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THE

# CANADA BAPTIST MAGAZINE, AND MISSIONARY REGISTER.

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No. 11.

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THE REV. JOSEPH S. CHRISTMAS,

FIRST PASTOR OF THE AMERICAN PRESBYTERIAN CHURCH,  
IN MONTREAL.

Joseph Stibbs Christmas was born in George Town, in the State of Pennsylvania, on the 9th of April, 1803. He entered Washington College at the early age of thirteen, and when he graduated, in 1820, he received the first honours of his class. Whilst in college, and when about fourteen or fifteen years old, he first became interested in the subject of religion. Although he seemed to himself and others to have undergone a radical change of heart, he was never able to refer to any month or day as the time, or to any particular circumstance as the occasion, of his conversion. His mind became so deeply and continually interested in the concerns of religion, that he determined to devote himself to the ministry of the Gospel. He did not, however, come to this determination, until he had, in obedience to the wish of his father, entered upon the study of medicine. Having attained his maturity, he felt that parental authority should not interfere with the claims

of conscience. He entered the Theological Seminary at Princetown in 1821, and continued there till April, 1824. During this period he kept a Diary, which, like that of Brainerd, abounds in records of self-examinations, self-abasements, solemn dedications, meditations, prayers, resolutions, and Christian exercises. His reading at this time appears to have been exclusively chosen with a view to personal religion, to growth in grace, and preparations for usefulness in the ministry. Thus early was he convinced that deep and experimental piety is indispensable in one who would make full proof of his ministry.

He was licensed by the Philadelphia Presbytery in the spring of 1824, and was immediately invited to visit Montreal, to preach as a candidate for settlement in the American Presbyterian Church recently formed in that city. For some time his mind had been set upon a mission among the scattered and destitute Protestant Churches of France; and so strong

was his desire for this work, that he at first promptly declined a visit to Montreal. But when the request was repeated, and strongly pressed upon him, after much prayer and the almost unanimous advice of his Christian friends, he consented to accompany the agent of the church to the city, and to be guided by the afterleadings of Providence. At the close of three weeks he was unanimously called to become their pastor. He accepted the invitation, and in Aug. 1824, he was ordained and installed by the presbytery of New York.

Those who were present will long remember the interest of that day. From the meekness, and fearfulness and trembling with which he entered upon his labours, he seemed like the young David, fresh from the sheepfold, come to conflict with the champion whose challenge had wrought fear in every heart. Sword, or spear, or helmet, or shield, of earthly mould, he had none. He came not in might, not in strength, but in weakness, trusting in the Lord. His situation was one of peculiar trial. The church was a novel experiment—it was in its infancy, and there were then no other churches likely to be very cordial with it, or its minister. But he was “not alone.” He found refuge in the secret chamber of the Most High. He there learned the true wisdom, to ask of God who giveth liberally. He sought his counsel, he followed his commands, he leaned upon his promises, and found his spirit. God owned his labours in a precious revival of religion, which added a goodly number to the church. Thus was it strengthened and built up. Here it was that Mr. Christmas was forming the character which, for a little while, so beautifully blazed among the churches—a star rich in heavenly radiance placed in this golden candlestick.

In 1825, he visited the United States, to raise subscriptions for the

purpose of completing the edifice in which his people worshipped. On the 28th of June, in the same year, he was married to Miss Louisa Jones, a lady of deep and exemplary piety, of elevated and noble mental endowments, of affectionate and humble spirit. In her he found a helper in the Lord. He appreciated her worth, he loved her excellence while living; and afterwards recurred to her short but luminous path, with endeared recollections and gratitude to God.

He continued his ministerial labours in Montreal until the summer of 1828, when he felt his strength so prostrated by severe and long-continued labours, that he was advised by a council of physicians to leave the place, as the only probable means of preserving his life. Reluctantly tearing himself from his beloved charge, he returned to New York, with his endeared family, a wife and two infant daughters. In January, 1829, he engaged a short time in an agency for the American Bible Society to New Orleans. His youngest child died in April, the other in May, and before the summer ended, his beloved partner also was taken to her rest.

While in this solitary and bereaved condition, he received an invitation from the Bowery Presbyterian Church in New York. With this he deemed it his duty to comply, and entered upon his charge in November, 1829. Although in feeble health, he seemed to forget that his bodily frame was already threatened with dissolution. He was in labours abundant; and, as though he was sometimes conscious that his opportunities of warning and entreating sinners would soon be over, he seized with alacrity every opening in providence to preach the gospel of the kingdom. His course, indeed, was very near its termination. He was permitted to remain in his new station little more than four months. On Tuesday the 9th of March, 1830, he was in the office of the New York

*Observer*, correcting the proof of a contribution he had furnished to that paper; he was soon afterwards seized with illness, which put a period to his useful life on the morning of the following Sunday. He died at the early age of twenty-seven, much to the regret of an affectionate congregation who were looking forward to years of service on his part, and of pleasure and benefit on theirs. His was an honourable departure, closing a life of much activity, and of no little success in winning souls to Christ. In his last hours he felt the sustaining power, and the rich consolation, of the principles upon which he was accustomed to dwell with holy fervour and delight throughout his ministerial course. The love of God was in his heart, and heaven in his eye, while the hope of glory, enlivened by his near approach to it, enabled him to "depart in peace." His memory is still fragrant in the affections of his friends in Montreal, by whom the recollection of his talents, his zeal, and his piety, will be long and ardently cherished.

Mr. Christmas was unquestionably a man of no ordinary class. He stood high in mental power, and varied acquisition; and his ministerial qualifications were conscientiously employed in the service of his Lord and Master. In his person he was uncommonly agreeable and interesting, and his manners were engaging, and distinguished for Christian simplicity. As a scholar he was more liberally furnished than most of his brethren of equal years, and but few among his seniors were superior to him. He was favoured with abundant opportunities for improvement, and how diligently and successfully he availed himself of them, his attainments gave satisfactory proof. He was familiar with the Hebrew, Greek, Latin, and French languages: Mathematics, Natural and Mental Philosophy, Logic, Rhetoric, and the various de-

partments of natural Science, were subjects to which he had devoted much time and thought, and in which he had made considerable proficiency. But Theology was his study; preaching the gospel to lost sinners, his business. His sermons were rich and varied, judicious, solemn, and impressive: in his pastoral labours, he was kind, courteous, devout, and faithful. He had the happy faculty of gaining the confidence of children, and of persons in the humble walks of life. He was remarkably successful in winning over the opposers of religion, and in bringing them from rancorous opposition to temperate and calm enquiry. In all his intercourse with the world, he had great purity of character. In the domestic and social relations, and in all the virtues that belonged to private friendship, he disarmed suspicion, and commanded affection and confidence. His piety was sweet and humble. In his early life he had struggled with difficulties, and during his last few years, it was evident God had chosen him in the furnace of affliction. He was "nursed in storms," and "cradled in the tempest;" and there he grew strong and high, and shot his branches toward heaven. He was amongst the brightest ornaments of the church below, and was quickly ripened for the glory above.

During his residence in Montreal, Mr. Christmas published the substance of two sermons he had preached in his church, on *The Nature of that Inability which prevents the Sinner from embracing the Gospel*, in which he displayed much acuteness and discrimination, and a thorough mastery of the subject within the limits to which he extended the discussion. After being compelled by ill health to relinquish his charge, he addressed to the people *A Farewell Letter*, from Danbury, in Connecticut, in September, 1828. In this letter he gives them important "Valedictory Admonitions," in a style of the truest

affection and most importunate urgency. A detailed account of the ministerial life and labours of this excellent and devoted young man, by any one intimately acquainted with the circumstances, would throw light on the state and progress of evangelical religion in this city.

Montreal, March 10, 1839.

#### INFALLIBILITY.

[If it were not a well-authenticated fact, it would be scarcely credible, that any man, or set of men, should claim absolute infallibility of judgment, and assume the power of dictating to others, equally acute and sagacious with themselves, what they shall believe, and how they shall mould their thoughts. That such a claim is made, and that such a power is exercised, by the Roman Catholic Church is well known to all our readers. The following masterly refutation of this arrogant claim is part of a *Fragment on Popery*, found among the manuscripts of the late Robert Hall, and printed in the new edition of his Works. To attack by argument any of the errors and absurdities of the system, as transubstantiation, or purgatory, would be a vain and useless labour—as much so as for a new Canadian settler to think of clearing his ground by mounting the lofty trees which grow upon it, and lopping off their decayed branches. The Romanist would take refuge in the infallibility of his church, and say—“I am not concerned with your reasonings; the church has declared such doctrines to be true, and I have nothing to do but to believe them on her authority.” It is well to see, therefore, how this matter really stands.]

“The fundamental principle of the Catholic system is the supposed infallibility of the Church of Rome.

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That the church is infallible is

not a self-evident proposition; it is not one of those truths which are acknowledged the moment they are announced, like the assertion that two and two are four. It must therefore be *proved*: nor can it be proved by her own assertion; because it is just as easy for any other community to declare itself infallible as for the Church of Rome. To allow her a prerogative so extraordinary merely because she claims it would legitimate the boldest imposture. As little can it be proved by any appeal to the principles of reason: the possession of infallibility by an individual, or by a number of individuals, is a matter of fact whose truth must be evinced in the same manner as other facts. Hence it necessarily follows, that the pretensions to infallibility assumed by the Catholic church must solely rest on the testimony of Scripture. For this purpose it is alleged that St. Peter was constituted the prince of the apostles, the foundation on which the church was to be built; that to him were primarily and chiefly given the keys of the kingdom of heaven; that as Jesus Christ prayed for him that his faith should not fail, he possessed a guarantee for the truth of his doctrines and the infallibility of his decisions: and that, having established his episcopal throne at Rome, he transmitted his immunities and prerogatives unimpaired to his successors in that see.

Such, for substance, is the argument deduced from Scripture in support of this extraordinary pretension. To this are added other considerations of the nature of probabilities, in favour of this assumed infallibility: such as the pretended necessity of some living standard of appeal, some visible judge of controversies, together with the error, confusion, and uncertainty to which it is asserted the church must be for ever abandoned, in the absence of some such living oracle. If Christians are left to in-

interpret the Scriptures for themselves without an infallible guidance, their interpretations will necessarily vary in proportion to the different degrees of their capacity or attention. Their interpretation can at best be but probable; and a probable conclusion can never be admitted as the ground of a divine faith. It will not be at all necessary to discuss accurately at large the arguments founded on the passages of Scripture before adduced. Suffice it to observe, that the links which compose the chain of the argument are numerous, and that it would not be easy to prove any one of them to the satisfaction of an unprejudiced inquirer. In that argument it is assumed for granted that St. Peter was invested with a supremacy over the rest of the apostles; that the keys were *exclusively* given to him; that his faith was more indefectible than that of his brethren; that he exercised the episcopal office at Rome; and that he devolved his peculiar power and prerogatives on his successors in that sacred office. Every one of these arbitrary assumptions is destitute of a shadow of truth, either from Scripture or antiquity. That Peter was *ever* at Rome we have no evidence but vague and uncertain tradition; that he exercised the episcopal functions there is still more uncertain, or rather extremely improbable, as it is neither insinuated in Scripture nor very consistent with his higher character and functions. But supposing both these points were conceded, what evidence have we of that devolution of his power and prerogatives on his successors on which the authority assumed by the bishop of Rome entirely rests? From the language of Scripture and the testimony of antiquity, there is much more reason for affirming that James the Less was bishop of the Church of Jerusalem, than that Peter sustained that office at Rome; and by a parity of reason, his successors must be supposed to

have inherited his powers and his infallibility; and the rather, since the church at Jerusalem was the mother of all other churches, planted, not by one, but by all the apostles, often dignified by their united presence,—a church on which the redundance of spiritual gifts was first poured, and consecrated by the blood of the first martyr. If, in opposition to this, we are reminded that the succeeding bishops of Jerusalem derived from St. James the rights attached to the episcopal function, but not his personal prerogatives and immunities as an apostle,—this very distinction applies precisely to the successors of St. Peter.

This may suffice to show the extreme frivolity and levity of the proofs adduced from Scripture in support of the claim of papal or Catholic infallibility. But, admitting the arguments derived from this quarter were much more cogent than they are, it is evident that they are entirely deduced from the interpretation of certain passages of Scripture, and consequently depend on the correctness of that interpretation. Is this interpretation, I would ask, to be taken for granted, or is it to be proved and sustained by the principles of sound criticism? Are we to take the mere affirmation of the Church of Rome on this subject, and at once admit that the inference she deduces from these passages is just, because she asserts it to be so? This is impossible, because this would be to acknowledge her infallibility, which is the very point to be proved. We are inquiring after the *proofs* of her infallibility: she refers us for satisfaction to the passages of Scripture before adduced. Her supposed infallibility can afford no sort of security for her correct interpretation of these passages, because her object in urging these passages is to prove her infallibility. To say that she has put a right construction on these texts because

she is infallible, and at the same time attempt to prove her infallibility by that construction, would be an insult to common sense. Her right to be acknowledged as the infallible guide and director of our faith, must either be blindly submitted to without proof or inquiry, or it must be left to be determined by the private judgment of every individual; and if the votaries of the Church of Rome are not willing to confess they admit the validity of her claims without any reasons whatever, they must have exercised the right of free inquiry as well as Protestants, not indeed in respect to particular controversies, but in relation to this great controversy. What is the standard of truth, and who is the judge of controversy? The Church of Rome boldly affirms, that if individuals are left to judge for themselves, such is the obscurity of Scripture, that no certainty can be obtained, no conclusion deduced, in which the conscience may safely rest. Yet, with egregious inconsistency, she refers us to that very Scripture in proof of the justice of her claims. Here I would ask, can we without an infallible guide attain the real meaning of the texts which she quotes in her favour? If not, it is impossible for them to prove her infallibility. If we can, then it follows that there are some parts of Scripture whose meaning may be certainly ascertained without her infallible guidance. And what then becomes of her complaint of the hopeless obscurity of Scripture, which is affirmed to render her aid so indispensable? And what must we think of her outcries against the supposed arrogance of pretending to the exercise of free inquiry, and of judging of the Scriptures for ourselves, when, without such an exercise and such a power of judging, it is found impossible to obtain the least proof or presumption of her boasted infallibility?

Some parts of Scripture, then, the Church of Rome herself must allow,

are capable of being understood without her aid. Those declarations of Scripture on which she rests her claim to implicit submission and obedience, she *must* allow to be sufficiently plain and intelligible, to bind the conscience of every member of her community who is prepared to assign a reason for his being a Catholic; and as an entire agreement with the dogmas of the church is all the faith which she requires in order to the salvation of her members, she must acknowledge, as well as ourselves, that the Scriptures contain a rule of faith sufficient for the purpose of salvation; the only difference is, that in our opinion the Scripture clearly unfolds a system of saving truth, while in that of the Roman Catholics they are obscure in every point, except in the few passages which direct us to the church, the only authentic and immediate source of saving knowledge.

We ascribe some efficacy to the word of God itself; while they contend that the principal or only benefit it affords consists in conducting us to the church. The Scriptures themselves indeed affirm, that they are "able to make us wise unto salvation," and by them "we must be judged at the last day." The church asserts, on the contrary, that they are covered with an impenetrable obscurity, not to be removed without her interference, and that we shall be judged at the last day, not by our submission to *the Scriptures*, but our obedience to *her*. In her system the principal use of the Scriptures was to give birth to the church, whose place she now occupies, whose prerogatives she assumes as the sole directory of conscience, and the living oracle of God. Her treatment of the Scripture almost reminds us of the fabulous history of Jupiter, who ascended to supreme power by the mutilation and banishment of his father.

The portentous doctrine of infalli-

bility, as it is employed in the Catholic Church, stamps an entirely new character on the Christian religion, substitutes a new object of faith and dependence, deifies what is human, hides and cancels what is divine, and transfers our allegiance from God to mortals.

But to return to the argument. On all systems, the preference of one religion to another must either be founded on caprice, custom, or some other principle equally unworthy of determining the choice of a reasonable being, or upon examination. If the Catholics wish to convert us to their persuasion, they must assign their reasons for affirming that there is in existence an infallible community, styling itself the church; that that community is their church, in preference to the Greek Church, the Armenian, or the Nestorian. Here they must admit the exercise of private judgment in examining these reasons; unless they have the effrontery to assert that their bare affirmation supersedes the necessity of any further proof: and, admitting the Scriptures to be the word of God, which is the easiest task for ordinary Christians—to learn from them what is necessary for salvation, or to judge of the claims of the church to supremacy and infallibility? For the former, if you believe the Scriptures themselves, nothing more is requisite than a candid and honest mind: for the latter, a deep acquaintance with history and antiquity, and, particularly, a clear comprehension of the meaning of a portion of Scripture by no means the most plain and perspicuous. Involved as those passages are which are urged from the New Testament in support of the papal claims, in language highly figurative and metaphorical, is it easier for a plain unlettered Christian to judge of the precise meaning of the term “keys,” and “the kingdom of heaven opening and shutting,” than to learn the import of that declaration,

“Believe on the Lord Jesus Christ, and thou shalt be saved?” There is so much room for variation in the interpretation of the passages on which the papists lay such great stress, that it would not be easy to find two commentators, in any community, whose expositions perfectly coincide; with respect to the latter, he that runs may read. St. John distinctly informs us with what purpose he wrote his gospel, in the following words: “And many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written that ye might believe that Jesus is the Christ, and that, believing, ye might have life through his name.” Is there sufficient evidence in what St. John wrote to convince us that Jesus is the Christ; and is it within the power of ordinary men to judge of this evidence? If this question be answered in the affirmative, then what occasion is there for the interposition of an infallible interpreter, since he who is convinced by this record that Jesus is the Christ is already in a state of salvation? If it be replied in the negative, that the writing of St. John is not sufficient to prove to an impartial reader that Jesus is the Christ, it must be confessed, however reluctantly, that the beloved apostle was a most impertinent and fallacious writer, in representing his performance as a fit instrument for the accomplishment of an object to which it is not adequate. \* \* \*

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*To the Editor.*

#### ON THE ORIGIN OF EVIL.

SIR,—The first rebellion we read of is that of the Dragon in Heaven. Rev. chap. xii. 7—9. What could have tempted Satan to rebel? We are not told exactly; but that he did so, and seduced other angels also, is certain. From the constitution of all created, intelligent natures, they are liable to be tempted—they are pec-



cable. The absence of independence subjects them to this inconvenience. The glories of Deity may have been the innocent temples of the old serpent, but God was not bound to veil his glories to prevent Satan's sinning, as the sequel has proved.

With mankind we are better acquainted, and in his nature, we find implanted a certain degree of ambition—a thirst for knowledge and power, without which he would be inactive; and a perception of propensities pleasing and disagreeable, in every object of thought and sense around him, enabling him to choose and refuse them under the influence of certain sanctions and restraints, moral and physical, with which he is endowed. Let us behold our first parents thus constituted, amply supplied with every thing requisite for their happiness, indulging moderately at the bidding of the cast-out fiend that natural ambition upon which, as the most efficacious chord he so artfully played, and we have at once an easy and philosophical view of the Scripture facts of the fall and consequent entrance of evil into this world! The divine image flies away—it will not reside with disaffection in the rebel's soul—thus far of the fall. In the hope that some sanctified pen will improve upon what I have written, and follow out the subject, I commend the above few hints to the blessing of the sanctifier of the elect.

Your obedient Servant,

TRINITARIUS.

#### ON WAR: REPLY TO "PAX."

Mr. EDITOR,—Your Correspondent *Pax*, though seemingly an ultra friend of peace, has not altogether acted on his own principles, for he has taken his stand on the *aggressive*, by indulging in flippant and satirical remarks about "trying times," "cold weather," "fighting Christians," &c. I shall not imitate his example, but

proceed to the point in dispute, by giving a few extracts from some of our most pious and learned commentators.

Matthew v. 38—41. "*An eye for an eye, &c. &c.*," was given as a rule to regulate the decisions of judges. As a *judicial rule*, it is not unjust: Christ finds no fault with the rule as applied to *magistrates*, and does not take upon himself to repeal it. But instead of confining it to magistrates, the Jews extended it to *private conduct*, and made it the rule by which to take *revenge*. They considered themselves justified by this *rule*, to inflict the same injury on others that they received. Against this our Saviour remonstrates. He declares that the law had no reference to private revenge, that it was given only to regulate the magistrate, and their private conduct was to be regulated by different principles.

The general principle which he laid down was, that we are not to *resist evil*; that is, as it is in the Greek, not to set ourselves against an evil person who is injuring us. But even this general direction is not to be pressed too strictly. Christ did not intend to teach that we are to see our families murdered, or be murdered ourselves, rather than to make resistance. The law of nature, and all laws, human and divine, have justified self-defence, when *life* is in danger. It cannot surely be the intention to teach that a father should sit coolly, and see his family butchered by savages, [or sympathising brigands, W G.] and not be allowed to defend them. Neither natural or revealed religion ever did, or ever can, teach this doctrine. Our Saviour immediately explains what *he* means by it. Had he intended to refer it to a case where *life* is in danger, he would surely have mentioned it. Such a case was far more worthy of a statement than those which he *did* mention. A doctrine so unusual, so unlike all that the world had believed, and that the best men had acted on deserves to be formally stated. Instead of doing this, however, he confines himself to smaller matters, to things of comparatively trivial interest, and says, that in these we had better take wrong than to enter into strife and law suits. The first case is where we are smitten "on the cheek:" rather than return the blow, we should take it patiently, and turn the other cheek. This does not, however, forbid our remonstrating firmly, yet mildly, on the injustice of the thing, insisting that justice should be done us, as is evident from the example of the Saviour himself. See John xviii. 23.—*Barnes' Notes on the Gospels.*

Matthew v. 38—42.—*An eye for an eye,*

&c., &c. "Now so far is this in force with us, as a direction to magistrates, to use the sword of justice according to the good and wholesome laws of the land, for the terror of evil doers, and the vindication of the oppressed. That judge neither feared God, nor regarded man, who would not avenge the poor widow of her adversary. And it is in force as a rule to law-givers, to provide accordingly, and wisely to apportion punishments to crimes, for the restraint of rapine and violence, and the protection of innocency"—*M. Henry*.

Matthew v. 38—41.—*Resist not evil, &c.* "But I say unto you, that when you meet with ill usage in the world, you do not immediately set yourselves against the injurious person, in a posture of opposition, and with a resolution to return evil for evil. Had our Lord meant to in-inate, that we should rather suffer ourselves to be murdered, and our families to be ruined, than resist the villain that attempts it, he would have laid down such a precept in the strongest terms; and it is very unreasonable to infer it from this passage, which speaks of so trifling an injury as a slap on the face, or suing a man for the value of a waistcoat or cloak. We are not to resist on these occasions, unless we be in our consciences convinced, that, in present circumstances, to stand on our defence will be more for the public good; and in those cases, this particular precept is superseded by the general law of universal benevolence. But I apprehend these expressions intimate, that on the whole, it will generally be for the best to waive rigorous prosecutions on slight occasions."—*Doddridge's Family Expositor*.

Matthew v. 38—41.—"Our Lord's expressions are strong and figurative, designed to rouse our minds to the importance of avoiding the spirit of revenge. Turn to him the other also, is a proverbial phrase, to express a meek submission to injuries and affronts:" see Isaiah l. 6. Lam. xxx. 3.—*Davidson's Pocket Commentary*.

Matt. v. 38—41.—"The preservation of life, liberty, or important duties to others, will authorise, and in some cases may require men to stand on their own defence, even at the peril of unlawful assailants." *London Religious Tract Society's Commentary*.

The whole of the arguments brought forward by *Pax*, to prove that even defensive war is unlawful, may all be summed up in these words—"I say unto you, Resist not evil." He takes the words in their literal meaning, without limitation, and without reflecting on the circumstances in which they were spoken, and the persons to

whom our Saviour addressed himself. I contend that if Scripture in all cases is to be taken thus absolutely in a literal sense, we shall be led into many gross absurdities; such, for instance, as the Popish doctrine of *Transubstantiation*, from a literal rendering of Matthew xxvi. 26—28.

I shall not now advert to all the arguments that might be brought forward to prove that defensive war is lawful; but the following are such as common sense teaches me to be right, and which I have always held, and will hold, until I get more convincing arguments to prove the contrary than any *Pax* has yet advanced. The extracts given above will also bear me out in the views I entertain on this important subject.

1. I hold that all the laws of Christ are not applicable to the civil government of the nations of the earth. Take, for instance, Matt. v. 39, or Rom. xii. 17. For what would become of any nation if the rulers or magistrates were to act on these laws, in respect to crimes committed against the peace of society? The sword is put into the hands of the magistrate for the punishment of evil doers. Were the doctrine of non-resistance to be acted on, it would overthrow the moral system of the universe. Men will commit evil; and how dreadful would be our situation if they were not resisted. If *Pax* is a loyal and true subject of Great Britain, a friend to peace and good order, as I have no reason to doubt, I would ask him, what would have become of us, had the lawless, blood-thirsty, infidel, godless crew who have lately invaded us from the land of "Liberty and Slavery," been un-resisted? But according to his doctrine, they ought not to have been resisted. The idea, I maintain, is contrary to Scripture and common sense, the laws of nature and self-preservation.

2. I hold that it is our duty to resist evil when it would *deeply* injure us in

our persons, families, or property. But we should not resist in the spirit of revenge, but for a good end; and we ought not to resist where the matter is of trivial importance. It is better to suffer wrong to a considerable extent than resist. For instance, if a person deeply affronted me before others, rather than challenge him to a duel, or take measures to be revenged on him, I would consider it best to suffer the affront. If a person owed me a debt which was so large that it would injure me to lose it, and he refused to pay, though able, I should consider it right to sue him at law for the same; but if small in amount, I would rather lose it than do so.

3. I hold that aggressive war is wrong, and contrary to the Bible; but that defensive war is right and lawful. And *Pax* himself must know that if the principles of defensive war were universally acted on, there would be no war, for every one would keep within his own territory, and there would be no occasion for war.

In conclusion, I would remark that the passages of Scripture brought forward by *Pax* ought to be fully acted on by Christians in all cases, except when a literal rendering of any of them would lead to non-resistance where life, liberty, the preservation of valuable property, or good order in society, are concerned.

W. G.

#### READING THE SCRIPTURES.

Do not Christians, at the present day, amid the multiplicity of other means of grace, too much neglect, or but negligently improve, opportunities for the reading of the word of God? But few, it is to be hoped, comparatively, habitually neglect its daily perusal, either in private, or in their families; but is it not, too often, as a matter of course affair, rather than one in which the *heart* is interested as it should be? Is it not seldom the

case that the Christian is seen to sit down to the perusal of the Bible, for an evening, with that sort of interest that he would to some of the new publications, so often teeming from the press?

There may be reasons given, no doubt, why this should be the case; but probably the most substantial one, after all, would be found to exist in those very habits of thought and feeling with which they generally set about the duty. In order to enter into the spirit of the sacred writings we must truly *love* them; and feel in our souls that we can honestly say that we instinctively prefer them to every thing else that can be presented to our attention;—and that, instead of laying down with reluctance the *new book* (or any thing else that may have engrossed our thoughts), in order to attend to our *customary religious duties*:—we shall find it to be, like leaving the society of strangers, to return to the counsels of a tried and valued friend.

Is there not an obstacle, also, to the 'entrance of that word which giveth light,' into our souls, by our relying too much upon other *helps*, than upon that spirit which is promised to guide us into all truth? Commentaries, &c., are useful in their places, but if men rely upon them too much, may they not serve as *hindrances*, rather than *helps*, to obtaining the spiritual ideas of the Bible, which the vigorous contact of our own spirits with the simple Word of God is calculated to elicit?

Is not the Word of God read, also, in too detached portions?—and in too limited quantities? and with too little meditation, self-application, and prayer? Do we even give the Bible a chance (so to speak) to show us the power it can exert over our minds and thoughts? Now, as one very important method of studying Scripture, in order to keep its connection, as well as to become familiar with its

letter and spirit,—is it not desirable that we should read it more—in course—and habitually? Read it more, that we may become familiar with it; in course, that we omit nothing which the Holy Ghost hath indited; and habitually, in order that we may be sure to do it,—and by no means let little things divert us from our purpose.

Now, one hour's moderate reading per day, will enable us to read the Old Testament through quarterly; and another hour will enable us to read the New Testament through monthly! How could two hours be spent to more advantage? Either of the Gospels may be read in from two to three hours. How could you spend such a portion of time, *occasionally*, better, than to sit down and so read them, in regular connection, as indited by the Holy Ghost? Let any one try this who never has as yet, and if he does not say, that, by such perusal, he has become more interested in the sacred record, than he thought he could have been, by a process so exceedingly simple,—he or I will be obliged to confess that our hearts do *not* correspond together; as the heart of man to man, as face answereth to face, in water. Let those try the experiment who will; and give us, if they please, the result of their experiment.

—*Ch. Watchman.* OBSERVER.

## WONDERFUL SUCCESS IN STUDY,

BY A MECHANIC.

[Some persons excuse themselves from reading, by the plea that they have little time for it? But why will they not improve that little? Because they cannot employ whole days in the perusal of books, they think nothing is to be done. But this is a mistake which robs them of many opportunities of improvement. If they would try the experiment, they would be astonished at the result which

would follow from employing their spare hours, or quarters of hours, in the cultivation of their minds by reading good and useful books, and then *reflecting* upon what they have read. At present, they suffer these fragments of time to be utterly wasted: they do nothing, and think about nothing to any good purpose. Let them set about a reformation instantly, and they will soon be sensible of its benefits. They may not become great scholars, but their minds will be improved, and they will gain, by degrees, such accessions to their knowledge as they will be thankful for as long as they live. There is no situation of life which has not its moments of leisure; and these ought to be diligently improved as well as all other portions of time. The Christian, in particular, should use them wisely.

The following remarkable narrative shews what *may* be done in this way; and though all have not the faculties requisite for making such wonderful attainments, nor are they desirable for all, yet it may be safely affirmed that none who employ their spare hours in the manner we have recommended, without intrenching upon their daily duties, will have any reason to regret the attempt.

At a late meeting, in Massachusetts, of the friends of Education, the Governor of the state, Hon. George Everett, spoke to the following effect: ]

“It is a great mistake to suppose that it is necessary to be a professional man, in order to have leisure to indulge a taste for reading. Far otherwise. I believe the mechanic, the engineer, the husbandman, the trader, have quite as much leisure as the average of men in the learned professions. I know some men busily engaged in these different callings of actual life, whose minds are well stored with various useful knowledge acquired from books. There would

be more such men, if education in our common schools were, as it well might be, of a higher order; and if common school libraries, well furnished, were introduced into every district, as I trust, in due time, they will be. It is surprising, sir, how much may be effected, even under the most unfavourable circumstances for the improvement of the mind, by a person resolutely bent on the acquisition of knowledge. A letter has lately been put into my hands, bearing date the 6th September, so interesting in itself, and so strongly illustrative of this point, that I will read a portion of it; though it was written, I am sure, without the least view to publicity.

'I was the youngest,' says the writer, 'of many brethren, and my parents were poor—my means of education were limited to the advantages of a district school, and those again were circumscribed by my father's death, which deprived me, at the age of fifteen, of those scanty opportunities which I had previously enjoyed. A few months after his decease, I apprenticed myself to a blacksmith in my native village. Thither I carried an indomitable taste for reading, which I had previously acquired through the medium of the society library; all the historical works in which I had at that time perused. At the expiration of little more than half my apprenticeship, I suddenly conceived the idea of studying Latin. Through the assistance of my brother, who had himself obtained a collegiate education by his own exertions, I completed my Virgil during the evenings of one winter. After some time devoted to Cicero, and a few other Latin authors, I commenced the Greek. At this time it was necessary that I should devote every hour of day-light and a part of the evening to the duties of my apprenticeship. Still I carried my Greek grammar in my hat, and often found a moment when I was heating

some large iron, when I could place my book open before me against the chimney of my forge, and go through with *tupto, tupteis, tuptei*, unperceived by my fellow-apprentices, and, to my confusion of face, with a detrimental effect to the charge in my fire. At evening I sat down unassisted and alone to the Iliad of Homer, twenty books of which measured my progress in that language during the evenings of another winter. I next turned to the modern languages, and was much gratified to learn that my knowledge of the Latin furnished me with a key to the literature of most of the languages of Europe.

'This circumstance gave a new impulse to the desire of acquainting myself with the philosophy, derivation, and affinity of the different European tongues. I could not be reconciled to limit myself in these investigations to a few hours after the arduous labours of the day. I therefore laid down my hammer and went to New Haven, where I recited to native teachers in French, Spanish, German, and Italian. I returned at the expiration of two years to the forge, bringing with me such books in those languages as I could procure. When I had read these books through, I commenced the Hebrew, with an awakened desire of examining another field; and, by assiduous application, I was enabled in a few weeks to read this language with such facility, that I allotted it to myself as a task, to read two chapters in the Hebrew Bible before breakfast each morning; this, and an hour at noon being all the time that I could devote to myself during the day. After becoming somewhat familiar with this language, I looked around me for the means of initiating myself into the fields of Oriental literature, and to my deep regret and concern, I found my progress in this direction hedged up by the want of requisite books. I immediately began to devise means of

obviating this obstacle;—and, after many plans, I concluded to seek a place as a sailor on board some ship bound to Europe, thinking in this way to have opportunities of collecting at different ports, such works in the modern and oriental languages as I found necessary for this object. I left the forge and my native place to carry this plan into execution. I travelled on foot to Boston, a distance of more than a hundred miles, to find some vessel bound to Europe. In this I was disappointed, and while revolving in my mind what steps to take, accidentally heard of the American Antiquarian Society, in Worcester. I immediately bent my steps towards this place. I visited the hall of the American Antiquarian Society, and found here, to my infinite gratification, such a collection of ancient, modern, and oriental languages as I never before conceived to be collected in one place; and, sir, you may imagine with what sentiments of gratitude I was affected, when upon evincing a desire to examine some of these rich and rare works, I was kindly invited to an unlimited participation in all the benefits of this noble institution. Availing myself of the kindness of the directors, I spent about three hours daily at the hall, which, with an hour at noon, and about three in the evening, make up the portion of the day which I appropriate to my studies, the rest being occupied in arduous manual labour. Through the facilities afforded by this institution, I have been able to add so much to my previous acquaintance with the ancient, modern, and oriental languages, as to be able to read upwards of *fifty* of them, with more or less facility.

I trust I shall be pardoned by the ingenious author of this letter, and the gentleman to whom it is addressed, for the liberty which I have taken, unexpected, I am sure, by both of them, in thus making it public. It

discloses a resolute purpose of improvement, (under obstacles and difficulties of no ordinary kind.) which excites my admiration, I may say my veneration. It is enough to make one who has had good opportunities for education, hang his head in shame."

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#### DEALING WITH INQUIRERS.

On this important subject, Mr. Christmas, a brief sketch of whose life we have previously given, stated his sentiments in the following words :

"There are two methods pursued by ministers and professing Christians in their directions to inquiring sinners, one of which is unwarranted and therefore dangerous, the other is scriptural, and therefore safe. When those who pursue the first method are asked by any one, *What must I do to be saved?* they tell him to repent and believe, and so far correctly. When the sinner replies, that he cannot do it, they tell him to pray 'to God to give him a heart for it; to continue in the use of the means in the hope that he shall find grace; to lie at the pool of the ordinances until the Spirit shall descend to bless him.'

Now this counsel given to an inquirer, *directly tends to stifle his convictions, is a virtual relinquishment of God's claim on the heart, is an inconsistent direction to do what is as difficult as repentance itself, and is contrary to scriptural direction and scriptural example.*

"Such a counsel directly tends to stifle a sinner's convictions. His conscience has been disturbed. He feels the force of God's demands upon his love and obedience; and it is an unwillingness to comply with these demands, and a sense that he must if he would be saved, that wrings his heart with anguish. Just at this time his spiritual guide, instead of pressing home his obligations, tells him to 'use the means, and lie at the pool

waiting God's time.' Glad to catch at any thing rather than immediately comply with them, he uses the means, and prays and reads, and reads and prays, and thinks he is now doing his duty. His conscience is relieved, his distress disappears, and he consoles himself with the thought, that if he is not saved it will not be his fault. Thus are his convictions quenched and his fears allayed, by saying *peace, peace, when there is no peace*. The temporary relief thus afforded is the reason why such preaching and such directions are so welcomed by the unregenerate, and why it is called such hard doctrine to preach immediate submission, a circumstance which sometimes solicits a minister to waive the plain dealing of truth.

In the next place, such a direction is a virtual relinquishment of God's claim on the heart. When the sinner objects to the Gospel injunction to repent, that he 'cannot,' he is only expressing his repugnance to the duty. It is not true that he cannot, in any other sense than he *will* not. To direct him then to 'use the means,' in order to get perchance a better heart, is to allow that the objection is valid. Of consequence it follows that God has no right to make such a demand, and the sinner is under no obligation to comply with it. The point in controversy between God and the sinner, viz., his claim on the heart, is conceded to the sinner, and his spiritual guide authorizes him for the present to render something else and something less than his heart, viz., an attendance on the means; authorizes him to continue a little longer in rebellion against God, authorizes him to cherish his heart of enmity until God shall give him a better.

In the next place, such a direction is inconsistent, for it calls on him to do what is as repugnant to the sinner's feelings as repentance itself. It is presumed that no one who gives

such a direction, would advise the sinner to read and pray and hear in an unbelieving and impenitent manner. But to use these means with penitence and faith, implies that he has already done the duty which the direction evades.

And, finally, such a direction is contrary to scriptural instruction and example. The Bible no where admits that the sinner cannot comply with his duty. It no where directs him to use the means of grace in order to get a heart to repent. It fearlessly directs him to repent, taking it for granted that he can if he will, and there it leaves the matter, and there it leaves the sinner to meet the consequences of impenitence.

In accordance with this is every direction given to sinners by the preachers of holy writ. Isaiah says, *Wash you, make you clean, put away the evil of your doings, cease to do evil, learn to do well*. He calls upon the *wicked man to forsake his way, and the unrighteous man his thoughts*. Jeremiah calls upon backsliders in Israel *to circumcise themselves to the Lord, and take away the foreskins of their hearts*. Ezekiel says, *Cast away from you all your transgressions, whereby ye have offended, and make you a new heart and a new spirit*. Joel calls upon sinners in danger to *turn unto the Lord with all their hearts*. John the Baptist came preaching in the wilderness, saying, *Repent ye, for the kingdom of heaven is at hand*. When the Redeemer began to preach, he said, *Repent ye, for the kingdom of heaven is at hand*. The apostles, in their preaching, made the same unqualified demand of repentance. When the three thousand, on the day of Pentecost, said, *Men and brethren, what must we do?* the only direction the apostle gave them was, *Repent, and be baptized, every one of you, for the remission of sins*. On another occasion, he said to the multitude, *Repent ye*

therefore and be converted, that your sins may be blotted out. James says, *Cleanse your hands, ye sinners, and purify your hearts, ye double minded.* In all these instances there was no allowance made for the moral impotence of sinners. The duty of sinners was pointed out, and obligation enforced; but there was no direction to pray to get the disposition to do their first and immediate duty. Nor dare we, if we would conform to apostolical example, pursue a different course.

If it be said that this places sinners in a hard case, we reply, that they cannot be placed in any different situation until they repent. It is the situation their own impotence places them in, nor can any relief be warrantably given until they do repent. The gospel has not a word of encouragement until you do this; and when this is done, it is all mercy, and there will be time enough to offer the balm of its consolations. There is no by-road to heaven, and there is no entrance to the *narrow way* but by *the strait gate*. We must exhort you to repent and believe the gospel. We dare direct to nothing as a substitute for this, to nothing which implies its procrastination. For there is no time to lose. The next resolve may be, *Cut him down, why cumbereth he the ground?* The next discovery of the sinner may be that he is in a world where it is too late to repent. Our next meeting may be at the bar of God, where you shall not have it to say you were directed to use the means and wait God's time, instead of immediate repentance, and a cordial surrender of your whole hearts to your Creator, Benefactor, Redeemer, and Judge."

Beside the publications of Mr. Christmas alluded to in the Memoir, he wrote several addresses for Temperance and Tract Societies. No. 183 and 252 of the American Tract Society were written by him. He also conducted a controversial dis-

cussion with a Catholic Priest and a Catholic layman, in a public print. The pieces were afterward republished in a pamphlet of sixty-four pages.

#### NOTHING LIKE THE BIBLE.

The following circumstance occurred in the town of Warrington, and was related there at a Bible meeting by a gentleman of respectability and veracity, connected with the Society. The circumstance was introduced in the following words:

About three weeks ago, two little boys, decently clothed, the eldest appearing about thirteen, and the younger eleven, called at the lodging house for vagrants in this town, for a night's lodging; the keeper of the house (very properly) took them to the vagrant's office to be examined, and, if proper objects, to be relieved. The account they gave of themselves was extremely affecting, and no doubt was entertained of its truth. It appears that but a few weeks had elapsed since these poor little wanderers had resided with their parents in London. The Typhus fever, however, in one day, carried off both father and mother, leaving the orphans in the wide world without home and without friends. Immediately after the last mournful tribute had been paid to their parent's memory, having an uncle in Liverpool, poor and destitute as they were, they resolved to go and throw themselves upon his protection. Tired, therefore, and faint, they arrived in this town on their way. Two bundles contained their little all. In the youngest boy's was found, neatly covered and carefully preserved, a BIBLE. The keeper of the lodging house, addressing the little boy, said, "You have neither money nor meat, will you sell me this Bible? I will give you five shillings for it." "No," exclaimed he, (the tears rolling down his youthful



cheeks,) "I'll starve first." He then said, "There are plenty of books to be bought beside this; why do you love this Bible so much?" He replied, "No book has stood my friend as much as my Bible." "Why, what has your Bible done for you?" said he. He answered, "When I was a little boy about seven years of age, I became a Sunday School scholar in London; through the kind attention of my master, I soon learned to read my Bible—this Bible, young as I was, showed me that I was a sinner, and a great one too; it also pointed me to a Saviour. And I thank God that I have found mercy at the hands of Christ, and I am not ashamed to confess him before the world."

To try still farther, six shillings was then offered him for the Bible. "No," said he, "for it has been my support all the way from London; hungry and weary, often have I sat down by the way side to read my Bible, and found refreshment from it." Thus did he experience the consolation of the Psalmist, when he said, "Thy comforts have refreshed my soul." He was then asked, "What will you do when you get to Liverpool, should your uncle refuse to take you in?" The reply may excite a blush in many Christians. "My Bible tells me, said he, "When my father and mother forsake me, then the Lord will take me up." The man could go no farther, for tears checked his utterance, and they both wept together. They had in their pockets, tickets, as rewards for their good conduct, from the school to which they belonged, and thankfulness and humility were visible in all their deportment.

At night these two orphans, bending their knees by the side of their bed, committed themselves to the care of their heavenly Father—to Him whose ears are open to the prayers of the poor and destitute; and to Him who has said, "Call upon me in the

day of trouble, I will deliver thee, and thou shalt glorify me."

The next morning, these refreshed little wanderers arose early, dressed themselves for their journey, and set out for the town of Liverpool; and may he who hears the ravens when they cry, hear and answer their petitions, guide them through time and bless them in eternity.—*English paper.*

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QUERY.

When, where, and by whom, was infant baptism first performed?

ENQUIRER.

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Poetry.

THE BAPTISM.

BY MRS. L. H. SIGOURNEY.

'Twas near the close of that blest day,  
When, with melodious swell,  
To crowded mart and lonely shade,  
Had spoke the Sabbath bell:  
And on a broad unruffled stream,  
With bordering verdure bright,  
The westerling sunbeam richly shed  
A tinge of crimson light,—

When lo! a solemn train appear'd,  
By their loved pastor led,  
And sweetly rose the holy hymn,  
As toward that stream they sped,  
And he its cleaving, crystal breast,  
With graceful movement trod,  
His steadfast eye upraised, to seek  
Communion with his God.

Then, bending o'er his staff, approach'd  
The willow-fringed shore,  
A man of many weary years,  
With furrowed temples hoar:  
And faintly breathed his trembling lip,  
'Behold! I fain would be  
Buried in baptism with my Lord,  
Ere death shall summon me.'

With brow benign, like Him whose hand  
Did waverug Peter guide,  
The pastor bore his tottering frame  
Through that translucent tide,  
And plung'd him 'neath the shrouding wave,  
And spake the Triune name,  
And joy upon that withered face  
In wondering radiance came.

And then advanced a lordly form,  
In manhood's towering pride,  
Who from the gilded suares of earth  
Had wisely turned aside;  
And following in his steps who bow'd  
To Jordan's startled wave,  
In deep humility of soul,  
This faithful witness gave.

Who next? A fair and fragile form  
In snowy robes doth move,

That tender beauty in her eye  
That wakes the vow of love ;  
Yea come, thou gentle one, and clothe  
Thyself with strength divine :  
This stern world hath a thousand darts  
To vex a breast like thine.

Beneath its smile a traitor's kiss  
Is oft in darkness bound ;  
Clung to that Comforter who holds  
A balm for every wound ;  
Propitiate that protector's care  
Who never will forsake,  
And thou shalt strike the harp of praise,  
Even when thy heart-strings break.

Then, with a firm un-shrinking step,  
The watery path she trod,  
And gave, with woman's deathless trust,  
Her being to her God :  
And when, all dripping from the flood,

She rose like lily's stem,  
Methought that spotless brow might wear  
An angel's diadem.

Yet more ! Yet more ! How meek they bow  
To their Redeemer's rite,  
Then pass with music on their way,  
Like joyous sons of light !  
But, lingering on those shores, I staid  
Till every sound was hushed ;  
For hallowed musings o'er my soul,  
Like spring-swoll'n rivers rushed.

' 'Tis better,' said the voice within,  
' To bear the Christian's cross,  
Than sell this fleeting life for gold,  
Which death shall prove but dross :  
Far better, when you shrivelled skies  
Are like a banner furled,  
To share in Christ's reproach, than gain  
The glory of the world.'

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## MISSIONARY REGISTER.

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APRIL, 1839.

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### STATE OF THE MISSION.

We are still without official intelligence from the Society in England. No letters have been received since the name and constitution of the Society were changed, on the 5th of December last year. Our operations in this country are, therefore, in some degree impeded ; as we know not what degree of support will be afforded to us during the present year. This is the more to be regretted, as there are various openings which might be entered upon, if we had the pecuniary means ; and several applications have been received for aid in stations where there are brethren ready to be employed to a greater extent than they are at present, in the missionary field, if a little assistance could be afforded them, to pay their charges, and hire labourers in their places while absent from their farms. While looking on the state

of Canada, with reference to its religious wants, and the comparative poverty of its inhabitants generally, who have but little to spare from the imperative claims of their farms and families, we cannot repress the conviction that if our kind British friends would look at these facts, and ponder them deliberately, they would stretch forth again, and yet more widely, their helping hand to their fellow-subjects, their "kinsmen according to the flesh."

In the mean time, it would be well for the churches in both Provinces to enquire whether they have done all they can for themselves and their neighbours,—whether, by a little more activity and self-denial, they might not be able to contribute yet more for the promotion of the gospel around them. When they consider their own privilege in having the means of grace, and "going to the

house of God in company," they will surely feel for those who are destitute of these advantages, and do what they can, by prayer, and exertion, to supply the want. In proportion as they value these blessings themselves, they will be desirous that others may possess them too. It may be that they can do but little; but they should tax their power to the utmost, remembering Him who for their sakes became poor, that they might be rich in faith and heirs of the kingdom. What they purpose, should be done promptly and heartily—for "God loveth a cheerful giver." Should these hints be attended to, and measures be resorted to in accordance with them, on a comprehensive and liberal scale, we should hail the event as a favourable omen, and encouraging pledge, that the Lord was about to prosper Zion, and render her "a praise and a glory" in the land. We are quite sure that the strength of our denomination in the Colony at large, has never yet been fully put forth; and it is to rouse it into action that we present these considerations to our readers. In the church at Montreal, and probably in some others, penny-a-week collections have been some time made in favour of the mission, both for itinerary and educational purposes. It is by similar plans, as is well known, that our Methodist friends have done such wonders in support of their various institutions all over the world. And though the independence of our churches may not be favourable to a general organization, like theirs, it is very possible for separate churches to act upon the principle, as to their own members and friends, and forward the amount of their proceeds to the general treasury of the mission. Every member of the church of Christ should be "up and doing," each performing his part in the general cause. Those who have "no money," may yet contribute their

efforts and example, and send forth their prayers to God for the prosperity of his own cause. The state of the mission is such, in relation to these provinces at least, as to call more loudly than ever for co-operation among all the scattered members of our body. Much of the happiness or misery of future generations will be determined by what is done now. It is, in all respects, a critical season with us. None should slumber at his post—none should refuse to come up "to the help of the Lord against the mighty." Gratitude calls for exertion; the state of the country requires it; our temporal prosperity is connected with it; the peace of society will be promoted by it; "good will among men" will be extended by the influence of religious truth, and "glory to God in the highest" will redound from the faithful preaching of the word of life.

We are speaking of these things, of course, as in the order of means; the efficiency is of God. But we have no right to look for, or expect, his blessing unless we resort to the means which He himself has enjoined for the accomplishment of his merciful designs. He has ordained that his church shall be the light of the world; but if this light shine dimly, how shall surrounding neighbourhoods be illuminated? If it be put "under a bushel," how shall its glory be manifested? And if it go out in darkness, how terrible will that darkness be!

Among all our churches, then, let love and unity be cultivated; let all partial and selfish considerations be sacrificed on the altar of christian benevolence. Let every member be alive to the claims of duty, and the pleasure of doing good. Let the religious state of the country be made the subject of frequent conversation among those who love God: let it be often before their eye, and always on their hearts. Let them be frequent

at a throne of Grace, and earnestly implore help from above. Then shall we soon witness a different state of things: Zion will send forth her brightness: God will bless his people and their work, and our own land shall yield her increase.

## CANADA

## BAPTIST MISSIONARY SOCIETY.

*From Br. Fraser, of Bedalbane, to the Committee.*

March 16, 1839.

We lately had a most interesting protracted meeting of four or five days; and although the country is in a confused state, and many of the men away, still the chapel was pretty full during the whole services. The church, I humbly hope, has been not a little refreshed and revived; and some others impressed, and I trust converted to God. I have been a tour down the eastern borders of this county, about 20 miles distant, and through a highland settlement. Was out about a week, and preached several times. Some of the people are under promising impressions, and others I trust are really converted. I was happy to see a number of them at the protracted meeting, above mentioned. I made another tour with Mr. Safford of Keeseville, to the Indian Lands, and the people came out in great numbers to hear. I lately spent 12 days in going through Lancaster, Godmanchester, and Dundee, beyond the St. Lawrence and the Indian Lands, Roxburgh, and Kenyon. The attendance was good, especially in the Indian Lands where the people crowded to hear the word, and I hope with good effect. They listened with the deepest attention; and some remained of their own accord, in tears, anxiously wishing to converse about the state of their souls, which led to a short but affecting prayer meeting. One or two of these young people, after all the opposition offered, have, I really believe, been lately called to embrace "the truth in the love of it;" and I trust others are not far from the kingdom of God. Soon after coming home, I was called to attend a meeting of a few days in the rear of Chatham. The people attended singularly well for four days in succession. The impressions were promising; and one or two have professed a "good hope through grace." On Sabbath morning, a careless man coming to meeting, while leading his horse off the way to allow a gentleman from your city to pass, fell dead on the road behind me. A short improvement of the solemn event seemed to impress the congregation most deeply.

*From Br. M'Phail to Br. Milne.*

INDIAN LANDS, March 23, 1839.

I shall probably remain about this place till Providence shall more fully make known the path of duty. There has generally been a good attendance on the means of grace, wherever I have been. Some in this place seem to be convinced about their soul's salvation; and two have given satisfactory evidence of having experienced a change of heart. May "the little one become a thousand, and the small one a strong nation."

I visited Osgood about three weeks ago. The people in that place manifested a great anxiety for the word of life. Our meetings were sometimes protracted to a late hour. Instead of retiring after the usual benediction, they would sit down to hear if any thing more would be said. I remained with them about a week, and held a meeting every evening, excepting on Saturday, and that with increasing interest. On Sunday evening the people would not retire, but kept pressing upon me to remain another day; at length I consented; but Monday evening added to the interest already taken, *great solemnity*. We were indeed in the presence of an all-searching God, for we felt our hearts naked before him. The place was awful as "the house of God, or the very gate of heaven." For my own part my preaching seemed like a sound of words without meaning. I had neither ability nor skill to meet the *real state* of things. I felt the need of that wisdom that cometh from above. When taking my leave of them, and inquiring of them individually concerning the state of their souls, some would say with tears in their eyes, that they were great sinners; others that they had a hard heart, and knew not what to do. Two professed to have received peace of mind through the blood of the cross. The day will declare the real state of the whole.

The inhabitants of Osgood are an intelligent, industrious, and noble-spirited people. Their country is yet new, but rapidly improving. They are extremely desirous that a pious, intelligent minister would take up his residence among them. There are none of any denomination whatever in that place at present. They think themselves capable of supporting one without the help of any Society, and I think so myself. So you see the great want is, that of a pious, zealous, and faithful minister; without that, nothing can be done. However excellent your plans may be in themselves, the whole will be defeated without preachers. O, brethren, bend your energies to this one point; and would to God that the churches would entreat the Great Head to speedily send forth those whom he has appointed to

the work, for the harvest is rotting, and will perish for want of labourers. When I consider how many thousands will inevitably and irrecoverably perish in Canada before the gospel can be given them, my soul sinks within me. Why are not the churches seeking out their most pious and talented young men, and encouraging them to take hold of the cross, ere it be completely down? If they are waiting for splendid talents, I fear Canada will never be supplied; for few of these persons will be found willing to traverse these dreary wilds on foot, or be contented to live and preach in log huts. Men of robust constitution—of good common sense—without natural defects—of ardent piety and love for souls—with that degree of mental culture requisite to qualify them for the work, are such as we want; and such I believe may be found to a goodly number in our churches. Why not encourage them to this, as well as to any other duty? The love of Christ toward themselves, and a perishing world, should be urged upon them as a motive to constrain them to enter upon the great work. If Christ heard their sighing in the prison-house, when condemned to die, is it not the least they can do in return to lay down their life a sacrifice for him? Yea, if they had ten thousand of them, they would be too little to lay them all down for His sake.

Many young men, I know, are labouring under great anxiety to know where the path of duty lies; halting, as it were, between two opinions. Now prudent and wise counsel at such a time, might be of inestimable value to the church and cause of Christ. But by repeated discouragement from their senior brethren, they will be led to abandon the idea altogether, as many have done already: and at whose door does the fault lie?

At almost every place where I have been, the cry is, They have no minister to preach the gospel in its native simplicity. But the cry will soon wax feeble if it is answered with repeated neglect. Already have multitudes of the people become so dead, that they just know there is such a thing as the gospel. The people in this place were organised into a church on the 14th of February last: two deacons have been appointed since. We attended to the administration of the Lord's Supper: it was a time of refreshing for our souls. It was the first time they attended to it as a church."

To these striking representations, may be added the following remarks of Dr. Going:

"The churches should look out among them for young men of piety and gifts and a desire for the ministry, and encourage them to devote themselves to the work of preaching

the gospel. Let us not be misunderstood; we cordially subscribe to the doctrine ever maintained in our denomination, that in order for a man lawfully to enter into the ministry, he must be internally called by the Holy Spirit to preach the gospel. Of course, we utterly object to the consecration of unconverted youth to the work, or the introduction to this holy office of any man, however learned, if not pious, or of any man, however pious, who is not otherwise fitted for it, and called to it. At the same time, it is morally certain that a grievous mistake must exist on the subject of a call to the ministry; for there are some in the ministry, who are unqualified for it, and unprofitable and unacceptable, while others have never entered into the work, who ought to have done it, and might have been useful; and, further, most of those who give evidence of a lawful call to the work have been introduced into it without due mental discipline and attainments, so that they have all along laboured under serious disadvantages, regretted as much by themselves as by others. It does not follow that because God designs a man to be a preacher, that of course he can preach immediately, or should attempt it, any more than it does that because God has regenerated a man, and intends him for a member of his church, he should unite with it, or partake of the communion, previous to his baptism. And while the greatest caution should be used that only sound, pious and otherwise suitably qualified men be admitted into the ministry, similar means should be employed in calling them to preach, as are proper in calling saints to the performance of other duties, and sinners to repentance. In all cases, the Holy Spirit must be acknowledged as the efficient cause of all holy action, while human instrumentality is necessary. Especially should pious young men of talent be reminded of the multitudes who are without a preached gospel in our own country, and the millions in a state of heathenism in other countries: of the duty of all Christians to do all the good in their power, of the desirableness of a part in the ministry as affording opportunity for more direct and extensive usefulness than any other sphere of action; and of the consequent duty of every man to preach the gospel, who can do it, notwithstanding the privations and sacrifices incident to it. These and similar considerations should be pressed upon their attention.

The officers and leading members of the church should feel that 'this thing belongeth to them,' and realise the importance of a judicious discharge of the duty. Especially ministers who are best able to judge of ministerial qualifications, and who have the most favourable opportunities for observation, should consider this labour of love an im-

portant part of their official duty. We fear that there is utterly a fault among us in regard to this thing, and earnestly hope that it may be corrected."—*Gospel Witness.*

*Payments received by the Treasurer of the Canada Baptist Missionary Society, since last report :*

James Milne, for Ed. to 1st April	£0 12 6
Do. do. Missionary fund, do.	0 12 6—1 5 0
Thomas Churchill, Sub. for Ed. to 1st July	0 6 3
Do. do. Missionary fund, do.	0 5 0—0 11 3
Dr. Davies, Sub. for Ed. to 1st July	1 5 0
Do. do. Missionary fund, do.	0 12 6—1 17 6
Rev. N. Bosworth, Sub. to 1st Oct. 1838.	1 11 6
Collected by Miss Galt on the Id. per week system	0 14 1
Payment for one Student for six months.	5 0 0
Duncan M'Gibbon, Chatham	0 2 6
Joseph Anderson, Sorel.	0 10 0
<i>Per Rev. Wm. Fraser :</i>	
Mrs. Janet Forbes, Brendalbane	0 5 0
John M'Laurin, Osgood.	0 5 0
Malcolm M'Phee, do.	0 5 0
Finlay M'Intyre	0 5 0
Walter Kirkconnal	0 5 0

£12 16 10

JAMES MILNE, Treasurer.

SANDWICH ISLANDS.

Letters have been received from Honolulu, bearing date as late as April 26, 1838. Mr. Bingham thus describes a remarkable state of religious inquiry :—

“The Lord has condescended to bless the preaching of the gospel by your missionaries here to an unusual degree, and we are all ready, with united voice, to glorify God for his goodness, and from his wonderful works among the Sandwich Islanders, by the power of his word and Spirit, manifested freely at all the stations at the present time, and wherever the truth is proclaimed. To our latest breath, and to eternity, there will be occasion to remember this year of the right hand of the Most High. The Spirit of God is showered down upon the whole extent of the Sandwich Islands; and those of us who have seemed to think that the gospel could hardly gain a lodgment in the hearts of this people, because of their alleged stupidity, or ignorance, or want of conscience, are now constrained to admit that they can be as readily affected by the word and Spirit of God as any class of men with whom we have been acquainted. About 500 have been recently selected on this island (Oahu,) for admission to the church, and in part admitted; and on Hawaii nearly 3,000 have been admitted within the last year. There may be much chaff and many tares in this mass—many

who, on trial, may be found to need to be converted lest they perish; yet, we trust, Christ has a precious seed among them, a chosen flock, redeemed by his precious blood, who hear his voice, and shall never be plucked out of his hand.

I have preached the last four days seven times, travelling in this district twenty-five miles, the first and the last time to the regular congregation here, very large; and once standing on the threshold of Mr. Smith's large schoolhouse, and addressing a congregation twice as large as could be accommodated within. A mother and a daughter came last Sabbath twelve miles to hear me, and returned home the same day. The next day, when I visited their place and preached, the little girl came to me after the services were ended, and said she had forsaken her sins and now chose the Lord. Last evening a man and his wife came here from that place, where there had been little attention heretofore given to religion, both professing to have chosen the Lord recently. The woman has come often lately, and I have some hope that she is a true convert. She seems humble, tractable, and grateful; and says, with every appearance of sincerity, that she does repent and believe on Christ, and desires to serve him faithfully. This is one example out of hundreds under my own eye. The protracted meeting here about the time of Nahiennena's funeral, appears to have been crowned with many fruits; and a meeting held here the commencement of the present year, promises to turn out a still richer harvest. We ought to expect the gospel, 'the power and wisdom of God,' to produce great and happy effects when it is proclaimed in its naked simplicity. In these effects we rejoice.”

SABBATH SCHOOLS.

At the Park-street Sabbath School, in Boston, January 27, a gentleman was requested to make a few remarks to the children; when he observed, in substance, that he had great reason to feel an interest in Sabbath Schools—he hoped they had been the means of his conversion. He had lived regardless of religion, until he was about nineteen years old; he then determined to become a sailor, and he passed through different offices, until he became captain of a ship. During one of his voyages he arrived at the Sandwich Islands. As soon as his ship was anchored, a missionary came on board, and invited him to go and see the Sabbath School. When he came there, he saw a large number of the natives, divided into classes, with their teachers diligently instructing them in the Word of God. His attention was particularly drawn to an old grey-haired man, probably 70 years of age, who was striving with all possible atten-

tion to learn the A, B, C; and when he got the sound of two or three letters, he would try to put them together and make a word of it, so that he might be able to read. At last he got discouraged and said, "I must give up—I shall never be able to read the Word of God." He was too old, it was too late. The captain said, this affected him to tears—the thought of his own privileges, the neglect of the Bible, when he had been so long able to read it, and the distress of the poor old man, that he should "never be able to read the Word of God"—such reflections as these brought him to the determination that he would neglect the Bible no longer; and he hoped that, by the help of the Holy Spirit, he had not studied it in vain.

The accounts from these islands continue to be highly interesting and encouraging. The "General Letter from the Mission" is a very important document: we give the following extract, which we are sure will be read with pleasure:

"The past year has been one of uncommon interest through all the Sandwich Islands. Though the enemy of souls, with his commissioned agents, has opposed the progress of truth and righteousness, yet the Spirit of the Lord has lifted up a standard against him. There has probably been no period, since the commencement of the mission, when the progress of truth has been so rapid, and the victories of the cross so numerous and glorious, as during the year that is past. At every station there has been a revival of religion. A great multitude have professedly turned to the Lord. The work of the Lord has been great and marvellous among us. The proud and rebellious have been humbled, and some of the most hardened and profligate have been brought to bow to the sceptre of the Prince of Peace. The Lord has been with us in truth. The exhibitions of his power and glory in the conversion of souls have been such as to warm, cheer, and strengthen our hearts. It is a fact worthy of remark perhaps, that while the communications from the Board and others, have not been of a nature calculated to encourage our hearts or further the object of our mission, but rather of a kind to damp our ardour and darken our prospects, and to throw down the walls of our sacred institutions, which we with much care and labour have for many years been endeavouring to build, the communications and assistance from on high have tended to raise our thoughts above the adverse circumstances into which we were thrown by them. We have learned that, "It is better

to trust in the Lord than to put confidence in churches even, though professedly belonging to him, and devoted to his service and glory.

You remember there was light in the land of Goshen, though darkness in all the land of Egypt beside; and while the dark cloud, which has been hanging over the American churches, and which still hangs over them, and which, on their side of it, exhibit nothing but threatening and alarm; on this side there have been no appearances but those of light and tokens of good. The darkness which has poured in upon us from abroad has not put out or diminished the light which shines around us. 'The Lord is our light and shield, and he is become our salvation; in him will we trust.' 'The Lord hath done great things for us whereof we are glad,' and praised be his name. 'Not unto us, not unto us, but to thy name give glory for thy mercy and truth's sake.'

The revivals with which we have been blessed, and some of which are now in progress, have embraced all ages, from the advanced in years to children. There are many children and youth among those who, we hope, have been born of the Spirit. In former revivals it was not so. But few of the children and the young were affected by them. Our church hitherto have consisted mostly of the aged and middle aged.

The means which have been used by us in these revivals are those which God has appointed for the salvation of souls—the preaching of the gospel, conversing with the people in small companies, and with individuals, and visiting from house to house, and the prayers of the church. Protracted meetings have also been held at all our stations during the year, and at some of the stations a number have been held at different times during this period. At most of our out-stations, also, protracted meetings have been held. These meetings have been greatly blessed, and in most instances have been accompanied by revivals of religion. The Holy Spirit was evidently present to raise the fallen, to strengthen the weak, to open the eyes of the spiritually blind, and to quicken the dead in sin. Many we trust have yielded to his gracious influences, and have forsaken the service of Satan, and commenced the service of the Lord.

About five thousand have been received to the churches since our last general meeting [June, 1837]; and there are about two thousand and four hundred who now stand propounded for admission; and there are many more who exhibit some evidence of having given their hearts to the Saviour. This large increase is the result of these gracious visitations from on high. The standard of piety in our churches has been raised, and their purity promoted;

and there has been an increase of moral courage and power. We fear, however, that the increase of strength to our churches has not been in proportion to the increase of numbers. We fear, also, that we may have erred in judgment, in some cases, in receiving too hastily to the church those who profess to have been converted; and we may have occasion hereafter to regret having done so. We fear we may find hereafter that many have deceived us and themselves in this important matter, and that they will live with the veil upon their hearts in this state of deception, till the light of eternity shall tear it from them, and reveal to them their true characters. The seal, however, is a blessed one, 'The Lord knoweth them that are his.' "

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SIAM.

FROM THE JOURNAL OF DR. BRADLEY, AT  
BANKOK.

" *March 4, 1838. Sabbath.* Went out early in the morning and talked with a company of men in a zayat. Had fifteen or twenty hearers, and gave away some dozen or more tracts. Went out again in the evening to other places and talked to the people, trying to instruct them about Jesus, the only Saviour of the world. Found as usual a great eagerness to obtain Christian books, and was delighted, as I have often been, by finding, on careful examination, that a large proportion of the people could read well.

18. Sabbath. Went into a zayat, and had a very pleasant conversation with a company of Laos, who had just come from the country to pay their taxes. Read and explained to them the truth of God, to which they gave most encouraging attention, and asked many interesting questions, indicating that light was entering their minds. I afterwards gave them tracts according as I thought they could use them to profit. In the evening went to the same place with similar results. Brother R. being hoarse, I took the entire charge to-day of instructing the people at the dispensary in his stead. Had unusual freedom in speaking.

19. Received a few letters from Singapore, by a brig just arrived on the bar. The little information which they bring nearly blasts all our fond hopes of having a reinforcement of our mission this year. Afflicting as this intelligence is, I feel that it is good by such means to be drawn off from every help and hope but God. If these disappointments will but incline me and my fellow-labourers to lean more exclusively on the Spirit of God, the result will be infinitely better than if we should be sustained by a hundred of the best

missionaries. May God help us all to feel that he is our strength, our hope, our all.

25. Took a walk with a handful of books in the afternoon to a Chinese theatre, and had a crowded congregation of Siamese to hear the law of Jehovah, and the plan of salvation through Christ Jesus. It being the Siamese new-year, very many were collected about the place to play and gamble, which all have a license to do on this holiday. My books were but as a drop in the bucket. They were most eagerly demanded, and I have no doubt that some will eagerly read them.

*April 1.* Took a walk in the market with a handful of tracts, and tried to do something for my Lord and Master. Went into the shop of an old man to whom I gave a copy of the Life of Christ sometime since, and met with a very cordial welcome. He shewed me the book which I had given him before. It was carefully wrapt up in a cloth, to protect it, as he said, from the dust and filth of the place. He assured me that he read in it daily, to use his own words, "pondering over it, little by little, that it might sink into his heart." At his request I gave him three more tracts. On returning from the market, I stopped in a zayat, and talked and read to a large audience.

15. Sabbath. Went to a zayat as usual, and laboured to instruct a company of Laos and Siamese. The Laos in Siam can generally understand perfectly well the Siamese colloquial language; and I have found many of them who can read the Siamese written character with good freedom. They seem to be proverbially humble, sober, and honest. They appear to me to be, in a peculiar sense, ripe for the gospel harvest. Those that heard me to-day manifested a deep interest in what they heard. Several asked for books written with their own characters, saying that they could read Siamese books stammeringly, but their own books with ease. It was painful to be obliged to tell them that I had no books in the Laos character. After I had taken my leave of them and was returning home, a Laos came running after me, inquiring with much interest, if I did not design to make some Laos books. On being told that I had it in my heart to make his people some books, and thought that I might be able in a year or two to give him some, he pleaded with me not to forget him and his people, assuring me that there were thousands and thousands that could read, and that I should certainly get many blessings if I would do that thing.

22. Saturday. My time has been much occupied this week in building concerns. Have commenced making a printing office under my house, and hope to have it ready for occupancy in a week or two. Find my new habitation very pleasant, and I trust



that with the grace of God assisting, it will add much to my facilities for doing good among this people, and furthermore make a pleasant home for some colleague, and for my successors. May the Lord grant that it may become a fountain of life, from which shall issue streams that shall make glad these thirsty and famishing souls."

## TO SUBSCRIBERS AND CORRESPONDENTS.

Those who desire the publication of a third volume of the Magazine, are requested to send in their names immediately to the Publisher, or to the Agents in their respective neighbourhoods, who will forward them by the time before specified, namely, the 20th of April.

TRINITARIUS observes, in reference to an opinion expressed by him in the February number, that "as the Anti-Christian monster, Rev. xiii. 1., was incomplete until it was furnished with the Mohammedan head, the apocalyptic period of 1260 years ought not to be dated prior to 622, the year of the Hegira." Our correspondent is informed that the \$2 shall await the alternative he proposes.

We are obliged to Elder Black for his interesting details. The Committee will detain his communication till they receive some others which are promised. It is very desirable that all who have it in their power should send answers to the inquiries proposed in the CIRCULAR which appeared in a former number, and which have also been sent in Letters to such of our friends as we could find a ready conveyance to. The Committee wish to obtain, from all quarters, accounts of the state of religion and education, and the general habits and desires of the people.

PAYMENT OF SUBSCRIPTIONS.—Our Brother Tapscott intends to visit, in the month of May, several places in the London District, when he hopes to receive the subscriptions now due for the Magazine.

Br. T. is informed that our publisher acknowledges on the cover *only* the subscriptions that are *paid*, and that the irregularities he complains of, and which we regret, have arisen from the difficulty which sometimes happens of ascertaining, from the lists sent, *who* have made their payments, and *who* have only given in their names. No intentional neglect has taken place, and it is hoped in future no error will occur. The omissions of delivery must rest with the Post Office, somewhere, as the numbers were regularly sent.

Elder Rees has our thanks for his letter, of which the intended use will be made. He will oblige us by sending us the names of such subscribers as he may obtain, in addition to his own for TWELVE COPIES of Vol. iii.

AMICUS on "The destinies of England," is deferred.

Our friend at Quebec was too late for this month. His hint, which is very important will be attended to in our next.

We have also to acknowledge Communications from Messrs. Rees, Black, Fraser, Tapscott, M'Phail, Kelly, Trinitarius, and A Friend. Some of these have been attended to others are reserved for consideration.