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# THE CANADA BAPTIST MAGAZINE.

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Vol. IV.

## VIEWS OF BAPTISM BY GERMAN PÆDOBAPTISTS.

No. V.

DR. COLLN.

[This author was, for many years, Professor of Theology in the University of Breslau, where he was highly esteemed for his literary and moral worth. As a writer he is known chiefly from his very useful edition of *Müncher's Lehrbuch der Dogmengeschichte*, which however was unhappily left unfinished owing to his unexpected death; and from his *Biblishe Theologie (Biblical Theology)*, published after his death by Dr. Schulz in 2 vols. Leipzig 1836. In this work we have, as the name indicates, a methodical and clear statement of the theology, which the author believed to be taught in the Scriptures. And though his representations of Divine truth may appear occasionally unsound, yet there can be no doubt that this is the proper way to theologize. True theology must be founded on the sacred books, and not on the creed or system of a sect. Yet strange to tell, no English divine has ever published a *Biblical Theology*, written professedly and in reality without any reference to a catechism, a creed, or a confession. We have bodies of divinity in great variety, but the evident labor in them all, is to support a class of preconceived tenets by real or sham proofs from Scripture, instead of giving methodically the results of a thorough and indepen-

dent examination of the holy volume. Of this bastard theology we have examples in Pearson's Exposition of the Creed, and Ridgley's Body of Divinity founded on the Westminster Confession. Such works may indeed be valued in many respects; but it is evident they are calculated to strengthen attachment to human systems, rather than to promote a free and thorough investigation of Scripture. It is true that this freedom of research may, when not accompanied by "a good and honest heart," lead to lamentable and even fatal errors in religion; but it is as certain that the opposite mode of theologizing is a prolific source of superstition, prejudice, and bigotry, whilst it gives no security against ruinous mistakes.

As Dr. Colln's plan was to derive his theology directly from the Bible, without at all regarding the Pædobaptist creed of his church, it must be interesting to our readers to know what were his views of baptism. And certainly it can surprise no one, that the result was unfavorable to the practice of infant sprinkling. The following extracts will show, at what conclusions the learned author arrived by means of free scriptural inquiry.—Ed.]

[*Baptism as instituted by Christ.*]  
Baptism was intended as an outward

sign of the inward lively conviction, which the candidate had gained respecting the most essential doctrines of the new religion, to which he was passing over; and those who had submitted to this rite were to be regarded as the disciples of Christ, and declared as the adherents of Jesus. This conviction, if it was genuine, presupposed previous instruction. It appears from Mark xvi. 15, that Jesus demanded such instruction; since he makes the announcement of the doctrine go before baptism. And this also clearly implies, that baptism was intended to be administered only to such as were already capable of instruction, or only to grown up persons: it was certainly not the intention of Jesus to introduce *infant baptism*. Its later introduction into the church was a result of the erroneous conceptions, which were formed respecting the connection between baptism and salvation. 2nd vol. p. 145.

[*Baptism as taught and practised by the Apostles.*] Jesus had retained the practice of immersion from the Baptist. He had submitted to it himself, he had also in his last words appointed it for the Apostles as a universal consecrating rite, and placed it in conjunction with repentance and faith; but without prescribing a special form of words to be used in the act of baptizing. The Apostles therefore also find baptism necessary as a sign of entrance into the Christian community, and uniformly require it of the new converts. So Peter, Acts ii. 38, 41, and Paul, 1 Cor. i. 13—16. Yet they appear not to have used a fixed form of words in baptizing. See Acts viii. 16; x. 48; Gal. iii. 27. To be baptized unto Christ or in his name, is to declare oneself by baptism a confessor of Jesus Christ, as it is said 1 Cor. x. 2, of an improper baptism, to be baptized unto Moses, i. e. to be declared the adherents of Moses.

The symbolical meaning consists (1) in this, that it indicates the new birth of Christians, and their new life in consequence of that birth. Hence it is called a bath of regeneration and renovation (*λουτρον παλιγγενεσῑας και ανακαινώσεως*) Titus iii. 5; and it is said of Christ, that he had purified the church, or led it to a new holy life, through the bath of water (*τῷ λουτρῷ*

*τοῦ ὕδατος*) Eph. v. 26. As baptism is in this passage expressed by *water bath*, so it is expressed by the simple term *water* in John iii. 5, and 1 John v. 6, 8, where the baptism of Christ is meant, with which was connected the divine testimony that he is the beloved Son of God. The same symbolic meaning is also made prominent by the comparison of baptism with the death of Jesus, Rom. vi. 3—7, and with his burial, Col. ii. 11, 12, where Christians are said to be buried together with Christ in baptism; and where baptism is also compared with *circumcision*. This comparison is also grounded on the figure of putting to death sensual desires, to which baptism binds its subjects. This obligation is more clearly expressed when it is said, 1 Peter iii. 21, that baptism consists not in putting off the impurity of the body, but in the obligation (*ἐπιερώτημα* i. e. pledging in answer to a question, assuring, binding) of a pure conscience toward God. It appears according to this passage, that the candidate was asked, whether he bound himself with an upright mind (with a good conscience) to lead a life devoted to God; and that such an assurance must have followed, before baptism was administered. Here also the language of Paul applies: 'As many of you as have been baptized into Christ have put on Christ; i. e. you have bound yourselves to strive after the same moral purity, which Christ exhibited during his earthly life, Gal. iii. 27.

Hence is to be explained the fact, (2) that the pardon of sin is placed in conjunction with baptism, Acts ii. 38. A man becomes assured of pardon, when he earnestly binds himself to the new Christian life, and renounces sin. So far, therefore, he receives by baptism full ratification, or the sealing, of the promised forgiveness. On this account also the ancient formula is justified, according to which baptism is said to be administered in *remissionem peccatorum* [for the remission of sins.]

(3) Baptism serves also as a symbol of union with the church, or of entrance into the Christian community. When Paul says in 1 Cor. xii. 13—"We are all baptized into one body," he means to intimate that the Christian enters by baptism into a new, internal, and close

relationship, by which the former distinctions of Jews and Gentiles, or Greeks and Foreigners cease, and all must pass over into a new brotherly relation. He mentions also in Eph. iv. 5, that there is only one baptism, just as there is only one Lord, in order to signify that all Christians are by baptism bound together in unity and most intimate communion.

The apostles were as ignorant of INFANT BAPTISM, as was Christ. It is no proof at all of pædo-baptism, that Paul in 1 Cor. i. 16, says he had baptized a whole house (*οίκου*). For we know not whether there were children in this house; and the word *οίκος* may be used, like familia in Latin, only for the domestics.—2nd vol. pp. 357—359.

#### THE WANDERER WELCOMED HOME.

“RICH IN MERCY.”

After the services of one Lord's day in the course of last winter had come to a close, and I had watched the congregation slowly retiring until all had disappeared, I observed a tall young man coming forward to address me. On requesting to be pardoned for the freedom he supposed he took, he said:

“My wife, Sir, is on her dying bed, and is exceedingly anxious for a minister to visit her; as the distance is not great, I have used the liberty to ask whether you would gratify her wish.” Instantly complied, and accompanied him through several streets until we came to his residence. As he cautiously knocked for admittance, my soul sank within me, for we seemed to stand on the very threshold of eternity. The message of God had come to that abode requiring a soul to hasten into his presence. To awaken the first accusations of conscience within it, perhaps, how difficult! To minister even through ignorance or inadvertence to its self-deception, how dreadful! My heart seemed to leap from my bosom as I entreated God to grant me his assistance. When the door opened, we ascended a narrow staircase to a small chamber in which a single light burnt dimly. It revealed an interesting looking person, apparently about twenty years of age, sitting in a stooping posture in bed. Imme-

diately, my conductor turned and said he would now leave me. He accordingly went down stairs, and we remained alone. On sitting down, I remarked to the poor invalid that she appeared very ill. She burst into a flood of tears, and exclaimed, with an expression of great agony: “My body suffers nothing, Sir, in comparison with my soul!” I observed, that every *unforgiven* sinner had reason to feel as she did, for God was a being of perfect justice. “Yes,” she rapidly added, “he is not *all* mercy, and my sins cannot be punished enough.” “What,” I inquired, “makes your sins appear so great?” “Oh,” she answered, “I have refused all his offers of mercy. From my childhood I have heard the gospel, and have until now rejected it. Three years ago he laid me on a bed of sickness—then I vowed I should serve him—but I have sunk deeper into sin than ever. I have forsaken public worship for every trifling reason. I have hardened myself in crime!” Tears choked her further utterance. On her becoming composed, I inquired why, since she knew of the Saviour, she did not apply to him for pardon, for it was said, “His blood cleanseth from all sin.” “I do,—I do,” she replied; “but every time I look to him he seems to turn frowning from me. I have grieved him too long. He is determined now that I shall suffer. O that I could recal my past life! O that I could bring back but a single Sabbath of the hundreds I have broken!”

Nothing but the tones in which these words were uttered, could convey to any one the impressions which they made on me. I had earnestly prayed that my natural feelings might not prompt me to offer any consolation, but such as should spring from a believing reception of the gospel; but I soon perceived that it was not in the power of the kindest earthly friend, or of the most confident priestly absolution, to convey peace to such a wounded spirit. Conscience was already too much aroused, and was scrutinizing the past life with a too piercing inquiry, to admit of any consolation which did not arise from a view of satisfied justice combined with infinite mercy! I therefore continued, by observing that her sins did indeed seem to be very great; that it was not wonderful she should be

alarmed at the probable consequences of them; but that she should not increase their number by questioning the truth of what God had said, namely, that he would pardon every sinner who humbly applied to him through his own beloved Son. "He that believeth in him shall not perish, but have everlasting life." "Come now, let us reason together; though your sins be as scarlet they shall be as white as snow, though they be red like crimson they shall be as wool." On hearing these words, she fixed her eyes upon me with a look of great earnestness, and said, "Are not my sins too great to be forgiven?" "They are not," it was my infinite privilege to answer; "for Christ has said, 'My blood cleanseth from all sin.'" An expression of wonder seemed to pass across her features for a moment, and then, with a tone of considerable firmness, she put this question:

"Do you know of any instance of a person being pardoned, after having sinned against knowledge and light as I have done?" I answered, that the word of God informed us respecting Saul of Tarsus, who was well instructed in the Old Testament Scriptures, and had actually seen the first martyr Stephen die, while giving testimony to the power of the gospel; and that even, when in the very act of persecuting believers, he was pardoned and saved, and afterwards much honoured by God.

A considerable pause ensued, when she appeared lost in meditation. I left her to break the silence, when with equal anxiety she remarked:

"But Saul committed his sins against the people of God, whereas I have slighted and despised Christ himself; that alters the case."

"The persons," I continued, "who crucified with their own hands the very body of Christ, received, according to his own command, the offer of mercy; and when Peter preached to them he said, '*Repent, every one of you.*' It is very probable, that some of these very sinners are now in heaven, for there were as many as three thousand individuals pricked in their hearts, when they were told that it was the Son of God whom with wicked hands they had crucified and slain."

"'Tis very wonderful," she exclaimed

with growing interest. "I cannot understand it! It seems to me impossible! What! can I be saved? Why, my life is almost done! I now am of no use to God! Pray does the Bible inform us of any one who had spent a life of sin being saved at the last moment?" I observed, that I thought it was sufficient to know that God had expressly offered to save every soul, under any circumstances whatever, which came to him through Jesus Christ; that it was sinful in any one to discredit what he had so solemnly and repeatedly said; at the same time, that such was his great forbearance with the unbelieving, that he had given a remarkable example of the kind referred to; for, at the time Jesus was dying, there was a thief expiring too, who called out for mercy, saying, "Lord, remember me;" and that Christ, even although he knew that the person who addressed him had been a wicked man, and had only then a few hours to live, returned from the one cross to the other the gracious answer, "To-day shalt thou be with me in paradise."

"It is wonderful!" she added, "I must believe. The recollection of my sins makes me waver; but how can I doubt when Christ has such love and such power! Lord, strengthen me! O, wilt thou yet take me? What! me?"

She continued for some time expressing herself with great fervour, and in a manner which led me to hope that the blessed Spirit was indeed unfolding to her the way of life. As the interview had now lasted for a considerable time, I proposed to close it by prayer. When we had concluded, she stated that she experienced a trust in the Saviour altogether new and peculiar.

On retiring from that solemn chamber I could not but admire the goodness of God, in permitting me to convey the news of salvation to one who had been made so anxious to hear them. The subject to which the attention of the congregation had been directed on that evening, was founded on the questions of the prophet, "Is there no balm in Gilead? Is there not a physician there?" and it was a refreshing privilege to see that question so triumphantly answered, in the manifest adaptation of the gospel to a wounded and dying sinner. But

the sense of gratitude thus produced was much deepened, when I came to perceive the various steps by which the hand of providence had led me to that interview. The poor sufferer had had a dangerous illness a few years before, when a gentleman\* visited her, and felt much concerned for her spiritual welfare. On her recovery to health, and when her husband's engagements required them to leave the metropolis, and to remove to a distant town, that friend requested her, if possible, to attend the ministry of the only minister with whom he was acquainted in that place. They sincerely promised compliance; but, alas! those terrors of conscience which do not lead onwards to a full acceptance of the gospel have no lasting influence! The companions and gaieties of a new sphere led her astray. Love of dress, as she repeatedly assured me, fostered vanity, jealousy, and many kindred evils. Oh, how I have longed that some Christians who are scarcely aware of the influence of their example in this respect, had heard these confessions of a broken heart! I do think that they would ever afterwards, if not for their own sakes, yet for the sake of others, have studied the utmost simplicity of attire. As if the enemy of souls had been determined to try her to the utmost, she was led into the acquaintance of a Roman Catholic family, who induced her frequently to attend the Romish worship, and almost to embrace its deceitful doctrines. It was while standing in the crowd, amid the splendours of one of their festivals at the close of the year, that the hand of God arrested her. She was taken home, and laid on that bed of sickness from which she never rose. Immediately the voice of conscience rolled like thunder over her trembling spirit. Her friends sent for the Romish priest, who visited her and pronounced her sins forgiven. Vain and blasphemous act! The soul of the sinner loathed the consolation. The power of God was upon her, and she panted for some other balm. For the first time since the beginning of her course of folly, the name of the minister to whom she had been recommended came to her recollection, and she anx-

iously entreated her husband to try and discover him; but he knew not how to comply with her wishes. He was therefore entreated to seek for the attendance of any minister who would willingly come. Accordingly, on one Lord's day he went abroad, to enter into the first place of worship he could find. After entering one where he found the worship not yet begun, he passed by another, into which he saw an individual entering, of whom he inquired whether it was probable that the minister would visit a sick person. On being answered in the affirmative he waited until the close of the service, and by a most singular providence, found the very individual to whom his dying wife had been directed, and who immediately accompanied him as I have already described. This circumstance much strengthened me in prayer that God would have mercy on her soul.

In my succeeding interviews, it became more and more evident to my own mind that God had in his mercy plucked her as a brand out of the fire. Her convictions of sin were of the most deep and powerful kind, and yet accompanied with an humble and thankful reliance on him who died "the just for the unjust."

"Am I right," said she, on the following morning, "in supposing that neither the pains of my body, nor my great sorrow for sin, can procure my salvation?"

"Yes," I answered.

"And," she continued, "that they do not even help to save me; but that it is only for the sake of Christ?"

"Yes," I repeated.

"Oh, how wonderful," she exclaimed, "how wonderful that I never saw this before! It is so simple, yet so convincing!"

Grief for the sinfulness of her past life, instead of becoming less, grew deeper and deeper as her hope of pardon became more established.

"Do Christians," she inquired, "ever doubt their interest in the love of Christ? for when I consider the infinite holiness and justice of God, I cannot but tremble and cease to hope."

On being reminded of the perfection of Christ's offering, she added,

"If God declares he is satisfied, that

\* Connected with the Christian Instruction Association of Devonshire Square Chapel.



is enough for me: but, oh, that must be an astonishing ransom which can not only atone for such sins, but break such a heart as mine!"

Indeed the progress of humility was one of the most interesting features of her apparently renewed character. Had there been a disposition to overlook the unfavourable points of her case, or to indulge in a mere general expectation that all would be well beyond the grave, there must have been little ground for satisfaction. But even the most joyous sentiment she expressed was beautifully clothed with penitence.

"Oh, can there be forgiveness for me?" she once exclaimed. "Shall I indeed see Jesus? When I do, I shall not make up to him, so that he may not spurn me away. I shall lay myself down at his feet and cover my face. The woman who wiped his feet with her tears was accepted of him!"

On another occasion she inquired whether it was my belief that there were different degrees of glory in heaven; and on being answered rather in the affirmative, she said that she had formerly been told so, and now found that the consideration was a great relief to her mind. I inquired, how it was so; and she answered: "I cannot conceive myself placed beside those who have faithfully served God during all their lives. I have forgotten and offended him all along until I came into this extremity. I have only served myself by trusting in him now. But if I could get even the meanest office in heaven, so that I could just hear the Saviour's voice, and be sure of his favour, I should feel that it best suited me, and it would be a surprising privilege."

These sentiments, not only heavenly in themselves, but often expressed with a remarkable natural eloquence, were strangely contrasted with the external misery of her situation. One evening rather late, I took a friend with me for the purpose of seeing her; when we were met at the door by her female attendant, who was quite unacquainted with her, trembling with fear. We asked what was the matter, when she could scarcely reply, but muttered only, that it was "dreadful to be alone with death."

"Where is her husband?" we asked.

"He has not been at home since morning," was the answer. Until that moment, it had not struck me that her only earthly protector had rushed even more rapidly than herself down the path of ruin. How truly desolate and deserted was she in all that related to the present world! We went up stairs, and found that she had awoke from one of those distressing slumbers which persons in a weak state of body, and under the influence of medicines of a peculiar kind, are called to endure. A thousand drawn swords seemed to have been pointed towards her with a view to her destruction, and from which escape appeared impossible. After such a struggle, it may be conceived how haggard, wan, and anxious she appeared. The spectacle indeed can never be erased from the memory of those who saw it. After making what arrangements we could for her protection through the night, and, above all, commending her to that God who had appeared gracious to her in her low estate, we turned to depart. But what was our horror, when we met on the threshold the intelligent young man who had appealed to me on behalf of his dying wife, coming intoxicated! In such a scene, and at such a time! In what fierce colours did it picture the wretchedness of sin!

It appeared to us, at first, strange that she took no delight in the society of her husband; but, on further reflection, we saw in the circumstance another proof of the remarkable change in her tastes and joys which the Holy Spirit had effected. Her dying charge to him, however, was one of the most affecting incidents of her closing hours. Calling him to her side, she entreated him with the intensest earnestness to "flee from the wrath to come," saying, "O, if you knew the regrets of a death-bed repentance, you would not put off the question of your salvation for a single hour. Here did I lie, racked with bodily pain, distressed out of measure by the recollection of past sins and broken resolutions, having my memory filled with frivolous songs and exciting scenes at the theatre—all making my salvation next to impossible. God may not have mercy on you as he had on me if you trifle with the blood of Christ. You never can meet me," she added slowly

and thoughtfully, "unless you come to heaven. I never can be among the damned; I love Jesus!"

This address left a deep impression on the mind of her husband; for he was afterwards very attentive and tender. He has since followed her to the judgment.

The ravages of disease continued to advance, and rendered her existence exceedingly painful and burdensome; and it would have been strange if her hopes had not varied with the state of her sinking frame. It was delightful, however, to see them ever reviving and falling upon the sure foundation. Much of her time was now spent in meditating on the love of Christ, and in expressing her infinite obligation to him. "If the happiest hour of my past life," she expressively said at this period, "were spread over all eternity, I would not resign for it the short time which has elapsed since I knew the Saviour. Nothing can be compared with the happiness of his friendship. It is more precious than a thousand worlds."

With this joy there was united a pleasing tenderness of conscience, that seemed to bespeak the spirit of adoption. As she drew near to the gates of death, we were rather startled by hearing her say, "I almost wish that God would remove my reason."

"Why?" we asked.

"Because then I could not sin against him by murmuring over my sufferings."

Being reminded that God would grant all that was truly needful, even in the hour of death, she added, "O yes; I am willing to wait. God will explain his reasons above. I have found him a God of infinite mercy. I believe he is a God of perfect justice, and he will not try me one moment too long!"

While thus speaking she was agonised with pain, and, waving every one to a distance from her, in the hope of breathing with greater freedom, life speedily ebbed away, until it was evident that she had "fallen asleep."

Does not this short account prove, beloved reader, how full and free is the salvation of the cross? Whom has the Saviour ever turned away? Where is the sinner who has perished at his feet? Hell can boast of no such victim. The world never witnessed such a wretch.

No! "Whosoever cometh unto me, I will in no wise cast out." Hast thou then ever come to him?

Perhaps these lines may fall under the eye of one who has lived a life of much rebellion against God, and is now laid upon the couch of sickness, without hope for eternity. Oh, be entreated to make immediate application to him who alone can forgive thy sins. See, how promptly, how perfectly he pardons. Hear his tender voice chiding your delay—"Come unto me; come unto me;"—"Behold I stand at the door and knock."

It may be, dear reader, that thou art in the midst of health, spending thy days without thought, storing up for a dying bed materials of self-reproach, perhaps for the flames of hell fuel for bitter remorse! Ah! be warned to repent without an hour's delay. No season, even of sickness, may be granted thee for reflection; by some sudden accident, by some secret breaking asunder of the cord of life, thou mayest be hurried into eternity. Flee, then, as if already standing on the brink of eternity—as if already in the arms of death. Flee unto the only Saviour of guilty sinners. "Whosoever believeth in him shall not perish, but have everlasting life."—*Lon. Baptist Magazine.*

#### LUKEWARMNESS IN RELIGION.

"I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot: so then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth."—*Rev. iii. 15, 16.*

"What things soever were written aforetime, were written for our learning," is a New Testament maxim. And if this was true in respect to those, who, at that time, possessed only the Scriptures of the Old Testament, it is pre-eminently so in regard to us who are favoured with the perusal of both together. And in looking at the past history of the church, whether under the Old or New dispensation, we are equally taught its frequent backslidings, and the Divine displeasure in consequence. A notion seems to be prevalent, (the ground of which is perhaps difficult to ascertain,) that such a state is to be confined to the Old dispensation, to the exclusion of the New; but while it is undeniably true that the charge is justly

brought against the former, it cannot be wholly removed from the latter, for whether we take into account the state of the church during the apostolical age, or its subsequent history, we find lamentable evidences of its frequent degeneracy. And if there was anything criminal in departing from the revealed will of God during the dark period of the church's history, surely there is an additional criminality attending such conduct under the beams of gospel light, since now "the true light shineth." Nor is this simply a reasonable inference arising from the nature of things, but it is also plainly taught in the page of the New Testament, and is employed as one of the mighty and rousing arguments presented to the minds of those, who were apparently in danger of drawing back; and also powerfully applied by the apostles to those who did not duly appreciate their superior advantages. It is one, moreover, which has its weight in the warnings given to "the seven churches which were in Asia," many of which stood highly in need of reproof, and to be reminded "from whom they had fallen." And this was particularly the case with the church of Laodicea, to which the alarming language under consideration was directly addressed. It appears that this church had not only fallen into a dangerous lethargy, but also felt alike satisfied and secure amidst the ruinous declension. The incorrect estimate which they formed of themselves was, that "they were rich, and increased with goods, and had need of nothing;" while in reality, or according to the Divine estimate, their true state was the very opposite,—"they were wretched, and miserable, and poor, and blind and naked." The best feature of the character by which they were delineated, betokened the perverted state of religion among them. And their exulting in it, was but a lamentable proof of their insensibility to their true condition in the sight of God, and an awful precursor of impending calamities, if they did not speedily repent. "They were neither cold nor hot, having a name to live while in reality they were dead." And as such a state could not be tolerated by the head of the church, he declared his wish, that they were either the one or the other, of the extremes: either

cold or hot. But since they were neither, he announced in the most alarming language the inevitable consequences. "I will spew thee out of my mouth."

Respecting this church, we have—

I. Its state: and

II. Its doom.

I. The state of the church—"neither cold nor hot."

1. This state does not exclude a profession. Though ardent piety ceases in a church, it does not often nor indeed necessarily follow, that a profession is not retained; much less that those composing it do not regard themselves as a part of the visible church. On the contrary, they are often more forward to class themselves among the followers of Christ, than those who have a fairer claim. Nor is there anything surprising in this, for partiality and self-love always keep pace with religious declension. For then they "become lovers of their own selves," and consequently more blind to their own defects. They modify their sins into failings, and these failings are more conveniently laid to the charge of something else, than to their own. And though doubts as to the security of their state occasionally arise, they regard them as the offspring of unbelief, which they think most unbecoming in them of all others, and against which they consequently think it alike their duty and privilege to strive in prayer. And such a course as this naturally serves only to confirm them in their good opinion of themselves, and to justify their claim to the profession which they retain. And what opinion soever may be entertained by more godly communities respecting them, they have always the advantage of having a low standard of religion among themselves, to which in preference they appeal; and since this standard acquits them, from any other quarter they have no reason to fear. Though a low state of religion, the Christian graces, and that peace which the world can neither give nor take away, cannot be united, individuals in this state, quickly lose sight of these dependant relations, and please themselves with what they are, instead of censuring themselves for what they are not. Like the foolish virgins they

amuse themselves with the empty lamp of profession, while destitute of oil. They think former evidences were too sure to admit any doubt relative to their conversion; so that what deficiency soever may on occasions present itself in their character, it is not permitted to have its weight on the mind; to be disturbed, is regarded as an unfavourable sign of a religious state. And thus profession is plausibly defended, while there is nothing corresponding in the daily deportment. But if there be nothing but a mere profession exhibited, there is a radical defect somewhere; if there be no corresponding grace, there is a fatal lack; and if a man lack in these, "he is *blind*, and cannot see afar off, and has forgotten that he was purged from his old sins."

2. This state does not even exclude a form of religion. A body retains its form for a while after life is departed, and also many objects in nature preserve their proper appearance, while in a decaying state. So religion may outwardly retain its form, when its vitals are become almost extinct; nay, it is not too much to say, while its true spirit never existed; as is the case in the present day with regard to some corrupt forms of Christianity. But though a form remains, it is only that, for what duties soever may be performed, either in private or public, they are but formal and unspiritual, especially those in which consists more particularly the vitality of godliness. And it will be found, that professors in the state under consideration manifest a greater reluctance, to engage in those duties which require a gracious exercise of the soul in order to their proper performance, than any others. Those duties in which the soul has to deal more immediately with God, are of this kind. And hence it is, that prayer during such a period degenerates into a ceremony little better than superstitious; and becomes therefore, alike unprofitable to the soul, and displeasing to God; for, as he is a spirit, he must be worshipped in spirit and in truth. But then prayer is not immediately neglected under such circumstances as these, for this would be too direct a proof against a professor; he would then be guilty of "restraining prayer before God." But then the mind

is not in the exercise, the body indeed assumes the attitude of devotion, may be, with a greater or less degree of regularity, but it is only to pursue the beaten track to which it has become accustomed, and which cannot be discontinued without suffering the checks of conscience on the one hand, and subjecting to painful exposure on the other; both of which the professor considers his duty equally to avoid. But the soul does not hold fellowship with the Father, nor with his Son Jesus Christ, and consequently derives no advantage from the exercise; indeed it is unreasonable to suppose that prayer thus attended, should have any beneficial effect on the more public conduct. For whatever men may think of it, the man who is deficient in his secret walk with God, will be so in his public behaviour before men, for as the strength of religion lies in this spiritual intercourse with God, so he who fails in it, will find it difficult to sustain a true Christian character. Indeed the truth is, the neglect of it so cuts off the locks of men's spiritual strength, as totally to unfit them either for pursuing the Christian course, or resisting their spiritual adversaries to any advantage. They will discover by sad experience that it is in vain for them to say, that "they will go and do as at other times," for they will find that "the Lord is gone from them,"—they quickly become "weak as other men." And though this generally is the form in which the first decay of religion appears, yet there are various other manifestations. For then the current of the thought turns after present objects; for since the savour of spiritual things is lost, delight is sought in the objects of sense. And if a Christian in his best state, finds it difficult to possess a spiritual frame of mind—to have his "affections set on things above," what a helpless victim must that man be whose character is under present consideration; who by his lifeless formality has broken down the defence of his soul? If it be required of the Christian to keep his "heart with all diligence, since out of it are the issues of life," and if he finds his utmost watchfulness insufficient for the purpose, is it surprising that he, whose "heart goes after its covetousness," should find

the duty wholly impracticable. Worldly thoughts then break in upon his mind as a flood, and though some effort at first may be made against them, yet still as they are congenial to the present frame of his heart, they are after a while regarded not as unwelcome intruders, but as lawful visitants; a struggle indeed may at times arise in the mind, how the respective claims of God and Mammon can be reconciled, how the pleasures of the present life can be enjoyed, without forfeiting happiness in the next; but as the heart is warm with the things of the world, plausible arguments are advanced to justify this state; he knows that "he who provides not for his own, and especially for those of his own house, has not only denied the faith, but is even worse than an infidel." And hence the struggle becomes less annoying—by degrees abates, and finally ceases.

And when such is the frame of the heart, it is not difficult to infer upon what subjects the drift of his conversation turns. It is well known from experience, as well as infallible truth, that "out of the abundance of the heart, the mouth speaketh." His favourite topics when he meets with his fellow professor, (especially if he be in the same state with himself,) are either those immediately connected with his own worldly pursuits and prospects, or some of the transpiring events of the day. And when he happens to meet one more piously inclined than himself, he frames his conversation to suit his company, by introducing either directly or indirectly some religious topic. It will, however, be found that he carefully avoids introducing those which belong to vital religion. His favorite subjects are either some vague generalities, or some matters upon which he delights to harp, and which on such occasions he never fails to introduce. He may, it is true, advert in some remote manner to his own state, perhaps by expressing a regret that he has so many failings—that he is not what he ought to be—that he is a sinner, &c., but very often such language is expressed merely from habit, or to gain the good opinion of others. General acknowledgments of sin deserve little regard, so long as there is no conformity to the gospel and deadness to the world,

And, moreover, attendance on the more public means and the performance of public duties, present lamentable proofs of the same state. As it regards the former, there may be in general language a degree of regularity as to attendance, but this is often the case with communities while they are in spiritual apathy. It was so with Israel in the days of Isaiah, they continued to offer sacrifices in abundance, as Jehovah declares: "I am full of the burnt offerings of rams, and the fat of fed beasts, &c.," nor was this all, but they attended also upon their new moons and Sabbaths, yet in Jehovah's estimation it was one round of "iniquity, even the solemn meeting." But though these means are attended, it is frequently either from habit and amusement, or to avoid the censure of others. The whole conduct is in accordance with the charge God brings against the people just now mentioned. "They come to thee as the people cometh, and they sit before thee as my people, and they hear thy words, but do them not; for with their mouth they shew much love, but their heart goeth after their covetousness." It is no new thing for men to continue both hearers and judges of the law, while they cease to be its doers.

And as to the latter, they may take their turn in such public duties as generally devolve on churches, they may give to the support of benevolent objects with a degree of cheerfulness not unworthy of a better religious state, though this is not frequent. But then there is something selfish at the bottom, and the applause of men is not without its sweet savour. Alms are seldom given, but when accompanied with the sound of a trumpet, and it is not a rare case, painful as it is, that the benefactor has to sound it himself. More of this conduct is prevalent in the church than many are willing to admit, for what else meaneth that noisy clamour which is continually raised by some persons when they perform any little deed of benevolence, or act of humanity to a fellow-creature? Let those judge who are guilty of the practice.

In short, the love of many is cold—the church bears a greater resemblance to the world than to a body of believers, and conformity to it is un-

avoidable. The poorer members are despised and overlooked, while the sins of the more opulent are tolerated—a broken heart on account of sin is seldom or never felt—there is no conflict felt between the law of the flesh and that of the mind—the honour of Christ, the prosperity of his cause, and the conversion of sinners, are at best but remote and secondary considerations—pride begins to manifest itself in every movement—disdainful thoughts respecting others are indulged—every one thinks himself a standard to which others should appeal—he deals out unsparingly his anathemas against all who are either unable or unwilling to subscribe to his creed, and to pronounce his shibboleths, just as he does himself—and rather than surrender his peculiarities for the general good and peace of the community to which he belongs, he stands out to advocate his conduct at the expense of the whole; under the plausible pretence, too, of “contending for the faith once delivered to the saints,” and he regards any opposition made to him as persecution for the truth.

Evil speaking becomes prevalent—is often practised under a pretence of zeal, by condemning the conduct of those who may appear deserving of reproof; but it often happens, that those who practise it are themselves chargeable with conduct, either similar to that which they condemn, or the same. But if it should not happen to be so, the duty of a Christian is not to slander another behind his back, for should the failings of a fellow professor come under his notice, his duty is to make them known privately, in the spirit of meekness. When these unhallowed feelings and practices prevail in the church, either directly, or indirectly, and when something like what has been advanced is its character with all its pretence to love the truth, it is plainly “neither cold nor hot;” on account of which, Christ threatens to spew it out of his mouth; which leads us to notice—

II. The doom which this state involves. “I will spew thee out of my mouth.” On this point, it will not be necessary to multiply words. This expression is borrowed apparently from the disagreeable effect produced by drinking what is neither cold nor hot, which is

too well known, to require explanation. The import plainly is, that Christ positively threatens to abandon the church, as with a dislike.

This may come to pass, first, by removing the candlestick, which he threatened against the church of Ephesus; which might happen, either by removing a successful minister, or withholding success from his labours, or further by wholly removing the gospel; which happened to many of those places formerly so highly privileged in a religious respect. And although the latter of these cases may not occur in the present day, still there is too just reason to conclude, that the former are not of very rare occurrence. What else can be inferred when Christ ceases to bless the means which he has appointed, either in the edification of the church itself, or in the conversion of sinners? And are there not instances of this in our churches both too numerous and too painful to relate? Has not the ascended Saviour promised to be with his followers “always, even to the end of the world,” yet in how few cases is this gracious promise realized in our churches? Let those judge who have their prosperity at heart; to others, it is in vain to appeal. Has he not, moreover, promised that his word shall not return to him void, but accomplish his purpose, and is it not with equal certainty declared, that it is either a savour of life unto life, or of death unto death? And when it is plainly not the former, it must of necessity be the latter. And if we do not willingly shut our eyes upon the present state of things, we shall be compelled to admit that the doom is not very far removed from ourselves. But,—

Secondly, the church may be said to be abandoned by Christ, when it decreases and verges toward extinction. Churches in a prosperous state are described in the New Testament, as being edified, multiplied, &c.; it is manifest therefore, that the absence of these indicates a contrary state. When a church becomes few in number, and these few, divided almost into as many parties as there are individuals, its extinction is inevitable; for though it may survive for a while, it is only until its decaying condition has time to work

its own destruction, "A kingdom divided against itself, cannot stand." Every candid individual will admit, that there is no standing still in religious affairs, consequently that the church must either increase or decrease. Here the question is, which of these holds true with reference to any given church? And if it be on the decline, it will follow, that it is not under the gracious patronage of Christ. As for such communities as are not founded upon the New Testament principles, which may not be on the decrease, we are not now considering them. But when those begin to dwindle, which are organized after the model of the churches which were in Judea, there is certainly something alarming in the case,—for "while the earth which drinketh in the rain which cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth a blessing from God; that which beareth thorns and briers is rejected, and is nigh unto cursing; the end of which is to be burned." It is high time to awake, the day is far spent, our depressed churches have need to arise from the dust and shine, that their light may come. It is at their peril that they continue any longer to be neither hot nor cold.

—◆—

*From the Christian Secretary.*

### NEW YORK EVANGELIST.

It is no less mortifying than it is astounding, to see how this once liberal and dignified periodical has of late degenerated. It is difficult to conceive how a print making any pretensions whatever to intelligence and truth, should so far lose sight of reason, and facts, and justice, and every other proper consideration, as to lend its columns, week after week, to the basest falsehood, and vilest vituperation and abuse against one of the noblest institutions ever formed in this country. And then to cap the climax of this most unjust and cruel treatment, its columns must be utterly closed against all counter statements, proofs, explanations, &c., which the friends of the Institution may wish to offer. The Editor of the *Baptist Advocate* has made every honorable and dignified proposition to the *Evangelist*; but he is treated with neglect, if not

with contempt; and the denomination of which he is a respected member, is left without any means of redress. We wish the list of the *Evangelist's* subscribers might be obtained, and an *Extra Advocate* be issued, and sent to every one of them, showing up this whole transaction in its true light, and making such explanations of the course which the *Evangelist* has taken, as might satisfy every candid mind, that it has prostituted itself to the basest and most despicable sectarian and party purposes.

This may be considered strong language; but we are persuaded that were all the facts in the case fully known, we should not be suspected of undue severity. Every thing has been done which justice and Christian kindness could suggest, to obtain a hearing through the *Evangelist*; but all hope of success is clean gone. It is time, therefore, that the community should understand the course which that periodical is determined to take, that they may act accordingly. We subscribed for the *Evangelist* for a number of years, and read it with more than ordinary interest. But we have been compelled to discontinue it for the reasons above noticed.

The Society of which we speak, as suffering so much abuse from the *Evangelist*, is the American and Foreign Bible Society. It is true these attacks upon the Bible Society are mostly from a correspondent of that paper, who signs himself M. (which we should think could not mean when attached to such communications, "*Modesty*.") But the Editors must of course be considered as endorsing these communications, as they insert them without any mark of disapprobation, and then refuse us any chance of reply.

[The above remarks are copied into our pages, because they are just, though severe. Such sectarian and unrighteous conduct, must be hateful under all circumstances; but it is especially odious in the *Evangelist*, a professedly liberal paper.—Ed. C. B. M.]

### TRANSLATION OF BAITIZO.

It is with peculiar delight we publish the following article from the *London Baptist Magazine* for March. The

pamphlet itself, so highly and deservedly commended, has not yet been received; but we know that its erudition and its candour must commend it to every Christian of true scholarship. The author is too good and enlightened to be a bigot, and far too learned to be an empiric. Like Mr. Greenfield, he feels more concerned for correct philology and honest translation, than for the petty disputes of rival sects. When the work comes to hand, we shall most likely make our readers farther acquainted with its merits and contents. ED. C. B. M.

*A Critical Examination of the rendering of the word ΒΑΠΤΙΣΜΟΝ in the ancient and many of the modern Versions of the New Testament, with especial reference to Dr. Henderson's Animadversions on Mr. Greenfield's statements on the subject. By F. W. GOTCH, A. B., Trinity College, Dublin, London: 8vo. pp. 52. Price 2s.*

THE object of this pamphlet is sufficiently indicated by the title, and to the single question—how the Greek word βαπτίζω, is rendered in the ancient and many of the modern versions of the New Testament, the author confines himself. His investigation is brief, but thorough and satisfactory, exhibiting a degree of candour, independence, and freedom from party-bias, which some who make much greater pretensions would do well to imitate. With that deference which is due to such of his readers as are competent to judge for themselves, Mr. Gotch never interposes his mere ipse dixit, but sustains his statements by proofs and authorities equally clear and convincing. The results of his investigation are,

“1. With regard to the ancient versions, in all of them, with three exceptions (viz. the Latin from the third century, and the Sahidic and Basmuric,) the word βαπτίζω is translated by words purely native; and the three excepted versions adopt the Greek word, not by way of transference, but in consequence of the term having become current in the languages. Of native words employed, the Syriac, Arabic, Ethiopic, Coptic, Armenian, Gothic, and earliest Latin, all signify to immerse; the Anglo-Saxon, both to immerse and to cleanse; the Persian to wash; and the Slavonic to cross. The meaning of the word adopted from the Greek, in Sahidic, Basmuric, and Latin, being also to immerse.”

“2. With regard to the modern versions examined, the Eastern generally adhere to the ancient Eastern versions, and translate

by words signifying to immerse. Most of the Gothic dialects, viz. the German, Swedish, Dutch, Danish, &c., employ altered forms of the Gothic word signifying to dip. The Icelandic uses a word meaning cleanse. The Slavic dialects follow the ancient Slavonic; and the languages formed from the Latin, including the English, adopt the word baptizo; though, with respect to the English, the words wash and christen were formerly used as well as baptize.”—p. 49.

We are strongly tempted to give an instance or two of the quiet but successful manner in which our author disposes of some of Dr. Henderson's speculations. For the present, however, the following must suffice.

“Dr. Henderson, with singular infelicity, refers, in a note, to this fact: ‘when our Lord,’ he says, ‘gave the commission to his disciples to baptize all nations, there is every reason to believe that he employed the identical word found in the Peshito Syriac version,’ the meaning of which he affirms to be, ‘to stand up, stand erect.’ Yet this word is translated (for it must be deemed translation, if the Syriac be the original term) into Greek by βαπτίζω. Does the Greek term, then, ever mean ‘to stand up’ or ‘stand erect?’ or, were the writers of the New Testament so little acquainted with Greek as uniformly to substitute βαπτίζω for a word with this signification? Unless Dr. Henderson is willing to acknowledge a mistranslation, in this instance, on the part of inspired men, he must acknowledge that the meaning he has given to the word is not its true one. It is not that which they gave it.”—p. 5.

We have been exceedingly gratified with this pamphlet, and shall be rather curious to see what sort of reply it will receive from Dr. Henderson. In the mean time we especially commend it to the notice of those gentlemen of the Committee of the British and Foreign Bible Society, who seem now disposed to undervalue the literary acquirements of their late valuable agent, the lamented Mr. Greenfield.

#### INWARD PEACE.

“Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you”—John xiv. 27. All men seek peace; but, alas! too many seek it where it is not to be found. They seek it in the world, which is ever promising, but can never give a solid peace. That is the gift of Christ alone, who reconciles man to himself, subdues the passions, sets bounds to the



desires, inspires the hopes of eternal bliss, and gives the joy of the Holy Ghost,—such a joy as continues in the midst of sufferings, and, flowing from an inexhaustible source, becomes a perpetual spring of delight which the world cannot interrupt or diminish.

True peace is not to be found but in the possession of God, by faith of Jesus Christ, whom having not seen we love, and though we see him not, yet believing, we rejoice with joy unspeakable and full of glory. Desire only God, seek only God, and then you shall have peace, such a peace as the world shall not be able to disturb. Then what can trouble you? Is it poverty? disappointments? outward or inward crosses? You should see all these in the hand of God as real favours. Then the world will have a new appearance to you, and your peace will be the peace of God, which will prove inviolable.

My peace hast thou, my Jesus, made  
While hanging on the tree;  
My sins were on thy body laid,  
And punished all in thee.

Still as we grow in years, in grace  
And wisdom let us grow:  
But never leave thy dear embrace,  
And never evil know.

Strong let us in thy grace abide;  
But ignorant of ill,  
In malice, subtlety, and pride,  
Let us be children still.

M. D. H.

Paisley, L. C., April 5, 1841.

## LIGHTS OF REASON AND REVELATION.

NO. V.

Mystery and its counterfeit, are different things, yet it but too frequently occurs, that the counterfeit is allowed unquestioned currency even by those who possess the means of testing it.

Mystery is a *reality* above, or beyond the perception of human intelligence for the time being, but it is never contrary, or does violence to philosophy, or right reason. *We know that the first of our race could have had no parent but the Creator, and that there was no more difficulty in his forming our Saviour's human nature with only one parent, than in creating Adam with none. The incarnation of our Lord Jesus Christ then, is a mystery, but certainly not such a mystery as involves a contradiction. The union of mind and matter, or of body and soul, is a mystery, while the proof is present with every one, that it is a reality involving*

no contradiction. Contradiction is the assertion that a thing is, what it is, and what it is not, or where it is, and where it is not, at the self same instant of time: it is an outrage upon reason, common sense, and sound philosophy, and a violation of truth. We are assured, that one circumscribed body cannot occupy two or more distinct places at the same time, any more than the centre of a circle can be *within* and *without* its own periphery at the same time. When what is truly a mystery is misrepresented, or when what is a contradiction is termed a mystery, it becomes falsehood; and, falsehood being the *misrepresentation* of realities, is nothing but sound without sense, or terms without philosophic meaning; while truth, on the other hand, being a *correct representation* of realities, excludes all contradiction.

By paralogy, however, contradiction, which is an impossibility, a falsehood, is often invested with the attributes of truth, and received as such, in which case it is nothing but deception and delusion. These evils are accidents of our fallen condition, creations of our own, and as such, are viewed with disapprobation by God, who recognizes nothing as a reality, but that which he himself creates; though, being *things with us*, he will treat them as such, to show us their value. With God all things are possible, but contradictions and evil, being not things or realities with God, are impossibilities with him—for it is “impossible for God to lie,” or to create his own equal; and, therefore, where he is said to do evil, all that is meant is that he permits it; and which, by the construction of our language means that he negatively does it, by not preventing what he might have hindered. Moral evil is every thought, word, and deed, contrary to the revealed will of God; and true holiness is strict conformity thereto. To suppose that God could like and approve holiness and moral evil at the same time, is a contradiction, and therefore an impossibility; but to suppose that he could approve moral evil at any time is also a contradiction; because, he must essentially dislike all disobedience to himself, unless indeed it were an attribute of his, and eternal: but this has been shown to be a contradiction and therefore impossible. Eccl. xv. 8.

CATHOLIC.

### PROPOSAL FOR A NEW HYMN BOOK.

[While gladly inserting the following proposal, we wish to call general attention to the subject, for it is highly important in its connection with the edification and devotion]

of our churches. Might not the whole matter be advantageously considered by the ministers and brethren in the approaching yearly meetings?—ED.]

MR. EDITOR,—Some of our churches in Canada are at a loss as to the choice of a Hymn Book to guide their public praise. Is there sufficient interest felt in this most delightful part of worship, and sufficient unity among our societies to encourage the making of a new selection for these provinces? If you thought this were the case, I should be disposed to recommend a somewhat novel plan for the accomplishment of this object. I should advise that one comprehensive and complete collection be made of *all* Watt's Psalms and Hymns, that are fit for use, and *all* the other favourite pieces which we have been accustomed to sing in our various churches in the old country. For the purpose of collecting and arranging them, a Committee should be formed of Ministers and other Christians, residing sufficiently near together to be able to correspond with one another, and occasionally to meet without any great expense. These brethren might write to every church in the country, to furnish them with a list of such Hymns as that society would particularly desire to have printed, with a copy of any that might not otherwise be accessible to the Committee, and an order of as many Hymn Books as they would immediately require. When such communications had been completed, the Committee could decide what pieces should be retained, and make some systematic arrangement of them. Then another Committee in some other locality might be requested to revise the work; and if necessary communicate it to a third Committee for further revision. The plan would indeed involve some trouble; but the object is worthy of it, and if satisfactorily accomplished would amply recompense the toil. The collections of Hymns that have hitherto been made, have been defective for want of more combined labour employed upon them. Even the "Congregational Hymn Book," though very justly valued by the Independent Churches, might have been made more perfect had a greater variety of taste been called into requisition in its compilation.

If, Mr. Editor, you think proper to insert this communication in your interesting and increasingly valued periodical, you will oblige

A LOVER OF PSALMODY.

P. S. I wish some musical correspondent would give us a paper calculated to improve our singing.

## MISCELLANEA.

WARRANT TO STEPNEY COLLEGE TO ISSUE CERTIFICATES TO THE CANDIDATES FOR DEGREES IN THE UNIVERSITY OF LONDON.

VICTORIA, by the Grace of God of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith, &c., to our trusty and well beloved, the Tutors, Treasurer, Secretaries, and Committee, of the Baptist Academical Institution at Stepney, commonly called Stepney College—greeting. Whereas we did by our letters patent under the Great Seal of our United Kingdom of Great Britain and Ireland, bearing date at Westminster the fifth and twenty-sixth days of December, in the first year of our reign will, grant, declare, and constitute the persons therein named to be one body corporate and politic, by the name of the University of London,—and whereas we did therein amongst other things will and ordain that all persons should be admitted as candidates for the respective Degrees of Bachelor of Arts, Master of Arts, Bachelor of Laws, or Doctor of Laws, to be conferred by the said University, on presenting to the Chancellor, Vice-chancellor, and Fellows thereof, a certificate of their having completed the requisite course of instruction from the College called University College, or from the College called King's College, or from such other institution corporate or unincorporated as then were or hereafter should be established for the purposes of education, whether in the metropolis or elsewhere, within our said United Kingdom, as we, our heirs and successors under our or their sign manual, should hereafter authorize to issue such certificates. Now know ye that we reposing great confidence in your learning, ability, and discretion, do hereby authorize you to issue to such persons as may be desirous of becoming candidates for the respective degrees of Bachelor of Arts, Master of Arts, Bachelor of Laws, or Doctor of Laws, to be conferred by the said University of London certificates, to the effect that such candidates have completed the course of instruction which the Chancellor, Vice-chancellor, and Fellows of the said University of London, by regulation in that behalf shall have determined.

Given at our Court at Saint James's the eleventh day of December, 1840. In the fourth year of our reign.

By her Majesty's command.

(signed) NORMANBY.

To the Treasurer,  
Stepney College, Stepney.

THE BAPTIST CHURCHES in the United Empire, as enumerated in the Annual Report of the Baptist Union, 1840:—

Total number of Baptist Churches in the three kingdoms.....	1614
No. of Baptist Churches in England.....	1276
Wales....	344
Scotland.....	58
Ireland..	36
Reported number of members in 1119 of the Churches ..	99269
Scholars in Sunday Schools connected with 754 Churches.....	96354
Village Stations reported by 476 Ch's.	1304

POSTYPOOL BAPTIST THEOLOGICAL INSTITUTION.—The friends of ministerial education will rejoice to hear of the rapid strides made by this institution. But a few years have elapsed since the building was erected, and it has already been enlarged by the addition of a new wing, and so great is the demand in Wales for preparatory studies for the ministry, that the house is at present much over crowded, and the applicants for admission are daily increasing. Some of the gentlemen of the committee, feeling the necessity of more adequately meeting the demands of the times, have, at their own expense, secured the services of the Rev. George Thomas, of New Town, for the next six months, as classical tutor, thereby relieving the president of much of his toil and care, and enabling him to devote more of his attention to the theological department. This step has been adopted, under the impression that the Welsh public will duly appreciate its importance, and that they will, in future, enable the institution to keep up two tutorships.

ACADEMY, ACCRINGTON, LANCASHIRE.—At a meeting of friends from several churches in the Lancashire Baptist Association, held at Accrington on Friday the 25th of December, 1840, it was unanimously resolved to establish there an Institution for assisting the studies of young men intending to devote themselves to the ministry of the gospel in the Baptist denomination: to commence operations on the first Monday in March, 1841.

The friends of this new institution, in commending it to the patronage of the public, and the blessing of God, desire to express their prayerful solicitude for the prosperity of all societies, whose object is to improve the character, and increase the efficiency of the Christian ministry.

Donations and subscriptions will be gratefully received by the Rev. D. Griffiths, theological tutor; and the Rev. J. Harbottle, classical tutor; by the treasurer, G. Foster, Esq., Saddington; and by the secretaries, the

Rev. T. Dawson, Bacup, and Mr. R. Ward, Clough-Fold.

LIVERPOOL.—The Royal Standard Theatre, Liverpool, from a licensed theatre, has become a duly registered Baptist chapel.

## OBITUARY.

MR. JOHN LORIMER

Died at his residence in Stanstead on the evening of February 27, 1841, aged 62 years. Portsoy, a small town in the North East of Scotland, was the birth-place of the departed. In youth he became a partaker of Divine grace, and early imbibed those moral principles to which he so closely adhered in his later years. Having been baptized by Alexander Morrison at Buchan, he became a member of the church of which he was pastor, and continued in the connexion 17 years. In 1830 he removed to this country, and uniting with the Baptist church in Derby, Vt., he continued a member of the same till July, 1840. At this time he and a few others formed themselves into a church in Stanstead; and while endeavouring to comfort and strengthen this little band, the hour of his dissolution arrived.

On Saturday evening his spirit left its mortal tenement, and so calm and serene was its departure that the weeping friends could not tell the precise time. He is gone, but his memory is sweet. As a man, he was distinguished by integrity of character, and a solicitous regard for truth. He spoke evil of no man, and he was so free from guile that many thought he carried it to excess. As a husband and father, he was endeared to his family by associations the most tender and indelible. As a Christian he professed that piety, which emanates from the heart; free from extasy on the one hand and from despondency on the other. He was remarkable for decision of character, and a steadfast adherence to truth. Relying on the promises of him who is the way, the truth and the life, his end was full of peace. He was happy in viewing death. To one friend he said, "I have nothing to rest my hopes on but the finished work of Jesus;" and to another he said, "I shall soon be where there is no more pain or death."

The Rev. E. Mitchell preached his funeral sermon, from the words "I know whom I have believed, and am persuaded," &c., while the tearful eyes, and kind attentions of the neighbours showed they were not insensible to his moral worth.

His remains were interred in a small grave-yard in Beebe Plain, there to await the sound of the last trumpet.

# THE MISSIONARY REGISTER.

MONTREAL, MAY 1, 1841.

## CANADA BAPTIST MISSIONARY SOCIETY.

### CONTRIBUTIONS DURING THE PAST MONTH.

Collected by Mr. Edwards in Britain.....	£90	16	8
Baptist Sunday School, collected for Missionary purposes.....	1	13	3
Mr. James Mills, for Education, from 1st April to 1st July.....	0	15	0
Do. for Missionary purposes, do. do.....	0	5	0
Rev. Dr. Davies for Education do. ....	1	5	0
----- Missions do.....	0	15	0
Mr. T. Churchill, donation.....	1	5	0

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

MONTREAL.—Mr. J. Mills, Treasurer; or Dr. Davies and Mr. J. Milne, Secretaries.

LONDON.—Mr. Harwood, 26, Queen St., Cheapside, and Rev. J. Davis, Princes St., Stamford Street, Secretaries of Baptist Colonial Missionary Society.

EDINBURGH.—Mr. H. Dickie, 2, Newington Place.

The Committee of the *Baptist Colonial Missionary Society* in London, have encouraged the appointment of the Rev. W. H. LONDON, as a Missionary in connection with the Society in this country. And we are happy to state, that Mr. L. purposes shortly to enter on his labours in the western part of the Province.

By the latest accounts from England, among other gratifying intelligence, we learn that the Rev. J. GIRDWOOD, recently of Manchester, is coming out to take charge of the Baptist Church in Montreal. As he was to sail about the 1st of April, in company with Mrs. G., he may be expected to arrive

early in May. The Lord grant that he may come in the fulness of blessing!

We also expect the arrival of our aged and devoted friend, Mr. J. EDWARDS, by the same ship. All the true friends of the cause which he has toiled to serve in the father-land, will gladly welcome him back to the country of his adoption, and esteem him highly for his work's sake.

## MISSION TO THE INDIANS ON LAKE HURON.

A friend having kindly sent the following intelligence respecting the Episcopal Mission on the island of *Mannatowanning*, we feel happy in laying it before our readers, who cannot but rejoice on account of the temporal and spiritual benefits imparted to the red men of our forests.

“The Rev. Mr. Brough has been actively engaged all winter amongst the Indians, many of whom give pleasing evidences that they are interested in the truths of the gospel; though they cannot (as the members of some congregations do) stand up publicly and proclaim their experience in glowing language. The Indian congregation numbers about 50 at present, and many more are expected to join in the spring. The conduct of the American Government towards them is driving them into the British territories, so that ere long this island will probably contain numerous Indian villages, notwithstanding all that the anti-civilizers can do to prevent it. Mr. Brough has again left us for Orillia, and the Indians greatly lament his absence; but we are in hopes he will return before the strangers come in the Spring, or they will fall an easy prey into the

hands and snares of Mr. Proulx, who is a most efficient agent of Romanism, and has a congregation at the opposite village of about 400, most of whom, however, were professed Catholics years ago. The Indians settled here are, on the contrary, just brought in from a state of heathenism. They are, however, generally industrious, and last year most of them raised a sufficiency for their own supply. They also pay an outward regard to the rest of the Sabbath, as well as a regular attendance on public worship."

## JAMAICA.

### ARRIVAL OF MR. KNIBB.

We have just heard of the arrival of our valued friend, Mr. Knibb, with his companions, in Jamaica, and we stop the press to insert the letter announcing the fact, which, we are assured, will be read with much gratification by our friends throughout the country.—*Missionary Herald for March.*

FALMOUTH, Jan. 14, 1841.

MY DEAR BROTHER,—Again I address you from this interesting island. We had a pleasant, and, I hope, profitable, voyage. The captain was very kind and attentive, and not a single jarring note disturbed our Christian harmony during the voyage.

I have to get ready for the Sabbath. By next packet I hope to send some account of our landing, which was deeply interesting.

We are well and happy. My share towards the £500 was collected in a few hours. You may expect it before the public meeting.

Love to all.

Yours very affectionately,  
WILLIAM KNIBB.

### ST. JAMES'S.

*Salter's Hill.*—On the morning of the 21st Nov., the ordinance of Christian Baptism was administered in the river near this mission station, to fifty-five persons, by the Rev. J. E. Henderson of Trelawny, in the presence of many spectators, who appeared deeply interested in the service.

At 10 A. M. the congregation assembled for prayer; and an address was given to the newly baptized persons, on the importance of maintaining a holy and consistent conduct worthy of the profession which they had that day made before many witnesses.—*Jamaica Baptist Herald, Dec. 2, 1840.*

### ST. ANN'S BAY.

On Lord's day the 6th instant, at 6 A. M., one hundred and seventeen persons were baptized in the sea, on a profession of faith in the Lord Jesus Christ, by the Rev. T. F. Abbott, Pastor of the Church; and at 2 o'clock the same day, they were admitted into full communion with the Church, and united in celebrating the ordinance of the Lord's Supper. The large additions made to this church during the year, as well as to its sister Churches at Brown's Town, Ocho Rios and Bethany, afford gratifying proof of the progress of the work of God in the beautiful and flourishing parish of St. Ann's.—*Ibid, Dec. 23, 1840.*

### WALDENIA.

On Sabbath day the 20th instant, the ordinance of Believer's baptism was administered by the Rev. J. E. Henderson, to 49 persons. On the afternoon of the same day, the Lord's Supper was celebrated in the Chapel, when Mr. H. in the absence of the Pastor, the Rev. W. Knibb, gave the right hand of Christian fellowship to the newly-baptized persons.—*Ibid, Dec. 23, 1840.*

### CLARKSON VILLE, SAINT ANN'S.

On Saturday the 19th of Dec. eighty-one persons connected with the above station were baptized in Cave River by the Rev. Henry J. Dutton, and were received into full fellowship with the Church in connection with three others, who had been dismissed from the Church at Brown's Town, on the following day.—*Ibid, Dec. 30, 1840.*

### BROWN'S TOWN AND BETHANY STATIONS.

On Thursday the 24th instant, the ordinance of Believer's baptism was administered in the Sea at Pear-tree Bottom, to two hundred and fifty-two persons in connection with the above stations, by the Revd. Messrs. Clark and Dutton.

The service was commenced by the Rev. Henry J. Dutton, who, after singing and reading a suitable portion of Scripture, implored the Divine presence and blessing. The large concourse of spectators were addressed in a very solemn and impressive manner, by the Rev. Thos. F. Abbott, of Saint Ann's Bay, and the candidates by the Rev. J. Clarke.

Messrs. Clarke and Dutton then went down into the water, followed by those who professed to believe in Jesus, both 'men and women,' whom they immersed in the name of the Father, the Son, and the Holy Spirit.—*Ibid, Dec. 23, 1840.*

## SAINT JAMES'S.

*Maldon.*—On Saturday morning the 26th December, twenty-six persons upon a profession of faith in the Lord Jesus Christ, were immersed in the name of the Father, and of the Son, and of the Holy Ghost, in a stream that flows near this missionary station, by the Rev. Thomas Pickton. On the following day, at *Salter's Hill*, they were received into the Church in the usual manner. May they all walk worthy of the name by which they are called, and adorn the doctrine of God our Saviour in all things.—*Ibid.* Jan. 6, 1841.

## PALMOUTH.

On Jan. 1st, 1841, 169 persons who had expressed sorrow for sin and faith in the Lord Jesus Christ, were baptized in the sea, by the Rev. J. E. Henderson, in the presence of a large and most attentive assembly. On the following Lord's day, in the absence of their pastor, the Rev. W. Knibb, Mr. H. gave to each of the newly baptized (with the exception of one) on behalf of the church, the right hand of Christian fellowship.—*Ib.*

## RELIGIOUS STATISTICS OF THE ISLAND.

It is known to many of our readers that Mr. John Candler, an estimable member of the Society of Friends, has been for some time visiting the island of Jamaica, with an especial eye to its moral and religious condition. This gentleman has sent several communications to his townsman, the editor of the *Chelmsford Chronicle*, describing the result of his investigations. From the last of these we take a few paragraphs, believing that they will interest our readers, as they corroborate the accounts which have been furnished by our missionary brethren there, and prove what has been the beneficial effect of their labours, and those of other Christian ministers engaged in the same good work.—*Missionary Herald for March.*

The area of Jamaica is computed, in even numbers, at four millions of acres, and as it contains only twenty-one parishes, there is of course an average of 190,000 acres of land to each parish. Every such parish must, of necessity, from its size, and does, indeed, for all civil purposes, constitute a county. It has its Custos or Lord Lieutenant, and has its body of justices, its separate court-house and jails, and its general vestry, appointed by the freeholders, to tax the parishioners for local purposes.

*Episcopal Establishment.*

There are now in Jamaica twenty-one incumbents and twenty-one curates, the former receiving a stipend of £500 sterling per annum each, out of the island chest, together with the product of a parish glebe; the latter £400 per annum each, without any other emolument. To these must be added six ministers, paid by the government at home; nineteen who are supported partly out of the parish funds or by individuals, and partly by the Society for the Propagation of the Gospel; one by a parish alone; and eight by the Church Missionary Society; making a total of seventy-six ministers of the Church of England. The annual income derived by the clergy from the parish taxes, the island chest, the glebe lands, and slave compensation money, including the salaries paid to the bishop and archdeacon, amounts to about £40,000 sterling; but as the House of Assembly, during its last session, resolved to double the number of island curates, the total amount payable to the clergy will soon rise to near £50,000 per annum, exclusive of grants for the building of new chapels and school-rooms. The sum voted last year, for the last-mentioned purposes, was £7350 sterling, of which a small part was given to the Wesleyan Methodists. The entire claims of the ecclesiastical establishment of Jamaica (for only a portion of them has been here enumerated) will be found to absorb about one-sixth part of its entire revenue!

But, notwithstanding all the efforts recently made, and which are still making, to augment the income, and repair the efficiency of the Church of England, I am compelled to say—and I speak it not invidiously, but as a matter of history—it has but a very slender hold on the affections of the black people. Its ministers, in the times of slavery, evinced little or no sympathy for the unhappy slaves; many of them sprung from, and were united to, the Creole families, and were themselves slave-holders by virtue of the glebe, and the great body of them had made themselves part and parcel of the iniquitous system which kept the people in bondage. Many of the missionaries, on the other hand, made a bold stand in favour of public liberty, passing through evil report and good report, and endured much calumny and political persecution. When the slaves came to the enjoyment of freedom, they naturally turned for religious instruction to their tried friends, and bent their way to dissenting chapels. Some few of the parish churches of Jamaica are indeed, pretty well filled with a black and brown congregation, but the great mass of the population who profess religion at all, are dissenters, of whom the largest body are Baptists.

*Different missionary bodies.*

The Baptist Missionary Society has twenty missionaries in Jamaica, occupying seventy-four preaching stations, and having under their care 24,777 members, 21,111 inquirers, and 9159 Sabbath-scholars. If to these we add those who come to chapel, and children who are very young, we shall have a community of at least 80,000 persons, or one-fifth of the entire population, who are more or less under Baptist missionary influence. The Baptist (native) preachers are coloured or black men, who were once class-leaders, and have broken off from the main body of the mission, and formed congregations of their own: their number is twelve, with twenty-five stations, and 8264 members and inquirers; they have no school. This body may be estimated at 10,000.

The Wesleyan Methodist Missionary Society has thirty-one missionaries, with 23,822 members and probationers, and 2664 Sabbath-scholars, and may be estimated as having under its care about 40,000 persons.

The seceding Methodists, or, as they call themselves, "The Wesleyan Methodist Association," have eight ministers, five local preachers, fourteen stations, and 4000 members; they receive no help from any Missionary or other Society in England, but are supported by their own friends and members alone.

The London Missionary Society supports eight missionaries, who have several schoolmasters and mistresses attached to the different stations, and a large number of children in their daily schools, who are carefully educated in the principles of the Christian faith.

The Oberlin Institute, of North America, furnishes six young men, four of them married and two widowers, who come out at their own expense, and are supported as preachers and schoolmasters by the contributions of the people who attend their ministry.

The two latter classes of ministers are Independents, and their united congregations number about 10,000.

The Jamaica Missionary Presbytery consists of eleven ministers, and six catechists, and has schools at every station. This religious body may be computed at 12,000 or 15,000.

The Moravian missionaries are eight, with a chapel and school at every station. Some of their congregations are large. Hitherto they have confined themselves within narrow bounds, but they are now branching out, lengthening their cords and strengthening their stakes. The number of Moravians, or of persons under Moravian influence, may be estimated at 15,000.

If we give to the sixty parish churches, chapels, and licensed school-houses of the church of England, an average of 700 persons each, (a large estimate,) we have Episcopalians 42,000. Our table then stands thus—

Baptists ... ..	90,000
Methodists ... ..	44,000
Independents ... ..	10,000
Presbyterians ... ..	15,000
Moravians ... ..	15,000
Church of England ... ..	42,000
Scott Kirk (say) ... ..	3,000
Roman Catholics ... ..	2,000
Jews ... ..	5,000

Total 226,000

As the present population does not greatly exceed 400,000, this enumeration of different sects leaves nearly one-half of the people as belonging to no class of religionists whatever; and if we consider the natural unwillingness of man to pursue a religious course, and look at the surface of Jamaica, and observe how numerous its neglected districts, without a school or place of public worship for many miles together, both in mountain and plain, we shall not think the statement, however appalling, to be far removed from the truth. With all the religious care hitherto exercised, there still remains a dense mass of ignorance and superstition, which nothing but the pure light of the Gospel can chase away. More places of public worship must be built, more schools established, and a stronger interest felt and cultivated by the religious public in Great Britain before the West Indies will become, what we should wish to see them, a bright moral example to all the regions around.

*Schools.*

The Schools of Jamaica should be multiplied by the help of a paternal government, and efficient masters sent out from the normal schools at home. The children receiving instruction are estimated by the Bishop of Jamaica, according to a list which he obligingly allowed me to inspect, at 31,866, but this number is much too high. An actual inspection of many of the schools enumerated, leads me to conclude that the total number of day-scholars in all the schools of the land, cannot exceed 25,000, which is a sixteenth part only of the whole population. There are no schools more really useful than some of these which belong to the Micho charity. These institutions are perfectly unsectarian; they have already received considerable help from the home government, and are deserving of encouragement and success. Chapels, and school-houses, ministers, and teachers, are, however, but the apparatus of religion;

the question remains to be considered, What proof do the people give that they profit by the advantages afforded them? We see the scaffolding, such as it is; but where is the venerable majestic pile? Many persons have told me that, contrasting the present moral and religious state of Jamaica with what it was only ten years ago, the transition is as from darkness to light. There are now no crowded "Sunday markets;" the first day of the week is observed as a day of rest by all classes, and solemnly devoted to its proper object by large numbers of the common people. The doctrines of Christianity, new to many of them, seem to gladden their hearts; "old things are passing away,"—degrading and immoral customs, once so common in every class of society, are now viewed as sinful. Marriage, which a few years ago was almost unknown, and every where discouraged, is now three times more common, in proportion to the number of inhabitants, than in England; and even some of the planters, stimulated by the example of the despised blacks, ashamed to be thought less moral, are entering into the matrimonial bond with the mothers of their children.

### WESTERN AFRICA.

The following intelligence has been newly received from a kind friend in London, respecting the devoted brethren, Mr. Clarke and Dr. Prince, who went out some months ago as pioneers of this mission.

"I take up my pen to give you the good news of Mr. Clarke and Dr. Prince's arrival on the African coast. It seems they had a tolerably pleasant voyage. Their letter, just received by Mr. Hinton, was commenced off Cape Palmas, and finished December 19th at Cape Coast Castle, where they were kindly taken in by a Wesleyan Missionary and his wife. They had obtained fine opportunities of observing the country, the climate, and the natives. Several stations are mentioned on the Grain and Ivory coasts, where missionaries might be placed at once—say ten men from Jamaica, with two white ministers to superintend."

### GREECE.

#### BAPTISM OF APOSTOLOS.

EXTRACTS FROM A LETTER OF MR. LOVE,  
DATED CORFU, OCT. 8, 1840.

"The 12th of August was to us a day of interest. We repaired to a beautiful little

bay of the Mediterranean, and, sheltered there from a noontide sun by the branches of an aged olive, I read and explained the sixth chapter of Romans. We then sang a Greek hymn to the tune "Greenville," and prayed. After which, I baptized Apostolos *εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος*. We came up out of the water, and again commended ourselves to God by prayer, supplicating his blessing upon the act, which, in obedience to his command, we had just performed, and in imploring his mercy upon the perishing multitudes among whom we dwell. It was a day too of deep interest to our beloved Greek brother. How fervently, before descending into the symbolical grave of his crucified Lord, did he pray for a complete death to sin: and after coming up out of the water, how earnestly did he supplicate the grace of God, and the constant abiding of the Holy Spirit, that he might walk in *newness* of life, and adorn, by a godly conversation, the profession which he had now made in the presence of a number of witnesses.

Two pious English friends, an officer of the medical staff, and his lady, with whom we were spending a little time in the country for the benefit of my health, accompanied us to witness this interesting scene. An entire change has recently taken place in their views with reference to the ordinance, and this was the first scriptural baptism which the doctor had ever witnessed. It was delightful to see how the simplicity and significance of the ordinance witnessed for God, in their minds, though they had the disadvantage of understanding nothing of the exercises connected with it, only as Mrs. Love briefly interpreted. A number of Greeks, attracted to the spot by our reading, singing, and prayers, seated themselves under an adjacent tree, and witnessed the ordinance in a very respectful and becoming manner. The crew of a small craft, moored at the beach a few rods distant, looked on silently, and with much apparent interest. Apostolos has a son of sixteen, the only surviving member of his family, who was also present.

Our brother has long desired to obey the command of Jesus in this ordinance,\* and it was attended with a peace of mind which he represented that he had never before felt. He was accustomed, in his own conclusive way of reasoning, frequently to say, "My parents put me into the water when I was an infant, as they would dip a stick. But how that can be *my* obeying the command of God to be baptized, I am not able to see."

Our English friends present, saw in the administration of this ordinance a *dawning*

\* The baptism had been delayed some time in consequence of my ill health.



for Greece. Others, perhaps, may see a darkening. As for me, the command being clear,† the duty was plain.

The transactions of the 12th of August are well known throughout the city of Corfu, and generally throughout the island. The reproach of "sprinkling," so many times cast upon the missionaries, and upon us in common with others, by the natives, is, so far as we are concerned, wiped away. They say of us no more, that we are "no Christians because we have not been baptized." I have never seen a Greek belonging to the Greek church, who regarded any thing other than immersion, as baptism.

But the bearing of this transaction on the subject of "Believers' Baptism," is by far more important. Intelligent Greeks understand that their present practice of baptizing unconscious infants is an innovation; that it was their ancient practice to baptize only disciples. The following ancient formula touching this point is still every where read in the churches, and to an understanding Greek carries with it all the force of a demonstration. "Ὅσοι κατηχούμενοι πρό-ἔρχε" (literally) "as many as are catechumens, come forward." It was the declaration of the officiating priest in ancient times, (and kept up still, as a mere matter of form,) when he came forth to read the liturgy in connection with administering the eucharist, and its import is, that those who do not sustain the character of κατηχούμενοι, not being baptized into the church, are to withdraw,—a laconic mode of speaking, by which in addressing an affirmative to one class, the negative is announced to another; and when a part, and the first part, is put for the whole and what naturally succeeds. And as the word "κατηχούμενοι" necessarily implies understanding, on the part of the candidate for baptism, so the question "what class of persons were baptized, whether infants or otherwise," is, in the mind of the Greek, without controversy. They know that we do not baptize our little children, and that we require as a pre-requisite to baptism, a state of mind that an infant is incapable of possessing. And on learning the practice of Baptists they not unfrequently reply "καλά, for so our fathers anciently did."

There is still another view which our Greek friends take of the subject, which, to me, is no less interesting. Referring to the baptism of Apostolos, say they, "It accuses our faith. But are we not the orthodox! the peculiar people of God—the only Christians!!

† "Go make disciples of all nations, immersing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things, as many as I have commanded you. And lo, I will be with you always, even to the end of the world. Amen."

To these questions we answer them distinctly, "No." "Except ye repent and be converted to God, and cease from sinning, and from loving your sins, you cannot be saved." Since the baptism of Apostolos, the spirit of inquiry seems to be greatly on the increase. There are, perhaps, twelve or fifteen intelligent Greeks in Corfu, who have been met, inch by inch, on the whole system of Christianity, according to the new Testament, and completely vanquished. These are now searching "the scriptures, to see if these things be so." Oh! sir, if his be of the Holy Spirit, these poor perishing souls will be converted. But if not, they will fall away into infidelity.—*Baptist Miss. Mag.*

## EAST INDIES.

HAURAH.

(A station about fifty miles southward from Calcutta.)

A letter from the Rev. T. Morgan, says—

In my last communication I related the particulars of the conversion of a respectable young Brahmin. I have much pleasure in confirming the opinions I have expressed of his piety and sincerity; he has hitherto continued firm and faithful, and has realized my fondest hopes.

He was baptized by me at Haurah chapel, on the 2d of August, in the presence of a large congregation, amongst whom I observed in the body of the chapel, some Kulin Brahmins, several churchmen and Catholics, besides a great number of natives under the verandah of the chapel and at the windows.

Before descending into the water, I asked him the reasons of his renunciation of caste, and embracing the Christian religion, and what were the doctrines which he now believed.

He then expressed his belief in the leading truths of the Gospel, and made a profession of repentance towards God, and faith in the atonement of Christ, and concluded his remarks as follows: "And now I forsake my brothers and sisters, all my friends and relations, and all my worldly prospects, for the sake of Christ, and pray God to enable me to walk according to the Gospel of Christ; and you, brethren, pray for me."

At the conclusion of this address it was evident that many hearts were moved even to sobs and tears. The natives, both in and outside the chapel, listened with the most profound attention.

Thus does the Gospel prove to be the power of God unto salvation. It requires no small decision of character to enable a lad of sixteen to cut off all intercourse with those who are near to him by the ties of nature, and to put himself in the hands of strangers. This is

"taking up the cross, and following the Lamb."

Brahmins sometimes call upon Hurrish, and express their astonishment that he should have renounced the religion of his fathers. One of them said, "You are a Brahmin, how came you to do this?" Hurrish replied, "I cannot worship an image which cannot see nor hear; and if you will let me see your blood and that of a sudra, and show me any difference, I will honor you." To this the Brahmin would by no means consent.

When the Jagannath Puja was celebrated near Haurah, I visited the spot, and took with me some hundreds of tracts. After having gained access near the car through the crowd, I thought it would be rather a novel thing if his godship would permit Christian books to contaminate his throne. I made the experiment by giving some tracts to those who were seated on the level part of the car. They were taken, and more, and more, until the very shrine of the god was covered with tracts from one extremity to the other. My triumph was complete; I could not help exclaiming, "What a change!" When the crowd saw it, they pressed round, and the distribution of all my tracts was the work of a few minutes. These things are trivial in themselves, yet they are evidences that a change of no small degree has taken place in the minds of the natives.—*Miss. Herald.*

## SIAM.

EXTRACTS FROM A LETTER OF MR. DEAN,  
DATED BANGKOK, MAY 24, 1840.

"We have to-day enjoyed an interesting season, in examining five Chinese as candidates for baptism. The evidence of their conversion was very satisfactory, and it is expected they will be baptized next Sabbath. One, an old man of sixty-four, cast away his idol's eight years ago; he has since been in the daily habit of worshipping God, and for a long while has attended our religious meetings; the remaining four received their first religious knowledge during the last two years. They appear to be men on whom we can place dependence, and we fondly hope they may prove a valuable addition to the little church. During the examination, the old members manifested a lively interest, and by their efforts reminded us of the injunction, 'Go out into the highways—and compel them to come in.' Some others have desired baptism, and some of the older members of the school manifest an encouraging state of feeling on the subject of Christianity.

"Religious worship at our dwelling and at the chapel is well attended, and the meeting in the bazaar is continued, though I have for the last few weeks been unable to attend.

The exercises are conducted by Keök-Cheng, and I now have the prospect of soon resuming my attendance."

31st. "We have to-day enjoyed the pleasure of receiving by baptism and the hand of Christian fellowship, four Chinese, as members of the church. The season at the water was one of much interest. In company with the church and missionary friends, a large concourse of Chinese assembled as spectators, and after a respectful attention to the ordinance as it was administered, listened with apparent interest to a brief statement of the origin and design of the institution. Some appeared as if they had never before heard of the folly of worshipping idols, and the necessity of believing in Jesus Christ as the only Saviour of sinful men. They followed us from the water to the house, where our teacher furnished them with tracts and added some exhortations. After this the church assembled, and the brethren lately baptized, received the right hand of fellowship. The season was one of interest to us all on account of the presence of the Holy Spirit. Our little church now numbers more than the company of the Saviour's primitive disciples, and we pray that primitive piety and zeal may characterize them all. This evening, after family worship, a Chinese who has lived in our family about two years, lingered about the door till others had retired, when he stated that he had long seen the impropriety of worshipping idols, but felt that it was of no use for him to profess Christianity by an observance of its external forms, unless his heart was inwardly reformed. He further stated that what he had seen and heard to-day had made him feel as he had never done before, and wished to know if it were consistent for such a poor sinner as he was, to be received by baptism to the communion of the church. The apparent sincerity and feeling with which this man made his inquiries, led us to think that in truth the spirit of the Lord was among us. Others are inquiring on the subject."

A letter of later date, August 8, has been received from Mr. Dean. In reference to the effect of some measures of retrenchment, in the general expenses of the missions, which the Board had felt themselves compelled to adopt, in consequence of the exhausted state of the treasury, he thus writes—

"The last news we received from the Board has sent some of the Chinese boys away from our school. To prevent a further reduction, and to secure means for the support of the school till we hear again from the Board, we have to-day circulated a subscription paper among those who have ever shown

themselves our friends, and have secured pledges for about two hundred ticals.\* Sixty ticals were subscribed by Prince Chau Fah, and eighty by Robert Hunter, Esq. The remainder was made up by ship officers, and other gentlemen in the place, excepting eight ticals from the wife of Chau Fah. The interest thus manifested in our work by those around us, is very encouraging to our hearts, and, considering the very small number of persons in this place who are prepared to appreciate the benefits of education, it reflects much honor upon their liberality."

## SANDWICH ISLANDS.

### STATE OF THE CHURCHES.

By our last general letter, as well as other communications from these islands, you have heard of the wonderful displays of divine grace in the conversion of many souls, and of the large accessions to the churches in the Sandwich Islands. You, as well as we, have rejoiced with trembling, well knowing that a day of trial and temptation would come. Such has been, to a considerable extent, the past year. It has been a time to test the character of church members, to unmask the hypocrite and self-deceiver, and to shew more plainly who are, and who are not, the true people of God. Among other things tending to try the faith of God's people in these, the past year, may be mentioned the introduction of Romanism, the death of some of the influential chiefs of the nation who were church members, and some important political changes in the nation. These occurrences have produced great excitement throughout the whole islands, have occupied much of the attention of all classes, and have presented temptations to the native Christians greater and more alluring than any to which they have heretofore been exposed.

Considering the fickleness of native character, and that most of the church members were mere children in knowledge, we have feared that many of them would become an easy prey to such temptations; and while we have had occasion to mourn over the sad defection of some church members the past year, yet we believe that in the midst of trials and temptations, the church has been making advances. Many of its members are growing in knowledge, and are, we believe, becoming rooted and grounded in the truth. Every year's experience convinces us more and more, that the Lord has a true people to serve him in these islands, and that this number is increasing from year to year; and we have abundant encouragement to

labor and pray that Zion here may advance and increase, till she shall appear in all her beauty and comeliness. The Holy Spirit has visited some of our churches the past year in a special manner, though not in so powerful a manner as two years since. Among the churches that have more especially shared in this blessing the past year, may be mentioned the church at Kailua on Hawaii, the church at Kealakekua, and the church at Hilo. In some others there has been, for some part of the year, an interesting state of things attending and succeeding protracted meetings.

At all our stations weekly meetings are held regularly for church members. At these meetings special efforts are made to instruct the native church members, in various practical Christian duties, and to exercise a Christian watch over them.—*Am. Miss. Herald.*

### THE REV. W. H. PEARCE.

The following inscription has been prepared by the associates of the late Mr. Pearce for a tablet to be erected by his friends in the Circular Road Chapel. One similar in sentiment, but somewhat differently arranged, is also prepared for his tomb-stone in the graveyard. May there be many in the mission field who shall as well merit similar encomiums.

SACRED TO THE MEMORY  
OF  
THE REV. W. H. PEARCE,  
ELDEST SON OF THE REV. S. PEARCE,  
A. M., BIRMINGHAM;  
Founder of the Baptist Mission Press, Calcutta; Pastor of the Native Church in South Colinga; and one of the first movers of Native Female Education in India.

He possessed an intelligent mind,  
a correct judgment, a lively imagination,  
a cheerful disposition,  
versatility of talent, nobleness of sentiment,  
tenderness of affection,  
and energy of action, and employed  
all for the honor of Religion;  
he believed in its distinguishing Evangelical  
doctrines, exhibited,  
both in public and private life,  
all its lovely virtues,  
and by vigorous co-operation with the good  
of every name,  
sought its universal extension  
as the best means of promoting the glory  
of God and the welfare of men.

He was born at Birmingham, the 14th of January, 1794; arrived in India the 26th of August, 1817, and died on the 17th of March, 1840.

"Be thou faithful unto death and I will give thee a crown of life."—Rev. ii: 10.  
*Christian Advocate, India.*

\* The tical is about sixty cents.

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