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"For thou shalt not leave my soul in Hell; neither wilt thou suffer thine Holy One to see corruption."—Ps. xvi. 10.

Like a wreath of snow he lies,
Spotless from his native skies;
Man of sorrows! thou art sleeping,
Where the damps of death are steeping.

Death! release thy royal guest;
Man of suffering! quit thy rest.
Angels in that vault of sorrow,
Wait to hail the dawning morrow.

Lo, it comes! the icy brow,
Slowly leaves its pillow now;
And the veiled eye unsealing,
Beams anew with life and healing.

Mortal, fear no more the bed,
Where he laid his kingly head;
Softer than Arabian essence,
Hallowed by thy Saviour's presence.

C. T.

BIOGRAPHICAL SKETCH OF REV. ARCHIBALD MACLAY, D. D.

[CONTINUED.]

The ordinance was observed by the church with fasting and prayer. The Rev. Ralph Wardlaw commenced the exercises with prayer and reading the scriptures. The Rev. Mr. Grant delivered the introductory discourse, from Mat. xvi. 24. Mr. Haldane made a statement of the causes which first led to the invitation of Dr. Maclay,—and having put the usual questions to him, to which he returned satisfactory answers, he was solemnly set apart to the great work of the ministry, with the customary observances. The Rev. Mr. Collison addressed him from Ephesians iii. 3. Mr. Haldane delivered a discourse on the importance of church discipline and purity of communion. In the afternoon Mr. Wardlaw preached from John xii. 23, and in the evening of the same day Mr. Collison concluded the services with a discourse on the character of the godly and the ungodly, with their respective conditions and prospects, as they are contrasted and depicted in the first Psalm.

At the commencement of the present century, in this interesting and solemn manner was Dr. Maclay set apart to the work to which from that time to the present, he has been unremittingly devoted.

During a brief period after his ordination, following the usage of university students, he was accustomed to write his discourses for the pulpit, a practice which he forthwith abandoned, upon finding it incompatible with the time and attention required by other duties, such as visiting the poor and sick, and that personal communication which it has always been his habit to keep up with the different members of his church and congregation. Besides, he came to the conclusion that whatever, either in correctness or condensation of expression, was lost, was more than supplied in a natural and impressive mode of delivery, so difficult to be obtained, and so seldom observable in those who pursue a contrary method.

These considerations led him to make the experiment of extemporaneous preaching. He soon found himself at ease in the attempt, and able to think on his feet, and pour out his thoughts in their just relation and dependence with an easy fluency of expression, and a warmth and energy of feeling, which gave him great advantage as a preacher. Thus encouraged, he laid aside entirely the habit of writing for the pulpit. This change gave him the command of his time during the week; and a social disposition, inspired by a steady

zeal in doing good to those around him, soon formed him a most laborious and useful pastor and a man of marked public spirit in every enterprise of general enlightenment and benevolence. Meanwhile his pulpit preparations were always respectable and satisfactory to a large audience, for they were clear in method—full of scriptural truth—and rich in illustrations drawn from the daily observation and experience of a zealous pastor.

Those who have the gift of an easy extempore elocution, and a thorough education for the work of the ministry, enjoy a sort of a two-fold life: they can preach on all proper occasions, and yet are every-day laborers in the pastoral and educational field. To such men it would be a great waste of life, if they should exhaust their time and health on a thousand manuscript discourses, which are to be forgotten after they are once read to a single audience.

Much of the efficiency of preaching, no doubt, springs from its happy adaptation to the circumstances and condition of those to whom it is addressed; nor can this be reasonably anticipated of him whose laborious mode of preparation allows no leisure for the discharge of the duties to which allusion has been made—and for an acquaintance with the temporal and spiritual wants of his congregation.

This professional habit of extemporaneous preaching gave Dr. Maclay the command of time for entering into the public enterprises of education. To one of these he gave a large measure of his spare time, and an effective zeal; we mean the University of the city of New York. He was an active and constant friend of this institution: Always at his post, he was made Secretary of the Council soon after its organization, and held the office until he resigned his place in the council, and was succeeded by his son, who also succeeded him as Secretary, only a few years after he had received his degree of Master of Arts.

We pass over the period of his preaching to his first church. The time had now arrived when a great change took place in his life.—The congregational churches of Scotland, with which he stood connected, published their intention of sending missionaries to the heathen, provided suitable ones could be obtained. He lost no time in offering himself. He was accepted, and as an additional mark of confidence evinced towards him, he was requested to choose his companion. He selected the Rev. John Paterson, then preaching in the vicinity of Glasgow. The churches with which each were connected were addressed. Mr. Paterson's agreed, but that of Dr. Maclay refused to let him go; alleging that their edifice for meeting had just been erected—that the members attending it were increasing—and that their pastor's sphere of usefulness was not likely to be extended by the proposed change. Dr. Maclay pleaded his stipulation with them, and they at length gave their reluctant consent. Both of these young pastors then repaired to Edinburgh, revised their studies in Greek and Hebrew, and attended a course of Medical Lectures in the University. When nearly ready to depart, information was received, that those persons who officially represented the British Government in India had become exceedingly inimical to missionaries in that dominion, and that in the event of going, most likely they would be either detained at Calcutta, or sent back on one pretext or another. This was a great disappointment to them both. Mr. Paterson then went to Denmark, to Sweden, and afterward to Russia, where he has spent his life, and where he has superintended the printing of the Bible in upwards of twenty different languages for the Russian Bible Society.

Dr. Maclay bade his friends farewell, and sailed for New York. Here he soon gathered a church, the form of doctrine being what is usually called in New England, Presbyterian Congregationalists. Their place of meeting was in a building in Rose street, previously occupied by the Universalists. In preparing one of his sermons for this Church, he had selected for a text Acts ii. 37—38. He had intended to state, by way of introduction, the doctrine preached by Peter on the day of Pentecost; the death and resurrection of Christ; afterwards to refer to the effect produced by his preaching; and lastly, to direct attention to the exhortation addressed to his awakened hearers. Here he encountered a new and an unexpected difficulty. He could speak in glowing terms of the changed character of Peter,—once denying his master with oaths and imprecations—now boldly charging the guilt of his crucifixion among those who were stained with it; he could state the nature of repentance—but he could not urge his people to be baptized; because, according to his previous opinion, they had been baptized already, although many of them, he knew, had never experienced that repentance which Peter stated as a preliminary to the ordinance. He abandoned this text, and selected in its stead Psalm lxxxiv. 11. But he was thus led to examine the Scriptures as to the mode and subjects of Christian Baptism. Being always a man who acted upon his convictions, he stated his difficulties to his church, of which he resigned the charge, and was baptized on the 23d of December, 1808, by the Rev. John Williams, father of Dr. Wm. R. Williams.—This was purely an act of obedience to what he conceived to be his duty; for at the time of separating from his church, from whom he received a comfortable support and every mark of attachment, he knew not where to look for means of provision for an increasing family. It is worthy of remark, that his successor in Scotland, addressed a letter to Dr. Maclay, his mind having undergone a change upon the subject of Baptism. He subsequently became baptized, and most of his church followed his example. After a lapse of forty years, during a visit to Scotland, Dr. Maclay preached to this church, then and now a Baptist one. Thus the only two churches, one in the Old and one in the New World, with which he has ever been connected as pastor, though originally constituted as Congregational, became and are at this time Baptist. We make this remark, because nearly all of his second, with but few exceptions, embraced his views in regard to Baptism. A new building was erected, capable of accommodating as many, or perhaps more hearers than any other at that time in New York.

With his long and uninterrupted connection with this church, our readers are acquainted, and it is not our purpose to speak of it in detail. We must pass to another, and an important step in his life.

In the height of his success as a preacher he had always spoken with regret of never having been permitted to go and preach the gospel to heathen lands. The vision of his youth and the wish of his manhood were about to be realized, though in a way far different from that which he had always been accustomed to contemplate.

Nor can there be a doubt that, in the wise dispensations of Providence, he has been instrumental in converting more of the heathen world than if he had personally visited and labored among them.

The faith and resolution, of which his original offer to go as a missionary to the East, is a proof, can hardly be appreciated by those who have never perused the melancholy page of our earlier missionary history. They not

merely implied a separation from an affectionate flock, and attached connexions and friends—but an indifference to the world's dread laugh, and to the obstacles interposed by the church itself, not yet roused from its lethargy.

Painful, but full of moral sublimity, is the spectacle of Carey standing motionless in his garden, his mind abstracted from outward objects, and all its workings engaged in the mighty theme in which he found so many to blame, and so few to sympathise. He, too, was willing to descend into the "mine of heathenism;" but to use his own graphic language, where were "the brethren to hold the ropes." A striking illustration of the state of opinion at this period is given by Dr. Cox, in his history of the Baptist Mission. A meeting upon one occasion was held at Northampton. Mr. Ryland (father of Dr. Ryland), requested one of the younger ministers to propose a topic for discussion. After a prolonged silence, Mr. Carey suggested "the duty of Christians to attempt the spread of the gospel among heathen lands." Mr. Ryland expressed great surprise, and with characteristic vehemence, called him "an enthusiast for entertaining such a notion."

When at length a missionary society was formed, the sum raised by its united efforts was £13 2s 6d. "What!"—it was said by some sneering Christians, whose flickering faith unfed by any active duty, was nearly extinguished—"What, is thirteen pounds the mighty sum with which it is proposed to undertake so vast a scheme?" It was only apparently a light offering. Weighed by that hand which balanced the widow's mite, it was a richer treasure than the millions then squandered in the sanguinary conflicts with which Europe was desolated.—History traces these conflicts as the important event which marked the commencement of the nineteenth century. Christianity, with truer indication, points to the dawning enterprise at which even a good man could scout as an enthusiastic "notion."

In 1836 the American and Foreign Bible Society was formed. With its origin and objects our readers are familiar, and we will not now recapitulate them. But at that time much misapprehension existed in regard to both, even in the minds of many of the Baptist denomination resident in distant parts of the country, or whose attention here had not been particularly given to the leading facts in the controversy. The necessity was felt by the brethren in New York, of having some person who united the confidence of the denomination with the requisite ability, to visit the different churches, to state these facts, and clear away the misapprehension wherever it existed. Funds were immediately wanted to supply those which had been cut off; and the organization also of affiliated societies, tributary to the parent one in New York, became at once necessary. The age of Dr. Maclay, his established character, extensive acquaintance throughout the country, combined with an apostolic zeal, and an intimate acquaintance with the subject, all indicated him as the man for this duty.—The Society appointed him as their general agent, to carry out the objects to which we have alluded—an appointment which he accepted, and resigned the charge of his church in September, 1837.

He had preached to this church for 32 years. He had married during that period upwards of 10,000 persons. He had seen most of the early and tried friends of his youth pass away. What a retrospect! What mingled pleasant and painful associations and reminiscences must have crowded upon his mind, as his pastoral relation to his church was about to cease! (To be continued.)