ministers of the gospel to "go over and help" those people; nor was it to excite controversy; but that the distribution of the Word of God, it had been my duty and privilege to promote, might be followed up by the labours of his servants, that sinners might be converted unto him, and his people edified and "built up in their most holy faith."

I am, dear Sir, your's truly,

JAMES MILNE.

Montreal, December 14, 1839.

### The New Year.

They pass, they pass—how swiftly do they fly,  
Like shadows frail that melt in air away—  
Like clouds that flit o'er evenings troubled sky,  
They still elude our gaze—they will not stay.  
They pass away—these fleeting years,  
Blended with gladness and with tears;  
E'en like the summer's flowing stream,  
Or like the night's bewildering dream.

And whither do we tend? Is it the way  
To Zion's hill wherein our footsteps go?  
And is it Bethlehem's holy star, whose ray  
Guides us in this our pilgrimage below?  
Or does a sunny pathway smile  
Before us, and our thoughts beguile;  
A broad way, richly strewed with flowers—  
Is that smooth path of evil ours?

Thou everlasting One, whose years fail not—  
Eternal, undecaying, mighty God!  
Frail, frail are we, and changes mark our lot,  
But change can reach not to thy high abode.  
In bright and deathless majesty,  
Thou ever reignest there on high;  
But we—a moment sees us here—  
The next—and lo, we disappear!

And now we call on thee, as years pass by,  
Oh teach our hearts to number them aright;  
Give us the heavenly hope that will not die—  
Illumine our souls with pure celestial light;  
And lead us onward by thy grace,  
Till we shall see thy glorious face;  
And praise thee better far than here,  
Through heaven's eternal, blissful year.

# MISSIONARY REGISTER.

## MONTREAL BAPTIST CHURCH.

### BAPTISM OF THREE PERSONS.

On Sabbath evening, the 1st December, two young women, and one man, were baptized and added to the Church—on which occasion the Rev. B. HOE, the Pastor, delivered a Discourse on the subject of Baptism, to a well-filled Chapel. The text was “Speaking the truth in love.” We do not know how the truth was received; but we cannot help thinking that many must have been convinced that *the Baptists can point to chapter and verse for their practice*. Every thing said and done on that evening was sustained by “Thus saith the Lord.” The sermon was a masterly production, and was eloquently delivered, although the preacher was evidently in bad health. Both of the young women baptized were brought to the knowledge of the truth, under the ministry of Mr. HOE. We understand that there are several inquirers who visit him every Monday evening, chiefly belonging to the Baptist Sunday School. May he be instrumental in directing their minds to “the Lamb of God, that taketh away the sin of the world.”

## UPPER CANADA.

TORONTO, Dec. 9, 1839.

### BAPTISM OF SEVENTEEN PERSONS IN THE BAY.

To a Christian mind a finer spectacle was never presented on the shores of Lake Ontario, than was exhibited yesterday in the baptism of fourteen females and three males, on a profession of faith in the blessed Redeemer. They were all members of the congregation of coloured people in this city, under the pastoral care of brother CHRISTIAN. The public services of the day were conducted in the Chapel in Richmond-street, by brethren BOSWORTH and MITCHELL. After the morning service, which ended about half-past eleven, the whole congregation, with the candidates and ministers, proceeded, in order, to the bottom of Bay-street, where

a convenient place for the interesting rite was selected, near the new bathing-house. After a short address from the pastor, Mr. CHRISTIAN, singing, and prayer, the first candidate was led by him into the water, and baptized by him in the scriptural manner by immersion. The other candidates were successively led in by the deacons; and it was pleasing to witness the calm yet joyful manner in which they submitted to the ordinance, and the cheerful greetings which, by their looks and smiles, the advancing and retiring parties exchanged with each other. After each baptism, a line or two of praise to God were sung by the members on the shore, while the next was proceeding to the appointed spot. A numerous concourse of spectators were assembled on the shore and rising bank, and behaved with the greatest respect and decorum, many of them evidently impressed with the solemnity as well as novelty of the scene.

The afternoon service commenced at three o'clock, and towards the conclusion of it the newly baptized persons, with two others who had obeyed the ordinance previously, were fully admitted into the church, each of them receiving a short but appropriate address from the gratified pastor, in the presence of a crowded congregation who participated in his pleasure, and united in the prayer that the favour of God might often “renew the wonders of this day.”

About nine months ago the church was in a very declining state. Two or three of the more lively and spiritual of the members endeavoured to excite a greater concern among their brethren; prayer meetings were more frequently held, attended with more regularity and ardour, and continued with increasing fervency, until the church, being prepared to receive the blessing, it was bestowed upon them in answer to their earnest prayer. Many others are under great concern; and there is strong hope that further accessions will soon be made to this Christian society.

## OTTAWA BAPTIST ASSOCIATION.

The Annual Meeting of this Association will be held at St. Andrews on the 22d inst. Dr. DAVIES and Mr. JAMIESON to preach. The subjoined communication contains several important hints, which we commend to the consideration of all who intend being present at the meeting.

To the Editor.

SIR,—One principal object contemplated in the formation of the Ottawa Baptist Association, was the promotion of Christian Union. There is reason to fear, however, that this end is not always gained by the meeting of the brethren from various churches. Should you think the following suggestions calculated to lead to an improvement, please insert them in the Magazine.

*First.*—More time is necessary. The business of the Association and Missionary Society cannot be done conveniently in the short space of two days.

*Second.*—The delegates should endeavour to be at the place of meeting time enough to spend a season in prayer together, on the evening preceding the appointed day. This would afford an opportunity for the brethren to propose suitable subjects for consideration.

*Third.*—Churches should select such delegates as can take a part in the business going forward, and to send at least two. One church last year sent but one, and another church sent none.

*Fourth.*—Brethren who preach should select topics bearing on the objects of the Association. The importance of Christian Union—the Duty of Churches and Individuals to promote the spread of the Gospel—should be clearly and prominently held forth. Many persons in the country are not aware of their duty to give of their substance for Missionary operations.

*Fifth.*—The Executive Committee should prepare suitable motions for the delegates to bring forward; and all should be encouraged to take a part in the proceedings.

*Sixth.*—As far as it can be done, the meetings should be arranged for general edification.

Your's respectfully,

A FRIEND TO THE ASSOCIATION.

January 1, 1840.

C A N A D A

BAPTIST MISSIONARY SOCIETY.

The Anniversary of this Society will be held at St. Andrews immediately after the

business of the Ottawa Association is finished. We would urge upon our brethren in the country the necessity that now exists for contributing liberally to its funds; and as an opportunity will be afforded at the meeting to give—WE EXHORT ALL TO GIVE LIBERALLY—for even in this, “unto whom much is given, of him shall much be required.”

There are now nine Students in the College; two others are expected after the Christmas holidays; and there are three Missionaries receiving support from this Society. We feel persuaded that our friends will bestir them. Some are able to give considerably, and all can do something. Brethren, “Ye know the grace of the Lord Jesus Christ, who though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.” The amount collected at the last Anniversary was £17 19 2. We beg to suggest that a sum not less than *Fifty Pounds* be raised at the ensuing meeting; and as high a figure above that amount as possible. ATTEMPT GREAT THINGS—and—EXPECT GREAT THINGS.

We would here respectfully submit to the brethren who may assemble, the propriety of adopting some *systematic* plan for raising money to sustain the Society in its efforts to enlighten the minds of men in the knowledge of the true God, and Jesus Christ. We do not know any reason why we should not be able to keep pace with other Societies. The Baptists are a tolerably numerous body in the Canadas; and we are convinced that if proper steps were taken, and followed up vigorously, we could get as much money as we need. We have often been grieved at the apathy of the Baptists in this particular; and shall therefore look with some anxiety for the issue of the approaching meeting.

The Annual Report, we should think, will be of a highly interesting character; important intelligence having recently been received from the Rev. J. ALDIS, Secretary to the Baptist Colonial Missionary Society in London.

We close these remarks by recommending all who can possibly attend to go to the meeting. And may the God of Love and Peace be with you.

## PAYMENTS RECEIVED BY THE TREASURER.

James Thomson, son., for Ed. to 1st April	£2 10 0
John Thomson, do do do	2 10 0
John Dunn, do do do	2 10 0
James Thomson, jun., do do do	2 10 0
Thomas M. Thomson, do do do	2 10 0
Wm. Greig, for Education to 1st April	0 1 0
— Missionary Fund, do do	0 5 0
Collected by Mr. Edwards, St. Andrew's on the 1d. per week system	1 5 0
<i>Collected by Messrs. Thomson and Greig, from</i>	
J. A. Perkins	1 0 0
H. B. Smith	0 5 0
W. Lyman	0 5 0
John Fraser	0 2 6
William Kerr	0 10 0
Carter & Cowan	0 5 0
Mr. Thomson	0 5 0
J. Gilbert	0 5 0
W. Moor	0 5 0
R. Perkins	0 5 0
A. Cowan	0 5 0
Mr. Webb	0 5 0
Mr. Murray	0 5 0
Mr. Milligan	0 5 0
Dr. Robertson	1 5 0
Mr. Ogden	0 2 6
Rev. J. Thomson	2 0 0
James R. Orr	0 15 0
Mr. Phillips	0 10 0
A Friend	0 5 0
Cash	0 2 6

JAMES MILNE, Treasurer.

December 26, 1839.

From the Halifax Chris. Messenger, Nov. 29.

## NOVA SCOTIA.—FALMOUTH.

A revival of religion commenced early last spring in the Lower district of Falmouth, and has been gradually progressing, carrying with it convincing evidence of Jehovah's grace and power in the salvation of sinners. Prayer meetings have been constantly held and well attended: these means of grace, with the administration of the word and ordinances of God, have been abundantly blessed among the people.

In September, a protracted meeting was held both in the upper and lower districts. Though but few of the ministering brethren attended the meeting, it was to many a scene of refreshing from the presence of the Lord. Several persons acknowledged the blessed effect of the word upon their hearts, and were enabled before the close of the meeting to rejoice in the liberty of the gospel. During this season a large number have been added, by baptism, to the Church; and as the revival is still continuing, we are encouraged to hope, that many in this place will yet be gathered into the fold of Christ. A large portion of those who have participated in this gracious revival are young persons; they have been made willing in this day of God's power to forsake the vanities of the world, and to engage in the cause of Jesus. In many instances Parents who had offered up many prayers for their children are now rejoicing with them and blessing God for his

goodness in bringing to a knowledge of the truth, those in whose welfare they felt so deeply interested. Our conference meetings and baptismal seasons have been interesting and profitable. A conviction of duty seems at once to arrest the mind of those who obtain hope in the Saviour, so that they are constrained to follow him in the way which his word dictates. The clear experience, deep feeling, fervent zeal, and decision of mind, manifested by those who have lately united with us, give us reason to believe that the Church increases in real strength, as it increases in numbers.

Our experience with reference to the prosperity of religion confirms the fact, that the Lord works by means; and I am persuaded that if prayer meetings were more strictly attended to in our churches, and protracted meetings more frequently held, the Zion of our God would shine more conspicuously.

J. STEVENS.

## FLORIDA.

A Baptist Minister states, in the *Christian Index*, that, "during the last six months he has baptized twenty-eight whites and twenty-nine coloured persons. Thirty more have been converted, and from forty to fifty were under conviction. He has seventeen congregations and nine churches within his circuit, comprising all the churches in East Florida, Since February he had constituted a church of ten members at Six Mile Creek, East Florida, and another in Fort Megis, Georgia, near the Florida line, of eighty-five coloured members." This must be an industrious brother; and if not a diocesan bishop, he has certainly an extensive bishoprick.—*N. Y. Baptist Register.*

## UNITED STATES.

## THE REVIVAL IN BALTIMORE.

BALTIMORE, Dec. 2, 1839.

To the Editor of the *Christian Watchman*.

DEAR BROTHER,—You are, doubtless, aware that an interesting work of grace has been enjoyed for some time, in this city. Some of the Methodist Churches, since the month of August, have had a refreshing season from the Lord. They were holding a series of meetings when the First Baptist Church invited the Rev. Mr. Knapp, of Hamilton, N. Y. to visit them. This church has not been blessed with a general revival of religion for a long time, though, from 1833, (when they secured the services of the Rev. S. P. Hill, their present much beloved pastor,) until the commencement of these meet-

ings, their deliberations have been characterized by a spirit of mutual kindness—their number has nearly doubled—and occasionally their hearts have been cheered by the conversion of sinners around them. For several months past, they have manifested an unusual spirit of prayer. They have been looking forward to these meetings with great interest, and with an ardent desire that the Lord would appear in their midst. Thus they were, in a measure, prepared to receive a blessing.

Mr. Knapp arrived October 3d, and immediately commenced his labours. The brethren met for prayer every morning at six o'clock—at eleven, A. M. to pray for those who were convicted of sin; at two and at six, P. M. to pray for the more abundant outpouring of the Spirit. At three and seven, P. M. bro. K. preached. After each sermon, those who were mourning on account of sin, were invited to take the “anxious seats.” Christians seemed to feel that a great responsibility was resting upon them—that they must look beyond the watchman, and rely upon the Almighty arm for help. They resorted to effectual prayer, and laid hold of the promises of God. The blessing came. Sinners were borne down by a sense of their guilt, and it could not, with reason, be doubted that the powerful influences of the Holy Spirit were felt by many a heart.

Bro. K. endeavoured to present truth in such a manner as to bear directly upon the conscience. The assembly increased in number until the spacious church in Sharp-street, which will contain nearly 3000 persons, was crowded with attentive hearers, and hundreds were not able to find a place, even to stand, in the house.

On the second Lord's-day after the meetings commenced, thirty-one joyful converts followed their Saviour into the watery grave, in the presence of about 5000 people. A scene so rare and interesting, excited much curiosity throughout the city. The people came in still greater numbers to hear the Word of life. The next Sabbath we repaired again to the baptismal waters, and the whole city seemed to be moving towards that solemn place. About fifty went down into the water, and were “buried with Christ.” I never before witnessed a more beautiful scene. The banks were covered with twenty or thirty thousand persons, from every rank in society. The converts, with other christian friends, moved slowly through the crowd, singing delightfully as they passed down to the waters. A solemn stillness pervaded the assembly, and every heart seemed too full for utterance, while the falling tear and the deep sigh of the mourning sinner, declared that the Spirit of God was there.

The ordinance of baptism has been administered every week since with increasing interest. Bro. K. left us Nov. 25th, having laboured seven and a half weeks with untiring zeal. About one hundred and eighty have been added to bro. Hill's church, and about thirty to that of bro. Adams, in Calvert street. Other denominations have shared in the revival. Presbyterians, Methodists and Episcopalians united with us, and all laboured harmoniously together for the conversion of souls. Nearly all of the churches in the city have felt and acknowledged the salutary influence of the meeting. Those who have given evidence of having passed from death unto life, are from every class in society. Some men of extensive wealth and influence are numbered among the hopeful converts.

The meetings are still continued, with much interest, in the first Baptist Church, in the Calvert Street Baptist Church, and in some Presbyterian and Methodist churches. The Rev. Mr. Kirk, of Albany, N. Y. and some other clergymen of distinction, are now in the city, preaching the Word to large and solemn audiences.

We cannot but hope that, by the influence of such instrumentality, hundreds more will yet be converted to God; and it is our earnest prayer that we may not be permitted to witness the sad reaction in religious things, which sometimes follow protracted effort.—E. H.

**BAPTISM.**—Fourteen persons were immersed on Sabbath last, in the Baptistry of the 10th Baptist church of this city, and in the afternoon of the same day they were received to the communion of the church, together with five by letter from neighbouring churches. There is a cheering prospect for this people. God appears to be visiting the congregation by his Holy Spirit—may the church itself feel the blessing and give the glory to God. We never witnessed a more crowded and solemn assembly than was present at the baptism. We understand they will commence a series of meetings about the 1st of the year.—*Philadelphia Baptist Record*, Dec. 11.

**REVIVAL.**—The ancient Baptist church on the Pennepack, called Lower Dublin, under the care of Brother J. M. Challis, is experiencing a refreshing season. An eye witness speaks of the solemn attention to the word—the humbling of the church before God, and the heart-touching cries of sinners, crowding around the pastor and members, inquiring what they must do to be saved. Scores are said to be concerned for their souls—upwards of twenty have been baptized, and many are waiting for the solemn ordinance. Truly the Lord is doing great things for us whereof we should be glad.—*Ib.*



## JAMAICA.

The following extracts from a letter of the Rev. Mr. Clarke, are copied from the *London Baptist Magazine* for September:—

JERICO, May 24, 1839.

After my return from America, I found a great number of persons anxiously asking the way to Zion, who had much improved during my absence, by means of the faithful and diligent instructions of our friends, Mr. R. and J. Merrick. As I felt occasionally able to teach and examine these persons, and was constantly assisted by the Merricks, who examined generally in my presence, when I was unable, I found, by the new year, that we ought to baptize such as had given to us and to the churches full satisfaction as to their change of heart and knowledge of the Saviour. We made the necessary preparation, and I got Mr. Richard Merrick to administer the sacred ordinance. One hundred and sixty-seven were baptized on the morning of the first Sabbath. The season was peculiarly solemn, and the utmost order and propriety prevailed. The chapel would scarcely contain more than half of the people, so that we held one service in the chapel, and another in the school-house, which stands at a short distance; but the far greater part of the congregation stood around the place, and sat under the shade of a rose-apple and of a mango-tree;—few, comparatively, found shelter within.

We have often cause to raise our hearts in gratitude to God for giving and continuing to so many of the people, the hearing ear. We believe that to not a few, also, has he given the understanding heart. If I am not greatly mistaken, God is calling to himself a great number in this land, and preparing them for his everlasting kingdom above. I firmly believe that this is indeed the case. I rejoice with great joy; yet, so far as I am concerned as a labourer, with deep humility; and think that my dear brethren in Christ Jesus have cause, every where, to rejoice in the amazing grace bestowed upon the long-oppressed sons and daughters of Africa, Oh that Africa herself were more regarded by the church of God!

*Baptisms at Jericho and Moneague.*

On the 22nd of April I reached Jericho again in safety, thankful to God for his mercy and grace. On the 28th of April a number of catechumens, who had not been accepted for the previous baptism in January, and some who had been admitted as candidates since that date, were baptized by Mr. R. Merrick, in the Rio Cobre. They amounted to fifty-nine males and fifty-nine females; among whom were many interesting young people, who, we hope, will soon show zeal

and activity in the work of God among those around them.

It is a pleasing thought that the number of males, since freedom commenced, who have applied for baptism, is much larger, in proportion to the females, than it used to be in the cruel days of slavery. Reading is becoming far more common, and the poor, illiterate, self-constituted preachers, are not much regarded by the people in general. I have plenty of them round me, but I take no notice of them; and my people think it almost a crime to listen to them when some of the overseers invite them upon the estates, and command the people to go and hear them. The people know, and so do the white people, that praying, reading the Scriptures, and preaching, do not agree, in the same person, with gambling, drinking, and dancing. Several, however, of the poor old Africans have left us, because we would not baptize them without evidence of their knowledge of the way of salvation, and trust in Christ; and a few of those separated for immoralities have also fled to these blind leaders of the blind. I grieve over all such; yet, considering our great strictness, my wonder is that no more get tired with long waiting, and take up with those who give them less trouble in obtaining admission.

On the 5th instant thirty-four persons were baptized at Moneague. This is but the second time that the ordinance of baptism has been administered there; but the people have, when thought fit for baptism, usually come down to Jericho. The rains prevented my attendance; and, as I have not, for a long time, ventured to baptize, Mr. R. Merrick administered the ordinance. Mr. Vidal, clerk of the House of Assembly, kindly allowed the use of water on his property, close by our new chapel. Brother Merrick gave the most pleasing account possible of the solemnity of the season, and of the attention of the people. The wife of one of our deacons was among those baptized. Her husband was formerly a member of brother Tinson's church. His character is indeed excellent, and his example of great benefit to those around him. His first earnings, after the first of August, were brought to cast into the treasury of God, to help to pay for the chapel; and constantly the good man is coming with what he is able to spare, to give for this purpose.

There was another interesting character baptized. This was a very old female, named *Camelia Rae*, the mother of the poor man mentioned in our Narrative, who was shot at Misty Valley, in martial law. *William Rae*, who was also to have been shot, but who made his new escape, is now a proprietor at my township.

## INDIA.

## LONDON MISSIONARY SOCIETY.

SALEM.—Extract from a letter of the Rev. G. Walton, dated in Sept. 1838.

The apathy and listlessness for which the Hindus have been hitherto proverbial, is fast passing away. The progress of the Gospel, the march of intellect, and the spread of knowledge and truth among the votaries of Paganism, have created no small alarm. Angry passions, disputes, and machinations, before unknown, now begin to appear. It is my opinion that, sooner or later, a most violent and cruel persecution will take place in India. Happy would those of your missionaries and the native christians be on whom the crown of martyrdom should fall. May we who are in the field, and those who shall succeed us, be faithful unto death, not fear nor be dismayed, for in the Lord Jehovah there is everlasting strength, and He will go forth conquering unto conquer, till He shall have made all his enemies his footstool.

*Religious excitement at a Native Festival.*

The Hindus annually celebrate a festival called the Dhurmarajah Festival, in honour of the goddess Darobathee, who, to prove her innocence of a crime laid to her charge, had to pass through the fire, and came uninjured from it. Several engage to pass through the fire, and this they perform very expeditiously. When the ceremony was last about to take place, a respectable and intelligent native, who has read many of our books and possesses a considerable knowledge of divine things, took upon himself, in the presence of the assembled multitude, to speak and to endeavour, as far as the force of argument would go, to persuade his fellow-countrymen to desist from this cruel ceremony. As soon as his intention was known, those who were personally interested became enraged, and threatened that if he did not go away, they would make him feel the weight of their anger; he did not appear to be intimidated, but dauntlessly told them to bring out the image of the goddess on whose account, and to obtain whose favour and special protection, they were about to pass through the fire, "which, for my part," said he "I consider to be not only a very foolish and unnecessary performance, but cruelty is also combined with it. Let the goddess be put into the fire first; and if she is not burnt, I promise readily to go into the fire with you." Instead of acceding to this fair proposal, they began to cry out, "Punish him, let him be punished for his daring presumption. He has been taught by the Padre and his people to speak against our gods and the worship we pay to them. He is become a Christian." The

confusion and disturbance which took place increased to such a degree, that it was feared some distressing scene would occur; but the man who had occasioned this uproar was obliged to make his escape.

The above-mentioned affair happened on a Sunday. It has produced no small stir among the people, and has excited a good deal of angry feeling in the minds of those who are interested, and who derive a good deal of emolument, honor, and praise from the observance of this cruel ceremony of passing through the fire. Many consultations were held, as to the best method of putting a stop to the progress of the Gospel, which, in their estimation, appeared to be an alarming and growing evil, and if not put down soon, that it would spread to such a degree, that nothing would be able to withstand or arrest the influence of Christianity among the people. This, I think, at present may well be compared to the little cloud which the servant of Elijah saw rising out of the sea like a man's hand, the forerunner of the desired and expected blessing in that day when the knowledge of the Lord shall cover the earth as the waters cover the sea.

*Wicked attempt to destroy the Mission.*

A few weeks after the above affair took place, a most wicked plot was laid by some of the enemies of the mission, which, if it had proved successful, would have produced serious and fatal consequences not only to myself, but to my people. The design was to excite the inhabitants to rise up in a mass against us. Some wicked men came one night and removed the god Veniagen from its pedestal in the temple; brought and placed it in front of our Mission Tamul School in Sheva Petta; took off the idol's head, threw it aside, covered it with filth and went away. Early the next morning, when those who had to pass that way, saw the horrible condition in which their God was placed, they went and informed the rest. In a very short time, almost the whole of the people residing in Sheva Petta were assembled on the spot, filled with indignation and rage against the perpetrators of this most atrocious and wicked act. Many cried out, That no one else but the Padre and his people could have dared to commit such a wicked deed. Others said, "What is the use of our living any longer in the world, if Christians are permitted to ill treat our gods in this most shameful manner."

When the minds of the people were in an inflamed state, the Lord graciously, and in a very remarkable manner, rescued us from the imminent danger to which we were exposed. He raised up a few of the most respectable and influential men among them to speak on our behalf, and to prove to the people that

what was brought against us was a false accusation; that what a set of wicked men said with an intent to do mischief, should not be relied upon, and that it would be well for them to consider before they rushed heedlessly on to destruction. With these words, in imitation of the prudent town clerk of Ephesus, they succeeded in dispersing the confused and irritated assembly. "Many are the afflictions of the righteous, but the Lord delivereth him out of them all."

### ORDINATION.

ABERDEEN, SCOTLAND.

On Wednesday, 17th July, Mr. A. M. Stalker was publicly recognized as pastor of the Baptist Church, John Street, Aberdeen. A very lucid introductory discourse, explanatory of the principles of a New Testament church, was delivered by Mr. Kennedy minister of one of the Independent churches in Aberdeen. Mr. Campbell, late of Dunfermline, asked the usual questions, which were satisfactorily answered by the young pastor. Mr. Jonathan Watson, from Cupar, delivered a most affectionate and impressive charge, which has since been published in a cheap form, and which it could be wished were in the hands, and its wholesome advice engraved on the hearts of every young minister. Mr. Russell, from Broughton, delivered an excellent address to the church on its general duties, and most especially its duties to its now recognised pastor.—The devotional exercises were conducted, by the Rev. Mr. Kennedy, Mr. R. Penman, jun., and Mr. Gowan, (Independents,) and Mr. Watson, who offered up the ordination prayer. In the evening, Mr. Watson preached to a numerous auditory, upon whom he pressed, with a sincerity and pathos that went to every heart, the necessity and value of individual and united prayer. As an encouragement to perseverance in this duty, he, in a masterly manner, brought the whole history of the church, in the past and present ages, to bear upon it, his chief aim being to show that it is the duty of christians at all times, especially at the present moment, "to pray and not to faint."—*London Bap. Mag.*

### OBITUARY.

Died, on the 8th October, 1839, at Leeds, County of Megantic, L. C., in her 43d year, Mrs. ISABELLA HARGRAVE, spouse of ZEPHARIAS GOFF, Esq. J. P. She was seized with fainting fits at four o'clock in the morning. In the afternoon she got much better,

and was very cheerful; took some tea with a friend, and the family. At eleven o'clock she was seized with violent pains, and shortly afterwards expired in her husband's arms, without a sigh or a struggle, leaving four sons and seven daughters.

Mrs. GOFF was born at Sisain, in the County of Roxburgh, Scotland, in October, 1796. In the fall of 1812 her father and family came to Canada, and landed at Quebec, where they resided for some time. In 1813 she joined the Congregational Church in that city. In 1819, on profession of her faith, she was baptized [immersed]. This was one of the first Scriptural baptisms in the District of Quebec. Since that period she has been in connection with the Particular Baptists. From her conduct she made it manifest, that she shared in the blessed privilege of the "new heart" and "right spirit," and that the love of God was shed abroad in her heart by the Holy Spirit. She was an affectionate and obedient partner—a loving mother—took a deep and affectionate interest in the spiritual welfare of her family—and had the pleasure of seeing several of them walking in the way which leads to everlasting life. She took a deep interest in the salvation of her fellow-sinners, by conversation, and the distribution of tracts.

Mrs. GOFF was a most zealous advocate in the cause of Temperance, and enjoyed the fruits of her labour in the good cause. On looking over her whole conduct, she gave an example of every Christian virtue. Her house and table were open at all times to those who feared the Lord. The Ministers of the different denominations were always welcome. Three of them attended her funeral. The Rev. Mr. ALEXANDER, Episcopalian, read the Scriptures; Rev. Mr. GIGGIE, Reformed Presbytery, gave a most impressive address; and the Rev. Mr. SELBY, Methodist, prayed and gave the benediction. The writer of this brief notice had the pleasure of her society for upwards of seventeen years. "Blessed are the dead that die in the Lord."

ALEX. RUSSELL, sen.

Leeds, Oct. 16, 1839.

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