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# CANADA BAPTIST MAGAZINE,

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VOL. I.

The Rev. LEGH RICHMOND, A. M.

LATE RECTOR OF TURVEY, BEDFORDSHIRE, ENGLAND.

Who that can read at all, and feels any concern about religion, has not read *The Dairyman's Daughter*? And who that has given himself up to the impressions of that delightful narrative, does not desire to know something more about its excellent and amiable author? To those of our readers who have not yet read, and can procure, Mr. Grimshawe's *Memoir* of Mr. Richmond, we strongly recommend that admirable and enchanting volume; but as many of them may not be able to obtain that gratification, we present to them the following brief sketch of his life.

He was descended, on the side of both parents, from an ancestry highly respectable. His father, Dr. Henry Richmond, practised as a physician both at Liverpool and Bath, and died at Stockport in 1806, where Mr. R.'s grandfather, of the same name with himself, had been Rector for many years. The subject of this Memoir was born at Liverpool on January 29, 1772. His mother was a lady of distinguished intellect, superior education, extensive reading, and of a

pious tendency of mind. "From a child" she taught him the Holy Scriptures, as far as she knew their contents; which parental effort was abundantly repaid by her grateful son, who was enabled, at a subsequent period of his life, to show unto his beloved mother the way of God more perfectly. When but a child he sustained a serious accident in one of his legs in leaping from a wall, by which he became lame for life; and this circumstance induced his father, who was an excellent classical scholar, to retain his son at home, and to instruct him personally in the different branches of classical and general literature. He manifested great proficiency in all his studies, and evinced, from his earliest childhood, a decided attachment for the science of music, which, through life, was his favourite, but prudently indulged, recreation. For poetry, too, he showed a marked predilection, and composed lines, when a mere lad, which display both taste and feeling.

In 1784, when Legh Richmond was in his thirteenth year, he was

sent to Reading, to the care of Mr. Breach, partly for medical and partly for educational purposes; and subsequently to this period he was placed under the tuition of the Rev. Mr. Jones, Vicar of Loders and Curate of Blandford, where he made a most creditable progress in all his studies; so that he was ready to enter the University of Cambridge when he had reached the age of seventeen.

In the month of August, 1789, he entered as a student in Trinity College, Cambridge, having proved himself a successful candidate for one of the foundation scholarships, after a public examination, which lasted for three days. His different studies were pursued with exemplary diligence, and he was considered by all to be a young man of great abilities and most correct deportment; while his social dispositions, and his great fluency of speech, rendered him an object of attachment to a large college circle, many of whom maintained their attachment for him to their dying day. Lord Lyndhurst, the late Chancellor, had apartments directly under Mr. Richmond's; and as they were both reading at the same time for the degree of A. B., they often took coffee together after midnight. Through the whole of his academic course, Mr. R. embraced every opportunity of improving himself in his favourite study of music, in which he attained to considerable eminence, and was known as an original composer.

In 1796, Mr. R. seriously thought of taking orders, and of marrying on a curacy, though it was his father's wish that he should be called to the bar. About this period he wrote two letters to Dr. Richmond, which indicated considerable thought, and even conscientious feeling, defending his determination in favour of the church, and urging his father's acquiescence in the important step. The letters had the desired effect; and accord-

ingly Mr. R. was ordained deacon in the month of June, 1797, and took his degree of M. A. the beginning of July, in the same year. On the 22d of that month he was married to Mary, only daughter of James William Chambers, Esq., of Bath, and on the 24th of July he entered on the curacies of Brading and Yaverland, in the Isle of Wight. In February, 1788, he was fully ordained priest.

Prior to these events, however, it does not appear that this interesting young minister had any strictly correct views of the real nature of experimental religion. But it pleased the God of all grace, from the time of his settlement in the Isle of Wight, to commence a very powerful work of religion in his heart. Shortly after he had entered on his curacies, one of his college companions, having received from a near relative a copy of Mr. Wilberforce's invaluable work, entitled "Practical Christianity," sent it to Mr. R. with a view to obtain his opinion respecting it. Mr. R. read, reflected, prayed, wept, saw a new world bursting on his view, felt himself to be a sinner, cried for mercy, and yielded thoroughly to the conviction that, up to that period, his heart had not been right in the sight of God. He began minutely to study the Bible, entered with unspeakable ardour on the life of secret prayer, and gave himself wholly to the honour of Christ, and the spiritual welfare of his little flock.

"To the unsought and unexpected introduction of Mr. Wilberforce's book on 'Practical Christianity,'" observes Mr. R., "I owe, through God's mercy, the first sacred impression which I ever received as to the spiritual nature of the Gospel system, the vital character of personal religion, the corruption of the heart, and the way of salvation by Jesus Christ."

And as far down in his history as the year 1822, he thus writes in one of his journals, composed while in the Isle of Wight, on a Bible Society excursion:

"September 12th. A day to be much remembered. On this day twenty-five years since, I first read Mr. Willerforce's book on Christianity, in my little study in the vicarage-house at Brading; and thence and then received my first serious, and I hope saving, impressions."

The change in Mr. R.'s views and feelings, as it produced an entire revolution in his modes of preaching and discharging his pastoral duties, so it was followed by great success in his pulpit labours. Multitudes flocked to hear the word, and not a few were heard exclaiming, "Sirs, what must we do to be saved?" Never, perhaps, was any man's conversion to God succeeded by more delightful or convincing evidence of its reality, than was Mr. R.'s. In a diary, which he wrote at this time, the reader may trace the restless energy and devotedness of a mind constrained by the love of Christ. In that diary, as well as in his private letters, there will be found a lively combination of all that can improve the taste, enrich the imagination, and elevate the heart to God. In the lovely and romantic scenery of the Isle of Wight, Mr. R. found much that was congenial to his poetic and highly cultivated mind; and, after his conversion, all his powers of imagination and of description were consecrated to the great interests of the Cross.

From the endeared scene of his early ministry at Brading, Mr. R. was induced to remove to the chapel of the Lock Hospital, London, in the year 1805. Mr. R.'s first sermon (from 1 Cor. i. 30), gave great satisfaction to the Governors and others, and the general acceptance which he realized, in the large and affluent congregation, seemed to open a great prospect of usefulness in his subsequent ministry. It pleased the great Disposer of events, however, to cut short this fair prospect, upon which the mind of Mr. R. seemed to dwell with uncommon satisfaction. A few

weeks after his appointment at the Lock, the rectory of Turvey, in Bedfordshire, became vacant, by the death of the late Erasmus Middleton, author of the "Biographia Evangelica."—Mrs. Fuller, an eminently pious lady, was at that period in possession of the patronage of this benefice, and being anxious to act a conscientious part in the appointment of a clergyman, she wrote to the late excellent Ambrose Serle, Esq. of the Transport Office, author of "Horæ Solitariae," and many other useful works, stating that as she was much indebted to him for the benefit she had received from his writings, she would present the rectory of Turvey to any clergyman of his sentiments whom he might think fit to recommend. Mr. Serle instantly recommended Mr. R. who, after much deliberation, and with many scruples as to the path of duty, accepted the appointment, and was publicly inducted to the charge on the 30th of July, 1805.

Before the time of Mr. R.'s incumbency, the village of Turvey was greatly neglected, and a population of 800 souls was left in ignorance and crime. Mr. Middleton's faithful labours were only just beginning to be felt, when death arrested his course. Mr. R.'s first text was taken from 1 Cor. ii. 2; from which words he uniformly preached on the anniversary of his induction till the day of his death. His labours were great and unremitting;—three public services on the Sabbath, a cottage lecture (as he called it) on the Tuesday evening; a lecture in the Church on Friday evening; a meeting with the regular communicants, once a month, on the Saturday; and a weekly meeting at the work-house. Besides which, he went "from house to house doing good." It is somewhat remarkable, and certainly ought to encourage ministers to abound in such efforts, that both at Brading and at Turvey, Mr. R.'s first success, in the

conversion of souls, was realized among the children of his Sunday-school. The instances which took place in both cases were of the most decisive character. One of the main sources of Mr. R.'s influence at Turvey, was the establishment of a Friendly Society, conducted upon the best principles, and securing a great pecuniary benefit to the poor in some of the most painful exigencies of human life. By this means his clerical character was more appreciated, and his Sabbath instructions became doubly grateful to his poor parishioners. His ministry was numerously attended, and very many were led to a saving knowledge of the truth.

In receiving individuals to the Lord's Supper, he acted with a decision seldom, we fear, practised in the Church of England—carefully training young people to a scriptural view of that holy ordinance, and guarding all to whom he had access from eating and drinking judgment to themselves.

As a preacher, Mr. R. was *scriptural, experimental, practical, comprehensive, and very impressive in his appeals to the heart and conscience*. He was a Calvinist of the best school, not wedded to names and systems, declaring unto men the whole counsel of God. He was an extemporaneous preacher of extraordinary pretensions; and certainly, as appears from the remarks of his biographer, this method has the highest possible ecclesiastical sanction; while the practice of reading sermons is but an innovation upon the habits of better times, and but little fitted generally to produce impressions of the deepest order. Mr. Grimshawe's acquaintance with Mr. R., and the reading of his celebrated work on "The Fathers of the English Church," formed a distinguishing feature in that providential agency by which he became "a good minister of Jesus Christ."

In the exertions which have of late years been made to extend the kingdom of Messiah over the whole earth, Mr. R. took a most decided and influential part. The *Bible Society* stood first in his esteem, as the most unexceptionable of all human institutions. For that Society he thought, travelled, preached, and exerted his eloquence on the platform; and some of the most pleasing and instructive of all his diaries were written when labouring, in different parts of the kingdom, to advance its great interests. Many other Societies were all benefitted by his kind patronage and effective advocacy. And although high churchmen were wont to brand him with the name *itinerant*, when he was advancing from town to town in support of their interests, he showed no reluctance to take up his cross in the cause of truth and righteousness. His sermons and addresses on these occasions, generally produced a most powerful effect, particularly a discourse preached on behalf of the Church Missionary Society, in 1809, after which the sum of £331 1s. was collected.

As an *author*, Mr. R. will never be forgotten as long as "The Dairyman's Daughter," "The Negro Servant," and "The Young Cottager," continue to circulate through the land. The good which these inimitable Tracts have, by the divine blessing, effected, is altogether incalculable. It surprised the mind of the humble author, who never went in any direction, in his errands of mercy, without hearing of one or more who were brought to the knowledge of the truth through their instrumentality.

As a *father and husband*, Mr. R.'s character shone most brightly. Mild, affectionate, uniform, and upright, he made religion appear lovely to all. His natural love and tenderness for his children was exceeded by nothing but his deep religious concern for their salvation. In none of his

numerous journeys in the country did he forget the spiritual interests of his dear children. To them all, he was accustomed to write in a most pointed and engaging manner. We apprehend that many fashionable professors in the present day will but little relish what Mr. R. has said on the subject of conformity to the world. His principles and rule of action on this head were most uncompromising, and in strict accordance with the injunctions of sacred writ. What is said on the subject of Oratorios, appears to be pre-eminently excellent. We wish many who seem to take pains to train their children in the ways of the world, would read Mr. Grimshawe's *Life of Mr. Richmond*.

Like many of Christ's faithful servants, Mr. R. was exercised with many severe afflictions. Blessed with a large family, in whose bosom he took great delight, he was called more than once to feel the deep pang of bereavement, and also exert his generous sympathy in many scenes of domestic trial. Nor, with all his care to train up his children in the nurture and admonition of the Lord, was he a stranger to that unutterable sorrow which a Christian parent feels, in seeing that his instructions, his prayers, and his example, are apparently lost upon some of his beloved offspring. In all his trials, however, Mr. R. manifested a religious tranquillity of spirit, which nothing but the noblest principles could have imparted to a mind so sensitively constituted by nature. There was a fine balance in all his social feelings, which ever dictated the conduct appropriate to particular events; whether these events involved the threatening indisposition of a beloved wife, or the death of a revered parent, or the loss of a dear child, or the prospect of straitened circumstances, or the sad failure of Christian effort. Never did he throw aside the identity of his mental character; he was

always tender, gentle, and exquisitely sympathetic; but these qualities of mind were blended with great confidence in God, and a remarkable facility in calling to his own aid, and to the aid of others, the consolations of God. At the sick bed, and in the chamber of death, he was invaluable. Where his feelings, as a man, were too acute, his principles, as a Christian, were exerted with tenfold vigor. His piety was naturally of the most cheerful buoyant character, and possessed so much distinctness, that it always, more or less, gave forth its own impression. It was his habit, invariably, "to instruct by pleasing." In his letter correspondence his heart is seen to peculiar advantage; and so wide was the range of that correspondence, to the members of his family, and to the circle of his Christian friends, that it will be found to supply most valuable information on almost every topic connected with Christian principle, and religious experience.

The death of his truly pious son, Wilberforce (named after his own spiritual father), added to that of Nugent, with other trials, appeared materially to affect the state of his health. He was heard to say, "No time nor succession of events can wear my affections from the chancel vault." He still wept over his beloved Wilberforce. His family were alarmed. He seemed greatly exercised. To a friend, who chided in gentle terms his sorrows, he replied:

"All is well, as it relates to these things; but there are times when we are led deeply to consider, not merely the trial itself under which we labour, but how far it has answered its appointed end. Whether it is sanctified to our own souls;—what is the reality of our own hope;—the foundation on which we ourselves stand;—the evidences of a renewed mind;—and whether we can appeal to the great Searcher of hearts, that all is right within." "But you have," said his friend, "this hope; why, then, does it not support you with its consolations?" "God," he replied, "is sifting me; he is weighing me in the

balance of the sanctuary. I have been preaching all my life to others—how far am I myself interested in these great truths? Yes, God is searching me, and proving me, and seeing if there be any wicked way in me." "He will do more," said his friend, than this—he will lead you in the way everlasting." "God grant it," he replied; "God grant I may have as assured a hope for myself, as I have for my beloved child." "The tears flowed down his cheeks," says his biographer, with whom the conversation was held, "during these few remarks, and his whole manner evinced the inward conflict and agitation of his mind."

The last two Sabbaths on which Mr. R. preached were in the beginning of March, 1827. On the first of these occasions, the word was blessed to the conversion of a great enemy to the truth. The text was, Psalm li. 10. On the last Sabbath of Mr. R.'s ministry, his discourses were peculiarly solemn. The texts were Col. iii. 2., and Psalm cxix. 52, 53. An individual, who heard the last, said—"This sounds as if it came from the lips of a dying man." From this time his disorder increased. He caught a fresh cold, and could leave his habitation no more. A gleam of sorrow overspread his parish, "and prayer was made without ceasing of the Church to God," for his recovery. But the time was come when he was to enter into his rest. His experience, when dying, was somewhat defective; but his hope was in Christ, and him crucified. His searchings of heart were great: but his *principles* were held with a firm grasp. A sweet spirit of chastened, holy devotion marked all he did, and said, and *looked*, to the last, which forbade any of his dear family or friends to doubt of his security. Two days before he died, he received a letter, mentioning the conversion of two individuals, one a clergyman, by the perusal of "The Dairyman's Daughter." He raised himself in his chair, lifted up his hand, and then let it fall down again, while he repeatedly shook his head. His manner spoke the greatest humility, as if

he would say—"How unworthy of such honour." He died on Tuesday, the 8th of May, 1827, about half-past ten, P. M. His funeral sermon was preached on the Sunday after his interment, by his friend, Mr. Fry, from a text selected by the deceased—Rom. vii. 24, 25. Few lives, perhaps, have been more useful, and few deaths more deplored.

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 EPITAPH on the YOUNG COTTAGER in BRADING Church-yard, ISLE OF WIGHT.

Sacred to the Memory of 'Little Jane,' who died 30th January, 1799, in the 15th year of her age.

Ye, who the power of God delight to trace,  
 And mark with joy each monument of grace,  
 Tread lightly o'er this grave, as ye explore,  
 "The short and simple annals of the poor."  
 A child reposes underneath this sod,—  
 A child to memory dear, and dear to God.  
 Rejoice—yet shed the sympathetic tear—  
 Jane, "the Young Cottager," lies buried here.

EPITAPH on the DAIRYMAN'S DAUGHTER, in ARRETON Church-yard.

To the Memory of ELIZABETH WALLBRIDGE, 'The Dairyman's Daughter,' who died May 30, 1801, aged 31 years.

*She 'being dead, yet speaketh.'*

Stranger, if e'er, by chance or feeling led,  
 Upon this hallowed turf thy footsteps tread,  
 Turn from the contemplation of this sod,  
 And think on her whose spirit rests with God.  
 Lowly her lot on earth—but He, who bore  
 Tidings of grace and blessings to the poor,  
 Gave her his truth and faithfulness to prove,  
 The choicest treasures of his boundless love.  
 (Faith, that dispelled affliction's darkest gloom,  
 Hope, that could cheer the passage to the tomb,  
 Peace, that not hell's dark legions could destroy,  
 And love that filled the soul with heavenly joy.)  
 Death of its sting disarmed, she knew no fear;  
 But tasted heaven, ev'n while she lingered here.  
 O, happy saint! May we, like thee, be blest,—  
 In life be faithful, and in death find rest.

The former of these was composed by Mr. Richmond himself, and the latter by a Lady, who is the author of "Elijah, and other Poems."

—  
 FADING AND UNFADING CROWNS.

The honours and rewards granted to the victors in the Grecian games were of several kinds. They were animated in their course by the rapturous applauses of the countless multitudes that lined the stadium, and waited the issue of the contest with eager anxiety; and their success was

instantly followed by reiterated and long-continued plaudits; but these were only a prelude to the appointed rewards, which, though of little value in themselves, were accounted the highest honour to which a mortal could aspire. These consisted of different wreaths of wild olive, pine, parsley, or laurel, according to the different places where the games were celebrated. After the judges had passed sentence, a public herald proclaimed the name of the victor: one of the judges put the crown upon his head, and a branch of palm into his right hand, which he carried as a token of victorious courage and perseverance. As he might be victor more than once in the same games, and sometimes on the same day, he might also receive several crowns and palms.

When the victor had received his reward, a herald preceded by a trumpet, conducted him through the stadium, and proclaimed aloud his name and country; while the delighted multitudes, at the sight of him, redoubled their acclamations and applause.

The crown, in the Olympic games, was of wild olive; in the Pythian, of laurel; in the Isthmian or Corinthian, of pine tree; and in the Nemæan, of smallage or parsley. Now, most of these were evergreens; yet they would soon grow dry, and crumble into dust. Elsner produces many passages, in which the contenders in these exercises are rallied by the Grecian wits, on account of the extraordinary pains they took for such trifling rewards; and Plato has a celebrated passage, which greatly resembles that of the apostle, but by no means equals it in force and beauty: "Now they do it to obtain a corruptible crown, but we an incorruptible." The Christian is called to fight the good fight of faith, and to lay hold of eternal life; and to this he is more powerfully stimulated by considering

that the ancient athletæ took all their care and pains only for the sake of obtaining a garland of flowers, or a wreath of laurel, which quickly fades and perishes, possesses little intrinsic value, and only serves to nourish their pride and vanity, without imparting any solid advantage to themselves or others; but that which is placed in the view of the spiritual combatants, to animate their exertions, and reward their labours, is no less than a crown of glory which never decays; a crown of infinite worth and duration; "an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for them." 1 Peter i. 4; v. 4. More than conquerors through Him that loved them, and washed from their sins in his own blood, they, too, carry palms in their right hands, the appropriate emblems of victory, hardly contested, and fairly won. "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." Rev. vii. 9.

But the victory sometimes remained doubtful, in consequence of which a number of competitors appeared before the judges, and claimed the prize: and sometimes a combatant, by dishonourable management, endeavoured to gain the victory. The candidates, who were rejected on such occasions by the judge of the games, as not having fairly merited the prize, were called by the Greeks *adokimoi*, or disapproved, and which we render "cast away" in Paul's first epistle to the Corinthians, chapter ix. verse 27; "But I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be (*adokimoi*) cast away," rejected by the Judge of all the earth, and disappointed of my expected crown.—*Paxton*.



## LOOK AT THE PICTURE.

In the delightful little village of Alverstoke (England), about two miles from the drunken town of Gosport, stands a large and splendid mansion, with a smooth sloping lawn in front, and a highly cultivated garden in the rear. There is nothing either in the size or appearance of the house to make it an object of particular remark to the traveller, but to the simple and artless villagers it is the source of painful, thrilling associations. As they pass it in their walks of business or pleasure, they involuntarily sigh, and inwardly exclaim, "Poor Miss ——! it's a world o' pity she loved gin so." The following fact will explain the cause of their emotion:—

A few years since, that house was occupied as a *boarding-school*, which sustained the character of being the best in the county of Hants. Its instructress was an amiable young lady, of soft and polished manners, superior education, and intellectual powers of the first order. These endowments, joined with the most unwearied assiduity, secured her the most ample patronage. Scholars attracted by her reputation came in from the highest families in the surrounding country, and those whom her reputation attracted, were secured by her worth. The brightest rays of prosperity shone upon her sunny path, and Hope whispered, that her's was to be an unmingled cup. But alas! the clear sunshine of the loveliest morn may be obscured by the gloom of the angry tempest, and the fairest prospects blighted, ere the hand of enjoyment is laid upon them. At least it was so in this case; for while *fame* was shouting her name to the multitude, *custom* was forming a worm, which in the destinies of fate, was to feed upon her happiness to the very core. It was then fashionable to drink wine, spirits, &c., at parties; yielding to this fashion, our instruct-

ress learned to love the nectar of the still. Little by little her scholars were neglected—the bitter tones of complaint were substituted for the fulsome strains of eulogy—her pupils began to leave her establishment. Still she persevered in the secret practice of indulging her fatal love for gin, until one day she reeled into her school room, and at once exhibited her degradation, and explained the hitherto unknown cause of her previous neglect. Almost immediately her scholars disappeared like the grey mist before the sun. Her living was gone—she was dependent.

Her friends, almost broken-hearted, reasoned, expostulated and entreated her to break off the disgraceful habit she had formed, and succeeded in extorting a promise of abstinence from the devoted victim. A new situation was procured for her, and for a time she faithfully kept her promise; but alas! the fatal spell had not lost its power; it still held her as by magic charm, and as soon as the means of gratification returned, she revisited her cup and a second time became a drunkard. \* \* \* \*

A few years rolled away, and the name of Miss —— was almost forgotten at Alverstoke. She had gone, no one knew whither, when one day, a poor wo-begone, poverty-stricken female, clothed in a ragged and tattered pelisse, rapped at the door of the alms-house, and asked admission as a pauper. The keeper, not being empowered to admit strangers without an order from the overseers of the parish, bade her call next day, when the overseers would be present; but struck with the extreme misery of her appearance, he gave her a shilling to supply her immediate necessities. In a few moments she was seen in an adjoining tavern, where she expended eight pence for gin; from thence she reeled into a filthy and unfrequented alley, threw her way-worn limbs upon the

hard stones, and slept the drunkard's sleep till morning. Upon rising from her comfortless bed, she resorted again to the *house of death*, and laid out the remainder of the shilling for more of the deadly draught. At the appointed hour she stood before the parish officers. How were they astonished, upon discovering in this devoted drunkard, this living mass of filth and misery, the once amiable, lovely and interesting Miss ——, the former mistress of Alverstoke Seminary! Yet it was even so; but so completely had she become imbruted by the Circelike power of gin, that scarcely any traces remained of her former beauty and intelligence—she was emphatically *in ruins*. It only remains to be told that the poor-house became her home, and that in a short time the greedy worm fed upon her bloated form under the sods of the village church-yard.

Thus fell youth, beauty, learning, intellect, and female loveliness. Seduced by the syren voice of Fashion, she unwarily stepped into the snare, where, like the fluttering fly under the torture of the wily spider, the fatal web entangled her, and she perished—another victim to the shrine of alcohol.—*Zion's Herald*, quoted in the *St. John's Christian Reporter*.

#### A WORD IN SEASON.

The stage was crowded with passengers as it passed from New York to Boston. It was late in the evening when one of the passengers, a sea captain, endeavoured to excite the attention of the drowsy company, by giving a relation of his own situation. He had been to sea in a fine ship; in a dreadful storm his ship had been wrecked, every cent of his money and all his property destroyed, and every soul on board had been lost, except the captain, who had saved his life by being on a plank, at the mercy of the waves for several days together. The

company were interested in this narrative; they pitied the poor unfortunate captain, who was returning home to his family, entirely destitute; but they wondered that a man relating such a tale, and telling of an escape almost miraculous, should confirm almost every sentence with an oath. Nothing, however, was said to him. In the morning, when the stage stopped, a Mr. B., one of the passengers, invited the captain to walk on before with him, and they would step into the stage when it should come up. The proposal was agreed to. They walked on alone. Says Mr. B., "Did I understand you last night—the stage made much noise—did you say that you had lost your ship?" "Yes." "That all your crew were drowned except yourself?" "Yes." "That you saved your life on a plank?" "Yes." "Let me ask you one more question;—when on that plank, did you not vow to your God, that if he would spare your life, *you would devote that life to his service?*" "None of your business," said the captain angrily. The stage by this time came up, and they entered it. Towards evening, as the stage was entering Providence, the captain informed the company that he should not sup with them as he was so unfortunate as not to have any money. Mr. B. takes from his pocket, and offers him a handsome bill. "No," says the captain, "I am poor, yet I am no beggar." "But," replied Mr. B., "I do not give it to you as to a beggar, but as to an unfortunate brother. You must learn that I profess to be a *Christian*, and I am taught by my religion to do good unto all men. The Gospel prescribes no limits to benevolence; it teaches us to do good to all." The company applauded, and pressed the captain to take the money. He silently put it into his pocket, without even thanking the donor; though his countenance betrayed uneasiness.

The company supped together, and the captain bid each adieu, after having asked Mr. B. when he left the town. He was informed, on the morrow at sunrise. They then parted, as it was supposed, for ever. The captain went home with a heavy heart, while Mr. B. retired to rest, satisfied that he had honoured his Father who seeth in secret. He was surprised the next morning at day-light to hear some one rap at the door. He opened it, and beheld the captain standing before him in tears. The captain took his hand, pressed it, and said, "Sir, I have not slept a wink since I saw you; I abused you yesterday; I am now come to ask your pardon. I *did*, while on that plank, vow to God that I would live differently from what I ever had done; and by God's help, from this time forward, I am determined to do so." The captain could not proceed; they pressed each other's hands, and parted, probably to meet no more in this world!—*South Evan. Intel.*

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#### CHINESE LANGUAGE.

There was a time, not far back in our history, nor quite out of our personal recollection, when, with a few honourable exceptions, those who occupied the high places in literature and science, affected to look upon Missionaries to the heathen as ignorant fanatics,—well-meaning, but visionary men,—and the Societies which sent them out as engaging in a romantic and unpromising adventure. But the providence of God has so ordered it, that the interesting discoveries of those exemplary men in the different countries they have visited,—some in natural history, some in domestic and national manners, and others in the investigation and mastery of languages,—have contributed so largely to the increase of our knowledge, that the wise and the learned are not ashamed to refer to

them as authorities, and acknowledge the obligations of the world to their assiduity and research. These devoted men neither needed nor sought the applause of the learned to sustain them in their *work of faith*. Their aim was too high, and their object too heavenly, to permit them to care, for their own sakes, whether these mighty ones frowned or smiled upon them. The fact, however, is thus far encouraging, that it will draw more general attention to the subject of missions. It also attests the mental competency of the persons engaged in the work; while the spiritual success which, in numberless instances, has followed their labours, evinces that the "hand of the Lord" has been with them.

We present these remarks as introductory to the following judicious observations from the pen of the Rev. W. H. Medhurst, of the London Missionary Society:—

"The language of the Celestial Empire has been considered by some an almost insuperable difficulty, and has appalled many a zealous and talented individual, who would otherwise have come up to the help of the Lord against the mighty. It would be unwise to attempt and impossible to succeed in convincing any who have considered the subject, that the Chinese language does not present uncommon difficulties to an European student. It is confessedly a singular language, and hard indeed is the task of attempting its acquisition; but it is by no means beyond the compass of ordinary powers, and needs not an unusual length of time for its attainment. A man of moderate capacities, with due diligence and attention, aided by the increased facilities which now present themselves, may be able to converse fluently in the course of two years, and in two years more may be able to compose intelligibly in that tongue, only let him go the most natural and suitable way to work about it. The vernacular tongue is acquired by Chinese infants just as soon as British infants begin to prattle English. The very tones and accents of the provincial dialects, which usually cost Europeans so much trouble to acquire, are picked up by native youth as naturally and necessarily as the brogue and twang of our provinces; and were we to set about the acquisition in the same simple manner, no doubt we should be

equally successful. The spoken language of China is no more arbitrary than our own; there is as much connection between the sound *ma* and a certain animal that goes on four legs and draws carriages, as there is between the same quadruped and our English word *horse*; and with the same ease whereby we learned to affix the sound *horse* to the animal in one country, we might learn to append *ma* to it in the other. So with regard to abstract as well as simple terms, and qualities or actions, as well as the names of things, the same effort of memory that would enable us to retain them in one language would render us equally successful in another. It is true that the Chinese having but few articulate words, are obliged to distinguish one enunciation from another by intonation; but the student can as easily learn to distinguish between intonations as articulations, and between various modes of accentuation as orthography. The same attention of mind and retention of memory that would make us masters of the distinction between the sounds *horse* and *scold*, would enable us to mark the difference between the acute *ma* and the grave *ma*. Thus the acquisition of a *copia verborum* in Chinese, is, in the nature of things, not a whit more difficult than the storing of our minds with English, French, or German words. The idiom of the Chinese language differs, doubtless, from the idiom of our own, or from that of any western language; but whatever language we have to acquire, we shall find the learning of its idiom quite a distinct thing from the remembering of its terms, and requiring a separate and particular attention. The written language of China constitutes, indeed, a difficulty, but not such a mighty one as is usually apprehended. The main difference between their written medium and our own consists in the degree of connection between the figure exhibited and the sound attached to it. Strictly speaking, there is no more connection between the sound and the shape of the letter *A*, than there is between a certain Chinese character and the sound *ma*, and so on throughout our own or any other alphabet. The sounds attached to our letters are as arbitrary as the sounds attached to Chinese characters: but then our arbitrary signs amount only to a few tens, while those of the Chinese amount to a few thousands. The difference, then, is one of degree, not of principle; we have adopted the same arbitrary principle in our own written medium, though confined within certain limits, viz., to the letters of our alphabet.

“Again, we have learned to combine our arbitrary signs, to which certain definite sounds are attached, and by this combination we form compound sounds or words. This

the Chinese have not reached, but have gone on forming more and more arbitrary signs for each particular word, till they have amounted to thousands. Hence their's has become a hieroglyphic, while our's has remained an alphabetic language. It is, however, not always adverted to, that the orthography of our own tongue, notwithstanding its alphabetic base, is almost as arbitrary as the Chinese. Far from fixing a certain definite sound to each particular letter, we have been in the habit of attaching five or six sounds to each of our vowels, and three or four to some of our consonants; and these sounds are interchanged without the least intimation of the variation, or the smallest reason for the difference, but arbitrary use and custom. Some persons have calculated and proved that there are words in the English language capable of being pronounced or read an astonishing number of ways, according to the acknowledged sounds given to the letters in other words; so that a student of our own tongue may be at a loss, when he sees any given combination of letters, to know how they are to be pronounced, until told by a native what is the usual mode of enunciating the word in question. What can be more arbitrary than this? and what reasons have we to find fault with the Chinese written medium for exhibiting no connection between the shape of the character and the sound, when there is not a word in our own language that a stranger, acquainted with the powers of our letters, would be able to pronounce, unless instructed by a pedagogue?

“Again, what need has a person, capable of mastering the arbitrary orthography of our own tongue, to fear that he shall never conquer that of China? But the disconnection between the sounds and the shapes of the Chinese characters is not the only thing that appals the student of that language; the complicated nature of the character itself startles and confounds many so much, that they despair of ever acquiring it. And is the Chinese character indeed more complicated than the written words of our own tongue? We believe not. Take the word *benevolence*, for instance, and present it to a Chinese, to see what he will make of it. ‘What a perplexed combination,’ he will exclaim, ‘is here, to express what we intimate by four simple strokes!’ Perhaps it may be replied, that our word, though apparently complicated, is reducible to a few elements. And this is precisely the case with the Chinese characters. The most complicated hieroglyphic which the Chinese use, is composed of only six different kinds of strokes, and, though containing a multitude of combinations, is reducible to a few simple elements, not much more numerous than the letters of our alphabet.

including large and small Roman, Italic, black-letter, points and signs, astronomical, algebraic, and medical, with figures. When a student is once acquainted with the 214 radicals of the Chinese language, he ascertains immediately how a character is formed, or spelt, as we should say, and writes it accordingly. When accustomed to their mode of writing, an European student may copy a chapter of the Chinese Bible, just as soon as he would transcribe one from our English Scriptures. There is no more difficulty in remembering the elements of any given Chinese character than in recollecting the letters of any particular English word; the difficulty is the same in kind, and varies only in degree, inasmuch as the Chinese elements exceed those of the English. Thus the formidable obstacles, that have hitherto frightened so many of our English students, are considerably reduced by a comparison with our own language, and would vanish entirely before the patient assiduity of the determined scholar."

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#### FIVE NEGATIVES.

It is known that two negatives in English are equivalent to an affirmative. They destroy each other. But it is not so in Greek. They make it stronger still, and so on to a fourth and a fifth. How strong *five* negatives must make a negation! But do five ever occur? Whether they ever occur in the Greek classics I do not know; but in the Greek of the New Testament there is an instance of the kind. And what is that? Are the five negatives used to strengthen any threatening? No; they are connected with a promise, one of the "exceeding great and precious promises," which are given unto us. The case occurs in Heb. 13, 5, "for He hath said, I will never leave thee, nor forsake thee." There five negatives are employed. We translate but two of them; but there they all are, as any one may see who looks into his Greek Testament. Now they need not all have been there. They are not all necessary to express the simple idea that God will never forsake his people. There must have been *design* in multiplying negatives

so. I do not believe the phraseology was accidental, and I think it not difficult to guess the design. God meant to be believed in that thing. He would secure the confidence of his children in that particular. He knew how prone they were to doubt his constancy—how strongly inclined to that form of unbelief—and how liable to be harassed by the dread of being forsaken by him; and he would therefore make assurance more than doubly sure. So, instead of saying simply, "I will not leave thee," which alone would have been enough, he adds, nor forsake thee;" and instead of leaving it thus, "I will not leave thee, I will not forsake thee," he uses language equivalent to the following:—"I will not, I will not leave thee—I will never, never, never forsake thee." There is a stanza which very faithfully, as well as beautifully, expresses it—

"The soul that on Jesus hath leaned for repose,  
I will not, I will not desert to his foes;  
That soul, though all hell should endeavour to shake  
I'll never—no never—no never forsake!"

How in earnest God appears to be in this matter! How unworthy is it in his children, after such an assurance as this, to suspect that he will forsake them! He *cannot*. It is *impossible* for God to lie. Here one who was never known to break his word, assures his people each of them individually, and five times over in a single sentence, of his continued presence with them. Under similar circumstances, what man of reputed veracity would be discredited? And shall not the God of truth be believed in a like case?—*Nevins*.

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THE EVIL OF SIN may be known from the atonement that was necessary to make satisfaction to the Divine justice, and the punishment which it will be attended with—everlasting misery; which even infinite goodness, assigned it.—*Bishop Wilson*.

REIGN OF THE SAINTS.

The notion of the saints' reign, because we find it in the Holy Bible, is not to be torn out, but must have its true sense assigned it. And if there be a time yet to come, wherein it shall have place, it must mean that a more general pouring forth of the Spirit shall introduce a supervening sanctity upon rulers, as well as others; not to give every man a right to rule, (for who should then be ruled?) but to enable and incline them that shall duly have a right to rule better. And so the kingdom will be the saints, when it is administered by some, and for others, who are so. If God have allowed to men, as men, any rights, *i. e.*, that are claimable against other men; and should again give a right to Christians in other men's properties; to what a strait and distress were the rest of the world reduced! Might not any of them say, 'Since one must be a man before he can be a Christian, what am I to do in this case? must I unman myself, and lose the rights I have, as such, that I may recover them by being a Christian? I had them as a man before, sufficiently to secure me against the claim of all others.' What, but not against Christians? Then are they an unmanned sort of men. And whereas obligations accompany rights, what lawless men are these Christians!

But whereas God hath in great compassion to the world appointed it to be Christianized, he hath with equal wisdom chosen the fittest methods for it; *i. e.*, not to commission Christians to divest other men of their all, unless they become Christians; but to let men see Christianity had no design to disturb the world, or disquiet them in their former possessions, though they should not be Christians; but that they might enjoy them with higher advantage, if they be, in order to another world. If God has made

Christianity the measure of civil rights to mankind, his sovereignty were not to be disputed; but he never exerts acts of sovereignty but by the directions of his wisdom. Wheresoever the sound of the Christian name comes, if it carried that avowed principle with it, that Christians, as such, had a right to oust all other men of their birth-rights; instead of becoming the religion of the world, nothing could more directly tend to engage and inflame all the world against it, and make them endeavour its utter extirpation, as a thing intolerable to mankind. Nor could they have any so plausible pretence against it besides; having nothing in itself, but what must render it most amiable and self-recommending. Did the Spaniard's methods for Christianizing America, recommend the Christian faith to that miserable people? And if God himself would never give such a power, for introducing the very substance of the Christian religion itself; how intolerable must it be for any sort or church of Christians, to claim and use it for the introduction of their own additions to Christianity, as the church of Rome hath notoriously long done! And time will show the event, as common reason doth the tendency of it.

PRAYER THE BEST DEFENCE.

Upon one occasion of great difficulty, Melancthon and Luther had met together to consult about the best means to be adopted. After having spent some time in prayer, Melancthon was suddenly called out of the room, from which he retired under great distress of mind. During his absence, he saw some of the elders of the reformed church, with their parishioners and families. Several children were also brought, hanging at the breast; while others, a little older, were engaged in prayer. This reminded him of that passage, "out of the mouths of babes and sucklings

hast thou ordained strength, because of thine enemies, that thou mightest still the enemy and avenger." Encouraged by this pleasing scene, he returned to his friends with a mind set at liberty, and a cheerful countenance. Luther, astonished at this sudden change, said, "What now! what has happened to you, Philip, that you are become so cheerful?" "O, Sirs," replied Melancthon, "let us not be discouraged, for I have seen our noble protectors, and such as I will venture to say, will prove invincible against every foe!" "And pray," returned Luther, filled with surprise and pleasure, "who, and where are these powerful heroes?" "Oh!" said Melancthon, "they are the wives of our parishioners, and their little children, whose prayers I have just witnessed—prayers which I am sure

our God will hear; for as our Heavenly Father, and the Father of our Lord Jesus Christ, has never despised nor rejected our supplications, we have reason to trust that he will not in the present alarming danger."

OUR DUTY TO GOD.—Fear God, for his power; trust him, for his wisdom; love him, for his goodness; praise him, for his greatness; believe him, for his faithfulness; and adore him, for his holiness.—*Leighton.*

#### Q U E R Y .

Are the Churches of Christ bound to imitate the approved practice of the primitive Churches in every thing, or are they at liberty, by conventional agreement and prudential consideration, in any case, to deviate therefrom. SENEX.

### R E V I E W .

*The Witnessing Church.* A Sermon, by the Rev. JOHN HARRIS. Ward & Co. London. 1837.

A splendid and powerful appeal on the subject of missions, by the far-famed author of "Mammon." It was preached first before the Wesleyan Missionary Society in London, and afterwards at Manchester before an Auxiliary to the London Missionary Society. On both occasions we cannot but imagine that the effect of its delivery must have been prodigious. The discourse is founded on the charge of the Almighty to his ancient church, in Isaiah xlvi. 12, *Ye are my witnesses, saith the Lord, that I am God.*

After noticing that all objects in the universe, from the atom to the archangel, are in their respective stations witnesses for God, declaring his being and perfections, he proceeds to observe that, in consequence of the fall, man knew not the course which the offended majesty of heaven would take with the guilty race; and therefore it became necessary that God should be his own witness. Having declared himself to be the God of Love, the world must know it. But who shall proclaim it?—and how? The Church is instituted for this purpose, and entrusted with the all-important message: the church becomes a Society of witnesses for God, an instrument of his mercy to the world. "It is first a focus, in which all the light from

heaven should meet, and all the sanctified excellence of earth be collected and combined, that it might next, be a centre, whence the light of truth might constantly radiate, and pour forth in all directions over the face of the earth."

In the discussion of his subject the preacher illustrates the following positions:—that the Church of God is expressly designed in its relative capacity, and as the depository of the knowledge of salvation, to be his witnesses to the world; that in every age it has prospered or declined in proportion as it has fulfilled or neglected this special office; that its motives and its responsibility for ensuring this end are greater now than at any preceding period of its history; and that this consideration should induce its members anxiously to survey its wants and its resources for answering that end.

From the numerous passages of great force and beauty which this discourse contains, we should be glad to select a few specimens; but our limits will only admit the animating peroration;—

"Witnesses of Christ, hear the conclusion of the whole matter: the cause of your Redeemer has come on in the heathen world—the cause of human happiness; the destiny of immortal myriads is involved; and the world is hushed, and waiting to receive your evidence. By the love of Christ, will you

not go and testify in his behalf? The destroyer of souls is witnessing *against* him; and millions are crediting and confirming the dreadful testimony; will you not hasten to testify *for* him? Mahometanism is denying his divinity, and is placing an impostor in his stead—will you not attest that there is none other name under heaven given among men whereby we can be saved, but the name of Christ your Lord? China is denying his existence, and one-third of the human race believe it; will you not go to proclaim—‘This is the true God and eternal life?’ Hindooism is affirming that his name is Juggernaut, and that he—your Lord, the Saviour of the world—that he loves impurity and blood; and millions believe it; will you not go and attest that ‘his name is Jesus, because he saves the people from their sins?’ Shall his cross have next to no witnesses of its benevolence? shall his blood have no tongue to proclaim its efficacy? his cause no friends to espouse it? Witnesses for Christ, your Lord is in India, awaiting your arrival. He has obtained a hearing for you; and he is on the plains of Africa—at the gates of China—in the temples of Hindoostan, calling for his witnesses to come and testify in his behalf. And shall he call in vain? He is saying to his church to-day, not for the third, but for the thousandth time—‘Lovest thou me!’ Then, by the blood which redeemed you—by the benevolent design of that redemption, that you might be my witnesses—by the wants of the world, waiting to hear you proclaim my grace, and perishing till they hear—by the certainty of your success, and the glories that would result from it—by the power of that cross which is destined to move the world—awake, arise, to your high prerogative and office; call down the aid of the great renewing Spirit; and let every creature hear you say, ‘We have seen, and do testify that the Father sent the Son to be the Saviour of the world.’ ‘Ye are my witnesses.’”

If we may breathe upon the diamond, before we deposit it among our treasures, we would say, the style is a little too elaborate; there is too much effort to express thoughts in an unusual manner; more simplicity and nature would have pleased us better.

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*A Summary of Biblical Antiquities*; compiled for the use of Sunday-school Teachers, and for the Benefit of Families. By JOHN W. NEVINS, late Assistant Teacher, in the *Theological Seminary of Princeton*. 2 vols. 18mo. American Sunday School Union; Philadelphia.

There is a sense in which, for Christian

purposes, the word *Utility* may be correctly used, and the object denoted by it fairly and profitably pursued. The man of the world limits his idea of utility to the present life, and its conveniences and accommodations; but the Christian carries it higher and connects it with eternity. In the loftier sense of the term the volumes before us are eminently worthy of the epithet *USEFUL*, as they contribute to the elucidation of the best of all books, by statements and descriptions explanatory not only of the principal scope and design of the Scriptures, but of multitudes of separate passages and peculiar allusions. The author's pretensions are modest; but his merits are great. Professing to write only for “Sunday-school Teachers,” and the benefit of “Families,” he has produced a work which, with larger type and more costly “getting up,” would easily have filled two good octavos; but which, in its present or in any form, may be read with pleasure and advantage by persons in every order of Society and grade of attainment. The facts, objects, and usages mentioned in the Scriptures, as the writer forcibly observes, ‘are continually urged before the reader's mind, and noticed as things with which he is supposed to be perfectly familiar. And thus familiar they were to the ancient Jew. But widely different is our situation in this respect. Many hundred years separate us from the times of original revelation. And if time had left the physical and moral scenery of Israel's ancient land untouched, instead of turning all into a waste, it would still be many hundred miles remote from the spot of our dwelling. With a different climate, we have different feelings; with a different location, different forms of nature around us; with a different education, a widely different manner of life. We are placed, therefore, under a double difficulty, when we come, thus circumstanced, to read the Bible. We are destitute of the knowledge and feeling of the ancient Jew, and at the same time we have notions and views of our own, which we are constantly liable to substitute in their stead. Hence, if no remedy be supplied, we must often be left altogether in the dark, by meeting with terms and images, the objects of which are utterly unknown; and after we shall derive to ourselves an entirely strange and unfounded conception of the writer's meaning, by affixing ideas to other images and terms, such as our habits of thought and speech may suggest, but which are foreign, in no small degree, from the usage of oriental antiquity.’

What, then, is the remedy for this inconvenience? Evidently, to seek acquaintance with the time, and the region, and the people, with which the Bible had to do in its first revelation; as far as possible to become



familiar with the history of the Jewish nation, the scenery of Palestine, the religion, government, and manners of its ancient wonderful people.'

'The fact that such knowledge is wanted now, through the providence of God, to illustrate every page of the Bible, evinces it to be the will of God that *all* should, as far as they have power, endeavour to acquire it. The same fact must lead every person who loves the Bible, diligently to seek it, with every other help that may, under the blessing of the Holy Ghost, contribute to the profitable study of the precious book.'—*Preface*, pp. vii, viii.

The information thus ably and cheaply supplied in these volumes, may, if our readers are wise enough to avail themselves of it, conduce to this desirable end.

*Personal Religion Vindicated in relation to CHRISTIAN BAPTISM. To which are added Reflections on the Origin, Extent, Nature, and Effects of Infant Baptism.* By ISAIAH BIRT. Third Edition. Wightman, London. 1836.

We have been favoured by the venerable author with a copy of this new edition of his admirable work, on what may be called the moral argument in favour of our practice as Baptists. In this and another Tract, previously published, he has exhibited this form of the argument in a most interesting and attractive light, and in a lovely spirit. We propose speedily to take up the subject; and to shew how ably our estimable friend has advocated the cause which we deem it our privilege and our duty to support.

## Poetry.

### COMPARISON of the GLORIES of CREATION with the PROGRESS of KNOWLEDGE.

BY EBENEZER ELLIOTT,

*A poor iron dealer of Sheffield, sprung from the lowest ranks, who is astonishing the world by strains worthy of a Burns.*

The following was quoted in the *Christian Guardian*, from whose columns we transfer it to our own.

God said, "Let there be light!"

Grim darkness felt his might,

And fled away:

Then, startled seas, and mountains cold,

Shone forth, all bright in blue and gold,

And cried, "'Tis day! 'tis day!"

"Hail, holy light!" exclaim'd

The thunderous crowd that flamed

O'er daisies white;

And, lo! the rose, in crimson dress'd,

Lean'd sweetly on the lily's breast

And blushing, murmured, "Light!"

Then was the sky-lark born;

Then rose the embattled corn;

Then floods of praise

Flow'd o'er the sunny hills of noon;

And then, in stillest night, the moon

Pour'd forth her pensive lays.

Lo! heaven's bright bow is glad!

Lo! trees and flowers all clad!

In glory bloom!

And shall the mortal sons of God

Be senseless as the trodden clod,

And darker than the tomb?

No, from the *mind* of man!

From the *swart* artisan!

From *God* our sire!

Our soul have holy light within,

And every form of grief and sin

Shall see and feel its fire.

By earth, and hell, and heaven,

The shroud of soul is riven!

Mind, mind, alone,

Is light, and hope, and life, and power!

Earth's deepest night, from this blessed hour,

The night of mind is gone!

## CORRESPONDENCE SOLICITED.

The continued success of a Periodical in a great measure depends on the variety of its Contents. But this variety cannot be maintained for any length of time by the same individual. He needs at least the occasional assistance of others. His own style and manner, whatever efforts he may make to vary them, will inevitably pervade the work to a considerable extent. His own liveliness, if he have any, must by continual calls upon it, flag from mere fatigue. His stock of materials may not yield him at the moment what he requires, and at all events will be in danger of exhaustion. He may indeed select and compile, and thus draw from other sources to provide his readers with the instruction and entertainment they seek for; but even here are limits. Some of his readers may have met before with an article which he inserts, and they may denounce as stale the work which contains it, without looking at others not liable to this objection. Our literary friends are, therefore, requested to enliven and diversify the pages of our Journal by their communications, addressed to the Publisher for the Editor. We are thankful to those kind friends who have already aided us in this department of our labours.

Articles of Intelligence, Reports from Churches, and accounts of the progress of Religion throughout the Colony, will always be acceptable.

Montreal, November 20, 1837.

# MISSIONARY REGISTER.

DECEMBER, 1837.

## MISSION TO THE FRENCH CANADIANS.

The following letter to the Committee, from our brother Roussy, will increase the interest of our readers in this important and promising mission. Since it was written, both the Pastor and his flock have been obliged to flee from their station by the violence of an insurgent mob. They have taken refuge in Champlain, where they have been very kindly treated by the inhabitants. Measures have been taken to restore tranquillity; and it is hoped the station will soon be re-occupied with increased success.

GRANDE LIGNE, *October 8, 1837.*

DEAR BRETHREN,—If I have allowed so long a space of time to pass without informing you of the progress of the Lord's work in the field which has been assigned me, do not attribute this delay either to negligence or to a lack of intelligence to communicate, for by the grace of God I have many interesting things to relate. The sole cause of my silence is my frequent and continual journeys which leave me no time to write.

As I know that our dear brother Gilmour, who did us the great pleasure of paying us a visit, has fully informed you of the state of the work of God amongst us, I shall not touch upon what he has informed you of, but shall speak only of what has occurred since his visit.

The baptism of our first four Canadians, and the celebration of the Lord's Supper the day following, made a deep impression upon the rest of our Canadians; they have been "moved to jealousy," and led more fully to seek the Lord and his word. Some weeks after Mary Lore, whom you already know, Mary Leveque and one of her aunts, the wife of Honoré Lore were baptized, which was made a great blessing to them, as well as to several others who still keep back. Mary Leveque, fifteen years of age, had soon her

understanding opened to the truths of the Gospel, but her heart remained indifferent. Mrs. Feller and myself often exhorted her to give more earnest heed to the things she understood; but her heart remained shut, till the time of Mr. Gilmour's recent visit. Mary, till then wholly uninformed of this, was all on a sudden told that we were going to build a house and that Mrs. Feller would quit their's. She was immediately struck to the heart, and thought that God meant to punish her by taking away Mrs. Feller, on account of her unwillingness to be converted. From that moment she became very serious, her sins appeared in battle-array against her; and although she has always been a better-behaved child than the generality, she found her sins so great, that she could not believe they could ever be forgiven. She spent a week of distress, of prayer and repentance, after which coming to Jesus, she received an assurance of forgiveness of sins, peace and joy in the Holy Ghost, and henceforth showed her faith by her works.

When I first began preaching at the Grand Ligne, the wife of Honoré Lore procured for herself a New Testament, that she might see whether I preached the truth. She could hardly spell, but through her great desire to know the Gospel for herself, she gave herself no rest till she learnt to read, which she did in a short time, being very intelligent. From that time she might be compared to the Bereans. She had afterwards many doubts, fears, and struggles with the wicked one; but the Lord put an end to them by making the light shine into her heart. In the course of last winter the Holy Spirit made her take hold of that promise, "He that believeth in the Son hath everlasting life." For a long time she continued to examine whether she believed in the Son, requesting us to point out to her the marks of true and false faith, often asking the same questions. After she had become convinced that she believed in the Son, she concluded that she had obtained eternal life, *i. e.* forgiveness of sins and salvation. Since that time she has increased in spirituality, and in understanding and knowledge of the word. The Lord has evidently performed his work in her heart.

Three weeks after this second baptism, seven more Canadians of both sexes were likewise baptized into the death of Christ. Our old father Charron and his son Louis, fourteen years of age, both of whom I formerly mentioned to you, were of the number. It was interesting to see this old man and this young lad profess at the same time to be redeemed by the same Saviour, dead to the world and risen again with Christ.

One of the name of Elbi Babin, a carpenter by trade, learning that we were building a small house, came and offered us his services. Several had already done so before him, but the Lord so directed circumstances that we could not agree with any one but him. Immediately after the agreement he set to work, and as he lived rather far from our house, he took up his residence with Leveque. From the very first evening he assisted at our worship, and we read to him a considerable portion of the Scriptures, particularly those which relate to that change which every man must undergo in order to become a true member of the spiritual body of Christ. These different portions of Scripture struck him much; during the night he compared them with what he had been and still was, and thereby became fully convinced that he was in the wrong road. He was very anxious to know the will of God, assisted at our worship every evening, and listened to the book of God with the greatest attention. We may apply to him that passage of Jeremiah "Thy words were found, and I did eat them." The Lord gave efficacy to his word; the lies and absurdities of Popery became fully manifest to him; he felt his state of sin and condemnation, and very speedily understood that the love of God in Christ Jesus is the foundation of salvation, and that in drawing near to God with confidence and as a sinner, he had a certainty that he would be received and pardoned; he then embraced the Gospel as a child, and in less than eight days his heart had received the principal truths of it. Coming to the cross of the Saviour, he immediately enjoyed peace and assurance of salvation; his joy was then at its height; it was so strong and lively that he would if possible have filled heaven and earth with the accents of his love, and have proclaimed how happy he was in having found the Saviour, the Light, and the Truth.

As soon as he manifested his religious sentiments, they began to try to make him renounce his new convictions, but he proclaimed the Gospel with so much ardour and clearness, that all his adversaries were confounded, and left him. But several of them, in order to accomplish their purpose, wished to employ violence, for one of them

in particular asked him to engage in mortal combat; but to these he applied one or two passages of Scripture, then left them and prayed for them. His wife is very different from him: influenced by the love of the world and anxious for its good opinion, and through her enmity for the word of God, she is a real cause of suffering and sorrow. As soon as our brother Babin began to feel the importance of the word of God, he wished to come to the evening school, that he might learn to read and receive instructions in the Bible; but he lived too far off. He would have wished to have built himself a little house, but his poverty was an obstacle, having no land, and being unable to buy any wood. By and bye the cloud dispersed, brother Beloni Lore has ceded to him a rood of land, and the Lord furnished him with the means of buying a small old house which he has made to answer his purpose, and which the brethren have helped him to transport. He has two children who are beginning to come to school, and a third six months old, a child of his sister's in law which he has adopted on account of her poverty and too numerous family. How easily can we give to the Lord all the glory of the wonderful change which he has operated in our brother. It is not quite two months since he was "sitting in darkness in the region and shadow of death, dead in trespasses and sins, out of Christ, an alien from the commonwealth of Israel, a stranger to the covenants of promise, having no hope, and without God in the world." In less than a month after his first hearing the reading of the Gospel, he received the mark of the Christian, and was received into the Christian Church. From that moment he has been more and more unto us a blessing and rejoicing. He is a spiritual Christian of quick understanding in the things of God, has clear views of the nature and design of Christianity, makes rapid progress in the Christian life, and is zealous in proclaiming to his former companions in sin, the incomprehensible riches of Christ. Of all the conversions operated among the Canadians, this is certainly the most to the glory of God. How many motives, dear brethren, in all these things, to praise the Head of the Church, the author of every good and perfect gift. I could tell you a number of things of our dear brother Babin. One trait, among many other such, relating to his sanctification, will show the man. A few days ago, speaking of the destruction of the old man in us, he said, with the warmth and life which characterize his faith, "I feel that the first of the members of our old man which we must destroy, are our ears and our tongue; our ears, that we may shut them against the

insults, mockings and revillings we hear; and our tongue, not to answer them." What spirituality! what an indication of great experience for so young a Christian; how amiable! especially if we remember that before his conversion, for one word of reviling he always returned two or three, and sometimes used exceedingly wicked language. How do these words show us the wonderful effect of the grace of God in him!

Our sister Mary Flower, was one of the seven added to the Church by baptism. Her father is American, her mother was a Canadian. All the children of that family were brought up in the Roman Catholic religion till the death of their mother. After that event, the father required his children to turn Protestants. The older girls resisted, and remained Catholics up to the time of arrival at the Grande Ligne. From the beginning they regularly frequented my preaching, and afterwards left the Roman Catholic Church; but without receiving the Gospel into their hearts. A little after this, Mary went to the States, and received some religious impressions from the Christian preaching which she heard, believed herself a child of God, and was reckoned such by many. On her return to Canada, she fell into temptation, and as she had not felt her deep depravity, nor received by faith new inclinations to oppose evil, she was seized with a love of the world, its glory, its possessions, and its pleasures. She then became convinced that she had deceived herself, in believing herself to be a Christian, but was so light that it gave her no trouble. The first baptisms and the celebration of the Lord's Supper on Sunday, made a profound impression upon her. Some days after, she visited Mrs. Feller, and the latter, who had been much pained by her lightness, told her very plainly her mind respecting her. God blessed this visit. Miss Flower acknowledged her folly, became more serious, and began to pray and to seek for the pardon of her sins. While she was in these dispositions, the second baptism took place. The celebration of the Lord's Supper followed, and again made the deepest impressions upon her; she was gnawed by remorse of conscience, and was convinced that it was her own fault if she was not a sharer in its blessings, and that the same favours were offered to her as to others. From that time she, in a sincerer and more unreserved manner, sought for the remission of her sins, and the renewal of her heart. Being in a very anxious state of mind, she wrestled many days with the Lord, wept much, and sought pardon, and at last received peace and joy in the Holy Ghost. As soon as she became possessed of peace through faith in Christ, she requested that she might be baptized; and

having given us satisfactory proofs of a sincere and lively love to Christ, she was baptized and permitted to enjoy the privileges of the Christian Church. The state of her soul was then most joyful. She was so watered, inundated with peace, joy and delight in God, that she could not contain it, her heart was not large enough, it was necessary that God should enlarge it that it might not burst; she was never wearied repeating that God is love, love, love, and in prayers full of unctious and piety, which touched and edified us all, she frequently said with a tone of the deepest truth, "O Jesus! how I love thee! I cannot sufficiently declare it." As soon as our sister began sincerely to seek the pardon of her sins, she broke completely with the world; and so, after her baptism, the world pronounced against her its excommunication, and she was besides despised and cast off by all her relations. As to her, Jesus is more precious to her than all her relatives, and she prefers the reproach of Christ to all the esteem, honour and glory that the world can offer her. Her glory is in being dead to the world and vanity, and henceforth to live as one alive from the dead.

In speaking to you of Champlain, I will give you some particulars concerning two interesting sisters, Mary and Adelaide Brissette, who also received baptism the same day. Beloni Lore was also one of those who were baptized. Last autumn, having passed a week in tears and prayers for the pardon of his sins, he received what he prayed for, and became possessed of peace. Seeing himself delivered from condemnation, he thought he had nothing more to do; stopt there, and gave himself no trouble to oppose sin and grow in grace, notwithstanding our frequent warnings. The wicked one quickly came about him, and throwing him into a profound lethargy, made him degenerate in the most alarming manner. At the time of the first baptisms, seeing his wife baptized and not himself, this awakened in his breast sentiments of jealousy, wickedness and violence. God made this work of the wicked one turn for his good, awakened him as from a deep sleep, pressed him closely, and showed him that he was in the road to apostasy and death. He immediately became quite dismayed, and passed several days in a state of the greatest anguish, labour and tears, during which he cried to the Lord for mercy and pardon. This state of mind, though less intense than at the beginning, lasted several weeks, after which he was raised up cured, and taught to look to himself, and to beware of the snares of the Devil. Since his baptism he has continued to walk in the ways of the Lord. He is a man of small intellectual capacity, and his piety bears the stamp of his

natural character. However, he remains firm in the Gospel, and is zealous in its defence.

Such, dear Brethren, are those who have been added to the church. The ordinance of baptism was of the greatest benefit to them. Surely the heavens were opened upon us. The Lord has given us a blessing which still remains. The same day, in the evening, we had a prayer-meeting, where for the first time, several of our brethren and sisters, addressed the Lord aloud. We passed two hours on our knees at a throne of grace. Our dear Canadians were all under the unction and teaching of the Holy Spirit. The converts gave thanks to God for themselves, and prayed for those who were still unconverted; and the unconverted cried to the Lord for faith. This was the happiest day we have spent among the Canadians; we had nothing like it before. We greatly regretted that our friends from Laprairie and Montreal, who paid us a visit that day, did not remain with us that blessed evening, to join in our thanksgivings and hallelujahs. Next day, Sunday, when we celebrated the Lord's Supper, we were in like manner visited by the Lord. His presence was felt in an unusual degree. Our hearts were full, many tears were shed. A deep feeling animated the whole assembly, even those who were strangers to the love of Jesus. In the evening we had a meeting for prayer, which was blessed like that of the preceding evening. These benedictions have had a sensible effect upon those who have not yet given their hearts to the Lord. For several days, many were occupied in their minds, and we have the good hope that the Lord has savingly touched the hearts of three of our dear Canadians, giving them faith: Sally Flower, a child of eleven years, Rebecca Leveque, and Celeste Labossiere, the wife of Jean Labossiere. Two others are travelling for salvation, and seeking, we hope with sincerity, the pardon of their sins. One of them has been led to hear the Gospel by the zeal and ardour of Eloi Babin, his brother-in-law. This was a man totally ingorant, and who immediately began to frequent the evening school that he might learn to read and receive instructions from the Scriptures. These five are candidates for baptism.

Mrs. Feller's school continues to prosper. The eyes and spirit of the Lord are there. Her scholars are twenty-four in number. As you already know, one boy and two girls have been brought to the Lord and joined to his church. Two others, Sally Flower and Rebecca Leveque, have likewise received the gift of faith. Most of the children are in labour and pray for the gift of the Holy Ghost. When a few of them meet together, it is no longer to play but to converse about

the things of God, and to pray. Three of our young converts manifest a very decided desire to consecrate themselves to the Lord for the instruction of the children of their people,—Sally Flower, Mary Lore, and Louis Charron. These dear children by their application, their love for the school, and their simple piety (especially that of Louis Charron) lead us to hope that perhaps such is the will of the Lord concerning them. At the time of his conversion, Louis Charron said to us, "Before I came to school I did not know that there was a God, or that I had a soul;" and now he is desirous of going to tell the other poor little pagans in Canada, that there is a God, and that they have a soul to be saved.

One thing respecting this which has given us particular joy, is a donation of about sixteen dollars to Mrs. Feller, granted unanimously by the Maternal Association of Champlain, to aid in educating a Canadian youth, who may in time become a Missionary to his own nation. That Association has, moreover, voted twenty dollars yearly for the same purpose. We have received this gift with the profoundest adoration in the presence of God. It was totally unexpected; for Mrs. Feller had not communicated to the Christians of Champlain our thoughts respecting the education of Canadian children: but behold our kind God meets us, and gives us to believe that it is his will; accordingly we await with patience a suitable house and sufficient help, when we will attempt this important part of the work of the Lord.

The minds of the people at the Grande Ligne are much agitated; this has been occasioned particularly by the baptisms. Religion is the great concern; with this all are occupied from the youngest to the oldest, according to their feelings and information. These things have produced very contrary effects; some seek for and read the word of Truth, whilst others insult and threaten us, and do us every kind of injury, to an extent never before attempted. However, in the midst of all this, it is easy to recognize a work of the Head of the Church. This seeking after, this thirst for the knowledge of the Gospel of Christ which shows itself among those who had been most opposed to it, visibly indicates the finger of God. Therefore we are filled with hope, and our prospect formerly so narrow, is now sufficiently cleared to show us that our Father has begun and will continue to perform a great work at the Grande Ligne. Our little one will become a thousand, and our desert shall flourish as the rose; our sixteen Canadian communicants and our candidates are the rich first fruits of it.

[TO BE CONTINUED.]

**BAPTIST ASSOCIATIONS IN UPPER CANADA.**

The following Churches form "The Western Baptist Association." The total number of members in connection is 1071—number of ministers 12.

Bayham .....	126	Raleigh .....	18
1st Charlotteville .....	64	Southwold .....	67
Chatham .....	40	African Church, St.	12
2d Charlotteville .....	46	Thomas .....	12
African Church, Colchester .....	26	Walsingham .....	126
Gosfield .....	47	African Church, Wilberforce .....	20
Lobo .....	35	Westminster .....	31
London .....	38	Yarmouth .....	63
Mathilde .....	115	Zone .....	11
Middleton .....	36		
Nissouri .....	53		
1st Oxford .....	61	Total .....	1071

**EASTERN BAPTIST ASSOCIATION.**

Anraster .....	32	Oakland .....	49
Beverly .....	30	Port Robinson .....	12
Blenheim .....	46	Queenston .....	17
Barford .....	25	Rainham .....	61
Brantford .....	56	Simcoe .....	17
Clinton .....	131	1st Toronto .....	19
Chungarousoy .....	29	1st Townsend .....	154
Drummondville .....	23	2d Townsend .....	56
Dumfries .....	106	3d Townsend .....	46
Grantham .....	39	Wilmot .....	39
Lowth .....	28	Walpole .....	24
Nelson .....	59	Zorra .....	20
1st Norwich .....	26		
2d Norwich .....	27	Total .....	1248
2d Oxford .....	66	21 Ministers.	

We have received the minutes of the Halldmand Association. It is composed at present of nine Churches, viz. :—

Rawdon .....	containing	81 members.
Thurlow .....	"	35 Elder J. Butler.
Sidney .....	"	" Wm. Geary.
Amelia-burgh .....	"	" Joshua Winn.
Cramahe .....	"	" D. Cummings.
Halldmand .....	"	145 " "
1st Whitby .....	"	117 " Wm. Marsh.
2d Whitby .....	"	42 " "
Toronto, colored brethren	66	" W. Christian.
Total .....	604	

—Upper Canada Baptist Missionary Magazine.

**FRANCE.**

Among various indications of the advancement of Christianity in France, we have been interested in that of the formation of Societies for the better observance of the Sabbath. One has been recently formed in Montpellier, one of the principal cities of the South of France. The members pledge themselves to refrain from the violation, in any way, of that sacred institution. We believe France to be the only

civilized nation that ever, by law, abrogated a special divine precept. And there is probably no other civilized nation where the Sabbath is now more generally perverted and dishonored. Any indication of respect for the law of the Sabbath, such as that above noticed, cannot but be gratifying to the friends of the gospel. May it prove an omen of the entire redemption of that precious institution from the contempt heaped upon it, and of the universal diffusion of the blessings of an honored Sabbath through a country that has done so much to overthrow it.

**MARSEILLES.**

To meet with a Christian here is like meeting with an oasis in a desert. This evening, however, I have met with another, and he a minister and a lord!

A very genteelly dressed, and quite young gentleman, called upon me a little after candle-lighting, and introduced himself in a manner of most winning modesty, as a clergyman. He was on his way to Italy, and hearing of the work in which I was engaged, he wished to give me a trifle towards our chapel, and to inquire if he could preach on the coming Sabbath. Our conversation took a spiritual turn, and developed, on his part, a soul full of piety, and well versed in the Scriptures, and in the knowledge of the heart. After a pretty long conversation he gave me a Napoleon, and was about taking his leave, when I asked him to favor me with his card, that I might have the pleasure of calling upon him. As he handed it to me he was a little embarrassed, and held it turned up that I should not see the name; to relieve him I did not look at it, but laid it upon the mantelpiece, and accompanied him towards the street door; but he would not allow me to go farther than the head of the stairs.

On returning to my room I looked at the card, and was not a little surprised to read, written on a very plain card, Rev. Lord A—H—. There was so much sweetness and delicacy in his manners, and so much refined feeling in his soul, as well as piety, that I believed him to be a *noble man* before I knew him to be a nobleman. Wherever he passes, on his journey towards Italy, he seeks the opportunity of preaching the word, and to afford pecuniary aid to every good work. May the great Head of the church reward him, and make him an instrument of turning many to righteousness. In watering others may he be abundantly watered himself. Would that travellers of this description were multiplied a thousand fold. That they *are* increasing, is one of the joyful signs of the times. Did Christian travellers know how much it cheers and strengthens the servants of God, laboring in lonely fields, and the little flocks that surround them, they would never pass through the places where they are to be found without stopping to salute them in the name of the Lord, and to bid them God speed. But alas! how many *ministers* as well as laymen, like the priest and the Levite, “pass by on the other side.”—*Sailor's Magazine*.

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CHINA.

Relative to the several departments of labour in the mission, the brethren remark—

“Mr. Bridgman has been engaged, as usual, in the revision of the Scriptures in Chinese, preparing tracts, the study of the language, editing the Chinese Repository, and preaching. Probably two, three, perhaps four years will elapse before the Scriptures will be ready for the press; but the work will be steadily pursued; and if any thing shall be lost by delay, we trust that it will be fully counter-

balanced by a greater degree of accuracy. During the year we have sent to Singapore for the press, the whole of the New Testament and Genesis and Exodus, in Chinese, and the gospel and epistles of John in Japanese. Twenty tracts have also been prepared, a number of them being almost exclusively extracts from the New Testament, and one of them is a Harmony of the Gospels. Seventeen of these were prepared by Mr Gutzlaff.”

The press in Canton has been principally employed in printing the Chinese Repository and other English printing, amounting, exclusive of the Repository, to more than 300,000 pages. The Chinese and English Dictionary of Mr. Medhurst has occupied the press at Macao, of which about 60,000 quarto pages have been printed.

Mr. Parker has devoted his time principally to the hospital.

The expedition in which Mr. Stevens engaged, and from the completion of which death called him away, is not relinquished. Respecting it the brethren add—

“Mr. Dickinson takes Mr. Stevens' place. Rev. Mr. Wolfe accompanies them for his health to Borneo. We know not what is before us. We think, however, that under God much is depending upon the success of this enterprise. In May or June we hope the Himmaleh will return freighted with the word of life. How extensive may be the voyage to the northeast and east is undetermined. There are six Japanese sailors who were wrecked and went ashore at Hainan, who are now in Canton. These and three of their countrymen at Macao, may furnish a pretext for visiting the land of the “rising sun,” should the Himmaleh attempt to return them to their homes. Perhaps Mr. Williams will join the expedition. Mr. Gutzlaff is also ready.”

After remarking on the openings

for many more missionaries, and the almost unbounded labours to be performed in introducing the gospel into China and the surrounding countries, they add—

“We must lift up the imploring voice in behalf of the sections of the globe in which our lot is cast. The supply from England and America is by no means adequate to the demand. Two physicians and two missionaries are very much needed for Canton and Macao immediately; and a great number, not exceeding one hundred, for the Indian Archipelago, and prospectively for Formosa, Loo Choo, and Japan, ought to be forthcoming soon. Our eyes, affecting our hearts, we feelingly exclaim, How long shall the generations of Chinese, in unbroken phalanx, press down the dark way to the heathen's eternal home? When shall they behold the great light that has shone upon so many who once like them sat in darkness?”

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#### THE KARENS.

The accounts from this mission, in the October number of the Baptist Missionary Magazine, ought to awaken emotions of gratitude in every heart which loves the Saviour, and esteems the peace and prosperity of Jerusalem his chief joy. Truly they appear to be a people prepared of the Lord, receiving the truth in the love thereof, and with all readiness of mind; and willing to count all things but as dross, for the excellency of the knowledge of Christ Jesus, their Lord and Saviour.

Their fatiguing journeys, in order to have the privilege of hearing the way of salvation unfolded by the missionaries; their readiness to suffer the loss of all things in the cause of their Redeemer; their prompt and ready obedience of the truth, when presented to their attention—their love for each other—child-like simplicity; thorough renunciation of their

former idolatrous practices; present a pleasing example of primitive Christianity.

Though generally poor as respects the wealth of this world, they are yet rich in faith, and heirs of the kingdom. Of the sincerity of their profession they afford the most convincing evidence in their readiness to suffer persecution for righteousness' sake; and joyfully to endure imprisonment and the spoiling of their goods. The success of the gospel amongst them is equal to that presented by our most favored revivals. Lord's-day, nineteen baptized; Monday, forty; Tuesday, thirty-seven, and on Wednesday thirty-two—128 in all. During the excursion, including six at Rangoon, 173 were baptized. Surely the friends of the mission cause have great reason to be encouraged, and to engage more zealously and untiringly in their labor of love.

The fields are truly white unto the harvest, and there is urgent need for more labourers. Several additional missionaries might be advantageously employed at the present moment amongst the Karens. We entreat our readers to pray to the Lord of the harvest, that he would send forth more labourers into the vineyard.

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#### CEYLON.

In this mission there are 155 free schools, with 6,035 pupils, nearly one-tenth of whom are females; 37 pious schoolmasters; a female seminary, with 75 boarding scholars; a seminary for males, with 166 boarding scholars; 302 native members of the church in good standing; and an average native congregation on the Sabbath at each station, of nearly 400 persons, a considerable proportion of whom are native youth in the schools. Not less than 15,500 children have been taught in the schools since the commencement of the mission. The desire of parents to enter



their children in the seminary has been so great, notwithstanding the strong probability that they will there become Christians, that the mission has resolved no longer to give board to any in their preparatory studies. The parents will bear the expense.

Of books and tracts in the Tamul language, 346,500 copies and 8,947,800 pages were printed the last year; making 14,785,400 pages from the beginning. Three presses are in operation. This mission has been blessed with as many as seven gracious visitations, or revivals of religion, since its commencement. As a consequence of the sixth, 61 were added to the churches; and 77 as a consequence of the last.—*A. B. C. F. M.*

### SANDWICH ISLANDS.

#### INTERESTING REVIVAL.

A Letter dated Island of Oahu, May 1, 1837, says:—

The past year has been one of special blessings with us. All the stations on Oahu, the stations at Hilo, on Hawaii, and the stations at Wailuku on Maui, have enjoyed in some measure the reviving influences of the Spirit. Our protracted meetings have been evidently and signally instrumental of good. At Wailuku, where I am located, we held a protracted meeting in November, and another in March, both of which were well attended, and productive of much good.

In these meetings we adopted no new measures. The state of the people forbids it. But simply and powerfully as we were able, we preached the word from morning till evening, in the house and out of it, in the sanctuary and by the way side. The order of exercise was as follows:—A morning meeting for prayer and conference at sunrise, at which the native church members were allowed to take a part—a meeting at eight o'clock for the children—for whom we make special and separate efforts at these meetings—a sermon at eleven o'clock—a prayer meeting at two o'clock for church members—another sermon at four o'clock, and another at candle-light.

Sometimes a special meeting or two are held for the aged. One of these at our station was one of the most interesting and affecting that I ever attended. About forty

aged people were present; some were almost blind, and some nearly deaf, others were bent to the form of a semicircle with age, and most of them so poor as not to be able to conceal their nakedness. There they were, persons who had lived half a century in the lowest pit of heathenism. Some of them were mothers who had destroyed their own children. Others were men who had fought in the wars of Kalaiopu, Kehekili, and Kamehameha, and they were all familiar with the ancient, foolish, disgusting paganism of the islands. I always find it difficult to communicate truth to these old people, and therefore called Bartimeus, a native Christian of extraordinary attainment—and one or two others, to my assistance. Bartimeus was in his element. His spirit stirred within him, as he arose to address this antiquated group. He took them back to the times of old, pointed them to the absurdities of their ancient belief, to the cruelties of their religious rites, the severities of their tabus, the horrid despotism of their chiefs, and the blackness of darkness that covered them—and then held up in contrast, (with an eloquence too and pathos that would not disgrace the American Senate) the pure, peaceful, holy religion of Jesus, with its elevating hopes and immortal consolations. In short he made one of the best addresses I ever heard in any language. He is a blind man, and the circumstances grouped together, brought to my mind most strikingly the inimitable description of the “blind preacher” in the British Spy. The old people felt the force of what was said. They were melted. Their almost sightless eye-balls, as if restored to youth, sparkled with joy, and plainly indicated the teeming emotions of their hearts, while tears flowed profusely down the furrowed cheeks of several. I could not but say, “It is good to be here.” And my soul did magnify the Lord, while I looked upon this affecting group of ancients, sitting in the very gate of heaven.

One poor old man, I should think eighty years of age, was too full to hold his peace; so, interrupting the speaker, he said, “I have lived in the reign of four kings of dark hearts, and now behold here I am in my old age, in the kingdom of Jesus Christ. They were all bad. He is good—I love him. That is my thought.”

I hope to see some even of these old people in heaven, although it is with them the eleventh hour. My heart yearns over the poor old folks, and I always give them a seat next the pulpit in the meeting-house, so that they may hear.

Yours, &c.

R. ARMSTRONG.