

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Cover title missing/  
Le titre de couverture manque

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/  
Transparence

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/  
Comprend un (des) index

Title on header taken from: /  
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments: /  
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

PAGE

MISSING

PAGE

MISSING

# THE CANADA BAPTIST MAGAZINE.

No. 4.

MONTREAL, OCTOBER, 1841.

VOL. V.

## MEMOIR OF MRS. CHEVALIER,

WIDOW OF THE LATE THOMAS CHEVALIER, ESQ., SURGEON EXTRAORDINARY  
TO GEORGE IV., ETC. ETC.

*From a Sermon preached in Pembroke Chapel, Liverpool, on the occasion of her death,  
By the Rev. C. M. Birrell.*

THE late excellent Mrs. Chevalier was a native of Wolverhampton. Her parents, it would appear, were not pious at the time of her birth, but were awakened by the same instrumentality which was blessed to their daughter. When she was about fifteen years of age, the neighbourhood of her native place was visited by the Rev. George Whitefield, whose ministry in that quarter, as in "all other places," was attended "with demonstration of the Spirit and with power." It seized the attention and aroused the conscience of our departed friend. The name of Mr. Whitefield, and the immense assemblies convened under the open skies to listen to the word of life, to which at that early age she gladly travelled many miles on foot, were never afterwards mentioned without eliciting from her expressions of enthusiastic interest.

Mrs. Chevalier was early trained to self-denial, and made to "bear the yoke" in the "youth" of both her natural and spiritual life. Her father's circumstances were such as to make it her duty to leave the parental roof, and to aid in her own maintenance. With that view when about eighteen years of age she came to Liverpool. The individuals with whom she dwelt were unacquainted

with religion, the theme which at that time absorbed her mind, so that she felt peculiarly friendless; and as the gospel was then far from being so extensively preached as it is at present, she continued to be "as a wandering bird cast out of the nest," until the Lord by rather a singular providence drew her into his church. It happened that when walking alone one evening, dejected and oppressed for want of Christian counsel and sympathy, her attention was attracted to two persons who seemed, she supposed, to be going to a place of worship, and whose expression and demeanour, it appeared to her, evinced Christian principle and affection. She was disposed in mind to follow them. They entered the smaller chapel in Byrom Street, in which the Rev. Samuel Medley then preached. His words, on that Thursday evening, fell like dew on the long thirsty soil. Not only were they the words of life and salvation, but they came attended with the characteristics of a preacher who was formed in the school of Whitefield, and therefore the better qualified to lead forward this young disciple. The event of that evening determined in many important respects the whole course of her future life. From that time she never deserted

that house of God whilst it was possible for her to attend it. "I felt," I remember her once observing, with her usual emphasis, "that God was with the minister and the people; and therefore I said, 'This people shall be my people, and their God shall be my God.'" It was not long before she became personally acquainted with the excellent persons who had first caught her attention, and who proved to be the late Mr. and Mrs. Hunter, a name yet much respected in surrounding churches; nor did she fail to increase rapidly in knowledge and in grace under the ministry of Mr. Medley, by whom she was baptized and received into the church about the year 1780.

It was not an unimportant issue of this simple but remarkable providence, that she was led into connexion with two families, in succession, where she enjoyed the highest religious advantages, and whose faithful and Christian friendship towards her for more than fifty years was one of the greatest blessings of her life. In these families she remained during all her residence in Liverpool at that period of her life, and the extent to which the light of her example shone in society is remembered gratefully by many who were at that time in their earliest youth. Impressions then produced she was afterwards permitted to see carried out in the matured characters of some with whom she associated happily in her declining years. How sweet the rewards of a youth spent in the service of God!

After a residence in Liverpool of about fifteen years she was married to Mr. Collyer, a banker, resident at Hanley in Staffordshire. She was not long permitted to enjoy this union, which was eminently "sanctified by the word of God and by prayer," for her husband died of consumption a few years afterwards, at Clifton. It was not likely, however, that with a character naturally so decisive and energetic, she would quit that sphere without leaving evident traces behind her. The Christian, when living up to his high profession, makes every situation the better for his presence, and often renders the name of the Redeemer fragrant long after his own memory has expired. It was thus in the case of our esteemed friend. She

was affected with the spiritual necessities of her neighbourhood, and gave herself with such affection and humility, such vigour and prayer to the work, that before she left she saw a place of worship erected, and a faithful minister placed over the congregation. Be aroused, Christian women, to fill up nobly and zealously the sphere you are called to fill! Let the examples of many of your sex "to glory gone" sustain your courage and your faith!

Mrs. Chevalier was tried not a little after the death of her husband by pecuniary difficulties. From this circumstance she was led, in conjunction with two Christian friends, to establish a boarding-school at Enfield in Middlesex; but even while filling that sphere, for which she was admirably fitted, she was not permitted to experience a complete cessation of anxiety. She was frequently brought into the greatest straits, from which by the especial goodness of God she was as frequently extricated—discipline to which she was accustomed occasionally to refer with the deepest feeling, as proving, in the most remarkable manner, the faithfulness of God to his promises, especially to those by which he has bound himself never to suffer his people to want "food convenient" for them. I have more than once seen her countenance assume that expression of commanding energy which her most intimate friends will well remember, while with holy indignation she reproved herself for permitting fears to harass her mind when God had proved himself so merciful in these her former troubles; quoting at the same time those well-known lines of Newton, as strictly applicable to herself—

"His love in time past forbids me to think  
He'll leave me at last in trouble to sink."

When settled in Middlesex, our late friend was transferred from the church in Byrom Street, Liverpool, to that in Keppel Street, London, then enjoying the highest state of prosperity under the ministry of the Rev. John Martin. This occurred on May 2, 1802. Not long after that time she was married to Thomas Chevalier, Esq., whose name she bore to her death. That gentleman was highly esteemed in the medical profession, having been called to fill several offices of great honour and responsibility.

His Christian qualities were not less eminent. His widow often referred to his edifying example, and ascribed much to the influence of his prayers. There cannot be a more decisive monument of his intelligence and industry than that admirable selection of parallel passages, formed by him, which gives its chief value to Bagster's English version of the Polyglott Bible. The preface, also, to that volume, which includes a brief, but excellent treatise on the worth of the holy scriptures, came from his pen, and bears, as you may perceive, his initials. In the society of such a man Mrs. Chevalier grew in the knowledge of Christ, and continued to abound in every good word and work. The first and most urgent duties to which she was now called were those of the family; for her husband, having been previously married, had four daughters and a son, the eldest of whom was about fifteen years of age. If any situation required prudence, patience, affection, consistency, and prayer, this above all others demanded them; nor did God withhold from her his sustaining grace. She enjoyed, as she well-merited, the confidence and affection of these children. As they rose into life they appreciated her character, and fervently returned her love. They never tasted the bitterness of being motherless from the time that she was united to them until the moment her spirit departed to glory. It is a great satisfaction to be able to add, that all of them, with the exception of one who died in very early life, attached themselves to the Saviour, and bore a Christian profession.

It was not, however, only in the family that her example shone at this period of her history: she threw her whole soul into the church; its interests were precious to her heart; she longed to hear the accounts given in its meetings of what God had done for sinners; she was ready with her affectionate counsels to those whom she observed inquiring for the way of life, and to those who had just entered on the Christian pilgrimage; whilst the young were, as they had ever been, the delighted sharers of her kindness. An esteemed friend, one of the present deacons of that church, bears the most emphatic and affectionate testimony to her usefulness in that department of duty.

After a union of about twenty years with Mr. Chevalier, she was called upon to resign him to the Lord; and, finding that her children were all fully engaged in their respective families, her thoughts reverted to the friends of her youth in Liverpool, by whom she was encouraged to settle amongst them. She accordingly came hither about ten years ago, and continued from that time until the hour of her death to hold forth amongst us a pleasing example of the Christian character. We may profitably bring that example briefly under our review.

There was nothing, I think, more obvious, even on the most transient acquaintance with her, than that religion was the element in which she lived. Never could the opinion be more positively disproved than it was in her case, that the exercises and duties of religion are essentially irksome. So far from that being true, they were her chosen means of consolation. Instead of being resorted to only in affliction, in the house of God, or at stated hours of devotion, they engaged her attention at almost every moment of her life. It was religion that formed all her tastes, directed all her opinions, planted all her footsteps. It was a portion which she adopted in youth, which increased in interest as she passed through the chequered scenes of life, and which never yielded greater joy than when she descended into the swellings of Jordan.

The natural constitution of her mind, as well, probably, as the peculiar discipline of her life, led her to search for consolation in the broad, obvious, and prominent doctrines of the gospel, rather than to press inquiries into profound questions, or to seek the adjustment of conflicting theories. This contributed greatly to the perfect catholicity of her spirit. Genuine piety had the same charms for her wherever it was found, or by whatever external forms it was surrounded.

There was in her Christian experience much of adoration. She had the greatest satisfaction in lying low at the feet of her Lord, and in contemplating the majesty and sovereignty of his nature. Nothing seemed more grateful to her spirit than a sense of her own nothingness and of his absolute supremacy.

In one of the last interviews I was privileged to have with her, she exclaimed, casting her eyes and her hand upwards, with an expression which nothing but the deepest sincerity could have imparted—"I love the kingly office of Christ; I wish him to rule in me and over me: he has a right to do so."

Immediately allied to this there was true humility. I hardly ever knew a person more deeply humble. Every day she seemed to acquire stronger convictions of the evil of sin, and as she advanced in life her self-accusations grew more poignant and abasing. She was often, indeed, in danger of embracing the adjoining error, of refusing the consolations of the cross. She hardly ever tasted spiritual comfort without questioning whether she had a right to it; and the sweeter the joy the greater seemed her self-suspicion. About the beginning of her last illness she remarked to me, "All I can say of myself is said in those lines, 'A guilty, weak,'—but there again"—interrupting herself with that jealousy of which I speak—"I do not feel these words as I ought; they do not enter deeply enough into my soul; yet surely I can by God's grace say, I am 'a guilty, weak and helpless worm.'"

It is not my design to convey the impression that her experience was gloomy or comfortless. Far from it. There was no part of her character which was more worthy of imitation than her habitual cheerfulness. She met the various reverses of her early life, and bore the burden of her accumulated years, with an equal and contented mind. It was this that made her even to the last a pleasant companion, for she was always ready to enter into the circumstances and to share the joy of others; never seeking to concentrate universal sympathy on herself. It often appeared to me that she aimed to be cheerful on principle; she believed that she could thus only be useful to those around her, and usefulness, I believe I may safely assert, was the ruling passion of her life down to its very termination.

There were several other instructive points in her example, such as her very careful and comprehensive perusal of the scriptures; her great liberality even when her pecuniary means were slender; her remarkable freedom from a

petulant spirit, and from the vice of speaking detractively of others; but I draw to a close by adverting to her final hours. During the first part of the illness with which she was visited at the beginning of the present year, her desires were chiefly directed to the attainment of perfect conformity to the character of God. This object appeared to absorb all her feelings, and to call forth her special supplications. On my first interview with her, at that time, I was exceedingly struck with her altered appearance, and with her unusually heavenly expression. On seizing my hand she exclaimed, "You see my heart and my flesh fail;" I added the words, "but God is the strength of my heart and my portion for ever;" when she said, "Yes, I grasp at him, but cannot lay hold of him as I wish. Purity! purity! I wish purity that I may be like God; I wish my heart turned out that it may be thoroughly cleansed and made meet for God, for the holy, holy, holy God." After some time, still adverting to the same subject, she said, "Do you remember the first text from which you preached in Liverpool?" On mentioning the words, "I beseech you by the mercies of God that ye present your bodies a living sacrifice," she added, "Yes. But think of the last words, 'acceptable'—to whom?—'to God! What a sacrifice must that be!—how holy, how spotless, how perfect!"

These desires, so truly characteristic of the renewed mind, were not left unsatisfied. There was evidently granted to her, in the judgment of all her Christian visitors, an especial measure of grace as she was led to the brink of Jordan. The enemy of souls, whose guile and cruelty she had often experienced, was suffered to gain no advantage over her. Her soul became full of the hope of glory, and abode more steadfastly under the radiance of heaven than at any former stage of her journey. Her language repeatedly was—"What a glorious place is heaven,—I am just waiting to enter in; what wonders await me!" Nor did she seem ever to weary in repeating, with an energy that was astonishing in her weak condition, changing the emphasis every successive time from word to word, the language of the Psalmist—"at whose right hand there are pleasures for evermore."

It pleased God to relieve our venerated friend from all suffering for several days before her departure, so that it was from pure bodily weakness, although in more than youthful vigor of spirit, that, altogether imperceptibly to her attendants, she took leave of the church below, early on Saturday, the 20th of March, 1841, in the eighty-first year of her pilgrimage, to the "city of habitation." Brethren!—listen to the heavenly admonition that "you do show the same diligence to the full assurance of hope unto the end; that ye be not slothful, but followers of them who through faith and patience inherit the promises."—*London Bap. Magazine.*

#### LIBERALITY OF A POOR NEGRO.

"God's work must be done, and I may be dead."

The anecdote that follows, says the *New York Observer*, we find in the *London Missionary Chronicle*; and it presents so striking a compliance with the divine injunction, "Whatever thy hand findeth to do, do it with thy might," that we copy it. The story is related in a letter from the West India Mission.

"You will perceive a considerable increase in the income of the station during the past year. That increase has been chiefly owing to a great effort which the people are now making towards a new chapel. In many instances I was obliged to restrain their liberality. One incident occurred which I shall never forget. In calling over the names, to ascertain how much they could give, I happened to call the name of 'Fitzgerald Matthew.' 'I am here, sir,' he instantly replied; and at the same time I saw him hobbling with his wooden leg out of the crowd, to come up to the table-pew, where I was standing. I wondered what he meant, for the others answered to their names without moving from their places. I was, however, forcibly struck with his apparent earnestness. On coming up, he put his hand into one pocket and took out a handful of silver wrapped in paper, and said with a lovely kind of abruptness, 'That's for me, massa.' 'Oh,' I said, 'keep your money at present, I don't want it now; I only wanted to know how much you could afford to

give; I will come for the money another time.' 'Ah, massa,' he replied, 'God's work must be done, and I may be dead;' and with that he plunged his hand into another pocket and took out another handful of silver, and said, 'That's for my wife, massa.' Then he put his hand into a third pocket, and took out a somewhat smaller parcel, and said, 'That's for my child, massa;' at the same time giving me a slip of paper, which somebody had written for him, to say how much the whole was. It was altogether near, £3 sterling—a large sum for a poor field negro with a wooden leg! But his expression was to me worth more than all the money in the world. I have heard eloquent preachers in England, and have felt, and felt deeply, under their ministrations, but never have I been so impressed with anything they have said, as with the simple expression of this poor negro. Let me never forget it; let it be engraven on my heart; let it be my motto in all that I take in hand for the cause of Christ—'God's work must be done, and I may be dead.'"

#### THOUGHTS ON MINISTERIAL EDUCATION.

VERY DEAR SIR,—I was much pleased with the spirit that was manifested, and the general tenor of the remarks that were offered upon the various subjects which came before our last Associations. Among them all, however, none has more absorbing interest to me, than a Baptist Theological Institution for Canada, and the elevation of the standard of ministerial education throughout the Province.

From what I have seen and know of this part of the country I can state that it is a goodly land, and I think I see rising upon it the dawning of brighter days: soon I trust will our Baptist Institution arise and shine forth a cheerful star of promise. Here let our young men, who are designed by God for the Christian ministry, resort and imbibe their theology, not from any system of divinity, or Confession of Faith, or popular preacher, but pure from the oracles of God, and in the language in which they were indicted by the Holy Ghost, Let them go forth from it, "scribes well



instructed;" and in some measure at least, as the apostles from the school of Christ, with one heart and one soul, and thus overspreading the length and breadth of the land, diffusing throughout all the churches their own spirit, imbibed at God's altar, and from God's truth.

The "host of God's elect" in Canada, if marshalled by men of kindred spirit and harmonious action, might be an army, "going forth conquering and to conquer." And how is this harmony in feeling, in sentiment, and in action to be produced? Can it be accomplished by men from beyond the Atlantic? Nay, and if it could be so done, the men are not to be had: must it not rather be effected by men from among themselves, "bone of their bone, and flesh of their flesh." And how can they better attain this unity of soul and action, than by praying and studying together in a general "school of the prophets," like that which is now in operation, where a man of God is appointed to teach them from the "living oracles."

Many I know are the objections in Canada against such a seminary, and some of them are perhaps worthy of the serious consideration even of its best friends. For there is no good thing on earth that does not need to be guarded, lest some evils attend it. There are some honest and sincere Christians who fear that if our institution arise to magnitude, the idea will soon gain ground, that none but educated men can and ought to preach the gospel, and that the light of science will soon be deemed no less necessary for the ministry than the light of heaven.

We are willing that any one on this point should watch the institution with a godly jealousy. We say ourselves, "Woe betide the day when none but classical lips are deemed worthy to proclaim Christ and him crucified—when the poor shall be fed on chaff, when they are hungry for the bread of life—when the churches shall seek only for men of literary fame, and overlook those minds which are burning with fire from God's own altar. Never may the time come when none but men of a finished education may speak of afflictions, the presence of Christ, his sympathy and love—when none but they may tell of the

grave vanquished by the cross, that better resurrection and everlasting life." Oh, these are glad tidings, if not to the rich, the elegant, and the refined, at least to the poor, and those who walk humbly with God. It matters not by what instrumentality, if they come from the heart they will sink into the heart, bind up the broken spirit, and bring tears of gladness from sinners' eyes.

Now, more than at any other time, we need thoroughly educated men, and there are many stations which can be successfully occupied by none but educated men; and God, ever mindful of the wants of the church, is graciously supplying them with such men as the time demands. Still, many of the lights of our church have been deprived of a classical education; and many such, we trust, will be among those by whose prayers and alms the Baptist Institution shall be sustained. But sad and sorrowful would be the pillow on which their heads would recline, if, after all their hopes, and all their toils, that to which I have alluded should ever be realized—if men like themselves—men after their own heart—should ever be deemed incompetent, because they are not liberally educated, to preach the gospel of Jesus Christ. But let them go forth from the Institutions, and let the burden of their preaching be what indeed is the burden of theirs, Christ crucified, and there is nothing to fear. Let them hide themselves, and all their science and learning behind the cross, and exhibit him who died upon it, as exalted to become a Prince and a Saviour," let them, like the Apostle Paul, say, "I have read the poets of Greece and Rome; I have tried the science of this world, and in comparison with the wisdom of redemption, I pronounce them loss and dross,"—and, I repeat it, they have nothing to fear.

But that, perhaps, which is most of all to be feared from an educated ministry is, that too great dependence will be put on the aid of science, and too little on that of the Spirit. That there is danger on this ground we freely admit. We are too prone to rely on that which costs us much to obtain; and true knowledge and science, if possessed, must be acquired at immense labor. Whereas, grace in the heart, faith in Christ, and

all the gifts of the Spirit, like the wants of life, are bestowed freely, or they are not given at all; and yet they are of rare attainment, since it is so contrary to the propensity of the heart to throw itself out of itself, and trust in God. I wonder not at the most extravagant and celebrated fable of antiquity; that of the giants piling Pelion upon Ossa, and Ossa upon Olympus, in their attempts to scale the battlements of heaven and hurl Jupiter from his throne. Men are prone to feel a kind of omnipotence, so that, hard as may be the attainments of science, it is infinitely easier to labor twice four years for a superiority in literature, and trust in that than really to feel one's emptiness and poverty, and trust in Christ. But let none on account of these evils to which we may be exposed, and against which we will labor and pray, think that if such be the case with our Theological Institutions, we can better do without them. Shall we then continue in ignorance for fear that error will abound? And is an ignorant ministry indeed more safe than a learned and an intelligent ministry? We are not Mahomedans or Catholics to believe this.—Notwithstanding the apprehensions which have been alluded to, I desire and expect, to see my denomination rise in intellectual refinement and power. Our sentiments I approve, because I believe them to be founded upon the immovable basis of everlasting truth. If our denomination has embraced the truth, shall ours be the only community in Canada to oppose liberal views, and a thoroughly educated ministry? My soul is sick with hearing the reiterated assertion by men of enlightened mind and noble sentiments, that "if my conscience would have allowed, I would have been almost any thing rather than a Baptist." While other denominations are advancing in benevolent and concerted action, and are encouraging and sending forth an enlightened ministry; the omnipotence of truth itself will not sustain our cause in Canada, unless the character of our ministry be elevated. Let us not cease to pray, that young men of ardent piety, and sound science, and enlightened views, may go forth from our Institution to elevate the character of our churches.

W. R.

## CHRISTIAN LIBERTY MAINTAINED.

The following statement we consider so full of interest, as showing a happy combination of Christian love and firmness in the midst of difficulties, that we copy it from the *London Baptist Magazine* for August. May the spirit of intolerance ever meet with the like manly and Christian resistance.—ED.

## ST. ANDREW'S, SCOTLAND.

The baptized members of the Independent church at St. Andrew's having recently separated themselves from it, and worshipped together in another place, have issued the following explanations of the reasons which have led to this procedure.

*Address to the Congregation meeting in the Town-hall, St. Andrew's, by the Christian Brethren associated there, 6th June, 1841.*

DEAR FRIENDS,—You are entitled to know the reasons which have led to the separation of the brethren usually meeting here from the church in Market Street, particularly as erroneous statements have gone forth on the subject. In the outset, it is proper to state, that we have hitherto walked in fellowship with that church in the most cordial manner; for many of its members we entertain the greatest respect, and for none more than their excellent pastor. We differ from them on no material point of doctrine regarding the faith and hope of the gospel: their order and discipline are identical with that which we design to establish as regards church government, the baptismal rite excepted; and, so far from cherishing any unkind feelings towards them, we heartily wish them God-speed in all that concerns their happiness. But, of late, attempts having been made to invade the rights of those members who hold the obligation of believers, and believers only, to be baptized by immersion, we found it impossible, with a good conscience, to bow to the doctrine of the pastor, as put forth in a printed "Summary of Principles," and since published in the *Congregational Magazine*. In that document, it is held to be "disorderly," and "subjecting to discipline," for the Baptists "to use any direct influence, either in public or private, to inculcate or propagate their peculiar sentiments, by the

circulation of tracts or books," by "conversation, or otherwise, among the members of the church;" and, moreover, "that they should abstain from controverting the sentiments taught from the pulpit on the points of difference." Now, although we have never disturbed the peace of the church in Market Street by a factious spirit of hostility to infant baptism, neither laid ourselves out to the work of proselytizing to our own views, we feel that to pledge ourselves to total silence on any part of the divine will, even when called in the course of providence to state our views, were to resign our right of private judgment, to be guilty of a cowardly concealment of honest belief, and to surrender the unalienable rights of Christian liberty at the bidding of usurped authority. We are clearly of opinion, that Christians are obliged, by the law of Christ, to exercise forbearance one toward another; but we have yet to learn that such forbearance carries in it a prohibition to "circulate tracts or books," or even to "converse" on the subjects of difference. We are not aware that any body of Christians, in this day of enlightenment, has ventured to call back the age of intolerance after this fashion, by putting a seal on the lips of the people on the one hand, and placing an interdict on the press on the other. Had we given our sanction to such proceedings on the part of our mistaken brethren, we had deserved to be put under the ban of the Christian world, as traitors to the liberty wherewith Christ has made his people free, if not unworthy of the privileges of rational beings. We hope, for the sake of independency, that few, if any, of the churches will adopt the St. Andrew's "Summary;" otherwise they must be content to fall back in the career of improvement, wherein they have been distinguished, and to take their place among the abettors of intolerant principles, now well nigh exploded from the Christian world. How far such a course is likely to subserve the interests of pure and undefiled religion, or to build up the churches with intelligent Christians, it is not for us to say; but, as no inconsiderable number of their members are of the Baptist persuasion, it may not be amiss to suggest the wisdom of calmly

reviewing their position before taking steps which are more likely to promote than suppress the growth of the baptismal controversy. It will now appear obvious, we trust, to all considerate individuals, who take an interest in the rights of conscience, that, in our circumstances, "necessity was laid upon us" to act as we have done; and that, by agreeing to assemble as we are now doing, for the worship of God and the observance of the Lord Christ's appointments, we are actuated by no schismatical, sectarian, or factious motives,—especially as we do neither purpose to shut out conscientious pædobaptists from our communion, nor abridge their liberty "to circulate tracts or books," or to "converse" with their fellow Christians on those points of doctrine regarding which the most pious individuals do conscientiously differ.

It has been reported, that the present movement is in connexion with what has been denominated the "Campbellite heresy," which teaches that the forgiveness of sin stands inseparably connected with water baptism, together with other sentiments equally repugnant to the scriptures. We deem it of importance thus flatly to contradict the statement, as destitute of the smallest particle of truth. We hold, with the whole body of the orthodox baptists of this country and America, the ordinance of baptism to be emblematical of spiritual blessings *already* received, and attach no merit whatever to this or any other external rite in the matter of justification before God.

In the prosecution of our course of duty, we rely on the protection and presence of the Lord Christ to give effect to the word of the truth of the gospel preached among us. We are clear that the ground we have taken up is alike warranted by sound reason and revealed truth; and while it shall be our delight to co-operate with all who love the Lord Jesus in sincerity, in whatever tends to promote the best interests of the place where we dwell, it will be our special care to pray without ceasing, that the ministration of the gospel among us may prove, by the abundant effusion of the Holy Ghost, "the savour of life unto life" to many precious souls.

## REVIEW.

*A Discourse on Infant Baptism.* By the  
REV. JAMES REID. Montreal, 1841.  
Concluded.

Without adding more, as might easily be done, on the wonder-working covenant of circumcision, it is observed in the second place—

*That infant baptism has no warrant in the New Testament.*

This has often been in effect, granted by Pædobaptist writers; and hence they have either pleaded the warrant of tradition, or betaken themselves for refuge to the exploded ceremonies of the Old Testament.

Our author also seems not to have felt himself quite secure on New Testament ground, and hence he only uses a few passages in connection with his theory of the covenant of circumcision, and even makes more of the *silence* than of the *testimony* of the evangelical records.

His reasoning, founded on the *silence* of the New Testament, is found in pp. 19, 20, 25, and scarcely requires a reply; for if it be valid for infant baptism, it is no less valid for infant communion. But there is in fact no such silence as the author imagines; for in Mark xvi. 16—“He that believeth and is baptized,” we have a tacit disallowance of infant baptism, unless it can be shown that infants *believe*. This language of the commission as effectually excludes babes from the rite of baptism, as the enactment in Gen. xvii. 10—“Every man-child among you shall be circumcised,” excludes *females* from the rite of circumcision. Is Peter *silent* on this point, when he states (1 Pet. iii. 21) that “baptism is the answering of a good conscience toward God?” Can this be true in the case of infants?

But as the author has pressed a few passages into his service, some notice must be taken of these auxiliaries. How heartless it must be to deny the dear infants (God bless them!) the right to baptism! Horrid persecution to drive the dear innocents utterly away from the precious basin! To be sure, we send them all to heaven if they die, and we take care to train them up in the fear of God if they live; but all this is vanity and mockery, if their baptism be

neglected! See pp. 16, 17. It requires some courage in the face of all this, to gainsay the infant's friend, and to deny him the benefit of a few verses in the New Testament. Let us first consider the use he makes (in p. 78, &c.) of Mark x. 13—16, “And they brought young children to him, that he should touch them; and *his* disciples rebuked those that brought *them*. But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put *his* hands upon them, and blessed them.” Here he finds a *command to bring* children to Christ; whereas our Lord did no more than forbid his disciples to hinder the approach of those, that were on that occasion brought by their friends. Then he assumes that to *be baptized* and to *be brought to Christ* meant the same thing, just as if these young children had been baptized on the spot; whereas Jesus only took them up in his arms, put his hands upon them, and blessed them. Here was no rite or ordinance, but simply an expression of our Lord's kind feelings and wishes with regard to those children. But it may be asked—Does not this whole transaction warrant infant baptism? No, we reply, no more than it warrants infant communion. In p. 82 it is gravely affirmed, “that without infant baptism all this must stand in the gospel as a dead letter;” the very same may be asserted with quite as much truth with regard to infant communion.

It may be some consolation to our worthy clergyman to know, that many ministers are in the habit of taking little children in their arms and blessing them, without pretending to baptize them.

In p. 87 it is staunchly contended that infants are entitled to baptism, since they go to heaven, if they die. “Such as have a place in heaven when they die, might surely be allowed to occupy a place in the church below.” Be it so; then why, good Sir, are you so “carnal and earth-born in your views” as to

deny the dear innocents the communion of the Lord's body and blood? If they are fit for heaven, surely they are fit for the Lord's table. It seems that Quakers, Baptists, &c. are not the only unfeeling monsters, that bear the Christian name!

The author seems also to find infant baptism in Matt. xxviii. 19; just as if instruction and faith were not required before the rite could be administered. Now the same commission as given in Mark xvi. 16, plainly puts faith before baptism, and consequently disallows the baptism of infants. Could the inspired evangelists be at variance in this matter?

Another very formidable passage in our author's hands is Acts ii. 39—"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call!" Here it is of course perfectly evident that the promise means baptism, and that the children are infants; and hence Peter must have intended to say—"baptism is for you (old folks) and for your infants." What can be more conclusive and satisfactory? But some are so "carnal and earth-born in their views" as to reply that the original word *τέκνα* does not strictly mean *infants* but *descendants*, without any reference to age; and that the "promise" (as appears from the context) has no reference to the Abrahamic covenant but to the gift of the Holy Ghost. As far as baptism is concerned, the apostle most plainly shows who were worthy to receive it, when he says—"Repent and be baptized."

The *household baptisms* in connection with Lydia, the Philippian jailer, and Stephanas, are next alleged in evidence. In p. 23 it is written: "as we proceed in the Acts of the Apostles, we find that believers and their households were uniformly baptized?" How will this assertion tally with the fact that only *two* household baptisms are mentioned in the book of Acts? Does this look like a uniform practice? There is besides no proof that infants were found in these families; but there is evidence to the contrary. Is it likely that Lydia, in following her business as a purple seller, would take little children with her from Thyatira in Asia to Philippi, even if she had them? Our author is, however, certain that infants were found in these

families, and that consequently they were baptized. Well, be it so; then if it follows that the jailer's infants were baptized, because it is stated, Acts xvi. 33, "he was baptized and all his," it follows also that these infants *believed*, because it is stated in the next verse, that "he rejoiced, believing in God with all his house." So also, if it follows from 1 Cor. i. 17, that Stephanas' little children were baptized, it follows as clearly from 1 Cor. xvi. 15, that the same little children "addicted themselves to the ministry of the saints!" Farther comment is needless.

But our author waxeth bold and saith in p. 24, "nothing like the apostolic language is ever found in the narratives of our Anti-pædobaptists." "No families are ever converted or baptized" among them. It is evident the worthy man has no great knowledge of the "narratives" he mentions. Had he known as much of them as he does of the Acts of the Apostles, he would have found "that believers and their households are uniformly baptized;" for instead of *two* instances (as in the Acts), he would have met with *scores*. Households have been baptized in Burmah, India, and Jamaica by missionaries who carefully observe the order: "he that believeth and is baptized." Even here in Montreal such a thing happened a few years ago, under the ministry of the Rev. J. Gilmour.

In pp. 28—33 the argument from *tradition* is found, and this leads to the remark—

*That the testimony of early Fathers is no warrant for infant baptism.*

Even if this testimony were as decisive as our brethren could wish, still no consistent Protestant could receive infant baptism as a divine ordinance, so long as the Bible does not warrant it. The early Fathers are often useful as historians, just as the Jew Josephus, the Pagan Tacitus, &c., but their testimony is not sufficient to constitute a Christian ordinance. Besides, if what the Fathers say goes to establish infant baptism, it goes also to establish infant communion.

There is, however, no clear evidence of the existence of pædobaptism earlier than Tertullian in A. D. 190, who mentions it with disapprobation. Irenæus in A

D. 170 does not mention that infants were baptized, but that they were "re-generated unto God," which does not necessarily imply baptism. As for Justin Martyr in A. D. 140, it is generally agreed even by Pædobaptists that he makes no mention of the practice; and the quotation made by our author is evidently not to the purpose. Indeed this very early Father shows plainly that he was ignorant of such a custom, for when he gives a formal account of baptism, he declares the subjects to be those who were persuaded and believed (*ἄσοι ἂν πεισθῶσι καὶ πιστεύσωσι*) that the things taught and spoken by the Christian teachers were true.

In p. 33 we are informed that there were no opposers of infant baptism "until the beginning of the Anti-pædobaptists, soon after the reformation from Popery began." Yet it is notorious that *Tertullian* wrote against it in the 3d century, the *Cathari* disallowed it in the 11th, the *Petrobruysians* in the 12th, the *Waldenses* in the 13th, the *Wickliffites* in the 14th, and the *Hussites* in the 15th.

#### *The act of baptism.*

We come now to consider the author's view of the *act of baptism* as stated in pp. 44—63. This is perhaps the most *unique* part of the pamphlet, exhibiting such rare erudition. He has quite an original method of settling the meaning of the Greek word, as he forbids us in p. 46 to learn it from Greek authors; though he admits in p. 55 that "its meaning should be sought for among the people themselves that used it." This needs no comment. Yet notwithstanding his singular scholarship and extensive research, he meekly observes in p. 54, "I am not going to deny that immersion is one of the meanings of the word *baptism*." Pray, why not deny it? Surely "lexicographers and commentators" ought not to shackle a scholar, who rejects the testimony of the Greek classics, and who makes out that neither John nor the Apostles ever practised immersion. The worthy man ought surely to retract such an unfounded concession, especially as he "expects some disingenuous use will be made of it." The scholarship that can make *βαπτίζω* in Greek mean to sprinkle, can accomplish any feats in philology. Nothing

is too hard for it. It can, for instance, prove that to *dip* in English means to *sprinkle*, just because Milton in his *Comus* has used this language:—

"And though not mortal, yet a cold shuddering dew  
Dips me all o'er."

This brings to mind his serious charges in p. 53 against some adversary of sprinkling, who has quoted many Pædobaptists in favour of dipping. How this matter stands we cannot judge, for our author forgot to give any instances of the "dishonest, disingenuous culling of lines and garbled sentences." The fact does indeed appear strange, that a host of learned Pædobaptists have declared that *βάπτισμα* properly signifies *dipping*, though they practised *sprinkling*. Of course they had means for satisfying their consciences. Some thought the word *might possibly* mean sprinkling, though it *properly* signifies dipping, but most thought it no sin to substitute sprinkling for dipping, since only an external rite was concerned. Such appears to be the view of the celebrated Dr. Chalmers, who in his Lectures on Romans (on chap. vi.) observes, "the original meaning of the word *baptism* is immersion, and though we regard it as a point of indifference whether the ordinance so named be performed in this way or by sprinkling, yet we doubt not that the prevalent style of administration in the apostle's days was by an actual submerging of the whole body under water." But if we are at liberty to change dipping for sprinkling, why not make the further change of omitting the water ceremony altogether? Why should we retain a rite so "indifferent?" Why not substitute milk or water for wine in the communion? Or why not drop this rite also? Brethren, how do you like this Quaker logic?

We are informed in p. 46, "It is remarkable that in the New Testament no directions are any where given relative to the manner of administering baptism." It would indeed be remarkable if Christ, in appointing the ordinance, had not specified the act. But is it so? Would the act be unspecified, if Christ had in plain English appointed *dipping*? Surely no Englishman could mistake his meaning. But if a Greek, not understanding English, were told that *dipping* was required, he could not know what act was

meant. So on the other hand, an Englishman not knowing Greek is uncertain what act is meant by βάπτισμα (baptism), though a Greek could not fail to know its meaning. Βαπτίζω was as plain to the Greeks and Hellenists as to dip is to us. How then did they understand the word? *It is notorious that they took it to require IMMERSION, and hence the Greek Church DIPS to the present day.* This is a stubborn fact. It is also a fact, that the earliest translations of the New Testament give the same meaning to βαπτίζω, viz. the Syriac, Coptic, Ethiopic, Gothic, Armenian, Arabic, &c. The English Bible might have been quite as plain, if the translators had not retained the Greek word.

As the testimony of a Bishop must have weight with our author, we here give the words of Dr. Smith of Kentucky: "I do fully and unhesitatingly believe, that no instance either of Adult or Infant Baptism occurred during the first three centuries, except by immersion, save only in the few cases of clinical baptism."

The testimony of another Pædo-baptist, who in like manner excused his own practice on the ground of indifference, is here presented for the satisfaction of the learned reader. Dr. Augusti, in his *Handbuch der Christlichen Archæologie*, informs us that βάπτισμα, according to its etymology and usage, denotes *plunging, dipping, &c.*; and that the choice of the term betrays an age in which *sprinkling*, the later custom of the West, was not yet introduced; and that the *Greeks* still practise *immersion*, and call our Pædo-baptists *sprinkled Christians*.

But as most readers know nothing of Greek, let them take the New Testament and judge whether baptism means immersion or sprinkling, by putting these words in place of the Greek, and observing which makes the best sense. If baptism means sprinkling, then we should read, "John was sprinkling in Ænon, because there was much water there" (John iii. 23). "I have a sprinkling to be sprinkled with; and how am I straitened until it be accomplished?" (Luke xii. 50). "Buried with him by sprinkling" (Rom. vi. 4). Is the reader satisfied? Which makes the best sense,

"I have a sprinkling to be sprinkled with" or "I have an immersion to be immersed with?" Which best conveys the idea of overwhelming suffering?

Let the unlearned reader also consider this fact, that wherever he finds *dip* in the English Bible (except Gen. xxxvii. 31, where ἐμόλυναν is used), the Greek has either βάπτω or βαπτίζω; but wherever he finds *sprinkle*, neither is used, but generally ραίνω. In 2 Kings v. 14, where we are told Naaman "*dipped* himself seven times in Jordan," the Greek version gives *ἐβαπτισατο, baptized himself*.

It is truly surprising how the worthy clergyman has throughout the *Discourse* disregarded the *Catechism* and *Prayer Book* of his own church. One might suspect that he is only half a churchman. He certainly reasons more like a Pædo-baptist schismatic than a thorough son of the church. Was he never a schismatic? *He* pleads for infant baptism on the ground of Jewish circumcision, while the *Catechism* is free from such folly, and assigns a totally different reason. Thus it reads: QUESTION.—What is required of persons to be baptized? ANSWER.—Repentance, whereby they forsake sin; and faith, whereby they stedfastly believe the promises of God made to them in that sacrament.—QUESTION.—Why then are infants baptized, when by reason of their tender age they cannot perform them? ANSWER.—Because they promise them both by their sureties; which promise, when they come to age, themselves are bound to perform. Here then is no nonsense about circumcision, but a plain avowal that repentance and faith are presupposed even in the baptism of infants and qualify them for the rite. THE CHURCH OF ENGLAND OWNS IN THEORY ONLY BELIEVERS' BAPTISM. So does the church of Rome. So also did Luther. It was not till sureties or sponsors were set aside by the Geneva Reformers, that the necessity of faith to fit infants for baptism was exploded, and that other fanciful grounds of pædo-baptism were assigned.

Again our author contends for the superior, if not exclusive, propriety of *sprinkling* as the act of baptism, whereas the *Prayer Book* expressly enjoins *dipping*, (except when the child is weak,)

saying "he (the priest) shall dip it in the water discreetly and warily." So much then for the consistency of our Episcopal Minister.

We now take leave of the respected author with the advice, that he should study his *Catechism* and *Prayer Book* more thoroughly, before he again discourses on infant baptism.

#### THE LATE REV. JOHN DYER.

This well known and venerable servant of Christ ended his days on the 22d of July. His death took place by drowning, to which act he was impelled by a deranged imagination, consequent on a prostration of his energies, both physical and mental. The loss of one so highly and universally esteemed, has called forth numerous expressions of pungent regret in the new world as well as the old, from members of every section of the Christian church. He fell indeed "a martyr to the cause" of missions.

The following notices of the revered man will doubtless be welcome to our readers.—ED. C. B. M.

On Tuesday, July 29th, the remains of the late Rev. John Dyer were interred in the vault belonging to the chapel in Little Wild-street, Lincoln's-inn-fields, when an address was delivered by the Rev. Dr. Cox, of Hackney; and on Thursday, August 5, a funeral sermon on occasion of Mr. Dyer's death was preached to a crowded congregation at Camberwell, by the Rev. Edward Steane, his pastor.

The following is part of Dr. Cox's address, as reported in the *Voluntary*:

"The temporary aberration of reason is not its extinction, nor is it the extinction of principle and piety; and the form in which affliction and death shall overtake the good man is in the hand of God. The mode of his departure from the present state, cannot affect the great question of his destiny; for that depends not on the outward modification of circumstances, but on the decision of the mind, preparation of character, the working and moulding of great principles. The safety and blessedness of the soul of a believer rests on the foundation which God has laid in Zion. The question is not whether he leaves the world in a calm or a tempest, in the clear sunshine of circumstances, or amidst clouds and mysteries; on the quiet bed, by

the stroke of accident, or in the whirlwind of delusion—the temporary must be separated from the permanent, the unreal dreams of a moment from the realities of truth, the essentials of character, and the power of grace. The question which belongs to the everlasting condition of a man respects his faith in Christ, his love to God, his conformity to truth. 'Is it well?' asks the anxious survivor. And if the report can be—he was a penitent, a believer, a servant of God—the answer is, in defiance of death's worst terrors, Satan's worst temptations, and life's worst forms of mischief—'It is well.' From the depths of *hades*, the distant regions of an invisible world, the soft and solacing echo is, 'It is well.'

"Dear brethren, we meet at the grave of a Christian. And is not that the highest style of man? Ought the gloomiest circumstances of mortality to discourage us when we can inscribe such a word on the ashes of departed worth? Shall we suffer death, however fearful, to rob us in our grief of the satisfaction of that thought, and the joy of naming such a name, which is itself a triumph over that formidable foe? In the very face of the king of terrors we utter the glorious epithet, and we exultingly say, 'O death! where is thy sting? O grave; where is thy victory?' A Christian cannot die; death is not death to him. Its character is changed. It is a passing cloud, a departure, a means of better life.

"We meet at the grave of a minister, early ordained to that work, and much employed in its gracious ministrations. It was the privilege of the speaker to hear the first discourse of the dear departed one, and to feel at that period the conviction, which many a year has not erased, of his extraordinary devotion of spirit, and devotedness to the cause of his Redeemer. There was no pretence or display. It was then, as ever, the utterance of a heart animated by the love of God, and the love of souls; eminently in earnest, evincing no inconsiderable intellectual powers, but far more exalted degrees of holy zeal and Christian love.

"It is the grave of a public and highly appreciated servant of the missionary cause. As secretary of the Baptist Missionary Society, he was indeed an official man, but any thing but the mere official. He worthily succeeded the distinguished individuals that went before, and with business habits far greater, he had a love of missionary labour, and a love of perishing heathen not less than theirs. His name is thus associated in the annals of the church with Fuller, Ryland, and Hinton, and will be had in everlasting remembrance. Prompt, indefatigable, persevering, he was, in a sense, a martyr to the



cause. It was his life. It was the great self-denying purpose of his existence, the element of his thought, and the spring of his activity. In counsel he was discriminating; in judgment sound; in point of information always correct and copious. He had much of the vivid and intuitive perception of the bearings of a question, and his opinion was always valuable, and often adopted. In pleading for the mission he was ready with information, fluent, copious, occasionally impassioned, and never failed to leave an impression of the integrity of his mind, and the warmth of his benevolent heart.

"This is the grave of one whom many of us can call a friend; one whom we long knew and loved. Let the speaker be allowed in this capacity to mingle his tears to-day—five-and-thirty years may warrant it—with the more hallowed weepings of nearest friends and relatives. One who was present at his entrance on the ministry, at his choice to the secretaryship twenty-five years ago, and who has ever since stood in the relation of a fellow-worker with him in the mission, and an associate in the private circle, may well indulge a sorrow for his loss, at-tempered, however, by the blessed hope of reunion in a world where the mysteries of life and death will be unfolded. \* \* \* \* \*

"Surviving friendship is often consoled by the details of a dying testimony; but we have more, a living one! The Christian church at large, the missionary band in particular, in near and distant lands, will feel that a brother and a friend is gone. His life is his monument, and it will outlast the sculptured stone!"

At a meeting of the Committee of the Baptist Missionary Society, held June 29th, 1841, it was—

*Resolved*—That this Committee, in recording on their Minutes the decease of their invaluable coadjutor and beloved friend, the Rev. John Dyer, desire with humility and profound submission to the will of God, to bow to the inscrutable and heart-rending Providence, by which the Society has been deprived of its senior Secretary, and his family bereft of an affectionate and revered parent. They call to mind, with feelings of mournful satisfaction, the numerous and important services which he was enabled to render in the promotion of the Redeemer's kingdom both at home and abroad, by the singular abilities and endowments which it had pleased God to confer upon him; and with devout thankfulness they reflect on the Christian virtues which adorned his blameless life, and on the unimpaired integrity and uniform consistency of his personal character and official conduct down to the period of his deeply lamented affliction and death. Under the distressing circumstances amidst which that event has taken place, they feel it to be a duty which they owe to his memory, to his sorrowing widow and family, and to the constituents of the Society, to pay their public and unanimous tributes of respect and Christian love to his moral worth, his dignified and amiable deportment, his entire consecration to God, and to the accuracy, punctuality, and uprightness, which characterised to the last, and through the preceding period of 23

years, the performance of the onerous and responsible duties of his office.

W. B. GURNEY, Chairman,  
JOSEPH ANGUS, Secretary.

## LIGHTS OF REASON AND REVELATION.

NO. X.

But instead of abating any of his claims in compliance with our depravity, the Almighty makes the slightest (according to us) transgression, to be infinitely offensive, whether it be of thought, word, or deed; and this, without gathering, like the hard master, where he has not sown, when he says who-soever offends in one point is guilty of all, (James ii. 10). This declaration often puzzles philosophers falsely so called, who see no sin in a *funny oath*, or *white lie*! But one needs not be a St. Paul to know that even such are exceedingly sinful, and deserving of condemnation. The rule by which sin is measured by all but Christians, is not the rule of God, but a human rule. The human rule is the amount of injury that our conduct inflicts, or tends to inflict on our neighbour, or ourselves; but God's rule is the *insult which we, by our disobedience, offer to his sovereign authority*. It was not in eating an apple that Adam's sin lay, but in doing so against the command of his God. To covet one penny-worth of a rich neighbour's goods—to steal it, and even to swear by a trifling thing afterwards, that you did not steal it, do not seem to amount to much, according to the common scale of morality; but try it by the word and authority of God, which is, *thou shalt not covet—thou shalt not steal—thou shalt not bear false witness, and swear not at all*, and if you regard him in his true character, you should tremble for your safety. The party who would be guilty of the above named sins, would perhaps be shocked at the idea of committing murder, and yet, God's command is broken, and his authority contemned, as well by the one as by the other. The lesser offences against mankind are of infinite enormity against God, as well as the greater, therefore to sin in any point is to insult Jehovah; and more than this, you cannot do by sinning every way, for every subsequent sin is but an aggravation of the first; and as it is a breach of his authority to covet, as well as to kill, measuring the deed by the higher rule—which in doing, we should not set aside the lesser—the sin against God is equal, in the former, to that in the latter: a breach of his commands. James ii. 11.

Until St. Paul got this view of God's law, he was alive—he thought himself safe and secure of salvation, but when he got this view of it, sin revived; it presented itself exceed-

ing sinful, and he, or his false opinion of his condition died, or vanished. It is not at any thing holy, or obedient in any creature that God's commands look, because holiness and obedience are their duties, for which there is no claim to thanks or merit, and they look at, and curse, the slightest transgression. The laws were made for the lawless and disobedient. Obedience, however perfect, is but limited and finite, its virtue is confined to the individual, and cannot extend to another.

The life and faculties of man is a whole due to the service of God; a sigh, or a second misspent from this, cannot be replaced, for he has no other fund to draw upon; he cannot borrow, for his neighbour is circumstanced just as he is. If we ask of an angel, he may reply, Friend I have nothing to spare, for I owe to my God all I possess. If he ask of a sinner, he may answer, I have incurred a debt by transgression beyond what I possess: I cannot pay for myself, much less for thee. Nor will sorrow do, nor suffering, for neither is the exact obedience to his commands, which God requires; and that which he does not require, instead of being pleasing is offensive to him. He requires the mortification of lust and passions, but not the lacerations of our flesh; and these, being impositions of tyranny, he cannot recognize them as worship done to him; and sufferings due as the penalty of sin, being the last act of justice inflicted on the transgressor, are no act of his, and but prove his guilt and destination.

CATHOLIC.

## MISCELLANEA.

NOTICE TO BAPTIST MINISTERS RESIDING IN SEAPORT TOWNS THROUGHOUT THE UNITED STATES AND BRITISH DOMINIONS.

DEAR BRETHREN IN CHRIST,—Sensible as we are of the deep and lively interest that you must feel in the promotion of the cause of our common Master, and particularly in its success among that interesting class of men who "go down to the sea in ships," we know it will gladden your hearts to learn that the Baptist Domestic Mission Society of New York have determined, relying on the divine favor, to build up a Baptist Bethel Church in this city. The friends here, ministers and people, with one heart and great forwardness, have aided us both by prayers and contributions, and the undertaking has been commenced under the happiest auspices.

A temporary chapel has been fitted up at the corner of Cherry and Catherine streets,

near the East river, and in the vicinity of the great mass of our seafaring population. We have secured the services of brother John Wivell, formerly a seaman himself, and afterwards favorably known as a Bethel preacher in the Independent connexion;—now united with our denomination, and well qualified for the work.

We, therefore, brethren, solicit your co-operation, by giving notice of these facts to your respective congregations; that seamen from your ports, when visiting our mart, may know whither to resort in order to hear the gospel preached in its simplicity, and receive its ordinances administered according to apostolic usage. Moreover, we entreat your intercession at the throne of grace, that this effort for the salvation of sailors may be crowned with the approbation of the Most High.

On behalf of the Board of Managers,

NATHAN C. PLATT, *Pres.*

J. B. KIDDER, *Sec.*

New York, June 21, 1841.

BRISTOL BAPTIST COLLEGE.—On Thursday, June 24th, the annual meeting of the friends and supporters of the Bristol Baptist College, or Bristol Education Society, was held at the vestry of Broadmead chapel. An appropriate and instructive discourse was delivered by the Rev. J. S. Bunce, of Devizes. Of twenty-one students, forming the list at the commencement of the session, four are occupying stations, one is pursuing his studies in Glasgow, and another has gone to Jamaica as a missionary. Four new students have been received, and other applications are before the committee. It was stated in the report that a memorial had been presented to the Queen in council, requesting her Majesty to empower the college to issue certificates to its students as candidates for degrees in the University of London; and that this request had been granted with the utmost promptitude. The institution is therefore now empowered to give such certificates. The examination of the students took place on the Monday and Tuesday preceding the annual meeting, and the reports of the examiners were highly satisfactory.

HORTON COLLEGE, BRADFORD.—The annual meeting of this institution was held in Westgate chapel on Wednesday. The Committee Meeting was held in the College on the preceding evening, when twelve new students were admitted on probation, making the number in connexion with the College, 32. The Reports of the President and Examining Committee were highly satisfactory, and the financial account showed again a balance in favour of the institution. A

sermon was preached to the students, by the Rev. James Edwards, of Nottingham. The prospects of the institution were never more encouraging.

CHADWELL-STREET CHAPEL, PENTONVILLE.—An interesting service was held lately at this place of worship, preparatory to the baptism of a highly respectable Jew, who has become a believer in Christ under the ministry of Mr. R. H. Herschell. The service was commenced by the Rev. J. Blackburn, after which Mr. Herschell addressed first the candidate for baptism, and then the converted Jews, exhorting them to continue stedfast in the faith; and closed with a solemn appeal to the unbelieving Jews, many of whom were present. We are gratified to learn that there are several of the house of Israel who are anxiously seeking the truth, and constantly attend the ministry of their brother according to the flesh. The converted Israelite having expressed his desire to be baptized by immersion, the ordinance was administered at Mr. Evans's Chapel, John-street.

SWANSEA.—At Swansea and its neighbourhood many scores continue to be added to the Baptists at their monthly ceremonies: it is supposed that more have joined the Baptists within the last three months, than during the preceding 17 years. On Saturday and Sunday last, a whole congregation of Pede-Baptists, preacher and all, were baptized by immersion in the river Tawe, within two miles of Swansea. On Saturday evening the Rev. D. Davies, of Bethesda, preached an appropriate sermon from Heb. viii. 5; and the ordinance was administered by the Rev. J. Pugh, of Siloam. On Sunday afternoon, the Rev. J. Spencer, of Llanelly, delivered a most interesting sermon from John i. 25, and the rite was performed in the presence of from eight to ten thousand spectators.—*Welshman.*

## POETRY.

### THOUGHTS IN AFFLICTION.

LINES COMPOSED ON A SICK BED.

"I will sing of the mercies of the Lord for ever."

Psalm lxxxix. 1.

From business and the world shut up,  
While tasting of affliction's cup,  
I've been reflecting on the day  
When first I sought the narrow way.  
Still further back my thoughts have pac'd,  
My former sinful course retrac'd.  
The Sabbath, then, oh! how mispent!  
Its sacred laws to pleasure bent;  
How oft on that most hallow'd day  
My steps have wandered far away  
From solid and substantial joys,  
In search of earthly, empty toys.

The Bible, oh! how little read!  
Each trifling book prefer'd instead;  
The means of grace how seldom used  
And yet more seldom not abus'd.  
Retirement, meditation, prayer  
Renounced, and trifles light as air,  
Phantoms which every grasp elude,  
With breathless eagerness pursued.  
If in the sacred courts I trod,  
'Twas but to approach an unknown God,  
But not "Christ crucified" to view;  
That Alpha and Omega too.  
I heard his ministers proclaim  
The matchless glories of his name;  
I heard, but I regarded not,  
I heard, but all I heard forgot;  
I heard, but nothing could I feel,  
The Lord his arm did not reveal;  
'Twas in my ear a pleasing sound,  
But in my heart no place it found.  
But oh! the appointed time was fixed  
When faith with hearing should be mixed;  
When not the form I should possess  
Without the power of godliness:  
That was indeed a happy hour,  
Season of God's resistless power.  
With what new feelings then I saw  
The terrors of a broken law!  
And all without me and within,  
Nothing but wretchedness and sin!  
'Twas then the Saviour pass'd me by,  
And in my blood beheld me lie;  
Stretch'd forth his hand and bade me live,  
With "Son, I all thy sins forgive."  
Since then what mercies I have seen!  
Oh, what a debtor I have been!  
How often has he seen me rove,  
And yet has not withdrawn his love!  
Sustain'd by his almighty grace,  
In every time, in every place;  
In sorrow's flood, in conflict's field,  
My rock, my refuge, and my shield.  
When I am weak and rack'd with pain,  
Turn to aid me for rest in vain;  
And sigh, and long, and pray, and weep  
For one refreshing hour of sleep;  
Oh, what a mercy 'tis to know  
That I'm not doomed to endless woe!  
Not doomed in ceaseless pain to dwell,  
Not doomed to make my bed in hell!  
And 'tis a greater mercy still  
To know that 'tis my Saviour's will  
In tribulation's fire to prove  
The objects of his sovereign love;  
To wean them from a world like this,  
And meeten them for heavenly bliss.  
But higher mercy yet remains,  
Mercy that calls for loudest strains;  
'Tis that I know in whom I trust,  
That He's almighty, faithful, just;  
And that He will in safety keep  
What I, the meanest of his sheep,  
Have been enabled by his grace,  
Under his guardian care to place,  
'Till that decisive day appear,  
When (faith absorbed in vision clear),  
The sacred pledge he shall restore,  
Not weak and sinful as before,  
But pure, immortal, and complete,  
Worthy to fill a heavenly seat.  
Of judgment then let others sing,  
Mercy alone my harp shall string;  
Of mercy every chord shall tell,  
With mercy every note shall swell;  
Mercy shall tune my latest breath,  
Mercy shall be my theme in death:  
Mercy in Jordan's waves I'll sing,  
With mercy Canaan's shores shall ring;  
Heaven's golden canopy around  
With mercy's praises shall resound;  
Louder and louder shall the strain  
Re-echo through the wide domain;  
And when expire? O never! never!  
Mercy shall be my song for ever.

A. S. S. TEACHER.

Toronto, August, 1841.

# THE MISSIONARY REGISTER.

MONTREAL, OCTOBER 1, 1841.

## CANADA BAPTIST MISSIONARY SOCIETY.

### CONTRIBUTIONS DURING THE PAST MONTH.

H. D. Dickie, Treasurer to the Edinburgh Auxiliary, (£84 8s. Stg.)..	£101	17	9
Mr. M'ulloch, refunded for Ed.	3	0	0
Alex. Benny, donation .....	0	5	0
James Henderson, subscription..	0	15	0
A. M'Laurin.....	0	2	6
P. F., Huntingdon.....	0	6	3
Mr. A. Barber, Simcoe.....	1	6	3
Mr. J. Winch, do.....	1	0	0
S. W., Guelph.....	1	5	0
Collection at Woodstock .....	0	17	4
R. W. Burtch, do .....	0	3	0
Collection at Haldimand.....	1	18	1½
Collection at Barnston.....	0	15	5
Alger family, Eaton.....	0	11	10½
A. & C. Anable, do.....	0	3	9
C. Tailor, do.....	0	2	6

The Rev. B. EVANS, Scarboro', England, has kindly sent a parcel of Books for the Library of the Theological Institution.

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

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

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

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

Our esteemed brother, the Rev. J. DYER, of Kingston, who is about to visit England for the benefit of his health, has kindly consented to further the interests of the Society, so far as health and opportunity will allow. He is affectionately commended to the divine care and blessing, that he may return to us

in health, and with many tokens of our brethren's good will to Canada.

## DESIGNATION OF AN EVANGELIST.

DEAR BROTHER,—At a meeting of the first Baptist Church of this city, convened for the purpose of setting Brother Dutton apart to the work of the ministry, the ordaining council was as follows: Elder Christian, Pastor of the same church, was chosen Moderator, and James Johnson was chosen Clerk. Elder James Mitchell, Pastor of Yonge Street Church, and brethren Williams, Carey, Dark and Goodenham were present. After Brother Dutton related his experience, his call to the ministry, and his views of divine truth, the council agreed to ordain him as an Evangelist. After singing and prayer by Elder Christian, Elder Mitchell preached from 2 Tim. ii. 15. Elder Christian gave the charge from 2 Tim. iv. 2; Elder Mitchell offered the ordination prayer, and the meeting separated after singing and benediction by the candidate.

## WASHINGTON CHRISTIAN,

Pastor of the 1st Baptist Church in Toronto.  
Toronto, August 19, 1841.

## DEDICATION OF A MEETING HOUSE.

The new chapel erected by the first Baptist Church of Niagara, was opened for divine service on Thursday, August 12. Divine service was commenced by reading, singing and prayer, after which a discourse appropriate to the occasion, was delivered by the Rev. Adam Cleghorn of Lewiston, N. Y., from Isaiah xiv. 32. The service was closed with prayer by the Rev. James Murray of Penfield, N. Y. After a short intermission the congregation assembled at one o'clock P. M., and listened to a sermon from Br. Murray. The congregation was large and respectable: and it was truly an interesting time:—we could say, "How amiable are thy tabernacles O Lord of Hosts." The ground on which the house is erected was

kindly given by John Ball, Esq., a member of the Church of England, to whom our thanks are due. The house is plain, but neatly finished. May the Lord fill it with those who will worship him in spirit and in truth.

GEORGE WILSON.

Niagara, August 14, 1841.

### CHURCHES IN ERIN, ERAMOSA, AND ESQUESING.

From an interesting letter, kindly sent by our Christian friend, Mr. BLACK, we extract the following account of these fraternities. We sincerely rejoice in their spiritual prosperity, and in that of all Christian communities.

Our friend asks with evident concern, whether any person bearing the Baptist name, ever taught "that there are infants in hell not a spang long." Alas! this is too true! The horrid sentiment of infant damnation has been broached by some bitter opponents of infant sprinkling. So also some decided advocates of believers' immersion have taught Socinianism; while others have roundly asserted that no man, however godly, can be a Christian, unless he has been bathed in baptismal waters, thus apparently teaching that there is no salvation without baptism. It is needless to observe that all evangelical Baptists abhor all these sentiments; and deserve no more to be reproached on their account than the Congregationalists in New England do on account of the Socinianism, which is now professed by many of their oldest churches.

DEAR SIR,—If you think the following account of the progress of the gospel within the bounds of the three churches of Esquesing, West Erin and Eramosa, suitable for your periodical, you may publish it.

About three years ago I wrote something to the then Editor of the *Magazine*, which I do not now remember. I cannot say whether it appeared in print or not, for I have not been a regular reader, but I rather think it referred to the church in Eramosa alone, which then numbered about forty members. Since that time, by the divine blessing, a very gratifying change has taken place in these Townships, which we record to the praise of him who "caused us to triumph in Christ, and to obtain known the savour of his knowledge" in this place. Better than

two years past, the church in Esquesing, over which brother Menzie was pastor, united with Eramosa Church in Christian fellowship, on the principles laid down in the 4th chapter of Ephesians; and this step led both churches to a very cordial feeling of fraternal love. The shyness and coldness which in spite of themselves, they had to put up with before was entirely banished, and an interchange of views on all the causes of their former differences, tendered in Christian candour and affection, has assimilated them to each other so much, that they now wonder at their former selves. A very decided advantage has thus been obtained to both churches in every point of view. From this good beginning we can trace our heavenly Father's gracious dealings in many ways, which I cannot here enumerate. We had among us then very superior materials in both churches. Cautious and experienced age, and ardent youth, all firmly persuaded that the Bible alone contains all the Christian religion, and fully determined to know and do the will of Him who called them out of darkness into his marvellous light, that they might show forth his praise. I trust I may say, they made some progress. The church in Esquesing is more than tripled. The church in Eramosa now makes up her former number, after losing the membership of many who united with the Western church in Erin, and this last has a steady increase since the organization last fall.

I am not acquainted with any case in these churches where a professor neglects the regular daily reading of the Bible. With all this prosperity we have our share of troubles also, and we anticipate no such thing as an unmingled cup. We are aware that the gospel in its primitive purity has many enemies among zealous professors. We never read of Satan in an indifferent, inactive state, and we know that each of us is yet in the body, but we know also who has said "My grace is sufficient for thee." I ought to have mentioned before, that between 80 and 100 believers were immersed in about fourteen months, that we meet as churches every first day of the week to break bread, &c.; that select brethren, some of them Pastors and Teachers, address the churches and hearers, and we have no Exhorters distinct from Teachers. I remain, dear Sir, your's in the good hope through grace,

JAMES BLACK.

Eramosa, July 24, 1841.

### CONVENTION AT HALDIMAND.

HALDIMAND, Sept. 8, 1841.

In accordance with resolutions passed by the Eastern Baptist Association, and agreed

to by the Committee of the Canada Baptist Missionary Society, delegates met this day at Haldimand, for the purpose of ascertaining if a union could be formed among the Baptists, to promote Missionary and Educational purposes, without a sacrifice of principle.

After singing and prayer, the Convention was organized by choosing Rev. J. Gilmour as Chairman, and G. Silver as Clerk. The following list of delegates was taken :—

J. Girdwood and Dr. B. Davies, Montreal.  
G. Silver, Beamsville.  
John Edwards, jun. Chatham.  
W. Christian and J. Davis, 1st Toronto Church.  
J. W. Cryderman, Ameliasburgh.  
John Edwards, sen. Lochaber and Petite Nation.  
W. Marsh, 1st Whitby Church.  
I. Marsh, 2d do. do.  
J. Holman, Haldimand.  
R. Love and H. Reid, March Street Ch. Toronto.  
W. H. Coombs and S. George, Lot Street do. do.  
J. Cannell, Toronto Baptist Miss. Society.  
J. Butler, Rawdon.  
John Dyer, Kingston.

Ministerial brethren, who were not delegates, were then invited to take part in the proceedings, when Elders Cumming, S. Tapscott, and Wait came forward, and took seats with the Convention.

Letters were then presented from the churches of Beverly and St. George; the former stating that as a church they had resolved to co-operate with the Canada Baptist Missionary Society, if it could be done without a sacrifice of principle to either party; the latter stated the views which they held, and feared that they could not form a union without the sacrifice of principle.

There was also a letter from the church in Oxford, which stated that they believed that such a union could be formed without any unholy compromise.

The Clerk was then called upon to inform the Convention, what were the fears that existed among those with whom he was acquainted, respecting such a union; and he stated that the point on which some had their fears and difficulties, was the subject of communion.

Elder Landon then made some remarks, and was followed by Elder I. Marsh.

Dr. Davies was called upon to explain the principles upon which the Canada Baptist Missionary Society was formed, and was followed by J. Girdwood, J. Edwards, sen., and several others.

J. Edwards, sen. then moved that a Committee be appointed to draw up resolutions to present before the Convention, which was passed unanimously, and the following brethren were appointed: W. H. Coombs, J. Butler, W. H. Landon, Dr. Davies, and I. Marsh.

Adjourned to meet to-morrow at 8 o'clock, A. M. Prayer by Br. Coombs.

Thursday, Sept. 9.

Met according to adjournment. Prayer by Israel Marsh.

The minutes of the preceding day were then read.

The Committee appointed to draw up resolutions made their report; and the resolutions were severally discussed and adopted.

Moved by J. Edwards, sen. seconded by R. Love.

1. That the well-known design of the Canada Baptist Missionary Society is to promote missionary labours in the destitute parts of this country in connection with ministerial education.

Interesting and appropriate remarks were made by J. Edwards, sen., J. Girdwood, W. Marsh, W. H. Coombs, W. Christian, Dr. Davies, J. Holman, and others. The resolution was adopted unanimously.

Moved by W. H. Coombs, seconded by G. Silver.

2. That the Society is, from the nature of its constitution, open to the co-operation of all who hold the distinguishing tenets of the Baptist denomination, in connection with evangelical piety.

Adopted.

Moved by Dr. Davies, seconded by J. Butler.

3. That the Society distinctly recognises the independence of the churches, and seeks their co-operation no longer than its efforts shall manifestly appear to be disinterested, and directed to great objects of common concern to all.

Adopted.

Moved by W. H. Landon, seconded by W. Christian.

4. That upon these grounds the Baptists of Canada are earnestly invited by this Convention to co-operate with the Canada Baptist Missionary Society, and to sanction and sustain its efforts by all means within their reach.

Remarks by Israel Marsh, J. Gilmour, J. Holman, and W. Christian. Adopted.

Israel Marsh was not then prepared fully to concur in this resolution, though he did not offer any opposition.

Moved by J. Girdwood, seconded by S. Tapscott.

5. That this Convention warmly recommends the brethren J. Edwards, sen., and W. H. Landon, as the appointed Agents of the Canada Baptist Missionary Society, to the liberality of the friends to whom they may appeal for aid.

Remarks by Elder Cumming and others. Adopted.

After the business of the Convention was closed, Dr. Davies called attention to the following matters.

*The Magazine.*

The advantages of a religious newspaper over a magazine having been stated and discussed, it was—

*Resolved.*—That with a view to provide the denomination with a more useful organ of religious instruction and general intelligence, this meeting strongly recommends that the *Magazine* should be, at the close of 1841, changed into a newspaper, to be published once a fortnight, but to cost the same as the *Magazine*.

[The best mode of carrying this recommendation into effect, will engage the attention of the Committee without delay; and our readers may expect an early notice of the result.—Ed.]

*Hymn Book.*

The great need of a Hymn Book for general use in the churches having been considered, it was—

*Resolved*—That this meeting recommends the Selection of Hymns published and used by the Baptist brethren in England, to the general adoption of the churches in this land.

[A quantity of this Hymn Book will be imported next spring, with a view to supply our country friends at prime cost and charges.—Ed.]

The minutes of the Convention were then read. Closed by singing and prayer.

Having had the pleasure of attending the above meeting of delegates, we cannot refrain from bearing testimony to the frankness and cordiality with which all differences and difficulties were discussed. All present were evidently under the happy control of the spirit of love and forbearance. The observations made by some of the more aged brethren, veterans in the cause, were exceedingly touching and full of instruction. May these fathers live to see more prosperous days in the churches, and at last depart in peace and triumph. Our heart's desire now is, that a blessed influence, conducive to united and vigorous efforts, may go forth from the Convention, and pervade all the churches in the land.

Meetings for divine worship were held in the evening on the 7th and 8th, and also in the afternoon of the 9th, when a collection was made in aid of the Canada Baptist Missionary Society.

We had most gratifying evidence that the friends in the vicinity "are not forgetful to entertain strangers."—Ed.

**EASTERN BAPTIST ASSOCIATION.**

The twenty-second yearly meeting of this large and flourishing Association, was held at Beamsville on the 18th and 19th of June. The reports from the churches were unusually cheering, in consequence of the pleasing additions which most of them had received into the fellowship of the gospel. A year of greater prosperity has never, we are informed,

been vouchsafed to the body since its formation. We are glad to find also various symptoms of enlarged views and desires, with reference to benevolent and evangelical enterprise. Good resolutions were passed, affecting the *Canada Baptist Missionary Society*, and the circulation of the *Magazine*; but as these have already been given in our pages, it is needless to repeat them here.

<i>Names of Churches, Clerks, And Post Offices.</i>	<i>Restored.</i>	<i>Baptized.</i>	<i>By Letter.</i>	<i>Dismissed. Excluded.</i>	<i>Died.</i>	<i>Total.</i>
<i>Ancaster—J. Drake, Clk.— Ancaster P. O . . . . .</i>	0	9	4	0	0	3
<i>Beamsville—R. Kilburn, Clk.— Beamsville P. O. . . . .</i>	1	0	2	4	1	118
<i>Beverly—J. Cummins, Clk.— Beverly P. O. . . . .</i>	0	23	3	4	1	46
<i>Blenheim—J. Maynard Clk.— Paris P. O. . . . .</i>	0	3	1	3	8	27
<i>1st Brantford—Tho. Pils- worth, Clk.—Brantford P. O. . . . .</i>	0	16	5	0	5	82
<i>2nd Brantford—T. Curry, Clk.— Burford P. O. . . . .</i>	0	5	2	0	1	27
<i>Burford—L. Parinton, Clk.— Burford P. O. . . . .</i>	2	0	3	2	1	31
<i>Camboro—J. J. Lymburner, Clk.—Camboro P. O. . . . .</i>	0	1	3	0	2	27
<i>Grantham—Mr. Daniel, Clk.—St. Catherines P. O. . . . .</i>	0	2	0	3	0	33
<i>Hartford—N. Boughner, Clk.—Mohawk P. O. . . . .</i>	4	6	4	4	5	70
<i>Louth—J. Price, Clk.—Jor- don P. O. . . . .</i>	1	0	0	3	4	24
<i>Oakland—Wm. Thompson, Clk.—Mohawk P. O. . . . .</i>	0	3	0	2	0	60
<i>Queenston—T. Vrooman, Clk.—Queenston P. O. . . . .</i>	0	0	0	2	0	21
<i>Rainham—Jacob Van Loon, Clerk—Walpole P. O. . . . .</i>	6	13	1	13	1	52
<i>St. Catherines—H. Gray, Clk.—St. Catherines P. O. . . . .</i>	3	4	1	1	1	21
<i>St. George—J. N. Crandell, Clk.—St. George P. O. . . . .</i>	1	6	3	0	4	85
<i>Simcoe—A. C. Guild, Clerk.— Simcoe P. O. . . . .</i>	0	11	6	0	3	36
<i>1st Townsend—J. Johnson, Clerk—Mohawk P. O. . . . .</i>	1	57	1	5	2	183
<i>2nd Townsend—L. Keller, Clerk—Simcoe P. O. . . . .</i>	0	20	1	2	2	68
<i>Walpole—W. Winchester, Clerk—Walpole P. O. . . . .</i>	0	46	5	4	0	60
<i>Waterloo—W. Tilt, Clerk— Preston P. O. . . . .</i>	0	4	1	1	2	41
<b>21 Churches in Asso. . . . .</b>	<b>19</b>	<b>229</b>	<b>46</b>	<b>53</b>	<b>43</b>	<b>1176</b>

## THE BAPTISTS IN NOVA SCOTIA.

DEAR FRIEND,—Having lately returned from a journey into our sister Province of Nova Scotia, I hand you a little account of some of my observations, especially such as relate to the situation and labours of the Baptist denomination in that part of British North America. With the country itself I was more pleased than I expected to be. The roads are far superior to those in any part of Canada I have yet travelled over. The land at the western side of the Province is fertile, much of it highly so, and the natural scenery picturesque. I was truly glad to find in Halifax a Baptist church, comprising amongst its members no inconsiderable portion of the intelligence and respectability of that important city. I have never yet fallen into a circle of friends where the union of devoted piety with polished manners, was more happily exemplified. The Pastor of the church, in mind, manners, and heart, seemed worthy of the post he fills. It was perhaps a misfortune that I arrived in the country just too late to be present at the Annual Session of the Nova Scotia Baptist Association, held this year at Onslow near Truro. It is delightful to find all the Baptists in the country united in one association, and deliberating and acting as one man. Shall we ever see any thing like this in Canada? I trust so. The returns from sixty-two churches gave a total of 6396 communicants. The church at Horton in connexion with the College, had received during the year an accession by baptism of eighty-two members.

The population of Nova Scotia is about 250,000. The Baptists may claim to be about 40,000 of this number, and happily they are well represented both in the House of Assembly and the Legislative and Executive Councils. Nothing pleased me more than the zeal manifested by the Nova Scotia Baptists in the sacred cause of education and of missions, the fruits of which have already abounded to the divine praise and glory. You have heard much of Horton or, as it is now called, Acadia College. This is an Institution to which the Nova Scotian Baptists may well point with exultation and gratitude. A few years ago its operations were commenced in a contracted room of a dilapidated farm house. Here a few children were collected under the care of a solitary preceptor. I now beheld handsome College buildings, commanding a natural prospect of mingled grandeur and loveliness, and situated upon a freehold estate of between two and three hundred acres of valuable land. In the academical department about sixty youths are receiving a sound education under a head master and competent assistants. In the College upwards of twenty young men, many

of whom have been encouraged by their respective churches to engage in the Christian Ministry, are pursuing a higher course of study under the direction of three excellent professors. The Institution, under the style and title of Acadia College, is now incorporated under the sanction of a royal charter, granted to it by our liberal government. It is situated in the very centre of a large and influential Baptist population, Horton Church, not to mention others in the immediate vicinity, consisting of 560 members. Though a Baptist Institution, and under the direction and care of Baptists, it attracts by its high reputation no inconsiderable number of the youth of other denominations. This is a pleasing circumstance, and I should not be sorry to hear that there were Baptist youth in the Colleges of the other denominations, for in this, amongst other ways, we hope to see sectarian prejudices broken down, especially in the rising generation.

Our Baptist friends have been influential enough for many years to obtain towards the expenses of the College a legislative grant of £300, which has this year been raised to £500, a gratifying tribute to the unsectarian character of the Institution, its literary merit, and the estimation in which our body is held.\* Acadia College, however, could not be sustained in its present efficiency without liberal voluntary contributions. Our friends make noble efforts on its behalf, and are amply repaid. There is perhaps no similar Institution existing where the religious instructions communicated have been blessed in the conversion of so many of the inmates. Horton has enjoyed repeated revivals, and the last, which took place in the spring of the present year, appears to have been the most extensive and pleasing of any. A large number of the lads and the young men, were baptized upon a profession of their faith. The success of the Institution has rendered additional accommodation absolutely necessary, and you will be pleased to hear that amongst the resolutions passed at the recent meeting of the Association was one, pledging the Baptist body to raise £1500 during the present year to meet the necessary expense. This was a noble resolution. £300 were contributed upon the spot, and four agents engaged to canvass the churches throughout the country for help towards the remainder.

If the Baptists of Nova Scotia are zealous in promoting education, they are equally so in the cause of missions. Home missions are prosecuted with diligence. Suitable brethren are appointed to itinerate in desti-

\* It deserves to be mentioned that the Nova Scotian Legislature, with an income not exceeding £80,000, devotes about £8000 per annum to the cause of education.



tute districts. Their expenses are borne in part by those whom they visit, the people being exhorted to liberality; what remains deficient is supplied by the association. These itinerating journeys, which are undertaken by valuable brethren, and prolonged during many weeks, and sometimes months, appear productive of much benefit. The bounds of the denominations are thus continually extended, souls converted, and new churches formed. It is quite pleasing to see how our brethren, to use a Nova Scotian phrase, seem in this manner to be "taking hold" of the most distant parts of the province. Happily we in Canada are now enabled, by the help of some of our young friends from Montreal, and by assistance from Christian friends in England, to attempt something of this kind amongst ourselves. It was peculiarly gratifying also to find, that the zeal for the conversion of the heathen, which has so honorably and so long characterized our denomination in England, and also, though more recently, in the United States, burns brightly in the bosoms of Baptists in Nova Scotia. We may soon expect to hear that one, if not two young Baptist missionaries, well qualified for the work, have quitted the retirement of Horton for the shores of Bengal, Burmah, or Africa. Our brethren are united, and they find the truth of the adage, *Union is strength*. They have begun with educating their youth in the fear of God, and offering every advantage to such of their pious young men as have been licensed to preach and desire these advantages. We see the issue in the outpouring of the spirit upon their educational labours, in a rapid increase of influence and public esteem, and in an increasing concern for the souls of men. I should say, perhaps, that our brethren have been accustomed for many years to send contributions to the American Board of Baptist Missions. But they think that by sending abroad some young men of their own, a deeper interest will be excited amongst them in this sacred cause.

I feel it is time to draw these remarks to a close. They have been written in the hope that they may encourage the Baptists of Canada to persevere in their endeavours after union, to cherish their Theological Institution, and to afford the utmost encouragement to Missionary labour. The last five years have witnessed a great and auspicious movement amongst the Baptists in this extensive country; more numerous probably than their brethren in Nova Scotia, but alas! not so united, and consequently not able to act so efficiently for the glory of God and the welfare of their fellow-men. What shall be the story of the next five years? The Baptists of Canada are exactly agreed with the Baptists of Nova Scotia, in doctrine and

in the discipline of the churches. Why should they not realize in a similar degree the blessing of the Most High? I may add, in conclusion, that our brethren in this sister province, are closely followed in every work of faith and labour of love by the New Brunswick Baptists, who have acquired a degree of public weight and influence scarcely inferior to Nova Scotia, and that they desire to cultivate the most friendly intercourse that circumstances will permit with their brethren in Canada. The *Christian Messenger*, a newspaper published weekly in Halifax, is the accredited organ of the denomination. It is conducted with an unusual degree of skill and talent, and is well worthy, till we have a newspaper of our own, to be patronized in Canada. The *Canada Baptist Magazine* finds its way to Halifax.

I remain, dear friend,

J. D. J.

August 16, 1841.

## GERMANY.

EXTRACTS FROM THE JOURNAL OF MR. ONCKEN.

*Lüneburg, Sept. 24, 1840.*—I left Hamburg to-day on my journey to Hussia and Bavaria. I had intended to leave before, but several deaths in the church, and other pressing engagements, occupied me to the moment of my departure. About 60 of our members celebrated the Lord's supper at my house last Lord's day evening. I preached twice to about 70 of my people. At the burying ground, where our sister A. was interred, I had an excellent opportunity of addressing 100 persons, who paid deep attention to the words of life.

*Peine, 27th.*—On my way to this place, I had many opportunities of distributing tracts. We have a brother at this place, formerly united to the Moravians. He has been pretty active in the distribution of tracts and bibles; and one or two persons have been benefitted by his labours. I found that several persons were in favor of believers' baptism, but as they have only begun to make a profession, and appeared to have little knowledge of divine truth, I thought it best to wait, and they agreed to come with br. E. to Hamburg about Christmas. Called on the rector, who received me very kindly. He inquired very minutely into all our doctrines and practices, and said, "All this is quite Apostolic." I preached twice at Br. E's. The assemblies were not large,—in the evening there might be about 20 persons present.—May the spirit of God bless the seed and gather here a number of faithful persons to himself, who shall be as lights amid the surrounding darkness!

*Othfresen*, 29th.—Br. Eggert accompanied me to this place—a small village near the main road from Brunswick to Berlin, and about ten miles from Golar. The Lord has opened here a door for his gospel. A young man, a native of this place, named Sanders, was converted at Stuttgart, and united to the church. Some time afterwards he resolved to visit us at Hamburg, but became so unwell on the road that he was compelled to go home. Here he began to converse with his neighbours and others on the truths of the bible, and to distribute the tracts he had brought with him. His efforts were blessed; a deep interest was excited; and religious meetings were opened, at which sixteen or eighteen persons attend now regularly on the Lord's day. Among these I found seven who have hopefully experienced a change of heart, and being convinced of their duty to render obedience to all Christ's commands, they were accordingly buried and raised with their Lord in his own appointed way.

*Halle*, Oct. 2.—I arrived here last evening, and was sorry to find that Professors Tholuck and Guericke were absent.

To-day, called on a christian, to whom I had formerly sent tracts. In him I found a man deeply interested in the spread of the gospel. He also informed me that several senior students intended to form a temperance society. I engaged to supply them with temperance tracts.

*Bitterfeld*, 3d.—Much good has been effected in this place through the instrumentality of Br. Werner, a member of the church at Hamburg. W. is a native of this part of Prussia, and returned early in the present year to this place. He opened two religious meetings in the week, conversed with the people, and distributed many religious tracts, bibles, and other good books. These efforts the Lord accompanied with his blessing, to the conversion of some and the awakening of many more.

I was engaged the greater part of Saturday and yesterday, in examining those converts who have previously been convinced that believers' baptism is an ordinance of Christ, and that it was their duty to render obedience to this and every other institution of the Saviour. I found that nine, though still deficient in knowledge and weak in faith, had been taught what flesh and blood cannot reveal to man, namely, their guilt and helplessness as sinners, and their deliverance through Christ. With these I proceeded about 7 o'clock on Lord's day evening, 4th Oct., accompanied by Br. W. and the generous host and hostess of W., to a place about two miles from the town, where the ordinance of baptism was administered. Imme-

diately after this I despatched W. to the town to commence the meeting for preaching, which was announced at 8 o'clock. I arrived about half past 8, when I had the pleasure of addressing a most attentive audience of about 60 or 70 persons. I trust God was in the midst of us, of a truth—enjoyed much liberty in speaking—many appeared to be much affected. May the Lord bless his own truth to the ingathering of the elect!

At 10 o'clock, I met the brethren and sisters, assisted in forming them into a Christian church, and, after suitable admonitions and instructions, commemorated with them Christ's dying love to his people.

Monday morning, Oct. 6.—It has the appearance that the little church in this place will almost immediately on its formation be called to share in the sufferings of Christ.

It is a happy circumstance that Br. Werner has settled here as a citizen, and that he has been recognized by the authorities, so that he cannot be expelled.

*Baireuth*, 8th.—An ancient town of Franconia; has 13,000 inhabitants, the greater part of whom are protestants. Four miles from the town is a villa of the prince of Wurttemberg, which had been fitted up for the reception of his wife, the princess, the daughter of Louis Philip. I was invited to visit the above place with Count Lest. Baderi, my travelling companion from Hof to this place, which I accepted. I was happy to find when I introduced the subject of the necessity of a divine revelation, that the count fully held that the bible was the word of God. At the villa I left several tracts;—may they be blessed to all the domestics that generally hover about the residence of the princes of the earth! There are one or two ministers, I am told, in the Lutheran church here, who preach the gospel, but who have manifested much opposition to the efforts of our Br. K., a member of the church at Hamburg, and a native of this town. K. returned here, after having been a worthy member at Hamburg for more than three years. He had a great desire to be instrumental in spreading the truth in his native place; and I gladly gave him the little assistance which he required.

It is now a year since he left us, and his efforts have been greatly blessed. He has distributed nearly 30,000 tracts, a considerable number of bibles, and other useful books. His religious meetings have been numerous attended, and not a few have, as we trust, been rescued from Satan and eternal destruction. In fact, his labours for a time created a general excitement. The authorities were then excited against them. K. and others were several times imprisoned, and the religious meetings strictly prohibited. By these

cruel measures the little flock has been much scattered, and not a few who had decided to follow the Lord in all his ordinances have withdrawn. Some, however, have remained faithful, and appear to be decided characters. I conversed with, and examined yesterday three men and three women; one of the latter, an interesting girl only fourteen years of age. They all gave a good reason for their hope, and I could with much joy fulfil their request and baptize them, which was accordingly done last night, between 8 and 9 o'clock, at a short distance from the town.

9th.—In the evening I met with the little band of disciples, formed them into a Christian church, gave them solemn exhortations to constancy in their profession, and united with them in commemorating the death of Christ. We were assembled with locked doors, not indeed for fear of the Jews or Gentiles, but of men calling themselves Christians! The circumstances are peculiarly affecting; for as soon as the fact is known to the authorities that the ordinances have been administered to these dear people, they will be exposed to severe persecution. Our Lord was of a truth in our midst, and we were refreshed and strengthened from his presence. Oh that he would gather these lambs in his arms, and carry them in his bosom, and thus preserve them from the rage of men and devils.

Stuttgart, 15th.—Arrived here this evening, and was most kindly received by the

brethren. Not less than sixty-nine persons have been baptized since my first visit two years ago. The elder and two deacons accompanied me to N. ten miles from the city, where the church has twelve members. We spent several pleasant hours among them, and I was privileged to address them.

18th. Returned to Stuttgart, and spent a most delightful Sabbath with the church; preached twice; met with several members to settle little differences, which was effected; administered the Lord's supper in the evening, and gave afterwards some necessary instructions on church discipline, which had not been strictly adhered to. These exhortations were well received, and will, I hope, be of great use for the prosperity of the church.

Set out to-day, in company with dea. F., for a village where one of the Stuttgart members lives; conducted a meeting at his house, at which about twelve or fourteen persons might be present, most of whom are Christians, and are convinced of the soundness of our principles; but the fear of man prevents them from following their convictions. I trust, however, our visit will be attended with important results. Called on a minister of our principles, with whom I formed a connection in the bible and tract cause.

I trust that the Lord will yet induce American and other Christians to grant the mission so much support, that 40 or 50 missionaries and colporteurs may be employed.

### DEATH OF LORD SYDENHAM.

It is with feelings of sincere regret that we place upon record intelligence of the death of HIS EXCELLENCY the GOVERNOR GENERAL, which event took place at the Government House at Kingston, on the 19th of September. How inscrutable are the ways of Providence, and frequently how unexpected! A fortnight previous, and His Excellency appeared in one of the most enviable situations which it is allowed to man to occupy. Successful in almost every purpose or desire he had formed, he seemed in full possession of all those powers which he deemed necessary to enable him to promote the welfare of the country he was called to govern. Meanwhile an accident (as men term it) which was thought comparatively trifling, and created for a season no alarm, has summoned him in this short space of time into an unseen world, and dissevered his connexion with the cares, and splendours, and vanities of the present state, *for ever*. Of his Lordship's political career we feel that we have nothing here to say. We deem it right, however, to add our humble tribute to that just meed of praise, which will, we confidently anticipate, be universally accorded to his Lordship's devoted attention to the duties of his high station, to his diligence in collecting information relative to the condition of the country, and his disinterested desire to apply all his knowledge, influence, and ability in the promotion of its welfare. We repeat, it is a mysterious Providence which at the present moment deprives Canada of so able a ruler.

PAGE

MISSING