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CANADA BAPTIST MAGAZINE,

AND MISSIONARY REGISTER.

No. 2.

JULY, 1837.

VOL. I.

FELIX NEFF,

PASTOR OF THE HIGH ALPS.

The diversity of human character and condition requires a corresponding diversity in the means to be adopted for doing good to men, especially in relation to their eternal interests. It is both pleasing and instructive to mark how Providence fits men for usefulness in particular situations, and then so orders events as to place them there,—sometimes in coincidence with their own expectations and desires, and sometimes in opposition to both. The laborious and successful minister, whose name we have just written, is an instance of this wise and merciful adaptation of instruments to ends, by which God displays his goodness and promotes his glory.

Felix Neff was born in the year 1798, at a village near Geneva, and brought up under the care of his widowed mother. He was one more addition to the number of distinguished men who have owed their first strong impressions to the admirable effects produced by maternal vigilance, and to the lessons taught by female lips. The place of his

birth, and his rambles among mountain scenery, were not only favourable to his health, but inspired that taste for natural beauty which displayed itself in his character throughout the whole of his remarkable career. The contemplative and devout qualities of his mind were also called forth and exercised by the grand and beautiful around him.

The first elements of learning were imparted to him by his mother, and afterward the village pastor gave him instruction in Latin, Botany, History, and Geography. He was not satisfied, however, with the learning derived from books alone. He had a love for what was practically useful; and he therefore learnt the trade of a nursery gardener and florist; and so rapidly did he acquire knowledge, that at the age of sixteen he published a little treatise on the culture of trees. The accuracy and arrangement of this juvenile work, and the proof of deep observation which it manifested, were subjects of no small praise at the time. Having a strong passion, however, for romantic adventure, in the following

year he exchanged the quiet and humble work of the florist's garden for the bustle of the garrison, having entered as a private into the military service of Geneva. He raised himself to notice by his mathematical knowledge, and was promoted to the rank of serjeant of artillery, continuing to pursue this branch of science as long as he remained in the army. His anxious desire, however, in his more serious and thoughtful moments, was to be a teacher of religion; and he at length quitted the army to devote himself to the studies which were necessary to his being ordained as a minister. He first assumed the functions of what is called in that country a pastor-catechist, and was ultimately called to the ministry, of which he was so desirous, by one of those Independent congregations in England, whose ministers are received in the Protestant churches of France. He had some scruples of conscience about ordination at Geneva, because the great majority of the ministers of that church had denied or given up some of the vital doctrines of the gospel, justly esteemed by him essential to it as an evangelical system. For the purpose of satisfying these scruples, Neff adopted the resolution to be ordained in London. The ordination took place in the Poultry Chapel, on the 19th of May, 1823, when he "received a Diploma in Latin, signed by nine ministers, of whom three were doctors in Theology, and one was a master of arts." From that time he devoted his life to the duty of preaching the divine word to the scattered inhabitants of the dreary regions called the High Alps of France, which were originally peopled by Christians who fled to these sterile and gloomy mountains and valleys to escape persecution for their religious opinions, and which he preferred to more cultivated regions, that he might gather the lost sheep of Christ that were scattered there, having no

shepherd. Here he laboured during the six remaining years of his life, which terminated on the 12th of April, 1829, giving himself up with the most entire devotedness to promote the temporal and spiritual welfare of his flock. But of the arduous nature of this service, those can have but a very feeble conception who are conversant only with the duties of a pastor in civilized life. Neff found that his work, when he came to have an experience of its duties and difficulties, resembled that of a missionary among the savages. He had to teach them every thing. He had to teach them how to build a school-room; how to use the line and plummet; how to form levels and inclined planes; how to irrigate their meadows, and to cultivate their barren soil, so as to render it the most productive; as well as to instruct them in spiritual things, and lead them to repentance, faith, and holiness of life. There is no doubt, from the whole course of his ministrations among these people, that his skill in secular matters gave him a great advantage over them, and opened up many facilities to communicate spiritual instruction to them, which he would not otherwise have possessed. Herein appears the wisdom of God in calling Neff to be a minister of his word, and sending him to preach the gospel to the rugged and half civilized mountaineers of Dauphiné.

"To form an estimate of the labours which his appointment involved, it may be sufficient to mention that, in order to visit his various flocks, the pastor had to travel, from his fixed residence, twelve miles in a western direction, sixty in an eastern, twenty in a southern, and thirty-three in a northern; and that Neff steadily persevered, in all seasons, in passing on foot from one district to another, climbing mountains covered with snow, forcing a way through valleys choked up by the masses of rocks

that were hurled down by the winter's storm, partaking of the coarse fare and imperfect shelter of the peasant's hut, and never allowing himself any repose or relaxation, because the ignorance of the poor people who were intrusted to his charge was so great, that nothing but incessant activity on his part could surmount the evils. Mr. Gilly has justly observed, speaking in his character of an English clergyman, "It is well that we should see how hard some of our brethren work, and how hard they live; and that we should discover, to our humiliation, that it is not always where there is the greatest number of preachers that the word takes deepest root."

When his arrival was expected in certain hamlets, whose rotation to be visited was supposed to be coming round, it was delightful to see the cottages send forth their inhabitants, to watch the coming of the beloved minister. "Come take your dinner with us." "Let me prepare your supper." "Permit me to give up my bed to you," were re-echoed from many a voice; and though there was nothing in the repast which denoted a feast-day, yet never was festival observed with greater rejoicing than by those who shared their rye-bread and pottage with the pastor Neff. It was on these occasions that he obtained a perfect knowledge of the people; questioning them about such of their domestic concerns as he might be supposed to take an interest in, as well as about their spiritual condition, and finding where he could be useful both as a secular adviser and a religious counsellor. "Could all their children read? Had they any wants that he could relieve? Any doubts that he could remove? Any afflictions where-in he could be a comforter?"

It was thus that he was the father of his flock, and master of, their affections and their opinions; and when the seniors asked for his blessing, and

the children took hold of his hands or his knees, he felt all the fatigue of his long journeys pass away, and became recruited with fresh strength. But for the high and holy feelings which sustained him, it is impossible that he could have borne up against his numerous toils and exposures even for the few months in which he thus put his constitution to the trial.—Neither rugged paths, nor the inclement weather of these Alps, which would change sometimes from sunshine to rain, and from rain to sleet, and from sleet to snow; nor snow deep under foot, and obscuring the view when dangers lay thick on his road; nothing of this sort deterred him from setting out, with his staff in his hands, and his wallet on his back, when he imagined that his duty summoned him. I have been assured by those who have received him in their houses at such times, that he has come in chilly, wet, and fatigued, or exhausted by sudden transitions from excessive heat to piercing cold; and that after sitting down a few minutes, his elastic spirits would seem to renovate his sinking frame, and he would enter into discourse with all the mental vigour of one who was neither wearied nor languid. When he was not resident at the presbytery, he was the guest of some peasant, who found him willing to live as he lived, and to make a scanty meal of soup-meagre, often without salt or bread, and to retire to rest in the same apartment, where a numerous family were crowded together, amidst all the inconveniencies of a dirty and smoky hovel.

But the benevolent pastor of the High Alps was intent upon improving the condition of his people as to physical comfort, at the same time he proclaimed to them the hopes and consolations of religion. His first attempt was to impart to them an idea of domestic convenience. Chimneys and windows to their hovels were

luxuries to which few of them had aspired, till he showed them how easy it was to make a passage for the smoke, and admittance for the light and air. He next convinced them that warmth might be obtained more healthily than by pigging together for six or seven months in stables, from which the dirt of the cattle was removed but once a year. For their coarse and unwholesome food, he had indeed no substitute, because the sterility of the soil would produce no other; but he pointed out a mode of tillage, by which they increased the quantity: and in cases of illness, where they had no conception of applying the simplest remedies, he pointed out the comfort which a sick person may derive from light and warm soups and other soothing assistance. Still more characteristic of savage life, the women, till Neff taught the men better manners, were treated with so much disregard, that they never sat at table with their husbands or brothers, but stood behind them, and received morsels from their hands with obeisance and profound reverence.

He taught the people of the vallies how to irrigate their lands, so as to increase the grass, which is extremely small. He found the utmost difficulty in explaining to his hearers that the water might be dammed up and distributed accordingly, as it might be wanted for use. The labour and expense appeared to them insuperable difficulties. In spite of their prejudices, he accomplished his object; working with the people as a common labourer, and applying his knowledge as an engineer for their exclusive advantage. By thus teaching them how to double their crops, he saved them from some of their most severe privations. He taught them also how to cultivate the potatoe with advantage. He incited the people to build a school-house in one of the districts where knowledge was

most wanting; and that proper teachers might be spread throughout these regions, so shut out from the ordinary means of education, he persuaded a number of young men to assemble together, one or two from each communion, during the most dreary of the winter months, when they could not work in the fields; during that time to work hard with him in the attainment of that knowledge which they were afterwards to spread amongst their uninstructed friends and neighbours. The perseverance of these young people was worthy of their zealous pastor. To accomplish this good work perfectly, he obtained the assistance of a studious young friend, who was preparing himself for a great public school. Neff's own account of his progress as a school-master is interesting:—

“The short space of time,” he says, “which we had before us, rendered every moment precious. We divided the day into three parts. The first was from sunrise to eleven o'clock, when we breakfasted. The second from noon to sunset, when we supped. The third from supper till ten or eleven o'clock at night; making in all fourteen or fifteen hours of study in the twenty-four. We devoted much of this time to lessons in reading, which the wretched manner in which they had been taught, their detestable accent, and strange tone of voice, rendered a most necessary, but tiresome duty. The grammar, too, of which not one of them had the least idea, occupied much of our time. People who have been brought up in towns can have no conception of the difficulty which mountaineers and rustics, whose ideas are confined to those objects only to which they have been familiarized, find in learning this branch of science. The curious and novel devices which must be employed, have this advantage,—that they exercise their understanding, and help to form their judgment.

Dictation was one of the methods to which I had recourse, but they wrote so miserably and slowly, that this consumed a great portion of valuable time. Observing that they were ignorant of the signification of many words of constant use and recurrence, I made a selection, and set them to write down, in little copy-books, words which were in most frequent use; but I was obliged to rack my brain for new and brief definitions which they could understand, and to make them transcribe these. Arithmetic was another branch of knowledge which required many a weary hour. Geography was considered a matter of recreation after dinner; and they pored over the maps with a feeling of delight and amusement, which was quite new to them. I also gave them some notions of the sphere, and of the form and motion of the earth, of the seasons and the climates, and of the heavenly bodies. Everything of this sort was perfectly novel to them; and even the first elementary books were as unintelligible as the most abstruse treatise on mathematics. I was consequently forced to use the simplest and plainest modes of demonstration; but these amused and instructed them at the same time.—Proceeding from one step to another, I pointed out the situation of different countries on the chart of the world, and in separate maps, and took pains to give some slight idea, as we went on, of the characteristics, religion, customs, and history of each nation. These details fixed topics of moment in their recollection. Up to this time I had been astonished by the little interest they took, christian-minded as they were, in the subject of Christian missions; but, when they began to have some idea of Geography, I discovered that their former ignorance of this science, and of the very existence of many foreign nations in distant quarters of the globe, was the cause of such indifference. For,

as soon as they began to learn who the people are who require to have the Gospel preached to them, and in what part of the globe they dwell, they felt the same concern for the circulation of the Gospel that other Christians entertained. These new acquirements, in fact, enlarged their spirit, made new creatures of them, and seemed to triple their very existence. Geometry and music closed the course.”

The unremitting labours of Neff destroyed his health; and he was at length obliged to quit the inclement district in which he had accomplished so much good. He retired to Geneva, whence, after a life of toil and labour in the best of causes, and a ministry very successful in winning souls to Christ, he ascended to the mansions of eternal repose.

It was the anxiety of this truly evangelical Minister, to build up the Christian on a foundation where self-dependence, vain-glory, and imaginary merit were to have no place whatever; and yet every act of his ministry proved that he set a just value on knowledge and attainments. It was his labour of love to show, that whenever any addition is made to our stock of knowledge, we not only gain something in the way of enjoyment, but are laying up a store for the improvement of our moral and religious feelings, and of our general habits of industry. The spiritual advancement of his flock was the great end and object of all his toils; but no man ever took a warmer interest in the temporal comforts of those about him; and this he evinced by instructing them in the management of their fields and gardens, in the construction of their cottages, and in employing all his own acquirements in philosophy and science for the amelioration of their condition. He so condescended to things of low *estate* as to become a teacher of the alphabet, not only to ignorant infancy, but to

the dull and unpliant capacities of adults. Beginning with the most tiresome rudiments, he proceeded upwards, leading on his scholars methodically, kindly, and patiently, until he had made them proficient in reading, writing and arithmetic, and could lead them into the pleasanter paths of music, geography, history, and astronomy. His mind was too enlarged to fear that he should be teaching his peasant boys too much. It was his aim to show what a variety of enjoyments may be extracted out of knowledge, and that even the shepherd and the goat-herd of the mountain side will be all the happier and the better for every piece of solid information that he can acquire."

To those of our readers who can procure the "Memoir" of this admirable and excellent man, by the Rev. W. Stephen Gilly, A. M., we would earnestly recommend the perusal of it, as our narrow limits necessarily preclude that detail of events and exertions which is requisite to exhibit his character in its full prominence and lustre.

The Editor of the American edition, printed at Boston, remarks that "This narrative is a mirror for ministers of the gospel, to shew the traits of character which their Lord will approve, and exhibit their defects that they may be washed away. On this class of men depends, more than on all others, the happiness of the human race. If ever the earth shall be filled with the knowledge of the Lord, the heralds of the gospel in every land must be more holy and devoted even than the church has seen. They must possess far greater measures of the spirit of Brainerd, of Martyn, of Oberlin, of Neff, of Paul, and of Jesus Christ."

IMPROVEMENT OF MERCY.—He who has felt the sweetness of mercy will fear to offend it.

CHRISTIAN DOCTRINES.

NO. I.—THE ATONEMENT.

Moral Grandeur of the Doctrine.

A ministry that rejected the Atonement would never have used the language of the Apostles. The entire structure of the New Testament is founded on the fact that they solemnly announced the death of Christ to be a stupendous expedient of infinite wisdom for saving sinners with honor to the divine government; they proclaimed the crucifixion to Christians to be a lustration, a propitiation for the sins of the world. Never were a band of men so enraptured with their subject; and never was there a subject so calculated to enchant the mind, or ravish the affections of the heart.

1. The atonement gives us the most enlarged views of the person of the Son of God. The scriptures avow that "great is the mystery of Godliness, *God manifest in the flesh.*" The person of Jesus Christ is unique in the universe—unparalleled in the forms and tribes of being. All forms and grades of existence meet in Him. In Him the Godhead lives in union with rational life. His character is not that of his *nature*. His character is moral and official; yet his nature as God and as man is pure, unmixed, and individual. His character and person once passed through a process of accountableness, trial, and discipline, and now sustain the official employments of Mediator, Intercessor, and Saviour. Yet he is God over all, blessed for ever. He well deserves the name "Wonderful." His person was constituted for his work and office, and, but for the atonement, such a personage would not have been presented to the notice, the admiration, and homage of the universe. Divest this personage of his atoning office, and he is "*wonderful*" no longer.

2. The atonement has fixed an eternal stigma on *sin*. The destruction of fallen angels, the expulsion of our first parents from Eden, the devastations of the flood, &c., were but hints of God's aversion to sin. The notice which God took of sin in the death of his Son is the most marked and the most signal. For the offended to call in the mediation of a third party—that third party to be a person of high worth and dignity—and that exalted person to transact the affair of the reconciliation publicly before a whole community—is a demonstration that the offence is regarded as of high criminality and demerit. This is, indeed, the secret of men's opposition to the atonement—it makes too much of what they call human frailties and foibles—but what God calls crime and treason. Every thing in the atonement is against sin; there is nothing in it to extenuate sin. They who see most evil in sin, see most worth and grandeur in the atonement; and they who most love and admire the atonement, most hate and abhor sin.

3. The atonement is the most splendid and magnificent vindication of the honour of divine government. All the judgments with which God has visited this world are vindications of his government; they have shewn on what side God is—they have proved that sin cannot be traced to him—they have signified that God will at all hazards defend his law; but the atonement of his Son is the most amazing of all his measures. The annals of his empire present nothing like it. It is so magnificent that angels look to it with admiration. When the Mediator finished this vindication, the physical universe did it homage, and, mantled in sackcloth, bowed to the greater miracle of moral government, an *atonement for sin*.

4. The atonement brings a greater revenue of glory to God than any

other measure. This dispensation eclipses the renown of all the others. In other measures we see but portions of the ways of God. Here we behold *all* the perfections of God in transcendent lustre, and beautiful harmony. There is a greater display of *public justice* in the death of the cross, than in all judicial inflictions. There is more *goodness* in the salvation of *one* fallen sinner, than in the confirmation of thousands of holy angels. The equity of the divine government shines with brighter honors in the scheme of sovereign grace, than in the dispensation of Paradise. Besides, here, and *here* alone, is a standing for *mercy*; here alone she unfurls her ensigns of peace, and sways her sceptre at once to vindicate the throne and save the sinner. The attributes whose honour seemed to require the destruction of sinners are glorified in his salvation, yea, more glorified in his salvation than they would have been in his perdition.

5. The atonement brings an immense accession of good to the universe. What a universe of death would this have been, if all the evils due to sinners actually took place! But God has thoughts of peace, and not of evil towards us. For if God spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us *all* things. He gave his Son as the magazine and repository of all fulness of blessings. Here are all sorts of good that man is capable of, or can possibly need—good to the highest degree. “far above all that we are able to ask or think”—good distributed with the freest bounty and copiousness for wants in all conditions—good for eternity for an immortal spirit. All this good comes through the atonement of Jesus Christ. The cross received the thunder from the threatening cloud, and gave sunshine to the universe.

6. The atonement excites interest in the remotest parts of the universe. Angels desire to look into it. Philosophers have studied and admired *gravitation*, and have almost adored the *principle* that keeps in harmony innumerable myriads of worlds in the remotest regions of space, to which imagination can push. But what is this compared with the principle and arrangement that makes known unto principalities and powers in heavenly places the manifold wisdom of God, and preserves the order and happiness of countless intelligences? This as infinitely transcends the other, as influence over *mind* surpasses, in dignity and grandeur, influence over matter.

7. The atonement takes for the accomplishment of its designs a vast circuit of dispensations. Its goings forth have been from eternity. The world was created a theatre for its scenes. The machinery of providence was constructed to introduce its operations. The Mosaic law was the schoolmaster of its first principles, and the Jewish temple with all its furniture was but a scaffold for its building of mercy. Four thousand years were employed to summon attention to its designs. After time has perished, the results of the atonement, like the circles produced in a peaceful lake, will be widening, and perpetually widening, through the length and breadth of a shoreless eternity.

8. The atonement supplies a stupendous system of motives to bear on the interests of the universe. The epistles of the New Testament bring these motives to bear upon our duties towards God, towards Christ, towards the world, and towards each other in our relative capacities. There are no motives like these to tell on the heart, and to produce repentance towards God. The atonement "speaks better things" than any other measure for the interests of holiness and truth.

A ministry without the motives of the atonement is a ministry in which the "blood of sprinkling" is hushed and mute. A world in which were hushed the music of the groves, the cadences of murmuring streams, and the dulcet sounds of love and friendship, were but a faint emblem of the sepulchral dulness of such a ministry. It is when the atonement "speaketh better things," that the gospel is the *power of God* unto salvation.

9. The atonement is the medium of the most glorious change in the character and the prospects of sinners. "Behold what manner of love is this that *we* should be called the sons of God." In this medium the sinner can meet "the consuming fire," without being destroyed. It is a refuge accessible, designed, and sufficient for every sinner. To what honour will God exalt believers, when even this glorious Mediator will come to be *glorified* in his saints! Think what they were when he came to seek and to find them—and think what he has made of them by his blood and Spirit—and you will approve of their having no song in heaven but "WORTHY IS THE LAMB THAT WAS SLAIN FOR US."—*Jenkyms*.

THOUGHTS ON WAR.

Whatever be the motive for war, it is at all times a dreadful evil, not only as respects a waste of human blood, but also in its moral effects upon nations.

War is in direct opposition to the precepts of the gospel, and ought to be studiously avoided.

Under the Old Testament dispensation, it was certainly carried on to a great extent; but it was then *commanded by God*, in order to punish idolatrous and sinful nations, which would neither fear nor seek him.—He led forth his people to war, *not to gratify their passions, but to fulfil his purposes*; and to show to the

world that his majesty was not to be mocked with insolence, nor his power slighted with impunity. War was a means by which the mighty God proved that he was a God of retributive justice, who would by no means clear the guilty.

Before Christ, whenever ambitious, proud, and avaricious monarchs heedlessly waged war, the Lord showed his abhorrence of it by destroying their armies, and slaying their persons. It was thus with the Egyptians in the time of Moses, the Philistines in the days of David, and the Assyrians in the reign of Hezekiah.

But on the advent of Christ, a new dispensation or order of things was established, and war was positively interdicted. The glorious system which Christ brought into the world, was not like the old, for the exclusive enjoyment of a peculiar people, the Jews; it was thrown open to the enjoyment of all men, bond and free, circumcision and uncircumcision, Jew and Gentile.

Under the gospel, the Almighty did not set apart any order of men to dispense his laws, or execute his judgments; consequently, war was to be followed no more. Nations, wilfully departing from God, or giving themselves up to abominations, are not now to be punished with war and destruction as formerly; for they will all be condemned and punished at the last great day.

The gospel was declared to be the "gospel of peace," and universal peace. Two of the grand principles inculcated by our Lord, were harmony and love; and he pronounced a blessedness on those who observe them. "Blessed," says he, "are the peace-makers, for they shall be called the children of God." As a proof, that in this declaration he means to bless all who live in perfect agreement with every order and nation of men, he severely condemned the intemperate zeal and bitter animosity of

Peter, for smiting the high priest's servant—"Then said Jesus unto him, Put up again thy sword into its place: for all they that take the sword shall perish with the sword." But the most positive declaration on this subject, and that on which every nation professing Christianity ought to regulate their political conduct, is the one made by the Lord Jesus Christ, when arraigned at Pilate's bar. Jesus said, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews."

As long as the precepts of the gospel are, as in the present day, so much professed and so little practised, unconverted men will always find some excuses for war; but when the glorious period arrives, that Christianity shall possess a real influence over the *hearts of kings, and all in authority*, war will for ever cease.

PAUL'S WISHING HIMSELF ACCURSED.

"For I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh. Rom. ix. 3.

This passage has perplexed commentators not a little, and a great variety of interpretations have been given to it. To suppose that the Apostle wished, or was willing to endure everlasting separation from Christ, (though the word will certainly bear that signification,) for the sake of his brethren, is a monstrous absurdity. Such a state of mind as that supposed, would involve in it the guilt of being willing to be an eternal enemy to Christ; since the Apostle very well knew, that no one either would, or could, be banished from him, who was not found among the finally impenitent at the great day of account. Besides, as everlasting banishment from Christ could have no conceivable tendency to promote, in any way, the welfare of the Jews, it

is not to be supposed that he would express a readiness to suffer it.—“For I could wish that myself were accursed from Christ,” i. e. says one, I am willing to be made a curse after the manner of Christ, or to suffer crucifixion for the sake of my countrymen. Or, I am willing to be separated from the church of Christ, by a violent death. Or, I am willing to endure all those temporal calamities to which my brethren are doomed, in consequence of their rejection of the Messiah, if, thereby, their sufferings might be mitigated. Against all these interpretations, however, with the exception of the last, there lies an objection, already mentioned, viz. that to be made a curse after the manner of Christ, or to be cut off from his church by a violent death, could have no tendency to benefit the Jews. And with reference to the last, it may be observed, that it is difficult to say how the phrase “accursed from Christ” can be made to apply to the endurance of these supposed temporal calamities. It is presumed that all difficulty will be removed, by giving to *Eukomēn* (the imperfect tense) its proper translation, and considering the whole clause parenthetical. In that case, the second and third verses will stand in the following manner:—“I have great heaviness, and continual sorrow in my heart, (for I wished that myself were accursed from Christ,) for my brethren, my kinsmen, according to the flesh.” According to this rendering and arrangement, the heaviness and sorrow of which the Apostle speaks, was for, or on account of, his brethren; and he merely alludes to his former state as the reason why he experienced it. He does not say that he now wished himself accursed from Christ for his brethren, &c. but that he was the subject of much sorrow on account of them, because *he* had formerly wished himself accursed from Christ, well knowing that the mourn-

ful state in which he had been at that period of his life, was their present deplorable condition. In the days of his ignorance, Paul had no desire to enjoy the presence of Christ. When told that he must take up his cross, and forsake houses, and lands, and brethren, and parents, on pain of eternal separation from him, he was not long in making his choice. Nay, the rage which burnt in his bosom against Jesus of Nazareth, led him to *covet* separation from him—to desire, as the greatest blessing, what is, in fact, the greatest curse. And his “brethren, his kinsmen according to the flesh,” were, at the moment when he wrote this Epistle, possessed of similar views and feelings. They deliberately chose the meanest gratifications of sense, in preference to Christ and the blessings of his salvation. Surely such a state of mind may well account for his sorrow on their behalf, and for his earnest solicitude for their salvation.

G. P.

AMERICAN SLAVERY.

So intimately connected is the practice of Christianity with its principles, and the possession of the spirit of Christ with its manifestation in all acts of piety, equity, and love, that we cannot refrain from uniting with our English brethren in their condemnation of Slavery as it exists in the United States, and especially as it is practised and supported by the professed followers of Him who said to his disciples, “*All ye are BRETHREN.*”

The Baptist General Convention having addressed an affectionate Letter to the Baptist Union in England, after the return of the Deputies who visited America in 1835, the Union sent the following reply, which we are sure will excite in the minds of our readers the deepest sympathy and interest.

LETTER OF THE COMMITTEE OF THE BAPTIST UNION, TO THE BOARD OF THE TRIENNIAL CONVENTION OF BAPTIST CHURCHES IN THE UNITED STATES.

London, Sept. 13, 1836.

Dear Brethren,—The letter of April last, addressed by you, on behalf of the Convention, to the Union of Baptist churches in Great Britain, arrived in sufficient time to be read at one of the meetings of this body in June; and we have the opportunity of giving you the most emphatic assurance, therefore, that it was received in a spirit of fervent Christian love and delight. We feel that we love you, because of the grace of our Lord Jesus Christ towards you, and because of his image in you; most earnestly do we pray, that the one may become daily more perfect, and the other more abundant.

We acknowledge, that you take a correct view of the position which we occupy, and the warfare to which we are called. We have to contend "with usages and opinions time-hallowed, and endeared by a thousand cherished recollections, and to break down barriers guarded by an interested and powerful hierarchy." It is of the highest moment, that we should gird ourselves for the conflict, in the strength and in the spirit of Christ. The weapons of our warfare are not carnal, neither should our temper be secular. We are not permitted to doubt, that spiritual weapons shall be mighty, through God, to pull down strong holds. Pray for us, that, in all our exertions, we may both aim at his glory, and promote it. With gratitude to God we can say, that the internal mischief to which you have alluded, is sensibly on the decline.

Though grateful, we are not surprised, to learn that our deputed brethren acquired among you "a deep personal regard." We take this opportunity of repeating our acknowledgments (already publicly expressed) of the kind and courteous manner in which they were received. May we be permitted, also, to express our sincere regret, that we had not the pleasure of welcoming to our assemblies a deputation in return!

You have solicited "the continuance of our correspondence from year to year." And you have solicited it upon terms most frank and honourable. You "entreat" us, "as we also entreat you," not only to assist you with our "counsel," but, "as faithful brethren, to remind you" of any "danger" to which we may deem you to be exposed; and as, of course, there could be no satisfactory correspondence upon any other principles, so, we trust, it will not be displeasing to you, if we bring them into action on the present occasion. Whatever freedom we may be con-

ceived to take, we certainly cherish the spirit, and we hope to use the language, both of affection and respect.

Our deputed brethren, although they did not mention the subject of slavery in the public proceedings of the Convention, at a private meeting, assembled for the purpose, made known the feelings of pain and lamentation with which our body, in common with all religious bodies in this country, at that time regarded the state of American society, and American churches, in reference to it. Since that period our feelings have grown far more deep and solemn. The facts which have been brought to light have afflicted us beyond measure, and have made us feel it our imperative duty to put into a channel of public utterance the sentiments of the united churches, in the series of resolutions, which were passed unanimately at the public meeting on the 22d of June, and which we transmit to you herewith.

We are not uninformed of the degree in which, in the American Union, slavery is either incorporated in the social system, or upheld by public opinion; nor have we been unobservant of the sensitiveness with which remarks on it, whether foreign or domestic, have been almost universally received. We have no wish to give offence, but our duty to God and to man will not permit us to be silent, nor can we believe, after what you have written, that you wish us to be so. You will not refuse to consider what, "as faithful brethren," we address to you; and most sincerely do we add our prayer, "The Lord give you understanding in all things!"

It is surely a position which admits of no dispute, that in this, as in other matters, a line of conduct may be expected from the disciples of Christ, materially different from that which may be anticipated from men of the world. Of what use, otherwise, are the rectitude and tenderness of conscience, the holy light, and the exalted principles which characterize a Christian? Now it is to the churches, of which you are the representatives, that we make our appeal. Professors of the name of Christ! whatever others do, we entreat *you*, neither hold a slave, nor countenance slavery.

According to some allegations, indeed, which, with whatever truth, have been made on behalf of American slaveholders, we are called upon to believe, that, through the force of iniquitous laws, the liberation of slaves is impracticable. Otherwise, we are assured, many would gladly set them free: but in existing circumstances, it is necessary, and even obligatory, to detain them. Of course, we understand this as the language of lamentation and complaint. Here is a practical, and avowedly regretted, restriction on the

liberty of the *holder* of the slave; he may not give the freedom he wishes to give. The duty of a person thus situated, surely becomes obvious in an instant. We say to him, If a law which either imposes an impossible condition on manumission, or decrees the seizure of a manumitted slave, makes it imperative on you to detain him for the moment, ought you not to be making restless endeavours for the repeal of that law; and using every means to prepare for the easy acquisition and the safe possession of that freedom, which it is your right to give and his to enjoy? Without such endeavours, it becomes manifest that the existence of the law is but a pretext for the slaveholder, and his acquiescence in it renders him a partaker of its iniquity.

In ordinary cases, however, we conceive we cannot be in error in regarding slavery as optional. Now we raise an argument on this ground; and we cannot hesitate to affirm, that, however it might be repelled by a man of the world, it ought to be enough for a Christian. To hold a fellow-creature in bondage, is to hold him in a condition of personal degradation and disadvantage; a condition, as it now exists, which denies him access to the various sources of instruction and avenues of advancement which are open to others, which allows no sacredness to domestic ties, but sets at nought the divine institution of marriage, and with it both the affections and the duties of the conjugal and parental relations; which makes man an outcast from society, and repels him, not as an alien merely but as a brute, from the community, of which he is nevertheless a constituent and a vital part; which, in the great majority of instances, involves labours, which shorten life, and, in too many cases, the almost murderous extinction of it, and which, in fine impedes most grievously a slave's religious instruction, fosters his vices of every kind, and renders all but impossible, for the most part, his glorifying God on earth, or his learning the way to heaven. Now, we suppose it to be at the option of a Christian whether he will hold a fellow-creature in a condition like this. Can it for a moment be doubted what his choice will be? Or can any one, in either hemisphere, consent to call him a Christian, who chooses to have a slave? What! is Christianity reduced, not merely to a name, but a mockery? Does its loud proclamation of "good will to men," mean nothing more than a sanction for the right of power? Is it no longer the law of our acknowledged Sovereign, "Do ye to others, as ye would that they should do unto you?" Are equity, benevolence, and compassion, no more the characteristics and indispensable virtues of our profession?

If any one should meet this appeal by saying, that *he* treats his slaves as his children; we must be permitted to reply—first, that he can in no way do so well for them as by breaking their chains; secondly, that he cannot tell who may come after him, nor how soon; and, thirdly, that his example upholds abominations which he refuses to practise, and would appear to condemn.

Nor should we be silenced, by being informed, of what we very well know, that, in the southern states, "slavery is a political institution." We are not political meddlers. But we suppose that even the "political institution" of slavery does not deprive the freeman of his liberty. We appeal, therefore, still to the heart of a Christian, as to his individual choice. Our language is—Fellow Christian! and, if a fellow Christian, man of benevolent spirit, of universal love! *will you hold a slave?*

How can we conceive the heart of a Christian dictating, or permitting, any other answer than one to this question? I WILL NOT. We must think the case decided, therefore, with every Christian, if it be merely at his option. But we cannot let it rest here. While it may assuredly be expected, that a Christian would break every yoke *if he might*, it is important for him to remember, not only that he may, but that, if he can, he must. The declarations, "Thou shalt love thy neighbour as thyself," and, " whatsoever things ye would that men should do unto you, do ye even so unto them," are the voice of authority, and have the unquestioned force of law. *It is not at our option*, whether we fulfil these commands. *It is required of us by Jesus Christ, our Lord.* All his professed subjects are *bound* to obey them. Every faithful subject *will* obey them.

Is it not certain, dear brethren, that a consistent obedience to these precepts would lead to the immediate liberation of a large number of slaves? Is it not also certain, that such a proceeding, taken by Christian professors at large, in the slave-holding states, or by any considerable portion of them, would exhibit the subject in a new light; would arouse the whole community; and shake the entire system of slavery to its foundations? Is not the overthrow of this system an object to which, under the force of the same reasons, all Christians ought earnestly to address themselves. Is there any other probable method of achieving this inestimable consummation? Will it not constitute a noble and a characteristic triumph for Christianity? And is not the abetting of slavery, and even acquiescence in it, a *sin*, of which every disciple of Christ ought immediately to wash his hands?

The resolutions we transmit to you, dear brethren, do not refer exclusively to the fet-

ters which blind the slave; they advert also to the prejudices which afflict the coloured freeman. We cannot say, that we feel at all less strongly on this subject than on slavery itself. There are, indeed, reasons which make it to us the more afflictive of the two. The degradation of the free blacks is certainly not "a political institution" of any part of the Union, nor is it founded on any different relation which they bear to the body politic, as compared with the whites. And, whatever pretext might be found for their oppression in a region of slaves, there obviously can be none where slavery is unknown. Yet a strong and general prejudice against people of colour is cherished even in the Northern States; where it must be a matter of mere prejudice, generated by the pride which it subsequently fosters, and as ungenerous and unholly as it is proud.

It is to us nothing less than marvellous, that this grievous oppression, both of the bond and the free, should exist and be clung to by a nation which glories in its liberty, and which was the first to proclaim to other lauds that the rights of all are equal; but it is not for us to bewail this inconsistency, nor the injury which is thus done, in the eyes of the world, to the otherwise noble institutions which it impairs and undermines. It is, however, more than marvellous to us, it is almost incredible, that the indefensible and cruel prejudice against persons of colour, should have been adopted by the churches of Christ, and manifested in the worship and ordinances of his house! He was meek and lowly in heart. Are his followers not to copy his example? Would he have treated persons of African descent as the slightest mixture of tainted blood causes them to be among you? You know that he would not; and, if you imitate him, you will do so no more. Degrading distinctions, which say not "I am holier," but only "I am whiter than thou," will instantly be banished from places of divine worship; and the reformation begun here will be extended cheerfully to the entire system of which these are a part.

In pressing the fulfilment of this duty upon you, dear brethren, we have the advantage of being able to say, that it is impeded by no obstacle. There can be no case in which the retention of the prejudice we are combating can be obligatory or imperative. In indulging it, you are only pampering the pride of your own hearts, or yielding to the current of feeling around you. As Christians, you are called on to mortify the former, and stem the latter. Nothing hinders you from beginning, and even from triumphing, at once. The object may be achieved the first moment you are determined to achieve

it. And, permit us to assure you, that, whenever this moment shall arrive, it will be inferior to none in the history of your churches, for honour to the name you profess, for prosperity to the churches you compose, and for prosperity to the country you adorn.

Dear brethren, "our mouth is open unto you, our heart is enlarged." But we speak not alone. We call to remembrance, that we are addressing a body, the sentiments of some of whom, and a number rapidly increasing, are in unison with our own. We rejoice in the abundant evidence which has reached us of the fact, that the attention of many has been awakened, and that the voices of many have been heard. Yes; America has heard on this subject the voices of many of her sons; and, with delight we have seen among the band of her abolitionists (and many in spirit, we trust, are such, who have not adopted the name,) a large number of our own denomination. No words can express the warmth of our sympathy with them, or the ardour of our desire, that, on this great occasion, our entire denomination may be of one heart and one mind. Be assured, dear brethren, that the extinction of oppression, whether of the bond or free, is a work which lies with the churches of Christ. They can do it. They must do it. They will be responsible for the continuance of oppression, with all its crimes and horrors, if they do it not. And, as no portion of the church of Christ in the United States, is more influential than your own, as none has been more abundantly blessed with those extraordinary operations which exhibit religion in its mightiest energies; as none is more prompt or more vigorous in all other works of faith and labours of love, so we entreat you to suffer none to be more forward, or more active, in this good cause. We know that over the same cause both our fathers and ourselves slept too long; but it would be poor evidence that we had been awakened, if we were to use no efforts for the arousing of our brethren. We wish to believe, that whatever slumber remains among you, is but that of inadvertency and inconsideration. It cannot be that you will refuse to put away this "accursed thing," when its true aspect shall have appeared to you. An enlightened conscience and a melting heart will be far more prompt and effectual than our importunities; and, perhaps even while we are writing, may be rendering our importunities needless.

Can we, dear brethren, without showing unreasonable fears, again entreat you to receive in kindness, what we have written in the fulness of our hearts? Or, can we hesitate to anticipate that serious consideration of our remarks, that willing acquiescence in

evident truth, and that ready fulfilment of admitted duty, which shall fully convince us that you are, indeed, our brethren in Christ, and justify the fervour with which, on the behalf of our brethren at large, we subscribe ourselves,

Your's in Christian love,

W. H. MURCH,
JOSEPH BELCHER, } Secretaries.
EDWARD STEANE, }

To the Editor.

DEAR BROTHER,—Perhaps you can find room in the Magazine for this month to insert the few following extracts from my journal; but, if not, a more detailed account may be given in some future number.

I visited the Baptist Church in Bredalbane about the end of April. After two hours notice, a number of our brethren met on Saturday evening, to whom was given a brief account of the generous conduct of our Christian friends in Britain. They listened with deep interest. I preached twice the next Lord's day to large and attentive audiences. The church here continues to increase; several of our brethren thought an auxiliary to our Missionary Society ought to be formed. I expect much from this church.

I reached Brockville on the 12th of May, and enjoyed a most pleasant and profitable interview with Brother Wenham. He feels and evinces deep interest in our Missionary and Educational operations. It cheers one's spirits, and makes one "take courage," to meet with brethren whose hearts are thoroughly engaged in the work of our blessed Lord. On Saturday, 13th, went to see the ground which Mr. Freeland had kindly offered as a site for our Seminary. The soil is excellent, in a high state of cultivation; it slopes beautifully from the place where the building would be erected to the margin of the River St. Lawrence. There is a quarry of stones a few yards behind the site.

The view up and down the river is open and picturesque. A population of 29,368 souls are located in the Johnston Association, in which Brockville lies. Behind it, and to the north, is the Bathurst District, containing 23,681. To the west lies the Midland District, containing 43,681, and to the east the Eastern District 25,879. To all these districts there is daily access by regular conveyances.

There are some disadvantages connected with the location, which it may be proper here to mention: 1st. It is about $2\frac{1}{2}$ miles from the village; 2d. There is no Baptist Church in the village; 3d. Mr. Freeland offers only six acres; but we must, at the very least, have ten.

There are about nine Baptist churches in the Johnston District; but they have only one brother wholly devoted to the work of the ministry, and, as far as I can learn, only one ordained Pastor among them. A Missionary or two should be sent into this region of country immediately. One Christian friend stated confidently, that were the Seminary located at Brockville, a thousand dollars could be raised in the neighbourhood towards its erection.

I reached Dundas village on the evening of the 17th May. It contains about 700 inhabitants. There are two places of worship, one a Methodist: the other is styled the Free Chapel, being open to the use of evangelical preachers of every denomination. It cannot be said that this village is destitute of the gospel; yet there is not a minister of any denomination residing in it. The probability is, that this village will greatly increase, when the Canal from the head of Burlington Bay is finished. I see from the minutes of the Eastern Baptist Association, which includes this region of country, there are 21 churches in the Association; 1031 Members; and 12 Elders. From the

same minutes I learned that a Society, designated the Upper Canada Baptist Missionary Society, had been formed, and in operation for about a year. This is a token for good, that two Societies should be formed (unknown to one another), about the same time, and in the same denomination. May the God of all grace give us wisdom, love, and energy to conduct them, so as to promote his glory. It is pleasing also to observe that the following resolution was passed at their last meeting of association: "That if Elder Rees, Deacon Beam, or any other friend to education consider it their duty to devise and put in operation any plan to instruct the rising young men for the Ministry, they have our entire permission and approbation. It is evident that it is the duty of every Christian, as far as it is in his power, to promote the cause of education, as thereby an important means is secured for spreading the truth and suppressing error."

On reading the above resolution, I proceeded immediately to Brantford, to consult with Elder Rees on the subject; but I am sorry he was not at home. On enquiry I found that no step had yet been taken in the education department—all is in *statu quo*.

Mr. Editor, I have much more to say; but fear to encroach farther on your pages this month. Yet I cannot close this communication before inserting a few extracts from a very interesting letter which I received from a Baptist Ministering Brother, W. H. Landen, situated in Woodstock, London District. He says,

The field of usefulness in this district is large, and white to the harvest, invites to labour by the most encouraging prospect; but the want of faithful labourers is distressing, and we are crying to the Lord of the harvest to send forth faithful labourers into the harvest. Several of our churches are wholly destitute of the

regular administration of the word and ordinances. Besides the destitute churches, there are a great many small settlements and neighbourhoods quite without the means of grace; many of them importunate in their requests for the preaching of the Gospel. I have lately opened week-day appointments in two such places, in one of which the Lord has given success to his word, and a work, apparently of the best kind, is now in progress among them. Besides these, I have the charge of two churches, Oxford and Blenheim, both of which have enjoyed precious revival seasons during the past winter; to the former have been added thirty, to the latter about twenty, and several more will be baptized in each very shortly.

I look upon the present state of the Church at Oxford to be most interesting and important. It is located in the new and rising village of Woodstock. The town and surrounding country are rapidly increasing in population, wealth, and importance. We have recently opened a new Chapel, which, when finished, will accommodate several hundred hearers; and could a proper Minister be obtained for it, it would undoubtedly be well filled. I have stated these things with a view to interest you in behalf of this people. Is there not a man among you that could be spared to come and take charge of this Church? Is your Theological School now in operation? Could you receive any students from this country, and on what terms? Could indigent young men be assisted to a part or the whole of their education, free of expense."

Mr. Editor, we cannot but feel much interested in these extracts of our unknown, yet esteemed, brother Landen, and we hope some aid will be speedily extended to this region of country. The harvest is great, but the labourers are few. I shall trouble you next month with a

few more extracts from my journal. Meanwhile, dear Brother, believe me Your's in Christian affection,

JOHN GILMORE.

June 29, 1837.

SCRIPTURAL KNOWLEDGE NE-
CESSARY TO ALL.

He is no *antiquary* that is not skilled in these writings, which are of the greatest antiquity. He is no *historian*, that is not acquainted with the important transactions of this book. He is no *statesman* or *politician*, who has not an insight into the maxims and laws found here. He is no right *natural philosopher*, who does not know the origin and preservation of this mundane system, as represented in sacred history. He is no accomplished *grammarian*, *critic*, or *rhetorician*, who is ignorant of that philological learning which these writ-

ings afford. And, chiefly, he is no good man or *Christian*, who is a stranger to these admirable rules which are here commanded. Therefore, it is the concern of ALL PERSONS to converse with the Scriptures DAILY, and apply with diligence to the most enlarged study of them.—*Jon. Edwards.*

ATTRIBUTES OF GOD.

There are four short sentences in Holy writ which contain within them more of the knowledge of God than all the unaided wisdom of man had ever been able to discover: GOD IS A SPIRIT; GOD IS ONE; GOD IS LIGHT; GOD IS LOVE. Spirituality of essence, unity of substance, purity of nature, and benevolence of character are thus, with a sublime brevity, predicated of Jehovah.—*Boston Recorder.*

REVIEW.

The Christian Correspondent: LETTERS, Private and Confidential, by eminent persons of both sexes; exemplifying the Fruits of Holy Living, and the Blessedness of Holy Dying, with a Preliminary Essay by JAMES MONTGOMERY, Esq. 3 vols. f. c. Svo. Ball, London.

Instead of a volume of fictitious Letters, invented to describe imaginary scenes and adapted to fancied circumstances and events, we have here a collection of real Epistles, the genuine correspondence of some of the most eminent and excellent of the earth, on topics more than all others interesting to man, whether as a sojourner in this lowly vale, or as a candidate for a happy immortality. It is superior to all other collections we have seen, having been made with great care and wise discrimination. The Introductory Essay by Mr.

Montgomery, whose prose writings we admire almost as much as his poetry, and at whose suggestion the work was undertaken, will secure for it a very general reception, and its contents will not disappoint those who trust to his recommendation.

"Among its diversified contents," he observes, "are presented beautiful and affecting examples of letters by martyrs and confessors; nobles, statesmen, and judges; eminent prelates, divines, and ministers of various evangelical denominations; ladies of high rank as well as humble birth, distinguished by the virtues and graces of their sex, and adorning it,—celebrated patriots, philosophers, poets, and Christians of all classes, who have been successively the glory and defence of our country, from the sixteenth century to the present time." "These volumes ... may be safely recommended to 'all sorts and conditions of men,' either for regular consecutive perusal, or for brief reference, when a few minutes are thrown upon their

hands; such as most persons have occasionally, though not many know how to employ them to advantage. 'Gather up the fragments that remain, that nothing be lost,' was the command of our Saviour, even after he had been multiplying bread as he brake it to feed thousands in the wilderness. There are no 'fragments' so precious as those of time, and none are so heedlessly lost by people who cannot make a moment, and yet can waste years. In spare intervals, then, let the Christian Correspondent be consulted, at whatever page the eye may first light upon; for, open where he may, the reader will at once find himself in company with one of the excellent of the earth: and not merely admitted to a formal audience, as in published works or official memoirs, but received on familiar and confidential terms into his house, closet, and his heart. He who cannot profit by such a participation of 'communion of saints' may be assured that the first defect is in himself."

We feel every desire to re-echo the sentiment of our accomplished friend in reference to this publication.

The Scripture Doctrine of Atonement, proposed to careful examination. By STEPHEN WEST, D. D. of Stockbridge, America. A. D. 1785. Tract Society, London; Greig, Montreal. 1836.

It is justly observed by the author in his Preface, that "he who renounces the doctrine of the Atonement, to be consistent with himself, must, also, renounce the divinity of Christ, and the eternity of punishment; and when these three points are given up, there is nothing left in the system of revealed truth materially to distinguish it from mere natural religion; and a crucified Christ will no longer appear to be the power of God and the wisdom of God."

The little volume before us is a clear, calm, rational, and above all scriptural, exposition of the cardinal doctrine of which it treats, pursued in ten chapters, tracing the argument with great precision and force, and presenting it in its various aspects and applications, though necessarily in a condensed form, by which, however, it is better adapted to the per-

usal of those who have not time for more elaborate productions.

The author was evidently a student in the school of Jonathan Edwards; and there needed not a reference to his works to convince us that he has spent much of his time in such good company. He exhibits many of the qualities of that great man as a reasoner, while his style is generally more neat and pleasing. We presume not to affirm that he is in all respects equal to his master; but we deem it no mean compliment to say, that we can think of Edwards without any detriment to the author of this judicious work. The Tract Society have done well in reprinting it.

The Appendix, containing a "View of Consequences resulting from a Denial of the Divinity of Christ," is worthy of serious consideration.

Lectures to Children; familiarly illustrating important Truth. By JOHN TODD, Pastor of Edwards' Church, Northampton, N. A. Tract Society.

The author has a very happy talent for illustration, and has exerted it with good success in these Lectures. Dull, indeed, must that child be, both in intellect and feeling, who can read them without impression and benefit.

Poetry.

SPREAD OF THE GOSPEL.

See, how the light of Zion spreads;
Immortal is each ray;
The glow of morning, o'er her head
Is bright'ning into day.

Yes, for Messiah's radiance soon
Shall blaze upon her brow,
Encircling with eternal noon
His Paradise below.

From thence his glory, like a flood,
Shall sweep o'er every land,
Until each fannish'd idol god
Be crush'd beneath his hand.

Then myriads, rescu'd by his grace,
Shall Zion's God adore,
Till the loud echoes of his praise
Resound from every shore.

Great KING of GLORY, haste the hour;
Bid its bless'd scenes disclose:
Even *now* assume thy mighty power,
And tread down all thy foes.

THE UNSEEN ETERNAL.

The glorious things of heav'nly birth
Unchang'd, eternal, shall remain;
While the most steadfast things of earth
Are all unstable—trembling—vain:—
The sport of mutability,
The things of earth, though fair they be,
Will fade and perish speedily.

The things we see above are bright,
Unfading, pure, and beautiful;

While all below is dark as night,—
Unintellectual, selfish, dull;
I know not what the senses see
To wear us from eternity,
To scenes that fade so speedily.

The spirit has its native seat
In the celestial heights above;
Earth is its prison—its retreat,—
Where, lost in mist, 'tis doom'd to rove:
Feeble and dim, and tremblingly,
Man wanders on, perplex'd to be
'Mid things of eath, that fade and flee.

The things of earth are like a river,—
A summer river, swiftly dry;
The things above endure for ever,—
Their ocean is immensity:
There, streams of joy, which ne'er shall be
Exhausted, roll eternally;
And thither let our spirits flee.

BOWRING, *from the Spanish.*

MISSIONARY REGISTER.

JULY, 1837.

CANADA.

The General Meeting of the Baptist Missionary Society for the propagation of the Gospel in Canada, took place, according to arrangement, on Wednesday the 28th ult. A letter was received from Joseph Wenham, Esq. of Brockville, expressing his regret at being unable to attend, and at the same time his readiness to do all in his power to promote the objects of the Society. Mr. Wenham was expected to take the chair: in his absence, Mr. Muir was called to occupy it, when, after prayer by Elder Winchell, he invited Mr. Gilmore to give some statements relative to the Society, and especially of his re-

ception and success in Britain. This being done, in a manner which very much interested and gratified the audience, various Resolutions expressive of the views and intentions of the Society were moved and seconded by ministers and other friends to the cause, and adopted unanimously by the meeting. Elder Winchell came amongst us as an Agent for the Upper Canada Baptist Missionary Society; was promptly welcomed and received; and from the intelligence he communicated, and the various interviews which he had with the Committee, a way was readily opened for an immediate and more extended intercourse with our brethren of the

Upper Province, and perhaps a union of operation in the grand work. It was wisely judged, we think, to depute so effective an agent to attend the General Meeting, and hold conference with the Committee on subjects interesting to both parties, and bearing upon the best interests of the Colony. At the last meeting of the Committee which he attended, the following Resolution was presented to him just before his departure:

“Resolved,—That we are thankful to our friends who compose the Missionary Society of Upper Canada, for sending their Agent, Elder Winchell, to confer with us, and report the progress they had made in their important work; and have been much gratified by the Christian spirit their Brother has displayed, and the information he has communicated, relative to the operations of their Society, and are desirous of opening and maintaining a friendly Correspondence with our brethren of the Upper Province, for the great purposes we all have in view.”

At the meeting there were not so many of our country friends present as were expected; but the details and proceedings excited general interest, and gave hope that the plan of operation agreed upon would contribute its share, in union with the efforts of other Societies, towards the diffusion of the Gospel among all classes of the population throughout the Colony at large.

BAPTIST CANADIAN MISSIONARY SOCIETY.

The first General Meeting of this Society was held on Wednesday evening the 28th ult. in the Baptist Chapel, Montreal.

E. MUIR, Esq. in the Chair.

After prayer by the Rev. Mr. Winchell, from Upper Canada, the Chairman called upon Mr. Gilmore to give a statement of his mission to Britain, and of other circumstances connected with the origin and progress of the Society. This having been done, it was

Moved by Mr. Edwards, of Clarence, and seconded by Mr. Thomson, of Laprairie,

I. That the Report now delivered be thankfully accepted by this Meeting, and adopted as the basis of its proceedings on this occasion.

Moved by Mr. J. Edwards, jun. of Chatham, and seconded by Mr. Ebenezer Niles, of Montreal,

II. That the lamentable want of Religious instruction known to prevail in Canada calls for the sympathy, exertions, and prayers of Christians of all denominations, and renders it imperative upon them to use every means in their power to supply it.

Moved by Mr. Rice, of Montreal, and seconded by Mr. Morton, of Montreal.

III. That the employment of Missionaries and Evangelists, and the education for the Christian Ministry of pious young men of suitable talent, appear to be the best modes of supplying the want so generally known to exist.

Moved by Mr. Winchell, Agent of the Upper Canada Baptist Missionary Society, and seconded by Mr. Greig, of Montreal,

IV. That, under the conviction expressed in the preceding resolution, this meeting rejoices in the formation of the Baptist Canadian Missionary Society in England, and of a similar Society in this country to act in co-operation with it.

Moved by Mr. J. H. Walden, and seconded by Mr. Drake, of Montreal,

V. That, with devout acknowledgements to almighty God, the cordial thanks of this meeting are due, and are hereby tendered, to those Christian friends in Britain who have interested themselves in the spiritual welfare of Canada.

Moved by James Mr. Milne, and seconded by Mr. Bosworth, of Montreal,

VI. That the Society in Britain having especially provided for the establishment of an Academical Institution in Canada, by subscribing liberally towards the erection of a building for that purpose, this meeting urges upon the Committee about to be appointed the vigorous and immediate prosecution of this object.

Moved by Wm. Lunn, Esq. and seconded by Rev. T. Osgood.

That the following persons constitute the Officers of this Society for the year ensuing:—

JOSEPH WENHAN, Esq. Treasurer.
 NEWTON BOSWORTH, Corresponding Sec.
 ALEX. BRODIE, Recording Secretary.

COMMITTEE, with power to add to their Number.

- Messrs. Ebenezer Muir, Montreal.
 James Connell, jun. do.
 James Milne, do.
 James Thomson, Laprairie.
 William Greig, Montreal.
 James Henderson, do.
 John Edwards, sen. Clarence.
 John Edwards, jun. Chatham.
 Allan M'Diarmid, Bredalbane.
 William Brownlee, Cornwall.
 Thomas Churchhill, Montreal.
 Andrew Jamieson, Hull.
 John Dewar, St. Andrew's.
 John Gilmore, Clarence.
 William Fraser, Bredalbane.
 Samuel Tucker, Petite Nation.
 Rollo Campbell, Montreal.
 John Lesslie, Dundas.
 John M'Laughlin, St. Andrew's.
 J. H. Walden, Montreal.
 Samuel Tapscott, Toronto.

ADDITIONAL SUBSCRIPTIONS.

Ebenezer Muir	£2 10 0
William Greig	1 5 0
James Thomson	1 5 0
James Connell, jun.	1 5 0
Robert Henderson	1 5 0
Robert Drake	1 0 0
John Thomson	1 5 0
John Dunn	1 5 0
Alexander Brodie	1 0 0
James Edwards	1 5 0
William Edwards	1 5 0
Henry Lyman (donation)	0 5 0

PRESENTS OF BOOKS.

Our friends in Britain, knowing how indispensable a good Library is to an Academical Institution, have made several donations of Books. The following have been received, and others are promised. The lists are inserted, that those kind friends who may be disposed to assist the Society by further contributions, may, by seeing what has been supplied, be thus far directed in their judgment as to what is yet needed. Some Hebrew Bibles and Greek Testaments are expected from the British and Foreign Bible Society.

From Friends in Edinburgh.

- Hale's Contemplations, 2 vols.—Dyer's Works.
 Boston's Sermons, vol. 1.—Tillotson's do. vol. 5.
 Millar's Works, 8 vols.—Dreincourt on Death.
 Watts' Sermons, vol. 2.—Hervey's Sermons, &c.
 Marshall's Catechism—Willison on the Lord's Day.
 The whole Duty of Man—Russell's Seven Sermons.
 Gessner's Death of Abel—Erskine's Gos. Sonnets.
 Willison's Afflicted Man's Companion.

- Willison on the Sacrament—Dalrymple's Tracts.
 Jackson on the Sabbath—History of Andw. Dunn.
 Testimony against Socinians—Scott's Worthies.
 Prideaux' Connection, 4 vols.—Owen on Ind. Sn.
 Bowes on Christian Union—M'Leod's Essays.
 Marshall on Sanctification.
 Hervey's Letters to Wesley.
 Hannam's Pulpit Assistant—L'Estrange's Josephus.
 Burder's Sea Sermons.
 Innes on the Christian Ministry.
 Manchester and Socinian Controversy.
 Brown's Christian Journal—Paley's Works.
 Russell's Discourses—Esdale's Christian Theology.
 Xenophontis Memorabilia—Young.
 Wesley's Notes on the New Testament, 3 vols.
 Watts on the Mind—Pearce's Best Match.
 Milner's Church History—Mosheim's do. 6 vols.
 Adam's Roman Antiquities.
 Dwight's Theology, 6 vols.—Muir's Discourses.
 Clarke's Homer, 2 vols.—Septuagint.
 M'Leod on Inspiration—Dick's Church Polity.
 Clarkson on Quakerism, 3 vols.—Bristed's Tour.
 Greenhill on Ezekiel, 5 vols.—Law's Call.
 Glasgow Mechanic's Magazine.
 Elme's Dictionary of the Fine Arts.
 Wernerian Society Memoirs—Hunter's Livy.
 Hunter's Caesar—Dodd on Death.
 Expressions of Parental Solitude.
 Angus' Life of Christ—Pinnock's Geography.
 Conversations on Mythology—Brydons's Tour.
 Bower's History of the University of Edinburgh.
 Works of Bishop Butler.
 Haldane's Exposition of the Romans, 2 vols.
 Haldane's Verbal Inspiration, 2 copies.
 Thoughts on the Propagation of the Gospel among
 the Heathen, 3 copies.
 Works of Richard Baxter, 7 vols.
 Historical Sketches of the Native Irish.
 Mar-sham's Defence of the Deity and Atonement
 of Christ.
 Essays on the Hindoos.
 Christian Observer, 1815—16-17-18-19-20.
 Proceedings of Scripture Readers' Society in Ire-
 land, 2 copies.
 Discourse on the Death of Dr. Carey.
*From Joseph Fletcher, Esq. Tottenham, near
 London.*
 Maynard's Josephus—Bunyan's Works, 2 vols. fol.
 Johnson's Gerard's Herbal.
 Taylor's History of the General Baptists, 2 vols.
 Sermons by Hill, &c.
 Booth's Works, 3 vols.—Sermons—Reign of Grace.
 — Glad Tidings—Apology for the Baptists.
 — Abbadie—Pastoral Cautions, 19 copies.
 — on Baptism, 3 vols.— on Kingd. of Christ.
 Chillingworth on Protestantism.
 Brooks on Christianity—Love's remains.
 Sermons and Tracts—Knatchbull's Annotations.
 Wilson's Sermons—Bradbury's do. 3 vols.
 Erskine's do. 3 vols.
 Reading's History of Jesus Christ.
 Missionary Sermons—Fuller's Systems Compared.
 Hody on the Resurrection—Baxter's Call.
 Sherlock on Death—Burnett's Life of Sir M. Hale
 Select Sermons—Young's Night Thoughts.
 Boston on the Covenant—Concordance, fol.
 The Love of Fame (Young)—Banks on Machines.
 Doddridge's Rise and Progress.
 Newman on Immersion, 6 copies.
 Baptist Magazine.

EDUCATING NATIVE PREACHERS AND ASSISTANTS.

The following observations which occur in the "Instructions" by the American Board of Foreign Missions to one of their Agents, bear strongly upon the plan which the Baptist Ca-

nadian Missionary Society are about to adopt for training up preachers of the Gospel and missionaries in this country. A little change in the phraseology will make the application both pertinent and easy.

“The fact which induces the Board to connect with its several Missions the means of thoroughly educating a select number of the native inhabitants, is the utter hopelessness of furnishing the heathen world with an adequate supply of preachers from heathen lands. Nor, after the observation and experience of more than twenty years, does it seem desirable to us that Christendom should furnish a full supply. Why should all the labourers be sent a great distance from foreign lands, when three fourths of them can be raised on the spot—native labourers—to whom the climate will be natural, the language vernacular, the manners, habits and customs of the people familiar; and who, to use the expressive language of a convert from heathenism, ‘having been heathen, know how heathen think?’ Why should strangers be sent to do the whole work, when experience has shewn that one fourth of the number, with the other three fourths educated and pious native helpers, will be far less expensive and as much more efficient? Why not organize, as soon as possible, the only agency, on an extensive scale, by which the blessings of the gospel can be universally diffused, and an adequate provision made for their being handed down to succeeding generations?”

Will not the *principle* of these remarks apply as readily and as closely to Canada, as to lands that are nominally as well as really heathen? And will not the very obvious advantage of educating the inhabitants of this country, for a service to which, in general, they must be better adapted than strangers, impress every pious and reflecting man with the conviction that it is most desirable to attempt it, and to attempt it now? And will not the lively zeal, and the noble example, of Britain in this important cause, excite all who wish well to the progress of Divine truth in this colony to unite in one vigorous effort, to the very extent of their powers, to make the experiment, and attain the blessing?

STOCKBRIDGE INDIANS.

Extracts of a Letter from Mr. Hall, dated April 10, 1837.

THE present Stockbridge reservation is about forty miles west of south from Green Bay, on lake Winnebago. The whole number of Indians in this band is about 250, of whom between fifty and sixty were members of the church previously to the time to which this letter relates. The meetings referred to in the first paragraph were held about the 20th of February last. Mr. Hall is the schoolmaster at the station.

SPECIAL RELIGIOUS MEETINGS—HOPEFUL CONVERSIONS.

To one who looked alone at present appearances the state of the church at that time was such as to sink the heart in sorrow and despondency. I believe Christians returned to their homes from that meeting, feeling that unless the Spirit of God was poured upon us, desolate indeed were the future prospects of the church, and deplorable the condition of the impenitent. The following Sabbath was a day of much solemnity and interest: and in the evening voluntary confessions were made by those who were considered by the church as standing free from censure. On Monday the meeting of the church was continued, and most of the time was spent in prayer, while opportunity was given for voluntary confessions, and members of the church under censure were faithfully labored with in private. On the next day, the Rev. Mr. Ordway from Green Bay was present to assist Mr. Marsh, and the regular services of a series of meetings were commenced, and most of the Indians attended. Some members of the church were absent in consequence of previous engagements, others from disaffected feelings. The efforts during the first days of the meetings were directed to awaken the church to a sense of duty and responsibility, restore harmony, and remove offences. Meetings were held in the morning, afternoon, and evening, each preceded by a season spent in prayer by the church. Before the close of the fifth day of the meetings, almost every case of difficulty in the church was removed, satisfactory confessions made by excommunicated and suspended members, and about forty persons, most of whom were young, were inquiring, what shall we do to be saved, or indulging hopes that they were born again.

The meetings continued nine days, and the interest and faithfulness in attending was as manifest during the last as any preceding days. All the members of the church, one excepted, who had been absent during the

first days of the meeting, attended regularly during the closing days; and, as far as we know, every cause of offence and disaffected feeling was removed. All the excommunicated and suspended members made confessions, which evinced, as far as man can judge, sincere repentance. Many confessions were made of unchristian walk and departure from duty, which were previously unknown to the church. We have reason to feel that the blessing to ourselves and to the church is great indeed, and with faithfulness in instruction, attended by the continued influences of the Holy Spirit, will produce a salutary and abiding influence on this people and their neighbours.

Among the numbers, who at the close of the meeting indulged hopes, were twenty parents, most of whom are young, and about twelve other young persons. As far as we can judge, most of these have conducted themselves with propriety and appear to be faithful in their duties. About thirty have requested that the church will consider them under their care, expressing a wish to join the church, when it is thought proper. We cannot but expect, considering the former waywardness, unsteady habits, and undisciplined minds of these persons, that, without great watchfulness on their part, as well as on the part of the church and their teachers, the danger of their being led astray is great: but we do hope that many of them are truly converted, and that they will adorn their profession and be useful to the cause of the Redeemer. We do still feel constrained to exclaim, The Lord hath done great things for us, and we will say, Not unto us, O Lord, not unto us, but to thy name give glory.

Our meetings have been well attended and very interesting since the protracted meeting closed. The aged Christians feel that their cup of blessings is full. When they saw those over whose wickedness they had long mourned coming forward to the anxious seats and expressing hopes of pardon through Jesus, they were like those who dreamed; but, as they have since seen them come to the meetings of the church, and heard them confess their former wickedness with tears of penitence, as we hope, and express their determination henceforth to serve the Lord, their hearts seem melted within them and their tears of joy are not to be restrained.

Cases of deep conviction, and, I hope, subsequent conversion, have been found since the meeting closed, with those who did not attend. A woman who lived in a remote part of the settlement, and who had not for many months attended meeting, on being visited, besought with tears that Christians would pray for her, as she felt that she was a guilty lost sinner. I have seen her several

times since, and hope she has exercised that repentance which will not be repented of. There have since been several cases of hopeful conversions, and there are still indications of seriousness and anxiety with the impenitent.

INDIA.

We have received no very recent accounts from the English Baptist Missionary Society; but we select the following from the Serampore publications.

A list of all the missionaries and ministers of the various denominations of Christians in the Presidency of Bengal, exclusive of the chaplains paid by Government. From the "Friend of India," published by the Serampore Missionaries, who give this statement on the authority of a newspaper bearing the same title.

MISSIONARY STATISTICS.

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From Scotland... ..	3
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	— 6
Baptists—	
American Baptists... ..	9
General Baptists	3
Connected with the Baptist Missionary Society... ..	15
Connected with the Serampore Mission.	21

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Thus we have about *forty* ministers of the Roman Catholic, Greek and Armenian persuasion, who are employed chiefly in ministrations among their respective flocks, without any specific reference to the heathen; and *ninety-two* Protestant missionaries and ministers, whose labours are directed almost exclusively to the conversion of the heathen. It will perhaps strike the reader with surprise that the majority of these should consist of the Baptist persuasion. But this may be accounted for from the circumstance that the first Protestant missionary establishment was established in Bengal, under the direction of Dr. Carey, who belonged to this denomination. Those who profess kindred

sentiments have therefore been drawn perhaps imperceptibly to settle in and around the province which formed the scene of his labours. On the other hand it should be remarked, that while the Baptist missionaries in this Presidency exceed in number that of all the other Protestant denominations put together, there is not a single missionary of this section of the Christian church labouring in the Presidencies of Madras and Bombay, and only two, we believe, in the island of Ceylon.

This table, however, gives a very inadequate view of the labour bestowed on the missionary field. It is limited to the labourers of one sex. But in estimating the extent of Protestant missions in India, we must not overlook the invaluable services of the fairer sex, because they are performed without noise or obtrusion. In this point of view almost all missionaries of the reformed churches may count for two. Their companions in life not only contribute to promote the cause by stimulating the spirits of their partners in the gloom of disappointment, but in their own peculiar and not less important sphere, they undertake a share of active duty. From the peculiar complexion of native society, a barrier almost impassable, separates the female population of India from the labours of the missionaries. It is to the exertions of those of their own sex that they must chiefly look for constant instruction and encouragement. One half of the missionary's duty, therefore, appears to belong to the sphere of his partner, and it is most cheerful to see how readily this fact has been appreciated and acted on.—Wherever an attempt has been made, moreover, to form the converts into communities, it is to the female branches in the missionary circle, that the Christian families, and more especially the females, have been accustomed to look with confidence, for direction and assistance; and the peace of a native family depends far more on the temper of the woman than on that of the man. Those who have had opportunities of experience, will cheerfully acknowledge how much the harmony which may be found to reign in the discordant elements of a native family has been owing to the wisdom, the zeal, and the firmness of the female missionaries.

The amazing increase of missionaries since the impulse given to the Christian world by the late venerable Dr. Carey, affords a source of solid satisfaction to those who look forward with ardour and hope to the evangelization of the heathen. It is now two and forty years since, in conjunction with his colleague, Mr. Thomas, he came out to this country, leading, what appeared to many sincere Christians in his native land, a forlorn hope. The number of missionaries has dur-

ing this period increased under one Presidency alone, from two to nearly a hundred. The flame of missionary zeal, then confined to one, and that but a small sect, has extended to every denomination in England, and stretched beyond the Atlantic to the shores of America. That which was originally but a narrow effort of an inconsiderable and unknown body, has swelled to the magnitude of a national enterprise. The attempt which it was feared would die out with those who projected it, has been taken up and carried forward, with augmented ardour, by the generation which has succeeded them.

Looking back from this point on the past, there is room for Christian exultation. Looking forward to the future, the prospect is not unchequered with anxiety. Judging from the supply of fresh labourers which has reached India within the last ten years, we are almost driven to the withering conclusion, that the efforts of British Christians to convert the heathen world, have reached their maximum. Such a conclusion should not, however, find admission in the mind of any one who desires the conversion of the heathen. In regard to the labours of missionaries in this country, we may state, that it is the primary duty of every missionary body to lay down with wisdom, and to pursue with energy, a plan for training up *native missionaries*, and to afford them every needful qualification for their work; and among the most essential of these we reckon, an intimate knowledge of Christianity in doctrine and practice, and a perfect familiarity with the vernacular languages, both in their classical and popular branches. So indispensable does this appear in a country, where, if the resources of every Society were multiplied five-fold, there would still be but one missionary to every hundred and fifty thousand natives, that it appears the dictate of sound policy and Christian wisdom to separate one or more missionaries from active labours in the field, and to devote their time and talents to the superintendence of a seminary which shall become the nursery for native teachers.

DELHI.

MOONNEE, THE POOR SWEEPER GIRL.

“Moonnee, a native girl, the daughter of our sweeper woman, died some time since, about 18 years of age. From the age of six years we had known her, and up to the period of her death she was either with her mother in our service, or with her parents or husband some where in our neighbourhood. Observing our children repeat Watts' Divine songs, she too learnt by heart the morning and evening songs; and while residing in

our house, was observed regularly by the children to spend a few minutes in prayer at rising from bed and when lying down; and when she took her meals she never failed to implore a blessing. In the early part of her life she had been too much influenced by the example of her mother, and similar characters; but after her acquaintance with us, on going for a time among her neighbours, the females remarked how singularly she had left off abusive terms, and in her intercourse with us, she had a great dread of uttering a falsehood, and spoke with fear of her mother doing it. She frequently asked our daughter Hannah if she should go to heaven, and wished to know by *what* it was that any one went to heaven; and this was the substance of her last conversation with our child. A year before her death, when a younger brother of her's was dying of hydrophobia, she came running to the house, and with folded hands begged of our daughters Sarah and Hannah to pray to Jesus for her brother, that if it should be his will to take him away, he might die calmly, otherwise, that he might be spared:—adding, 'I know that Jesus will hear you.' And when reminded that she should pray also, she replied, 'Yes, I do pray, and I have prayed.' These little incidents of Moonnee's life, and the general tenor of her conduct and conversation, immediately that we heard of her sudden demise, left scarcely a doubt in our minds of her final happiness, through the merits of that Saviour on whom she had learnt to call. I should have mentioned above, that of the Hindoo hymns she from time to time heard sung at worship, and repeated by the children and Mrs. Thompson, she had stored her mind with a great many, and used to repeat with delight that commencing, 'Behold he is coming along, on the clouds he is seated!' and every verse of which concludes with, 'O come Lord Jesus, my Saviour, my desire!' After her marriage and removal to her husband's the poor girl was very harshly, and indeed cruelly treated by her mother-in-law, who at last was the cause of her getting a broken head, which eventually ended in her death. During some visits she made at this time to Mrs. Thompson, she used to mention her sufferings, and state that she found great comfort in bearing the ill-treatment with patience, as she had learned this was pleasing in the sight of God; and when smitten by her mother-in-law on one cheek, she has turned the other to her, and bade her smite her on that also. Let us then hope that the spirit of the patient, the praying and believing sweeper girl Moonnee is with that Jesus, so, in saying, 'Suffer little children to come unto me,' has given us the assurance, that such as approach him by faith and

prayer, and desire to go to him when they die, are indeed accepted of him, and housed for ever with the myriads above, redeemed from every nation under heaven, whom no man can number."—*Sept. Accounts.*

AVA.

From Mr. Kincaid, dated Aug. 8, 1837.

Within the month past I have heard from all the stations. Mr. Brown (who by-the-by, is worth ten ordinary men) has just taken possession of Assam, four hundred miles north of Ava. I have just received a letter from him—he is well, and in good spirits.—Mr. Comstock (the son of Dr. Comstock, of Rochester) is pushing on vigorously in Arracan. He has to contend with great ignorance and stupidity, but he is not a man to turn his back upon difficulties, or grow faint in a good work. Mr. Webb and Howard are in Rangoon. They have had many interruptions, from persecutions and ill-health. Mr. Webb speaks the language well, and has preached a great deal in Rangoon, and has made more excursions in the neighbouring towns and villages than all the other missionaries who have lived in that city. Like me, for nearly a year and a half he has had no native assistant, and consequently has laboured under the greatest disadvantage.

While I was at Rangoon, in April last, thirty Karens were baptized, and more than a hundred wished to be admitted to that ordinance. Mr. and Mrs. Vinton spend most of their time among the Karens north of Maulmein. Their labours are greatly blessed. Mr. and Mrs. Bennet have charge of the government schools, which promise great good to the province. Messrs. Judson, Hancock, and Osgood, have charge of the printing office. Mr. Judson preaches to the church there. Mr. Abbott and Mr. Haswell are studying the language. Mr. Wade and Mr. Mason are very laborious. They have formed a dictionary of the Karen language, have written several tracts and school-books, and are now translating the scriptures. Besides this they have preached extensively through the whole province, have baptized a good many, and have several schools. Thus I have told you all I can, in one short letter, of the different stations, and the present state of things here.

MONTREAL:

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