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THE CANADA BAPTIST MAGAZINE.

No. 2.

MONTREAL, AUGUST, 1841.

VOL. V.

MEMOIR OF OLINTHUS GREGORY, LL.D., F.R.A.S., &c., &c., &c.

LATE PROFESSOR OF MATHEMATICS IN THE ROYAL MILITARY COLLEGE OF WOOLWICH.

WHILE we owe it no less to our readers than to the memory of this inestimable man, to offer in these pages a brief sketch of the history of his life, we feel how impossible it would be within such narrow limits to do any justice either to his greatness or his goodness. All that can be attempted is to indicate the more prominent points of his public life, and to attempt a brief delineation of his character.

Olinthus Gilbert Gregory was born of respectable and intelligent parents at Yaxley, in Huntingdonshire, on the 29th of January, 1774. He received his early education under Mr. Richard Weston, then master of a school in that county, an able mathematician, and one who appeared to have understood the art of teaching in a degree very rare in those days, and not exceedingly common in these. Under his judicious superintendence, Mr. Gregory remained for ten or twelve years, and during this period of ardent intellectual activity, laid the foundations of his future eminence. At a very early age, intellectual and literary tastes developed themselves in his mind to a singular and precocious degree. Before he was fifteen years old, he had acquainted himself with the writings of some of our greatest philosophers and poets, among whom may be mentioned Bishop Berkeley and Locke, Shakspeare and Milton. Even at this early age, the young student spent whole

nights in the study of these authors, and in the still more difficult investigations of abstract science; and by such severe and premature labour he no doubt made an impression upon his physical constitution, which his own natural prudence and the fond cares of others in after years could never entirely efface.

Most men who take the trouble to examine the history of their own minds, will find that their most important and lasting intellectual tendencies have been determined by what appears to be accident. So it was with Dr. Gregory. While engaged in mathematical inquiry, and first employing himself publicly in the solution of those mathematical problems which were currently proposed in the periodical literature of that day, a passage from the "Paradise Lost," which was accidentally cited in his hearing, turned his attention to subjects at once more subtle and more comprehensive. His youthful mind, disciplined to close and accurate thinking, plunged at once into all the difficulties and abstrusenesses of metaphysics. With the unchastened fervour of youth, he strained his intellect to comprehend and philosophize upon the infinity of the nature and the eternity of the existence of God. And, though his maturer reason and his deeper knowledge in after life may have led him to smile at these excursions of his juvenile fancy, there is no doubt that these early studies served to rescue him from

the tyranny which mathematical and physical science too often exercises over the minds of students, and to qualify him for those still higher and better pursuits which have given him as distinguished a name in the intellectual and the Christian world, as his more professional labours have conferred upon him in the schools of science.

At nineteen years of age he published his first work, entitled "Lessons Astronomical and Philosophical, for the Amusement and Instruction of British Youth." The manuscript of this work was submitted by the young author to the Earl of Carysfort, whose seat was in the neighbourhood of his residence. From his revision Mr. Gregory derived some useful hints, and this little incident originated a cordial intimacy which continued until his lordship's death.

But one year afterwards, Mr. Gregory composed a treatise on the nature and the application of the sliding rule, the manuscript of which he offered to a London publisher. As the work of an unknown author, it was laid before the celebrated Dr. Hutton. This circumstance led to a correspondence between them which issued in an intimate and lasting friendship, and had a most important bearing upon Mr. Gregory's future prospects.

About this time Mr. Gregory became acquainted with some very distinguished students of the University of Cambridge (among whom was Mr. Copley, the present Lord Lyndhurst), by whom he was strongly urged to enter the university, with a view to the reception of what are called holy orders. "But," says an anonymous writer, who has recently written a sketch of Dr. Gregory's life in a London paper, "certain scruples which he entertained at that period induced him to abandon all idea of becoming a minister of the established church." The truth hidden under this somewhat mysterious statement is simply told. However others may prostitute their reason and their conscience for the attainment of wealth and rank, Dr. Gregory was through life far too great, far too honourable, and far too good a man, to perjure himself for the sake of either, by swearing to dogmas which were alike disapproved by his conscience and scorned by his reason.

Mr. Gregory took up his residence at Cambridge about the year 1798, and there engaged for a short time in the production of a provincial paper. This however he soon abandoned, and entered into business as a bookseller, connecting with it at the same time the duties of a mathematical teacher. It was at this time that he first made the acquaintance of the celebrated Robert Hall, of whom he was through life a most endeared and respected friend, and, after the decease of that extraordinary man, his biographer and the editor of his works.

The intercourse of two minds so powerful, and yet so differently constituted, was of great importance to both, especially as one of the early results of their intimacy was an arrangement to read together on alternate mornings; Mr. Gregory instructing his friend in mathematics, while Mr. Hall took up the subject of metaphysics and intellectual philosophy. The arrangement was suggested by Mr. Hall, "and to this proposal," says Dr. Gregory, "I gladly consented; and it has long been my persuasion, that the scheme flowed in a great measure from his desire to call my attention to general literature, and especially to the science of mind. Of what utility all this was to Mr. Hall I cannot precisely say; but I can testify that it was of permanent advantage to his mathematical preceptor, who had not previously formed the habit of tracing apparent results to their foundations: but who, from that period, pursued science with a new interest, kept his eye more steadily upon ultimate principles, and learned to value such researches quite as much for their intellectual discipline as for their practical benefit."

The mingled admiration and affection entertained by Dr. Gregory for his truly illustrious friend, constituted one of the most beautiful features in his character. His conversation was never more animated or more interesting than when the character of that distinguished man was the topic. After the death of Mr. Hall, Dr. Gregory edited his works for the benefit of his family. This service he performed with great assiduity and success. And while delicacy forbids the writer to say more, his lasting affection for the memory of Dr. Gregory will

not permit him to conceal, that this task, undertaken amidst accumulated and oppressive engagements, was performed with a disinterestedness which was worthy of the fine sensibility and ample benevolence of his nature. A memoir of Mr. Hall was prefixed to the sixth volume of his works, from the pen of Dr. Gregory, which is certainly one of the happiest of his published productions. It evinces the most thorough knowledge of Mr. Hall's character, and is so full of tenderness, mingled with admiration, that none who had the intellect to appreciate the subject, or the heart to sympathize with the biographer, can peruse it without deep emotion.

But the scantiness of the space which can be afforded to these memoirs, compels the writer to hurry from a part of his narrative which he could enrich with anecdote, and on which he would dwell with delight, to a brief sketch of Dr. Gregory's literary and scientific career. In the year 1801, he wrote his admirable treatise on astronomy, which he dedicated to his friend Dr. Hutton; and in the following year commenced his connexion with the Stationers' Company, all whose almanacs, we believe, he subsequently edited. About the same time he undertook the editorship of an Encyclopædia of arts and sciences, known by the name of the *Pantologia*. This work was published in twelve thick and closely printed volumes, and more than half the articles it contains were written by Dr. Gregory himself. Its publication commenced in the year 1808, and closed in 1813. In the midst of the preparation of this voluminous work, Dr. Gregory composed his celebrated treatise on *Mechanics*, in three octavo volumes, the first edition of which appeared in 1806. This work has passed through numerous editions; it is extensively used in England and America, and, through a German translation, has been introduced to the continental universities.

It is necessary here to notice one most important incident in Dr. Gregory's history. The enlargement of the Royal Military Academy at Woolwich, occasioned the creation of a new mathematical mastership, to which, through the influence of Dr. Hutton, Mr. Gregory was

appointed. From that period, his great abilities as a mathematician had a wider theatre for their development. And, in 1821, he was promoted to the professor's chair. This position he filled for many years with the most distinguished success, and had the happiness of ranking among his pupils and his friends, many whose subsequent distinction has fully attested the value of his instructions. Shortly after his removal to Woolwich, he received from Mareschal College, Aberdeen, the degree of M.A.; and subsequently was presented from the same quarter with the diploma of Doctor of laws.

In the midst, however, of the multifarious scientific engagements of Dr. Gregory, he was not unmindful of higher and more important subjects. And, in the year 1811, he published his justly celebrated *Letters on the evidences, doctrines, and duties of the Christian religion*. It is not too much to say, that this is one of the soundest and most valuable works upon the subject that English literature can boast. Its circulation in Great Britain, India, and America, has been very extensive; and the letter on mysteries, and that on the divinity of the Saviour, have been translated into the French language, and widely circulated in France. The usefulness of this admirable book, in the reclamation of infidels, and the conversion of persons previously indifferent to the great truths of the Christian religion, doubtless afforded to its author more real happiness than his high and well-earned fame could bestow. It was elaborately reviewed at its first appearance in many of the periodical works of the day, but in none with more fidelity, and power, and beauty, than in the *Eclectic Review*, by his friend Mr. Hall. In 1816, Dr. Gregory gave to the world his work on plane and spherical trigonometry; and in the following year accompanied M. Biot and Captain Colby to the Shetland Islands, in order to make some astronomical observations, and experiments with pendulums, for the purpose of determining the figure of the earth. In the further prosecution of these efforts of scientific enterprise, Dr. Gregory united himself with eleven other gentlemen, in the foundation of the Royal Astronomical Society of London, to which he filled the office of

secretary, until severe illness compelled him to relinquish its duties.

In the summer of 1834, this excellent man was visited with an affliction, from the effects of which he probably never entirely recovered, in the loss of his eldest son, Mr. Boswell Gregory, who was accidentally drowned in the Thames. Mr. Boswell Gregory was a young man of considerable abilities, accomplished education, of a most amiable disposition, and possessed of a degree of soundness of judgment and solidity of character far beyond his years. Hence Dr. Gregory appeared to regard him with the consideration due to a valued friend, no less than with the affection of a father. Indeed, the natural humility which constituted so beautiful a feature in the character of Dr. Gregory, seems to have been still further deepened amidst the sacred sorrows of a parent, and it was most affecting to hear the venerable mourner alluding to his deceased son as his "counsellor." It was the privilege of the writer of this brief sketch to visit his beloved and revered friend for a day or two, very shortly after the occurrence of this desolating calamity; and he can never forget, nor ever call to mind without emotion, the deep but dignified sorrow of this inestimable man, nor the beautiful gleams of consolation which shone through the tears of parental distress, from those bright hopes and truths which he has so invaluable developed to others.

Intense and long-continued intellectual labor at length so far impaired the health of Dr. Gregory, that in June, 1838, he was compelled to resign the professor's chair at Woolwich. Upon this painful occasion, he delivered a farewell lecture at the College, which was immediately published, and which is doubtless regarded by those who enjoyed the privilege of his instructions as an invaluable legacy, while the occasion can surely never be forgotten by those admiring friends of Dr. Gregory (chiefly military officers residing at Woolwich) who obtained access to the lecture-room. Of the lecture itself nothing more need be said, than that it is a most beautiful transcript alike of the intellect and the heart of its author. On occasion of the doctor's resignation, the gentlemen cadets did themselves the honour to make

him a most tasteful and valuable present of plate. Since his resignation of office, Dr. Gregory has published a very valuable little work entitled *Hints to Teachers*.

Engagements so laborious, important, and diversified, as those in which Dr. Gregory has been engaged for more than thirty years, have acquired for him an extended celebrity and influence, not only in his own, but also in foreign countries. They have also induced many learned bodies to enrol him among their honorary members. Among these are, the Academy of Dijon, the Literary and Philosophical Society of New York, the Historical Society of New York, the Literary and Philosophical Societies at Cambridge and Bristol, the Institution of Civil Engineers, the Parisian Statistical Society, and others. About eight years ago he also had the honour of being appointed, by his late Majesty, one of a board of fourteen men of science who were constituted visitors of the Royal Observatory at Greenwich. In addition to the works already noticed, Dr. Gregory has edited new editions of Joyce's *Scientific Dialogues*; of Lobb's *Contemplative Philosopher*; some of Dr. George Gregory's works; and, subsequently, superintended the English edition of Bishop M'Ilvaine's *Evidences of Christianity*. He has also published, *Mathematics for Practical Men*; and memoirs of his friend, the late Dr. John Mason Good.

Within the last twelve months Dr. Gregory suffered two or three paralytic seizures; the last so severe as to leave no hope of his recovery. During this fatal illness the intellectual faculties of the sufferer were much obscured through the effects of his disease, but to the last his expressive countenance was lighted up with the mild and sunset radiance of serenity and peace. On the 2nd of February last he exchanged the scene of his invaluable labours for that of his eternal reward.

In his religious opinions Dr. Gregory was a Dissenter and a Baptist,* and was for many years in communion with the Baptist church in Maze Pond, Southwark. Though the tenets referred to were immovably fixed in his creed, and

* Dr. Gregory was baptized by Mr. Hall, at Cambridge, in 1797 or 1798.

adopted after most extensive research and patient thought, yet no man ever held them with more pure and genial catholicity of feeling. To every man who held and practised the great principles of the gospel, to whatever denomination he might belong, Dr. Gregory was ever ready to offer the right hand of fellowship.

To observers who were but partially acquainted with Dr. Gregory, this singular liberality of sentiment, under the influence of which he very often attended the worship of the established church, may perhaps seem to have savoured of laxity. Those, however, who knew him more intimately, must be aware that no man was ever more thoroughly imbued than he with the love of his principles generally, and especially of those which had reference to civil and religious liberty.

It is difficult to delineate the character of Dr. Gregory without appearing to be guilty of somewhat extravagant eulogy. In the ranks of science he occupied a foremost place: but, with his distinguished scientific attainments, he united a depth of theological knowledge which will connect his name, in the memory of posterity, with those illustrious men who have dedicated to the Christian religion the best fruits of that genius which has adorned their country and enlightened the world. Dr. Gregory has made, indeed, the most important contributions to the scientific literature of the present age; but from these we turn with a pleasure which mitigates our pensive regrets at his irreparable loss, to those efforts by which he has sought to establish and commend the grounds of the Christian faith, by which he has rebuked the prevalent infidelity of the scientific world, and shown alike in his writings and his character, that the severest studies of philosophy are beautifully consistent with all the graces of the Christian religion.

As a politician, Dr. Gregory was liberal, without asperity; as a theologian, he was sound, without rancour; as a controversialist, he exhibited a union worthy of all imitation, of firmness in the defence of truth, with that enlightened candour which knew how to spare, if not to love, ingenuous error. As a man, and as a friend, he exhibited a rare

combination of wisdom, frankness, and affection. By the writer of this brief sketch, and by many others who enjoyed his intimacy, his death is mourned with almost filial sorrow. To such it may indeed afford some sort of consolation to reflect, that but few losses can ever be suffered by them which they will find it so difficult, so impossible, to repair.

—*Baptist Magazine.*

C. R. E.

THE CHRISTIAN RACE.

"So run that you may obtain."—1 Cor. ix. 24.

Paul seems to have been pre-eminent among the Apostles for practical wisdom. One cannot but see while reading his history and his writings, that while he was harmless as a dove, he excelled in the wisdom of the serpent, that while his ends were noble and praiseworthy, the means he adopted for compassing them were admirably chosen. His ever wakeful vigilance enabled him to turn to advantage, what persons of less discernment and prudence could not profit by. He was ever alive to those considerations of time and of circumstances, which it is the part of wisdom alone properly to estimate. He could, without temporizing, vary the matter and manner of his addresses as the varying habits, views, and feelings of his hearers demanded, and so accommodate his measures to the exigencies of the season, as best to effect his purpose. In the synagogues of the Jews, he spoke as one deeply versed in their Scriptures and traditions, and sought to convince them out of their own authorities; while in the assembly of the shrewd and polished Athenians, he spoke as a philosopher, and supported his doctrines by referring to first principles, and quoting the words of a poet.

The apostle strikingly displayed his practical wisdom when he was arraigned before the Jewish court—then he dexterously, but justly, availed himself of the religious differences and animosities of the assembly, by setting the rival sects of the Pharisees and Sadducees at variance among themselves, and thus disuniting, and weakening the force of the enemy. Again and again, he turned to a wise account the privilege he enjoyed, of being a Roman citizen. The sight of an altar with the inscription. "to the unknown

God," furnished him with an opportunity to expose the ignorance and folly of idolatry, and to offer the information of which the want was so publicly recorded. Among the Gentiles he taught and practised a disregard of Hebrew rites and customs, but in Jerusalem, he submitted to purification, and offered sacrifices. This view of Paul's character—his readiness to adapt himself to circumstances, is fully borne out by the account he gives of himself in this chapter:—"Unto the Jews, I became," &c. We see too in the very passage from which the clause is taken, how he adapted his instructions to the peculiar customs that were familiar to the Corinthians, "For ye know that," &c. This is one of that class of passages, which contain an illusion to the gymnastic exercises and games, that were celebrated among the Greeks. Almost every city had its contests, in which the inhabitants exercised their strength and agility; but besides these local and ordinary exhibitions, there were four public and more solemn games to which all Greece was wont to resort. These four were the Olympic, the Pythian, the Nemean and the Isthmian; which were so called after the names of the places in which they were held. The Isthmian games were held on the Isthmus of Corinth, and consequently must have been well known to the inhabitants of that city. Of this circumstance the apostle as a wise master builder, avails himself in writing to the Corinthian church, for in addressing them it was natural for him to allude to these contests and borrow from thence such illustrations as would explain and confirm his argument. As they were so familiar with the exertions and successes of those who contended for honors in the games of the Isthmus, he takes occasion to speak of their Christian calling as a race which demanded their zeal and their energies, and in which they could not succeed without being careful and using constant effort. "So run that ye may obtain." Consider

I. The conditions of successful running.

II. The inducements so to run.

I. The conditions of successful running, or how must the Christian run so as to obtain?

1. The Christian must run in the prescribed course.

The place in which the footrace and most of the games were performed, was a terrace of earth, enclosed on each side by a high bank. It was about 200 yards or the eighth of a Grecian mile in length, and thence acquired the name of the Stadium. It is said moreover that in the Stadium, the race-course was marked out by lines from the starting place to the goal (Phil. iii. 16.), and that those who ran out of the space so included did not contend lawfully. Hence it appears that it was necessary for the racers in order to carry off the prize, to keep within the prescribed bounds. Their agility and swiftness, however great and untiring, could not of themselves ensure success; but constant care was required not to transgress the limits while they endeavoured to pass and outrun each other.

So it is necessary for the believer to follow the course marked out for his feet, "To run the race which is set before him." His course is one of faith and holiness, and consists in a series of acts of devotion and godliness,—of repentance toward God and faith in Christ. He is to go on in the discharge of holy duties, and the cultivation of spiritual graces, abounding in the work of faith, the labor of love, and the patience of hope. He may be tempted to proceed in a track of his own beating—a way that is right in his own eyes; and sordid interest may prefer another direction, or suggest expedients for lessening the labour of running; but any such deviations must endanger his success. It is to his peril, that the believer wanders from the course which it is the design and glory of the Scriptures to mark out, for they are the rule by which he is to go; "and as many as walk according to this rule, peace be upon them, and mercy." The Scriptures state clearly in what direction, and within what limits he is to run, and the footsteps of others who have gone before, tend still more clearly to point out the right way. "Thus saith the Lord, stand ye in the ways, and see and ask for the old paths, where is the good way, and walk therein and ye shall find rest to your souls." We have for an example the prophets and apostles, and the wor-

thies of every age, whose faith we are exhorted to follow, considering the end of their conversation. "Be ye followers of them who through faith and patience are inheriting the promises,"—who ran so as to lay hold on eternal life, the prize on which their heart was set. Jesus Christ is however our great fore-runner in the heavenly race—he has left us an example that we should follow his steps. To him it behoves the Christian at all times to look while pressing on towards the mark, because he is the author and finisher of the faith—he too is the way, the truth and the life. Thus the race is set before the believer, in as clear a manner as precept and example could by their united light render it. A fool, a person of feeble capacities, cannot err therein. While, however, the Bible proposes a course, which all who obey the heavenly calling must run alike, it mentions others which are more peculiar, which particular persons must run owing to the peculiarity of their condition, the amount and kind of talent they may possess, and the part they may be called to sustain in the grand drama of Providence. In the games of old, the foot race was not always one and the same; it was indeed always performed on the stadium, but sometimes it consisted in running that length but once, and sometimes twice that length, in making to the goal, and returning from it. Some had to run the stadium seven or eight times over, while others ran in heavy armour. There are varieties also in the Christian race, though all must proceed upon the same hallowed and prescribed ground. Thus John the Baptist had a peculiar race set before him—he was called to prepare the way of the Lord, and to act as the precursor of Christ. He stood in a position altogether singular, in which he was greater than all the prophets, but less than the meanest in the kingdom of heaven. "John fulfilled his course." Every follower of Christ should then consider whether in addition to the race which all must run, he has not some course more arduous allotted to him: whether he is not called upon by some advantages he may possess, to render a peculiar service to God. Paul evidently considered that he was required to run a peculiar race, even the apostleship

which he had received of the Lord. It was his constant desire and solicitude, that he might finish his course with joy. And at last it was his happiness to say, when his labours were closing, "I have finished my course."

2. The Christian must lay aside every encumbrance. It is well known that the racers in the stadium were most careful to cast off every thing that could impede their progress. For some time previous to the contest, they rigidly abstained from every indulgence that would weaken their strength, or lessen their agility, and before starting in the race, they divested themselves even of the burden and inconvenience of their garments. So too must the heavenly race be run. Self-denial must be exercised, and those things rejected that press down our energies, and cause us to linger on the way. Such indeed is the express admonition of Scripture—"Let us lay aside every weight, and the sin that doth most easily beset us, and let us run with patience the race that is set before us." Many are the retarding influences to which the mind aspiring after immortal honour is liable, and which it must strenuously oppose. The cares of this world, and the deceitfulness of riches are a heavy weight upon many. Some are so taken up with secular matters, and so absorbed in questions of personal or family finance—for ever inquiring what shall we eat, what shall we drink, and wherewithal shall we be clothed, that seeking the kingdom of God and his righteousness, becomes a mere secondary consideration. There are others so full of treasure and so fond of carrying it on their persons, that they are likely to break down under the load. Their thoughts too run so much upon it, they are apt to forget the prize for which they contend. Many have found to their sorrow, that gold is too heavy to carry without endangering success. "Ye cannot serve God and Mammon." "How hardly shall they that have riches enter into the kingdom of God." It is no less the privilege than the duty of the Christian to lay aside the encumbrance of worldly cares and anxieties, for he is directed to cast all his care on God who careth for him. "Cast thy burden on the Lord, and he will sustain thee," Indulgence in sensual and sordid plea-

tures, is also a great hinderance to successful running. For by such indulgence the vigour of the mind is enfeebled, and its spiritual sensibilities benumbed or rendered morbid, so that finally a lassitude is engendered, which alike indisposes and incapacitates for the effort demanded. "Take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life." Unbelief too is an impediment of common occurrence, and of the most hurtful consequences. This is a sin which easily besets most minds. The circumstances of the present life, where so many things address the senses and beguile us to walk by sight, have such a constant and powerful tendency to repress faith, that the believer oftentimes loses his sensible hold on future and unseen realities. Nothing can be a greater encumbrance than unbelief, for it causes the prize to be perceived but dimly, and, as a natural consequence, cools the ardour and cripples the energies of the soul. The race itself is pre-eminently one of faith, and therefore the absence of this principle must be fatal, and the defectiveness of it extremely dangerous to success. All who set out in this course need often pray, "Lord increase our faith."

3. The Christian must exert all his energies. The following of the prescribed course, and the laying aside of every encumbrance could go but a short way towards gaining the prize. The racers mainly depended for their success on the degree of strength and agility they were capable of exerting. Every limb and every muscle that could accelerate their swiftness, was strained to the utmost. So let us press on towards the mark. Spiritual indolence is extremely prevalent among the followers of Christ, and its influence is most bewitching. Men generally shrink from great efforts of any kind, but from none so much as those connected with their salvation. But however great may be the reluctance commonly felt to strenuous exertion, it is a fact that religion demands our greatest efforts. Indeed the very design of the apostle in speaking, as he repeatedly did, of the Christian life as a race, was forcibly to express that it was full of holy activity, and called for efforts in constant succession. Our

Saviour taught the same truth when he said, "Strive to enter in at the strait gate." It cannot surely be a light labor to work out our own salvation with fear and trembling. The believer is required to be active for God and his own soul, and to make progress in every grace and virtue that can honor his Maker, and adorn his own character. "Woe to them that are at ease in Zion," who accomplish nothing for their own security nor for the peace and prosperity of the community. There are some who have never put forth the full amount of their strength, and others who only do so at remote intervals; but such cannot expect to rise high in spiritual attainments. Distinction in religious worth is not to be acquired without exerting even the most latent energies. For want of striving against sin, thousands live and die whose religion is at best only a matter of charitable hope. And they are comparatively few who make their calling and election sure, and who are the living epistles of Christ, known and read of all. They in every age, of whom the world is not worthy, have risen to eminence by exercising themselves unto godliness. Hence arose the pre-eminence of Paul among the apostles—he laboured more abundantly than they all: yet not he, but the grace of God which was with him. He evidently deemed the enterprise—the contest to which he was called as worthy of the greatest zeal and ardor, and demanding unceasing exertion. For he declared of himself—"I keep under my body and bring it under subjection, lest that by any means when I have preached to others, I myself should be a castaway." And again he said, "Brethren, I count not myself to have apprehended, but this one thing I do, forgetting the things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." So run that ye may obtain.

4. The Christian must persevere in the race. It is evident that no running, however fair and swift, could be successful, unless the racer held on to the end of the course. The prize was awarded to him who first reached the goal; so that victory depended on the power of endurance. So let us run with patience

the race that is set before us. The uncertain length of our career, and the difficulty of fulfilling it, require a spirit of patient endurance, such as will not relinquish hope in consequence of the delay or remoteness of triumph, nor shrink from toil because there is no prospect of immediate repose. Since we know that there is a fixed mark which terminates our course, though it may be hid from our view, and that great glory follows from reaching the goal, we should persist in the race, firmly resolved to press onward from strength to strength. Many have set out in the Christian race full of hope and promise, but they soon grew weary and faint in their minds. Their goodness was like the early dew or morning cloud which vanisheth away. Of the multitudes that first followed Jesus, most went back and walked no more with him. Paul too charged the Galatians with stopping short on the way—"ye did run well; who did hinder you that ye should not obey the truth?" Such conduct can only end in disappointment and disgrace, for he that continues to the end shall be saved. It was only when the apostle had finished his course and kept the faith, that he could with joy expect a crown of righteousness from the righteous judge. The prize of his high calling was secured only when he reached the mark. And still the language of the righteous judge to every believer is—"Be thou faithful unto death, and I will give thee a crown of life." And to them alone will he give eternal life, who by patient continuance in well doing, are seeking for glory, honour and immortality.

II. The inducements so to run.

1. The certainty of success. Those who contended in the Stadium had not this assurance to support and encourage them in the race. For in the games of old a person might contend lawfully, lay aside every encumbrance, exert to the utmost all his energies and persevere to the end, and still not obtain the honor after which he aspired. Of all the racers, and generally there were many that ran together, one only could succeed. However careful and laborious might have been their training, and however great their celerity, considering their physical strength and structure, their running would be all in vain if one

more highly favoured by nature or by fortuitous circumstances, outstripped them in the course. Many might have deserved success, but one only had the privilege to obtain it. "Know ye not that they who run in a race run all; but one receiveth the prize?" It is not so in the spiritual career; for here the honors are awarded on a more generous principle. All who run well, strenuously, and perseveringly, shall certainly obtain. And while the swift and foremost runner is duly rewarded, the more tardy, but not on that account the less faithful and deserving, provided he puts forth such inferior powers as he possesses, receives a just recompense. A crown is proposed for each individual that presses on to the mark—that continues in the faith and obedience of the gospel. So the apostle declares when giving expression to his own joy and assurance, "Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge will give me at that day, and not to me only, but to all them that love his appearing." And in the context he expresses a similar confidence, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air." He was persuaded that success would crown his efforts, and the persuasion was in his case a constant stimulus to exertion. In as much as his labor was not in vain, he abounded the more therein. The certainty of success—a certainty grounded not on his superiority over the apostles, nor on his outrunning others in the heavenly race, but on the fact that faithfulness in the case of each individual will be rewarded, wrought powerfully on the mind of Paul; and so it should on the minds of all who seek for immortal honors. Because the feeblest, he that has the fewest talents and labors under the greatest disadvantages, has no reason to be discouraged at seeing the rapid progress of others more gifted than himself; for if he continues faithful unto death he, as well as they, shall have a crown of life. If this reflection should not operate as an inducement to patient continuance in well-doing, if the certainty of success should be made an excuse for making less effort to advance, it proves a most defective state of feeling, a mind that has yet to be

restored to health by the physician of souls. Such an abuse of the liberality, which rewards not only the foremost in attainment but also the weak in faith, is justly chargeable with turning the grace of God into lasciviousness. But we may be assured that while all are rewarded, the righteous Judge will not bestow the greater honor on the less deserving.

2. The glory of succeeding. A victory in the foot-race was anciently deemed the highest honor, that could be won in the various contests of the Stadium. The first reward conferred on the successful competitor was in the moment of victory, and consisted in the shout of acclamation from the multitude that stood round to admire. At that time also a branch of palm was put into his hand, which served as a token of victory afterwards to distinguish him from the rest of the spectators. And at the conclusion of the games he was summoned before the judges, and a crown of olive was put on his head; then he was conducted through the assembly by a herald, who proclaimed his own name, and the names of his parents and his country. His happiness at this moment was thought to be complete, and his glory so brilliant as to cast a lustre on all his connections. Such was the glory that resulted from success in the race, and that inspired the racers with intense ardor. But unspeakably greater is the glory of succeeding in the Christian race. "Now they do it to obtain a corruptible crown, but we an incorruptible." The prize of our high calling is in itself of incalculable worth, and the circumstances under which it is conferred are more fraught with glory. The reward proposed in each case is indeed called a crown; but in the one it was a crown of olive, pine, or parsley, a mere wreath of fading and perishable materials, while in the other it is a crown of glory that fadeth not away, but has in it such elements of durability and perpetuity as to be most aptly designated a crown of life, to show that it is made of undecaying and incorruptible materials. It might occasionally happen that the fading garland was obtained by unfair means, but the crown of glory is always a crown of righteousness, the just and adequate reward of faithfulness. In the former case the

honor was awarded on the last day of the games, and before a multitude of admiring Greeks, but in the latter it is bestowed on the last day of the world, when Providence shall finally close its exhibitions on earth, by putting an end to the labors and diversions of mortals under the sun, and in the presence of the angels of God and all the families of the earth. The one crown was given by judges, who though remarkable for their integrity, were still liable to err and show partiality, but the other is given by the righteous Judge, who is most intimately acquainted with every circumstance that should influence his decision, and who will render to every man according to his deeds. All the advantages which a victory in the foot-race secured were measured by the span of life, and demolished by the stroke of death, while success in the heavenly career gains a distinction that will never cease to reflect honor and cause delight: its results cannot be limited by duration, for eternity will only develop and not exhaust them. To run successfully the Christian race is a certain introduction to the most elevated society and station. The cloud of witnesses, the multitude of worthies who have received the end of their faith, even the salvation of their souls, watch the progress of the victor as he approaches the mark, and are ready to show their admiration and to testify the interest they take in his victory; and at length he shall join their company and become the means of enlarging the bliss of which all partake. Christ too delights to honor such a persevering spirit. "To him that overcometh," says he, "will I give to eat of the tree of life which is in the midst of the Paradise of God;" "to him will I give power over the nations;" and "I will grant him to sit with me on my throne." If then the anticipation of glory so inferior in every way could allure the competitors to the Stadium, and reconcile them to the hardships of the previous training, and to the difficulty of the contest, how much more ought we that have a heaven to obtain, to use all diligence and persevere unto the end? Shall not the joy that is set before us, and the glory that will follow, shall not these induce us to run so that we may obtain? Surely!

the prospect of possessing a good so certain and so vast must, if it be once realized, break our inglorious and fatal ease. "Seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot and blameless."

THE PRAYER OF THE SPIRIT.

BY THE REV. J. ANGUS, A.M.

Among the inestimable blessings secured to the Christian by the new covenant, the aids of the Holy Spirit in devotion have assigned to them a very prominent place. After enumerating, in the eighth of the Romans, the privileges of forgiveness and adoption, the apostle adds—"Likewise the Spirit helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit himself maketh intercession for us with groanings that cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." His intercession, therefore, is among the fruits of the death of the Redeemer.

The distinction between this phrase and another very delightful one of the New Testament—the intercession of Christ—is too obvious to need any formal or lengthened illustration: it is sufficient that it be clearly and constantly remembered. The "intercession of the Spirit" is the *prompting* of the Spirit in the heart; the intercession of the Saviour is the *pleading* of the Saviour in heaven. The one is *within*; the other is *above*. The one awakens holy desire in the bosom of the Christian; the other secures for it acceptance in the presence of the Father.

The few following remarks are intended to illustrate and explain some prominent features of distinction between these promptings of the Spirit of God, and other exercises of apparent devotion with which they are often confounded. And, as every religious feeling has its counterfeit, we entreat from the reader a prayerful and self-scrutinizing perusal.

I. The first class of prayers that are to be distinguished 1. in the prayers of the Spirit, are those that have their origin in the urgings of conscience.

Prayer is in its essence one of the expressions of natural religion. It is the appropriate language of want and weakness; so that even heathens have generally regarded it as a matter of universal duty.

Now, though the Spirit of prayer may be working in the midst of the urgings of conscience; it is also possible that there may be the urgings of conscience, without the promptings of the Spirit. The absence of his influence may be ascertained by the following tests.

1. The prayers of conscience are only occasional, and are offered mainly under conviction. They resemble the cries of the seamen in Jonah, when startled by the storm, or those of Pharaoh when terrified by God's visitations. They speak the language of one *driven by fear*; those of the Spirit the language of one *drawn by love*. The one address God as a father, the other as a judge.

2. The prayers of conscience, when the Spirit is wanting, are easily contented. The man that offers them is like the unjust steward, ready to take fifty when he should be satisfied with nothing less than a hundred: restless, holy discontentment, on the contrary, is one of the peculiarities of the prayerfulness of the Christian.

3. The prayers of conscience are offered in carelessness of the result. The man that offers them seeks not to be heard, but to be eased; his burden is not want, but fear; his aim not spiritual blessings, but peace. He asks an audience, presents his petition, and withdraws, heedless of the results; while the Christian presents *his*, and waits till a reply is given. The object of the one is, the expression of want; the object of the other, its removal.

II. The second class of (so called) prayers, are those that have their origin in the exercise of what may be termed the natural gift of prayer, in aptness and fluency of language, combined with the semblance of religious emotion. These are the prayers of the lip only; they express wants that are conceived, but not felt; they are words, and nothing besides.

They may be distinguished from the prayers of the Spirit by the following peculiarities:

1. The gift of prayer looks mainly at

the performance of the duty, not at its success. Its end is not the favour of God, but credit unto men. He that exercises it thinks most of the music, the number, the reasoning of his devotions; not of the earnestness of them: and hence he thinks little of the way of access opened up in the Scripture. The "clean hand," the "pure heart," the "all-prevalent name," he regards not, because the remembrance of them is not needed for the attainment of his object. If men think the better of himself, his end is answered, and he is content. The spiritual Christian, on the contrary, prays mainly for the blessing, and is never contented till he obtain a reply, either in direct fulfilment of his requests, or in the deepening of his feelings of dependence and submission.

2. The gift of prayer makes men proud; the Spirit of prayer makes men humble. The man that exercises the gift when the Spirit is wanting is proud even of the beauty of the language in which he acknowledges his sin; and is humbled only when he has expressed himself amiss; though even then his humility is nothing else than the humility of wounded pride, which grieves, not that it has offended God, but that it has not pleased man. The spiritual Christian, on the contrary, is almost humbled, at the close of his most *eloquent*, that is, of his most *earnest* devotion; for then is it he feels most deeply his sinfulness and want.

3. The gift of prayer is not much injured by a course of sin, especially if it be secret: whilst such a course is utterly inconsistent with the possession of the Spirit. When "we cast off fear," (Job xv. 4,) his light and influences are withdrawn. To the mere gift on the contrary, the state of the heart, the life of the man are matters of no concern. Neglect is the only element it cannot breathe and live.

4. The gift of prayer is silenced by opposition or delay, whilst the Spirit gathers strength under them: because it feels that the blessing is given while the direct answer is withheld.

"They are also *heard* who only stand and wait."

These remarks, if rightly applied, will be found to afford topics both of humiliation and of encouragement. We are

humbled when we remember that our prayers are so seldom such as the Spirit prompts; so seldom such as those for which Christ pleads. How often are even our most holy things polluted!—how much of imperfection is mingled with them! But we are encouraged; for if prayers have been unanswered, it is not because God is not faithful, but either because we have "asked amiss," or because the denial of the request is a greater blessing than its bestowment. Had we prayed in the Spirit, and "according to the will of God," and such prayers been unheard—then there had been room for despondency. But now, there is all to hope, and nothing to fear: the straitening is not in God, but only in ourselves. "Ask," then, in the name of Christ, that is, *in* dependence on his merits, and *in* devotedness to his glory,—“and it shall be given; seek and ye shall find; knock, and it shall be opened.”

London Bap. Mag.

A.

THE CHURCH MEETING;

OR, THE CHOICE OF A MINISTER.

A. What do you think neighbor *B.* of *Mr. Mathew* for our Minister? He preaches well, I think.

B. I think he is too dull and prosing. There is nothing brilliant or uncommon in his style or thoughts. True, all he says is solid and good; but I think he will not interest our young people. Besides, I hear he is not a man of learning; and *Esquire Jones* and *Doctor Peabody* will not like him.

A. Well, then, I am sure *Luke* will do for us; for he is a man of learning, of fine classic taste; and if we must please the 'Squire and the Doctor, he is the man for us.

C. I don't like your classic men. I want somebody that can come to our bosoms with plain homespun language, and make us feel that he is one of us.

D. I am afraid *Doctor Peabody* would not like him; for *Luke* was a Physician once; and they say *Doctor Peabody* won't have another doctor in the town, if he can help it.

E. After all, I never heard that he was much of a preacher. His sermons are very plain and simple—there is nothing great about him.

F. I like *Mr. Mark*, he says so much in a few words.

G. Rather dry, I think.

H. I have heard that he was not very fond of self-denial. You know, he turned back once, after he had started on a mission with Paul and Barnabas. We don't want a man that loves his ease.

I. But Paul said he was profitable to him, after this.

J. He will never do for us. We must have a smarter man.

K. What do you say of *Timothy*? He comes well recommended.

L. He is not healthy enough for us. I saw in a letter written to him, that he has to take medicine for his stomach. I have seen so much of sickly ministers, that I am determined never to vote for a minister, who is not a healthy man.

M. But, isn't he a faithful man, and has'nt he a desire to do good? What right have we to hinder him from using the strength he has, in the service of his Master. Some of the best ministers that ever lived have been sickly men. Baxter was a feeble man; Whitefield was almost always sick; and Payson labored in pain all his days. Were they not useful men?

L. But I don't like to see such pale faces in the pulpit. Besides, they don't speak strong enough; and they never can visit and labour as much as we need.

M. I think he is too young for us. We want a man of some experience. He will be despised for his youth.

N. Well; what do you think of *Barnabas*? He is a strong hardy man. He travels about the country on foot, and preaches all along as he goes.

O. I have heard something against him. They say he is rather headstrong. I can't think well of a minister who would quarrel with so holy a man as Paul.

P. I think *Peter* is the man for us. There were three thousand converted under one sermon of his. I like these bold ministers, who are not afraid to speak out and tell the wicked what they think of them.

Q. Such rash and imprudent men would never do for us. He would set all the town by the ears in one week.

R. He is a very inconsistent man, too. At one time, he seems as bold as a lion, and at another, he is ashamed to own

himself a Christian; and they say he is sometimes guilty of double dealing.

S. I am not willing to settle a man so old as he is.

P. But he is in the vigor of life. You would not certainly have him stop preaching yet?

S. He will never get hold of our young people. They must have a young man, or they'll go off somewhere else.

T. Brethren, I am afraid we shall never get a minister, if we go on at this rate. We shall not find an angel, and if we could, he would not be fit to preach the gospel. We want a man who will be one of us, and feel and sympathize with us. But, *John* is as near perfection, I think, as a man can get, in this world. Who can say any thing against him?

U. Oh! he'll never do for us. He's always harping on the same strain. It's nothing but *love—love—with him*.

S. True he talks much of love; but I never heard a man speak with greater plainness to sinners, or set before them more clearly their dreadful end.

V. But, he says it so moderately, and in such an easy tone, that it can't make much impression.

W. But, who can help feeling, when he speaks of the love of Christ?

V. His flowing, monotonous tone, will lull us all asleep.

W. I think any body that would sleep under his preaching would sleep over the fires of the bottomless pit, with the smell of brimstone in his nostrils.

O. We shall not do better than to take Paul. He is certainly the greatest preacher I ever heard. He is full of original thought; and his figures and illustrations are so grand as often to make one's hair stand on end. And I hear there are revivals wherever he goes.

Y. He's always harping on election. Our people won't bear it.

Q. I have been told that he says, "Let us do evil, that good may come." I think that's dangerous doctrine to preach.

R. He is no orator. He is a little insignificant looking man, and his delivery is bad—absolutely contemptible.

S. These are the men whom Christ has commissioned to preach his gospel. They are earthen vessels, to be sure; and all of them have faults. But, I think we are taking a dangerous course.

Christ says they that despise such as he sends, despise him. Are we not in danger of reproaching Christ, through his ministers; and of rejecting the gospel, because we are not satisfied with the channel in which it comes to us? And can we expect the blessing of God, while we thus find fault with his message? I am reminded, by what I have heard at this meeting, of the conduct of the peevish child, who throws away his bread and butter, because it is too big or too little, or in some other respect, not just what he likes.—*Boston Recorder*.

From the London Missionary Herald for March.

FIERY FLYING SERPENT.

In the early part of 1833, a native chief of Limo Manis in the vicinity of Padang, named Tam Basar, in company with another person, mentioned to Mrs. F. A. Vandenberg and myself, that they had just before seen a serpent flying, and, as it was considered dangerous, had killed it. We smiled at them as romancing, but they affirmed positively that they had seen it fly, and offered to take us to it. We accordingly went and examined it, and finding no appendage of the nature of wings, we again laughed at them, as attempting to impose on our credulity. They however, continued positive that they had seen it fly, and explained the mode of flying, by saying it had power to render the under part of the belly concave, instead of convex, as far as the ribs extended, whence it derived its support in the air, whilst its propulsion was produced by a motion of the body, similar to that of swimming in water. We, however, continued incredulous, and took no further notice of the circumstance.

In January, 1834, I was walking with Mr. P. Rogers, in a forest near the river Pedang Bessie, about a mile from the spot where the above was killed, when, stopping for a moment to admire an immense tree, covered as with a garment of creepers, I beheld a serpent fly from it, at the height of fifty or sixty feet above the ground, and alight upon another at the distance of forty or fifty fathoms. Its velocity was rapid as a bird, its motion that of a serpent swimming through water; it had no appearance of wings. Its course wa. that

of a direct line, with an inclination of ten or fifteen degrees to the horizon. It appeared to be three or four feet long. The one killed by the native chief was about the same length, was of slender proportions, dark coloured back, light below, and was not characterised by any peculiarity which would make it remarkable to a stranger.

Thus was I convinced of the existence of flying serpents; and, on inquiry, I found some of the natives, accustomed to the forests, aware of the fact. Those acquainted with the serpent call it, "Ular tampang hari," or "Ular apie," (the fiery serpent,) from the burning pain, and mortal effect of its bite. So that the fiery flying serpent of the Scriptures was not an imaginary creature, though it appears now extinct in the regions it formerly inhabited.

I have delayed the present notice, in hope of obtaining a specimen, which I could offer as a more convincing proof than my bare assertion, but further delay may possibly, with some, weaken even this testimony, on a point which appears to have been long disputed, and which has not been credited by any of the Dutch gentlemen employed in collecting specimens of the natural history of these parts, to whom I have mentioned it. I learn from the natives, however, that this is not the only species that flies. There is one called "Ular Tadung," with a red head, and not exceeding two feet long, seen sometimes about cocoa-nut trees, whose bite is instantly mortal, and which has the power of flying, or rather leaping a distance of twenty fathoms, for it is described as not having the waving motion through the air of the one I saw.

N. M. WARD.

Pedang, West-coast, Sumatra.

LIGHTS OF REASON AND REVELATION.

NO. VII.

Although revengeful and wicked passions taint our nature now, it is clearly evident that they are contrary to the law of nature engraven in every man's heart, as well as that they are injurious to his interests; as his own judgment must testify. Who would like to be robbed or murdered, or insulted, or slandered? Nature must answer, not one, what can be more evident than, that

that the God of nature created it *upright*, and that it has fallen into sin and inconsistency; for, while the judgment condemns indulgence of unhallowed passions, they will be gratified! Here are proofs strong as Heaven, that moral evil was no direct creation of God, that it is offensive to him, and that he delights in holiness. By holiness, then, God is glorified; and it is our reasonable service, as well as our duty; but, being the unmeritorious duty of each, it is partial and finite, and even where complete, it can afford no benefit to another, any more than the full payment of a just debt would entitle him to claim the forgiveness of the debts of another! A wealthy person, however, who himself owes nothing, can easily be thought capable of paying the debts of a bankrupt, by putting himself in the bankrupt's stead, as his surety. By doing so with the consent of all parties, the creditor puts the debt to the surety's account, and the payment of it to the credit of the debtor, who in consequence is completely discharged; so that it would be unjust in the creditor, ever again to demand it, and it would be insulting the creditor to offer it to him, while the surety's claims upon the gratitude of him whose debts he paid, *can never be abated*. A case in point shall hereafter be produced, which demands the attention of all mankind. It is of so singular and extraordinary a nature, that it is said to astonish even the angels in heaven. CATHOLIC.

NO. VIII.

How it is likely that moral evil must have originated, I have endeavoured to show, without doing violence to any philosophic truth; and it is satisfactory to find the theory sustained by the fact. But even should it not, yet I dare not deny the revelation of God, which is able to make those who do not wrest, and pervert it, (2 Pet. iii. 16.) wise unto salvation through faith in our Lord Jesus Christ, 2 Tim. iii. 15. They are sufficient to teach us the true Christian religion as a whole*—they are sufficient for reproving our vices and errors, and for correcting them; and for thoroughly supplying us with such a knowledge of God and his will as to enable us to steer clear of error, and live by faith, through grace, unto salvation. (2 Tim. iii. 16, 17.) This holy revelation tells us (Rev. xii. 7.) that there was war in heaven.

The Devil rebelled against his Sovereign. He was the first demagogue, and for him and his rebel hosts hell was prepared or appointed;

* The Holy Scriptures contain a plan or scheme, which, when rightly viewed, appears like a well proportioned arch or edifice.

By the symmetry of the whole, the fitness of each part is tested, nor can an omission, or superfluity, easily escape the notice of the well instructed, and practised eye; so that they bear within themselves, abundant proof of their divine origin.

and he was cast out of heaven into earth, where he practised upon our first parents in a spirit of revenge against his God, and seduced them by falsehood from their allegiance and happiness; and this weapon has ever since been used by the evil against the good. The Devil is the father of lies, he abode not in the truth, with him *originated evil*. (Bishop Tillotson, vol. 1, p. 133.) By this one act of transgression of our first parents, they became actually robbers of, rebels against, and debtors to, the rights of heaven: and such, passively, they made all their posterity. By one man—for both the sexes are included in the term man, (Gen. i. 27.) sin entered into the world, and death by sin. Here the apostle proves the universality of sin by the universality of death, which includes even infancy that could not have sinned actively, as Adam did. Hence all his posterity were made passive sinners. (Rom. v. 12, 13, 14.) Therefore by the offence of one, judgment came upon all men unto condemnation, v. 18. Man, unless hardened by depravity, naturally feels an interest in his posterity, and it must be a punishment to him to know they are unhappy; and it is said to be a *judgment* upon him when he makes them so by his own misbehaviour. But it is conformable to right reasoning to say that when we wantonly squander, or forfeit our property, or the interest and favour of friends, we injure our children, and they become beggars and bankrupts, but it is passively. If we carry the arguments out to the duties subjects owe to their sovereigns in lieu of the favours they receive, we can easily perceive the suitability of the application of this case to that of Adam. The *divine image*—of the value and importance of which too little is known—was a spiritual inheritance given to our first parents in trust, as well for their own, as the use of their posterity. It was a divine principle which enabled them to know their Sovereign's will rightly, and to obey it *willingly, constantly, and perfectly*. But the father of lies works upon their natural ambition by means of falsehood, seducing them from their duty into disobedience. In this he acts the deceiver, and is a guilty tempter; whereas it does not appear that his tempters were guilty or active, but innocent ones, perhaps the glories of Deity. By their loss through forfeiture of this heavenly gift, the divine image, we are deprived of the proper and only means whereby we could render to God an acceptable service, and our nature is made disaffected, or disinclined towards holiness, and bent or inclined towards moral evil.

This is evidently the natural state of all, and shows how true it is that *Seth*, with all men after him, was born, not in the image of God, but in the image of Man.—Gen. v. 3.

If it could be thought, or shown, that our first parents wanted any thing to complete the measure of their happiness, or power to guard it, then might it be thought that God dealt as a hard master with them. It is true that he permitted what he could have prevented, but it is equally true that he was not bound to prevent the fall. To permit an evil which we could prevent, upon the reasoning of some, makes us guilty of it. In some instances this may be the case, but the obligation has bounds; and God is irresponsible.

CATHOLIC.

JOSEPH HUGHES, A. M., LATE BAPTIST MINISTER AT BATTERSEA.—There is a loveliness investing the name of Joseph Hughes, late Secretary to the British and Foreign Bible Society, which cannot be hidden or dissipated, derived from the sterling character of his piety, the extensiveness of his intellectual riches, the nobility of his zeal, and the application of them all combined. But this is by far too general. What we want to say is this, he was the originator of the Bible Society! We admire and would imitate his holy spirit; we offer the homage due to his diversified mental powers and possessions; we respect him as the judicious, finished, kind, influential, and successful preacher and pastor at Battersea; we praise him as a man of genius and talent—these, with whatever he called his own, and sanctified in many ways to the honor of God, we extol; but it is, in conjunction with these, a simple yet sublime thought dropped by him at a Tract Meeting, which throws a halo around his name—sacred, beautiful, refulgent. It was while a Mr. Charles, at the meeting we refer to, was lamenting the sad dearth of the Scriptures in Wales, that the celestial thought struck him, “a Society might be formed for the purpose,—and if for Wales, why not also for the empire, and the whole world.” This was like the smiting of the rock by Moses, and waters gushing for the Israelitish multitudes; a mine was opened; a sun burst upon the world.—*Christian Guardian*.

OBITUARY.

WILLIAM BURTCH, ESQ.

Died at his residence near Woodstock, on the 31st of May, of scarlet fever, aged 22 years, 11 months, and 15 days.

Also at the residence of her father in Woodstock, to which place she had been removed but two days previously, on the fourth of June, Sarah, youthful widow of the above, aged 22 years, 11 months, and 14 days.

To demonstrate the vanity of the world, to illustrate in the most striking manner the

importance of that divine counsel, “Be ye also ready,” it is only necessary to give the short history of these estimable and lamented young persons. For surely if any could cherish the confident expectation “to live long in the earth,” or if it would be reasonable for any to desire it, or for others ardently to desire it in the behalf of any, it were they. Comely in their persons, affable and pleasing in their manners, kind and affectionate in all their intercourse with others, they were qualified to win all hearts and to secure numerous and lasting friendships. Early brought to know and love the truth, they appeared to have been chosen of God to shed the light of Christian example upon an entire generation. Possessing each other’s well required love, and the approbation and blessing of all their friends, and all necessary worldly comforts and advantages, they seemed intended, as selected instances, to show how much of happiness pure and unalloyed, may be enjoyed, even in this vain world.

They had been acquainted from early childhood, and their acquaintance gradually ripened into fond attachment and honorable love. On the 17th of May they were joined together in holy matrimony, and on the same day, “the young man rejoicing over his bride” conveyed her to his house, a neat little cottage delightfully situated on a beautiful farm, called Villafield. Here numerous friends hastened to present their warm and friendly congratulation, and here they began to realize an elevated and thankful joy, arising from the completion of their former hopes, and the prospect of future comfort and honorable usefulness. But scarcely had they tasted this cup of bliss, when it was dashed from their lips. In the midst of all their flattering prospects they were assailed by fell disease, and in little more than two short weeks they were sleeping in one grave! What a short and mournful history!

A melancholy gloom is thrown over the entire community. The Church and Sabbath School, in particular, have sustained a great loss, and every individual connected with either, is a sincere and sorrowing mourner. What, then, must be the weight of the sorrow that presses upon the hearts of their immediate connections, especially the doating and bereaved parents? But even they sorrow not “as others which have no hope.” They witnessed that Death was stripped of his terror and robbed of his sting, and not only from the firm hope expressed by them on their death-bed, but from their former consistent piety, they indulge the most pleasing trust that their children now sleep in Jesus, and their emancipated spirits are made perfect in heaven.

W. H. LANDON.

THE MISSIONARY REGISTER.

MONTREAL, AUGUST 1, 1841.

CANADA BAPTIST MISSIONARY SOCIETY.

CONTRIBUTIONS DURING THE PAST MONTH.

John Thomson, Education	£2 10 0
James Thomson, do.	2 10 0
John Dunn, do.	2 10 0
James Thomson, do.	2 10 0
Tho. M. Thomson, do.	2 10 0
Friends in Beekwith	1 7 0
do. Drummond.	2 0 0
do. Bathurst.	0 5 0
A Friend in Montreal.	1 0 0
W. Greig, up to 1st April	5 0 0
E. Muir, 1 year's tuition for G. B. Muir.	10 0 0
Rev. J. Dyer, Kingston, Sub. 1841	1 5 0
James Edwards, Peterborough, don.	2 10 0
A Friend, do. do.	1 0 0
Margaret Lamb, do. to College.	0 10 0
Collection at Baptist Church, Toronto.	2 2 3
William Cameron, Niagara.	0 10 0
Rev. Dr. Davies, half year's subscription, up to 1st January, 1842.	4 0 0

Subscriptions and donations are thankfully received by any of the Society's agents in this country, and especially by the following persons:—

MONTREAL.—Mr. J. Mills, Treasurer; or Dr. Davies and Mr. J. Milne, Secretaries.

LONDON.—Mr. Harwood, 26, Queen St., Cheapside, and Rev. J. Davies, Princes St., Stamford Street, Secretaries of Baptist Colonial Missionary Society.

EDINBURGH.—Mr. H. Dickie, 2, Newington Place.

A GENERAL MEETING OF THE FRIENDS OF MISSIONS AND EDUCATION.

In accordance with the wishes expressed in the following resolutions, emanating from the Eastern Baptist Association, and from the Committee of the Canada Baptist Missionary Society, we give notice that a general meeting of delegates will (D. V.) be held on the 8th of September next at Haldimand, in the Newcastle District.

The resolutions, which we give in full, will sufficiently explain the object of the

meeting, and will also, we hope, induce the churches favourable to that object to send their representatives.

Resolutions of E. B. Association :

1. *Resolved*,—That in our opinion, the churches in this Association are desirous of entering into a hearty co-operation with the Canada Baptist Missionary Society in all its operations, and that they are only restrained through fear that sacrifice of principle will be involved.

2. *Resolved*,—That we recommend that a general Convention, in which all the churches in the Province may confer through their representatives with the said Society, be held at some convenient time and place, that a proper understanding may be had between the parties.

3. *Resolved*,—That we recommend *Haldimand* in the Newcastle District to be the place, and the *second Wednesday* of September next to be the time when the meeting shall take place.

4. *Resolved*,—That should the above meet the approbation of the Canada Baptist Missionary Society, we request them to inform the churches through the *Magazine*.

Resolutions of the Committee of C. B. M. Society :

A letter, dated Brantford, June 26, 1841, from Mr. S. Read, Clerk of the E. B. Association, containing resolutions passed at the late meeting of that body, was read; whereupon it was resolved as follows:—

1. *Resolved*,—That we receive with high satisfaction the expression of the brethren's desires for "hearty co-operation" with this Society, and that we know of no sacrifice of principle that will be required on either side, in order to effect so desirable and happy a purpose.

2. *Resolved*,—That for the more speedy and effectual promotion of this union, we concur in the appointment of a general meeting of representatives from the churches in the Province, to be held at Haldimand on Wednesday noon, the 8th of September next, in order to confer on the matter with a delegation from this Committee.

3. *Resolved*,—That we accordingly invite all the churches, that are favourable to the objects of the Society, viz., the furtherance of missions and ministerial education, to send each a representative to the foresaid meeting.

4. *Resolved*,—That the delegates from this Committee be Rev. Dr. Davies and Rev. J. Girdwood.

RECOGNITION OF A PASTOR

On Lord's day the 4th of July, the Rev. J. GIRDWOOD was publicly recognised as

the Pastor of the Baptist Church, Montreal. In the morning the Rev. J. DYER of Kingston gave a brief statement of the nature of a Christian Church, and then called on the members present to signify publicly their choice of the Pastor, which having been done, Mr. GIRDWOOD signified his acceptance of the call, and gave some account of the leadings of Providence that brought him to this sphere of labour. Then prayer for the Lord's blessing on the solemn relation thus ratified, was offered by the President of Canada Baptist College.

In the evening, the Rev. C. STRONG, of the American Presbyterian church, having introduced the service, Dr. DAVIES addressed the Pastor, and the Rev. J. EDWARDS, jun., of St. Andrews, gave a charge to the church. May the pastor and the flock enjoy the favour of the Shepherd and Bishop of souls.

THE THIRD ANNUAL REPORT OF THE CANADA BAPTIST COLLEGE.

During the past year, this Institution received many tokens for good, which may well inspire its friends with gratitude and with trust. Its important objects have, by the help of Providence, been pursued without interruption and with encouraging success; and more favour has been shown to the undertaking by benevolent persons both in this country and in Britain. We would therefore thank God and take courage.

The Object of the Institution.

To prevent, if possible, all mistake and misrepresentation on this point, we again repeat that we do not design to make a *trade* of theology, for none are admitted without being recommended as possessing piety and other qualifications for the work of the ministry. The object is to enable young men of approved piety and promising gifts, to cultivate their minds and acquire such knowledge as will, by God's blessing, render their gifts of more service to the church and the world. For this end such studies are pursued as are deemed most conducive to mental discipline, and to the faithful interpretation of the Bible. It is not our aim to make the students classical scholars, but to render them conversant with Biblical and Theological Literature, in the hope that they may thereby become better able "rightly to divid-

the word of truth," and to defend and propagate "the faith once delivered to the saints."

Terms of Admission.

No student can be admitted without being recommended by his Pastor and Christian friends, as a person whom they judge to be eligible for the ministry of the gospel. Each candidate for admission must also furnish a written statement of his experience as a Christian, and of his leading views of evangelical truth; and at the same time he must present himself for examination before a few members of the Committee, who will, if satisfied, admit him for *three months on probation*, after which time it will be decided whether he shall remain for the usual period of study, which is four years.

Every student is expected to support himself to the extent of his means, but when private resources are wanting, both education and maintenance are furnished *gratuitously*. Books and clothes, with a few other trifling matters, must however be provided by each beneficiary, without depending on the Society's aid.

To save trouble and expense, every application for admission ought to be made *first by letter*, sent to the President, Dr. Davies, or to Mr. Milne, M'Gill Street, Montreal. It should also be observed that the only proper time of admission is at the beginning of the session, which happens regularly on the 1st of September, but which, owing to unavoidable circumstances, is this year postponed to the 15th of the month.

The Students.

There were *twelve* pursuing their studies at the opening of the session, and *nine* at its close. Mr. Topping left with a view to make himself useful in the western part of the Province, where he now labours in destitute places. The failure of health compelled one to return home, after a stay of four months. Two others were allowed to retire, as they found difficulties in their way not easy to overcome. The students have been all engaged more or less in attempts to do good, and thus have afforded some pleasing proof that they love the work for which they are preparing. Wherever their services have been required, in or about Montreal, they have endeavoured to make themselves useful as preachers of the gospel. At five small stations in the surrounding country, they have steadily conducted public worship for the benefit of a few Protestants scattered among the French Catholics. In town also their services have been very frequently required. In the township of Stanbridge, about fifty miles from the city, their labours have been lately requested; and we would fain hope

that much good is about to be accomplished in that destitute place. But we cannot help regretting that so few openings for evangelical labours are to be found in these parts, owing to the prevalence of the French language.

During the present vacation, which will end on the 15th of September, the students are for the most part engaged in the service of the Society. Besides preaching the gospel, they solicit support for the *Canada Baptist Missionary Society*, and also for the *Magazine*. May they find favour in the eyes of their brethren and of the religious public at large, that they may not labour in vain.

Designation of Evangelists.

On the evening of the 1st July, two students who were about to depart, Messrs. F. Bosworth and P. McDonald, were set apart to the work of the ministry. Many and fervent prayers were offered up in their behalf, and many devout and affectionate wishes will continue to follow them in their future labours. - Though the service was not made very public, the company that attended found it good to be there. The Rev. Messrs. Girdwood and Dyer, together with the Tutor, took part in the proceedings.

The work of the Session.

In Hebrew, a class of six translated the books of Jonah, Joel, Lamentations, Obadiah, Habakkuk, and the first twenty Psalms. The *Grammar* was at the same time diligently studied, and the first three chapters of John's Gospel in Greek were rendered into Hebrew in the way of written *Exercises*. Habakkuk and the twenty Psalms were both prepared for the examination, though the proficiency of the class was tested only in the latter.

In Syriac, Mr. F. Bosworth, beside going on with the Hebrew class, learned the *Grammar* and translated the first ten chapters of John's Gospel, in the whole of which he was prepared for examination.

In Greek, the first class read Jacobs' Selections from Lucian, Strabo, Diodorus Siculus, and Homer, and also Xenophon's Memorabilia from the 6th chapter, 2nd book to the end. They also read, and prepared for the examination, the whole of the Acts of the Apostles. The second class in the course of six months went through the *Grammar* and learned its leading principles, so as to be able to translate twelve pages in Jacobs' Reader, and to profess the same before the examiners. *Exercises* were constantly required from both these classes.

It is proper to observe that in reading portions of the Bible in Hebrew or Greek, the constant aim is to make the students independent

and competent interpreters of the Sacred Text. The process of translating is made subservient to Biblical Criticism and Exegesis, so that inquiry is always made concerning the author, date, contents, style &c. of the inspired writings, and the meaning of obscure passages is generally elicited. Each student is taught to consider this department of his education as theological rather than literary, and as intended to make him conversant with the facts and doctrines of revelation. Thus the study of theology is made biblical rather than systematic.

Murray's English Grammar and Exercises were learned by one class in four months. The same also studied *Geography*, paying especial attention to countries, nations, &c., mentioned in Scripture. In all these subjects their proficiency was tried by the examiners.

In Mathematics, one class studied *Algebra* as far as simple equations with two unknown quantities; and another class in a few months learned the first book of Euclid's *Geometry*. Both classes were examined.

In Logic, the six senior students became conversant with most of Whately's Treatise, and underwent a lengthy examination in the same.

Besides the above branches of education, every student was required to prepare weekly a *sketch of a Sermon*, to be criticised by every member of the Institution as well as the President; and a *Discourse* was required from each every month for examination by the President. A course of suitable *private reading* was also recommended to each.

Five of the students were, by the kindness of Dr. Stephenson, allowed to attend his course of lectures on *Anatomy*. The same gentleman has been also very kind in attending *gratuitously* on afflicted members of the Institution.

Testimonials of the Examiners.

The examination, it should be observed, was throughout conducted *ad aperturam libri*, it being left wholly with the examiners to fix upon a passage or to propound a question.

MONTREAL, July 16, 1841.

It is with feelings of no ordinary satisfaction and pleasure, that I bear testimony to the very creditable proficiency evinced by the Students, in the several departments of Classical, Mathematical, and Theological learning, in which their studies have been prosecuted. From the short period which some of the classes had been engaged in studying some of the branches of learning, the progress was still more remarkable.

The examination in the first Book of Euclid was minute and satisfactory, while in

Algebra, although much had not been done, there was considerable comprehension of its principles shown by some numbers of the class. All in the Logic class were evidently familiar with the subject. Those whose attention had been turned to English Grammar and Geography, had a general knowledge of these subjects. In the Greek Reader, the junior class displayed a remarkable degree of acquaintance with the principles of the language; but the senior class, in the examination on the Acts, proved that they were conversant with many of the great principles of Biblical Criticism, and the same class afforded a similar proof of their proficiency in Sacred Literature, when examined on the book of Psalms in Hebrew. The Syriac was pursued by one only, but in this case as in the others, it was difficult to say whether the tutor had been more persevering in the communication of instruction, or the pupil more diligent in receiving and retaining it. It is but just however to add, that while general satisfaction was obtained in all the examinations, there were some members who evinced decided superiority in their studies.

JOHN GIRDWOOD.

I am glad of an opportunity of placing upon record the feelings of high satisfaction, with which I have attended the Annual Examination of the Baptist College at Montreal for the present year; an examination which occupied nearly twelve hours, and afforded to those who were present a truly fair criterion by which to judge of the attainments of the young men. With the laborious, and, as I conceive, very skilful methods of instruction pursued by the learned President, I had enjoyed a previous opportunity of making myself personally acquainted; and I can only wish that every friend and patron of the institution had been present on this interesting occasion, to witness for himself one more instance of the gratifying, the honourable result. In Dr. Davies's method of instruction, I do not know whether is more to be admired, the accuracy of the knowledge that is imparted, or the acquaintance into which the students are led with the general principles of those sciences to which attention is turned.

JOHN DYER, Jun.

July 6, 1841.

MY DEAR SIR,—I take this opportunity of expressing to you the pleasure which I received from witnessing the Annual Examination of the Students attending the Institution, in which you so ably fill the office of Teacher. The manner in which they were interrogated on that branch of study [the Acts of the Apostles] on which I heard them examined, and the readiness of their replies, furnished

evidence both of the excellence of the system of instruction which you adopt, and the success with which you have prosecuted it.

I sincerely hope the Institution may be prosperous and permanent. I consider it a matter of great importance that it be sustained, both because of the thorough education which is given in it, and because this country is so destitute of the means of affording pious young men, such an education as will prepare them for the office of the holy ministry. I am, my dear Sir, yours very truly,

W. TAYLOR.

Minister of the Scotch Secession Church.

Montreal, July 16, 1841.

The Library.

Some valuable additions have been made to the collection of books during the past year. But there is still great need of standard works in Divinity and general literature. The following presents, received from various friends, are gratefully acknowledged:

From Joseph Gurney, Esq., London.

Mathew Henry's Miscellaneous Works, 1 vol.

Cruden's Concordance, 1 vol.

Saurin's Sermons, 8 vols.

Donnegan's Greek and English Lexicon, 1 vol.

Riemer's Greek and German Lexicon, 2 vols.

Latin Dictionary, 2 vols.

Translation of Klopstock, 2 vols.

Glimpses of the Old World, 2 vols.

Chillingworth's Works, 2 vols.

Bible Atlas, 1 vol.

Burder's Village Sermons.

Also numerous smaller works, both religious and classical; together with the residue of the late Mrs. E. Gurney's library.

From Rev. C. Anderson, Edinburgh.

Merrick on the Psalms, 2 vols.

Chillingworth's Works, 1 vol.

Mayer on the Evangelists, 1 vol.

Dr. Taylor's Works, 1 vol.

West on the twelve lesser Prophets, 1 vol.

From Rev. J. P. Griffiths, Sabden, Lancashire.

Thomson's Chemistry, 2 vols.

do. on Heat and Electricity, 1 vol.

From Rev. W. Fraser, Lancashire.

Parkhurst's Hebrew Lexicon, 1 vol.

From R. Haldane, Esq., Edinburgh.

Evidence and Authority of Divine Revelation, 2 vols.

Commentary on Romans, 2nd vol.

From Mr. Joseph Leeming, Montreal.

M. Henry's Miscellaneous Works, 2 vols.

From Rev. W. H. Coombs, Toronto.

Arnott's Elements of Physics, 2 vols.

SWISS MISSION AT GRANDE LIGNE.

Having been again favored by our esteemed friend, Mr. T. M. THOMPSON, of Napier-ville, with a narrative of the recent success of this most interesting mission, we have great pleasure in laying his communication before our readers.

DEAR BROTHER DAVIES.—The progress of the Gospel among the French Canadians is an object in which I feel such an interest, that I am induced to give a little further information respecting it, in the hope that numbers of your readers, both far and near, will participate in the joy which such information is so well calculated to inspire. Since the communication which appeared in the *Magazine* last February, relative to the state of the mission at the Grand Ligne, the great Head of the Church has given our devoted friends the most cheering evidences of his approbation and his blessing. There has been a greater number of conversions than at almost any former period of the same length, and the desire manifested by many in various parts of the country to read the Bible, and to hear of redemption through the gospel of Jesus alone, give the most decided evidence that the spirit of enquiry is awakened among the people, and also that the good seed which has been sown by those devoted servants of God, is bringing forth fruit to his glory. The limits of this communication will not admit of many particulars, no doubt very interesting, being inserted, but the writer may be allowed to notice very briefly, some facts in connection with the conversion of individuals who have lately joined the church at the Grand Ligne, which will tend to exhibit the power of the gospel, as well as the genuineness of their own conversion.

Henri B.—is by birth a French Canadian, but for some years past has been pursuing his occupation as a mechanic in the United States. He left home a strict Roman Catholic, but going into strange society without the shield of religion, and unsustained by the protecting influence of pious associates, he became, as might be expected, the companion of the ungodly, and returned last autumn a confirmed infidel. His father, mother, and four sisters, being at that time the whole family, were some years ago baptized and added to the Grande Ligne church, and from their superior intelligence and piety, form some of its brightest ornaments. This dear family, including Henri, are much attached to one another, and nothing but his conversion seemed wanting to complete their happiness. One of the younger sisters who used

often to sit on his knee; and to whom he would tell his plans for making them all comfortable in the world, would frequently burst into tears, and when asked by her brother why she wept, would reply, "Henri does not love the Saviour; how can we be happy without loving the lovely Jesus." On such occasions he would go to his employment, or any where out of the way. His sleeping apartment was separated from that of his sisters by a thin partition, and nothing, he afterwards said, so irritated his feelings and enraged his mind, as to hear the two elder sisters regularly praying for his conversion to God. But the time of his deliverance was drawing nigh. The greater part of the family and sometimes the whole, have been in the habit of spending the first day of the new year at the mission house, and as Henri had never been there (their residence being twenty-four miles off) they persuaded him to go with his mother and some of his sisters, although with great reluctance, as he had some misgivings about the result. The conversation at the mission was naturally of a religious character, in the course of which he informed Madame Feller that he had been lately convinced of the authenticity of the scriptures, although he felt no particular interest in them. She asked if he ever prayed: he said no; that whenever he tried, the thousands of objects that diverted his attention rendered it quite impossible. He was informed that it was his duty not only to pray, but to do so in spirit and in truth, and exhorted, if convinced of the duty, to begin that very night, and seek for pardon and salvation through the blood of Jesus. After retiring for the night he endeavoured to pray; but the usual confusion of his mind drove him from his knees and to his bed. When he had lain down, the thought struck him, am I really robbed of the mastery of my thoughts by the dominion of evil spirits? and so much did it occupy his mind, that he slept but little during the night. In the morning he said but little, and after family worship retired to his room. Madame Feller, who had observed his emotion, followed him very shortly after, and found him in tears. "What is the matter Henri?" said she. "Oh I am a great sinner, a great sinner!" The devoted missionaries, with the mother and sisters, continued for hours in teaching, encouraging, reading and praying with him, and although our wintry days are but very short, the light of the sun did not leave the firmament, until the light of God's countenance had shone with peace and celestial brightness into his happy soul, and the sun of righteousness had arisen upon him with healing in his beams. Upon returning home, the father embraced him saying, "I

knew that the Lord would answer our prayers: this my son was dead and is alive again, he was lost and is found."

Joseph Giguere is another of those lately added "to the number of the disciples." He had been servant to Mr. Normandeau while the latter was a priest, and was so very much attached to Mr. N., that upon hearing that he had become a Protestant, nothing could prevent him from going to ascertain the truth, and if possible, to bring back his former master to the obedience of the Holy Mother. We may here just observe, that he was a great devotee; his room was a complete picture gallery of sub-mediators both male and female, and he possessed more crucifixes, beads and medals, which the writer has seen with his own eyes, than almost any priest in the country. Having been directed to L'Acadie as the neighbourhood of Mr. Normandeau's residence, he went there last March, and inquired where he lived. Those whom he asked, told him the place, but added that it was extremely dangerous to go near the dwelling, for that those who went in, rarely came out until the evil spirit who abode there continually, had changed them to the religion of the false prophet. Joseph being thus warned, was determined not to be caught, and going in by the back door of the mission house, enquired for Mr. Normandeau. He was informed that Mr. N. was engaged in teaching up stairs, and invited to go up and see him, but no inducement could prevail upon him to leave the proximity of the door, for he said, should the spell begin to operate, he would instantly rush from the house. However Mr. N. appeared, and as he had nothing peculiarly demoniacal about his appearance, he persuaded Joseph to sit down, and mutual questions and replies followed in succession for some hours, until the simplicity and transparency of the glorious gospel had found an entrance to his heart. Yes! a supernatural influence *did* keep him until "the grace of God that bringeth salvation" had redeemed him from the bondage of superstition and Popish idolatry, and by its almighty operation with the word of truth, made this fine young man within ten days of his arrival at the mission, an intelligent and praying believer. Many Christian friends who are unacquainted with the condition of a Roman Catholic population, may suppose that the facts now narrated have been varnished for effect, or that Joseph Giguere is a very simple man. This, however, is not the case. Giguere is naturally a clever man, but had received no education prior to his coming to the Grande Ligne. Persons in good circumstances, and having the character of shrewd, clever men, are so ignorant of his-

tory and facts, that they will tell us, "a Protestant does not pray, he does not believe in a God." Now, ignorant people are both superstitious and credulous, and there is no lie which has a tendency to slander the mission and its supporters, it matters not how palpable or absurd, but will be circulated with diligence, and swallowed with avidity.

There are also two other young men who have been lately converted and added to the church at the mission. They are both of them clever, and have received a fair commercial education, the one being clerk in a mercantile establishment, and the other a tanner. The writer's intimacy with them, prevents his giving either the particulars of their cases or their names. The love of reading led them to history, and then to investigation; and the book which was more immediately blessed to their souls, was a free translation into French of that deservedly popular work, "Pike's Persuatives to Early Piety," and entitled "Le jeune homme a l'entrée de sa voie." Besides the above mentioned, four others have joined the church at the Grande Ligne since the last communication in the *Register*. Four or five others are on the eve of being proposed to the church as members, who although loosed from Popery, have been for a long time halting between the service of God and Mammon. The church now numbers forty-six members, including the Missionary, Teachers, &c., and although the discipline is the same as in our Baptist and Congregational Churches, yet there has not been one exclusion since it was founded. This fact speaks volumes in shewing that the members have been admitted with discrimination and watched over with vigilance.

There has also been a very important work going on in connection with the mission, at the village of St. Pie, near the base of Yamaska Mountain. Sometime last winter, a person from that place, who had been round in different parts of the country gathering assistance for a neighbour who had lost all his property by fire, called in the pursuit of his object at the Grande Ligne. It was then towards evening, and he was asked to remain all night. He did so, and here for the first time, conversed with his fellow-countrymen of his own language, who were not Roman Catholics. Although every thing was quite new to him, he felt a deep interest in the conversation, and on his departure for home, willingly took away several copies of the Scriptures and other books which Mr. Roussy gave him. In the beginning of June a special messenger was sent for Mr. Roussy to go down to St. Pie, as a number of individuals who had been reading the Scriptures were anxious to be in-

ther instructed. Mr. Roussy went accordingly, and found eight persons who had openly abandoned Popery, and were desiring to be instructed in the way of the Lord more fully. Mr. R. remained for a few days with these young disciples, three or four of whom now appear to receive the truth in the love of it, and desire to give themselves to the Saviour who loved them.

When we remember that these persons were nearly fifty miles from the mission, and in the very midst of Romish influence, their case is one of peculiar interest, and one which calls for devout gratitude to God. They demand the sympathy and the fervent prayers of all who love our Lord Jesus in truth and sincerity.

This mission never has been in connection with, nor under the auspices of the French Canadian Missionary Society. Nor are they with any other society in this country, considering that they can best advance the interests of the mission by being independent. It has been supported principally by the contributions of Christians in the United States and some in Canada. The Foreign Evangelical Society of New York has, with a noble generosity assisted the mission to a large amount, without claiming any control over its operations. This is liberality truly worthy of imitation. T. M. T.

The Editor has received and transmitted 10s given to this mission by Mr. J. EDWARDS, Peterboro'.

THE LONG POINT BAPTIST ASSOCIATION.

This body held its fourth yearly meeting at St. Thomas, on the 4th, 5th, and 6th of June. We are happy to learn from the minutes that a good measure of prosperity has been granted during the past year, eighty-three having been baptized. This increase in numbers is more gratifying, on account of its being attended by enlarged views of Christian enterprise, as may be seen from the following resolutions, which we copy from the minutes, in the hope that the brethren who passed them will not allow them to remain as a dead letter on their records.

The following resolutions were presented by Elder William Rees, accompanied with suitable remarks, and the subjects of the same having been freely discussed, they were unanimously adopted.

1. *Resolved*.—That we cordially approve of the Canada Baptist College, and in view of the pressing wants of Zion at home for living teachers, we be-

lieve the young men of our churches are called upon to render to the great Head of the Church, "their bodies a living sacrifice;" and that it is the duty of our Fathers in Zion, to look out young men of suitable gifts, and urge them forward.

2. *Resolved*.—That we earnestly recommend to the churches composing this Association, to assist the young brethren among them, who, by their call, and the operation of God's spirit, are persuaded to engage in the ministry, in obtaining such an education as will qualify them for extensive usefulness.

3. *Resolved*.—That in our view of a more general diffusion of periodical religious information, we urge upon our brethren a more vigorous effort to extend the circulation of the *Canada Baptist Magazine*.

STATISTICS OF THE CHURCHES.

CHURCHES.	Baptized.	Ad. by Letter.	Restored.	Dis. by Letter.	Excluded.	Deac.	Total.
Bayham	—	—	—	—	—	1	52
1st Charlotteville	19	1	2	—	—	1	82
2d Charlotteville	—	2	—	—	—	1	41
Middleton	1	—	—	—	—	—	27
Malahide	—	6	1	1	1	1	93
2d Norwich	3	1	—	—	—	—	18
2d Norwich	2	2	—	—	—	—	34
1st Oxford	—	2	—	4	4	—	39
5d Oxford	39	7	3	4	1	—	96
St. Thomas	9	11	—	10	—	—	51
African Church, St. Thomas	—	—	—	—	—	1	13
Walsingham	—	—	—	58	12	5	150
1st Yarmouth	—	1	2	2	1	1	46
2d Yarmouth	—	0	5	—	—	—	47
Houghton	—	—	—	—	5	—	53
	83	43	4	88	23	11	827

THE WESTERN BAPTIST ASSOCIATION has now been united to the above, after holding its eleventh anniversary at Missouri, on the 11th of June, when the reports from the churches were too defective to give a general view of their state. But from the minutes of 1839 we learn that there were in this body twelve churches containing 494 members. We trust the union will add to the strength and usefulness of the Western churches.

MONTREAL, July 16, 1841.

TO THE EDITOR OF THE REGISTER.

DEAR BROTHER,—The accompanying letter was received by me from our devoted and self-denying Brother Clarke, who has gone on the Mission to Western Africa, for the purpose of establishing a Station up the River Niger. I think your readers will feel deeply interested in the statements which it contains, and every praying soul will implore success to attend such efforts to spread the knowledge of salvation. It is given to you entire, that you may insert all or part as you think proper.

With sincere desire for the diffusion of scriptural and missionary knowledge through

the medium of your periodical, I remain,
yours most respectfully in Christ,

JOHN GIRDWOOD.

—
FERNANDO Po, Feb. 13, 1841.

MY BELOVED BROTHER,—I have a favourable opportunity for sending you a few lines; and do so to show that in this distant land I do not forget those with whom I expect to employ an eternity above.

I had with Dr. Prince a favourable passage to the place, and have been enabled to preach to people of many different tongues. The first of Africa's children to whom we declared the gospel, were six Kroumen, a native of Cape Coast, and a Congo boy, who sailed with us to Africa. Passing along the coast from Settra Krou to Cape Coast Castle, we had opportunities of conversing with the natives of the Krou Coast, Greba, Drewin, Friesco, Cape Lahou, and several' other places; and, taking on board eighty Kroumen, we had employment in imparting to them instruction during the remainder of our passage. At Cape Coast, we preached to the Fantees; and here, to liberated Africans, from a great number of different countries; and to free natives of Caleban, and Cameroons, and other parts adjacent. We have made an interesting voyage in a boat, to the River Cameroons, and to Bimbia; and at five towns have spoken to upwards of 1500 persons, who never before heard the name of Jesus. But our most remarkable labours have been among the aboriginal inhabitants of this place, vulgarly called "Boobies," but properly "*Adeeyahs*." To about 650 of these we have declared the word of life. They have listened with attention; and two who reside in that town, have given their names as inquirers after truth. These people are the most extraordinary I have any where seen. Men and women are naked; except a few feathers on a piece of monkey's skin, or a few dried leaves fastened to a string which passes round the loins. Their bodies are completely covered over with clay and palm oil—some are painted with blue clay on the face, others have brown dust rubbed upon different parts; and many are painted all over a purple colour, with the pulped leaves of a particular tree. The hair is put up with clay and palm oil in round ringlets as thick as the finger—there are on the back parts of the head some hundreds of these, formed with stiff clay, and pressed together, forming a load of some pounds weight, resting when they hold the head erect, upon the top of the back and shoulders. Their hats are of straw or withs, and of various shapes—most of them flat, and stuck full of feathers, and fastened to the head with a long nail of iron, or

of bone. Their other ornaments are cords clotted with clay, straps of hide, or monkey's skin, a monkey's tail around the waist, a snake's skin around the arm or neck, four or five snakes' vertebræ around the waist, a number of bones of antelopes, monkeys, &c. hung by strings about the neck, wrists, and legs, a juju or grëgrë, in form of a wooden bell with a piece of bone for a rapper, the horn of the Yantamba, or some such foolish thing; some of the women wear ugly broad belts, about the arms, legs, and waists, covered over with clay and palm oil; their money is large and small pieces of shells, and these are worn on the heavy clayey part of the head, around the neck, the waist, the arms, and especially at the ancles. The loads they carry in this way, when in dress, are very considerable, and prove the persons wearing these, to be of importance. On the forehead of males and females, are small skulls of monkeys or of dogs, and at the breast, the favourite ornament is a quantity of fat or suet, put up in the caul of a goat, or a sheep: with this they rub their breast, when the sun is hot. I could say much more, but must close. Among this simple hearted inoffensive people we go, and sleep in their huts, and make known to them the way of salvation. My brother, pray for us—pray that God may raise up labourers for Africa. Kindest love to dear Mrs. Girdwood, and to her aged mother. Ever yours in Christ Jesus.

JOHN CLARKE.

STUDY OF HEBREW AMONG THE
NESTORIANS.

Mr. Glen attended the recitation of my Hebrew class, which consists of seven Nestorian ecclesiastics. He expressed himself equally pleased and surprised to find them such proficient in that language. The Hebrew and Syriac so nearly resemble each other, that the Nestorians find it a very easy task to acquire the former, and their oriental organs enable them to pronounce that language much more perfectly than European scholars can do. It is delightful to see this venerable language thus acquired by Christian youth in ancient Media. Great things for the cultivation of the Hebrew may result from this small beginning, and especially by a people who possess such unequalled facilities for acquiring it. And great advantage, we trust, will also accrue to the Nestorians themselves from so many of their ecclesiastics drawing a knowledge of the Scriptures directly from the fountain.—*Rev. Mr. Perkins Missionary in Persia.*

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MISSING