

memory to retain the several steps of acquirement in the process of their education—of capacity for advancement from one step of knowledge to another; and these are plainly powers more allied to reason than to instinct. I should therefore conclude, that the inferior creatures (inasmuch as they perform by far the greater number of their actions, especially in their wild, native state, by innate, blind instinct) may be properly denominated *creatures of instinct*; although some few of their actions and capabilities show that they are not bound down to instinct as their only means of knowledge and action. Just as, on the other hand, man is properly denominated *the creature of reason*; because it is evident that reason is his chief instrument of knowledge and action; although it might be evident, on consideration, that some of his actions are instinctive; performed, especially in infancy, not from reason, or instruction, or imitation; but from an innate impulse and guidance in the mind, prior to any processes of thought.

Brutes, then, are creatures of instinct; but still they possess some feebler rays of reason; some capabilities of knowledge, besides the skill and guidance of instinct, without which they would have been far less useful to man, and would have been, in many instances, placed in a situation where they had no adequate power to enable them to act for their own welfare. Men are the creatures of reason; and yet they seem to possess faculties and feelings for action more analogous to instinct than to reason. And it is found that, in proportion as brutes are taken from their wild native state, and are controlled and provided for by man, their instincts, being less necessary, seem to weaken and wear out; whereas, their powers of sagacity, being more exercised and cultivated, expand and improve. The horse and dog, as they

are found under human care and government, are in a very small degree creatures of instinct, but are in a very high degree creatures of art and education. The converse also is equally true, that men in their more wild and savage state are more creatures of instinct, and less so of reason and education. Their senses of sight, hearing, and smell are acute beyond credibility; their wants few; their passions strong; and their powers of endurance beyond expression. In them the animal nature attains high perfection; the rational nature dwindles, is almost stifled and extinguished.

(To be Continued.)

LETTER TO A YOUNG CHRISTIAN.

SIR,—The following letter, written by the Rev. John Gilmour, upwards of seventeen years ago, contains so much that is interesting and important, both to young and old Christians, that I send it to you, with a request that you insert it in the *Canada Baptist Magazine*. Having preserved some other letters from the pen of that "good man," you may expect to hear from me occasionally, with extracts from them.

Your's, &c. OLLOR.

Montreal, Nov. 15, 1838.

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ABERDEEN, August 10, 1821.

MY VERY DEAR BROTHER,—I was exceedingly glad to hear from you. I have often thought of you since I left G——k, and never without sensations of pleasure and concern. You had not the least occasion to ask me to forgive you for writing me. I may be mistaken, and yet I think your letter afforded me more pleasure than if it had been one from the King signifying his pleasure that I should become Bishop of Durham. You are the first person to whom my weak attempts to serve Christ have been