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THE  
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AND

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## CANADA BAPTIST MAGAZINE,

## AND MISSIONARY REGISTER.

No. 1.

JUNE, 1838.

VOL. II.

## JOSHUA MARSHMAN, D.D.

## LATE MISSIONARY IN BENGAL, EAST INDIES.

The names of "Carey, Marshman, and Ward" have long been united in honourable association as laborious and useful Missionaries on the Continent of India, and particularly as the precursors in the grand design of translating the Scriptures into the various languages and dialects of the Eastern world. Their efforts in this cause have been the wonder of the present age, and will leave their impression, we trust, on the character and destiny of succeeding generations. They are now, we have reason to believe, united in still closer ties, and without the fear of separation, in the glorious world of light and immortality. Mr. Ward entered into his rest and his reward several years before the commencement of our work; Dr. Carey followed him on the 9th day of June, 1834—and the reader will find a well written and well deserved eulogy on his character in our first number. We now proceed to state the principal particulars in the history of the last of these three "mighty men of valour" in the army of the Holy One.

Joshua Marshman was born of humble parentage on the 20th of April, 1768, in the village of Westbury Leigh, in Wiltshire, England, where the cottage in which he first drew breath may yet be seen. Of his family little is known, except that they traced their descent from an officer in the army of Cromwell, who, with many others, retired into the country at the restoration of Charles. His father passed the early part of his life at sea, and was engaged in the *Hind* sloop of war, at the capture of Quebec,—the action in which the gallant Wolfe fell, on the 13th of September, 1759; but shortly after he returned to England, married, and engaged in the weaving trade. His son Joshua, from a very early age, exhibited so extraordinary a thirst for knowledge as convinced his family and friends that he was destined for something higher than the loom. At the age of eight, he was so fond of reading that he snatched every moment from labour and play to devote to his books. Between the age of

ten and eighteen he had devoured the contents of more than five hundred volumes. After reading through all the books he could procure in his native village, he sallied forth to greater distances, and often has been known to travel a dozen miles to borrow a book. He read whatever he could find, having no one to direct him; but he preferred biography and history—and at that age, when his thoughts were directed to heaven on the death of an elder brother, he hoped the reading of history would be permitted there. A neighbouring clergyman passing one day through the village while young Marshman was at play, put his reading and memory to the test, by a long series of questions upon the early part of the history of England, and was astonished at the correct replies which he received. The clergyman of his own parish, meeting him one day when he was about twelve years old, with a book in his pocket too large for it to conceal, asked him a number of questions which he answered so satisfactorily that the clergyman desired him to call at his house in future for any book he might wish to read.—This offer he accepted; but his skill and fidelity were put to the proof on the very first interview. The clergyman wished to know whom he thought the best preacher, the dissenting minister of the town or himself. He hesitated for a moment, and then extricated himself from the dilemma, by referring to the answer of Melville, who when asked by Queen Elizabeth whether she or his Royal Mistress of Scotland excelled in beauty, replied that each was handsomest in her own kingdom. At the age of fifteen young Marshman was sent by his father to Mr. Cator, a bookseller in the Strand, London, hoping that in his employment some path would open before him more congenial to his taste than any thing he could find at home. In this situation he

remained about a year and a half, storing his mind with knowledge from such books as he could find leisure to read; but finding his employment in other respects irksome, and showing no taste or fitness for business, he returned to the country to resume his manual occupations, but continued to indulge his irrepressible thirst for reading. He now turned his attention to divinity, and made himself familiar with the works of all the most celebrated divines, without regard to sect; and those who have had the advantage of conversing with him on religious topics, cannot have failed to appreciate the industry by which he had acquired so vast a store of knowledge. To these pursuits he added the study of the Latin tongue. The strength of mind displayed in these intellectual pursuits by one who was obliged to look for his daily bread to the labour of his own hands, forms, perhaps, the most remarkable trait in his character. At the age of twenty-three he married the grand-daughter of the Rev. Mr. Clarke, the Baptist minister at Frome; and this change rendered him doubly anxious for a different sphere of life.

At length his desire was gratified. A master was wanted for a school supported by the Broadmead church in Bristol. He applied for the situation, and obtained it. He removed to that city in 1793, at the age of twenty-five. Having obtained permission to devote the time not occupied in this school, to other pupils, he established a seminary of his own, which, by his superior skill and attention, rose so rapidly in public estimation, that he soon found himself placed in circumstances of independence. Among his pupils was the late lamented and amiable Mr. Rich, the British resident at Bagdad, whose work on Babylon has given him so just a celebrity. But his chief advantage from this position was the introduction it afforded him to Dr. Ryland

the President of the Baptist Academy at Bristol. He entered as a student into that Seminary, and devoted every moment he could spare from his other avocations to diligent study. He applied himself, with his characteristic energy, to the Greek and Hebrew languages; and subsequently added to them Arabic and Syriac, in which his attainments, though not profound, were greatly above mediocrity. In this congenial course of improvement he passed six of the happiest years of his life. By the advice of Dr. Ryland he devoted himself to the Ministry, for which his extensive theological reading had well fitted him, and there was every prospect of his becoming an ornament to the church in his native land, in the denomination to which he belonged. But a nobler field of action was now opened before him, for which in the economy of Providence, this previous training appears evidently to have been intended to prepare him.

Dr. Carey, who had been engaged for six years in India, in a new and untried field of Missionary labours, requested the Baptist Missionary Society, of which Dr. Ryland was one of the founders, to send more labourers into the vineyard. The Dr. proposed the subject to his pupil, and found that it was not altogether new to his mind, as the perusal of the Periodical Accounts of the Mission had begun to kindle in his soul an anxiety for India. He was accepted by the Society, then in its infancy, as a missionary, and embarked with Mr. Grant, one of his own pupils, Mr. Ward, and Mr. Brunson, in the *Criterion*, an American vessel, in 1799. Having arrived in the river, they intended to proceed to Mudnabatty to join Dr. Carey, but were advised to take up their abode temporarily at Serampore, a Danish settlement, where they landed on the 13th of October. It was about this time that the fear of an invasion by the French

predominated in the counsels of India, several emissaries of that nation, in the guise of Priests, having been detected about the country. In announcing the arrival of Dr. Marshman, and his associates, the printer of one of the Calcutta papers, who had never heard of the existence of a Baptist denomination, set forth that four Missionaries had arrived in a foreign ship, and proceeded up to a foreign settlement. The paragraph caught the eye of Lord Wellesley, then the Governor General of India; and the Captain was instantly summoned to the police, and informed that his ship would be refused a port clearance, unless he engaged to take back the Papist Missionaries. He explained the mistake, and so far removed the fears of Government; but there was so strong a disposition to obstruct missionary operations on the ground or the plea of their dangerous tendency, that the missionaries found they could not reside with any confidence in the British territory, and therefore readily accepted the countenance and protection so generously offered them by the Danish authorities. Having written to Dr. Carey, he felt the great force of the arguments advanced by the missionaries, and soon after went down to join them; and thus commenced the Serampore mission, the fears of the British government having transferred to Denmark, the honour of supporting and cherishing an enterprise which deservedly ranks among the most important of modern times.

Three congenial minds—those of Carey, Marshman, and Ward, a triumvirate nobler than Rome ever saw—were thus brought together, by the appointment of Providence, and they lost no time in laying a broad basis for their future operations. They threw their whole souls into the noble effort; and found all their courage and zeal were demanded to sustain it. From the British Government they

had nothing but the sternest opposition to expect, the moment the extension and success of their labours should bring them into public notice. The resources of the Society were totally inadequate to support the Missionary families now in the field. Indeed, Dr. Marshman and his associates had come out with a distinct understanding that they were to receive support only till they could support themselves. They immediately began to open independent sources of income. Dr. Carey obtained the post of Professor in the College of Fort William, then recently established. Dr. and Mrs. Marshman opened a boarding school, and Mr. Ward established a printing office, and laboured with his own hands in setting the types of the first edition of the Bengalee New Testament which Dr. Carey had brought with him. Dr. Carey's motto, "EXPECT GREAT THINGS; ATTEMPT GREAT THINGS," became the watch-word of the three. They determined, by a noble sacrifice of individual interests, and comforts, to live as one family, and to throw their united income into one joint stock, to be devoted to the common cause. Merging all minor differences of opinion in a sacred anxiety for the promotion of the great enterprise which absorbed their minds, they made a combined movement for the diffusion of truth and knowledge in India. To every discouragement which arose from the nature of the undertaking, they opposed a spirit of Christian meekness and calm perseverance. They stood in the front of the battle of Indian Missions; and during the arduous struggle which terminated in the Charter of 1813, granting Missionaries free access to India, they never for a moment deserted their post, or despaired of success. When at a subsequent period, Lord Hastings, who gave them his support, had occasion to revert to the severe conflict they had passed

through, he assured them that in his opinion the freedom of resort to India which Missionaries then enjoyed, was owing, under God, to the prudence, the zeal, and the wisdom which they had manifested, when political influence, or fear, both in England and India, was directed to the extinction of the Missionary enterprise.

With the unity of design exhibited by these remarkable men, there was necessarily a division of labour. They were all three engaged at stated times in preaching the Gospel, and conversing with the natives; and while Dr. Carey was occupied with the versions of the scriptures undertaken by him, and in superintending the printing of these and other versions, Mr. Ward was busily occupied with the printing office, and Dr. Marshman, with various literary labours connected with the mission, especially with a translation of the entire scriptures into the Chinese language, which was afterwards published, and the compilation and printing of a Grammar of that difficult tongue, but rarely known till he mastered it, and opened the way for its more easy acquisition. The Loll Bazar Chapel in Calcutta was mainly indebted to its existence to Dr. Marshman's personal efforts. Few persons in that city were then in the habit of attending divine worship, and few therefore would feel any interest in the building of Chapels. Dr. Marshman went from house to house to solicit subscriptions for the erection; but so strange did this appear that he was ridiculed for his activity, and actually exhibited in Masquerade at a public entertainment as a "Pious Missionary, begging subscriptions." The case is otherwise now, and there is no doubt that Dr. Marshman's example and character contributed much to the change.

In 1826, he visited his native land, after an absence of twenty-seven years, and travelled through the United Kingdom, endeavouring by



public addresses and private conversations to urge on the cause of missions,—with what energy and success many who heard him can remember. His principal object in visiting England was to confer with the Committee of the Baptist Missionary Society, on subjects connected with an unhappy dispute which for many years had existed between that Society and their Missionaries at Serampore. The interview was in many respects painful to both parties, and issued in the separation of the Serampore brethren from the Society, with which, from the beginning, they had been connected. Henceforward the two parties pursued their course of action independently of each other, until a short time before Dr. Marshman's death, when a reunion between friends who had been divided more than ten years was happily effected. He visited Denmark, and was graciously received by His Majesty Fredrick VI, to whose steady and uninterrupted protection the mission may be said to have been indebted for its preservation, and even its existence, in that quarter. He obtained from His Majesty a charter of incorporation for Serampore College; and returned to India in May, 1829. After five years renewed co-operation in the various labours they had long pursued, he was deprived of his venerable friend and colleague, in June, 1834, after a union in the work, of thirty-five years standing. Though he bore the separation with more firmness than was expected, yet it made a deep and visible impression upon him. All the veneration and affection of his younger associates could not fill up the void created by the loss of Dr. Carey. The activity of his mind, however, continued till his bodily frame was too much weakened to sustain it. About six weeks before his death, he was taken out on the river by the advice of his physicians; but his constitution was exhaust-

ed. The excitement gave him a small return of strength, and the energy of former days seemed to come over him, so that he passed several days in arranging plans of usefulness, the accomplishment of which would have required years. At length, on Tuesday, the fifth day of December, 1837, in his sixty-ninth year, he gently sunk to rest, without pain or sorrow, in the lively enjoyment of that hope which is full of immortality.

His form was tall and athletic, and his constitution unusually strong. He exposed himself to all the severities of an Indian climate with impunity. He enjoyed till within the last year of his life such uninterrupted health as falls to the lot of few: during thirty-seven years, he had not taken medicine to the value of ten rupees. He was peculiarly remarkable for ceaseless industry. He usually rose at four, and dispatched half the business of the day before breakfast. When extraordinary exertions appeared necessary, he seemed to have a perfect command over sleep, and has been known for days together to take less than half his usual quantity of rest. His memory was great beyond that of most men: he recollected facts, and all their minute associations, with the utmost facility. This faculty he retained to the latest day of his existence. Shortly before his death, when unable even to turn on his couch without assistance, he dictated to his daughter Mrs. Voigt, his recollections of the early establishment of the mission at Serampore, with a clearness and minuteness perfectly astonishing. The vast stores of knowledge which he had laid up in early life, and to which he was making constant addition, rendered his personal intercourse a great enjoyment. In his family he was most deservedly beloved as a devoted husband and an affectionate parent.—Five, out of twelve, children survive to deplore his loss.

The leading trait of his character, especially in the earlier part of his career, was energy and firmness. His mental power was at least equal to that of any other person in the mission, and this, combined with a spirit of undaunted perseverance, enabled him to contribute fully his share in carrying out into effect those large views which he and his colleagues delighted to indulge in. Even when he was last in England, approaching his sixtieth year, a little incident shewed the unconquered ardour of his temperament. Walking and conversing earnestly with another minister in one of the streets of London, he was observed suddenly to quicken his pace without any perceptible reason. His companion expressed his surprise, and enquired the cause. "Do you not see that porter," said he, "with a burden on his back? He has passed us. Why should he work harder for *his* master than we for *ours*? Time is too valuable to be lost, or wasted in loitering. Let us press on."

His piety was deep and genuine, and bigotry was a stranger to his breast. But he was most distinguished for his zeal in the cause of missions, which never abated, and never wearied. He considered it his greatest privilege that God had enabled him to lay on the altar of his cause so large a contribution from his own labours. With the means of amassing an ample fortune, he did not leave behind him, of all his earnings in India for thirty-eight years, more than the amount of a single year's income of his seminary in its palmy days.

The foregoing account was derived partly from *The Friend of India*, a periodical published at Serampore, and partly from the recollections of the Editor of C. B. M.

HAPPINESS.—How sweet is his smile in whose countenance heaven lieth! Ps. xxxi. 6.—*Fleming*.

## ON INTERCESSION FOR MEN IN OFFICE.

That Christians should live in the neglect of intercessions for others, is a melancholy proof of the low state of religion. The religion of the Bible is pre-eminently benevolent in its nature, origin, and effects; and the world in which we live is so constituted as to afford most ample, and ever-recurring, opportunity of exercising it. To furnish pecuniary relief to the necessitous is only one channel through which this kindness should flow; there are a thousand others through which it may glide with richer benefit to those to whom it is directed. It may not always be in the power of a benevolent heart to afford pecuniary relief; and how many cases are daily transpiring where such relief is not needed? How many sorrows, over which such relief can throw no softening? But under what circumstances of poverty are we denied the privilege of doing good through the medium of intercession? And what is the woe that afflicts humanity which benevolent intercession may not be the means of mitigating or removing? It avails in the narrowest circle in which we move, and may be effective when the circle sweeps the circumference of human existence in this vale of tears. The stone cast into the bosom of the sleeping pond produces its narrowest but most energetic circle first; yet by successive undulations, we witness its influence extend till the last ripple gently breaks upon the distant shore. In similar order and energy may avail our intercessions for the human race: our family—church—neighbourhood—mankind become objects of *comparative* and affectionate interest in the heart of him who is taught of God; and, yielding to the sacred impulse, he presents "supplications, prayers, intercessions, and giving of thanks for ALL MEN."

To enter the audience-chamber of an earthly Monarch is a privilege not enjoyed by every subject; that privilege is greatly enhanced when we enjoy it at all times, and may employ it for the purpose of procuring personal and relative favors. Yet, after all, what is this, but the admission of one creature to the presence of another, the bestowment of favors that never meet the deep want of our nature;—but in the moment of intercession, we enjoy audience with the King Eternal, immortal, the only wise God our Saviour, to procure blessings not only for ourselves but others, suited to the range of human necessity here, and fitted to the higher state of being "among the saints in light."

The evils averted, and the mercies enjoyed, at the instance of intercession it is impossible to calculate; and with one solitary exception

which it is difficult to define (1 John v. 16), we know not the human being whose interest such intercession may not subserve: and where is the individual so gifted, so spiritual, so holy, so situated in this world, who does not need, and may not derive, much benefit from intercession? "Praying always, with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints." How copious and unremitting the intercessions of Paul for others—"Without ceasing I have remembrance of you, of thee, in my prayers night and day"—not only for whole bodies, but also for individuals. Nor was he less anxious that others should intercede for him. "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me." Mark his solicitude. *I beseech—for the Lord's sake—for the love of the Spirit.* And had this inspired servant of Christ any doubt as to the efficacy of intercession? "I know," says he, "that this shall turn to my salvation through your prayer."

But may not individuals have treated us with such neglect and rudeness; insulted us with such unmerited, unprovoked injury, that we are relieved from the duty of intercession on their behalf? Let the blessed Redeemer answer this question—"Pray for them who despitefully use you, and persecute you." This is enjoined as a mode of doing them good—"Do good to them that hate you." It is urged by the example of Christ—"Father forgive them, for they know not what they do." It is made evidently practicable by the first dying martyr—"Lord, lay not this sin to their charge." Nor should it be forgotten that, among that heartless, hateful, murderous crowd for whom this holy man made intercessions, was "a young man whose name was Saul," and who afterwards became the great Apostle of the Gentiles. The great day of account can alone reveal the amount of good conferred at the instance of intercession. But the object which I had more particularly in view in sending these desultory remarks for insertion in your Magazine, is the duty, necessity, and advantage of intercession on behalf of those who are IN AUTHORITY.

The present is a critical moment in the history of our Colony, and every well wisher of his country undoubtedly desires a wise and speedy adjustment of affairs. Different members in the community have very different posts assigned them, and very different duties to perform; but each in his place and degree may contribute to a judicious settlement of the matter. Those in office, and those out of office—those who wield the press, and

those who receive their impressions from it—those of great or little influence, have their respective duties to perform. But surely a duty binding on all at such a time is earnest intercession to him who has said, "I will also make thy officers peace, and thine exactors righteousness." Under any circumstances such an exercise is wise and just; but recent events give emphasis to such portions of the word of God, and vest the duties which they enjoin with deep importance. Our present state and prospects afford most urgent opportunity for prayer. Be persuaded, then, dear brethren, to give vent to your patriotism at the throne of grace, in sincere, earnest, and persevering intercession for those in authority.

1. Because the only wise God your Saviour hath enjoined it—"I exhort," (says his inspired servant) "therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for Kings, and for all that are in authority." The performance of this duty does not depend on the line of policy which they pursue: it may accord or disagree with that which we think should be observed. This circumstance only seems to modify, not to supersede, intercession: obligation to its performance rests on divine authority, not on the conduct of those to whom it applies. The love which I owe to my neighbour is not superseded by any feelings or conduct of my neighbour; the authority which enjoins it is the same, whatever are his emotions, conduct, or circumstances. The character or situation of my neighbour may give a specific direction to my affection, but does not relieve me from obligation to exercise it. On the same principle, then, we argue, politics may give a direction to our intercessions, but never relieve us from the duty of praying for those that are in authority, that duty being enjoined by the authority of God. Now, if we find that we cannot offer up intercessions for the powers that be, on account of the state of our mind, have we not reason to fear that our minds are more affected by the fleeting politics of time, than the high commands of our Divine Master; and, in this case, is there not room to suspect all is not right *within*, however obvious disorder is *without*?

2. Be persuaded to the performance of this duty, because it is well pleasing in the sight of God our Saviour, 1 Tim. ii. 3. Perhaps no thought so frequently occurs to the mind of the lively Christian, as how he may best please Christ his Lord. As a responsible being, he feels the force of divine authority, and is actuated by a sense of right and wrong; yes, there is force enough in "thus saith the Lord," to produce action in a well-strung mind. But influenced, as we all more or less are, by the love of approbation,

the avowal of divine approbation connected with any particular duty, beckons us to the performance by an almost irresistible attraction. In the one case we do it because it is right—in the other, we do it because it is pleasing to our friend. Now, Christians have this double reason distinctly assigned for the offering up of intercessions for Kings and all that are in authority. In the performance of this duty they yield obedience to divine authority, and put themselves in the way of the praise which cometh from God; inducement of no ordinary moral force, and which it must be criminal to resist.

3. To the exercise of this duty we would also persuade you from a conviction of the superintending influence which God exerts among the rulers of the earth. This is matter of revelation—"Promotion cometh neither from the east, nor from the west, nor from the south, but God is the judge: he putteth down one, and setteth up another." Our situation in life, or station in society, may preclude us from access to the rulers among men; or even if we enjoyed access, we might feel our incompetency to aid in the counsels of the nation, and yet be effectually solicitous for its real welfare. Now suppose, under the painful conviction of our own want of political skill, we had invited access to one whose political sagacity was at once comprehensive and infallible, and suppose that person had the most intimate access to those who were to adjust and manage the affairs of our nation, should we not desire the privilege to solicit his kind interposition on behalf of our beloved country? And what is really the fact, in reference to the point under consideration? Are we not more distinctly informed that "counsel is God's, and sound wisdom; he has understanding and he has strength. By him Kings reign, and Princes decree justice; by him princes rule, and nobles, even all the judges of the earth—he binds princes at his pleasure, and teaches senators wisdom." What an inducement to intercession have we in this fact; and who with it before him in all the wide illustration of scripture, can forego the privilege of doing lasting benefit to his country through an assiduous performance of the duty of intercession? Says Origen, "We pray for kings and rulers, that with their royal authority, they may be found possessing a wise and prudent mind." Let us go and do likewise; and the clouds which now lour with portentous aspect on our political horizon, may pass away more speedily than ever we imagined, and the face of the sky become lovely as a dewy morn, smiling away the clouds of a stormy night.

4. Be persuaded to this duty, as it conduces to the accomplishment of that which you very

highly prize—"a quiet and peaceable life in all godliness and honesty." An order of things favourable to this we know may exist, and our prayers may subserve either its introduction or its permanency. A turn of thought may issue in a favourable enactment, and that thought may have been the answer to intercession offered in the quiet of secrecy. Its real author may remain concealed until the day of revelation, when "that which was spoken in the closet will be uttered on the house-tops." "There was found in a little and oppressed city a poor wise man, and he by his wisdom delivered his city, yet no man remembered that same poor man, for his words were not heard." I suppose they were spoken in the closet, for Solomon says "The words of wise men are heard in quiet, more than the cry of him that ruleth among fools."

Such are a few of the considerations which the Scriptures supply, on the legitimacy, necessity, and advantage of intercession for those who are in authority. The Christian is not guiltless who neglects it; needful not only in seasons of serious unchingement, but likewise when the machinery of government moves on its assigned pivot. May the period speedily arrive when every man shall know his place, and occupy it to the glory of God, and the benefit of men. And sure we are, in that case, that intercession will then become matter of common practice. Need we add that the *state of our Colony* calls for vehement prayer on behalf of those into whose hands the reins of government are intrusted: To teach their best reason, their best will rectitude, and to fix their firm resolve on wisdom's ways, we conclude with the words of Tertullian:—"We pray for all the Emperors, that God may grant them long life, a secure government, a prosperous family, vigorous troops, a faithful senate, and obedient people; that the whole world may be peace: and that God may grant both to Caesar, and to every man, the accomplishment of their just desires."

GAMMA.

### To the Editor.

DEAR BROTHER,—In your number for April there appears an article on the "Christian law of Offences," signed JUSTUS, in which reference is made to the divine direction given in Matthew xviii. 15—17, and three questions are put; 1st. What is the nature of the assembly there denominated the Church? 2nd. To whom is the direction given? and 3dly.

What are we to understand by the treatment there prescribed?

It would have been well to have had these questions answered in a Scriptural manner, whereas JUSTUS merely casts a doubt upon the interpretation given to the word *Church* in that passage by the New Testament churches of our day; another upon those to whom the offender shall be as an heathen man and a publican, viz. "that from the terms employed, *let him be unto thee*, would rather convey the idea that the offending person was thus to regard his offending brother." In the first place, if the word church does *not* mean "such a society as what is now designated a Christian Church," I do not know where we are to look for direction to the Church in such cases, unless in the passage quoted, at least none so clear and specific.

Secondly: As to whom the direction is given. Does JUSTUS mean to say, that the offending brother who has resisted the private, social, and public dealing, viz., that of the offending person, the one or two, and the church, shall be considered as an heathen &c. by the first named person *only*? and that he (the offender) shall remain in the fellowship of the saints as heretofore? Such a proceeding would induce a most unhappy state of feeling among brethren, and one at variance with the great requirement of Christian fellowship, "to love one another," for "ye are one body, and every one members one of another."

Thirdly: "What are we to understand by the treatment here prescribed?" JUSTUS says that the person so regarded was to be avoided, and "any friendly intimacy with him forbidden;" now for one member of a church so to regard another, is in my opinion to destroy one of the essential ingredients of the Christian social system. The other part of the treatment "as a publican," includes

positive dislike, as of one guilty of fraud and oppression; which is utterly inconsistent with Christian union.

I may have misapprehended the meaning that JUSTUS intends to convey by his observations on the law of offences, but their tendency seems to me to be, to question the generally received interpretation, by the Christian Church, of the passage in Matthew xviii., without providing, or even proposing, a substitute for this most important rule for church discipline.

With the latter part of the article I most cordially agree, and would recommend to the readers of the Magazine a reperusal thereof, and that every Church member would mark, learn, and digest the excellent exhortations there given.

AMICUS.

May 18, 1838.

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### To the Editor.

INDIAN LAND, May 10, 1838.

SIR,—I read with attention Mr. Fraser's account of his journey to Osgood in your number for April. In the introduction he very properly observes the importance of telling the truth; but I was surprised when I read "the whole truth." I thought this was by no means necessary, nor even proper; for how many things a man may tell of what he sees, does, and says, and all true; but so unimportant, that it would not be right to make his readers pay for such trifles.

It had been better had he added, "and nothing but the truth"—at the same time using proper means to ascertain it, and then to act accordingly. In that case I should have no occasion to trouble you with this letter, the design of which is to correct a statement in his letter to you. Who would have thought, after so solemn an introduction, that any thing should be said to make this necessary; yet so it is. He says "A certain Missionary, a few days before me this last time, laboured privately and publicly to teach infant sprinkling."

I was there a few days before him, and I believe the only one there at the time; and, therefore, the one to whom he refers. I believe that when a preacher goes among a people whose minds are teased with disputes about baptism, it is not easy for him to avoid speaking something concerning it in private. I

did not consider it my duty to be silent in private; but those who heard me, baptists and others, know well that in public I said nothing about either the mode or subject of baptism; and it is well known to all the baptists on whom I call, that I never introduce any thing about baptism, when speaking to them; and in justice to them I may say that they do not trouble me on that head. But though I had sinned in this way, both public and private, it is well known to many that Mr. F. is not the man who ought to cast the first stone at me. I do not mean to charge him with knowingly writing falsehood. I believe he would not; but this, while it acquits him, necessarily criminales some other person or persons. The people in Osgood who heard me, are well aware of circumstances which will make them remember that on my first journey I said nothing in preaching on sprinkling or dipping. What, then, will they think of Mr. F.? "Woe unto the world because of offences" (stumbling blocks). What pity that the professed children of the God of truth should lose sight of the importance of every man speaking the truth to his neighbour, and that in consequence of being in such a feverish heat about an ordinance, which, however important in its place, is so distinct from real religion, that a Sorcerer may submit to it, as well as a Paul. I say not this to depreciate baptism; for it is applicable to the ordinance of the Supper: it applies to every thing connected with religion, which wicked men may do or submit to, and ought to teach us not to glory in the flesh. Gal. iii. 3. vi. 12, 13., Phil. iii. 3—6.

But while I admit that Mr. F. did not knowingly write of me what was false, I am far from thinking that he did right in giving such information, even though it had been true. What good could it do to him, to his readers, or to me? What he told was something which he considered foolish and simple; that a missionary went among a mixed people, Scotch, English, and Irish, and, in place of preaching Christ and him crucified, he "laboured to teach infant sprinkling." And did he not wish his readers to view this conduct in the same light in which he viewed it himself? I lately met a missionary who told me that he read Mr. F.'s account of the missionary in Osgood, and that he formed a bad opinion of him; he wondered when he learned who the person referred to was, and that the account was false. This shews the tendency of what Mr. F. wrote. Is the tendency at variance with his design? Why could he not tell all the good about himself which he saw proper to tell, without telling evil of his neighbour? Really, Mr. Editor, some of your readers, in going over this part of his

letter, cannot help remembering the two men who went to the Temple to pray, and the one thanked God that he was not like the other, though he had then nothing to do with him, unless to pity and pray for him.

According to Mr. F.'s account of said offending missionary, baptism, or rather the mode, appears to be the burden of his teaching—and he was laborious in this matter. "He laboured to teach, &c." No, Sir, though I am by no means ashamed of, or disposed to deny or conceal, my views on baptism; yet I would really be ashamed to be guilty of what my neighbour imputes to me. I can very willingly leave such conduct to him and all others, whether baptists or pedobaptists, who lay such stress on baptism, or rather on their opinion about it (for they do not pretend to be infallible, and I hope they will not say that Scripture and their opinion concerning Scripture, are one and the same thing), that they will not admit to church fellowship any who differ from them on this point.

To prevent mistakes, by applying to my last journey what I said of my first, I may say that once, after preaching, when most of the baptists were present, I told the people that I was to state my views of baptism to any who wished to remain and hear me, and did so at that time. This was on the 28th of February, on my last journey: Mr. F.'s letter is dated February 27, and must refer to what was past.

I may add that I do not like to see the passage from Mr. Barnes sent you by Mr. F. Though I see no argument on either side in it, yet its appearing in such a connection, the praise bestowed on the author, with the remarks which follow, will lead many to think that Mr. B. was of the same opinion with Mr. F. on dipping; as it is Mr. F.'s manner to bestow liberal praise on those whose names he brings forward to confirm his own view. It cannot be right that many of your readers should be led into the mistake that Mr. B. believed in immersion while he did not practise it, and that he was, therefore, to be blamed, like Dr. Campbell, who seemed to glory in his inconsistency, in teaching one thing, and doing quite a different thing. I think it is not right that an author's name, and a few words or sentences of his, be brought forward, so as to make people believe that he had opinions which he had not. It is in such a case as this that the whole truth, or none at all, must be told. It is fair to Mr. B. and your readers that the whole of his note on Mal. iii. 6, be given in your Magazine, or as much as belongs to the subject referred to.

Mr. F., I fear, is rather fond of human authority. If he think that the Bible is on his side, is not that enough? He who has

the light of the sun needs not strive for the light of a candle. Yet he claims “ all the men of learning in the world,” though a man would need a great deal of learning himself, in order to know the justice of such a claim. I envy the man who possesses so much, providing that he makes a good use of it. Being misrepresented in your Magazine, though without any blame on your part, I hope your love of truth and fair play will lead you to insert this letter as soon as possible. Your’s,  
W. M’KILLICAN.

CHARACTER OF DEMAS.

To the Editor.

SIR,—I met with the following remarks in a volume of the English Baptist Magazine. Having long held a different opinion from the writer, I should be glad to know whether your readers think there is sufficient force in his arguments to shew that the common opinion is erroneous. B. M.

“ It is very common with Ministers, in their sermons, to represent Demas as an apostate from the faith of the Gospel, because Paul says, “ Demas hath forsaken me, having loved this present world.” But as Demas had been acknowledged by the Apostle as a fellow-labourer, it is an evident breach of that charity which hopeth all things, to condemn him without full proof of his guilt; yea, without any evidence of his apostacy whatever. It is true, Paul complained that Demas had forsaken *him*, through the love of the present world; but it should seem as if Crescens, and Titus, were also included in the Apostle’s censure, as wanting that degree of firmness which Paul so ardently wished them to possess and maintain at that trying period. Although Demas, Crescens, and Titus did not manifest the same heroic courage with the Apostle, yet still, in a time of persecution, if Christians have the opportunity, they have Christ’s own direction to “ flee from city to city;” and from our own country, during Queen Mary’s reign, many excellent

divines fled to the continent, nor is their conduct censured at the present day. It is also worthy of remark that in Paul’s Epistle to the Philippians (evidently written about the same time with his second to Timothy,) referring to the conduct of some of his fellow-labourers, and probably to Demas, Crescens, and others, he makes use of this strong language, “ For all seek their own, not the things which are Jesus Christ’s!” and yet no expositor ever considered *these* as apostates. Finally, Paul complains that at his “ first answer no man stood with him, but all men forsook” him; to which may be added that, upon our Lord’s being apprehended, his disciples forsook him and fled. Hence we conclude that there is no evidence from scriptures that Demas was an apostate.

J. S.”

“ I MUST PRAY MORE.”

To the Editor.

DEAR BROTHER,—The reading of the following article on Prayer, from the pen of the now glorified NEVINS, had such a delightful and stirring effect on my own mind, that I am induced to present it for insertion in the Magazine, believing that to your pious readers it will prove equally profitable, and lead them to more frequency and earnestness in this important and salutary exercise.—Dear Brother, I am persuaded if we prayed more we should be happier and more consistent Christians, more zealous for God and his glory, and less anxious about this vain, perishing world. Painful experience must have taught us this truth, that—

“ Restraining prayer, we cease to fight;”

And on the other hand, that—

“ Prayer makes the Christian’s armour bright.”

May he who now addresses you, and all who read this article, be stirred up, by the spirit of God, to more

frequency and fervency in devotion,  
is the earnest prayer of,  
Your's affectionately, W. G.

I MUST PRAY MORE.

I habitually feel this necessity, but the other day the conviction came to my mind with strange power, and I said with greater emphasis than ever, I must pray more. It struck me with indescribable wonder that so little time should be employed, and so little energy expended in prayer, even by those who are prompt to acknowledge its dignity as a privilege, and its efficacy as a means of obtaining good. It is not now as it was in patriarchal times. We do not pray as Jacob did. He wrestled until the breaking of the day. Yes, his praying was wrestling, and it lasted all night. We put forth no such power in prayer, and we do not allow the repose of our nights to be interrupted by it. It is not because our wants are all supplied that we are so feeble and brief in prayer, nor is it that God's bounty is exhausted. We are as poor as creatures ever were, and He as rich and munificent as ever. His hand is not shortened, neither is his ear heavy.

Only think how small a portion of each successive day is spent in prayer. I wonder if any Christian ever thought of it without being so dissatisfied as to resolve that he would spend more time in prayer the next day. Just add together the minutes you daily occupy in supplication, and the kindred exercises of devotion, scriptural reading and meditation, and see to what it will amount. Will the sum total be one hour? What! less than an hour a day in devotion? not one twenty-fourth part of time! and is this all which can be afforded? Let us see. How much time has business? Could not a little be saved from business for prayer? Do you not give an hour or two more to business every day than it absolutely requires? Then, how much time has sleep for the refreshment of the body? Might not some little time be redeemed from sleep and spent in prayer, with more profit to the whole man than if it were given to repose? Would not the soul thereby obtain a rest which would most favourably re-act on the body? I do not believe that the Psalmist suffered any thing in the day for the hours of night he spent in communing on his bed with his own heart and with God. I do not believe that even "tired nature" had any reason to complain of that interruption of the repose due to her. I suspect he enjoyed as good health, and was as vigorous through the day as we, though he rose at mid-night to give thanks unto God, and prevented the dawning of the morning with his prayer. Such interruptions of sleep

are no loss even to the body. I am sure, and I think no one can doubt, that considerably more time might be afforded for prayer than is actually given to it. If we take none from business and none from sleep, yet could not some be spared from the table, or conversation, which is not always the most profitable? Many of us spend more time in barely receiving the body's nourishment, than we do in the entire care of the soul! But not to dwell to tediousness on this topic, you have only to look back on a single day, to perceive how much of it might have been spent in prayer and devotion, without interfering with any thing which ought not to be interfered with.

Seeing then that we can pray more, that time can be afforded for it, I am amazed that we do not pray more. If prayer was nothing but a duty, we ought to pray more. We do not pray enough to discharge the mere obligation of prayer! we are commanded to pray more than we do, ay, to pray "without ceasing." But prayer, while it is a duty, is rather to be viewed by us in the light of a privilege. And oh, it is such a privilege! What a favour that we may petition God, and ask of him eternal life, with the confidence that we shall not ask in vain! How strange it is that we no more value and exercise this privilege of prayer. It is astonishing that the sense of want, or the desire of happiness, does not carry us oftener to the throne of grace, and that we should ever require to be incited to prayer by the stimulus of conscience. Oh! I wonder that we do not oftener go in unto the King, whose gracious sceptre is ever extended towards us: I wonder we have not more frequent and longer interviews with our heavenly Father. It is strange we do not pray more, when prayer is the easiest way of obtaining good. What is so easy as to ask for what we want? How could we receive blessings on cheaper terms? Surely it is easier than to labour, and less expensive than to buy. It may be hard to the spirit to ask of men. To beg of them you may be ashamed. But no such feeling should keep you aloof from God. He giveth and upbraideth not.

But prayer is not merely the easiest way of obtaining good. It is the only way of obtaining the greatest of all good. The necessities of life we get by labour or purchase; but the things we *most* need are given in answer to prayer. The one thing needful is a Divine donation. We ask and receive it. Now we labour much. Why do we not pray more? Do we seek a profitable employment? None is so profitable as prayer. No labour makes so large a return. If you have an unoccupied hour—and you have many, or might have—by redeeming time



you cannot employ it in any way that shall tell so favourably on your interests as by filling it up with petitions to God. Yet when we have such an hour, how apt we are to spend it in unprofitable intercourse with our fellows, rather than in communion with God. It is wonderful that we talk so much, when "the talk of the lips tendeth only to penury;" and pray so little, when prayer "brings a quick return of blessings in variety."

Is there any thing attended by a purer pleasure than prayer? One who knew, said, "It is good for me to draw near to God;" and again, "It is good to sing praises unto our God: for it is pleasant, and praise is comely." All the exercises of devotion are as full of pleasure as they are abundant in profit.

But prayer is not only a means of getting good. It is such a means of doing good, that I wonder our benevolence does not lead us to pray more. We are commanded, "as we have opportunity, to do good unto all men." Now, prayer affords us the opportunity of being universal benefactors. Through God we can reach all men. We can make ourselves felt by all the world, by moving the hand that moves it. In no other way can we reach all. Prayer makes us, in a sense, omnipresent and omnipotent. It prevails with Him who is both.

The world needs your intercessions. It lies in wickedness. Zion needs them. She languishes because few pray for her peace; few come to her solemn assemblies. Whose family needs not the prayers of its every member? Who has not kindred that are out of Christ! With such a call upon us for prayer, so urgent, and from so many quarters, I wonder we pray no more.

I must pray more, for then I shall do more—more for God, and more for myself; for I find that when I pray most, I accomplish more in the briefer intervals between my devotions, than when I give all my time to labour or study. I am convinced there is nothing lost by prayer. I am sure nothing helps a student like prayer. His most happy hours, his hours of most successful application to study, are those which immediately follow his seasons of most fervent devotion. And no wonder. Shall the collision of created minds with each other produce in them a salutary excitement, and shall not the communion of those minds with the Infinite Intelligence, much more excite them, and make them capable of wider thought and loftier conceptions?

I must pray more, because other Christians, whose biography I have read, have prayed more than I do.

God is disposed to hear more prayers from

me than I offer; and Jesus, the Mediator, stands ready to present more for me.

If I pray more I shall sin less.

I will pray more. The Lord help to fulfil this resolution.

WM. NEVINS.

## ANSWER TO PRAYER

WHEN IT APPEARED TO HAVE BEEN DENIED.

The late GENERAL BURN was an eminently pious and devoted Christian; and we have spent some delightful hours in his company. He was in the habit, for many years, of noting down any remarkable circumstance in his life. The following is an instance of the favour of God towards him, when he "refused a direct and immediate grant" of his petitions:—

"When I was a Subaltern in the Royal Marine Corps, two other officers and myself were ordered to embark, one in each of the three guard-ships then stationed in the Medway. Two of them lay close to the Dock-yard, affording at all times easy access to the shore; but the other, the *Resolution* of 74 guns, was moored half way down the river, towards Sheerness, from whence in winter and bad weather it was troublesome to land, and sometimes impracticable. For this reason it was natural for each of us to wish for one of the Chatham ships, and strong interest was accordingly made by us respectively, with the commanding officer for this purpose. But he finding he must necessarily disoblige one of the three, ordered us to attend the parade next morning, and draw lots for our ships. This of course drove me to my strong hold, and if ever I prayed with fervency in my life it was now. I pleaded hard with the Searcher of hearts, that he knew my chief motive for desiring one of the Chatham ships was, that I might constantly attend the means of grace, and the ordinances of his house, and I felt confidence that if I really was a child of God, he would grant my request—since the lot thus cast into

the lap' was wholly at his disposal ! The important morning came, and I drew the dreaded ship, down the river. Had I drawn my death warrant, I hardly think it would have affected me more. My prayer was now apparently rejected, and the enemy of souls taking advantage of the agitated state of my depraved heart, easily made me draw the conclusion, that either I was no Christian, or that God paid no attention to those who professed to be such. In this gloomy desponding state, like a criminal going to execution, I embarked the same forenoon in His Majesty's ship *Resolution*, lying in a dreary part of the Medway, about two or three miles from Sheerness. I had just time to be introduced to the officers in the ward-room, when dinner came in. The third Lieutenant happening to be caterer that week, of course stood up at the head of the table, and asked a blessing ; but with so much seriousness as quite astonished me ; for being well acquainted with the customs of the ward-room in a King's ship, I had never heard any thing of the kind so solemnly pronounced there before, and I determined to mark every word that proceeded from that gentleman's lips, in the hope of hearing something that might enable me to ascertain his character ; nothing decisive occurred during dinner, but no sooner was the wine placed upon the table, than he was attacked by several of his messmates on his religious sentiments, and I soon discovered that he bore the genuine marks of a true Christian, by his judicious reproofs, and the very able manner in which he confuted all their infidel arguments. Wishing, I suppose, to know what spirit I was of, they frequently appealed to me for the truth of what they advanced ; but having always decided against them, I was imperceptibly drawn into the disputation on the side of the caterer. When it was time to

separate the purser rose and broke up the company, exclaiming with an oath, " Our new messmate is as great a Methodist as Tomlinson\*." I smiled, well pleased to be associated with such a man. As two needles touched with the loadstone, when they fall near to each other among chaff, will soon come together, so this Methodist Lieutenant and I myself speedily came into contact. After having exchanged a few questions, we went down to his cabin in the gun-room, had an hour's comfortable conversation, and concluded with prayer, although a few hours before we had never seen one another's faces. This singular circumstance could not fail to bring to my recollection the prayer I had so culpably forgotten, now completely granted, and I began to be reconciled to the ship Providence had assigned me ; but that God, who abounds in goodness, and delights in mercy, never confers his favours by halves. A few days had hardly elapsed, when an order came from the Admiralty, to send the *Resolution* up to Chatham, and one of the ships there to take her place. This was such welcome news to all on board, that lest the order should be countermanded, we obeyed it the same day, for the wind and tide favouring, we weighed, and came to an anchor off the Dock-yard before two o'clock. Thus my prayer, at first apparently rejected, was now completely answered, but it was in the Lord's way. Had mine been attended to, and I had drawn the ship that afterwards went down the river, I should have been miserable. So true it is, we 'know not what to pray for as we ought.' "

\* Lieutenant Tomlinson was a pious, sensible, and well informed man, then well known in the Christian world. He was long a commander in the navy, and would have been high among the Admirals, had he not disobliged the Admiralty of that time, by publishing a plan for manning the navy without pressing, which that Board would not countenance. I enjoyed his friendship for many years.

## INDIAN IMPROVEMENT.

The following remarks occur in the *Christian Gaurdian*, of May 23 :

“On our first page will be found an original Poem, on ‘*England and British America*.’ The author is an Indian youth, whose educational opportunities have been exceedingly limited, but whose praiseworthy assiduity is as creditable to himself, and his too much despised countrymen, as it is gratifying to his friends and instructors. The Poem is far from being faultless, and cannot set criticism at defiance ; but we hazard nothing in saying, that it exhibits an incipient genius which deserves cultivation, and which, under due religious influence and direction, may yet be of essential service to a people who are nobly desirous to emerge from the barbarism and wretchedness in which they have long been enveloped.”

The poem to which these observations refer, was written by *William Wilson*, a student in the Upper Canada Academy, and was recited by him at the public examination in April last. On looking at the poem, we found it quite equal to what we had been led to expect ; and on the whole highly creditable to the author, considering his disadvantages. The following is the conclusion ; and, though, not superior to some other passages, is more easily detached from its connection.

Hail to thee, Canada ! the brightest gem  
That decks Victoria's brilliant diadem.  
There is the happy seat, the blissful clime  
Where art and nature form one vast sublime ;  
Where temp'rate skies effuse their golden rays,  
The fertile land the labourer's toil repays ;  
Plenty and peace at every footstep smile,  
And sunny scenes to gentler thoughts beguile.  
A voice is heard upon thy mighty floods,  
A voice resounds throughout thy trackless woods,—  
Heard in the plaintive rill and cataract's roar,  
Heard in the whisp'ring breeze on ev'ry shore :  
'Tis freedom's voice ; 'tis on thy rivers roll'd  
That in their course the sacred theme have told,  
And bid the dwellers on the mountains swell  
The choral strain, and wake the joyful knell,—  
Till all mankind shall hear the gladd'ning sound,  
Hush from the trammel-yoke of sleep profound,  
And o'er the earth Britannia's banner wave,  
Each foeman crush'd—unshackled ev'ry slave.

## OBITUARY.

PROFESSOR J. D. KNOWLES.

The last *Christian Watchman* brings us the unlooked-for and mournful intelligence of the departure of this useful and justly esteemed

brother. He attended as one of the delegates at the recent convention, participated in the proceedings, and returned in apparent good health. On Monday, the 7th of May, he was seized with varioloid, which it is supposed he contracted on his visit to New York ; and on Wednesday the 9th, breathed his last.

As a preacher, Elder Knowles held a high rank amongst his brethren. For several years, he was pastor of one of the largest churches in Boston, which station he relinquished on being appointed to the professorship of Pastoral duties in Newton Theological Institution, which he continued to fill with acceptance until the period of his departure.

It was as an Editor and an Author, that Elder Knowles had acquired the highest celebrity in his own and other denominations. His published works are the most durable monuments of his fame ; and by these, being dead, he yet speaketh.

As an editor, for a considerable period, he conducted the *Columbian Star*, with great ability, and rendered it one of the most interesting and able journals of the day. When the *Christian Review* was projected, he was viewed as the most suitable man to be entrusted with the responsible duty of editor. Under his watchful care, and vigorous pen, it fully answered the high expectations of its friends, and was daily acquiring the good will of the denomination. Some of the ablest articles were furnished by his own pen, and bore the stamp of his vigorous and well cultivated mind.

As an author, it will be sufficient to name his *Memoirs of Mrs. Judson* and of *Roger Williams*. Of the first, thousands of copies have been sold, and it has exerted a most beneficial influence in furthering the missionary enterprize, by increasing the number, zeal, and efficiency of its friends. His memoir of the catholic and enlightened *Williams*, one of the greatest ornaments of our denomination, in this or any other country, has not yet met with that extended circulation it deserves. It is, however, one of those works which will descend to posterity with increasing reputation.

Professor K. was still in the prime of life, and might justly have looked forward to many years of usefulness and important labor. But ‘the Lord gave and the Lord hath taken away, blessed be the name of the Lord.’ We thank h'm for the grace and talents bestowed on our brother, and for the wise improvement he enabled him to make of them—that he spared him to us so long. Besides editing the *Review* and attending to the duties of his professorship, brother K. was the Recording Secretary of the Board of the General Convention.—*Religious Herald*.

**REVIEW.**

*Hints on the Proper Employment of Human Life.* By the Rev. WILLIAM TAYLOR, Montreal, L. C. 12mo. price 2s. 6d. Campbell & Becket, Greig, Armour & Ramsay, and M'Leod. 1838.

Our estimable brother has done well in giving these *Hints* to the public; and his readers, who we hope will be very numerous, will do well to mark and ponder them with deep attention. They are evidently the result of much thought, close and extensive observation, correct views of the destinies and duties of men, and an ardent desire to promote the glory of God and the best interests of society at large. There is no error into which man is more liable to fall, and which is attended with more fatal consequences, than that of mistaking the legitimate object of his chief pursuit, and the best means of obtaining it. Mr. Taylor sets himself in earnest to correct this error, which is alarmingly prevalent both in the world and in the church, and to ward off or remove the evils which necessarily flow from its influence on human conduct. The substance of the volume was preached to his congregation last winter, in a series of sermons on the subject of which it treats; and in complying with a request to publish them, he very properly enlarged and improved them till they assumed the form in which they now appear. If it be true, and we have no doubt of it, "that but few of our race display a proper knowledge of the end of their being," an attempt to enlighten the public mind on this important subject is worthy of regard, and every benevolent man will wish for its success. The work before us, after a suitable Introduction, consists of eight chapters, all of which, in regular succession and arrangement, are brought to bear, more or less directly, upon the main object of the writer.

The great question is, for what purpose God has placed us here, and endowed us with the faculties we possess—and how we may best answer his design. Mr. T. commences his investigation of this problem by "examining the nature of man," and thus to "learn something" with regard to "the objects which all his energies should be spent in acquiring." He proceeds, therefore, to consider man as corporeal, social, intellectual, and moral, and above all as immortal; and pursuing this classification of powers and properties, he shews not only what man ought to be, and to do, but also that the generality of men have failed to answer the ends of their creation, and that Christians individually, and the Church at large, have too much symbolized with the world in this debasement of purpose and dereliction of duty.

"A brute will naturally desire something that is capable of gratifying its *brutish appetites*; such an object would be suitable to its nature. A merely *intellectual* being, it we may conceive of such, will desire something that is capable of gratifying his thirst for knowledge; his nature would not feel the want of any thing more. But a *moral* creature, whose chief glory consists in loving what is *good* and hating what is *evil*, if he acts from *nature* and not from *depravity*, will desire above all things, a field for the exercise and display of these godlike perfections. He will desire that sin should be everywhere put down, and that righteousness should be everywhere triumphant: and its benignant influence diffused on every side, producing at every step its blessed and appropriate effects, till it shall be co-extensive with the empire of the Almighty, and shall make the whole universe a heaven. Such an object as this would alone be suitable to his nature; every thing else would be too low."

Again :

"It ought to be recollected that the nature of man is *immortal*: from which it is evident that, if the object which we spend our lives in acquiring, does not possess the same attribute of immortality, and is not capable of furnishing *for ever* the gratification and enjoyment which our nature will *for ever* require, it is unsuitable to us; and the time and labour which we spend upon it are lost. I do not wish to be understood as uttering any thing so chimerical, as to teach that the faculties of man ought never to be exercised in the pursuit of any temporal object. . . . But, what we condemn is, making the acquisition of any temporal object the *business* of our life,—devoting to it so much of our time, and thought, and active exertions, as to justify others in accounting it our paramount employment. For although, in this case, all our plans were to be completely successful, they would issue in a result which could be of little advantage to us. To spend our lives in the pursuit of an object which we can only enjoy for a few years at farthest, instead of raising our aim to 'a better and an enduring substance,' which will co-exist with us in eternity, and continue for ever to realize the expectations which we form from it, is a folly so great that words have not power to describe it sufficiently. What an outrage upon our nature! what a gross perversion of the design for which God created us, and placed us here! We just now referred to the cruelty of the parent who offers a stone to his hungry child instead of bread; but the folly equals the conduct of the *madman*, who refuses the bread, and attempts to appease his own hunger with a stone!"

In the concluding chapter the principles advocated in the preceding pages are applied to the all-important subject of Education; and a greater number, in the same space, of valuable remarks and suggestions on this engrossing topic, we have never met with. In reference to them, the author observes:

"Many reasons might be presented to urge parents to give their children such an education as that, the outlines of which have been hastily sketched. For example, it is necessary to secure the happiness of the *parent*; a neglected child never fails to take heavy vengeance on the parent that has neglected him. The providence of God is retributive: it is so conducted as to make sin the means of its own punishment; and it hereby furnishes a striking display of divine justice and wisdom. The ruined child is therefore the ordained instrument of punishing the guilty father; and perhaps no hand in the universe could have been selected capable of inflicting a more cruel or deadly blow.

"Again the happiness of the *child* requires it. Parents love their children; nothing lies nearer their heart than the happiness of those who have 'come forth of their own bowels.' How then are you to secure it? By gratifying them with unlimited indulgence? Or toiling hard to be able to leave them 'a fortune' at your death? Or by filling their minds with ambition, and teaching them that the chief pleasure of life consists in possessing or enjoying something which others have not? No. 'Bring them up in the nurture and admonition of the Lord.' Teach them to love God 'with all their heart and their neighbour as themselves,'—to become 'workers together' with him in the blessed enterprise which he has on hand."

To these he adds another consideration, namely, that such an education is necessary to secure the *gradual advancement of the human race in knowledge and virtue.*

We might have given to our readers an analysis of the work now before us, with a further specimen of its reasonings, and various corroborating illustrations of its principles; but we shall do better, if we can persuade them to procure and read it for themselves. Let them not be deterred from doing this by finding that it requires patient and continuous thought; for what that is valuable in study can be obtained without labour? And what is of more importance than to learn the "proper employment of human life?" If the volume abound not with sparkling passages, or flights of fancy, or the soarings of adventurous speculation, it contains what is greatly superior to all these, the dictates of benevolence, "sound wisdom, and discretion."

## Poetry.

### "FOLLOW ME."

The following beautiful lines are from the pen of C. P. Isley, Esq. Editor of the *Portland Transcript* :—

Voyager on life's troubled sea,  
Sailing to eternity!  
Turn from earthly things away—  
Vain they are; and brief their stay;  
Chaining down to earth the heart,  
Nothing lasting they impart—  
Voyager! what are they to thee?  
Leave them all and "follow me."

Traveller on the road of life!  
Seeking pleasure—finding strife—  
Know the world can never give  
Aught on which the soul can live:  
Grasp not riches—seek not fame—  
Shining dust and sounding name!  
Traveller, what are they to thee?  
Leave them all and "follow me."

Pilgrim through this "vale of tears!"  
Banish all thy doubts and fears;  
Lift thine eyes—a heaven's above!  
Think—there dwells a God of Love!  
Wouldst thou favor with Him find?  
Keep his counsels in thy mind?  
Pilgrim! much He's done for thee!  
Wilt thou, then, not "follow me?"

Wanderer from the Father's throne,  
Hasten back—thy errings own:  
Turn—thy path leads not to heaven!  
Turn—thy faults will be forgiven:  
Turn—and let thy songs of praise  
Mingle with angelic lays:  
Wanderer! have thy charms for thee?  
I know they have—then "follow me."

**CHRISTIAN ENERGY.**—The new creature is not as a lifeless engine, as a clock, or watch, or ship, where every part must be set in order by the art and hand of man, and so kept and used; but it is like the frame of our own nature, even like man who is a living engine, when every part is set in its place and order by the Creator, and hath in itself a living and harmonical principle, which disposeth it to action, and to regular action, and is so to be kept in order and daily exercise by ourselves, as yet to be principally ordered and actuated by the Spirit which is the principle cause.—*Baxter.*

# MISSIONARY REGISTER.

JUNE, 1838.

## BAPTIST CANADIAN MISSIONARY SOCIETY.

THE adjourned ANNUAL MEETING of this Society will be held on Wednesday the 27th day of June, at the Baptist Chapel, Montreal. All the friends of this Society, who have it in their power, will make a point, we trust, of being present on the occasion; and it is especially desirable that all the members of the Committee should attend, as there will be very important business to transact. Chair to be taken at Seven o'clock.

N. BOSWORTH, Cor. Sec.

### Subscribers omitted in former List.

Duncan M'Laurin, Osgood. . . . .	£0 5 0
Archibald Sinclair, Martintown. . . . .	0 5 0

### New Subscribers, by Mr. J. Stewart.

John M'Kinnon. . . . .	£0 5 0
John Donovan. . . . .	0 5 0
Finlay M'Intyre. . . . .	0 5 0
Christy M'Laurin. . . . .	0 2 6

Additional payments to the Treasurer of the Canadian Baptist Missionary Society since last report:—

Mr. James Henderson, balance of his Subscription for 1837. . . . .	£0 15 0
James Milne, Subscription for 1837. . . . .	1 5 0
Donation from an Episcopalian towards the losses of the French Missionaries. . . . .	1 5 0
Collected by Mr. J. M'Lennan on the Id. per week system. . . . .	0 7 4
Miss M. Galt collected do. do. do. . . . .	0 8 6
Bosworth " do. do. do. . . . .	0 8 8
Wells " do. do. do. . . . .	0 4 3
Muir " do. do. do. . . . .	0 6 9
Mr. Greig on account of sales of Fancy Articles and Books. . . . .	3 5 0
Mrs. Milne collected on the Id. per week system. . . . .	0 7 6
Rev. R. L. Lusher, for the French Mission, per Mr. Thomson. . . . .	0 5 0
Sundries per Mr. S. Tucker's collection. . . . .	2 0 0
Mr. George Colville—Donation. . . . .	0 2 6
R. B., per Mr. Gilmour, for the losses of the Missionaries. . . . .	1 0 0
Friends in Chatham, per Rev J. Edwards, jun., for the same object:—	
Mrs. Jackson. . . . .	0 2 6
Miss C. M'Gibbon. . . . .	0 2 6
Mrs. M'Gregor. . . . .	0 2 6
A Friend. . . . .	0 1 3
John Stewart. . . . .	0 1 6
Some little Children. . . . .	0 0 6
Friends in St. Andrews, per Rev. J. Edwards, jun., for the same object:—	
Mrs. Benedict. . . . .	0 5 0
Mrs. M'Ewen. . . . .	0 2 6
Miss Starkhouse. . . . .	0 2 6
Collection at Monthly Missionary Concert	0 12 4
Mr. Thomas Christie collected on the Id. per week system. . . . .	0 10 3

Petite Nation, 25th April, 1838.

DEAR BROTHER,—Having read in the Magazine for this month Brother Roussy's letter addressed to the Committee of the Canada Baptist Missionary Society, containing an appeal to them for further aid, I have circulated the same with a subscription paper, and have taken up a collection from the following persons to the amount of two pounds currency, viz:

Edward Cole. . . . .	£0 5 0
Mrs. E. Cole. . . . .	0 1 0
Miss Sally Baldwin. . . . .	0 1 3
Thomas Price. . . . .	0 1 3
John Wilson. . . . .	0 1 3
Louis Barron. . . . .	0 1 5
Mrs. C. Cummings. . . . .	0 1 3
A Friend to the Mission. . . . .	0 12 9
Miss Flinn. . . . .	0 1 3
Elijah Baldwin. . . . .	0 2 6
Geo. W. Cameron. . . . .	0 2 6
W. L. Hayes. . . . .	0 2 6
Mrs. W. L. Hayes. . . . .	0 1 3
Henry Baldwin. . . . .	0 2 6
Andrew Gravelle. . . . .	0 2 6

The above is expressly for the benefit of the French Mission at La Grand Ligne—our bounty is small; it is the widow's mite, a free will offering which we present with our united prayers for Brother Roussy, that God (who alone is able) would send to him fellow-labourers, for truly that part of the field is white already for the harvest. And I am, dear Brother, your friend in the love of Christ,

STEPHEN TUCKER.

Subscriptions from Kingston in aid of the L'ACADIE MISSION at the GRANDE LIGNE; by Mr. Robertson.

Rev. George Okill Stewart. . . . .	£0 5 0
Mrs. Stewart. . . . .	0 5 0

J. Robertson	£0	5	0
A Friend.	0	5	0
E. H. Hardy.	0	5	0
Miss Haram.	0	10	0
S. Forester.	0	10	0
Miss Haines.	0	2	6
G. H. Haines	0	10	0
A Friend.	0	5	0
A Friend.	0	3	9½
A Friend.	0	5	0
A Friend.	0	5	0
Mrs. Machar.	0	5	0
George Hardy	0	5	0
Joseph Wilson	0	5	0
Charles Haley	0	5	0
A Friend.	0	2	6
A Friend.	0	1	3
A Friend.	0	10	0
Mr. Hunter.	0	5	0
Mrs. Coutes.	0	5	0
A Friend.	0	1	3
James Fraser	0	5	0
Mrs. Tolkine	0	5	0
J. M. Taylor	0	1	3
J. Aitchison.	0	2	6
A few Friends.	1	0	0
John Angus.	0	5	0
Robert Angus.	0	2	6
Elizabeth Angus.	0	1	3
Two Friends	0	8	9
Mrs. Askew.	0	2	6
Total	£8	15	0½

Received for same mission, per J. Wenham,  
Esq. . . . . £2 16 10

With respect to Missionary operations, and the need of them, in this far distant land, our friends at home have not yet, we fear, learned to entertain adequate conceptions on the subject. The following extract of a letter from Mr. Thomas Green, an Episcopal travelling missionary in Upper Canada, sent out by a society in England, will aid them in forming just views of the religious state of Canada. The letter is addressed to Mr. Waddilove, the Secretary of the Society at home.

"If it were possible for the true Israelites, who in your highly favoured land abound in the outward means of grace, and sit under a fixed ministration, to exchange situations for a short period with those who have been compelled by circumstances to seek a home in the dense forests of America, they would gladly hail and fully acknowledge "the feet of those to be indeed beautiful," who visit

from time to time their secluded dwellings with "the glad tidings of great joy." Could they fully realize the deplorable extent of the spiritual destitution of very, very many who, like themselves, once enjoyed the happy privilege of Sabbath services and Sabbath schools for themselves and their children;— could they realize this in their imagination, I am led to hope such would be the impression, and such the efforts made to promote the truth as it is in Jesus, that great would be the company of those speeding on the wings of love, bearing the message of mercy—entering at every door, and deeming silence shame."

Many similar testimonies can be borne by our own ministers, and private individuals residing in different parts of both provinces, or travelling through them.

#### GREENLAND.

See the swift vessel bounding o'er the tide,  
That wafts, with CHRISTIAN DAVID for their guide,  
Two young apostles on their joyful way  
To regions in the twilight verge of day;  
Freely they quit the clime that gave them birth,  
Home, kindred, friendship, all they loved on earth;  
What things were gain before, accounting loss,  
And glorying in the shame, they bear the cross;  
to Greenland's western shore,  
That dear memorial of their Lord they bore.  
MONTGOMERY.

The names of the first three Moravian missionaries to Greenland were *Christian David*, *Mathew Stach*, and *Christian Stach*: another noble triumvirate, whose labours "the Lord hath blessed" in this "field" of missionary culture. His eye appears to have been upon this mission for good, from its first establishment in 1733 to the present time; though not without many trials and privations on the part of the successive missionaries. The *Christian Watchman* thus concludes an interesting sketch of the history of the Greenland mission:

"Our limits do not permit us to trace minutely the progress of the work that was fast transforming Greenland from a heathen to a Christian nation. In 1810, the number of believers was about one thousand, although the entire population of Greenland at this time was only about six thousand, and though pestilence had again raged among them, sweeping more than five hundred at the different settlements into eternity.

The converts continued to hunger and thirst after the word of life. Says Mr. Beck

In 1819, 'Our daily meetings have been numerously attended, and the eagerness of the people for divine ordinances, has been so great, that when they have arrived, just at the commencement of the evening service, after having spent the whole of the day at sea, they have come to the church, wet, cold, and hungry, as they were, without even stopping to take the slightest refreshment.'

The Greenlanders in the neighbourhood of Cape Farewell, had for some time expressed a desire for the introduction of the Gospel among them. The missionary Kleinschmidt was therefore commissioned to undertake a reconnoitering voyage southward from Lichtenau. He accordingly set sail in July, 1821, accompanied by three Greenland assistants; and made a coasting voyage, as far as a day's sail beyond Cape Farewell. In every place where they landed, they were received with acclamations, and were almost beside themselves for joy, at the thought of so soon obtaining teachers. In 1824, a fourth missionary station was finally established at the southern extremity of Greenland, which they called Fredrickstaal. About two hundred and fifty Greenlanders immediately settled around them, and in little more than a year, more than a hundred had been baptized. Says Mr. K., 'To describe what our God and Saviour has done for us during the first year of our abode in this place, is beyond the power of words.'

The 19th and 20th of June, 1833, were days of rejoicing at the Greenland mission. A century of missionary effort had rolled round. The past was recalled, the foundation of the mission, the savage state of their forefathers, the toils of the first laborers, the conversion of Kayarnak, the rising of the Sun of Righteousness, and his ascent to his midway glory, all were made to pass in review before them. Presents were distributed to all, received from friends in America and Europe. Letters were read to the children, from children in America. The Saviour, too, granted them his cheering presence. They were, indeed, days of holy joy. Greenland's "icy mountains" echoed with the songs of a Centennial Jubilee.

A general summary, made at this time, gives the number of Christians, then living, at the oldest station, N. H., 368; at Lichtenfels, their second station, 371; at Lichtenau, their third station, 661; at Fredrickstaal, the fourth, established in 1824, 327; making at all their stations, 1,727. The Danish Royal Mission, in Greenland, had under Christian instruction, 4,000; and the entire population was only about 6,600, there were only between one and two hundred heathen left in the country. We regard this as a glorious achievement—a nation converted.

Surely the Prophet's eye saw clearly. The earth is being filled with the knowledge of God.

Our latest accounts from Greenland present no material change in the state of the mission. A letter from N. H., dated 1836, the oldest station, says, 'The internal state of the Greenland congregation is such that we can in truth rejoice over it. The conduct of the majority of its members, is in conformity with the precepts of the word of God, and worthy of the grace they have received. Our young people, especially, have afforded us joy and encouragement by their diligence and good conduct at school.'

## THE CHEROKEES.

### ADVANCEMENT IN INTELLIGENCE AND CIVILIZATION.

Mr. Jones writes from Columbus, Ten. :—

There have been assembled at this place, since the commencement of the session, an average, say, of from three to four thousand Cherokees. Their rude camps erected in a semi-circle, at the base of a small eminence, on the top of which is erected the council-house, the committee room, and the stand for the principal chief and his associates, give much the appearance of a camp meeting. During the time I have been on the ground, there has been the strictest order and decorum maintained by all the Cherokees. There have, indeed, been two or three instances of disturbance, but when the cause was ascertained, it was found to be some bad white man, who had smuggled some whiskey on the ground, but was immediately detected and informed against by the vigilant Cherokee officers, and a momentary excitement would take place, as he was arrested by the guard, and he and his whiskey escorted to the officers' quarters.

I have met here nearly all the missionaries that are in the nation, and their activity in their calling, has given the occasion much the aspect of a religious assembly. Preaching has been regularly held at the council-house



every evening, unless prevented by inclement weather, and a prayer-meeting at the same place every morning. These meetings have been well attended, and the profound and solemn attention given by the Cherokees, strongly evinced that they felt themselves in the presence of Him who searcheth the heart. On Sunday, a discourse was delivered from the chief's stand, in English, by the Rev. Evan Jones, Baptist missionary,—interpreted into Cherokee by Jesse Bushyhead, a native preacher. The discourse was a very impressive one in English, and, from the countenances of the Cherokees, I was convinced that it was so in Cherokee. Bushyhead entered with all his soul into the spirit of the discourse. He is a large, noble-looking man, and the best interpreter in the nation. He was all life and eloquence in interpreting; his actions increased with the life of the discourse; his gestures were elegant and forcible, upon forcible expressions. But when to "Calvary they turned," when the preacher brought forth the soul-stirring doctrine of a God, sending his Son to die for sinful man—the spirit of Bushyhead began to melt; his countenance swelled; the big tears started in his eyes; his voice choked—and for a moment he was hardly able to give utterance to the discourse. One burst of his feelings, however, freed him from his embarrassment, and he proceeded in the melting strains of dying love. I looked around upon the vast number of Cherokees, to see if the emotion of Bushyhead had been caught by the sympathies of the audience, as I had been accustomed to see in white congregations, and I was convinced that the effect was even more general than what we usually witness at large meetings.

In the afternoon, Bushyhead preached in Cherokee, and his emotions at times would nearly prevent his proceeding. In the evening, a discourse was delivered in English by Mr.

Butrick, a Presbyterian missionary, and interpreted by Bushyhead. In all these cases, a large proportion of the Cherokees collected, and were attentive listeners.

One circumstance particularly struck my attention,—the interesting and correct manner in which the music was conducted. Their hymns were all in Cherokee; the music was the common tunes we are accustomed to in our churches, and was performed with far more correctness, as regards time, enunciation and effect, than what is found among the white congregations at the south and west. It was easy and natural to imagine that the tunes were learned from the missionaries. But although I discovered that the different parts were sung, that a Cherokee, sitting beside me, sang a very good bass, I had no idea that music had been taught them as a science. On Monday, during a fall of rain, while passing through the camp, my attention was drawn by some strains of music, proceeding from a small shed. On approaching, I found some six or eight Cherokees sitting round a rude table, with their singing-books before them, practising upon some tunes, which were new to most of them—one more expert than the rest, acting the part of a teacher. I joined them in their happy amusement, and, while singing with these real sons of the forest a few such tunes as China, Windham, &c., I was forcibly reminded of the prophecy of Isaiah—"The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing."—*Bapt. Miss. Mag.* (Boston.)

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#### SANDWICH ISLANDS.

From the Rev. J. S. Green. "We have just closed our general meeting at this place. God has blessed us

during the past year in a higher degree, I think, than in any previous year. The Holy Spirit, we trust, has been shed down upon us at several of our stations, and souls have been converted. Our schools, which are now mostly confined to children, are in a prosperous condition, and we cannot but hope that the rising generation will be wiser and better than their fathers. A good deed is doing in giving the people the word of God. A second revised edition of the New Testament is in press, and more than half of the Old Testament is printed, and a considerable portion of the remainder is ready. We hope, ere long, to see the entire Bible in the language of the people."

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#### PERSONAL MISSIONARY EFFORT.

The primitive Christian regarded himself as a centre from which the voice of truth was to go forth over the whole circle of his influence. Every individual added to the church considered himself as an agent for propagating the news of salvation to his neighbours, who were in turn to communicate it to others, and they to others beyond them, and thus onward, till a chain of living voices should have been carried around the globe, and earth from the equator to the poles made vocal with the cry of them whose feet are beautiful upon the mountains, who bring glad tidings, and publish peace. Cherishing a conviction of individual responsibility, they were not content to do good merely by proxy. Their piety, in all its aspects, was essentially missionary, and each member felt himself to be consecrated, by his very profession, to the great work of evangelizing the world. When, therefore, a man was converted, he was immediately found moving among the impenitent, persuading them to flee from the wrath to come. And this he did, not more from a desire for the salvation of

souls, than from love to the Saviour, and a conviction that it was his appropriate business,—an essential part of his "high calling." In the aggressive movements of the "sacramental host," he considered himself as drawn to serve, and he neither sought nor desired exemption. In the great cause at issue between God and man, he felt that he was subpoenaed as a witness for his Sovereign, and when his testimony was wanted, he was never among the missing.

The churches were then so many missionary societies. Each congregation of Christians, duly organized according to the laws of Christ, became first a focus into which the sanctified excellence of earth might be collected, and then a centre from which the light of truth and holiness might radiate in all directions. Hence the seven churches of Asia were represented as "seven golden candlesticks." Every church, "holding forth the word of life," was the Pharos of a benighted world, flinging a hallowed radiance far over the stormy waters.

Missionary was then the highest style of ministerial character. The principal men, the most capable and influential,—the "sons of consolation," and the "sons of thunder," not satisfied with remaining at home, and sending men of inferior powers and endowments, went themselves to the work, and with their own lips related the story of Calvary, and bared their own heads to the tempests of persecution.

It may well be questioned whether the committee of the English Baptist Mission did not perpetrate a grievous mistake when they refused to send to India that eminent man of God, the seraphic Pearce; and whether the London Society did not err exceedingly when they declined the offer of Dr. Reed to proceed to China, and occupy the breach where a giant had fallen. Both societies have unhappily

confirmed the popular impression, that men of ordinary ability will do for missionaries,—that ministers who are capable of great usefulness at home, cannot be spared for the heathen.

Let us not wonder that modern missions, when compared with the ancient, are so limited in their efficiency. We probably expend more money in the enterprise than they did; but our piety is not like theirs, missionary piety; our zeal is not like theirs, missionary zeal; our activity is not like theirs, missionary activity. We probably talk and write as much about converting the world as they did; but we act less, we give less of personal labour. To the many designations given to the present age, we may properly add “the age of resolutions.” Under the head “Resolved,” we all announce what we believe and what we deny, what we desire and what we deprecate, what we have done and what we intend to do. But the most of these resolutions, contemplating action, are never executed, simply because no one of the conclave that passed them feels personally responsible for their execution. Individuality is merged in the mass, and obligation that presses upon the whole is unfelt by the separate confederates. I and We are different words, and it is too often forgotten that the former is included in the latter. If some brother, three years ago, had said, “I resolve, by the blessing of God, this year to raise one hundred thousand dollars for foreign missions,” very likely it would have been accomplished. A hundred or more of us said unanimately, “We will do it,” and not an additional thousand did the resolution bring into your treasury.

Not thus did the primitive Christians manage these matters. If any thing was to be done, instead of calling meetings, making speeches, passing resolutions, and then leaving the work undone, they went directly

themselves and did it. How rightly is one book of the New Testament named, not the Resolutions, but the Acts of the Apostles. *Non dicta, sed acta Apostolorum.*

O how changed would be the aspect of the church, if her ministers and members would come up to the same standard of feeling, and principle, and action.—*Stow's Sermon.*

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DR. MARSHMAN.

*From the English Baptist Magazine, April, 1838.*

MY DEAR SIR,—It is but a short time since I sent for your insertion, an account of the union effected between our two Missionary Societies; I now forward to you an extract of a letter which I have received from Serampore, announcing the death of Dr. Marshman. How many circumstances combine to mark the present position of our missionary affairs, as one which demands especial attention and renewed effort! O that we may all be alive to the prospects which are opening, and the obligations which they enforce! Permit me, my dear sir, to avail myself of your pages to call on the whole of our denomination, respectfully but most earnestly, to ‘gird up the loins of their minds,’ to be behind no section of the Christian church in devotion to the Saviour’s cause, but to be prepared to fulfil the vocation to which Divine Providence has called them, especially in the East and West Indies. Many devout supplications ascend from all our congregations, from every family altar, as well as from our closets, that the “Spirit of grace” may be largely poured out on those approaching meetings, to which we are now looking forward! B. GODWIN.

Oxford, March 21, 1838.

“*Serampore, December 23, 1837.*”

“DEAR BROTHER GODWIN,—It is our melancholy duty to inform the

friends of the Serampore mission that it has been deprived of the last survivor of its founders. Dr. Marshman breathed his last on the 5th of this month, at half past eleven o'clock in the forenoon. At times his mind appeared to be overshadowed with gloom, especially after a paroxysm of bodily suffering; but his confidence in the "precious Saviour," as he delighted during the whole of his illness to designate our blessed Redeemer, was never for a moment shaken. And we frequently witnessed, after a night of very broken rest, the triumph of joy beaming in his eye in the morning, as he assured us that he had experienced delight in communion with God, which was inexpressibly sweet to him. A week before his death, the swelling in his hands, feet, and stomach, began rapidly to disappear, and this brought on a lightness in the head, which became painfully visible in his conversation; yet his thoughts still turned to the work which had for 38 years engaged the undivided energies of his mind, and he repeatedly prayed in Bengalee, and conversed, as in former times, in that language on spiritual subjects. But this feeling of lightness in the head was not of long continuance. He awoke from it with apparently increased strength both of mind and body, and was carried about, at his own request, to visit the premises and the college. On the Thursday preceding his disease, he caused the bearer to bring him into the chapel in his Tonjon, and joined for the last time at our weekly missionary prayer meeting. His spirits were then, and for two or three days after, lively and tranquil. Every feeling of gloom had left him, and he conversed, with his usual cheerfulness and order, on divine subjects, with all who visited him. On the Sabbath evening he sat up and read, with his former avidity, the religious publications of August, remarking, with much satisfaction, on many passages which alluded to

the progress of Divine truth. On the Monday he was evidently worse, and during the night felt that his strength was rapidly failing him. He called for his family, and informed them that he was dying. At seven on Tuesday morning, he made a last effort, and prayed aloud in the most calm and composed tone, recommending himself, his family, and the cause, to the God of all mercy; and then turning round on his couch, apparently composed himself to sleep. From that position he never moved; and in about four hours after, without a sigh or a groan, resigned his spirit to the God of his earthly pilgrimage."

#### SUCCESS OF INDIAN MISSIONS— VALUABLE TESTIMONY.

*To the Editor of the Christian Guardian.*

SIR,—Herewith you will receive 10 dollars which I wish you to devote to the Missions amongst the Indians of our country. I have witnessed with heart-felt pleasure the beneficial effects of the propagation of the Gospel amongst the tribes of Indians on the St. Clair. I have known them a poor, degraded, drunken, and miserable people: they were, when I last saw them, cleanly in their persons, respectably clothed, orderly and sober in their conversation, and duly attentive to their religious duties. And it is my sincere wish that every Indian in our common country may be favoured with the opportunity of being thus rescued from the thralldom of sin, vice, and misery, and brought to the knowledge of salvation through the mercies of our Lord and Saviour Jesus Christ.

I am, Sir, with respect, your's sincerely,

The following Obituary having just reached the Editor, previous to closing this number, will account for its brevity. The deceased had been a member of the Baptist Church in this city, and was sent out from its Society to prosecute his studies where his promising life has terminated:—

Died, on the 25th ultimo, in the vicinity of the *Literary and Theological Institution at Hamilton*, State of New York, (of which he had been nearly four years one of the Students, Edward Edmonds, eldest son of Mr. Whipple, Montreal Library, aged 21 years.