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THE CANADA BAPTIST MAGAZINE.

No. 2.

MONTREAL, AUGUST, 1840.

VOL. IV.

VIEWS OF BAPTISM BY GERMAN PÆDOBAPTISTS.

No. II.

DR. HAHN.

[This writer was a Professor in the University of Leipsic till a few years ago, when he removed to another seat of learning. In his religious sentiments he belongs to, what may be called, the evangelical party among the German Theologians, whose views he has also publicly and ably defended in opposition to the Rationalists; but what has most extended his fame and made his name familiar to Biblical students, is his edition of the Hebrew Bible from the press of Tauchnitz, which is decidedly the most beautiful, cheap, and serviceable that has ever been published. His views of baptism are given in his *Manual of the Christian Faith (Lehrbuch des Christlichen Glaubens)*, Leipsic, 1828. The following extract comprises two entire sections (§ 122 and § 123) of the original; and presents not only the author's testimony in favour of Scriptural baptism, but also his apology, if such it may be called, for infant baptism. It is scarcely necessary to remark that his weak and timid excuse for this innovation, can have no weight whatever, so long as we believe in the paramount authority of the New Testament, as it regards the rites of

Christianity as well as its doctrines and morals. With our notions of Christian duty, we can no more allow infant sprinkling than infant communion. Let the reader also remember that the extract is given in full, not because every part of it is approved, but for the sake of giving a faithful exhibition of the author's views as to the act and subjects of baptism.—ED.]

The Biblical doctrine respecting the conditions, the act, and the effects of baptism.

The act by which the children of the world are consecrated as citizens of the Kingdom of God, is baptism *in the name of the Father, of the Son, and of the Holy Ghost*. It ought, according to the appointment of Christ, to be performed on all those who *penitently confess their guilt*, and *believe* in the gospel concerning Jesus, the Saviour of men, (Matt. 28, 19; Mark 16, 15, 16, comp. 1, 15; Acts 2, 38—41; 8, 12, 35—38; 16, 31—34; 22, 16). In accordance with the evangelical apostolical declarations and examples, it took place through the *immersion of the whole man*, and

has the design to *cleanse* the baptised from all his guilt, and to *introduce him into the church of Christ as having been renewed in his disposition by the spirit of God*, while he trusts in the Redeemer, and is filled with new purposes, energies, and hopes, (1 Cor. 6, 11, comp. 12, 13. Eph. 5, 25—27. Gal. 3, 27. Col. 2, 11—13. Heb. 10, 22. 1 Pet. 3, 21). According to its true, original design, it can be performed only on *adults*, who are capable of true knowledge and repentance and faith, and it then separates the old life and the new, or betokens the entrance into the true Christian life: and therefore it is called the *bath of regeneration* and renewing of the Holy Ghost, (Tit. 3, 5, 6, comp. John 3, 5, 6; Rom. 6, 3—6).

The Biblical doctrine respecting the different sorts of baptism; and on the allowableness of infant baptism.

No certain example of infant baptism is found either in Holy Writ, or in the first 150 years of the Christian church, and we must acknowledge that its numerous opponents cannot be refuted on gospel ground; but we own that the practice of baptizing unconscious children, not only has furthered much the growth of the outward church, but is also excused by the act of *confirmation*, which is said to ratify baptism, but which has in fact taken the place of the proper Christian baptism, and is performed, by prayer and blessing accompanied by the imposition of hands by the ministers, on those who have known the way of salvation and received the faith in a penitent heart. Yet we read in Scripture of *certain sorts of administration of baptism*, with which our usages bear resemblance. We find (1) the baptism of John the baptist, who baptized the penitent unto the Saviour who was to come, which is distinguished as *water baptism* from the strictly Christian rite or *the baptism of the spirit and fire*,

which is intended to purify believers and to fill them with gifts of grace. (Matt. 3, 11. Acts 1, 5; 11, 16; 17, 19, 2—4). (2), Even Christian baptism is divided into the two acts of *water-baptism* and *spirit-baptism*. For according to the Biblical descriptions of the proceedings of the apostles, there were many, who, though as yet without *thorough* knowledge, still confessed their *faith* in Jesus and desired baptism, and were thereby received into the number of the disciples of Jesus, but who did not till later receive the baptism of the Spirit from apostolic men through prayer and blessing *accompanied by the laying on of hands*, which ratified and completed their first baptism, (Acts 8, 12—19; 10, 47, comp. 44, 11, 15—17; 19, 2—4, comp. Heb. 6, 2).

If we now hold, in opposition to these sorts of baptism in the time of Jesus and the apostles, our *infant baptism* and *confirmation*, then the former may in some degree be compared with John's baptism unto the unknown Saviour who was to come, only that even John demanded sincere repentance as a condition of his baptism, and consequently baptized only adults. *Confirmation*, on the other hand, is much related to the apostolic confirmation or the spirit baptism (*consummatio*). Only more care than is usual ought to be taken, that no man receives this seal of grace, who does not give sure signs of his susceptibility and worthiness. But if we hold closely to the evangelic-apostolic principle, then ought, according to the appointment and example of Jesus and his apostles, *children to be consecrated through blessing*, (Matt. 19, 13—15. Mark 10, 13—16. Luke 18, 15, comp. 1 Cor. 7, 14), and only *adults should be baptized*, when they have attained to the knowledge of their need of salvation and the means of obtaining it, and truly believe in the gospel.

THE MARTYRS.

From the Evangelist.

I ask'd them whence their vict'ry came,
They, with united breath,
Ascribed their conquest to the Lamb,
Their triumph to his death.

It is a good thing to go back sometimes and muse upon the character of the early Christians. The first three centuries of the Christian era, distinguished as the martyr age of the church afford many instances of heroic faith, which are calculated to fill the soul with 'goodly fellowship.'—The impetus of apostolic energy, which was yet manifest in the church, the contemporary and insidious growth of a gigantic corruption, the disposition extensively prevalent to regard the martyrs as a superior class of believers, and as powerful intercessors with God, the eager desire for martyrdom manifested by many in the fervor of a spurious zeal, the sad relapses of multitudes, who in securer times were prominent professors, and finally, the aspect of exaggeration which attends many of the accounts which are now extant; all these features combined, render the contemplation at once difficult and perplexed, and yet animating and salutary.

What lover of the cross, has not delighted to linger around the lives of the holy apostles; or on the story of the 'blessed Polycarp.' Who has not thrilled at the history of the aged Pothinus; of the dignified Sanctus; of the noble-minded Bet-tius Pagatus; and the unbending Attalus? In the case of John, Polycarp and Pothinus, we have a view of the aged Christian Bishops, whose testimony had been steadfast for the gospel through many long years of trial, and whose ardent faith became stronger and grander until its last earthly development. We see before us men ripe for glory, and eagerly expecting it. They come up to our visions, as mighty witnesses for God, and they shine down, in the light of

their undying example, through all the thick darkness of intervening ages.

When we contemplate such men as Sanctus, Pagatus, and Attalus, the testimony comes before us in different, but still expressive circumstances; we behold the energy of faith, existing in the full and undiminished vigor of manhood. We see the soldier, the citizen, and the nobleman, relinquishing the tenderest relations of earth, the enjoyment, or the prospect of civil honors, and the respect of the great public, with whom they were intimately connected, in order to follow a voice which to the world seemed like miserable delusion, and to vindicate a cause which conducted its adherents to avenging tortures, and a death of shame. We contrast their firmness, their burning zeal, their sublime decision of character, and their unconquerable fortitude, with the imbecility, selfishness, and supineness, of the great majority of modern professors. We feel a reverential clinging of the soul to their great memories; and they live in our imagination as if wearing certain lovely and heroic forms of spiritual glory, well becoming the warriors of the Lord.—Our own manhood stirs itself up to respond and imitate, and seek that elevated communion, which the truly spiritual of all ages are able to maintain with each other. If our views of the present emergencies of the church are not all visionary, we need to contemplate these saints of old; and fill our thoughts with a portion of that glowing exaltation of mind which they developed with so much sublimity and beauty. We turn our eyes upon the mass of professors, and we find those who are in the prime of life, toiling strangely for the accumulation of riches, or reposing luxuriously in their possession. How few give any token that the high souled aspirations of these ancient men, are ever cherished for a

moment. Far be it from us to declare that none can be found. Some specimens of a kindred nobleness, we think, may be discerned in the present century. The circumstances of the church, however, require not a few only, but many; yea, a larger number than at any former period. The nature of her conflict with the world; the rapidly hastening issue; the obstacles that are to be surmounted; the achievements which must be wrought; and the results which must speedily be led forth by the hand of a long-preparing Providence, will convince every reflecting mind, that something of that ancient energy of love, and faith and self-sacrificing power of devotion, is absolutely necessary to be generally diffused in the evangelical community.

Among all the accounts of early Christian martyrs, there is probably none which is more calculated to awaken the most tender emotions, than that of Blandina, who suffered A. D. 177, at Lyons, under the second persecution in the time of Marcus Aurelius. A youth, named Ponticus, aged fifteen, represented by ecclesiastical historians as her younger brother, was her constant associate and her fellow sufferer. Together they were repeatedly led forth to behold their brethren cruelly tortured or devoured by wild beasts in the amphitheatre, amidst the derision of infuriated thousands. They were subjected to the severest and most ignominious tortures, in order to induce them to recant. It is impossible to relate the tale of all that this noble heroine endured, in those scenes of barbarous agony.

One remarkable trait was seen in their deportment, viz. unaffected humility. The extravagant admiration of martyrs, was then a growing fault in the church; and when, as they came out from one scene of anguish after another, they maintained their unwavering fidelity, this admiration

was expressed by their fellow Christians in a reprehensible manner.

The noble youths, as if this was not the least of their trials, begged them to desist; declared themselves unworthy to receive such praise; and gently but firmly rebuked those that offered it. "We do not deserve the name of martyrs, (said they) we are only humble confessors of the gospel."

It was the lot of Ponticus to be first called to the death. Of feeble frame, and gentle disposition, his sister had always watched over him with a kind of maternal fondness. Her anxiety for him was now inexpressible. She feared, not so much for the pains he was called to undergo, as that in consequence of his constitutional feebleness, some act or expression might give their malicious foes an occasion of triumph.

The interesting and affectionate victim kept his eye upon her to the last. Animated by her stirring exhortations, cheered by her radiant smile, and imitating her great example, he continually strove to honor that Saviour whom his sister had taught him to love, and into whose presence, with her, he was to be speedily ushered. It was a thrilling sight to witness the sincere steadfastness of the lad; the intense but sublimated affection of Blandina; her incessant watchfulness, that he might not falter; and especially that transcendent fortitude by which, still shedding vigour into his heart through many an expressive sigh, she witnessed his appalling sufferings.

The scene however attained its utmost sublimity, when, having assured herself of his triumphant exit, all these radiations of her lofty faith were gathered back into her own most glorious testimony. The hour at length arrived which was to crown her last example, to all after ages as a burning and shining light. She looked around upon her persecutors

without one feeling of revenge, but with the deepest compassion. She exhorted her fellow Christians to remain immovable in their holy profession; she wept over some who had denied the Lord, and calling them about her, melted them to repentance, and consoled them with the promises of forgiveness, and then breathing out for her infatuated enemies, the most ardent supplications, she was thrown alive, enclosed in a net, into the amphitheatre, and there mangled and devoured by furious wild beasts, in the sight of assembled thousands.

In contemplating these instances of moral grandeur, it is natural to inquire, what are all the hardships which we are called to endure, compared with these? What evidence have we ever given in all our lives that if called into such scenes of trial, we should endure, and shine, and triumph like

BLANDINA, THE MAID OF LYONS

I.

Strong is the power of Faith in woman's heart—
Woman, for weakness oft by man disdain'd—
With fearless breast she meets each fiery dart,
By love inspired, by heavenly truth sustained,
Oft when the furious zeal of man hath waned,
His tongue spoke treason, and his courage fled—
Her heart, unflinching, hath the glory gained,
With balmy oil to grace the Saviour's head,
And at his feet, her tears—her martyr blood—to shed.

II.

Such was thy lot, Blandina! who didst lead
Thy trembling brother to the dismal shade;
Young, fond, confiding, in that hour of need
He on thy steadfast words his spirit stayed;
Serene, though hell its maddest fiends arrayed!
Sull on thy face he gazed, all calm the while;
And when devouring tigers round him played,
One voice he knew, which never did beguile,
And traced his Saviour's love in thine angelic smile.

III.

Oh! lovely saint! whom fiercer tortures tried!
Then came thine hour of darkness—and of light;
Firmly on God thy glowing soul relied,
And drank, enraptured drank, those visions bright,
Which Jesus gives, when he doth take delight,
Leaving, o'en through the skies, his saints to greet!
Then rushed the monsters forth, and in the sight
Of frantic thousands, battled for their meat!—
Then went thy soul on high, and took her blissful seat!

IV.

Storious, and FOR EVAR—mid "the bless'd"
There where the martyrs of more ancient days
On their thrones of massive glory rest,
Broke forth in rival strains thy voice of praise:

Breaks forth e'en now, in every song they raise
Who, still arriving, swell that shining throng—
And shall break forth, in more resounding lays,
When all the ages rise, with voices strong,
And pour through endless day, one tide of praise
along.

To the Editor.

SIR,—Having been intimately acquainted with a large portion of the Baptist denomination in Canada for several years past, I have had a very ample opportunity of knowing the state of the churches, as it respects their liberality in contributing to the support of such institutions as are designed to promote the best good of man, and the extension of Messiah's Kingdom in the world. It has long been a matter of deep regret to me, that the subject of *Christian Liberality*, has not been oftener discussed in our churches generally, and the *duty* of liberally contributing for the promotion of religious and benevolent objects brought home to the minds and consciences of each member, by the ministers of our denomination. Of all the evils that exist throughout the whole body, I know not any as general, and which is attended with such serious consequences as this. By your permission, I will lay before the Baptists of Canada, through the medium of the *Magazine*, the following observations on this important subject, founded upon and supported by the word of God, for their prayerful and serious consideration. Your's, &c.

SAMECH RESH.

ON CHRISTIAN LIBERALITY.

TO THE BAPTISTS OF CANADA.

DEAR BRETHREN,—In addressing you on a subject of so great importance to the welfare of the Church of Christ as that of Christian Liberality, I do assure you that it is purely from a desire to do good that I enter upon it, and that it is far from me to suggest any thing for you to perform which is not supported by the word of God. It is "to the Law and to the Testimony" I go for direction, as it respects duty to both God and man.—Is. viii. 20. Nor would I assume to myself the right of human authority in the place of Divine precept; but that which comes to us clothed with the authority of heaven, we are under the most solemn obligations to obey. In fact, the duty which I now desire to remind you of, is one, without the

performance of which, there is reason to believe none can be real Christians. For Christian liberality is a principle which has its seat in the heart; and he who has it in possession will exhibit it on such occasions and for such purposes as will prove most beneficial to his fellow-man, and most successfully promote the glory of God in the world. It is for this purpose we should desire to live. It was this principle which prompted Paul to say, "for me to live is Christ."—Phil. 1. 20, 21. And it is by this principle we should be actuated through the whole course of our earthly existence. All who would maintain a consistent Christian life, "should not henceforth live unto themselves, but unto Him, who died for them and rose again."—2 Cor. 5: 15.

To be liberal, is to give cheerfully of such things as we have according to our ability. Whatever is given out of necessity or compulsion, and therefore grudgingly, cannot be a "free-will offering." The giver should possess "a willing mind," that his contributions may be "an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God."—Phil. 4: 18. And whatever is thus given, we are assured that "it is accepted according to what a man hath."—2 Cor. 8: 12. That you may have a clear view of the subject, I design to show—

First,—That a liberal disposition to promote benevolent and religious objects, is a mark of love to God.

It is a general rule, and one which the most illiberal allow to be correct, that our *love* for an object is known according to the pains we are at in order to procure it, and the *value* we set upon it is known by the price we are willing to pay that we may possess it. It is no uncommon thing for the man of pleasure to expend freely large sums of money to gratify his inclination for amusement. All this

is done by reason of the *love* they have for, and the *value* they set upon these things. Just so we apprehend, is it with the Christian. It is the great *love* which he has to God that makes him willing to devote himself to his service. It is *love* which is the mainspring of all his religious performances. It was this which prompted the great Apostle of the Gentiles to renounce his former life and religion for that of a devoted and zealous Christian. Though while a Pharisee he "profited in the Jews' religion above many of his equals in his own country," Gal 1: 14, yet, he informs us, that "those things which were gain to him he counted loss for Christ," Phil. 3: 7. He willingly made a sacrifice of every thing which stood in opposition to his christian profession, as well as all the profit which he derived from his attachment to the "Jews' religion," for the sake of building up the Kingdom of Christ. It was this same principle of love which emboldened all those who have been called to endure the most severe tortures, and at last death itself, for the sake of Christ, to meet their sufferings with truly christian heroism and fortitude.

In acts of charity it is to be expected the christian will most undoubtedly manifest his love to God. His ear is ever open to the cries of the poor and needy. He will be eyes to the blind, and feet to the lame, a father to the poor; and that which he knows not will he search out.—Job 29: 15, 16.

From the foregoing observations we conclude it must appear obvious, that he who loves God will love his brother also, 1 John 4: 20, 21, and manifest his love by his devotedness to the service of his Heavenly Father, and by his willingness to assist liberally in the promotion of benevolent and religious objects, by contributing of his temporal things according a

he has ability; "for whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

—1 John, 3 : 17. Hence we infer that he who has the love of God dwelling in him, will be a liberal person and devise liberal things. His liberality in things of a religious nature, is a mark of genuine love to God. I therefore pass on to show,

Secondly,—That on the liberal, blessings are promised to be conferred.

It has always been observed, that to bring about certain ends certain means are to be employed. And thus it happens that unless the proper means are used, our objects are not accomplished. In the Kingdom of Grace this rule holds good. God has promised his blessing upon those who obey his commands. The willing and the obedient are they who shall eat the good of the land, Is. 1 : 19, 20, and no good thing will he withhold from those who walk uprightly, Ps. 84 : 10. Supposing it to be the desire of our brethren that the cause of God might prosper (and I believe many do most earnestly desire it,) in our land and throughout the world; what would be the best means, think you, of promoting so desirable an object. I apprehend your reply,—Let the gospel be preached in the power and demonstration of the Spirit. Yes brethren, we all agree on this point; and no doubt that the Gospel would become "the power of God to the salvation" of many believing souls. It is the duty of all such as are called of God to preach the Gospel, to "be instant in season," in the discharge of their important duties. If so, their *whole* time is to be employed in the great work of evangelizing the world, and none to the accumulation of earthly treasures. Every person must perceive that it was a wise pro-

vision of the Great Head of the Church, that it should become the duty of those who are benefited by the Gospel, to contribute to the support of those who preach it. "Do ye not know that they which minister about holy things live (or feed) of the things of the temple? and they who wait at the altar are partakers with the altar? Even so hath the Lord ordained that they who preach the gospel *should* live of the Gospel."—1 Cor. 9 : 13, 14. And if those who hear the gospel "have been made partakers of their spiritual things, *their duty* is also to minister unto them in carnal things,"—1 Cor. 9, 11. Rom. 15 : 27. The labourer is worthy of his hire,—Luke 10, 7. The duty of providing for the support of the servants of Christ is as pointed and clear as if written with a sunbeam. And God has declared his approbation of those who cheerfully discharge this part of their duty to him. "God loveth a cheerful giver,"—2 Cor. 9, 7. He who can give no more than a cup of cold water will not lose his reward.—Mat. 10, 42. Favors shown to God's people are counted as done unto himself—Mat. 25, 40. Kindness shown to Christ's people or ministers shall not only be accepted, but richly rewarded. If done to the Lord, he will repay them with interest; for he is not *unrighteous* to forget any labours of love.—Heb. 6, 10. But in all our acts of charity or benevolence, we are to remember that with "the same measure we mete withal, it shall be measured to us again." "Give," said our Saviour, "and it shall be given unto you; good measure *pressed down*, and shaken together, and running over, shall men give into your bosoms."—Luke 6, 38. God often makes use of men as instruments, not only of his avenging but of his rewarding justice. If we, in a right manner give to others when they need, God will incline the

hearts of others to give to us when we need, and to give liberally—They that sow plentifully shall reap also plentifully—2 Cor. 9, 6. Never has it come to my knowledge that any person has become impoverished any more, for giving of his substance to promote a benevolent object. But it has been the case that God's displeasure has been manifested against the selfish and illiberal. It is an easy thing for him to send the murrain among the cattle,—Exod. 9, 3, and blasts and mildew upon the grain—Amos 4, 9. And I fear that some professing to be christians have been punished in some such way as this, for their covetousness and illiberality. And it may be He is withholding from some of our churches the light of his countenance and he showers of his grace, by reason of this fault being too prevalent among them. I would therefore call upon you, brethren, to consider this thing and “bring ye all the tithes into the store house, that there may be meat in mine house, and, prove me now herewith, said the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it.”—Mal. 3 : 8, 9, 10.

To be continued.

THE GOSPEL MINISTRY.

NO. I.

The object of the following, and possibly a few subsequent papers, will be, to familiarise the minds of our readers with views of the ministerial work and office, which the writer regards as not merely Scriptural and highly important, but especially suitable to “the present time.”

The Gospel Ministry may be regarded either as a Divine function or as a human calling. The former is the more attractive light in which

to view it, especially in the estimation of the imaginative and the ardent. It is, however, equally important that we should consider it under the latter more homely view. The work and office of the Ministry, however spiritual, have their stern human duties, and their plain human rights.

The church of the Lord Jesus is aptly compared by the Apostle Paul to the human body, being admirably composed of members, various in their functions, though mutually helpful, and all working together in subservience to a common design.* The functions of some of our bodily members, such as the head, the eye, the hand, the foot, are obviously more important in themselves, and to the common interest, than those of others. So in the church. Upon some of his disciples the Lord bestows gifts with the express view of qualifying them to render service to their fellow-members and to the general cause.

In the first period of the Church's history, these gifts, and consequently the corresponding orders in the church, were more numerous and remarkable than at present. Apostles and Prophets have been withdrawn. At no period of her history, however, has the church been destitute of her pastors and teachers. Men given by God and set apart by their fellows for “the perfecting of the saints, the work of the ministry and the edifying of the body of Christ.” This is a plain matter of fact, worth many arguments in its bearing upon the question, whether the ministerial office or order was designed for perpetuity? So it is that through the lapse of eighteen hundred years, neither order nor office has become extinct. The church, now more and now less ample in her dimensions, has in this respect always been faithful to herself, and has always been remembered by her Head. In the

* Eph. iv. 16.

gifts bestowed upon her own members, separated to the work, she has enjoyed the means of self-government, self-edification, and aggressive movements upon the world.

There can therefore be no objection, abstractedly, to such propositions as these.—Ministers are of God's raising up, of God's preparation.—It is God who determines their number and the line of their employ. All this is true and important. The possession of the requisite gifts, such as, for example, in addition to much of the meekness and gentleness of Christ, prudence, knowledge, and an aptness to teach; is a sufficient warrant for the introduction of any man into the Christian ministry; which in this as in many other important respects, essentially differs from the Aeronical priesthood. It is however a province of human care to determine whom God has gifted for the work. Who would wish to determine this matter for himself? We have no such custom, neither the churches of God. From the beginning it has been otherwise.

The ministry is therefore in strictness of speech, a human vocation: a vocation for which men are fitted rudimentally and essentially by God, but to which they are externally called, and if it may be so, intellectually adapted, by men. Religion must be the first concern, if it is in reality any concern at all. So it is considered even amongst the heathen. Christianity is true religion. Where this is felt we may well believe, inspired precept and example apart, that an order of men will be devoted to its service. Those who really believe the doctrines and embrace the hopes of the gospel will love it, and love the Saviour whom it reveals, and love their fellow creatures, too well, not to make its earthly necessities and interests the care of an order of men. Has Christianity a creed, and a history, and a moral code, and does it

sustain relations to all existing things;—has it positive institutions and a peaceful commission by spiritual weapons to proselyte the world? How imperatively does each one of these circumstances demand, at the bar of reason, that it should have its trained and separated servants! Reason and revelation, the lessons of the New Testament and the dictates of the enlightened mind, here concur. So it always proves, since the word of God is designed to guide and to correct our reason, rather than to supersede its use. No propositions appear more capable of scriptural proof than these, that pastoral oversight and ministry in the word and doctrine are ordinances of God,* and that those who exercise them are, where it can be so, to make the altar their vocation,† and to live by it.‡ Our Saviour was too wise and gracious to leave the visible interests of his church and kingdom to the unofficial attention, and the scanty leisure, of those whose talents are otherwise directed and whose time is otherwise employed. He has made the pastorate and the ministry one of those offices in which human beings as such are occupied, and as such are sustained.

A few reflections may close this paper.

1. The gospel ministry seems to be regarded by many simply in the light of a divine function, for the efficient exercise of which no human provision needs be made.

But is the ministry, as exercised by those who carry out this view of it, efficient? Efficient for what? Does it, generally speaking, inform the intelligent Christian, or satisfy the perplexed inquirer, or silence the gainsayer? It may convert souls, but this is an affair, a secret, of the Divine mind, whose ways are inscrutable by mortals.

* Eph. iv. 11, 12 † Acts xx. 17, 28. ‡ 1 Cor. x. 13, 14.

The most successful ministers, however, in conversions have unquestionably, and beyond all comparison, been those who have taken up with no such fanatical views. We contend, as earnestly as such brethren, that the ministry is a spiritual function to be exercised only by spiritual men. If however we stop here, we take but a one sided view. It is obviously, on the other hand, a calling of the life that now is—and for which individuals are to be selected and prepared upon the ordinary principles of human prudence.

2. Those again run into a more alarming error who regard the ministry of the gospel merely in this latter light, and who train up candidates for it, as they would for the practice of physic or the profession of law. It must again and again be insisted, that the clearest conviction of the truth of Christianity, and the greatest intellectual or physical adaptation for teaching it, cannot warrant an entrance into the ministry in the absence of spiritual religion.

3. This twofold view which, as we think, Scripture gives us of the ministerial work, illustrates the vast importance of early piety. Whatever pursuit an individual is designed to follow, he should be trained in the more pliant stages of early life. Let us only have a race of pious youth, possessed of a competent share of the peculiar requisites, and the means of educating them, and, with the blessing of God the Church will not want an efficient ministry. Such a youth was Timothy. What a teacher he had! What a minister he became!

4. How great the importance of our Evangelical Theological Institutions! Within their walls none are invited to enter but those who believe, and therefore speak. Here the humble and pious aspirant for ministerial work is enabled to become "a workman that needeth not to be ashamed." Here, in accordance with

the apostolic sentiment, he passes a novitiate and undergoes a probation. Learning and piety, two often dissociated, here form a holy alliance in the service of the cross. May the blessing of Heaven rest upon such Institutions, upon those who conduct them, and upon those who enjoy their inestimable advantages!

J. D. J.

From the London Baptist Magazine.

BAPTIST WORTHIES.—No. V.

FRANCIS BAMFIELD.

THE learned and excellent Francis Bamfield, A. M., descended from an ancient and respectable family at Poltimore, in Devonshire. From his birth, A. D. 1615, his parents designed him for the ministry of the gospel in the established church, with a view to which they gave him a liberal and first-rate education. At the age of sixteen he entered Wadham College, Oxford, as a commoner; and after pursuing his studies with diligence and success for the space of seven years, took his degree in arts A. D. 1638. On leaving the university, he received episcopal ordination from Bishop Hall, and soon afterwards was introduced to a living in Dorsetshire worth £100 a year. There he was "instant in season and out of season" to promote the interests of religion and education among his parishioners, distributing Bibles and religious books among the young and ignorant, providing employment for the poor and industrious, and spending the whole of his salary in works of mercy and benevolence.

When the civil war commenced in the reign of Charles I., between the advocates of arbitrary power and the friends of true liberty, Mr. Bamfield was a sincere loyalist and a zealous conformist; as a proof of which he used the book of Common Prayer longer than any other minister in the country. In return for such attach

ment to "our pure and venerable church establishment," he was rewarded with a prebend's stall in the cathedral of Exeter, May 15, 1641. Soon after he had taken this step in the ladder of ecclesiastical promotion, the corruptions, abuses, and abominations of the system engaged his attention, unsettled his mind, changed his opinions, and forced him into the ranks of Nonconformity. Wood, the Oxford historian, insinuates that Baxter gained Bamfield over to the parliament, and corrupted his principles: however that may be, it is certain he ceased to view the established church as the conservator either of piety or of freedom; and in the year 1653 took the engagement to be faithful to the government then established without the king or the house of lords.

Sherborne, in the county of Dorset, was at that time without a minister; and the parishioners knowing and appreciating the talents and worth of Mr. Bamfield, sent him an invitation to become their pastor. At first he refused, but afterwards accepted their invitation, and laboured among them with general acceptance till the Act of Uniformity came into operation. On that very day he preached his farewell sermon to a numerous and beloved flock, who valued his ministerial and pastoral labors; and ceasing to be a minister of the established church, he became an advocate and a sufferer for Nonconformity.

In the month following his expulsion, he began to preach in his own hired house to all who had courage and resolution to attend; but in the midst of the service he was interrupted by the agents of the bishop and taken to prison, in company with twenty-five of the principal persons assembled on the occasion. But on the Lord's day Mr. Bamfield preached in the prison-yard, and numbers of the townspeople assembled in an

adjoining yard to hear him. He was at length released, on obtaining sureties for his good behaviour and appearance at the next sessions. Afterwards he was confined eight years in Dorchester jail, where he preached to his fellow-prisoners with such earnestness and power, that a church was formed within its walls of those who "had obtained like precious faith with himself;" thereby verifying his own remark, "that whatever way the devil and his instruments take to hinder grace, God will wisely overrule to further it"

In the year 1675 he was set at liberty; but resolving to obey God rather than man, and longing after souls in the bowels of Jesus Christ, he began to do the work of an evangelist in several adjoining counties; for which offence he was apprehended in Wiltshire, and kept in Salisbury jail eighteen weeks. At length he was released from confinement and removed to London, where he spent the remainder of his days. Determined to search after truth as for hid treasures, and to obey the laws of the New Testament, Mr. Bamfield renounced his former views of baptism, and henceforward united with a section of the Baptist denomination.

In the year 1675, he formed a church on the principles of the Sabbatarian Baptists, laying down the following rules as the terms of union and fellowship:—"We own the Lord Jesus Christ to be the one and only Lord and Lawgiver to our souls and consciences; and we own the Holy Scriptures of truth as the one and only rule of faith, worship, and life; according to which we are to judge all our cases." If in every age since the time of Christ and his apostles these principles had been understood and recognized by rulers in church and state, the page of history would not have been stained with the record of popish cruelties

or protestant persecutions. Auspicious time! when all shall acknowledge Christ as the Lord of the conscience, and receive the New Testament as "the book of the church." Mr. Bamfield and his flock assembled for religious worship at Pinner's Hall, Broad Street, where the spies and emissaries of persecuting zealots found them out, and caused them no small trouble. On the 17th of February, 1682, when in the very act of worshipping God, a constable, followed by several armed men, rushed into the meeting, and in the king's name ordered Mr. Bamfield to come down from the pulpit. This insolent command he properly despised, and refused to leave the pulpit, unless by force. "I have a warrant from the lord mayor to disturb you," said the constable. "And I have a warrant from Jesus, who is Lord Maximus, to go on," replied Bamfield. However, he and six of his people were taken before the Mayor, fined ten pounds each, and dismissed. On the following Lord's day, they were disturbed in like manner by the entrance of constables and officers—the carnal weapons of a corrupt church. On the latter occasion Mr. Bamfield was taken out of the pulpit by force, and conveyed to Newgate. On the 17th of March 1683, he was brought before a jury, who found him guilty by the express command of the judge. Soon afterwards he was called up to receive his sentence, when the recorder declared him out of the king's protection; to remain in prison during his life, or during the king's pleasure; and to forfeit all his goods and chattels.

"The hardships which Mr. Bamfield endured soon brought him to his end. At his last trial he was kept ten hours in the baildock, a cold and disagreeable place. But he soon received his discharge, death performing that kind office for him

in Newgate, Feb. 16, 1684, to the great grief of his fellow prisoners and a very numerous acquaintance."

T. P.

BIBLICAL CRITICISM.—No. II.

BAPTISM OF THE SPIRIT.

Mark i. 8.—*He shall baptize you with the Holy Ghost.*

From the manner in which this passage and its parallels are generally used, it appears that the meaning is either wholly mistaken or very vaguely conceived. Most persons seem to think that *the baptism of the Spirit denotes a large participation in the enlightening, sanctifying, and comforting influences, which belong to the Spirit*, and which are enjoyed more or less by every true believer. Hence it is no uncommon thing to hear men pray for this baptism, and to find it recorded as having taken place at times of great spiritual awakening. But any one may discover, on examination, that this notion, however general, is far from being correct; for there is no instance in the New Testament, where the expression is used in the above sense. On the contrary, wherever the baptism of the Spirit is mentioned, it is with reference to *spiritual influences of a miraculous order*, which were peculiar to the apostolic age, or which at least have not operated since miracles ceased. This will be evident, if we look at all the passages (only six in number), in which the expression occurs. This baptism is mentioned by each of the four Evangelists in the same connection, as having been attributed, by John the Baptist to the Saviour; only, there is this difference between them, that Matthew (3 ch. 11 v.) and Luke (3 ch. 16 v.) give *Holy Spirit and fire*, as the element of this immersion, while Mark and John (1 ch. 33 v.) give only *Holy Spirit*. It is worthy of notice too, that Luke himself, in his Acts of the Apostles,

makes no mention of *fire* in connection with *the Spirit*, but expresses the matter in the same terms as Mark and John. This slight difference must evidently be accounted for on the ground, that *fire* in these cases is not used to convey a distinct and essential idea, but merely as a slight qualification of the meaning of *spirit*, so as to denote, by hendiadys, the *inflaming spirit*, whose influences warm and excite the soul, producing a supernatural fervor and enthusiasm. In John 3, 5, we have the same figure of speech; for *water and spirit* simply denote *cleansing spirit*, as is evident from the 6th v. where *spirit* alone is mentioned.

Respecting the nature of this spirit-baptism, the Gospels give us no definite information, except so far as it is contrasted with water-baptism; but in the Acts, we clearly discover its character. In Acts 1, 5, we find the parting promise of the Saviour: "John truly baptized with water: but ye shall be baptized with the Holy Ghost not many days hence:" which promise was also fulfilled about ten days afterwards, as we read in the 2d chapter. What happened to the disciples on the day of Pentecost must evidently be regarded as the proper spirit-baptism, when "suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." Was this then what is generally understood by *being filled with the Spirit*, viz., the possession of all the Christian graces in vigorous exercise? Evidently not. Because there is express mention made, not of the graces of the Spirit, such as love, hope, &c., but of his miraculous impulse in enabling the apostles to speak

with tongues, accompanied by a supernatural boldness and enthusiasm. Their Christian virtues were most probably in a vigorous state at the time, though they might have exercised miraculous gifts without excelling in these dispositions, as Paul evidently teaches in 1 Cor. xiii. But however much they may have at the time abounded in the fruits of the Spirit, this did not constitute the spirit-baptism which they received, as is manifest from Luke's account.

The only remaining passage to be considered is Acts 11, 16, where Peter refers to the same promise of our Lord, and in the same sense. For he compares, in the 15th verse, what took place in the house of Cornelius with what happened on the day of Pentecost: "As I began to speak, the Holy Ghost fell on them, *as on us at the beginning.*" As we have seen, that in the case of the apostles themselves, this figurative immersion in spiritual influences consisted in miraculous endowments, so according to Peter's own comparison, it must have been essentially the same in the case of Cornelius and his friends.

Let the reader then consider these things, and compare what is stated Acts 8, 14—19, that he may judge whether the baptism of the Spirit has not always a reference to something miraculous, and whether consequently it is not vain to desire and expect it in our times, in as much as miracles are no longer wrought, by the followers of Christ.

CHARITY REWARDED—A FACT.

B. was a native of Alsace; and on a journey he made to K——, he married. He inhabited a small house without the gates of the town; and his employment barely maintained him, though he constantly worked for rich and respectable people in the city. He was a painter and gilder. Every evening he was accustomed to bring

bread home with him for his family, from the produce of his work. It happened, however, once, that he did not receive his money. Although God has expressly commanded 'that the sun shall not go down before the labourer receives his hire,' yet the degenerate Christian pays but little attention to the commands of his Maker. Very many, and clergymen amongst the number, are not even acquainted with all his written commands, more especially those in the Old Testament, notwithstanding Jesus Christ has absolutely declared, in Matt. v. 18. that all shall be strictly observed, and that not a jot or tittle thereof shall fail. Now could the poor gilder no longer get paid by his employers. For some time, however, he was enabled to carry home bread with him as usual, to his hungry family; but at length every source was exhausted. Throughout the day, during his work, he put up an inward prayer to God, that he would graciously dispose the hearts of his masters in his favor, so that they might not allow him to go home penniless; but the day passed, the term of labor finished, and the poor husband and father had nothing, nothing at all to take home with him! Melancholy and sad he entered the suburbs where he lived, with a heavy heart and downcast eyes. Some one going towards the city met him, saluted him as he passed, and slipping a piece of silver into his hand, glided by him. B. stood stock still, astonished; and shouting aloud, with eyes uplifted, tears ran down his cheeks, and he bitterly reproached himself for his vile unbelief in that God who feeds the ravens, and numbers the very hairs of our heads.

Passing onwards, his way lay through a path between two hedges, where he heard a faint voice in a mournful, complaining strain; and as he looked around him to know from whence it proceeded, he saw a young

man, who had the appearance of a traveller, lying on the grass, pale, weak, and emaciated. 'What is the matter my friend?' asked the poor painter. 'Sir, I am a travelling mechanic, and am going towards home. I have yet far to go. As my money ran short, I was obliged to act with the utmost frugality and expended daily only what my most urgent necessities demanded; notwithstanding, my money is all gone. The whole of this day have I pursued my journey without tasting food; and my strength is so entirely exhausted, that I can go no further.' What was poor B. to do? He had nothing but the small piece of silver; should he give him that? But what would remain for his hungry, expecting children? Perplexed, confounded, almost mechanically, without knowing what he said, he demanded of the young man if he had no small money about him, even of the most trifling value, to give in exchange for his little piece of silver. 'O, my dear sir, would I had; I should not lie longer here!' The heart of poor B. felt a terrible conflict. At last, shrugging his shoulders, with great sorrow and heaviness of mind, he pursued his way, but went not far; his piece of money burned like fire in his pocket: he hastily turned back, gave it to the poor traveller, and with great agitation turned away quickly, weeping, sobbing, and almost reeling like a drunken man. He had not proceeded far before he met a man with several loaves of bread, which he carried under his arms, coming directly towards him. As they approached each other, the man saluted him in a friendly manner; and passing him, slipped one of the loaves under his arm, and putting a dollar into his hand, hastened away. The poor painter threw himself on the grass and wept aloud.

Who can read without the deepest

emotion this wonderful relation of the gracious providence of God towards the necessities of his children! The worthy painter acted with such pure humanity, and the hand of God so visibly interposed, that while we are compelled to bestow our warmest approbation on his conduct, we are led to offer our humble adoration at the throne of grace. Such tales as these are like apples of gold in dishes of silver; and though at all times, yet in our days especially, a word in due season. If the poor Christian is led to further perseverance in his confidence in God, who hears and answers prayer, and the weak believer taught to blush for his unbelief, this memorable instance of God's paternal care will not have been recorded in vain!—*Swiss Magazine.*

HEAVEN ATTRACTING ALL THAT IS CONGENIAL TO ITSELF.

To that state all the pious on earth are tending; and if there is a law from whose operation none are exempt, which irresistibly conveys their body to darkness and to dust, there is another, not less certain or less powerful, which conducts their spirits to the abodes of bliss, to the bosom of their Father and their God. The wheels of nature are not made to roll backward; everything presses on towards eternity; from the birth of time an impetuous current has set in which bears all the sons of men towards that interminable ocean. Meanwhile, heaven is attracting to itself whatever is congenial to its nature, and collecting within its capacious bosom whatever is pure, permanent, and divine; leaving nothing for the last fire to consume but the objects, and the slaves of concupiscence; while every thing which grace has prepared and beautified shall be gathered and selected from the ruins of the world, to adorn the eternal city, "which has no need of the sun, neither of the moon, to shine

in it; for the glory of God doth enlighten it, and the Lamb is the light thereof." Let us obey the voice that calls us thither; let us seek the things that are above, and no longer cleave to a world which must shortly perish, and which we must shortly quit while we neglect to prepare for that in which we are invited to dwell forever.—*Hall.*

CORRESPONDENCE.

BAPTISMS AT FORT COVINGTON, NEW YORK, U. S.

MR. EDITOR,—It may not be uninteresting to you and to your readers, to receive an account of the baptism of several persons in this village; especially as many of your readers are acquainted with the pastor of the church in this place, and may therefore feel more interested in his success. When I arrived at this place, I found the village quite in a state of religious excitement, in consequence of the preaching of Mr. Burchard, the celebrated revival preacher; and though the Baptists generally did not unite in his meetings, because they did not approve of his preaching and measures, still they felt a deeper sense of the importance of saving immortal souls, and of their duty to labour and pray for their conversion. And their labours have been blessed by the Great Head of the Church. Four persons came forward on Saturday, the 4th July, at their covenant meeting, and having related their experience, they were accepted by the church as fit subjects of the ordinance of baptism. Next day, being the Sabbath, Br. Gillies, of the *Canada Baptist College*, preached to a very crowded house; and after service, we went to the side of the Salmon River, and beheld four happy converts buried with Christ in baptism. In the afternoon, the Lord's Supper was administered, when those who had been baptized received the right hand of fellowship, together with a brother from Lancaster, U. C., who had been baptized a short time before. This brother's mind was only lately enlightened on the subject of baptism, as he had been a member of the Kirk of Scotland for five years.

On the following Sabbath we had the pleasure of being again called to the river side, when five men, all in the bloom and vigour of life, and three females, followed the example of their risen Saviour, by being buried in the liquid grave, and rising again, as we hope and trust, to newness of life. It was a solemn and interesting sight, to witness so many young persons coming out on the side

of the Lord, and not ashamed to take up the cross; and also to behold the numerous spectators on the river side and bridge, and the pastor (Mr. Rice) with uncovered head, addressing the auditory, and engaging in prayer; and then going down with the candidates into the water, and coming up out of the water. It is no wonder that such sights as these often strike conviction into the hearts and consciences of those who reject and ridicule our practice; for they bring to our minds the scenes of former days, when John the Baptist stood on the side of the river Jordan, and when the repenting multitudes were immersed in that stream. The state of feeling, both in the church and among the impenitent, still continues to be favourable, and they expect again to have recourse to the stream.

On the same day and in the same place, I witnessed the Scriptural baptism of a female by the Methodist Minister of this place. It seemed to be the first time that he had administered the ordinance, for he did it in rather an awkward manner: he caused her to kneel down in the water, and then immersed her, which, as the water was not deep, must have given her pain; and by this means he destroyed most of the effect that the rite was calculated to produce. May we not indulge the hope, that many more of those who join the Pædo-Baptist Churches, will follow the example of this female, inasmuch as she has followed Christ? The principles of the Baptists are spreading rapidly in the United States and Canada; and if those who profess to be Baptists are only consistent and active, the truth will prevail, in spite of all the opposition of those who cry out, concerning the holy ordinance—"Oh! it is only a non-essential." G. B. M.

Fort Covington, July 13, 1840.

LITERARY NOTICE.

Mercy to the Chief of Sinners. A Narrative.
By the Rev. WILLIAM BLOOD, A. M.
Eighth Edition. Montreal: Campbell & Becket. 1840.

This short Narrative records the display of Divine grace, in the repentance of two criminals, who forfeited their lives to the laws of their country. It is written in a pleasing style, and its statements of evangelical truth, in connection with its facts, are calculated to make it very useful. As some proof of its interesting character, we may mention that it has gone through several editions. If the author were to send it to the Religious Tract Society in London, to be included in their Narrative Series, he might greatly increase its circulation, and give it a permanent value as a means of doing good.

POETRY.

MORNING AND EVENING.

How fair the steps of morning
Along the eastern sky,
The earth with gems adorning,
Shed from her liquid eye.

She wakes the odours sleeping
In Flora's beauteous bow'r,
And glad the Lyre is sweeping
Of nature's festive hour.

Still there's a calmer season,
A dearer, hollier hour,
Which opens a lovelier vision
To fancy's magic pow'r;

Which breathes in softest numbers
The tales of other years,
And wakens from their slumbers
Anew some parting tears.

Oh! how I love the closing
Of Evening's tranquil eye,
As peacefully reposing,
She glides along the sky.

For through the rich infolding
Which mantles round her breast,
We feel as if beholding
Some region of the blest;

Whence strains seraphic stealing
Invite our souls away
To fairer scenes, unrolling
Heaven's glories in full day.

J. G.

A REVIVAL HYMN.

Entire dedication to Christ renewed

Exalted Lord! Thou once—slain Lamb!
Anew to the I now resign
All that I have and all I am;
I *could* be thine—entirely thine.

Oh come! erect thy gracious throne
Within this worthless heart of mine,
Expel all rivals;—reign alone;
And *make me*, thine—entirely thine.

Perhaps to me thy high behest
A path of trouble may assign:
"Thy will be done:"—it must be best
If I am thine—entirely thine.

When called to tread the vale of death,
My all to Thee will I consign;
Singing with my expiring breath
I still am thine—entirely thine.

And when I join heaven's countless throng,
Prostrate before the throne divine,
The joyful strain I'll yet prolong
"I'm ever thine—entirely thine"

W. H. C.

MISSIONARY REGISTER.

CANADA BAPTIST MISSIONARY SOCIETY.

The following sums have been received by the Treasurer :

J. J. Day, Esq., Subscription	£2 10 0
John Dougall, Esq., Donation	5 0 0
David Torrance, Esq., do.	5 0 0
By W. H. Landon, Woodstock	6 5 0
One year's tuition for Mr. G. B. Mair.	10 0 0
J. Mills, 4th quarter's Sub. to 1st October	0 17 6
R. Drake, do.	0 12 6
Dr. Davies, do.	2 0 0
James Thomson, son, do.	2 10 0
John Thomson, do.	2 10 0
John Dunn, do.	2 10 0
James Thomson, jun. do.	2 10 0
T. M. Thomson, do.	2 10 0

We entreat the friends of Missions and Education, for we are persuaded there are many such among the Baptists of Canada, to reflect on their duty with regard to this Society, and to render seasonable and efficient support.

N.B. Remittances or communications for the Society should be sent either to the Treasurer, Mr. J. Mills, Custom House, or to either of the Secretaries, Dr. Davies, or Mr. J. Milne, M'Gill Street, Montreal.

The Rev. W. H. Landon, of Woodstock, accompanied the donation acknowledged above, with a few remarks, which are on the whole very encouraging, though it seems that some have turned their backs, on an Institution which will yet, we hope, enlist their sympathies and obtain their support. Our brother writes:—

I take great pleasure in being able to send £6. 5. 0 in aid of the Baptist College, being an appropriation from the London District Baptist Missionary Society, auxiliary to the Canada Baptist Missionary Society. But I feel equal regret at being under the necessity of informing you, that the above Society has resolved to make no farther appropriations to that object. The Church of Woodstock, (which will hereafter act independently of the Society,) will however, I trust, take pleasure in contributing a yearly mite, which I have reason to think will never be less than the above, as a large proportion of the funds of the Society have been collected in this church.

SECOND ANNUAL REPORT OF THE CANADA BAPTIST COLLEGE.

By the favor of Providence and the liberality of a few friends in England and in this country, this Theological Institution has not only been sustained during another year, but it has also increased in efficiency and stability. It numbers more students and affords far greater accommodation, for their comfort and improvement. In the month of May it was removed to another house, which is calculated to hold from ten to twelve students, making one family, under the domestic care of a matronly house-keeper, who acts under the direction of a Committee. Under this arrangement, which however must be regarded only as temporary, more time and quiet are secured for study, and a more beneficial influence is exerted by the inmates, on each other's progress in learning and growth in piety. This change, though so very advantageous, will not, as we hope, occasion any increase in the current expenses of the institution, except so far as the number of its beneficiaries may increase; but it has cost the Society a very considerable sum in the purchase of necessary furniture, so that a debt has been contracted, which must prove very detrimental, unless the friends of education among the Baptists of both Provinces will help liberally and in time. Many will, we trust, be induced, by this simple statement of our pressing need, to send what assistance they can. It is expected also, that various friends to the cause, will soon solicit the aid of our brethren, in different parts of the Upper Province.

The Object of the Institution.

Lest any should be ignorant or deceived on this point, we repeat what has been often stated before, the design is, not to make

ministers, but to enable those whom God calls to the work to improve their mind and especially to become able interpreters of the Holy Oracles, that they may "excel to the edifying of the church." For this end the advantages of education are offered, on the lowest terms, to those who can support themselves; while those who possess no sufficient means of their own, receive gratuitously both their education and their maintenance, with the exception of books and clothing, and a few other trifling expenses.

Terms of Admission.

Before one can be received as a student, he must be recommended by his Pastor and Christian friends, as possessing sterling piety and good natural abilities for the work of the ministry. He must also give a written statement of his leading views of truth and of his Christian experience; and at the same time he must present himself for further examination, before a few members of the Committee, who will, if satisfied, admit him for three months on probation, after which time it will be decided whether he shall remain the usual period of study, which is four years.

It should be observed, that the only *proper time* of admission is at the beginning of the session, which happens regularly on the 1st of September, and to save trouble and expense, the application for admission ought to be made *first by letter*, sent to the Tutor, Dr. Davies, or to Mr. Milne, M'Gill Street, Montreal.

The Students.

Their number in the course of the past session increased to *ten*. One of them, Mr. J. M'Laurin, has now left, after spending his allotted period of study; and we commend him to the blessing of his master, and the kindness of those among whom he may labor in the gospel. The deportment of the students has been in accordance with their professed feelings and purposes, as they have been all engaged more or less in attempts to do good; such as the distribution of Tracts, the Sunday School, the visitation of the sick in their own houses and in the Hospital, and preaching in different places.

Wherever openings for preaching have presented themselves in and about Montreal, the Institution has always provided preachers; and it is to be regretted there are not more stations, where the students may make themselves useful. They have regularly ministered on Lord's days at Laprairie, and once a week in the vestry of the Baptist Chapel in this city, besides preaching frequently at L'assomption, and the Cross, and occasional services in other places. Thus they have gone about doing good.

During the present vacation, which began on the 1st of July, and will end on the 1st of September, the students are for the most part engaged in the service of the Society, while they seek recreation and health. Besides preaching the gospel, they solicit support for the *Canada Baptist Missionary Society*, and seek subscribers for the *Canada Baptist Magazine*. May the Lord prosper them in their work, and grant them favor in the eyes of their brethren and of religious people in general.

The work of the past Session.

In *Hebrew*, a class of eight students learned, in the course of six months, most of Gesenius' Grammar, and the whole of Conant's First Lessons, which also they prepared for the examination. One of the number, who had previously paid some attention to the language, read besides some portions in Stuart's Chrestomathy, and part of the History of Joseph, (Gen. 37, 39, 40, 41 chapters.) in which last he was also examined.

Ernesti's Principles of Interpretation were also studied by this class, preparatory to exercises in *Exegesis* during the remainder of their course.

In *Greek*, the first class read Valpy's Delectus, from page 26 to the end, the first 12 chapters of Luke's Gospel, and Xenophon's Memorabilia as far as 2d book, 5th chapter. The whole portion in Xenophon was taken as a subject for the examination. The second class went through Jacob's Reader, as far as the section on Natural History, and professed before the examiners all the Fables and Anecdotes. Both these classes

constantly studied the *Grammar*, while engaged in translating.

Exercises also in writing Hebrew and Greek were required of the above classes, each day these languages were studied.

Two students were taught the grammatical principles of their own language by learning *Murray's Grammar* and *Exercises*. They also studied *Geography*, paying particular attention to countries, places &c. mentioned in the Bible. In all these subjects their proficiency was tested by the examiners.

In *Geometry*, one class studied the 5th and 6th Books of Euclid; and another went through the 2nd, 3rd, 4th, the Definitions and Axioms of the 5th, and the 6th Books. Both were examined in the definitions of the 5th and the whole of the 6th.

In *Logic*, one student learned most of Whately's Treatise.

Besides the above branches of literary discipline, every student was required to hand in a *Sketch of a Sermon* weekly, and a *Discourse* every three weeks, for examination and correction by the Tutor. A course of *private reading* was also recommended to each student, for acquiring the kind of information which seemed most needed, as well as for sustaining piety.

The Testimonial of the Examiners.

It afforded us very great and unmingled pleasure, to be present at the Examination of the Students of the Baptist College, Montreal. We can with fullest confidence attest that they are most efficiently instructed, and have made very satisfactory progress, in all those branches of science on which they were examined. Indefatigable attention and toil must have been employed, both by the highly respected Tutor and the students, to have so *thoroughly and minutely* grounded the latter, in the principles of grammatical, geographical, and mathematical knowledge, as we found had been done. We could not have deemed it possible that they could have made such attainments in so short a period, as that in which they have been devoted to their present pursuits.

It was exceedingly gratifying to perceive that, whilst the range of studies prosecuted in the College is by no means narrow, every part is calculated directly to subserve the one great object of the Society. viz.—assisting

our young brethren to become, "able ministers of the New Testament."

Our gratitude and delight in witnessing the results of the last year's labors, are enhanced by the deep conviction which we feel, that such an Institution as this is peculiarly needed in Canada, and is in the highest degree adapted to remove many of the evils, which constitute the chief hinderances to the peace and prosperity of our churches, and the effectual diffusion of Gospel truth through these Provinces. We unfeignedly bless the great King in Zion, that he has at length established here such an instrument of good; and we have no doubt that our churches will soon and long rejoice in the benefits, resulting from its operations.

JOHN GILMOUR, Peterboro'.
W. H. COOMBS, Toronto.

Montreal, 30th June, 1840.

The Library.

The Institution is still greatly in need of standard works in Divinity, and the manifold departments of human Science. There are yet no philosophical instruments of any kind, not even a pair of globes. It is to be hoped that our lack in books and apparatus will be supplied in part by the enlightened and liberal, till the Society shall be able to purchase a more ample and adequate library. The following presents, received in the course of the year from various friends, are most gratefully acknowledged:

By Rev. J. Thomson, Agent of British and Foreign Bible Society:

Dictionnaire de l'Académie Française. 2 vols. 8vo.

Boniface's English-French and French-English Dict. 2 vols 8vo.

Grammaire des Grammaires par Girault-duvivier. 1 vol. 8vo.

Faber on the Prophecies. 3 vols. 8vo.

Jones' Eccles. History. 1st vol. 8vo.

African Repository. 5 vols. 8vo.

Reports of Colonization Society. 1 vol. 8vo.

Thomson's Letters from South America. 1 vol. 12mo.

Hymn Book of the United Brethren. 1 vol. 12mo.

Matthew's Gospel in Mohawk. 1 vol. 12mo.

By Mr. J. Corbett, Royal Engineer.

Wardlaw on National Church Establishments. 1 vol. 8vo.

By Mr. Whipple.

Tholuck's Sermon on the Mount. 2 vols. 12mo.
Euclid and Algebra. 1 vol. 12mo.

By Rev. J. Dyer, jun., Kingston:

Outram on Sacrifices, 1 vol. 8vo.
Superville's Sermons. 1 vol. 8vo.

By S. Beddome, Esq., London:

Paley's Works. 1 vol.
Josephus' Works. 1 vol.

FORMATION OF A CHURCH IN KINGSTON, U. C.

It gives us peculiar delight to announce, that our brethren in Kingston, who have so long desired to unite for the defence and spread of the Gospel, were formed into a Christian Church, on the 9th July, by the Rev. J. Gilmour. The "number of the names" is at present only twelve; but several more are expected to join the small band in a short time.

On the same occasion the Rev. J. Dyer, jun., signified his acceptance of the call, which they unanimously gave him to the pastoral office. How happy it will be, if this church of *twelve* shall exert the hundredth part of the blessed influence which proceeded the first company of *twelve*. May the Head of the Church abundantly bless both the pastor and the flock!

MINUTES OF THE THIRTEENTH ANNIVERSARY OF THE JOHNS- TOWN BAPTIST ASSOCIATION.

[From the Circular Letter, which has been kindly sent by a friend, we gladly extract the following account of the state and proceedings of our brethren in the Johnstown District of Upper Canada. It appears that the Baptists in that region are as yet few and feeble; but, judging from their recommendation of various benevolent objects, they possess the right spirit. And we fervently pray, that their enlightened zeal and persevering efforts, may soon result in a great increase of members and of hallowed influence. It is also to be hoped that they will soon lend their countenance and support to the Theological Institution, which aims at the spread of the gospel and the prosperity of the Denomination in these Provinces. May grace, mercy, and peace be multiplied unto them!

N.B.—The Clerks or Secretaries of all Baptist Associations in the Canadas, are urgently requested to send copies of their annual Letters to the Editor of the *Magazine*.—ED.]

BEVERLY, Friday, Feb. 14, 10 o'clock, 1840.

Agreeable to appointment, Dr. Schofield delivered the introductory sermon from II. Timothy, 2, 19.

The Association having been called to order, proceeded to elect Br. Peter Schofield Moderator, and Joel Parish Clerk.

Heard from the Churches by their delegates and letters, from which the following list is taken.

TABULAR VIEW OF CHURCHES.

(N.B.—Ministers names in SMALL CAPITALS,—Licentiates in *Italics*.)

Names of Churches and Clerks.	Delegates.	Baptized.	Added by Jr	Dismissed	Died.	Excluded.	Present No.
Bastard. R. W. Copeland	Nicholas Bresee, R. W. Copeland, R. D. Davison, John Cullen, Amos Wood.	6	2	4	1	1	63
Augusta. Michael Row.	Letter received by Elder Gerry, but no Delegts.				1	3	52
Leeds. W. L. Sliter.	ABEL STEVENS, <i>Peter Schofield</i> . Dea. Hiel Sliter, Br. E. F. Sweet, Thomas Ripley.	1		3			251
Gananoque. T. F. Howland.	ROB. CHATHAM, Br. J. Collenge, Dea. H. Stratton.	1	1				31
Kitley. Hugh Nichols.	GEO. EBBERTSON, <i>Hugh Nichols</i> , George Scovil.					3	25
Farmersville. Joel Parish.	<i>Henry Botsford</i> . Harvy Clark, Joel Parish, N. F. Soper, Joseph Godkin.	3	6	1	1		28
		11	9	8	3	9	256

1. Recommended that each Church raises a sum equal to 5s. for each male member, for Missionary purposes.

2. Recommended, total abstinence from all intoxicating drinks, except for medicinal and sacramental purposes.

3. Recommended, Sabbath Schools in all the Churches.

4. Recommended, Protracted Meetings.

5. Recommended, monthly concerts to be observed on the first Sabbath evening in every month.

6. Appointed Elder Gerry, Hugh Nicholas, Harvy Clark, Elder Eberston, and

Elder Stevens, to examine the Circular Letter.

7. Appointed Br. Schofield to preach the next introduction sermon, and in the case of his failure, Br. Hugh Nichols.

8. Voted that we approve of the Missionary exertions of our Sisters in the Bastard Church, and recommend that the Sisters in other Churches engage in the same.

9. Voted that Ministers and Brethren invited to seats in this Association, may speak upon all subjects, but vote upon none; and that this resolution be added, as an amendment to our Constitution.

10. Recommended, that the Churches aid, by their prayers and contributions, the American and Foreign Bible Society, recognized by the Baptist denomination in the City of Philadelphia, in April, 1837.

11. Recommended each Church to appoint a Collector in each Church to receive all monies for the support of said Society, and to pay it over to the Treasurer of the Association.

12. Appointed Joel Parish Treasurer of the Association.

13. Voted that the regular meetings of this Association shall hereafter be on the first Friday in October, instead of the third Friday in February.

14. Adjourned to Saturday, 10 o'clock A.M. Prayer by Elder Stevens.

SATURDAY, Feb. 15, 10 o'clock A. M.

15. Met according to adjournment, prayer by the Moderator.

16. Voted that the Circular Letter prepared by Br. Schofield be received and printed with the Minutes.

17. Appointed Br. Hugh Nichols to write the next Circular Letter.

18. Appointed Br. Schofield and Joel Parish to superintend the printing of the Minutes.

19. Recommended the Sisters to continue their Missionary exertions.

20. Appointed Messengers to corresponding Associations as follows:—To St. Lawrence, Br. Schofield and Clark. To Black River, Br. J. F. Sweet and Joel Parish. To Haldimand, Elder Abel Stevens and Henry Botsford. To Oswego, N. F. Soper and Hiel Sliter.

21. Voted that the next Association be held with the Leeds Church in Leeds, on the first Friday in October next.

PETER SCHOFIELD, Moderator.
JOEL PARISH, Clerk.

THE BAPTISTS IN NOVA SCOTIA.

From the *Christian Messenger*, the weekly organ of our brethren in the Lower Provin-

ces, which we always peruse with peculiar satisfaction, we gather the most gratifying intelligence respecting the state and prospects of the Nova Scotia Baptists. The churches contain upwards of 6000 members, nearly as many as can be found in the two Canadas. But our brethren are as strong in moral and religious influence, as they are in numbers; which, alas! is far from true, as yet, respecting the many thousands of Baptists in these Provinces. We hope, however, that the day is not far distant, when our Canadian churches too will exert a hallowed influence, more in proportion to their numbers and means. It is truly delightful to see in the account of the last Nova Scotia Baptist Association, how ready and even eager our brethren are to engage in every good work. Besides their own Domestic Missions, they contribute towards the Missions in Burmah. They have been long and arduously engaged in promoting education, both general and theological; and now they are about to increase their efforts manifold for this end. The following noble resolution, which will no doubt be carried into effect, was passed at the Association, viz.:

“That for supporting and advancing the great and beneficial objects of the Nova Scotia Baptist Education Society, and supporting, enlarging, and rendering effective the Institutions at Horton, it is requisite that the sum of £5000 be raised and paid in (if possible) during the present season.”

Baptists of Canada! when will you go and do likewise? Our brethren also formed recently a Sabbath School Union, in which all denominations are invited to join, on just and safe principles.—Ed.

DEATH OF THE REV.

W. H. PEARCE, OF CALCUTTA.

From the Missionary Herald for June 1840.

The very affecting intelligence of the death of our much-esteemed and honoured brother, W. H. Pearce, reached us, by overland despatch, on the 8th of May. Instead of inserting the letter addressed to Mr. Dyer by Mr. Yates, conveying notice of the sad event, we select one sent to Dr. Hoby. Further information will be given, as soon as it reaches the Mission-House.

LETTER OF THE REV. MR. YATES TO THE
REV. DR. HOBY.

Calcutta, March 18, 1840.

MY DEAR HOBY,—Being two days beyond the latest safe day of sending by the present overland despatch, I cannot tell whether this will be in time or not.

I have to inform you of the death of our dear brother Pearce. He expired last night, after rather less than one day's illness.

Last February we lost our dear brother Penney by an attack of cholera: this month, just turned one year; we have thus lost another of our number by the same disorder. Penney's constitution being stronger and less affected by previous sickness, made a violent struggle against the disease from which he suffered much; but dear Pearce sunk at once under the attack, and without suffering any thing like so much pain.

Saturday evening last I spent with him in conversation and prayer, according to our old custom; and we then laid our plans of operation for securing all possible accuracy and despatch in our Bengalee version of the Bible. On Sabbath evening he sat near me in the house of God, and after service many congratulated him on looking so well. On Monday he attended to his labors as usual, and had some of the members of his native church with him till about ten o'clock at night. Between that and eleven he was seized with the cholera, and by daylight was in a dying state.

What a joyful meeting must he have had with his beloved father,* and many others of his dear friends, who had gone before him to glory! Thus God continues to collect his jewels, one after another, into his Divine treasury. Oh that we may be found among them in that day, when he shall make them all up into a glorious crown to adorn the head of his beloved Son!

The few expressions that our dear brother was able to utter in the midst of his sickness, all showed that his mind was tranquil and serene, that he had a good hope through grace, and that he knew in whom he had believed, and was persuaded that he was able to keep what he had committed unto him. This evening he is to be interred. Mr. Tucker will afterwards preach a funeral sermon. My own feelings are so much excited that I think it would be impossible for me to preach the sermon; besides which, I know that Mr. Tucker will do it much better than I could—he is a most excellent preacher.

Poor, weak, sickly creature, as I have all my life been, I am now the only one left on the spot of all those who commenced with me in the mission here. What a proof that the race is not to the swift, nor the battle to the strong; Why am I left behind? Is it because unfit to go? or, is it because God has something more for me to do? In either case I ought to be content to stay a little longer. But, oh! I do look forward with intense interest to that period when I hope to see the Saviour, and join the assembly of the spirits of the just made perfect. Pray for me, dear brother, that I may be preserved by the mighty power of God, through faith unto salvation, and that I may be enabled to work while it is called to-day, seeing that night cometh when no man can work.

Yours affectionately,

W. YATES.

THE BAPTIST MISSIONARIES IN JAMAICA.

Most slanderous reports, respecting this truly laborious and useful body of ministers, have been industriously circulated in the Newspapers of these Provinces and the States. Mr. WARD, the missionary at Falmouth, was recklessly accused of having instigated the negroes to riot and blood-shed; and the enemies of freedom and Christianity malignantly triumphed over his supposed downfall. Some foes went even so far as to predict the expulsion, if not the destruction, of all the Missionaries in consequence of Mr. Ward's offence.

But later news show, as we confidently expected, that the charge has been basely alleged, without a foundation in truth. The Magistrates, who examined into the disturbance and committed nine persons for breaking the peace, told Mr. Ward "*that his further attendance was not required,*" thus confessing that they had no ground for prosecuting him, though they were not his friends. We bless God that this like every other attempt to injure our brethren, by unjustly bringing upon them public odium, has only proved how upright and trustworthy they are, and how base and false are their enemies. "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." —Ps. 76, 10. Ed.

* This greatly beloved and lamented Missionary was a son of the Rev. Samuel Pearce, whose Memoirs, by Andrew Fuller, form one of the most popular and valuable works in Religious Biography —Ed. C. B. M.

PORT MARIA,—JAMAICA.

INTERESTING ACCOUNT OF A BAPTISM.

OUR brother Day, amidst many personal and domestic afflictions, is enabled to report very favourably of the progress of the work at the stations under his care. He writes thus on the 23rd of July :—

It affords me much pleasure to be able to inform you that we have recently added to the church at Port Maria a considerable number, many of whom had been accepted for the ordinance of baptism by my predecessor, and others were the first-fruits of my ministry in this country. Last Lord's day, July 21st, I received 114 persons into the church by baptism, As this is the first time I have administered this ordinance in Jamaica, you will allow me to give you an account of the manner in which we conducted this and the other services of that interesting day.

On the previous evening (Saturday) I visited the spot intended for our use next morning, where I found, on the seabeach, booths formed of bamboo and branches from the cocoa-nut tree, containing fifteen commodious apartments for the use of the candidates after baptism. I was extremely pleased to find such comfortable and ingenious arrangements made. About seven o'clock in the evening I met the candidates in the chapel, where we held a prayer-meeting, and I gave an address to them, with a few directions as to their proceedings in the morning, when I told them I would meet them at four o'clock. This was punctually attended to; and, after singing that beautiful hymn, beginning,—

"I'm not ashamed to own my Lord," &c.

and praying, we proceeded to the appointed place: and, although the day had not dawned, I believe we had, exclusive of the candidates, full 2,000 persons present. As soon as the necessary arrangements had been made the day began to dawn, and, certainly, a more beautiful scene could hardly present itself to the eye. The mountains appeared in awful grandeur, the ships reposing peacefully in the harbour, the sea beautifully smooth, and the coast, thronged with orderly spectators, produced a solemn, yet delightful frame of mind, which I would desire ever to feel, and in which all present seemed to participate. Not only did we all feel that we were attending to an ordinance of God, but nothing, that I know of, occurred to produce a smile in the most thoughtless spectator. Every thing was "done decently and in order." After the administration of this ordinance, which oc-

cupied me just forty-five minutes,* we proceeded to the chapel, where we held our morning prayer-meeting, at which I gave an address to the newly baptised persons, on the privileges of communion with a Christian church. At our usual morning service I preached to the people from Acts xxvii. 23,—“Whose I am, and whom I serve.” We were excessively crowded, yet the greatest attention was manifested to the word. In the afternoon, at the Lord's table, I received the persons previously baptized; and our Lord and Master, I doubt not, was present. We all felt the great obligations under which his love had laid us. In a peculiar manner I felt the mercy of God towards me, in sparing my life, sustaining me under the painful dispensations of his providence through which I have passed, and raising me up again to labour successfully in his vineyard; and to make me know as a matter of experience, what I have long believed as a truth, “They that sow in tears shall reap in joy.”

At Oracabassa my prospects are very pleasing: I have just opened a day and a Sunday-school. We are in great want of books, &c., for them.

I have been supplying Bagnal's Vale whenever I could steal a Sabbath from the other stations. At present I preach in a trash-house, on a sugar estate; but hope soon to establish a school, and to see a chapel in progress.

Through mercy my health continues good, although I find travelling in the scorching sun, rain, and the evening dews, as I am frequently obliged to do, tries me very much, and obliges me, after such labours, to keep myself very quiet for some days.

CONTRIBUTION FROM RUSSIA

TO THE
BAPTIST MISSIONARY SOCIETY.

In the list of contributions published in the Missionary (Eng.) Herald for February, we notice £9. 9. 5. from a Christian community in southern Russia. It was forwarded to the treasurer by Mr. C. C. Tauchnitz, of Leipzig, who writes, under date of Dec. 7, 1839, as follows:

You are aware that German Mennonites have formed several colonies in the south of Russia. The largest of them, near the river Molotschna and the sea of Azof, now con-

* So that twelve persons could baptize three thousand candidates, “decently and in order,” in *One hour and thirty-eight minutes!*—EDITOR.

sists of forty-three villages, and is constantly increasing. The last of these villages was built by a congregation who emigrated from Prussia six years ago. They called the place "Guadenfeld," [field of grace.] I was personally acquainted with them, and knew several of their members to be men of evangelical piety. They always felt much interest for the mission, and continued to do so in Russia, where they maintained monthly prayer-meetings for the purpose. They now send me sixty-five Prussian thalers, as the produce of their collections, and desire me to forward this money to you; because, as they state, among all missionary undertakings they know of, they feel most attached to your society. They wish to have a receipt from you, which I beg you to forward me on a separate leaf; and as these dear friends are not acquainted with English money, I desire you particularly to state in your receipt that the amount of the inclosed bill of £9. 9. 5. is the just equivalent of sixty-five thalers, Prussian currency.

This little donation may be considered as a first-fruit from this congregation since they have been in that part of the world; and I am convinced that many good wishes, tears, and prayers of simple piety, mounted up to the throne of grace when it was collected. May a blessing remain upon it!

We learn, from a source entitled to credit, concerning the Mennonites mentioned above, that they have formed a colony between the river Dnieper and the sea of Azof, which numbers 7,700 inhabitants, having left Prussia on account of their aversion to military service. They are prosperous in their new location, maintain an orthodox faith, and have frequent revivals. They are a separate community, who choose their own magistrates, possess great privileges, and are high in favor with the government. They do not, like others, stand accountable to the provincial government, but communicate directly with the authorities at St. Petersburg. They are the most respectable people in this part of the country. The emperor Alexander visited them, and was much pleased. It is mentioned as highly probable, if an attempt should be made to introduce Christian schools among this people, that the government would favor the plan and afford it assistance. Many of the people wish to have missionaries among them, and it is regarded by the gentleman from whom we have deri-

ved the above facts, as an important and promising field of missionary labor, which might ultimately become a door of entrance for the gospel to Tartary.—*Baptist (Am.) Missionary Magazine.*

BURMAH.

PART OF A LETTER FROM MR. KINCAID.

The Karen Christians are coming in almost daily; often seven or eight together; and they would come by twenties if we had not sent them word that it would be imprudent, and exposing themselves unnecessarily to fines and imprisonment; perhaps to long servitude, and possibly to death. Some cruelly beaten till nearly senseless, for preaching Christ and the resurrection, came to see us. Often when we return from a walk in the evening, through some part of the town or suburbs, we found four or five, or seven or eight in our room, nearly worn out with their long march through the heat of the sun. Still they would sit up till after midnight, asking questions about Christian doctrines and duties, and having difficult passages explained; and even at that time of night, it was not easy to get away to sleep, they were so eager to have every thing obscure made plain. Some of these are assistants, who have from twenty to sixty families each under their care. They are pastors as well as preachers; each one in his own parish visiting from house to house, reading the scriptures and praying with the sick, conducting public worship on the Sabbath, preaching to the unconverted, and performing the rite of marriage according to Christian usage. They also preside in the respective churches under their care.

The assistant who has been laboring in the vicinity of Bassein, where the celebrated young chief resides, has just arrived in Rangoon. The work of divine grace in that region is wonderful. The house of the young chief is thronged much of the time by Karens who come to hear the gospel, and learn to read. In that district between 2 and 300 are waiting for baptism. Such is the power of the gospel among that people. We have examined six or seven native assistants, and given them all the instruction which so short a time could allow. Our prayers go with them in their blessed labors. They have the highest wisdom; that is, wisdom in winning souls to Christ. Their purpose and feelings are exclusive. One settled design appears to engross all their thoughts and wishes. Persecution does not dishearten them; fines and imprisonment do not terrify them. The spread of the gospel, and the salvation of their countrymen, is the all-engrossing subject by day and by night.

PAGE

MISSING