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## CANADA BAPTIST MAGAZINE,

## AND MISSIONARY REGISTER.

No. 9.

FEBRUARY, 1838.

VOL. I.

## RELIGIOUS STATE OF CANADA.

*To the Editor.*

SIR,—Allow me to present to your readers a few remarks on the state of religion in Canada, and the best means of promoting its extension.

Wherever the lot of a Christian may be cast, he will not, he cannot, be indifferent to the moral and spiritual condition of the population around him; and every survey which he takes of that condition will produce upon his mind an impression either of pain or of pleasure,—will exhibit some grievous want over which his spirit mourns, or some encouraging token in which his soul rejoices,—will either gratify him with symptoms of piety and Christian love, or excite him, by the absence of these qualities, to devise means for introducing a better state of things.

The situation of this Colony is somewhat peculiar. The previous occupants being of a different nation and religion from our own, and the exercise of that religion being very properly secured to them as long as they should prefer it, the Romish faith was not only predominant, but almost exclusive, for many years.

Emigration has introduced a very “mixed multitude, both of persons and sentiments; some having a respect for true religion, some feeling its power; but the greater part, there is reason to fear, neither knowing nor caring any thing about the matter.”

In such a variegated population, changing its character every year by fresh accessions of emigrants, it is obviously a matter of no small difficulty to form a correct estimate of the real amount of religion amongst us, and scarcely less so to determine which is the best course to pursue, or the most eligible series of measures to adopt, for the purpose of supplying the want of instruction, and extending the benefits of religion around us.

No one can have resided long in any of the districts of either Province, without observing the lamentable destitution of the means of grace which prevail there, and the consequent ignorance, irreligion, and carelessness of the people, intermixed, however, with many hopeful signs of a desire to hear the word, and the appearance, now and then, of individuals who

appear to have felt its power, and to desire its propagation. Amidst prevailing worldliness, impiety, and vice, such an observer may have noticed a few who feared God, and wished their neighbours to share in their privileges. The efforts to improve this state of society by the introduction of the gospel, though frequently made by pious individuals, and sometimes by associated bodies, have been too much insulated to gratify the hopes of those who wish well to Zion, and desire the salvation of souls. From the want of concert and organization among those who thus dispensed the word of life, and those who had received it with benefit by bringing them into church fellowship, the work in many places languished, and the labourers in the vineyard were discouraged.

While meditating on these important matters, a number of questions arose in my mind in relation to them. How shall a system of general operation be arranged? Where can itinerants be obtained? How shall they be supported? What shall, or can, be done to draw the attention of British Christians to the wants of Canada? And how should exertions be made, and measures conducted, so as to bear most effectually upon the spiritual interests of the people here?

Now if by the union of Christians at home and in this country, operations on a large scale should be resolved upon, another question will require to be decided upon before the work can be fairly commenced with a prospect of ultimate success. Will it be best to form a union of different denominations of Christians to act in concert, or for each community to work apart?

There can be no doubt, I conceive, that the first is most in unison with the harmonizing spirit of the gospel, and the principles inculcated by its Divine Author, and that it approves itself at once to the best and holiest feelings of the true Christian; but

perhaps, in the present state of parties, it may be better for a while for each to carry on its own operations,—not in the spirit of envy, jealousy, and suspicion, but with brotherly love, and holy rivalry, and cordial rejoicing in each other's success in advancing the kingdom of Christ; just as, on the restoration of the Jews from the Babylonish captivity, each built the wall over against his own house, whilst all felt equally interested in the general progress of the whole work. Out of this arises an important enquiry, How shall a liberal spirit be best cultivated and maintained, in connection with the distinct regard and activity which are necessary to success in these sectional operations? How shall each most effectually cherish "the unity of the spirit in the bond of peace," while pursuing, with the ardour of separate adventure, the great object which all the followers of Christ keep steadily in view? Every Christian should carefully examine these questions for himself, and resort to such measures and considerations as he believes, or finds, to be most favourable to the exercise of such a spirit in his own breast.

It is pleasing to observe that, of late, a greater degree of activity has been shewn than formerly to meet the wants of our population in regard to religious matters. Our brethren the Independents or Congregationalists, have formed a Society in England, and have sent out several Missionaries to occupy stations in both Provinces. The Methodists have long been in the field, and have broken up a large extent of ground, as well as organized several flourishing Societies. The Presbyterians have also been laudably active, and the more pious of the Episcopalians are in motion. The Baptists both here and in the Upper Province, have formed associations, for the purpose, among other objects, of forwarding

the Missionary cause, and of instructing their ignorant and perishing fellow countrymen in the things belonging to their peace. From all these various efforts, if conducted in the spirit of faith, who can doubt that, by the blessing of God, much good may be anticipated?

There is one class of inhabitants, the Roman Catholics of this Province, to whom an especial reference may be made. We wish not to abridge, in the least jot or tittle, their political or religious liberty; but believing, as every consistent Protestant must do, that they are under the influence of a darkening and degrading superstition, we cannot but desire, in the use of all legitimate means, to deliver them from it, and bring them into the glorious liberty of the children of God. But how is this to be done? The difficulty seems equal to the danger, and to allow at present small hope of success among them. For the most part they are as inaccessible as the Peak of Teneriffe, or the summit of Mount Blanc; and as impregnable as the Rock of Gibraltar, or the Citadel at Quebec. Yet some little is from time to time accomplished: converts occasionally come among us, in measure just enough to keep our hopes from actually expiring, to shew us the power of truth and of its author, and to indicate to us that the tower of corruption must one day fall before "the brightness of his rising," and "the breath of his mouth."

Attached, upon principle, to the Baptist denomination, because, holding in common with others the doctrines usually styled evangelical, it maintains in my view the truth of Scripture on a point where others mistake, it is natural that I should feel a more particular and special interest in its movements. I have observed with pleasure various notices in your Magazine of what our friends have been doing, both here and in

Britain, to advance the cause of Christ in these Provinces. I am delighted to find that there is to be a Seminary established for the Education of pious young men residing in the Colony, who appear to possess talents for ministerial or missionary labours; and I cannot but admire the liberality of our British friends in contributing funds for the erection of the building. The formation of a Baptist Missionary Society for Canada, in London, and of another in this country to co-operate with it, are encouraging circumstances, and lead one to hope that the great head of the church has designs of mercy towards our ignorant and irreligious population. Surely every zealous friend of the cause in our own community, (and all should be zealous), will spring forward at once to co-operate in so good a work, and Christians of other denominations also will not refuse to help us in this "labour of love." The season is a propitious one, notwithstanding our political disturbances. Rather, do not these render the duty more obvious and imperative? I need not say why: your readers will discover the reason.

I shall be happy to see in your pages accounts of the progress of the measures now in operation.

Your's respectfully,  
SYLVANUS.

January 15, 1838.

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THE UNAVOIDABLE IMPERFECTION OF OUR KNOWLEDGE OF HEAVEN.

"For now we see through a glass, darkly."—*Paul.*

As the ancients were not in possession of the material we denominate "glass," through which light is transmitted so freely, and by means of which distant objects are rendered visible, the meaning of the apostle is impaired by this translation. The LXX use the word which is here

rendered glass, for the *mirrors*\* of the women, which were made into the "laver of brass," Exod. xxxviii. 8. The true translation is, "*we see by means of a mirror,*" made of polished metal, which reflects objects but indistinctly, "*as in a riddle,*" or an enigma. Such is the representation given by inspired authority of our present knowledge, of spiritual and heavenly objects. Let us examine its correctness.

The instruction conveyed to us by the holy Scriptures, relative to the character and dispensations of God, the person and work and glory of Christ, the existence and attributes of angels, and the honour and felicity of the redeemed, is highly important, and adapted to comfort and sustain the mind of the believer whilst passing through this vale of tears. But a little reflection will show that it is necessarily defective. How imperfect, for instance, is all human language as a medium conveying spiritual knowledge! It is, even for earthly purposes, often inadequate. How frequently, when our eyes have seen some splendid production, of nature or of art, and we wish to convey to others the emotions which we ourselves have received, are we at a loss for words. We ransack our vocabulary for epithets, and the chambers of our imagination for figures and comparisons, and at length conclude by saying, what is in itself a complaint against the poverty of language, "to form a just conception of its excellence, or grandeur, you must see it yourself." If this is the case as to earthly objects, how much more as regards those which are heavenly and divine. It would be impossible, through such a medium, to convey any thing but feeble and imperfect representations of the heavenly state. This is plainly admitted by the apostle. See 2 Cor. xii. 4.

It is, moreover, an established law of

the mind, that "knowledge can only be conveyed, through the medium of something already known." Hence the inspired writers, when speaking of the privileges of God's people, the object of their hopes, &c., are ever figurative, and speak by comparison. This figurative style of writing is not to be ascribed to the oriental habits of those "holy men of God," but to the nature and necessity of the case. They are describing things which "eye has not seen," and in order to convey some idea of their excellence, their grandeur, and permanence, they tell us of "crowns," of "thrones," of "kingdoms," of "inheritances," as the reward of those that are "faithful unto death." We are not to conceive that heaven will literally consist in such things, but they are selected as images, as faint and inadequate representations, of the "riches of the glory" "which God hath laid up for them that love him." They also frequently add to these figures, something in an earthly point of view, inconsistent with them. Thus the "crowns" are "crowns of life," the "kingdoms" are such as "cannot be moved," the "inheritances" are "incorruptible, undefiled, and fade not away." But after all, how imperfect is the knowledge they convey of the heavenly state! "We see it by means of a mirror, in a riddle;" an imperfect reflection of a feeble image is all that is presented to our view.

Nor is our spiritual knowledge limited only by the defective medium through which it is conveyed to us. The capacities of the mind for spiritual exercises, are paralyzed by the fall. How often does the Christian complain of the weakness of his intellectual efforts, in reference to spiritual objects! How feeble and interrupted are his thoughts, how treacherous his memory, how languid his imagination, and how short the season during his earthly career, comparatively, which can be devoted

to the effective contemplation of heavenly and invisible realities!

Our compassionate Creator has wisely adapted his revelation to our present condition; the way of life, the means of salvation, our need of mercy, are written as with a sunbeam in his word, "He who runs may read;" but it does not appear to have been any part of his intention to unveil to us completely, the glories of the heavenly state. And why? "He knows our frame," and is well aware that we could not sustain ourselves under such a display. We have heard of some Christians being so overwhelmed with the vivid and commanding representations of future realities, given by a late eloquent minister, (Robert Hall) as to feel themselves incapacitated, for some days, to engage in their ordinary avocations; yet he and they only saw "through a glass, darkly:" what then would be the effect to mortal man of an unshrouded exhibition of those glories? It would be more than he could endure. Neither the powers of the mind, nor the faculties of the body could sustain, the "far more exceeding and eternal weight of glory," which such an exhibition would, as it were, lodge upon them. How wise then, and how benevolent is our God, in the revelations he has given of his glory! He has revealed it to us that we may seek it, appreciate its superior value, and "set our affection on things above;" but he has revealed it "through a glass, darkly," "within the veil," that it may be adapted to our present mode of conceptions, and to our feeble capacities, and that they may not be overpowered by "the glory of so great a light." See Acts xxii. 11.

Reflect then, Christian, if this representation is correct, how great will be the change effected on our persons by him, "who will change our vile body, that it may be fashioned like unto his glorious body, according

to the working whereby he is able to subdue even all things unto himself." How invigorated its energies! How enlarged its capacities! How purified, how perfected our natures! And how great must be that glory, how ineffable that felicity, which now can only be seen by faint and shadowy representations! Value then your hopes, rejoice in your privileges. "Now are we the sons of God, but it doth not yet appear what we shall be." "For now we see through a glass, darkly; but then face to face."

G. L.

#### BIBLICAL ILLUSTRATION.

"In the day the drought consumed me, and the frost by night."—Gen. xxi. 40.

We often hear persons speak of very sudden changes of weather as peculiar to our climate. It is, doubtless, a subject of remark every where. It was so in the land of Mesopotamia, in the days of Jacob, and it is so in the land of Palestine or Syria at this day. Frequently the traveller finds a burning heat by day, and freezing cold by night.

A traveller of the last century relates, that he and his company, on the 16th of May, found the heat near Tyre so great, that though they took their repast on the grass, under a large tree, by the side of a small river, they were nearly burnt up alive, and they were obliged to continue in the situation until six or seven in the afternoon, when they again set sail, but could get no further than the ruins of Tyre, where they were obliged to pass a considerable part of the night. They suffered greatly from the cold, which was as violent and sharp as the heat of the day had been burning. "I am sure," he says, "I shook as in the depth of winter, more than two or three full hours." We were in the hands of four or five fishermen, who did nothing but throw their nets into the sea, often with no success, in the mean while *roasting*

us in the day time in the sun, and almost making us to perish with cold in the night, without at all getting forward.—*Doubdan*, pages 531, 540.

Another traveller, Sir John Chardin, says that in Lower Asia the day is always hot, even in the depth of winter itself, after the sun is 15 degrees above the horizon; still in the height of summer, the nights are as cold as at Paris in the month of March. In Persia and Turkey they make use of furred habits in the country, to resist the cold of the nights. He adds, "I have travelled in Arabia, and in Mesopotamia, the theatre of the adventures of Jacob, both in winter and in summer, and have found the truth of what the Patriarch said, that *he was scorched with heat in the day, and stiffened with cold in the night*." This contrariety in the qualities of the air in twenty-four hours is extremely great in some places; one would imagine they had passed in a moment from the violent heats of summer to the depth of winter. Thus it hath pleased God to temper the heat of the sun by the coolness of the nights, without which the greatest part of the East would be a desert."

Mr. Drummond, who travelled from Aleppo to the Euphrates in the latter part of August, 1717, remarks, "In this country we always find the *morning cold and the day scorching hot*."

The language of Jeremiah, chapter xxxvi. 30, is of the same import, "His dead body shall be cast out *in the day to the heat, and in the night to the frost*."—Allusion is made to this prophecy in the Apocryphal book of Baruch, ii. 24, 25, where it is said that the Lord has made good these words—"And so they are cast out to the heat of the day, and to the frost of the night."

It is pleasing to see this apparently incidental circumstance, recorded in the most ancient writing now extant,

confirmed so fully by very recent observers. It is precisely in these small matters that a fictitious writer, or an impostor, would have betrayed himself. And from the abundant confirmation of the accuracy of the sacred writers in all these points, proceeds one of the strongest evidences of their truth.—*Evangelist*.

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"As in water face answereth to face, so the heart of man to man."—Prov. xxvii. 19.

This text is generally, if not universally, supposed to refer to the general mould and likeness of all the hearts of men, whether it respects their universal depravity, or the general experience of all true believers. But this is an erroneous explanation; for although it is true that all hearts are alike with respect to their general character, it is not the fact that *any two* hearts are alike in the sense represented by the text, which exhibits a *perfect similitude*. Let us examine the passage a little closely, "As in water, *my* face answereth to my *own* face, so *my* heart answereth to *another's* heart:" this is evidently a false conclusion; for to come to this conclusion, it should have been rendered, "As in water, my face answereth to another's face, so my heart answereth to another's heart," which is an absurdity. We have before hinted, that the text exhibits a perfect similitude; and following these premises, we shall come to the natural, easy, and true solution of the passage. As in water face answereth to face, so the heart of man to *himself*; that is, a man's life is a perfect transcript of his heart, as his face is reflected in a mirror. "For as he thinketh in his heart, so is he."—Prov. xxiii. 7. Universal observation testifies the truth of this elucidation, and proves that the manners and habits of the life, mark the state and disposition of the heart. "By their fruits ye shall know them."

R. H...E. M.



THE HOLY SPIRIT : ITS POWER TO  
OPEN THE MIND OF MAN.

[The writer of the following passage, Dr. Isaac Barrow, was one of the most extraordinary men of his time. He was a profound Mathematician, as well as a most eloquent Divine. He was the tutor of Sir Isaac Newton, who succeeded him as Professor of Mathematics at Cambridge. No man, from the structure of his mind, and the nature of his studies, could be at a farther distance from fanaticism.]

Our reason is shut up, and buried with various appetites, humours, and passions, against Gospel truths; nor can we admit them into our hearts, except God, by his Spirit, do set open our mind, and work a free passage for them into us. It is he who commanded the light to shine out of darkness, that must, as St. Paul speaketh, "illustrate our hearts with the knowledge of these things." An unction from the Holy One, clearing our eyes, softening our hearts, healing our distempered faculties, must, as St. Paul informeth us, teach and persuade us this sort of truths. A hearty belief of these seemingly incredible propositions must indeed be, as St. Paul calleth it, "the gift of God," proceeding from the Spirit of faith whereof the same apostle speaketh: such faith is not, as St. Basil saith, engendered by geometrical necessities, but by the effectual operations of the Holy Ghost. It is true some few sparks or flashes of this divine knowledge may possibly be driven out by rational consideration. Philosophy may yield some twilight glimmerings thereof. Common reason may dictate a faint consent unto, may produce a cold tendency after some of these things; but a clear perception, and a resolute persuasion of mind; that full assurance of faith and inflexible confession of hope, which the apostle to the Hebrews speaks of; that full assur-

ance of understanding; that abundant knowledge of the divine will in all spiritual wisdom and understanding, with which St. Paul did pray that his Colossians might be replenished; these so perfect illustrations of the mind, so powerful convictions of the heart, do argue immediate influences from the fountain of life and wisdom, the Divine Spirit. No external instruction could infuse, no interior discourse could excite them, could penetrate these opacities of ignorance, and dissipate these thick mists of prejudice, wherein nature and custom do involve us; could so thoroughly awaken the lethargic stupidity of our souls; could supple the refractory stiffness of our wills; could molify the stony hardness of our hearts; could void our natural aversion to such things, and quell that carnal mind which St. Paul says "is enmity against God, for it is not subject to the law of God, neither indeed can be;" could depress those lofty towers of self-conceit, reared against the knowledge of God, and demolish those bulwarks of self-will, and perverse stomach opposed against the impressions of divine faith, and captivate every conceit and device of ours to the obedience of Christ and his discipline. Well, therefore, did St. Paul pray in behalf of his Ephesians, that God would bestow on them the Spirit of wisdom and revelation in the acknowledgment of him, and that the "eyes of their mind might be enlightened, so as to know the hope of their calling;" that is, to understand and believe the doctrines of Christianity.—*Dr. Isaac Barrow.*

MUCH LABOUR BUT NO PROFIT.  
—Walking in the country, (says Mr. Jay, of Bath,) I went into a barn, where I found a thrasher at his work. I addressed him in the words of Solomon—"My friend, in all labour there is profit." Leaning upon his flail, and with great energy, he

answered: "No, Sir; that is the truth, but there is one exception to it: I have long laboured in the service of sin; but I got no profit by my labour." "Then you know somewhat of the apostle's meaning, when he asked; 'what fruit had ye then in those things, whereof ye are now ashamed.'" "Thank God," said he, "I do; and also know, that now being freed from sin, and having become a servant unto righteousness, I have my fruit unto holiness, and the end everlasting life."—*Christian Messenger.*

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*To the Editor.*

SIR,—By inserting the following extract in your Magazine, you will oblige a constant reader. J. M'L.

EFFECTS WHICH WOULD FLOW FROM  
THE FULL OPERATION OF THE  
PRINCIPLE OF LOVE TO GOD AND  
TO MAN.

Were this divine principle in full operation among the intelligences that people our globe, this world would be transformed into a paradise, and Eden would again appear in all its beauty and delight. Wars would cease to the ends of the earth. That scourge which has drenched the earth with human gore—which has convulsed every nation under heaven—which has produced tenfold more misery than all the destructive elements of nature, and which has swept from existence so many millions of mankind—would be regarded as the eternal disgrace of the human character, and the most shocking display of depravity in the annals of our race.

Every family would become a mansion of peace and love—a temple consecrated to the God of heaven, from which the incense of prayer, and praise, and pious aspirations, would daily ascend in sweet memorial to the throne above. Domestic broils and contentions would cease; brothers

and sisters would be cemented in the closest bonds of holy affection; the law of kindness would swell their hearts and dwell upon their tongues; serenity, and joy, and a desire to please, would appear on every countenance; a mutual exchange of sentiment and generous affection would circulate joy from father to son, and from children to parents; and all the members of the family circle, animated by the same benevolent spirit, would "dwell together in unity." To communicate useful knowledge, to train each other to piety and virtue, to point out the different spheres in which benevolence should act, to assist in every kindly office, to soothe each other in distress, and to direct each other in the path to an endless life, would be the unceasing desire and endeavour of every inmate of the family mansion. From every such mansion, the radiations of love would fly from family to family, from one hamlet and village to another, from one town and city to another, from one nation to another, and from one continent to another, till all the families of the earth were converted into "the dwellings of the God of Jacob."

O blissful and auspicious era! When wilt thou arrive to still the restless agitation of malignant passions, to promote peace on earth and good will among men? When will the benevolence of angels descend to dwell with man upon earth, to expel selfishness from the human breast, to hush every disordered affection, and to restore tranquillity and order among the bewildered race of Adam? When will the spirit of love, in all its beneficent energies, descend from the Father of light to arrest the convulsions of nations, to heal the wounds of suffering humanity, to transform fields of slaughter into regions of tranquillity, to unite in one holy and harmonious society men of every language and of every tribe? Not till Christianity shall have shed its

benign influence on every land; not till "the knowledge of the Lord shall cover the earth," and the cannons, and swords, and spears, and battle-axes of the warrior shall be broken to shivers, and forged into ploughshares and pruning-hooks. "Then judgment shall dwell in the wilderness, and righteousness in the fruitful field. And the work of righteousness shall be peace, and the effect of righteousness, quietness, and assurance for ever. And all people shall dwell in peaceable habitations, and in sure dwellings, and in quiet resting-places."  
 —*Dick's Philosophy of Religion.*

#### INFLUENCE OF HABIT.

A machine put in motion for the first time, does not work smoothly until (in technical phrase) it is "broken," or worn into a perfect adaptation of its several parts. Then it performs as well as the nature of its construction will permit.

The human body when first called into exercise, is feeble, or awkward, or sluggish in its movements, until, by frequent use, its several powers are brought into adjustment, and when thus "broken," the perfection of manhood is attained.

A machine works well after it has been once "broken," as long as its direction continues the same, but when that is changed, it must be re-broken before it will perform in the best manner.

The man whose physical energies are developed in the pursuit of a particular occupation, finds pleasure in continuous exertion, especially when habit has produced its familiarising effect. But when his employment is suddenly exchanged for another which calls for a new direction in the exercise of his strength, like the machine he must be "re-broken" before his handy work will be executed with the greatest facility.

The same principle prevails exten-

sively in the operations of the human mind. When that has been unaccustomed to vigorous action, and is for the first time directed to some subject of inquiry which demands a close investigation, the exercise is for the most part irksome or unpleasant; and it requires a vigorous purpose in such a mind to keep the thoughts upon the subject long enough to become acquainted with its nature. The perceptive and reasoning faculties must be "broken," and the force of habit lend its aid to render the process of continued investigation either pleasant or profitable.

When the mind has long been accustomed to a particular class of subjects, if there be nothing disagreeable in their nature, continued action in regard to them is found to be a pleasure; and any new direction of the mental energies, by which old associations are excluded and new ones of diverse tendency introduced, will embarrass or distress the mind until, aided by the force of habit, it begins to act with freedom and enjoy its wonted pleasure in the process of investigation. There are, however, a few rare minds whose habits of thought are in such perfect keeping, that every subject which presents itself excites an interest corresponding to the amount of thought which it may demand; but the multitude experience a positive inconvenience or displeasure in being obliged suddenly to change the current of their thoughts.

This view of the power of habit over the mind will, if we mistake not, explain a few of those anomalisms which are so frequent in the experience of persons who have under different circumstances been subjects of the renewing Grace of God.

Some of these do not at first experience intense delight in the several duties of religion. They read the Scriptures, they pray, they meditate, they confess Christ before men, they

endeavour to fulfil all righteousness, but their enjoyment is not great. They find a warfare within, where they had hoped for peace. The heart is broken. The willing spirit pants for God; but old associations and habits have not been destroyed. New associations and new habits, in connexion with a class of objects which the mind has hitherto refused to grasp, are in their infancy, and until these last have gained stature and strength, there can be comparatively little joy and peace in believing. These observations are especially true in regard to those converts who, when first convicted, resolved, almost without a struggle, to submit themselves to God. They resolved to do their duty, and trust Him who said "My grace shall be sufficient for thee." Their conversion, in one sense, preceded the destruction of their old associations, and their conflict with them was yet to be maintained. Other converts, (the majority perhaps, are of this class,) were convicted, alarmed, distressed, and for days, weeks, or months, refused to lay hold on Eternal Life. They had terms of surrender. They wished to see their way clear before them; or they were afraid they should not be saved, or they could not love God and obey his commandments; or they would not give up all for Christ until he gave them a sign of acceptance; in short, they were very rebellious. It seemed necessary that God should drive them into a state of mind bordering on despair, when, without reserve, and after a great conflict, they gave themselves to the Saviour. The Spirit of God, in slaying the enmity of their hearts, has, in the struggle, perhaps, destroyed many of the habits of the old man, which were the chief instigators of that enmity, and the convert is left for the time being, entirely free from their distressing influence. Hence it is not uncommon for such persons

to derive great joy from the performance of every Christian duty.

Again. There are persons, who once enjoyed great delight in the services of Christ's House and the study of the Scriptures, who afterward fall away from their steadfastness, and even within the space of a few months, become tired of many things in which they once had much enjoyment. They were, at the time of their conversion, suddenly ushered into a new world, after a long and stout resistance of the Truth. Their first love was ardent—their first works gigantic—their zeal intense. They supposed that patient searching of the Scriptures, frequent and protracted intercourse with God in the closet, diligent and systematical practises of Godliness, and a working for their Master as those servants who hope to secure their own love of truth only in the practise of it, were not so much the *means* of keeping the head pure, as the *fruit* of its purity. They have, therefore, neglected many occasions of reading the Scriptures, of secret prayer, of Christian fellowship; in all things being swayed more by impulse than by habit. Duties thus postponed have become insipid, and when performed at all, are but a "form of Godliness without its power."

Growth in grace can only be effected by such a constant *doing* of the will of God as shall create a habit of Godliness, not only in action but also in heart. The Bible must be read frequently, solemnly, and regularly; then the daily return of the season of reading of the Scriptures, will be both pleasant and profitable. Secret, family, and social prayer must take the precedence of all other engagements, then communion with God will be sweet, and the daily offering come up before Him like incense. Conversation with brethren about the things that accompany salvation, and with sinners about their

sin and the necessity of repentance, must become habitual. Then the former will be a delightful, and the latter a cherished, duty.

Walking in all the commandments and ordinances of the Lord will thus reveal to the Christian the "path of the just, which is as the shining light that shineth more and more, until the perfect day."

The reason that there is so great a contrast between Christians in regard to Holiness is not so much, because God has bestowed upon one gifts and graces which the other cannot obtain, as that one has been "instant in season and out of season" in his duty, has given "all diligence to make his calling and election sure," has been incessant and pains-taking in his work; and has, therefore, found a continual blessing in his course, whilst the other, beginning with perhaps greater advantages and more grace, is negligent and careless in his daily duties, confers with flesh and blood, pleases men, strives for riches or for fame. At first he neglects duty with much remorse, afterward without compunction; making excuses for his departure from God, such as peculiarity of circumstances or constitutional temperament, and finally, if open apostacy is avoided, he becomes contented with a routine of formalities, with which he would deceive himself with "a name to live, while he is yet dead."

W. F. C.

Montreal, Jan. 24.

#### THE BANIAN TREE.

It is among the especial privileges of the Christian, that he is enabled to turn to his advantage every thing by which he is surrounded. There has been much seeking among men to find out the philosopher's stone; a stone by which, it has been said, a man may turn into gold every thing that he touches. This is a fable; but

it is no fable that the Christian, when he is mercifully enabled to live up to his privileges, can turn every thing that occurs to his own advantage.

It is not one thing only, but "all things," that work together for good to them that love God." When the Christian looks around him, "the heavens declare the glory of God; and the firmament sheweth his handy work." "The earth is the Lord's, and the fulness thereof; the world and they that dwell therein." "The sea is his, and he made it, and his hands formed the dry land." If the Christian be poor, his mouth is filled with prayers, and "the Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." If he be rich, his mouth is filled with praises, and "it is a good thing to give thanks unto the Lord." If he have health, he is grateful for the blessing, and anxious to spend it in extending God's glory. If he have sickness, he knows that "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Health is a great blessing, but sanctified affliction is a greater. Thus in whatever state he may be, he learns therewith to be content, for mercy and goodness follow him all the days of his life. And when he walks through the valley of the shadow of death he fears no evil, for the rod and staff of his Redeemer sustain him.

We have need of such encouraging reflections as these, for though we profess to believe that God gave his only Son, our Lord Jesus Christ, to redeem us from the punishment due to our transgressions, and to prepare for us "a far more exceeding and eternal weight of glory;" yet poor, unworthy, sinful, and unbelieving creatures as we are, we go on, day after day, doubting and desponding, when our souls ought to magnify the Lord, and our spirits to rejoice in God our Saviour. What a mercy it

is, when our faith and love towards the Redeemer are strong enough to enable us, like the bee that gathers honey alike from the rose and the thistle, to gather instruction, comfort, and encouragement from every thing around us; then it is that we can rejoice "with joy unspeakable," in the midst of manifold blessings; then it is that

Meekly, humbly, bending low,  
Amid our griefs we kiss the rod;  
And find, in every earthly woe,  
The mingled mercies of our God.

It was with such reflections as these that I read, the other day, an account of the Banian tree; and I could not but be struck with the comparison which might be made between this tree, and the humble and sincere Christian who lives a life of faith in the Son of God, and seeks not only to know, but to do his will.

The Banian tree is found in more beauty and perfection in the scorching clime of India, than in other places. It is sometimes called the Burr tree, or Indian fig, and is different from any tree that grows in England. Each tree is in itself a grove, and sometimes spreads to an amazing extent, hardly ever decaying while the earth affords it sustenance. Every branch from the main body throws out its own roots several yards from the ground; these, at first, are thin, slender fibres; but they grow thicker until they reach the surface, and then, striking into the ground, increase to large trunks, and become parent trees, shooting out new branches, which produce roots, and trees, in the same manner as before; thus the tree grows, every branch producing a succession of stems, until the whole assumes the appearance of a grove.

A Banian tree, with its many trunks, forms the most beautiful bowers and cool recesses that can be imagined; its leaves are large, soft, and of a lively green; its fruit is a small fig, which, when quite ripe, is of a bright scarlet colour. It affords

sustenance or shelter to the monkey, the squirrel, and the peacock; as well as to various kinds of small birds.

We can hardly form a proper notion of the extent of these trees. On the banks of the river Merbudda a Banian tree grows, which, if measured round its principal stems, is nearly two thousand feet in circumference. It has three hundred and fifty large trunks, and more than three thousand smaller ones; and it is said that seven thousand persons may find ample room to repose under its shade. Green wood-pigeons, doves, peacocks, monkeys, squirrels, and large bats find a shelter among its branches.

The Banian tree flourishes, and throws out its green leaves beneath the radiance of the sun; the Christian throws out his graces beneath the beams of the Sun of righteousness. The Banian tree spreads wide its branches, which, taking root, produce other trees; the Christian extends his influence, his faith, his love, and his hopes, which, through mercy, taking root in other hearts, influences them to grow in grace, and to become Christians like himself. The Banian tree becomes a grove of goodly trees, pleasant to gaze upon; the Christian, blessed from above, spreads abroad the gospel of the Redeemer, and thus multiplies the followers of Christ till he forms a band, a goodly company of faithful worshippers. The Banian tree brings forth fruit, beautiful to the eye; and the Christian bears fruit also, far more lovely than that of the trees of the field. The Banian tree is a shelter to the creatures that seek its protection; the Christian man, too, by his love unfeigned, his zeal, his fidelity, his prayers, and his praises, is a shelter and protection to all whom he can assist and serve.

But while we thus draw the resemblance between the Christian and the Banian tree, let us bear in mind, in reference to ourselves, that "A good tree cannot bring forth evil

fruit, neither can a corrupt tree bring forth good fruit;" and also, that "Every tree that bringeth not forth good fruit, is hewn down and cast into the fire." O.

—◆—  
SLAVERY!

As it is well known that we never value our mercies so much as when we have been deprived of them; and as it is then, frequently, too late, to deplore them; so it is well, while they are in our possession, to think of those who never enjoyed them, that we may the more gratefully acknowledge the loving-kindness of God.

O! that we all were more sensible of the spiritual advantages of our native land; then should we value, a thousand fold, the benefits of a religious education; and pray more fervently, while unfeignedly offering thanksgivings to God, that the heathen may become a part of his inheritance, and the uttermost parts of the earth his possession.

When reading our bibles, or hearing the word of God in peace, often should we throw a warm wish across the world of waters, for the negro slave. You may have heard much of negroes, but we require, again and again, to be reminded of the miseries they have endured.

The following anecdotes I have from the lips of an intelligent friend, who resided for some time at Charles Town, North America, and on whose veracity I can fully rely. Frequently has he attended the vendue table, (the place where the slaves are sold to the highest bidder,) when crowded with negroes; and almost as frequently did he hear the different branches of a family, in the most pathetic and impassioned manner, implore that they might not be separated one from the other. In one instance he saw a Jew disposing of some slaves, when the mother of one of the slaves

declared that the Jew was the father of the slave. A general hissing and expression of disapprobation took place till the Jew left the vendue table. What a heart-hardening influence must the slave trade have, when it can induce a father to sell his own child!

A purchaser of slaves who intended to sell them again, observed a fine looking man amongst them, superior to the rest, and felt disposed to retain him as his own servant. He was a little surprised soon after by the conduct of the negro, who came to him and said, "Massa! you no sell me." "Not sell you, why not?"—"Me make good servant, massa!" Having before intended to keep him, this resolution was now strengthened, and he told the negro if he behaved well he would not sell him: the negro replied, "Me make good servant, massa, you no trike me!" "Not strike you, scoundrel! but I will strike you if you deserve it." The reply again was, "Me make good servant, massa, you no trike me!"

He behaved well until on some occasion his master took up something to strike him with. The slave drew backwards and putting himself in a posture of defence, repeatedly cried out to his master not to "trike" him. His master judged it prudent to refrain from putting his threat into execution, for such was the excitement of the negro, that little doubt was entertained of his resenting unto death the blow if given. The master soon forgot this circumstance, but the slave did not forget it. The degradation of being subject to a blow operated on his mind, and he escaped from bondage by the first vessel that left the coast. Hiding himself among the stowage he was carried out to sea, and when a few leagues from land, he came on deck to the captain. He told the captain that he was a chief in his own country, and among his own people; and that he knew a

merchant of Liverpool who would provide for him. The captain used him kindly and brought him to Liverpool. The merchant immediately supplied him with money, when the first use to which it was applied was, to send over to his master, at Charles Town, the price he had given for him, to indemnify him for the loss of his services as a slave; thus affording a striking instance of a fact, now pretty generally acknowledged, that men of colour have feelings in common with ourselves, and that principle and integrity may be possessed by an African slave.

Christian! If thou readest this at evening, after the toil of the day is ended, and when thou art sitting at ease in thine own habitation; or if it be on the Sabbath, when about to hear the glad tidings of salvation; or if stretched on thy sick bed some friend should beguile the weary hour by reading it to thee; or under whatever circumstances it may find thee, put up thy prayer for the slave and the slave dealer; that the word of God and the influence of the Holy Spirit may teach the one to endure with patience, and incline the other to show mercy; and that both may be delivered from the bondage of sin, and partake of the glorious liberty of the gospel. Call to mind thy peaceful Sabbaths; thy means of grace; and thy hopes of glory; and while thou offerest praise for these invaluable blessings, pray that they may also be extended to the slave, and that the time may speedily come when slavery shall no longer exist. O. O. O.

### THREE QUESTIONS.

What is Life?—A fleeting shadow, an April cloud! yet the living rarely think of its brevity; 'tis true, silently! smoothly with some it glides away; they taste its comforts, possess its riches, its honours, mix in its amusements: one summer succeeds another,

winter goes and returns. All acknowledge life has its enjoyments; but 'tis only the man who makes religion his chief object that discovers them; yes, he has comforts, and not poor ones either; often, it may be, his poverty and comparative meanness of situation expose him to hard trials, he may almost lack the bread which perisheth, yet he is content—he is calm as the sky in summer: a storm may now and then overtake him, but he pursues his path, and would not resign his bosom peace for all the world could give. Now reader! what think *you*? Which class would you prefer? Pause, consider, and pray for grace to make wisdom's choice.

What is Death?—The exchange of worlds! yet who can define it, save they who have experienced it, and then they can never tell us; we, therefore, judge of death by its effects. How universal is his dominion! The proofs of his empire are every where; none can elude his grasp, all, all he conquers, from the old man with silvery locks, whose tottering limbs are supported by his straight stick, to the beauteous babe to whose lips the cup of life was presented but yesterday. How perilous to reject this subject from our meditations: we know we must pass the swellings of Jordan, then why start at the sound of its waves? Reader, thy soul must live on the other shore. Death prostrates only the earthly fabric wherein the immortal spirit dwells, then why fear to lay aside a garment of mouldering clay? Jesus has perfumed the tomb, and light is sown for his redeemed in that abode of darkness. Come, then, Christian, repose your everlasting hope on Christ, then the angel of death will be as welcome a messenger as the spirit who announced the nativity to the shepherds, and shall be followed by "a multitude of the heavenly host," conducting you to their abodes, and instructing you in their triumphant song.



What is Eternity?—Pause and think! Eternity! How shall mortal lips speak of immortality; the words of a finite being lisp infinity? For ever it will be eternity to come! no cessation of the enjoyments of heaven! no termination of the miseries of hell! Oh! who can bear the anguish? oh! who can live in the lake for ever? alas! all the *impenitent must*. Eternity! how transporting thy sound to the Christian—how agonizing thy vibration to the sinner.

Reader, what think you now of life, death, and eternity? what does conscience say? does that monitor sleep? Oh, rouse it ere the trump of God awake it up and it will slumber no longer. Do you value your soul? Be serious, turn to God. But do I hear you say, you anticipate with delight your last step in this vale of woe? Have you fled to the Saviour and received the pardon of your sins? Then rejoice, the day hastens when death will snap life's brittle thread, and you shall be with God, thrice happy saint. M. M.

#### HE SPRANG FROM NOTHING.

I was sitting in the cabin musing upon some recent circumstances, amidst a confused assemblage of voices, who were conversing upon various topics, when my attention was suddenly aroused by a sentence which was uttered with peculiar vehemence by a female opposite, "He sprang from nothing," which was instantly re-echoed by another voice, "Yes! he sprang from nothing indeed." The words impressed me deeply, and though I had frequently heard them before, yet they never struck me so forcibly as on this occasion. I thought I beheld a vast group of persons who had experienced a profusion of the blessings of providence, and from nothing had arisen to a degree of eminence. The figure of Whittington with his cat passed

before me, and then I beheld a celebrated bookseller, who commenced business with five pounds borrowed money, and afterwards rode in his carriage. I thought also of several worthy characters whom I am happy to call my friends, whose piety and diligence have been approved and blessed. I perceived also counsellors and bishops, and even lords and ladies, who bore the same motto, "Sprang from nothing." Well, continued I, indulging my reverie, and is it any disgrace to them now, that they sprang from nothing? By no means: "*Palmarum, qui meruit, ferat,*" Let him have the palm who has deserved it.

But it is disgusting to see a man who "sprang from nothing" assume consequence and importance, and give himself "airs and graces," which but too clearly indicate pride of heart and gross ignorance of himself. It is this that sinks a man in public estimation, and renders him an object of scorn and ridicule, and while his self-importance appears in every word and action, and he conceives himself to be a man of consequence, whom all must respect, and to whom all must bend the knee, the world says of him, *contemptuously*, "He sprang from nothing."

Entering still further into the subject, I found that this phrase was more extensively applicable, and that it applied to some of the brightest, most honourable, most useful characters that have blessed the world. I beheld Abraham, Isaac, Jacob, kings and prophets and righteous men, apostles, reformers, and ministers of the gospel, of whom the world was not worthy,—and extending my ideas to the unscen world, I beheld a multitude that no man could number, gathered out of all nations, and people, and kindred, and tongues, stand before the eternal throne, clothed with white robes, and palms in their hands. I listened to their chorus, it

was full and harmonious, "Thou art worthy, O Lord, to receive blessing, and honour, and glory, and dominion for ever." And they cast their crowns down to the ground, thus attesting their inward consciousness that "they sprang from nothing."

There would I vie with all the host,  
In duty and in bliss,  
While less than nothing I could boast,  
And vanity confess.

"He sprang from nothing." Without the grace of God a man is nothing. Look at his *origin*—he sprang from the dust. Look at his *state*—it is low and degraded indeed. He comes into the world wretched, and miserable, and poor, and blind, and naked. He has nothing to recommend him to the favour of God; his understanding is darkened, his will rebellious, his affections impure and defiled, his heart deceitful and desperately wicked; and from the crown of the head to the sole of his foot he is full of wounds, and bruises, and putrifying sores, the apostate child of apostate parents. Whatever he has he owes to the free and unmerited grace of God, which beheld him when he was *nothing*, opened his eyes, subdued his sins, brought him out of darkness into light, out of slavery into heavenly freedom, adopted him into the family of those whose names are written in heaven, and inducted him into the privileges of the sons of God.

The Christian, then, sprang from nothing, therefore he cannot boast. Boasting is excluded, and here the motto already mentioned will apply most strikingly,—

"Palnam, qui meruit, ferat."\*

For Jesus has made the Christian what he is, for He became poor that he might become rich. Then let him have all the glory.

This too is the confession of every true believer, "Without charity I am *nothing*;" and this fills him with daily humility and gratitude to Him

\* This motto was chosen by the late Lord Viscount Nelson, when he was raised to the peerage.

who raised him from nothing, and made him a king and a priest unto God for ever and ever.

O what an honour has God conferred upon us, if we are his redeemed, saved, and called people. Let us look to the rock whence we were hewn, and to the hole in the pit whence we were digged, and if we are lively stones placed in the temple of the living God, let us adore his love, and, acknowledging our endless obligations, confess that we SPRANG FROM NOTHING; and sing,

The more thy glories strike my eyes,  
The humbler I shall lie;  
Thus while I sink, my joys shall rise,  
Inmeasurably high.

R. C.

WHO OUGHT TO BE PUNISHED, THE DEVIL OR MAN?—The late Rev. John Thomas, one of the missionary brethren of Serampore, was one day, after addressing a crowd of the natives on the banks of the Ganges, accosted by a brahmin as follows: "Sir, don't you say that the devil tempts men to sin?" "Yes;" answered Mr. Thomas. "Then," said the brahmin "certainly the fault is the devil's; the devil, therefore, and not man, ought to suffer the punishment." While the countenances of many of the natives discovered their approbation of the brahmin's inference, Mr. Thomas, observing a boat with several men on board, descending the river, with that facility of instructive retort for which he was distinguished, replied, "Brahmin, do you see yonder boat?" "Yes." "Suppose I were to send some of my friends to destroy every person on board, and bring all that is valuable in the boat; who ought to suffer punishment? I for instructing them, or *they* for doing this wicked act?" "Why," answered the brahmin, with emotion, "you ought *all* to be put to death together." "Ay, brahmin," replied Mr. T. "and if you and the devil sin together, the devil and you will be punished together."

NOTHING LOST BY KEEPING THE SABBATH.

The terrible disaster which occurred, some time since, on board the steam-boat *Helen M'Gregor*, by the bursting of the boiler, is, to the present day, fresh in the minds of not a few. It was on the morning of the 24th of February, 1830, at Memphis, on the Mississippi river, where she had stopped for a short time to deliver freight and to land passengers. A few minutes after she was drawn off to proceed on her trip, the explosion took place. There were between four and five hundred passengers. The scenes of agony and distress were indescribable. Nearly one hundred lives were lost.

"I was on board that boat," said a sailor to me the other day, "just before the sad catastrophe took place. It is wonderful how I was led to quit the boat almost at the very crisis of the awful occurrence. I have thought of it a thousand times with gratitude to my Maker. My captain ordered me to assist in handling freight on the Sabbath. This, I told him, I could not conscientiously do; that I had never done unnecessary work on the Lord's day. The captain replied, "we have no Sabbaths here at the West, in our business." Very well, I told him, as for myself, wherever I was, I endeavoured to keep the Sabbath. "Procure some one in your stead," he then ordered. I said, that I can't do; but pay me my wages, and I will leave the boat. The captain did so, and I left his employ. However, I was soon after urged to come back again, with a proffer of higher wages. I persisted in my refusal; and in a few days shipped at New Orleans for Europe. On my arrival, the first newspaper I took up, contained an account of the dreadful destruction of life on board the *Helen M'Gregor*. I was truly thankful for my escape. It has learned me a lesson, always to be

prompt and decided in refusing to do wrong, whatever consequences may appear likely to follow."—*Bethel Magazine*.

ANECDOTE.

"Let not the sun go down upon your wrath."

Eph. iv. 26.

ILLUSTRATION.

John, Patriarch of Alexandria, had a controversy with Nicetas, a chief man of that city, which was to be decided in a court of justice; John defended the cause of the poor, and Nicetas refused to part with his money. A private meeting was held to see if the affair could be adjusted, but in vain; angry words prevailed, and both parties were so obstinate that they separated more offended with each other than before. When Nicetas was gone, John began to reflect on his own pertinacity, and although his cause was good, "Yet," said he, "Can I think that God will be pleased with this wrath and stubbornness? The night draweth on, and shall I suffer the sun to go down upon my wrath? This is impious, and opposite to the apostle's advice?" He, therefore, sent some respectable friends to Nicetas, and charged them to deliver this message to him, and no more:—"Domine, Sol ad occasum est. O sir, the sun is going down." Nicetas was much affected, his eyes were filled with tears; he hastened to the patriarch, and saluting him in the mildest and most gentle manner, exclaimed, "Father, I will be ruled by you in this or in any other matter." They embraced each other affectionately, and settled the dispute before the sun went down.

My Reader! There has been for some years a controversy between God and you; he has called, but you have refused; he has sent his son, but you have rejected him! Remember, *the sun is going down*, and if thou dost not make peace with Him

now, it will be *too late* when the sun is gone down, Agree then with thine adversary quickly, while thou art in the way with Him, while the Bible is in thine hand, while the ministers of the gospel are proclaiming salvation, and while conscience reproves the delay, and waits thy instant attention to the things that make for thy *peace*. *The sun is going down*; yet a little while and the light will be withdrawn; death will come! yea, he is even now *coming* with rapid strides! Haste, then; Jesus is ready to receive thee to his heart, and heaven to its everlasting joys.

IGDALIA.

**BENEFIT OF PRAYER.**—While the Christian continues steadfast in prayer, with not only his hands but his heart raised to heaven, and fixed there, the spiritual enemies of his soul—lust, love of the world, and such like—are kept at bay or conquered. But as soon as his hands drop, as soon as he ceases to be prayerful, they crowd around him, overpower him, and beat him to the ground. And as he is, from the natural weakness of his faith, unable at times to bear himself up, his relations and his friends ought to be constantly praying for him; that as Moses' brethren, Aaron and Hur, supported his hands when he could no longer do so himself, so may Christian friends support each other in times of luke-warmness or worldly prosperity.—*Scott*.

**DECEITFULNESS OF SIN.**—“What fruit had ye?” There is no real fruit in sin; the promises thereof are all false and deceitful. Gehazi promised himself gain, but got the leprosy. Balaam pursued honor, but met with a sword. Achan found a wedge of gold, but it cleaved asunder his soul from his body. The only fruits of sin are shame if we repent; and death if we do not repent.—*Bishop Reynolds*.

**ANECDOTE OF CHARLES THE BOLD, DUKE OF BURGUNDY.**—This Prince having met with very great resistance as he was besieging the town of Nesle, in Picardy, as soon as it was surrendered to him, ordered the inhabitants to be put to the sword, the commanding officer to be hung upon the ramparts, and the whole town to be set on fire. Then looking on these atrocities with the greatest *sang froid*, he said to one of his attendants, “*Tel fruit porte l'arbre de la guerre*,”—“Such fruit does the tree of war bear.”—*Calumet of Peace*, for April, 1834.

**A SWARM OF BEES.**—Be quiet. Be active. Be patient. Be humble. Be prayerful. Be watchful. Be hopeful. Be loving. Be gentle. Be merciful. Be gracious. Be just. Be upright. Be kind. Be simple. Be diligent. Be circumspect. Be meek. Be lowly. Be long-suffering. Be not faithless, but believing, and the grace of God be with you.

## Poetry.

### SIR WALTER RALEIGH,

A statesman in the reigns of Elizabeth and James I, of England, was eminent in an age of eminent men. His merits and talents were of a very high order; but, through political intrigue, he was cruelly and unjustly beheaded, and the act leaves a dark blot on the memory of James. The night before he suffered, and just after his Lady had taken leave of him, he wrote the following verses on a blank leaf of his Bible:—

Even such is time, that takes on trust  
Our youth, our joys, our all we have,  
And pays us but with age and dust,  
Who in the dark and silent grave,  
When we have wandered all our ways,  
Shuts up the story of our days.  
But from this earth, this grave, this dust,  
The Lord shall raise me up, I trust.

### OLIVET.

Ah! sweet and sacred Olivet,  
My pensive spirit oft would go

And watch where Love and Sorrow met,  
 And caused the Saviour's tears to flow ;  
 In the still silence of the night  
 Imagination there would fly,  
 And with a solemn, sweet delight  
 Feel in my Saviour's company.

Darkness, and Silence, and Repose,  
 Hold undivided kingdom there ;  
 As if all conscious that arose  
 There the Redeemer's ardent prayer.  
 What sacredness pervades the ground !  
 Methinks the light breeze scarcely stirs ;  
 Awe seems to rest on all around,  
 As if all things were worshippers.

'Tis good in thought to watch awhile  
 In such a solemn, sacred scene ;  
 Thus the rapt spirit to beguile,  
 Though seas and ages roll between ;  
 'Tis good to journey with my Lord,  
 To Tabor, Bethlehem, Calvary,  
 Till memory may almost record,  
 Saviour, I too have been with Thee.

JAMES EDMESTON.

FIGHT THE GOOD FIGHT OF  
 FAITH.

(1 *Tim.* vi. 12 ; 2 *Tim.* ii. 3, 4, 5.)

Oft in danger, oft in wo,  
 Onward, Christians ! onward go ;  
 Fight the fight, maintain the strife,  
 Strengthen'd with the Bread of Life.

Onward, Christians ! onward go ;  
 Join the war, and face the foe ·  
 Will ye flee in danger's hour ?  
 Know ye not your Captain's power ?

Let your drooping hearts be glad,  
 March, in heavenly armour clad ;  
 Fight, nor think the battle long ;  
 Soon shall victory tune your song.

Let not sorrow dim your eye ;  
 Soon shall every tear be dry .  
 Let not fears your course impede ;  
 Great your strength, as great your need.

Onward, then, to battle move ;  
 More than conquerors ye shall prove :  
 Though opposed by many a foe,  
 Christian soldiers, onward go.

SONNET TO TIME.

'Tis Time ; I feel him knocking at my heart,  
 And he shall hold his unresisted sway  
 Till yonder planets from their orbits start,  
 And this huge sepulchre, the earth, decay.  
 Oh, he has clouded many a festive day  
 With angry feuds, or jealousy's mistrust ;  
 He strikes the blood-stained tyrant with dismay,  
 And buries ancient palaces in dust,  
 Wreathing vile weeds around the sculptured bust.  
 The mightiest dynasties before him fall,  
 As steel is cankered by corrosive rust,  
 Or as the storm hurls down some pond'rous wall.  
 Yet, lo ! the day—the awful day of doom  
 Shall bury Time—the peopler of the tomb.

MILLHOUSE.

MISSIONARY REGISTER.

FEBRUARY, 1838.

Through the kindness of the respective Committees, or of their publishers, the *Missionary Herald*, and the *Baptist Missionary Magazine*, are regularly sent to us for the use of this department of our work. The number of each for January has just been received ; and we were about to prepare a summary view of their contents, when we found it already done

to our hands in the *Boston Recorder*, the regular receipt of which we also thankfully acknowledge.

MISSIONS OF THE AMERICAN  
 BOARD.

From the *Missionary Herald* for January.  
 CEYLON.

SEMINARY AT BATTICOTTA.—  
 Two youths have been admitted to

advanced standing, from the neighbouring continent; an event regarded by the mission as of great interest, because indicating the commencement of great and favorable changes. The mother of one of these youths accompanied them, and left a daughter also to be instructed in the female seminary at Oodooville.

**PUBLIC EXAMINATION.**—Beside nearly all the members of the mission, and several missionaries of other societies, a larger assembly than usual, of respectable natives, was present. It lasted four hours, and the attention was good throughout. A strong impression was made on some of the fundamental errors of Hindooism, and a good deal of inquiry awakened. At the close, 500 copies of the Tamul Arithmetic for the ensuing year were distributed, and eagerly received; a useful vehicle of Bible truth to the higher classes of the native community.

The students are improving in useful knowledge; gaining strength of character, rising above prevailing prejudices, and manifesting a growing desire to walk by the light of Revelation.

**CONVICTIONS OF THE PEOPLE.**—Multitudes avow the belief, that Christianity is true; many more suspect at least that Hindooism is void of truth; and nothing can prevent their falling into Atheism, except extended Christian education, and the faithful preaching of the Cross.

**ADAM'S BRIDGE.**—This is a ridge of sand, from a quarter to half a mile in width, and sixteen miles long, on a sea level, stretching into the sea almost straight, with no living tree nor projecting rock upon it. This leads to a sacred bathing place, where Mr. Spaulding saw about 30,000 natives assembled, for the purpose of entering the water, precisely at the rising of the sun; a fair, for the brahmins to get money!

**A MARRIAGE.**—A young man,

educated at Cotta and Nellore, has married Caroline Chester of the central school, with a view to attempt a mission at Penang, agreeably to a suggestion of Sir William Norris, formerly Chief Justice in Ceylon, but now removed to Penang. This is looked upon as the commencement of native missions among the Tamul people. Great confidence is had in these individuals, though they are young: but they have entered on the undertaking upon true missionary principles; and the Lord will be with them.

#### JAVA.

**THE MALAYS** of Batavia are neither unsocial, unfriendly, nor vindictive; but little dependance can be placed on their veracity and honesty. Pilfering, stealing, robbing each other's houses and the houses of foreign residents, are the prominent vices, to which they are urged by deep poverty, a natural indolence and improvidence.

**Ignorance** is as universal as poverty; few can read at all; fewer still can read intelligently. "A regularly organized native school for teaching their own language," Mr. Doty says, "I have never seen." In regard to any notions of literature, science, or the useful arts, they are perfectly ignorant; and what is worse, perfectly indifferent.

**RELIGION.**—They are professed Mohammedans; but they know little of the founder of their religion, or of his peculiar doctrines, or of the grounds of their faith and practice; but like other Mohammedans, they have inveterate prejudices and hatred to the Christian religion.

**ENCOURAGEMENT.**—Mr. Young has a school of eight boys. Mrs. Doty has a school of five or six girls and one boy, and is much encouraged with the progress some of them are making, and surprised at their questionings. A Sabbath School is in operation, attended by men, women,

and children. Most of the men in the employ of the mission are willing to receive instruction.

**THE JAVANESE.**—These are in advance of the Malays in point of intelligence; education is more common and diffused; they are more honest and sincere; more docile and tractable. The Dutch Government does not allow foreign missionaries to reside at any other place on the island than Batavia, and even there does not permit them fully to instruct the native population in the truths of Christianity.

**THE CHINESE.**—The number of these in Batavia is not far from 30,000. Comparatively speaking, they are a superior people. They are industrious, skilful, and almost always at their post; are artificers, mechanics and shop-keepers. They are eager to make money, and inveterately fond of gambling, opium, smoking and other pernicious indulgences. They pay considerable attention to education; advance but little, however, beyond the ability to read their own language. Their *religion* is a system of most irrational and senseless idolatry; every dwelling is a temple of idols, and every father an officiating priest.

**A CHINESE BURYING GROUND.**—It often covers from 400 to 600 acres of ground, filled up with large tombs of massive mason work, in Chinese style. Their veneration for the dead is expressed by building and beautifying their sepulchres. Before these they present offerings, and worship the spirits of the departed. In the ceremonies of burial, there is no manifestation of that decorum and solemnity naturally expected; perfect insensibility seems to pervade the whole.

**“PASSING THROUGH THE FIRE.”**  
—This ancient and horrible rite still exists. What heathenism was, 4000 years ago, it is now, in despite of literature and science. A bed of

thoroughly ignited coals is prepared, twelve feet in diameter, and one foot in depth, sending forth a sweltering and almost suffocating heat far around. Those who are present, thousands boasting of intelligence, as many of them as choose, rush through it; some of them three or four times; their expectation is, thus to harden themselves against the fire of hell!

#### SOUTH AFRICA.

**GINANI.**—Here Mr. Champion is located; distant from Dingaan's Capital, about two days foot journey. The station is in the midst of fertile native gardens, surrounded by as dense a population as the country affords. Rude dwellings of stone and mud have been constructed by the mission, without a board or straight piece of timber in them, thirty feet by ten, with earth floors, naked walls, grass roofs, doors and windows of weeds and grass; places of comfort still, compared with the native huts around them.

**DESPOTISM OF THE KING.**—No man dare receive instruction without the King's express permission or command. No one can sit in a chair but him. Sugar cane, sweet potatoes and such like, are cultivated and reserved for him. All ivory comes to him. All cattle taken in war comes to him. He punishes the smallest and greatest offences alike with death, at his pleasure; and the people say, “it is all right,” even when son, father, mother or brother is slain.

**FAVOURABLE CIRCUMSTANCES.**—The King patronizes the mission. He is full of inquiries about various topics, even about religion; he feels his need of knowledge, and is making improvements. He is ready to arrange the affairs of the schools, &c. according to the wishes of the mission. Some children have begun to come to school; some pay a marked regard to the Sabbath, and have regularly attended meeting. Din-

gaan wishes to learn to read; wishes a missionary at his own place, where are 2000 or 3000 people. Probably Messrs. Lindley, Venable and Wilson who were obliged to leave the country of Moselekatsi a year ago, have ere this joined Mr. Champion, and are now labouring at Umgunhlovu, the town of the King, where people are constantly arriving from all parts of the land, and where are the head quarters of several of the King's regiments, with their captains, and other men of influence.

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AMERICAN BAPTIST BOARD OF  
MISSIONS.

*Abstract of Intelligence from the Baptist  
Missionary Magazine, for January.*

A'SA'M.

LETTERS FROM MR. BROWN.—*Singpho and Abor Tribes.*—These tribes are numerous, though widely scattered over the peninsula, the Singpho in the south, and the Abor in the north. They have no regular and settled religious systems, and for this reason present fewer obstacles to the introduction of Christianity, than those nations where Buddhism prevails. Many of their villages being included in the English government will render the residence of a missionary safe, and the tea forests among them will facilitate intercourse with the people. A late reinforcement will therefore form a station among them.

CURIOUS MANNER OF TAKING THE CENSUS.—Col. Symes, who estimated the population of Burmah at seventeen millions, says, he went to the earth-oil wells at Yay-nangoung, and inquired of one of the overseers, how many gallons one of them yielded per day. He then ascertained the number of wells, and computed the whole quantity annually obtained. Then allowing so many gallons for each family, he inquired how many people it would

take to consume the given quantity; and from his assumed data he found it would be thirty-four millions. Believing this to be too large, he reduced it one half, and from that day to this the population of Burmah has stood at seventeen millions!

The missionaries at Sadiya acknowledge the receipt of a second donation of One Thousand Rupees, from Captain F. Jenkins, Commissioner from A'sa'm.

KARENS.

JOURNAL OF MR. VINTON.—*Striking Providence.*—An aged female presented herself for baptism, urging among other reasons, that she might not live till another opportunity. Not long ago, two of her children, living at a distance, came for her to go and eat to the nats. She told them she would not go. They told her that they could not eat without her, and she must and should go. If she would not go of herself, they would take her upon their shoulders and carry her. It being Saturday, at her earnest request, they concluded to wait until after the Sabbath, that she might spend the day in worshipping God with the Christians. During worship, she was taken ill, and instead of returning home, was carried to spend the night with her nephew, whose house was near. Early the next morning, her children came to force her to a feast of devils, but God anticipated them, and an embassy of angels had already conveyed her ransomed spirit to the regions of the blessed! Since her baptism and death, the whole family have become pious. One of them has been all through that region exhorting everybody to become Christians. The church members have made decided advances in piety during the year, and the missionaries feel greatly encouraged in their work.

OJIBWAS.

Mr. Cameron, in a letter dated



Sault De St. Marie. Oct. 14, 1837, says: "Two or three days after my arrival, a middle-aged Indian, bearing in his face marks of a too close interview with a bear, requested me to give my mouth to him. I could not conceive what he meant, and called upon him for an explanation. He stated he believed my words, and wished for something that might be a guide to him for the future, to observe the Sabbath day, as he was necessarily obliged to be much away on the Sabbath, much to his regret. I need not add, that I gave him a mark to guide him in the observance of the Lord's day."

GENERAL VIEW OF THE OPERATIONS OF THE BOARD.—Limited at first to Burmah, they have been gradually extended, until at present, the number of missionaries, including native preachers and assistants, is about two hundred. In charge of these are four printing establishments, fifteen printing presses, and fonts of type for printing in numerous languages. There are also fifty native schools.

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CANADA EDUCATION AND HOME MISSIONARY SOCIETY.

The Annual Meeting of this Society was held on the 24th Dec. in the American Presbyterian Church. We have received a copy of the Report, read at that meeting, of the tenth year of the Society's operations; and from it we are gratified to learn that our brethren have been assiduous, and for the most part successful, in their exertions for the enlargement of the Redeemer's Kingdom. In their Report the Committee observe:—

"The claims of our land as a field of missionary enterprise, have been regarded by the Christian community with a lively interest. Our transactions with the Parent Society, notwithstanding the unprecedented embarrassments of that noble institution, have supplied us with pecuniary aid in the usual benevolent measure. Our Missionaries have been encouraged in their labours for the most

part, not only by the promises of God, but by his gracious dealings with them and their flocks. Places that have been hitherto destitute of the regular ordinances of Christ's house, have been supplied with efficient pastors. Churches have been increased and strengthened; and young converts, who yet retain their first love and do their first works, have been gathered into the fold of Christ. And although from unavoidable occurrences, some of the congregations have been deprived of their ministers, or otherwise suffered in their spiritual interests, we rejoice in the persuasion that there has been on the whole a steady advancement of the Gospel of Jesus Christ throughout our bounds. We regret that owing, in part, to the unsettled state of the country, we have not been furnished with such returns from our Missionaries as will enable us to present a full view of the results of their labours during the year; but the following compend will be more than sufficient to show that our labour has not been in vain in the Lord."

The accounts from the various stations are very interesting, especially those from Melbourne, Sherbrooke, Compton, Granby, and Huntingdon.

"There are now within our bounds eleven Missionaries, five of whom are sustained by the American Home Missionary Society at an expense of six hundred and fifty dollars per year. One by the New Hampshire Missionary Society, at about three hundred dollars per year. The rest look to us for support. Three are already in commission, and if we support the other two, nearly one thousand dollars will be required to meet the necessary expense.

"Special efforts have been made to supply the country with efficient and pious teachers of common schools. More than twenty such teachers have been engaged during the year in their several districts, and have had under their instruction more than one thousand children, hundreds of whom are for the first time, and with much enquiry, opening their eyes upon the pages of the word of God. These are signs of the times, in view of which we thank God, and take courage; and even in the awful transactions of the last three weeks, during which a civil war has raged around us, we are constrained to acknowledge the 'hand of the Lord.'"

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MONTREAL YOUTH'S TRACT SOCIETY.

The Anniversary Meeting of this Society was held at the Baptist Cha-

pel on Thursday evening, the 18th ult. The business of the Meeting, with the exception of a few words of encouragement from Mr. Bosworth, was conducted by the young men themselves who are members of the Society, and in a manner highly creditable to their piety and good sense. We wish all the young men in this city were occasionally engaged in efforts equally calculated to do good with those which this Society employs in the distribution of Religious Tracts.

*Extracts from Report.*

"A considerable number of Tracts have been distributed among the mariners who visited our port during the past summer. They were thankfully received by them, attentively read, and we hope in some cases have been useful to their souls.

One of the visitors states—"I felt deeply interested when called upon to pray with those to whom I gave the Tracts; and when they expressed their gratitude, and desired to have me return again, I felt greatly encouraged."

Another writes—"My Tracts have been thankfully received. I have distributed some among the Canadian Catholics, who have gladly received them, and particularly in one family where there lives an old woman at the advanced age of 98 years. I spoke to her about eternal things; she said that eternity was in her mind at all times. Her daughter, a middle aged woman, wished for a French Bible, which I procured for her. I generally find one or other of the family reading it when I call; and one day she was reading it to three persons. As she reads well, she is often invited to read the Bible to others, and the Tracts also."

The number of Tracts distributed during the past year is about 8040, together with about 552 of the Temperance Recorder, 86 Temperance Advocate, and 373 Handbills; the Recorder and Advocate having been sent to the Society as Donations.

The active members of the Society do not exceed sixteen, or eighteen at the utmost; and there is a large portion of the town which we are unable to supply with visitors; therefore we would invite all who are not engaged in this work, and who feel concerned for the spiritual welfare of their race, to come forward and join us."

We hope this invitation will be promptly accepted by many who are

not yet engaged in the good work. The catholic principle of the Society, which is composed of members of various religious denominations without distinction, will recommend it to the support of "all who love our Lord Jesus Christ in sincerity."

OTTAWA BAPTIST ASSOCIATION.

The Anniversary Meeting of this Association was held at Bredalbane, in Glengary, on the 24th and 25th ult. The attendance was very numerous, and a spirit of devotedness and union marked the whole of the proceedings, of which an account will be inserted, with the Circular Letter, in the following number of the Magazine. The subject of the Letter is "The Duty of consecrating ourselves and our all to the Lord Jesus Christ."

THE BAPTIST CANADIAN  
MISSIONARY SOCIETY

Held its Anniversary at the same place, immediately on the completion of the business of the Association. The report was followed by resolutions expressive of the deep interest which all present felt in the proceedings and object of the Society, so vitally connected with the spiritual welfare of Canada; and the resolutions themselves were confirmed by the best of all evidence, a very liberal amount of subscriptions and donations, and numerous additional subscribers to the Magazine. The people have done nobly. A full account of the meeting will be given in our next.

OBITUARY.

Died, Nov. 10, at Hackney, near London, England, in his 80th year, the Rev. Isaiah Birt, Baptist Minister. He was extensively known and highly esteemed as a popular, laborious and useful preacher, formerly at Devonport, Birmingham, and other places. A further account of this devoted minister of the Gospel may be shortly expected.