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THE CANADA BAPTIST MAGAZINE.

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VOL. III.

REMARKS ON THE PARABLE OF THE PHARISEE AND THE PUBLICAN.

"And He spake this parable unto certain which trusted in themselves that they were righteous, and despised others:—Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week, I give tithes of all that I possess. And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God, be merciful to me a sinner.—I tell you, This man went down to his house justified rather than the other."—Luke xviii. 9—14.

THIS Parable strikingly illustrates some of the most important principles of the kingdom of God. It exhibits the blessedness of that hope towards God, which THE GOD OF HOPE* reveals and communicates to sinners, even the chief, in the GOSPEL of his SON. It exposes the delusiveness of every other hope—even in its most specious form—which the natural pride and ungodliness of our hearts dispose us continually to cherish. It marks that God is no respecter of persons; that the things which are highly esteemed among men are abomination in His sight; that the ways and thoughts of God are not as our thoughts or ways. (Acts x. 34. Luke xvi. 15. Is. lv. 8, 9.)

But, as usual, the more blessed and important the instruction is, which this passage of Scripture is calculated to convey, the more diligently has the father of lies laboured by his agents,

(many of them religious commentators and divines), to pervert and obscure its meaning.

READER! whatever your character be, whether religious or irreligious, your attention is entreated to the following remarks, while the writer endeavours simply to present the parable to your view in its genuine import. Let all that he advances be tried, not by the systems of men, but by the WORD of GOD.

The parable was uttered by the lips of Him, who spake as never man spake,—by Him, who is the Wisdom of GOD, and the Salvation of GOD; and was addressed unto certain persons who "trusted in themselves that they were righteous, and despised others." It is recorded by the Spirit of Truth, for instruction in righteousness, to the end of the world. But to understand it aright, we may profitably carry ourselves back, in imagination, to the day in which the

* The notes are placed on pages 121 and 125.

words were first delivered, and attend closely to the ideas which they must have conveyed to the hearers *then*. This is the more necessary, because some of the expressions have considerably changed their meaning; and are now commonly employed in a very different sense, and connected with very different ideas, from those which were annexed to them at that day.

The name of PHARISEE, for instance, is now employed as an epithet of *reproach*, insomuch that most would be *offended* at being called *Pharisees*. But it was quite otherwise when the LORD JESUS spoke the parable. The name of *Pharisee* was then a name of respectability and honour; a name, of which none who bore it were ashamed. (See Acts xxiii. 6, xxvi. 4, 5.) They were the strict religious professors of the day; honoured by all the people for the outward regularity of their conduct, for their earnest zeal towards God, and for their extraordinary closeness of adherence to—what they conceived to be—the principles of the Divine Law.

The reason why the name of *Pharisee* has so much changed its signification, seems plainly to be this: The belief of the New Testament Scripture is commonly *professed* in these countries; and all who are in the least degree acquainted with their contents, must be aware that the Pharisees were among the bitterest opposers and persecutors of the LORD JESUS CHRIST; as they were indeed the objects of his most plain and severe rebukes. Hence, most people now are accustomed, from their childhood, to consider the *Pharisees* as very *wicked* persons; and annex *their* usual ideas of wickedness to the name, wherever it occurs.

But, to enter into the true view of this parable, we ought to throw off these recollections, for the present: and then, when we are told, "That

two men went up into the temple to pray; the one a PHARISEE, and the other a PUBLICAN," we shall see that the two characters presented to our attention are the most strongly *contrasted* that can be;—the character of the *Pharisee* marked by every thing most favourably thought and spoken of by the world; the character of the *Publican* marked by every thing the opposite,—by every thing which men most universally and justly reprobate.

For the *Publicans*—or farmers of the taxes imposed on the Jews by the Roman government—were so notoriously guilty of extortion and fraud in the execution of their office, so infamous for the immorality of their conduct, that the name of *Publican* was equivalent with that of a wicked profligate. This is evident, from our finding *publicans* and *harlots* classed together in the New Testament; where we see the *Publicans* ranking—proverbially—with sinners of the very vilest description upon earth. (See Matth. xxi. 31, 32. ix. 10, 11. xi. 19. Luke xv. 1, 2.)

Behold then, Reader, the two characters held forth to our view in the opening of this parable; the one, a strict religious professor, most highly esteemed by men for that, which men esteem most highly as the *best* thing;—the other, a notorious profligate. They both go up into the Temple, the place where *prayer was wont to be made* under the Jewish Law. They both go up there for the same professed purpose,—to *pray*. Here let us pause a moment, to reflect on the nature of that act, in which they are represented as professing to be engaged.

PRAYER—however lightly talked of, and slightly thought of frequently—is an engagement the most solemn. A *creature* drawing near to the infinite CREATOR! and holding fellowship with that GOD, before whom the heavenly host veil their faces with

their wings, while they cry—HOLY ! HOLY ! HOLY ! (Is. vi. 2, 3. Rev. iv. 8.) But in the case of a *sinful creature*, how wonderful that there should be such a thing possible as his approach into the Holiest, to receive blessings from that HOLY ONE against whom he has revolted, and who is of *purser eyes than to behold evil, and cannot look on iniquity!* (Hab. i. 13.)

That any *sinners* are so highly privileged, and do come unto GOD in prayer *with acceptance*, is solely the effect of that revelation of MERCY, in which JEHOVAH discovers his glory as at once the JUST GOD and the SAVIOUR. (Is. xlv. 21—25.) This is the only true ground on which any sinner can draw near to GOD; but this is a ground sufficiently sure to encourage the *prayer*, and support the *hope* of any sinner, even the most vile.

And here lies the grand difference, which is represented between the prayer of the Pharisee and the prayer of the Publican: it lies in the different grounds of *hope towards GOD*, which each conceived, and which encouraged each to draw near to Him. For, however opposite (as we have observed) their characters were in the sight of men, yet there was one material point of *resemblance* between them, one *common* character which they both possessed in the sight of GOD. They were "two men," sinful men, descendants of the same transgressing pair, and partakers of the same corrupt and polluted nature.

Now, the natural effect of that *consciousness* of *sin*, of which no man can wholly divest himself, is FEAR, guilty fear; † a dread of the Divine judgment against sin. Its natural tendency is to make the sinner fly, if possible, from the presence of his offended Creator; as appeared in our first parents after their fall, when they "hid themselves from the presence of the LORD GOD among the

trees of the garden," upon hearing his voice. And, therefore, whenever a *sinner* professes to approach unto GOD in prayer, he must have derived from some source an encouragement that allays his guilty apprehensions; he must have before his eye something which revives his HOPE, by standing in his view as a counterbalance against his sin; something on account of which he *expects*,—either more or less confidently,—that GOD will accept him, although a sinner. According as this is the ONE thing, which the redeeming mercy of GOD has revealed for the purpose, or any thing different from that, the HOPE conceived is either a *good hope through grace*, or a *false hope* which shall perish.

What then is it, which is described as emboldening the *Pharisee* to draw nigh to GOD? Evidently those circumstances of superiority, of which he was conscious in himself, as favourably distinguishing his character from many of his fellow-sinners. Nor does the evil marked in his prayer lie,—as many have represented,—in his *falsely* boasting of characters which did not really belong to him. He mentions nothing but the ordinary traits of outward morality and religious strictness, which really did distinguish the Pharisees. They were not in these respects *as other men*, nor *as the publicans*.

Much less is the evil of his prayer (as others have strangely taught) represented as consisting in his arrogating to himself the *glory* and *merit* of the difference, which he contemplated between himself and the publican. This idea is expressly contradicted by the very words of his prayer, "GOD, I thank THEE that I am not as other men are." He is here plainly described, as assigning the *praise* of that difference to what many now call *the distinguishing grace of GOD*.

Nor, lastly, did the evil, which caused his prayer to be rejected, con-

sist merely in the *boldness* and *confidence* with which he drew near to GOD. For, had his hope been built on the right foundation, it *could not* have been too assured. The disciples of Christ "have *boldness* to enter into the holiest;" (Heb. x. 19.) and are called to "come *boldly* unto the throne of grace." (Heb. iv. 19.) And, when they pray, to say, "Our FATHER which art in heaven!" (Luke xi. 2.) The foundation which GOD *hath laid in Zion*, (Is. xxviii. 16.) is gloriously sufficient to support the *strongest* hope and confidence of the guiltiest sinner upon earth. But even what is called the *humblest hope*, which rests on any other basis, is presumptuous and vain. The former gives the more *glory* to GOD, the more strong it is: (Rom. iv. 20.) the latter dishonours GOD, by representing him as such an one *as ourselves*.

So the Pharisee is described as viewing with complacence certain *characters in himself*, which distinguished him from other men; and as encouraged in his approach to GOD by the contemplation of these, conceiving that the MOST HIGH viewed them with complacence likewise. And thus we may see what it is "to *trust in ourselves* that we are righteous." We are of that mind, whenever our confidence that we are accepted of GOD, and can draw near to him acceptably, is derived from the consideration of *any* circumstances *in ourselves*, no matter of what kind, or under what name, † distinguishing us from the very vilest of our fellow-sinners. And while of that mind, we are certainly (in the Scriptural sense of the expression) *despising others*. For those who are destitute of the characters, which, seen in ourselves, inspire our own hope and confidence towards GOD, those persons we must of course view as at present precluded from all well-founded hope.

Nor does it at all exempt us from

the charge of "trusting in ourselves that we are righteous and despising others," because we attribute wholly to—what is called—the *grace* of GOD|| those favourable characters in ourselves, which we conceive to warrant our hope; or because we admit that the same grace may yet produce those characters in the person now most destitute of them, and so hereafter warrant *him* to entertain the same hope with *us*. In all this we should differ nothing from the Pharisee, presented to our view in this parable. All such worshippers *worship they know not what*. (John iv. 22.) They are blind to the glory of the *only true* GOD. (John xvii. 3.) Their sacrifices are *vain oblations*, an *abomination* to the LORD. (Is. i. 13. Prov. xv. 8.) They have "chosen their own ways, and their soul delighteth in their abominations:" they have "chosen that in which the LORD delighteth not." (Is. lxvi. 3, 4.) They walk in that way, of which it is written, "there is a way, which *seemeth* RIGHT unto a man; but the end thereof are the ways of death." (Prov. xvi. 25.)

(To be concluded in our next.)

NOTES.—The following observations have been thrown into the form of Notes, in order to avoid interrupting the series of remarks in the preceding text: to which the reader is requested to give *one* attentive perusal, before he shall examine these Notes.

* This striking expression, THE GOD OF HOPE, occurs in Rom. xv. 13. The Apostle has been confirming from the Prophets the blessed truth, that JESUS CHRIST has been set for *salvation unto the ends of the earth*, "that the Gentiles might glorify GOD for his *merry*." In the preceding verse he has quoted the words of Isaiah the Prophet; there shall be a root of Jesse, and He that shall rise to reign over the Gentiles: in *Him* shall the Gentile trust; or more literally, "shall the Gentiles *hope*." The GENTILES, naturally "*aliens from the commonwealth of Israel*, without GOD, and without hope in the world;" the GENTILES, whose awful state of blindness and ungodliness is described at large by Paul, in Rom. i. 20—32; the GENTILES, who were reckoned as *unclean dogs* by the Jewish people; in *Him* shall these *Gentiles hope*. The Apostle immediately adds, "Now, the GOD of *hope*," or rather, as the original words import, "the GOD of *this hope*," fill you with all joy and peace in *believing*, that ye may abound in hope,—in *this hope*,—through the power of the HOLY SPIRIT!"

Here is marked to us, the nature of "the *hope* of the GOSPEL, as suited to, and sufficient for, the *chief of sinners*." GOD himself is "the GOD of *this hope*,"

the author of it, and the object of it. He has provided; He has revealed it. He is himself "the Hope of Israel, the SAVIOUR." Jerem. xiv. 8.

Here also is marked the way in which that hope comes to a sinner "dead in trespasses and sins," and in which it is caused to abound in those who are partakers of it; namely, in believing, in believing the word of the truth of the Gospel, the testimony which God has given in the Scriptures concerning his SON JESUS CHRIST. (Rom. i. 1-3)

Many, by faith, or believing, mean some devout exercise of the heart and affections about CHRIST and his GOSPEL, some mystic and (for the most part) indescribable effort of the mind, by which they vainly conceive that they become interested in CHRIST. Others appear to mean by faith, a confidence about something no where revealed in the word of GOD: a venturesome persuasion that they are among the number of those "ordained to eternal life." But, in opposition to these and all other mischievous pretensions of the word, let it be observed, that every one alike understands what it is to believe a thing testified to us. And that this is the simple meaning of the word faith, or believing, in the Scriptures, appears from many passages, so very plainly from 1 John v. 9. where "receiving the witness (or testimony) of God, which He hath testified of his Son," is expressly marked as coincident in its meaning with "receiving the witness (or testimony) of men." And thus, "he that believeth on the Son of God hath the witness in himself," hath the testimony of GOD—the record that God hath given of his Son, abiding in him. For be it observed, that it is one and the same word in the original which our translators render by the various phrases—the witness, and the record, and the testimony: a variety which has considerably contributed to obscure the plain meaning of the 10th verse, and has afforded an opening to the false interpretations of men ignorant of the truth. Compare 1 John v. i. Acts xiv. i. xxviii. 24.

Here, lastly, is marked the one gracious work of the HOLY SPIRIT in those that are saved; glorifying Jesus, by "opening their understandings to understand the Scriptures," which testify of him, convincing them of the Truth there declared from Heaven concerning Him, and, to the end, keeping that word of Truth abiding in them. They are a people "kept by the power of GOD, through faith, unto the salvation which is ready to be revealed in the last time." (1 Pet. i. 5.) And while this blessed declaration of the Apostles may well make them "glorify God for his mercy, it is ever calculated to remind them of the unaltered character of ungodliness in themselves, whom nothing but the power of God can keep at any time, from letting slip the things which they have learned, and departing from the LIVING GOD through an evil heart of unbelief. Heb. ii. i. iii. 12-14.) In the unceasing contrariety of their own vain minds, to "the glorious Gospel of CHRIST," (or, as the original runs, "the glad tidings of the Glory of CHRIST,") believers ought to know more of their own wickedness, than they can know of any of their neighbours.

† "Guilty fear." This accounts for the general indisposition of men naturally to all serious thoughts of that God, "in whom we all live, and move, and have our being;" and for their endeavour to banish the ideas of his nearness and majesty, by a kind of mental intoxication in the pursuit of earthly objects. The same thing accounts also for the channel in which all natural religion flows, all false religion, whether heathen or nominally Christian; for that anxiety and effort of the disturbed conscience to recover the favour of God, by rendering Him something which the sinner vainly hopes He will accept; as well as for the uneasy inquiry, after all his effects, "what lack I yet?" It accounts also for the indisposition of man to credit the joyful testimony of the Redeeming Mercy and great Salvation of God; the glad news that "God has so loved the world, as to give his ONLY-BEGOTTEN SON, to be a propitiation, that whosoever believeth in Him should not perish but have everlasting life;" that "the gift of God is eternal life, through Jesus CHRIST our Lord." (John iii. 16. Rom. vi. 23.) We know, even among men, how hardly one can credit the kindness of an-

other, towards whom he is conscious of being an enemy. The averraining evidence of the GOSPEL, which reveals the glory of the ONLY TRUE GOD, as the God of SALVATION, can alone overcome the enmity of any man; and in giving the guilty sinner the answer of a good conscience toward God, by the resurrection of JESUS CHRIST, brings the reconciled and pardoned rebel to the footstool of the throne of grace. (1 Pet. iii. 21.) Believers are only called to be "imitators of God as dear children," in being called to overcome evil with good. (Eph. v. i. 2. Rom. xii. 21.)

‡ "No matter of what kind, or under what name." The Pharisee thanked God that he was not as the Publican. Many at this day devoutly thank God that they are not as the Pharisee; while they are really of just the same mind, only substituting their evangelical graces for his legal strictness. The believer, while in the light of the glorious TRUTH he discerns his own real character, will see in his own heart a counterpart of every evil he can behold in others, a combination of the vain self-righteousness of the Pharisee with the anti-human licentiousness of the Publican.

¶ "What is called the grace of God." The most common idea now annexed to the words,—the grace of GOD,—is that of some mystic divine influence, unconnected with the revealed truth, exercised on the heart, and progressively improving its character, and purging away its corruptions. In a Concordance, indeed, which now happens to lie before me, no less than EIGHTEEN different significations are assigned to the word grace! while, among them all, the writer does not once distinctly mention its real and simple meaning. That is, no other than undesired bounty, or loving kindness extended to the unworthy,—in one word, MERCY. See Rom. iv. 4. xi. 6. This is that grace—or mercy—of God, "that bringeth salvation" to the lost; and hath "appeared to all men," in the universal promulgation of the Gospel of peace;—and which alone "teacheth us," who believe the testimony of it, "that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing [or manifestation of the glory] of the great God and our Saviour, JESUS CHRIST." See Tit. ii. 11-13. iii. 4, 5. 1 Pet. i. 13. Jude 21. 2 Tim. i. 18.

INCONSISTENCIES IN PUBLIC WORSHIP.

An old and some-what eccentric English writer makes the following remarks, which we regard as well worthy of attention:—"Most preachers begin low, and this is the only way to obtain audience, for it warns the people to listen if they intend to hear. On the contrary, if the speaker sets off loud, they will not be afraid of making a noise: for they will think they are sure to hear, make what noise they will. People who come late, after the worship is begun, are great disturbers, and they ought to leave off the lazy habit, or sit down as soon as they get in at the door. Coughing, again, is another common disturbance. Just as the preacher is going to utter that one

word on which the sense of a whole period depends, out issues a cough from some mouth, which shakes all the air, prevents the hearing of five hundred people, and gives half the house the headache. They who have had coughs should keep at home; they who cough by rate should be reproved; and they who have colds, and yet think it proper to attend, should cough into handkerchiefs, and so lessen the noise. Every cough is a kind of attack upon the preacher's voice, and it is miserable for him to stand up merely to be pelted. The most and best a public speaker can do in such a case, is to utter his sermon by periods, and by making proper pauses between each, to give the people time to ease their lungs."

The practice of sleeping in places of worship—a practice not prevalent in any other place of public resort—is most distressing to ministers, and most disgraceful to those who indulge it. If the apostle indignantly inquires of the Corinthians, whether they had not houses to eat and drink in, may we not, with equal propriety, ask those who indulge in this practice, whether they have not beds to sleep in, that they convert the house of God into a dormitory?

ON THE PROBABLE CAUSES OF DISUNION IN CHURCHES, AND THE MEANS BY WHICH LOVE AND HARMONY MAY BE EFFECTUALLY SECURED.

Every Christian must cordially unite with the pious Psalmist in exclaiming, "Behold how good and how pleasant a thing it is, for brethren to dwell together in unity;" for, surely, there is no scene more likely to secure the smile of God, and the comforts of the Holy Spirit, than that in which *Christian* union forms a prominent feature. But amid the diversity in natural disposition, intellect, situation, and education, which the world in general, and the church in particular, in its present state of imperfection, presents to our observation, it might appear rash to indulge the expectation of witnessing its universal spread, and rejoicing in the parti-

clipation of pleasures which its unbounded prevalence would produce. Its gladdening influence may delight a few, who, in their seclusion from the turmoils of a busy world, can seat themselves amid a number of select and tried friends, and with them enjoy the felicitous results of well-guided cordiality; but obstacles not easily surmountable combine to obstruct its diffusion through larger and less wieldy societies.

Extraordinary discernment is not requisite for discovering the leaven of disunion to be in too active operation in many of our churches. In some, it is true, we cannot so clearly perceive it as in others, especially where it is held in suspension by the power or prudence of those who may sit at the helm of affairs; but even here, how oft has attention discovered the secret places of its retirement, marked the quarter where clouds were collecting, and from their blackening aspect, and the mutterings of thunder as yet unperceived by the many, silently augured the storm which futurity should witness to mourn. In others, affecting fact! even the traveller, whose moments are measured, is doomed, in his intercourse with their members, to hear the turgid clangour of conflicting parties, and sorrow over a scene awfully and affectingly portentous.

The knowledge of disease is one half its cure. In most cases, however, there is so great a readiness in the party which may give the observer a detail of events to exculpate itself, and cast the whole blame upon its opposite, as cannot fail to evince its conviction of freedom from crimination; and when the other party is heard, a similar disposition is so very perceptible as to convince the referee that each is alike ignorant of that portion of blame or disease attachable to it; or that, although there be a latent conviction of partial error felt on each side, it is so feeble in both as to be inefficient for the production of any desirable result; and hence, if he should bring them into contact with each other, they, like the acid and alkali, meet to effervesce, but unhappily, not to neutralize.

A state of affairs so uninviting as this may at some times originate in, and be kept alive by, the diversity of natural disposition possessed by church members. It is a generally received fact, that while grace regulates and gives a direct, powerful, and desirable bias to the tempers possessed while in a natural state, it effects no complete renovation in them. Its subjects retain the same constitutional mental temperaments as they possessed before conversion, with the exception that they are guarded against excessive and sinful indulgence by a new and fixed principle, which is, (or, at least, *ever ought to be*)

regulated in the restraints it imposes, by the word of God. Observation upon individuals before and after conversion will justify this remark. In the phlegmatic we discover the same dulness—in the sanguine the same energy—in the considerate the same fixed habits of consideration, and in the lively the same admired cheerfulness. When dispositions so varied by nature, and seldom sufficiently influenced by principle, are required to co-operate, the slow-paced movements of some, by retarding the swifter and more vigorous efforts of others, have not unfrequently elicited from each other those expressions of mutual dissatisfaction which beget unkindly feelings; these again have been so cherished by every unhappy incident, as to furnish the sparks which might have been smothered in early obscurity, with supporting of combustion until the whole has burnt into a blaze, which, by its lucid brilliance and torrid heat, has thwarted and stunted, if not utterly destroyed, the efforts to which its commencement might primarily be attributed.

In an instance like this the exercise of Christian forbearance would have effected much. Had each member been determined to fulfil the law of Christ, by bearing the burdens of his brethren, and been influenced by the apostle's exhortation to "esteem another better than himself," (a feeling ever existing when there is any *considerable* attainment in piety,) the whole would, like some self-regulating mechanism, have acted in unison. Each, by throwing in a portion of the disposition which nature had given and grace sanctified, would operate upon others, and in return feel a re-action at once desirable and beneficial. The man whose thoughts must be well digested ere he reduces them to practice, would be compelled to think vigorously and act promptly, by the hastiness of his brother, whose zeal might exceed his knowledge and prudence; and the latter would be constrained to exercise his reflective faculty before he moved, lest he should be unable to solve the difficulties and answer the queries proposed by the former. The man who had to contend with a spirit naturally morose would be improved by the cheerfulness of the more lively, and this cheerfulness would be checked in its tendency to levity, frivolity, or unrestrained mirth, through the instrumentality of the former. And how lovely would the scene be, when the members of a society were sedulously attentive to the various sources of personal improvement with which their associations furnished them,—when each rejoiced in the excellencies and attainments of his brother, and alone vied with him in the possession and exercise of the graces of the Spirit: to such it might indeed be said, "I have com-

pared thee, O my love, to a company of horses in Pharaoh's chariots."

But, alas! that in the place of such an Eden we should at any time be called to gaze upon a wilderness of thorns, briars, and noisome weeds,—upon a moral desert, fertile alone in ranknesses—exuberant in the display of jealousy, anger, resentment, insinuation, tale-bearing, and pride. Far be such a scene from the view of the present day, and where it has been witnessed, immature it in deserved oblivion—let it not survive the mother that bare it, and the breasts from which it drew support, except it be to sketch its unamiable aspect, to set forth its direful barrenness for holy plant and produce. If it find a place in memory, then let it be retained as a way-mark alone, to prevent travellers towards it from prosecuting their journey in this direction. When there is a natural tendency towards these unhallowed dispositions, its possessor should pray for and aim at its suppression, lest by its gratification, his own, and the peace and union of his connections, should be destroyed, and the fertility of their former appearance receive a deadly blast, or an impoverishing mildew. It is the province of jealousy to view superiority of attainment with an invidious glance, and to make diligent enquiry after defects of character, so that it may detect any thing which, when disclosed, might lower its object in popular estimation: and though it fail in making discoveries which would furnish matter for direct accusation, or prove the party against whom it is exerted unworthy so high regard as that which he may realize, it seeks gratification by giving insinuations and innuendoes: the more hateful these because their intent is unveiled. 'Tis by such a character that firebrands are thrown where pious pleasure was formerly enjoyed,—'tis he who secretly hails, while he loudly mourns, the first appearance of discord,—'tis he who, under cover of healing the wound, tears it the more open,—'tis he who, under pretence of cauterizing the sore, introduces such a portion of inflammatory action and violent agony into the system as to threaten its entire dissolution. Is such an individual the subject of discipline? his anger is aroused—is he advised? he resents counsel as intrusion; and amid his unchristian conduct, and malevolent practices, cannot fail to discover the existence of mortified pride, by the petty ambition which urges him to be first or not at all. In some respects this is the disposition of tale-bearers and religious news-mongers; and by their efforts to edify, discord is often sown among brethren. It would be well if such would consider the import of our Saviour's declaration, "Woe unto them through whom offences cometh! It were

better for him that a mill-stone were hanged about his neck, and be cast into the sea, than that he should offend one of these little ones," Luke xvii. 1, 2. Well would it be if their conduct were checked by the danger in which they stand of having a part in this awful anathema. Characters like these demand strict attention, and their practices will bring them under discipline in every well regulated church. They meet to cut at character, and directly or indirectly to sow strife; they kindle the fires of discord and freely furnish them with fuel; and, in the fruits of their labour, find abundant materials for renewed censoriousness. For some time their career may be unobstructed; but 'tis of these that the truly peaceful and pious are fearful, and their fears being of a godly sort, are warranted by the affecting proof so frequently afforded in after days, that they have been, amid all their professed sincerity, destitute of "truth in their inward parts."

There is a natural reluctance too generally manifested by mankind to part with preconceived opinions when they have long existed, and have as long been maintained without a doubt of their correctness. That it is well to be steadfast to our convictions of truth is self-evident; and, in its absence, that vacillation of conduct which forbids your dependency upon him by whom it is manifested, is invariably evinced. But where this disposition is pertinaciously maintained to an extent so great as to shut out all opportunity of rectifying any erroneous sentiment that may exist, or of defending truth when assailed, it becomes decidedly objectionable, and is baneful in its influence. When possessed by members of churches, it presents an insuperable barrier to improvement; and although it may prevent innovation, it chills the warmth and checks the operations of the vigor, and powerfully militates against the growth of Christian love and unity. When, biassed in favour of former things, because sanctioned by the fathers and practised for years,—but sanctioned and practised because uninvestigated,—or if investigated at all, it is with a determination, fixed though tacid, to arrive at certain results; its possessors refuse to give ear to the thoughts and arguments of others in favour of deviation from such conduct, their refusal tends to the destruction of union, by suggesting that their opponents' views of the subject in question either will not bear the test of examination, or that they who maintain them will rule unrestrictedly. Now, as truth never suffers by examination, it should never shun it; and as it is but a principle of common honesty to acknowledge error when detected, it becomes the one party to give ear and answer to the enquiries of the other, and this again

to start no sentiment or objection without due consideration; and both should resolve to aim at the attainment of truth, each party freely yielding the posts which, after mature prayer and diligent comparison with Scripture, they find untenable. By such mutual concessions, affection and unity would be promoted, and while both parties prove all things, and try the spirits, each would resolve to abide by that which is most accordant with the inspired volume,—that grand touchstone of orthodoxy, parent of union, and bond of peace. It is very true that some things must be seen differently by different persons; and as our faculties are so limited, and our vision so imperfect, perhaps some degree of diversity of opinion may be necessary, in order that the whole counsel of God may in one way or other be maintained. But if the word of God were carefully examined, and ever made the sole rule of faith, these points of difference would be of moment so inferior, as to preserve the sanctuary from unhallowed controversy, and to preserve inviolate the bond of Christian union. The latter would be no more affected by it than the unity of a painting is affected by the various tints of which it is composed. 'Tis not improbable that amid all the errors to be mourned in the universal church militant, even as it now is, the whole of revealed truth is in one way or other received; and if all were determined to recede from any practices or doctrines indefensible by this word, and to adhere to those alone which it rendered irrefutable, the shades of opinion would be so slightly diversified as to offer no preventive to our keeping the unity of the Spirit in the bonds of peace. Such we conceive will be the situation and such the feelings of mankind, when the blessings of redemption are diffused among the inhabitants of the world far as the calamities of the curse. Such will be the reviving beauty of the scene, when the desert shall blossom as the rose, and the wilderness and solitary place shall be glad: such the glories of the day when He who purchased h's people with the price of his own blood shall see of the travail of his soul and be satisfied.

In the course of our remarks on the evil herein deprecated, we have so pointedly referred to the means by which it might be removed, as in some degree to supersede the insertion of additional hints on this branch of our subject. But as its importance is manifest and general, we wish to impress the following advice upon all members of Christian societies, as likely to promote union and comfort.

1. *Bring all your ideas to the test of Scripture, and maintain or reject them as they chord or are discordant with it.* We have already adverted to the advantages

resulting from this conduct, but as there is a tendency to try, at least, to bend the plain testimony of the divine word to conceptions which we have derived from the society with which we have been associated, we repeat it, in order to warn against a practice dangerous alike to the man who adopts it, and the peace of his connections. True religion inspires its possessors with the love of truth,—all truth connected with salvation is revealed in the word of God, given by the Spirit of wisdom and truth,—hence, then, the knowledge of truth is derived; but it can alone be attained by patient investigation, comparing scripture with scripture, deducing our inductions from an extensive search into its import, and ever praying for the illuminating influences of that Spirit by which alone the wonders of the law can be rendered visible to our defective powers of perception. Were we all resolved thus to act, peace would be within the walls of Zion, and prosperity would reign in her palaces. Each would seek the welfare of his brother, alike from a principle of duty and personal advantage. All would “grow in grace and in the knowledge of our Lord Jesus Christ;” and ignorance, at once the parent and promoter of discord, along with its numerous retinue of hateful consequences, would be expelled the precincts of Jerusalem.

2. *Let all your projected schemes be carefully examined, and yourselves be prepared in their proposal to your brethren, to prove their propriety and expediency.* From the want of an ability to meet the objections started against plans possessing considerable merit and manifest utility, they have fallen to the ground, and the proposer has retired from the field of action, discouraged and dissatisfied; whereas, had he come prepared to meet and refute their objections, to illustrate his design, so that its intent could not be mistaken by the feeblest powers of conception, and to prove the suitability of time present for its adoption, he might have secured cordial co-operation, and been prevented the pain of harbouring hard thoughts. Were every design examined in all its bearings ere it were proposed, much time might be spared for other purposes at our church meetings, and many occurrences threatening the suspension of fervent brotherly affection be thereby prevented.

3. *Contrast the influence which brotherly love will have upon your own personal comfort, the church's prosperity, and the accomplishment of all important objects, with the direct tendency of a contrary spirit.* Jarrings, feuds, and contentions, among brethren, will sap the vitals of individual happiness, by grieving the Holy Spirit; they will cloud the scene which rejoiced beneath the rays of a

divine sun, and the trees which were moistened with celestial dews, and fructified abundantly, will under their unkindly influence shrivel, and exchange their former beauty and utility for the bear relics of life,—for a name to live, which if not quite dead, they are sickening and languishing. And it is just as impossible for a church to prosper in such a scene, as for individuals to cultivate the graces of the Spirit while permitting the existence and exercises of their unholiness. It was when they walked in the fear of the Lord and the comfort of the Holy Ghost that the churches, yet free from Constantine's disguised curses, and in the first and purest age of Christianity, were edified and multiplied; and it is by the adoption of their conduct that their privileges and prosperity shall now be enjoyed. Where the fear of God is, there brotherly love will reign. “By this we know that we have passed from death if we love the brethren,” said the beloved disciple. “A new commandment give I unto you, that ye love one another,” said his affectionate master. That man may suspect his piety, and that church its purity, in whose bosom rancorous feelings are cherished or permitted. But how vain it is to attempt any great enterprise where union is unknown. Let the most enlarged human mind exert itself to the utmost, and give it every advantage which an isolated individual could possess, and yet how little would it effect where discord prevailed when compared with the probable results of efforts rendered efficient by affectionate and willing co-operation. Take any number of such capacities, and let them remain disunited in their attempts and at variance in their regards, and how inferior would their aggregate of effect be to that which it would have been had they formed a phalanx and acted in conjunction. But the capacities of men in general are not of this noble order; hence, if every one aimed at a correct estimate of his own powers of mind and action, that conviction of human feebleness naturally generated by self-knowledge would at once produce true humility, and its invariable concomitant, brotherly love.

4. *Avoid a censorious spirit, lest by its indulgence you should first wound a brother's feelings, and afterwards provoke in him a similar disposition towards yourself and others.* The indulgence of this spirit has ever tended to the destruction of Christian love and unity, and to the suppression, if not extinction, of a spirit of activity. Where every action is to be traced to its motive, by an observer whose unfriendly disposition it is to attribute efforts the most laudable and intentions of unquestionable excellence to springs of exertion less pure than those in

which, to some at least, they appear to originate, and less benevolent than those by which they in reality were prompted, it dispirits and enfeebles those powers which, from the comparative infrequency of their manifestation, demand every encouragement; in order to the elicitation of their exercises; and, as a mind like this is ever active, how oft has it, except when prevented by divine grace, been led to resent this unkindly conduct, and felt its tendency to dis sever the bonds of peace and concord. Where a tendency to this disposition is experienced, the vigilance of its possessor is demanded; and a right view of its painful influence will ever cause its slightest exercises to be regretted by the man whose desire it is that his every word may be seasoned with grace, alike on account of its contrariety to the Spirit of Christ and his cause, its influence upon his own comfort and that of others, its paralyzation of useful energy, and its destruction of true brotherly feeling. This spirit receives a fine opportunity for its exercises in the errors of conspicuous characters, but forgets the directions of one who discovered and spoke of failings in order to rectify them: "If thy brother offend thee, tell him." Surely it would be well for all, ere they enunciated the improprieties of action or motive in the lives of brethren, whether merely surmised or satisfactorily attested, to sit down and consider how far their conduct is affected by that injunction of the same unobjectionable authority: "Judge not that ye be not judged. For with what judgment ye judge ye shall be judged," &c. Matt. vii. 1, 2, &c.

5. *In the expression of your convictions or opinions abstain from that dogmatic mode of speech which never fails to excite disgust.* There is nothing which we should more vigorously defend than truth, and yet when we are called to give an answer for the hope that is in us, we are instructed to give it with meekness and fear. Far as this is from dogmatism, it is equally distant from that equivocation which evades a direct answer, through fear of offending the party by whom it is required; and only teaches us to assert our sentiments with diffidence becoming fallible creatures, combined with the humble confidence of souls illuminated by grace divine. In matters of minor importance, when scripture lays down no particular rule, but leaves us from generalities to infer the way of consistency, it surely becomes us to avow our opinions without any greater degree of stern decision than that demanded by truth; and the less than this is requisite, as each opinion must be governed by the general conviction of propriety and expediency. When, then, he supports or negatives a po-

sition in an overbearing tone, by giving a flat denial to the sentiments of his brethren, he either prevents remarks which might have illustrated the controverted point and turned it into a beneficial channel, or causes them to be asserted in a spirit bearing so great an affinity to his own, as to situate his associates between two fires, and endanger the perpetuity of brotherly esteem. Let your speech be such as shall promote and not suppress it, and in minor things cherish the conviction that the way approved by the majority of your brethren is for the best, without giving vent to dark forebodings or exposing sentiments of disapprobation; for "in the multitude of counsels there is safety."

6. *Never forget to pray for the promotion of peace and suppression of discord.* If you do this in sincerity you will not leave the other undone, as 'tis this which must attest to your own and your brother's satisfaction, that your prayers are what they ought to be. It is gross legality to act without praying, and as complete presumption to pray without acting for the Divine glory. "Pray for the peace of Jerusalem," &c. &c. Psal. cxxii. 6, 9. Let us all pray for peaceful dispositions and peaceful associates, that we may enjoy uninterrupted cordiality and union while here,—for the tranquillization of every threatening storm,—the hushing of every disturbing anxiety,—the dissipation of every gathering or feared commotion, and for the full realization of a dying Redeemer's legacy, "peace I leave with you: my peace I give unto you." Let us pray for the universal extension of pacific principles throughout the church on earth, so that to those whom she may invite to her communion she may adopt the language of Christ to his disciples, "In the world ye shall have tribulation, but in me you shall have peace."

FOR THE CANADA BAPTIST MAGAZINE.

WELCH BAPTISTS.

Continued from No. 4.

How rapidly did the mighty Gospel of Christ fly abroad. The very year 63, when Paul, a prisoner, was preaching to a few individuals, in his own hired house in Rome, the seed sowed there is growing in the Isle of Britain. We have nothing of importance to communicate respecting the Welch Baptists, from this period to the year 180, when two ministers by the names of Faganus and Damicanus, who were born in Wales, but

were born again in Rome, and there becoming eminent ministers of the gospel, were sent from Rome to assist their brethren in Wales.*

In the same year, Lucius, the Welch King, and the first King in the world who embraced the Christian religion, was baptized.†

Faganus and Damicanus were two faithful witnesses; bearing testimony to the truth, and were remarkably successful in winning souls to Christ. Through their instrumentality, the light of the Gospel burst forth from the Isle of Anglesea to the Isle of Thanet, like the sun in the morning, after the dark night of Druidism. The glorious light of the Gospel dispelled the shades of ignorance and error, in which the seed of Gomer had been enveloped from generation to generation. Fired with a sacred zeal for the cause of Christ, and the welfare of immortal souls, our Welch apostles followed the superstitions and cruelties of paganism to their most secret chambers, and exposed them in their native deformity.

It is true, they had not to stretch on the rack; neither had they to endure the flames; yet they had to encounter pagan ignorance and much opposition from Beelzebub, the Prince of Darkness. Though the gospel had been preached in the island since the year 63, yet, as God had not departed from his general way of disseminating his truth among the children of men, he began with small things with our forefathers, the inhabitants of the ends of the earth. But now Zion's tent was enlarged, and the curtain of her habitation stretched forth: she broke forth on the right hand and on the left: Kings became nursing fathers, and Queens nursing mothers. Behold King Lucius, not only embracing the religion of

Christ himself, but, finding the means of propagating the Gospel very inadequate, sending a most earnest request to Eleutherus, for additional help. Here the Macedonian cry vibrated from the Welch throne at Caerludd, as well as from the Welch cabin at the foot of Caderidris or Pliulimmon.

About the year 300, the Welch Baptists suffered most terrible and bloody persecution, which was the tenth pagan persecution under the reign of Dioclesian. Alban had the pain and honour to be the first martyr on the British shore. Next to him, were Aaron and Julius, renowned men, who lived at Caerleon, South Wales. The number of persons, meeting-houses, and books that were burnt at that time, is too great to relate without horror; but, however, they were not all consumed by the flames. Religion—yes, pure religion, the religion of Christ and his apostles—was yet alive. Here, as well as in many other places, the blood of the martyrs proved to be the seed of the church.‡

Alban was highly esteemed as a pious and active man, of strong constitution and brilliant imagination. His patience, humility, prudence, and piety, acquired for him the esteem of some, and the hatred of many. He had to suffer buffetings, stripes, reproaches, and death for following the meek and lowly Jesus: but the grace of God was sufficient for him, so that he could rejoice in tribulation. He deemed it the greatest honour that could be conferred upon him, to suffer for the cause of Christ, who, though equal with the Father, yet made himself of no reputation, but took upon himself the form of a servant, despised the shame, for the joy that was set before him, became obedient unto death, even the death of the cross. He drank deep of the Spirit of Christ,

* See Dr. Heylin's *Cosmography*, lib. 1. p. 257. Drych y Prif Oesoedd, p. 190.

† See *Acts and Monuments*, p. 96. *Bede Hist. Eccl.*, lib. 1. c. 4. See, also, *Salutaris lux Evangelii* & *Fabricio*, p. 406.

‡ See *Acts and Monuments*, Drych y Prif Oesoedd, p. 156.

enjoyed much of the presence of Christ, and was most wonderfully supported by him in his last hour, when he laid down his life to evidence his love to him who remembered sinners when they were in their low estate, and gave his life a ransom for many.

Aaron was a man of sound judgment, correct principles, and humble demeanour. He was a pattern to the youth, a friend to the distressed, and a sympathizing guide to those who were travelling the way to Zion. But, notwithstanding all this, few men suffered more persecutions than he did, or were more roughly treated than he was by the sons of Belial at different times and places, until he had the honour to suffer death in his Master's cause, at Caerleon, Monmouthshire, South Wales. He bore all with Christian patience, meekness, and resignation, knowing that the sting of death was taken away, he yielded himself to the king of terrors as one ready to be offered up, when he enjoyed much consolation, and had most glorious manifestations of the love of God to his soul.

Julius was an arduous labourer for the salvation of sinners, a great comforter of the people of God, and a most wonderful peace-maker between the different churches, or different individual members. He was much beloved and respected by his friends; but by his enemies he was treated with unrelenting severity, and constantly followed with persecutions and distresses, till he suffered martyrdom along with his brother Aaron, at Caerleon.

Dioclesian's strict orders were, to burn up every Christian, every meeting-house, and every scrap of written paper belonging to the Christians, or that gave any account of their rise and progress; and, no doubt, many valuable documents were burnt that would have been very interesting to the present generation; and it is a

wonder that any of them were preserved from the flames. Christianity has not existed long in the world without some severe struggles. It has made its way by the irresistible force of its evidence. None of the princes, nor any of the great men of the earth smiled upon the religion of Christ, until it won the day by the excellency of its doctrines, the purity of its morals, and the rationality of its arguments. It triumphed on the ruins of Judaism in Palestine, idolatry in Rome, and Druidism in the Principality of Wales.

CYMRU.

(To be continued)

PURGATORY and PÆDO-BAPTISM.

BY THE REV. N. WISEMAN, D. D., PROFESSOR IN THE UNIVERSITY OF ROME.

I PASS over two or three other passages that might be brought in favour of purgatory, upon one of which I shall have to comment a little later. All these texts, you will say, are, after all, obscure, and do not lead to any certain results. True; but we have enough said in them to guide us to some striking probabilities; these require further elucidation, and where shall we look for it but in the Church, especially in ancient times. Take, as a similar instance, the sacrament of baptism, as now preached in the Church. The apostles were simply told to baptize all nations; but, how do you prove from this that baptism is to be conferred on infants? And yet the English Church articles prescribe this infant baptism. Or whence comes the warrant for departing from the literal meaning of the word, which means *immersion*, and the adoption of mere effusion or sprinkling of the water? There may have been infants in the families or houses spoken of, as baptized—probably so: but this is only conjecture, and not proof: surely not enough to base an impor-

tant practice on it, which, without better authority, should seem to contradict our Saviour's command of faith preceding or accompanying baptism—"He that believeth and is baptized shall be saved." And in a positive institution, wholly depending on the will of the legislator, positive authority is requisite for any modification of the prescribed act. Where is the security for these modifications, if not in the explanations of the Church conveyed to us by her ancient practices?—*Lectures on the Principal Doctrines and Practices of the Catholic Church, vol. ii. p. 58.*

From the London Baptist Magazine.

EXPOSITORY REMARKS ON
ZEPHANIAH, iii. 12—17.

NUMBER IV.

"In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack."—Ver. 16.

In considering the previous verses, we have had occasion to notice some interesting gradations in the order of divine grace toward the guilty. Another step in the series is now presented to our view. The 14th and 15th verses exhibited the Church in a state of triumphant joy, to which it was summoned on account of the singular blessings conferred upon it. But, however delightful the experience of that joy must be, it was never bestowed merely for its own sake, or for the sake exclusively of its recipients. There is a design reaching beyond—that they may be excited thereby to a more cheerful and active conformity to the will of their heavenly Father, that GOD in all things may be glorified through CHRIST JESUS. "In that day it shall be said to Jerusalem, Let not thine hands be slack." We may observe—

I. That the people of GOD are expected to be active in doing his will. This is obviously assumed in the prohibition of fear, and slackness of hands.

Why should discouragement be forbidden, but because it stands in the way of those goings forth of gratitude and consecration to GOD, to which we are prompted by our inward joys. To perform the will of GOD is the highest excellence of saints and angels; and the joys of the soul, whether imperfect on earth, or perfect in heaven, supply that state of the affections which is most congenial and conducive thereto.

Do our hearts glow with sacred joy, and are we inquiring, with fervent love, LORD, what wouldst thou have me to do? the answer may be readily supplied: Arise, and follow the Saviour who has redeemed you by his blood, in all his ordinances and commandments blameless. Watch, and pray, that you may not enter into temptation. Strive against every sin, in particular, that which most easily besets you. Fight the good fight of faith against all spiritual enemies, the world, the flesh, and the devil. Follow after holiness of heart and life. Seek the prosperity of the Redeemer's kingdom, by promoting the purity and spirituality of saints, and the conversion of sinners. In reference to these, and many such scenes of grateful activity, we may exclaim—

My heart, my hand, my ear, my tongue,
Here's joyful work for you!

Let us then be "steadfast, unmovable, always abounding in the work of the LORD." 1 Cor. xv. 58.

II. There are, however, many things which tend to weaken the hands, and discourage the hearts of God's people, while aiming to do his will.

Discouragement attends on imperfection, and results from natural and moral evil in ourselves, and in others around us. In heaven where all within and without is perfect, there is no fear, and the hands of no one are slack. Till we arrive, however, at that blissful consummation, there will be occasion for the admonition of the text.

“*The sin which dwelleth in us,*” Rom. vii. 17, may be regarded as the earliest, most constant, and most perplexing of all the evils which slacken the hands of dutiful obedience. When we would do good, we find that evil is present with us, Rom. viii. 21. A sense of guilt benums our zeal, we question whether our services can be accepted, and not unfrequently doubt the very existence of our piety, and are apprehensive that, by embarking in Christian engagements, we may only be adding the cloak of hypocrisy to the polluted garments of our natural depravity.

In addition to this, *the temptations and assaults of Satan* operate greatly to our discouragement: and that not only as they may be employed to excite and inflame our inward corruptions, generally, or to cast difficulties and terrors in the way of our return to God; but as they are specially directed to the prevention, or defilement of our works of faith and labors of love. At one time the adversary would represent our efforts as needless; and at another he would lull us into apathy and sloth. If neither device should succeed, he then endeavors to pollute our motives, and render us anxious for the praise of men; and in that case he himself will hugely magnify our doings, and inflame our vanity and self-applause; so that when we come to sober reflection, we are distressed to find that our zeal has been more for self than for God, and that our very devotedness has been polluted with evil. But let not our hands, even then, be slack: only let us pray that our motives may be purified, and raised to a proper standard by divine grace.

Nor must we omit to refer to *the cares of life*, as another source of discouragement. Where the procuring of daily bread renders daily toil indispensable, and the anxieties of domestic and commercial life almost unavoidably abound, we have not

only to contend with so many direct hindrances in the service of God, but the suggestion often occurs, that our engagements are so feeble, few, and uncertain, that they may as well be discontinued altogether. Surely, however, there is a possibility of being diligent in business, and yet fervent in spirit, serving the Lord. Rom. xii. 11.

The prevalence of evil around us is also apt to slacken our hands. When iniquity abounds the love of many waxes cold; and they are too prone to give up attempts for God, and even expectations from God, as if the multiform aspects and courses of evil had completely terrified their spirits and rendered them forgetful of the omnipotent strength which presides over, and ultimately succeeds, every effort for the glory of God, and the destruction of the works of Satan.

But, perhaps, *the want or withholding of success* is the most disheartening consideration of all. Success is often held back, that it may be seen whether we can serve God from a simple delight in obedience to his will; sometimes to check our pride and self-complacency; and not unfrequently to manifest the sovereignty of God. In some instances, we are too sanguine, and then disappointment is the more discouraging. But if the husbandman hath long patience for the fruits of the earth, James v. 7, surely the laborer in God's harvest should calculate upon often sowing in tears, going forth and weeping, bearing precious seed. Yet he shall doubtless, sooner or later, come again with rejoicing bringing his sheaves with him. Psalm cxxvi. 5, 6.

From whatever source, however, these fears may arise, they are in this and many other texts forbidden. They unfit for duty, and dishonor God. But fear cannot be overcome without some adequate influence; and God, who ever deals with his people according to the principles of

which he has constituted their nature, even while he puts forth the invincible power of the Holy Spirit, has here directed us to that state of the heart in which fear may be most easily resisted, and our slackened hands be nerved again for action. Hence it may be remarked—

III. That a season of holy joy supplies the most powerful aids for overcoming all discouragements in the way of active service for God. "In that day," when the daughter of Zion is called on to sing, to shout, to be glad, and to rejoice with all the heart, "in that day, it shall be said, Fear thou not." This principle is also exhibited in the 35th chapter of Isaiah, where, after the desert is represented as rejoicing, the weak hands are to be strengthened, and those who are of a fearful heart are exhorted to be strong and fear not.

When the soul is filled with joy and peace in believing, *its graces are invigorated*. Love to God, to the Saviour, to the saints, to sinners, is drawn forth. Hatred of sin fills us with vehement desires for its subjugation. Zeal for the honor of God and the good of his people, is rendered conspicuous; while it becomes more easy to exercise patience in pursuing our object, and waiting for the blessing.

Not only so, but *all duties are felt to be delightful*. It is a pleasure, then, to take up the cross, difficulties only elicit our courage, the grovelling enjoyments of earth are spurned, because we possess the delights of salvation; the closet is no longer slighted, the gates of Zion no longer mourn our absence, the overflowing of the heart enriches our conversation, we are careful to depart from all iniquity, and studious to please God; while the fulness of our joys constrains us to invite others to come with us, that we may do them good.

Besides which, in this state, *we feel the omnipotence of our resources*. We

know that God hath loved us, and that Christ hath removed our guilt, and the Spirit witnesses with our spirit that we are the children of God. We, therefore, are enabled to say, "The Lord is our light and our salvation, whom shall we fear?" Psalm xxvii. 1, and, "If God be for us, who can be against us?" Rom. viii. 31. We are thus enabled to bid defiance to every foe, and out of weakness are made strong. The joy of the Lord is, emphatically our strength. Nehemiah viii. 10. And we cease to wonder at the zeal, self-denial, liberality and devotedness of the primitive Christians, when we know that they were filled with gladness and unspeakable joy.

How important, is it then, for every saving and holy purpose, to possess faith in the Lord Jesus Christ, that we may rejoice in hope of the glory of God; and that being delivered out of the hand of our enemies, we may serve him, without fear in holiness and righteousness before him, all the days of our life! Luke i. 74, 75.

PREACHING OF BUNYAN.

The Bible was his principal library. But, with scarcely any other book than this, he was the most eminent minister of his age, if usefulness may be considered the standard of eminence.

It is related of the learned Dr. Owen, that on a certain occasion, after having heard John Bunyan preach with much power and spirituality, and on being asked if he had been to hear the "tinker," the name by which Bunyan, by reference to his occupation, was scoffingly designated, the Doctor replied, "I have indeed; and if, by a surrender of all the human learning I have acquired, I could preach with the ability and heavenly unction of Mr. Bunyan, the sacrifice should cheerfully be made."

Bunyan is but one instance among

the multitude that could be named of talent which might be cultivated, and the eloquence which might be elicited by a careful and truly conscientious and religious study of the Book of God. The man who, in his public ministrations, would reason with the most effect, must argue on the principles of revelation. There is presented a system of logic, built on the facts relating to God and eternity, which is unerring in all its rudeness, infallible in all its premises, and inflexibly just and correct in all its deductions.

He who would arrest the conscience of the bold transgressor, or awaken the stupor of the careless and self-deceived, must pluck his arrows of conviction from the Bible, and aim them with an eloquence which a deep acquaintance with that book can alone inspire, at the feelings, the sinful habits, and the corrupt, but secret, propensities of those whom we would recal to duty and to God. It is because the models of inspiration are kept out of sight, and are superseded by a courtly mode of address, and a model of argument built on the basis of carnal reasoning, that so little is done by a large portion of modern preachers.

They go to the people with much fancied strength, but their panoply resembles that of David armed with Saul's armour. They return from their labor with dissatisfaction, because they see no lasting impression made on their auditory. Unlike David, they refuse the sling and stone; a simple dependance on God, and the efficacy of his truth; and disappointment is the consequence.

SOLEMN WARNING TO PARENTS.

"A foolish son is the heaviness of his mother."
Prov. x. 1.

In company with a minister of the gospel, now preaching in South Africa, I one day attended a court of Justice, to witness the trial of some

criminals at Inverness. Such scenes are frequently instructive and affecting in a high degree; it proved to be so on the present occasion. After an aged woman had been tried, and sentenced to banishment from her native country, a fine, tall, handsome young man was placed in the dock. A charge of wilful murder, accompanied with circumstances of extreme atrocity, was brought against him. It appeared that he had first seduced, and then, destroyed, the unsuspecting victim of his villany. This happened on a Sabbath morning. Having, as he thought, concealed the corpse of the deceased, he went to the kirk, and remained in the midst of the congregation during the concluding part of divine service. There was something so indecorous in his habiliments, so excited in his countenance, so confused in his behaviour, and altogether so strange and wild in his look, that the eyes of a great portion of the congregation were fixed upon him; and although he attempted to join in the singing he could not divert from his person the curiosity of the people. After service the well-known female friend of this identical young man was found, shockingly mangled, weltering in her blood, and hid under a hedge. Suspicion immediately fell upon *him* as the murderer. He was taken into custody, tried, sentenced to execution. During his imprisonment I obtained permission to visit him. I found him in his cell, loaded with irons, chained to the floor, and sitting on straw. A chair was beside him, on which were placed a cold potatoe, a jug of water, and a Bible. From the moment I entered the room till I left, he never looked up. Not a question that I put to him would he answer. At length I said, "Shall I pray with you?" He muttered "Yes." Anxious to know something of his previous history, I made inquiry, and ascertained that only a few hours be-

fore I visited his cell, his mother had been admitted to take leave of him. To *her* he said, "Mother, if it had not been for you, I should not have been here!" She replied, "I am sure I never told you to do any harm." With awful emphasis he rejoined, "*I am sure you never told me to do any good.*" From that hour his lips were sealed. In a few days after, the awful sentence of the law was carried into effect. I could find no ground to hope that his mind had been properly affected, or brought into a penitent state. What must have been the emotions and reflections of that parent, against whom it was possible for a son, in such circumstances, to utter such a reproach, I will not attempt to describe. Let parents learn, from this affecting narrative, what blessings they may confer upon their children, by the timely enforcement of religious instruction, and how poignant may be their own grief if they should ever hear, and hear with truth and justice, the awful reproach, "*You never told me to do any good!*"

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To the Editor.

SIR,—In the *Magazine* for October there appeared an account of Mr. James Milne's journey up the banks of the Grand River, in which he grieves to say that there are so many inhabitants of the Townships he has visited, perishing for want of the "bread of life," while, on the other hand, he says, the people of those settlements, while in their "fatherland, long enjoyed the services of the sanctuary, and who have sat under the sound of the glorious gospel." But now he compares them to a moral desert, dying in their sins, and perishing for lack of knowledge. Strange to think, that people once believers in Christ, followers of the Lamb, now perishing for lack of knowledge, and the *Bible in their hands*, which contains the writings of "Moses and the Prophets," as well as those of the Apostles of our Lord. But it appears to me that those while in their fatherland, have been led by the precepts and commandments of men, and have not been attending to the laws and ordinances of Christ and his Apostles; otherwise, that pure and undefiled

word would remain sufficient to point them to the "Lamb of God, that taketh away the sin of the world." And we are told in that blessed word, "if they believe not Moses and the Prophets, they would not believe though one would rise from the dead." And we see also from the same blessed word, when Christ the righteous did rise from the dead, how few believed.

Now, respecting the preaching of the gospel, Christ tells his disciples to, "Go into all the world, and preach the gospel to every creature." Let us then consider what the preaching of the gospel is. We read in Romans x. 15 "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things;" and at verse 17, "faith cometh by hearing, and hearing by the word of God." We are told then, that that blessed word alone giveth news of that dear Saviour to all the world. Dare any person then say, they are destitute of the gospel being ministered unto them, while they have the Sacred volume, containing the preaching of Christ and his Apostles, which is plain and beautiful to every one that believeth? Or dare any say, they are crying for the bread and water of life, and cry in vain? Christ, alone, is the bread of life. Listen to some of the many kind invitations in that blessed word, to every one that will hear his voice: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money, and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fitness. Incline your ear, and come unto me: hear, and your soul shall live. Seek ye the Lord while he may be found, call ye upon him while he is near. Turn ye, turn ye, why will ye die? To-day, if ye will hear his voice, harden not your hearts. And Jesus stood and cried, saying, If any man thirst, let him come unto me and drink." We further see in that blessed word, that those that had ears to hear those inviting calls, retained or believed the tidings, or good news of that dear Saviour, formed themselves into churches, and continued steadfast in the Apostles' doctrine. And Paul exhorts those that believe, to be followers of him as he was of Christ, and to keep the ordinances as he delivered them to us. Again, he says, "Be followers together of me, and mark them that walk so, as ye have us for an example." We likewise see, when the church came together on the first day of week, that the male members edified one another; for Paul says: "Ye may all prophesy, one by one, that all may learn,

and all be comforted ;” and, “let your women keep silence in the churches, for it is not permitted unto them to speak ; and if they will learn any thing, let them ask their husbands at home ; for it is a shame for women to speak in the church.” We likewise see that there were elders ordained from among themselves to take the oversight of the flock of God.

In the next place, I would sincerely entreat every person that has the words of the glorious gospel in their dwellings, not to be deceived, thinking that they can have any excuse for setting at nought the commandments of God, for the want of a shepherd to their mind ; for Christ is the true shepherd, and is inviting every one to come unto him, and he shall be *their* shepherd. Again, I would ask how so many that have sat under the sound of the gospel are void of the knowledge and righteousness of the word of God ? If men and women perish for lack of knowledge, I am sorry to see so many perishing, though professing a zeal of godliness ; for, as Paul says to the children of Israel, “I bear them record, that they have a zeal of God, but not according to knowledge ; for they being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God ; for Christ is the end of the law for righteousness to every one that believeth.” But Paul says, “they have not all obeyed the gospel, for Isaiah saith, ‘Lord, who hath believed our report ?’ But I say, have they not heard ? Yes, verily, their sound went into all the earth, and their words unto the ends of the world.” I entreat every one, then, that has the sound of that blessed gospel with them day and night, not to think they are without a shepherd, even Christ the righteous, if they will hear his voice. David says, God’s commandments made him wiser than his enemies ; for they were ever with him. He says, “I have more understanding than all my teachers ; for God’s testimonies are my meditations ;—thy word is a lamp unto my feet, and a light unto my path.” My earnest prayer is, that that word may be unto all men what it was to David, which shall make them wiser than all their teachers. “To that man will I look,” says God, “who is poor, and of a contrite spirit, and trembleth at my word.” My opinion is, that if men and women will not tremble at God’s word, that the enticing words of man’s wisdom, though they may raise the feelings of the heart for a little, will soon perish “like the morning dew.”

Your’s respectfully,

Nov. 5, 1839.

A FEMALE.

P O E T R Y .

LINES

ON AN INSCRIPTION UPON A POLISH FONT
AT BRISTOL.

There is a remarkable Greek Inscription round the Font, in the Roman Catholic Chapel at Bristol, the Letters of which form the same words when read forwards or backwards, on which a Baptist Minister wrote the following lines.

NIYON ANOMHMATA MH MONAN OYIN.

Wash thy sins, not thy face only.

Well said, if rightly understood,
And put in practice too ;
But, oh ! that all who read it would
But keep the truth in view.

How oft have Catholic Divines,
And more besides them taught,
That God by outward rites designs
To cleanse from ev’ry fault.

They tell you babes are purged from sins,
Regen’rate, born anew ;
But soon as active life begins
What do they all pursue ?

May no such fallacy deceive
Our children, Lord, we pray,
But let them first repent, believe,
And chuse the narrow way.

May they receive the inward grace,
Then have the outward sign,
And ever shew in every place
Thine energy divine.

Nor others act, nor their own deed,
For cleansing will avail,
Thy Spirit gracious God they need,
His power can never fail.

When they with all the heart believe,
When Christ is known and priz’d,
Let them the sacred rite receive,
And be indeed Baptiz’d,

Wholly immers’d beneath the stream,
Thence may they joyful rise,
And Christ and grace be all their theme,
Till they ascend the skies.

BUSINESS.—Call on a business man in business hours, only on business, transact your business, and go about your business, in order to give him time to finish his business.

MISSIONARY REGISTER.

C A N A D A

BAPTIST MISSIONARY SOCIETY.

The Rev. JOHN EDWARDS, sen., Pastor of the Baptist Church at Clarence, U. C., who was appointed by the Committee of this Society to visit Great Britain to present its claims to our Christian friends there, sailed from Quebec on the 8th ultimo, in the Barque *Arabian*, for Greenock.

PAYMENTS RECEIVED BY THE TREASURER.

Robert Drake, for Education	£0 12 6
A friend in Clarence, for Mr. Edwards' Expenses	0 6 3
James Thomson, sen., for Education to 1st July	£2 10 0
John Thomson, do do do	2 10 0
John Dunn, do do do	2 10 0
James Thomson, jun. do do do	2 10 0
Thos. M. Thomson, do do do	2 10 0-12 10 0
J. Bowles, Donation for the College.....	0 5 0
£13 13 9	

JAMES MILNE, *Treasurer.*

CANADA BAPTIST COLLEGE.

The following valuable Works have been presented to the Library :—

By Baptist Colonial Society :

- Horne's Introduction, 5 vols.
- Smith's Messiah, 3 vols.
- Hall's Works, 6 vols.
- Foster's Essays, 1 vol.
- Ainsworth's Dictionary, 1 vol.
- Hill's Lectures, 2 vols.
- Adam's Roman Antiquities, 1 vol.
- Robinson's Greek Lexicon, 1 vol.
- M'Knight's Epistles, 1 vol.
- Jones on the Canon, 3 vols.

By M. G. Jones, Esq., London :

- Doddridge's Expositor, 5 vols.
- Campbell's Gospels, 2 vols.
- Wardlaw's Socinian Controversy, 1 vol.

By Rev. S. Nicholson, Plymouth :

- Sturtevant on Preaching, 2 vols.

By a Lady in Montreal :

- M'Knight on the Epistles, 8 vols.

UPPER CANADA

BAPTIST MISSIONARY SOCIETY.

Account of Donations, &c. received by Elder OAKLEY, for the Upper Canada Baptist Missionary Society.

B. Chadwick	£1 5 0
John Barker	0 5 0
John Clarke	0 5 0
Deacon Havens	0 5 0
Charlotte Westover	0 5 0
Mrs. Brichart... ..	0 5 0
Collection at Rainham	0 7 10
Elder Maltby... ..	0 10 0
Elder Christian's Congregation..	0 10 3
Collection at Drummondville... ..	0 16 3
Mrs. Ellice	0 5 0
Mrs. Cole	0 5 0
Mr. Cole	0 1 3
John M'Clellan	0 5 0
Mrs. Casselman	0 5 0
Joseph Hunter	0 3 1 $\frac{1}{2}$
Friends in Barford	0 13 1 $\frac{1}{2}$
Isaac Blasdale*	0 3 9
A poor Widow	0 1 3
Friends in Whitby	0 7 10
H. Wilson... ..	0 2 6
John Wilson	0 2 6
Mrs. Hodge	0 5 0
Mrs. Smith	0 2 6
Joseph Philips	0 5 0
Friends in Haldimand	0 7 1
W. B. Chord... ..	0 1 10 $\frac{1}{2}$
William E. Clayton... ..	1 5 0
Thomas Brown	0 5 0
Ezra Brown	0 2 6
P. Dean	0 2 6
S. Howell	0 5 0
Benny's School-house	0 2 10
Mahlon Bray... ..	0 5 0
Mrs. Griswold	0 2 6
Joseph Hixon... ..	0 5 0
Joshua Freeman, sen.	0 10 0
Samuel Wright	1 0 0
Mrs. Wright	0 5 0
Laban Crandell, on account of Auxiliary Missionary Society.	1 15 0
Friends in Erie	1 2 4 $\frac{1}{2}$
John Stewart... ..	0 10 0
Mr. Stewart	0 2 6
Mr. Mulkins	0 1 3
Mr. and Mrs. Derby, and Son..	0 3 9
Elder Elliot*	0 5 0
Ebenezer Colver... ..	0 5 0
S. Chamberlain	0 1 8
John Shearer... ..	0 5 0

Deacon S. Smith... ..	£0	5	0
Peter Mabee	0	5	0
Deacon Joseph Kitchen... ..	0	5	0
Friends at Yarmouth	0	9	0
Friends at St. Thomas	0	16	9
Deacon Thomas M'Intire*... ..	0	10	0
Isaac Blackburn, on account of Auxiliary Society... ..	0	12	6
Joseph Blackburn	0	2	6
Jeston Robinson	0	6	0
Deacon Richard Howarth*... ..	2	3	9
Elizabeth M'Intire	0	6	3
O. Cloe..... ..	0	1	3

Those marked * were for Upper Canada *Baptist Magazine*.

Account of Subscriptions from persons residing within the boundary of the Eastern Association, who are not members of the Auxiliary Societies, viz. :—

Timothy Colver, Townsend... ..	£0	5	0
Mrs. Colver, do... ..	0	2	6
S. Chamberlain, do... ..	0	10	0
Mrs. Chamberlain, do... ..	0	5	0
Deac. J. Misener, Drummondville	0	10	0
B. Chadwick, do... ..	2	10	0
S. Falconbridge, sen. do... ..	0	5	0
Mrs. Eastham do... ..	0	5	0
P. Dean, Trafalgar	0	2	6
Mrs. Bowman, do.	0	5	0
A. Griswold, do.	0	5	0
Mrs. Griswold, do.	0	2	6
John Stewart, Esquering... ..	0	5	0
Rebecca Freeman, do... ..	0	5	0
Elisha Cord, do... ..	0	7	6
Jane Beemer, do... ..	0	5	0
Dea. S. Warden, do... ..	0	10	0
Matthew Smith, Erin	0	10	0
Mrs. Smith, do... ..	0	2	6
Jarvis Barraclough, Galt... ..	0	10	0
Mrs. Barraclough, do... ..	0	5	0

JAMAICA.

The following letters, forwarded to the Association, held at Montego Bay in January, from the Churches of Savanna-la-Mar and Fuller's Field, under the pastoral care of Mr. HURCHINS, present a gratifying statement of the progress of the Redeemer's cause, in a quarter where, at no distant period, the most violent opposition was experienced.

Church at Fuller's Field.

UNDER the good hand of our heavenly Father we have been brought through another year in safety. Sometimes we have, in no small degree, enjoyed the smiles of his reconciled countenance; and, at other times, we

have severely felt his chastising hand. Our beloved pastor has been deeply afflicted: his dear partner has been taken from him by the hand of death; and, while we feel on his account, we feel deeply on our own: we, too, have lost a friend who had our interests deeply at heart,—one who agonized for us at the Redeemer's feet, sought^d in every way the advancement of our spiritual welfare, and was truly desirous that the same mind should be in us which was also in Christ Jesus.

At Fuller's Field we have so far completed a building, on the spot where the other was burnt to the ground, as to be able regularly to attend Divine service there. The building is fifty feet by thirty, which we expected would be sufficiently large to accommodate us for a considerable time: but God's time seems to be come to favour this long cold and dark part of our land. There is a constant troubling of the waters, and a spirit of hearing never before witnessed now prevails. Numbers have been added to the church; and numbers are casting their lot in with us as a people, desirous of being instructed in the fear of the Lord.

Among those who have been added to us by baptism are an overseer and his wife, who have, for some time past, given evidence that they had experienced a change of heart. At any sacrifice they were determined to follow the steps of their Redeemer; and, on the 6th instant, with thirty-eight others, were publicly baptized, and received into church fellowship. From this circumstance it is evident that, if the generality of those who come from that favoured country from which the Gospel was sent to this land of springs, would but cherish those holy feelings which were planted within them in the days of their youth, in the house of their fathers, Jamaica would, long ere this, have been still more highly favoured of her God; for, from the example set by those at the head, numbers are now attending from the estate, from which, until very recently, we could not procure any. We look on this instance of Divine favour as a token for good; and, judging from the valuable assistance our pastor has received in carrying on prayer-meetings, through the little band of young men added to the church at Savanna-la-Mar in the past year, we cannot but indulge ourselves in the fond expectation that, with the assistance of this our new friend and brother in Christ, we shall again stretch out our borders, and occasionally preach at Negri'll, which was abandoned for want of that strength and assistance which our heavenly Father now seems to have thrown in our way.

As to what this our station is likely to be we cannot tell. The building is capable of holding 500 persons only. Our minister has

not been able to attend to us lately, in consequence of his heavy trials, and therefore we can only say that on the day of the opening there were fully 1200 persons present. On Christmas-day our pastor visited us, when the place was well filled; and on Sabbath-day, the 6th instant, fully one half of the people could not approach sufficiently near to hear the sound of that Gospel which, under God, is able to make wise unto salvation.

A day-school was commenced, with four children, under the superintendance of Mr. James Valentine, on the 14th of February: now there are 224 children on the books, and from 100 to 120 are in daily attendance. There are 150 in the Sabbath-school; and 56 have been added to the church by baptism.

We cannot look upon this but as in answer to the many fervent prayers and indefatigable labours of the servants of Jesus Christ, who, though often much discouraged, and their spirits much cast down, relied solely on the promise of God that his word should not return unto him void, and therefore ever persevered. And doubtless, even now the sainted spirits of a Mann and a Gardner, and of our dear sister, who has just followed them to their eternal home, are still taking a lively interest in our present and future welfare.

During the year 56 have been baptized, 2 have been dismissed to other churches, 1 has died, and there are now 78 members, with 255 inquirers.

There are 224 children in the British and Infant schools, and 150 in the evening school, under the charge of Mr. James Valentine.

At Savanna La Mar.

The great Head of the church, amid various dark dispensations of his providence, has also smiled upon us. His goodness to us stands unparalleled by that of any previous year. We are now delivered from the galling yoke of temporal slavery, and our earnest prayer is that we may "stand fast in that liberty wherewith Christ has made us free." From the long and continued affliction of our now departed sister, our services were not for some time so regular as we could wish. A degree of coldness appeared amongst us, which we trust, under the kind hand of our God, has been again removed. The general attendance on the preaching of the Gospel is good, and in many instances God has convinced us of its saving efficacy. We are endeavouring to lessen as much as possible the debt that still remains on our chapel, for we find it necessary again to prepare for the accommodation of others to sit within our walls, and to listen with us to the sound of the Gospel of life and peace. We

had three of our young friends trained as teachers, who have now schools in full operation, Mr. J. Valentine, who is at Fuller's Field; Mr. Constantine, who is at Savanna La Mar; and whose numbers on the books stand 120. Two days each week we have a working school under the superintendance of Miss Jane Lake; and in the Sabbath school there are about 150 children. At Friendship, Mr. J. N. Vaz has 42 children on his books, and 32 in daily attendance; and an evening school, at Sweet River, of about 18. Mr. A. Valentine has been sent to the Rev. J. Clark, at Brown's Town, to take an active part in his schools; and Mr. R. Johnson is now about leaving us to be trained for the carrying on of another school. Thus God is pleased to give us the instruments with which to carry on his work, and while he chastises with one hand he is comforting with the other. Our energies will be more than ever turned to the instruction of the young, remembering that it is a positive command given by Christ, "Feed my lambs."

During the past year 56 have been baptized, 6 restored, 5 have died, 3 have been dismissed, and eight excluded. The present number in the church here is 280, with 577 inquirers.

In the British day school there are 120 children, and 150 in the Sabbath school, under the charge of Mr. R. L. Constantine and Miss Jane Lake. At Friendship, there are 42 children in the day school, 18 in the evening school, at Sweet River, and 16 in that at George's Plain, under the charge of Mr. J. N. Vaz and W. Harrison.

Mountain Side.

We regret that our minister has been unable to attend much to this station, partly from very heavy relative and sometimes personal afflictions, and partly from his being obliged frequently to be present at and attend to the building at Fuller's field. But his absence has been partly made up by some of our young friends with whom God has favoured us, and they have many opportunities of reading sermons to very good congregations.

The retirement of Sir LIONEL SMITH from the Government of Jamaica, and the arrival of his successor, Sir CHARLES METCALF, had caused some excitement. In the latter part of August, the Ministers of the "Baptist Western Union" addressed Sir L. SMITH, on his retirement, expressing their regret at his departure, and their deep sense of the propriety of his conduct. Some of the more striking passages of the address we subjoin:—

"The admirable tact displayed by your Excellency in effecting the termination of the

Apprenticeship System, in your treatment of the contumacious Members of the House of Assembly, and in preserving the peace of the Colony, during a period of unusual excitement, without the aid of a Police Force, must excite in the mind of every loyal subject feelings of admiration and gratitude, and will lead us ever to associate the name of Sir Lionel Smith with the liberty and happiness of our people.

"We feel confident, notwithstanding the senseless clamour, by which we have been assailed, that, in our efforts for the public weal, your Excellency has recognized an earnest desire to employ our influence to maintain the dignity of the British crown, and uphold the Majesty of the law.

"At any period we should have deplored the loss, which the Colony in general, and ourselves in particular, would sustain by the removal of your Excellency; but we peculiarly feel it at this juncture when we are convinced we are entirely defenceless, without the least protection from the law, that portion of the community from which our juries are selected, being, for the most part, our relentless enemies; many of whom have violated the solemn sanction of an oath to gratify their feelings of hostility toward us.

"We most earnestly implore your Excellency to use the influence you possess on your arrival in England, to secure for us that protection to which we are entitled, and to obtain the repeal of those cruel and oppressive laws, which still disgrace the Statute Books of Jamaica.

"We have to tender our thanks, that your Excellency has had magnanimity to share the reproach, and to defend the reputation, of men whose only crime is, that they have been determined to protect their fellow-men in the enjoyment of that liberty, which has been purchased for them by the inhabitants of Great Britain."

In answering this address, His Excellency made use of the following "strong language":

"On my assuming the Government of this Colony, I strongly expressed my reliance on the whole body of Missionaries—in their high integrity of purpose, and in their loyal principles. You more than realized all the benefits I expected from your Ministry, by raising the negroes from the mental degradations of Slavery to the cheering obligations of Christianity; and they were thus taught, that patient endurance of evil, which has so materially contributed to the general tranquillity, even with the aid of a vicious and well paid press, both in England and Jamaica, and it may be presumed, some habitual confidence in Jamaica juries, the enemies of your religion have never dared to go to the

proof of their audacious accusations against you.

"Gentlemen, the first year of general freedom has passed away. What were the forebodings of its enemies? Where are the vagrants?—where the squatters?—where the injuries against properties, or persons of whitemen? Out of the 300,000 oppressed Slaves, let loose in one day, to equal rights and liberty, not a human being of that mass has committed himself in any of those dreaded offences.

"The admirable conduct of the peasantry in such a crisis has constituted a proud triumph to the cause of religion; and those who contributed to enlighten them in their moral duties, through persecutions, insults, and dangers, have deserved the regard and esteem of the good and the just in all christian countries.

"The people of England have a right to demand and will still insist that the liberty of the negroes, purchased by them, at such a heavy cost, should be perfectly secured to them, and much remains to be done for them. You may feel assured, however, that the same power which achieved such a glorious national honour, as the destruction of Slavery in all its dependencies, will ultimately put down the bad laws, and petty tyrannies, by which the peasantry are still harassed and oppressed.

"A great change is indeed in process, by which unprejudiced men are coming into the management of properties, and it cannot be long before absentees will extricate themselves from their present unlucky delusion, and discover, that the salvation of their Estates must depend on the employment of agents, who will not defraud the labourers of their wages, or impose exorbitant rents.

"I have staid here longer than my duty to my own family warranted. Neither scurrilous abuse from the Pulpit, or from the Press, or repeated threats of assassination, have deterred me from doing my duty to the emancipated population. I have been more than rewarded by witnessing their sober joys in freedom."

The above extracts are of some value just now, when so much on the opposite side appears; they should be of considerable weight. The address comes from men intimately acquainted with the state of the population of the Island, and whose character and responsibility attach consequence to their assertions,—the answer is from a gentleman filling the most honourable post in the Island, and well informed, officially and personally, with all its concerns.

From the New York Baptist Register.

REVIVAL IN BALTIMORE.

BALTIMORE, Oct. 28, 1839.

DEAR BROTHER,—As thousands of the dear disciples of Christ are praying for the success of this meeting, and looking forward with deep solicitude to its results, I know it would not only be gratifying but encouraging to them to learn what the Lord is doing here; and my object, in part, in gratifying their wishes in this respect, is, to awaken more importunity with Israel's God in behalf of Baltimore at this time. Our protracted meeting commenced on the 3d of October, and has been progressing with increasing interest for three weeks and three days. Our house of worship, though the largest in the city, will not begin to contain the crowds who flock out every evening to hear the word of God. We can accommodate, by crowding, about three thousand, and the rest are shut out in the streets. Good people, of all denominations, are more or less interested in the meeting. I have heard of no opposition from ministers or church-members of any denomination, except the Catholics, (a number of whom have been converted.) Nor is there any great opposition from the wicked. The meeting moves on smoothly, and the stream of salvation rolls on stoutly. We have prayer meetings every morning at 6 o'clock and at 11 o'clock, and preaching every evening at 3, and again at 7 o'clock.

On the 20th inst. we baptized thirty-one, in the presence of about five thousand spectators, who appeared solemn, and some of them deeply affected; and many have since been converted who dated their first impressions to this baptismal scene. It is a common thing for sinners to be pricked in the heart at the water side in modern times as well as at Antioch.

It is not a possible thing, in a city like this, to tell how many have been converted. But last Sabbath (yesterday) at half past 8 o'clock, A. M., we started for the baptismal stream again; when, to our surprise, we found the whole city on the move. Every street was filled with carriages, and people on foot, moving on to witness the apostolic sight,—the greatest burial that was ever witnessed in this city: and in the presence of between twenty and thirty thousand people, we baptized fifty more joyful and promising young converts, among whom might be seen the man of wealth and business, the alumni of our highest literary institutions, as well as the blooming youth. One of the number was a Chinese, brought into this country by a merchant of this city, to be educated, barely because he felt an interest in his brilliant and promising talents; he now being converted and baptized,

expresses a strong desire to complete his education and return to his native land to preach Jesus, and the way of salvation through him, to the six hundred millions who know (as he says) nothing about God, nothing who made the world, nothing about Christ and the way to heaven; all of whom are going down to hell.

The interest of this meeting increases daily; the whole city is beginning to be moved. We design, if God will give us strength, and bless us still, to continue the meeting two or three weeks longer. We beg the prayers of all who have access at the mercy-seat, that the whole city may be given to the saints of the most high God, to whom be all the praise and glory, forever and ever, Amen.

JACOB KNAPP.

AMERICAN AND FOREIGN BIBLE SOCIETY.

Rev. Archibald Maclay.—This endeared and venerable brother—says the *Baptist Record*—sailed in the London Packet of October 1st, under an Agency for the American and Foreign Bible Society, with the view of laying before the Baptists of Great Britain the claims and expectations of this great American Institution. We anticipate for our brother Maclay a most cordial reception from our transatlantic brethren. And we pray the God of the Bible to send propitious gales that may waft him safe to the shores of "Old England," and crown his heaven-born mission with the most glorious success. Already have our friends across the water taken cognizance of our proceedings, and solicited a friendly correspondence, as the annexed communication from the Committee will show. To the noble sentiments contained in the last clause we call the particular attention of our readers, and believe there is not a Baptist in the land who will not give to them a hearty response.

Extract from a communication to the Corresponding Secretary of the American and Foreign Bible Society:—

LONDON, July, 1839.

We have great pleasure in forwarding to you the following resolutions, passed unanimously during the late annual session of the Baptist Union:—

On the motion of the Rev. J. M. Cramp, seconded by the Rev. Charles Stovel, *Resolved*,—

"That a Committee of Correspondence with the American and Foreign Bible Society be now appointed, for the purpose of instituting a friendly connexion between the Baptist denomination in this country and that Society, with a view to the diffusion of in-

formation relative to the operations of the Society, and in the hope that some method of co-operation may hereafter be devised."

Resolved, "That the Committee consist of the following persons:—Rev. J. M. Cramp, Dr. Cox, C. Stovel, J. H. Hinton, and W. Grozer, with the Treasurer and Secretaries, *ex officio*; and that they report their proceedings from time to time to the General Committee of the Union."

The formation and progress of the American and Foreign Bible Society have been regarded with lively interest in this country. In separating from the American Bible Society, and establishing an Independent Institution, for the express purpose of securing faithful versions of the Scriptures, you have set us an example which we shall rejoice to imitate as soon as circumstances shall enable us to do so. It is with this end in view, as well as to express our hearty fellowship with you, that we invite the correspondence contemplated in the above-cited resolutions.

Fully agreeing with you in the principles which have compelled you to separate from the American Bible Society, we are anxious to adopt a similar measure; but our chief object at present, is to diffuse information, and employ all suitable efforts to enlighten

the public mind. In this respect, you can render us very valuable assistance; and we have to request that you will kindly furnish us with copies of your publications, and inform us from time to time of your proceedings, which we will take care to publish, for the instruction and benefit of the denomination, and in the hope that ere long some more determinate plan of action may be devised.

There is another point of view in which the importance of your labours will be more and more manifest. *The baptismal controversy is attracting increased attention, and is destined, as we believe, to lead the way to searching and extended Theological inquiries. Baptists ought to present their sentiments to the world in the clearest and most complete manner. It is especially their duty to prevent the word of God from being tampered with. You are discharging that duty nobly. Assist us to do the same.*

We shall hope to receive an early communication from you, and remain, on behalf of the Committee of Correspondence, affectionately yours,

W. H. MURCH. D. D.,
JOSEPH BELCHER,
EDWARD STEANE. } *Secretaries.*

TO OUR READERS.

THE few remarks that we made last month on "Open and Strict Communion" have been the means of stirring up some of our "latitudinarian" friends; and the consequence has been, that we have received several Communications on the subject—censuring us for the "strong language" we used, and "solemnly warning" us of the evils that will arise, if we make the Magazine the vehicle of circulating such "narrow-minded opinions." One Correspondent (O. L.) tells us that he was "twenty years a Strict Baptist, and the last ten an Open one." "Now, if he continues to go down the hill at that rate, where will he be in ten years more? *This is a degenerate age.*—Another says that he is "a Member of a Strict Church, because there is not an *Open* one near him—that he is, nevertheless, as firm (!) a Baptist as any who call themselves strict—and that the late Mr. HUGHES, the founder of the British and Foreign Bible Society, was an Open Communion Baptist Minister."—A third says, that we "have no charity," and calls us "bigot." Now we cannot consent to insert any Communication that possesses no *weightier argument*: than these. The writers appear to have forgotten that there is a Book called the Bible, that we regard as the standard of appeal in all religious matters; and that when individuals plead for a practice that sets aside one of the positive institutions of our Lord, and do not take us "to the law and the testimony" on the subject, it is because THEY CANNOT.

We have been accused of "stepping out of our way" to say something on Communion. No such thing. We were invited by a Correspondent to answer his query; and we did so according to our *knowledge* and *belief*. While on the one hand, we can say that we have no wish now, nor had we any then—to invite a controversy; we must also add, that whenever we find ourselves properly called on to defend the practice of the primitive churches, in regard to communion, we shall shiver a lance with the most talented that may take the field.

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