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Late Missionary to Burmah.

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THE
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PREFACE.

IN introducing the 7th Volume of the American Baptist Magazine to the publick, it is proper to remark, that a change in the proprietorship of the work will take place with the commencement of the year 1827. The reasons for this change are briefly as follows:—

Upon the removal of the seat of the Board of Managers of the General Convention to Boston, it became evident that the interests of the Missions under their charge could not be successfully promoted except through the medium of a periodical work, for whose statements they were responsible, and of which the profits were in part, at least, devoted to the Missionary Treasury. It immediately occurred to the Board that an arrangement might possibly be made with the Board of the Baptist Missionary Society of Massachusetts, the then proprietors of the American Baptist Magazine, by which a transfer of that work might be effected on terms equally advantageous to both; and thus the great objects of Foreign and Domestick Missions be made mutually to cooperate with each other in the pages of the same publication. A proposition of this sort was made, and we are happy to add, was met in the spirit of most honorable christian liberality by the Board of the Massachusetts Missionary Society. The responsibility of the work will henceforth devolve upon the Board of Managers, and the nett proceeds arising from its publication will be divided between the Foreign and Domestick Missionary Societies.

From this arrangement, the subscribers to the work will derive manifest advantage. Besides the usual proportion of biographical and didactic communications, and accounts of the Missionary operations of other religious denominations, the American Baptist Magazine will from this time contain *The proceedings of the Board of Managers of the Baptist General Convention—The letters and journals of all the Missionary Stations under their care—Monthly accounts of Receipts into the Treasury—Accounts of the formation of Primary and Auxiliary Societies in every part of the United States—The correspondence of the Domestick Missionary Society—With a monthly list of its Donations, and all important information which may relate to the progress of theological education, and specially to the progress of the institution lately established at Newton.*

Availing themselves of these sources of information, it is the intention of the Board to render the Magazine deserving of that liberal and extensive support which it has heretofore enjoyed. They cannot, however, conclude without remarking that this work cannot accomplish all that is desirable for the cause of Christ without the zealous and strenuous co-operation of its friends. It is important that our brethren universally should become acquainted with the state of missionary exertion in general, and of that in our own denomination in particular. Until they be thus informed, it is in vain to expect of them an united and steadfast effort to spread the knowledge of the cross among the heathen. We will endeavour to render the American Baptist Magazine an interesting and profitable vehicle of such information. What we ask of our brethren abroad is, that they will assist us to give it circulation, and so far as it may be in their power enrich its pages by their communications.

THE
AMERICAN
BAPTIST MAGAZINE.

No. 1.

JANUARY, 1827.

VOL. VII.

BIOGRAPHY.

MEMOIR OF REV. JOHN LAWSON,

Late Missionary in Bengal, and Pastor of the Baptist Church, Circular Road, Calcutta.

THE principal events which constitute the history of a nation are often few; those which form the history of an individual are fewer still. The life of Mr. Lawson may be summarily comprehended in a short space. He was born at Towbridge in Wiltshire, on the 24th of July, 1787, and remained at the same place till the year 1803; when he was removed to London, to gratify the strong propensity he felt to become an artist. Here, after being brought to a knowledge of the truth as it is Jesus, he was led to consecrate his talents to the service of religion, and to embark for India as a missionary, principally with the view of being useful in the arts. After having accomplished the chief work for which he came to this country, he was called to discharge the duties of a minister and a pastor; to which he devoted himself with a steady perseverance till the year 1825, when he died in the midst of his usefulness. Though in the history of a man pursuing such a

course, a great variety cannot be expected, yet there are some particulars in his character, life, and death, which by his friends are judged worthy of remembrance.

From his earliest youth, he was possessed of a very vivid imagination: he never forgot the scenes of early life, as we may learn from these lines which he wrote in 1820.

*Haunts of my childhood. Now, though far away,
And tedious months on months have roll'd along,
Imperishable are those high-wrought lines
Pencil'd with all the magic forms and stajns
Of lovely nature—yes, the lapse of years
But strengthens the illusion, which more grand
Though indistinct, sports on the mental landscape.*

There were two circumstances that transpired, one in the days of his youth, and the other in riper years, which gave full scope to the exercise of this discursive faculty: and which also gave a certain tinge to his character in after life; the one was the death of his mother, and the other the destruction of his father's property by fire. Although only about six years old when his mother died, he appears always to have retained the most distinct and lively impression of her person and excellent instructions.

Mr. Lawson was early the subject of religious impressions, and from a child was made acquainted with the Holy Scriptures. These impressions were afterwards strengthened by the kind attentions of the master to whose care his education was intrusted. This gentleman (Mr. Westfield) often conversed with him, and prayed with him in the most serious and affectionate manner, which, under the divine blessing, produced an indelible effect on his mind, and for which he afterwards felt more grateful than for all his other favours. Under the care of a person with whom he felt himself at home, he soon began to manifest his prevailing genius. He commenced cutting different figures on pieces of wood, and without any assistance brought them to such perfection, that those who saw them were astonished, and convinced that the hand of nature had formed him for an artist. His father being made acquainted with this, and learning that nothing else would satisfy him, thought it prudent not to cross his inclination, and therefore went to London to seek out for him a suitable situation; and having succeeded in getting him articed to a wood-engraver, returned home with a message that delighted the heart of his son. All necessary arrangements having been made, in June, 1803, he took leave of his friends: at which time his father requested of him two things; the one was, to read his Bible, and the other to attend divine worship on the Sabbath; which he promised to do. He then received the parting benediction, quitted the place of his nativity, and entered the "great town," where to him all was new and surprising.

After his arrival in London, he applied himself diligently to his work, and made rapid advances in the art. These labours of his occupation engaged his attention all

the week, and on the Sabbath days new scenes and new companions invited him to a kind of dissipation, to which before he had been unaccustomed. Allured by these specious baits, he forgot his promise to his father, neglected to read his Bible, and seldom attended any place of worship. In this course he continued for nearly three years, though not without many struggles of conscience and resolutions to reform. In one of these serious intervals, he was led to read his neglected Bible, and to visit the forsaken chapel; and it pleased God by these means to convince him of his sins, and soon after to deepen these convictions by affliction, and at length to make him experimentally acquainted with the blessings of salvation. He then offered himself as a candidate to the church in Eagle-street, of which the present Mr. Ivimey, the writer of "The History of the English Baptists," and other works, was pastor; and the following is the substance of the statement, in his own words, which he made of himself to that Society, when, according to the custom of congregational churches, they required of him to give an account of his Christian experience, and his reasons for wishing to make a publick profession of religion.

"Being highly favoured by the providence of God, I had the privilege and blessing of a religious education; which so far influenced me, that if my memory fail not, I was the subject of early convictions; but no lasting impression being made on my mind, I continued in a state of alienation from God.—In June, 1803, all necessary matters being arranged for my coming to London, my father, as I was about to take my leave of him, told me, he had put my Bible into the box, which he wished me, as I valued my eternal interests, to make my principal study; saying at the same time

very affectionately, 'I hope now, as you are going beyond the reach of a parent's eye, to a place where you will be surrounded with snares and dangers, you will not fail to attend the ministry of the gospel every Sunday; and I particularly wish you to make Eagle-street chapel your constant place of hearing.' My poor aged grandmother likewise gave me this necessary injunction with tears in her eyes. I believe I promised rigidly to observe them; but the event has proved to my sorrow, that I awfully broke my promise.

"On my arrival in London, I was introduced to circles apparently strangers to the power of religion; and Sundays being the only leisure time I had, were usually spent in visiting, idle conversation, and, what I have since thought, dreadful profanation, but not without some convictions; for I remember feeling rather uncomfortable at spending Sabbath after Sabbath without once entering a place of worship. At last I formed a resolution of attending constantly at Surrey Chapel; but after going twice, I was again attracted by gay company, which I thought preferable to religion. Here I must observe, that on retrospection of my past conduct, I cannot but admire the restraining grace of God, whose power alone withheld me from plunging into the depths of sin and wickedness, which I well know was the natural bent of my heart: often did I curse my folly for resisting opportunities of running into the grossest sins.

"Thus I continued till the latter end of February, 1806. About this time, I resolved to read my Bible, which had laid for nearly three years useless. My mind was then seriously impressed with the thought of my being in a lost condition, which led me to private prayer, and to implore God that he would show me the exceeding

sinfulness of sin. Again I resolved to go to chapel: accordingly I went, and expected in the course of the sermon to be brought under the most dreadful convictions, but found myself exceedingly disappointed, and was very much afraid I should never be converted. In about a fortnight I was visited with a slight illness, which brought with it terror and uneasiness of mind not to be described. If I attempted to pray, my thoughts were filled with horrid blasphemy against the Almighty, insomuch that I was afraid of being struck dead immediately. Oftentimes did I wish myself any thing but a human creature, and as often was I ready to charge God with injustice in creating me to misery; for at that time I thought if there were an elect people, it was not my own fault if I was eternally lost. Every night brought with it new horrors; I was afraid to close my eyes, for fear of waking in hell: and then did I feel the dreadful unbelief of my heart. I prayed earnestly to be enabled to believe in Christ, but could not; I thought it impossible that the Son of God should ever have died for sinners. In this state I continued for some time, being filled with the most dreadful thoughts of God and religion, which I endeavoured to suppress; till one night as I was thinking of my unhappy condition, I happened to take up my Bible, and opened it at the sixty-first chapter of Isaiah: the following words met my eyes: 'I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness.' The effect this had on me I cannot express; I wished myself alone to give vent to my tears and joy; and thought then my proud, hard, and unbelieving heart was effectually humbled and broken. With joy did I meditate on the words;

and knew then that the righteousness mentioned, certainly meant the imputed righteousness of Christ, for I felt I had none of my own. That night I slept in comfort; and whenever doubts and fears began to arise, the above-mentioned text would rush on my mind, and convince me that I had God's promise of salvation.

“With respect to making a publick profession of religion, it has been impressed on my mind lately, that I am bound in duty and love, to declare to the world the change which I hope is wrought in me. And after making professions of love and attachment to the Saviour in private, why not follow him in his appointed means of grace and ordinances? for the same that said, ‘Repent,’ said also, ‘Be baptized,’ and ‘Do this in remembrance of me.’”

From this account, which was confirmed by the evidence of those who had witnessed the change which had taken place in him, the church, feeling satisfied that his heart was renewed, and his moral conduct reformed, agreed to receive him as a member; and he was afterwards baptized with seventeen other young men. Among the number was Mr. Hoby, now a minister of the gospel in London, with whom he formed an intimate acquaintance, and whom he particularly remembered on his death bed. Some of his former companions in sin, at a period not far distant from this, imitated his example.

Soon after his admission into the church, his mind became impressed with the importance of missions; and thinking that he might promote the great work by the knowledge of the art he had acquired, as well as by other means, he ventured to make known his desires, and was recommended to the attention of the Baptist Missionary Society. Upon ascertaining the nature of his talents and acquirements, and the important

uses to which they might be applied, the Society engaged his services, and placed him under the care of the Rev. J. Sutcliff, of Olney, with whom he entered on a preparatory course of studies. These were not carried to the extent he wished, through its having been judged desirable for him to make himself master of punch-cutting, in order to improve the different types used in India: this required his return to London, and nearly a year's close application.

Some time previous to his leaving England, he formed an acquaintance with Miss Frances Butterworth, whom he married on the 28th of September, 1810, and who is now left his widow with eight children. By this union he was raised from his former deep depression to a state of high felicity; and the interval between the two extremes being short, produced in his mind, which was capable of the tenderest sensibilities, such a conflict as cannot easily be described. It was like the

The flush of intermingling passions, when
The iris beam of hope dawns on the mind.

The time appointed for his embarkation drawing near, he was publickly set apart for his work, together with Dr. Johns, at Carter Lane Chapel, London. On this occasion he gave an account of his design, and motives for wishing to engage in the missionary work, which to his venerable tutor and all present gave great satisfaction. He stated the deplorable state of the heathen, as the consideration which first induced him to think of going amongst them. Respecting his DESIGN, he observed—*generally*, that it was one worthy of greater powers than he possessed;—*negatively*, that it was not to oppose by force, sentiments conceived by superstition and cherished by bigotry; not to sow the seeds of disaffection to the higher powers, nor by the exhibition

of warped doctrines to inflate the minds of the ignorant with ideas inimical to the rights of civil government;—but that it was *positively*, “to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord,” &c. Concerning his MOTIVES for entering on this work he remarked, that they were,—The command of Christ,*—the example of Christ and his apostles—a strong desire for the work, opposed to enthusiasm on the one hand, and to indifference on the other—a door opened by divine Providence for the accomplishment of this desire—and the approbation and encouragement of those worthy men whose judgments he revered, and whose characters he loved. Influenced by such motives, he finally declared, that he was willing to make every sacrifice, and to endure every hardship which the work required; and that he should esteem it all joy to be counted worthy either to labour or suffer for the name of Christ.

On the 1st of November, 1810, he went on board the ship *Ceres* at Gravesend; and on the 6th, lost sight of his native shores; which produced a strong sensation in his mind, and which was increased by the idea that he was never to see them again; the feeling was afterward well expressed by him in these lines.

———O not for me,
Far distant England, do thy proud trees lift
Their various verdure to the vigorous sun
That beams, but blasts not; neither for these eyes
Do thy rich luxuries of prospect spread
Thy breadth of glory, rustic and refined;
For I have said farewell—farewell for ever,
Scenes of my early days, by me no more
Revisited.

On the 23d of December, after a very boisterous passage across the Atlantic, Mr. Lawson with his companions arrived in America, where they were kindly received by Christian friends of various denominations. Having spent about two months in the enjoy-

ment of such society, they again set sail for India; but the vessel meeting with a violent gale, was dismantled, and obliged to put back; which, together with some political misunderstanding between America and England at the time, laid them under the necessity of remaining about a year longer. While in the United States, Mr. Lawson was very acceptable as a preacher, and often had thoughts, if necessitated to leave India, of returning to labour on that continent. During the last three years of his life, he acted as the Agent to the American Baptist Board of Foreign Missions.

On the 18th of February, 1812, Mr. Lawson again took leave of his friends at Philadelphia, and went on board the ship *Harmony*, in company with Mr. and Mrs. Nott, Mr. Hall, Mr. Rice, Mr. and Mrs. May, Dr. and Mrs. Johns, Miss Chaffin, and Miss Green: several of whom are now united with him in a world of perfect harmony and joy. They all arrived in safety at Calcutta on the 10th of August, 1812. In rather more than a month after his arrival, Mr. Lawson had a most affecting interview with his elder brother, whom he little expected to find in this part of the world, and whom he and his friends in England had supposed to be dead.

Mr. Lawson was now settled at Serampore, where the versatility of his talents rendered him of essential service to the printing office and school in that place. In connection with his other engagements, he commenced the study of the Bengalee language, and made so much progress in it as to be able to read and write it correctly, though he never employed it as a means of communicating religious instruction. He afterwards wrote one or two tracts in the language: but not consider-

ing it as his appropriate department, he gave to it only a partial attention. The great work which he accomplished, and for which he is certainly entitled to the thanks of the religious publick, was the reduction of the types used in the Eastern languages, particularly the Bengalee and Chinese. The natives believed this an impracticable task; but he not only accomplished it, but taught them how to carry it on, in these, and other characters, without his aid; so that now the effect of his labour will be felt perhaps longer than his name will be known. It is evident that the advantages of this reduction of types, both as it regards the scriptures, school books, and religious tracts, will be every year more extensive, as through the general diffusion of knowledge more persons are made familiar with the printed character, and become desirous of extensive information.—While occupied in this manner, an order was issued for all persons not licensed to remain in this country, to return home, and among others, Mr. Lawson was included; but, upon a representation being made to the Government of his great usefulness in the reduction of the types, he was permitted to stay, while his friend D^r. Johns was obliged to return.

Having taught the natives how to reduce the size of the types, and finding that his importance diminished, as their usefulness increased, he began to mourn over his unhappy situation; and while filled with anxiety on this account, an accident occurred to his eldest daughter, which rendered it necessary for him to remove from Serampore to Calcutta for medical advice; and after he came to this city, other events transpired, which opened to him a new sphere of action.

He was now invited to become the pastor of a church; and in the

commencement of the year 1816, he, together with the Rev. E. Carey, was ordained co-pastor of the first-formed Baptist Church at Calcutta, where for about three years he continued to labour, with considerable acceptance and success. Circumstances having led to the formation of a second Baptist Church, which met for worship at a distance from the former place, and Mr. Carey and Mr. Lawson having withdrawn from the first church, Mr. Lawson was unanimously chosen the pastor of this infant interest, and within about twelve months, a neat building was erected in the neighbourhood of the Circular Road: the whole, or nearly the whole, of the funds for which were raised by the contributions of the inhabitants of Calcutta. This was the last scene of Mr. Lawson's labours; and it formed, as he said upon his death-bed, "the happiest part of his life."

In addition to the duties of his pastoral office, he used at one time to preach very frequently in the Fort; and many soldiers who there heard him, were reclaimed from a life of profligacy to a life of piety by his instrumentality. It was a source of grief to him in the latter part of his life, that he was debarred all access to this sphere of usefulness. By the soldiers to whom he proved useful, and who are now scattered in various parts of India, the news of his death will be felt like that of a beloved father.

It is almost unnecessary to state, that in connection with his ministerial engagements, he spent a considerable portion of his time in the work of education. About fifty young ladies constantly received from him instruction in writing, grammar, composition, and geography, and many in drawing. He devoted also a portion of his time to scientific pursuits. He was well skilled in music, and

composed a number of excellent tunes, some of which are commonly sung in England, America, and India. He had a very good acquaintance with natural history, and compiled several numbers of the History of Beasts for the Calcutta School-Book Society. His knowledge of conchology, mineralogy, and botany was considerable. In the last class of botany, which treats of cryptogamous plants, he carried his researches to a great extent; perhaps no one in India exceeded him in this department. His drawings of these plants would be a valuable acquisition to any one engaged in the same study.

In the discharge of his various duties, and in the pursuit of general knowledge, he did not lose sight of a favourite recreation, viz. the cultivation of the muses. India, in all its luxuriant and maddening wilderness, furnished an inexhaustible source of matter for his lay: the sight of idols and temples, of

priests, and cruel and obscene practices, filled him with pity: he made them the themes of poetry, and thus sought more extensively to bring the subject under the eye of his countrymen. Between the years 1820 and 1825, he published four works, *Orient Harping*, *Female Influence*, the *Lost Spirit*, and *Roland*, with some small pieces; beside which, he has left behind him a manuscript volume of miscellaneous poems, which, with his *Maniac*, are now in the press. The parts in which he most excelled were the descriptive, the pathetic, and the ludicrous. He was occasionally led, under the inspirations of poetry, to turn this delightful recreation into a principal employment; and though he knew not how to avoid it at the time, he afterwards felt sorry for such aberrations, and in his last affliction confessed it as one of the errors for which he hoped to be forgiven.

[To be continued.]

RELIGIOUS COMMUNICATIONS.

THE APOCRYPHA.

Messrs. Editors,

I WAS gratified, by the perusal, in the last Number of your Magazine, of a review of Professor Schmucker's translation of Storr's "Elementary Course of Biblical Theology." I hope that the reviewer will proceed to examine this work, more in detail, and point out the parts which he deems to be objectionable. The work will probably obtain a wide circulation, from its general high character, and from the fact, that it has been translated by a Professor in one of our Theological Seminaries, and printed at the press of another.

Every thing which tends to establish the authority of the Scriptures, is valuable. The remarks of the Reviewer on this point are weighty; and his summary view of the arguments by which the genuineness of the sacred books is proved, presents the substance of many elaborate treatises.

Previously to the appearance of this article, it had occurred to me, that a brief statement of some of the reasons why the books included in the "Apocrypha," are rejected by Protestants, as destitute of a claim to be received as a portion of the divine word, would be useful to many of the

readers of the Magazine. That opinion is strengthened, by a perusal of the article itself, and I hope that the author will consider me rather as co-operating in the attainment of the same end, than as interfering with his designs.

This statement I shall copy from Mr. Horne's Introduction, vol. I. Appendix, No. 5. The author has drawn it up with care, and has used all the best authority. Much more is said on the subject, which is necessarily omitted, in the subjoined extracts.

“The word Apocrypha is of Greek origin, and is either derived from the words *απο της κρυπτης*, because the books in question were removed *from the crypt*, chest, ark, or other receptacle in which the sacred books were deposited, whose authority was never doubted; or more probably from the verb *αποκρυπτω*, to hide or conceal, because they were concealed from the generality of readers, their authority not being recognised by the church, and because they are books which are destitute of proper testimonials, their original being obscure, their authors unknown, and their character either heretical or suspected. The advocates of the church of Rome, indeed, affirm that even these are divinely inspired; but it is easy to account for this assertion; these

apocryphal writings serve to countenance some of the corrupt practices of that church.

The Protestant churches not only account those books to be apocryphal, and merely human compositions, which are esteemed such by the church of Rome, as the prayer of Manasseh, the third and fourth books of Esdras, the addition at the end of Job, and the hundred and fifty-first psalm; but also the books of Tobit, Judith, the additions to the book of Esther, Wisdom, Ecclesiasticus, Baruch the prophet, with the epistle of Jeremiah, the Song of the Three Children, the story of Susanna, the story of Bel and the Dragon, and the first and second books of Maccabees. The books here enumerated are unanimously rejected by Protestants, for the following reasons:

1. *They possess no authority whatever, either external or internal, to procure their admission into the sacred canon.*

None of them are extant in Hebrew; all of them are in the Greek language, except the fourth book of Esdras, which is only extant in Latin. They were written for the most part by Alexandrian Jews, subsequently to the cessation of the prophetic spirit,* though before the promulgation of the Gospel. Not one of the writers in direct terms advances a claim to

* In the prophecy of Malachi (iv. 4—6.) it is intimated that after him no prophet should arise, until John the Baptist, the harbinger of the Messiah, should appear in the spirit and power of Elijah; and the Jews unanimously agree that the prophetic spirit ceased with Malachi. The author of the book of Wisdom *pretends* that it was written by Solomon—a pretension not only manifestly false, but which also proves that book not to have been inspired. For in the first place, the author, whoever he was, cites many passages from Isaiah and Jeremiah, who did not prophesy till many ages *after* the time of Solomon, and consequently the book could not have been written by him; and secondly, it represents the Israelites (Wis. ix, 7, 8. xv. 14.) as being in subjection to their enemies: whereas we know from the sacred writings, that they enjoyed great peace and prosperity during the reign of Solomon.

inspiration; † nor were they ever received into the sacred canon by the Jewish church, and therefore they were not sanctioned by our Saviour. No part of the apocrypha is quoted, or even alluded to, by him or by any of his apostles: and both Philo and Josephus, who flourished in the first century of the Christian era, are totally silent concerning them.

2. *The apocryphal books were not admitted into the canon of Scripture, during the first four centuries of the Christian church.*

They are not mentioned in the catalogue of inspired writings, made by Melito, Bishop of Sardis, who flourished in the second century, nor in those of Origen, in the third century, of Athanasius, Hilary, Cyril of Jerusalem, Epiphanius, Gregory Nazianzen, Amphilocheus, Jerome, Rufinus, and others of the fourth century; nor in the catalogue of Canonical books recognised by the council of Laodicea, held in the same century, whose canons were received by the Catholic church; so that, as Bishop Burnet well observes, "we have the concurring sense of the whole church of God in this matter." To this decisive evidence against the canonical authority of the apocryphal books, we may add, that they were never read in the Christian church until the fourth century; when, as Jerome informs us, they were read "for example of life and instruc-

tion of manners, but were not applied to establish any doctrine;" and cotemporary writers state, that although they were not approved as canonical or inspired writings, yet some of them, particularly Judith, Wisdom, and Ecclesiasticus, were allowed to be perused by catechumens. As a proof that they were not regarded as canonical in the fifth century, Augustine relates, that when the book of Wisdom and other writings of the same class were publicly read in the church, they were given to the readers or inferior ecclesiastical officers, who read them in a lower place than those which were universally acknowledged to be canonical, which were read by the bishops and presbyters in a more eminent and conspicuous manner. To conclude:—Notwithstanding the veneration in which these books were held by the Western Church, it is evident that the same authority was never ascribed to them as to the Old and New Testament; until the last council of Trent, at its fourth session, presumed to place them all (excepting the prayer of Manasseh and the third and fourth books of Esdras) in the same rank with the inspired writings of Moses and the prophets.

3. *The apocryphal books contain many things which are fabulous, contradictory, and directly at variance with the Canonical Scriptures.*

† So far, indeed, are the authors of the apocryphal books from asserting their own inspiration, that some of them say what amounts to an acknowledgment that they were not inspired. Thus in the prologue to the book of Ecclesiasticus, the son of Sirac entreats the reader to pardon any errors he may have committed in translating the works of his grandfather Jesus into Greek. In 1 Macc. iv. 46. and ix. 27 it is confessed that there was at that time no prophet in Israel; the second book of Maccabees (ii. 23.) is an avowed abridgment of five books of Jason of Cyrene; and the author concludes with the following words, which are utterly unworthy of a person writing by inspiration. *If I have done well, and as is fitting the story, it is that which I desired; but if slenderly and meanly, it is that which I could attain unto.* (2 Macc. xv. 28.) Dick's Essay on the Inspiration of the Scriptures, page 71.

To mention only a few instances out of many that might be adduced:—the story of Bel and the Dragon is, confessedly, a mere fiction; and there are very strong grounds for concluding that the book of Judith is of the same description. This heroine is introduced as justifying the murder of the Shechemites, which is condemned in Gen. xlix. 7. The author of the book of Tobit has added to the views of God and Providence, delineated in the Old Testament, tenets of Babylonian or Assyrian origin, concerning demons or angels, intermediate beings between the Deity and man. The author of the book of the Wisdom of Solomon alludes to the people of Israel as being in subjection to their enemies, which was not the case during Solomon's reign. We read indeed that he had enemies in the person of Hadad, Rezon, and Jeroboam (1 Kings xi. 14, 23, 25, 26.) who vexed him; but we nowhere find that they subdued his people: and the schism of the ten tribes did not take place until after the death of Solomon—Baruch is said (i. 2.) to have been carried into Babylon, at the same time when Jeremiah tells us that he was carried into Egypt. (Jer. xliii. 6, 7.) In 2 Macc. xiv. 41. suicide (which is prohibited in Exod. xx. 13.) is mentioned with approbation.—Lastly, the first and second books of Maccabees contradict each other: for in the former (1 Macc. vi. 4—16.) Antiochus Epiphanes is said to have died in Babylon; and in the latter he is represented, first, as having been slain by the priests in the temple of Nanea in Persia, (2 Macc. i. 13—16.) and afterwards as dying “a miserable death in a strange country among the mountains!” (ix. 28.)

4. *The apocryphal books contain passages which are in themselves false, absurd, and incredible.*

Thus, in the Book of Tobit, the angel that is introduced is represented as deliberately telling a falsehood to Tobit (v. 12. compared with xii. 15.) the expulsion of a demon by fumigation (vi.) is a thing not more absurd than incredible, as also is the story of water being converted into fire, and vice versa, (2 Macc. i. 19—22.) and of the tabernacle and ark, walking after Jeremiah, at the prophet's command. (2 Macc. ii. 4.)

5. *Lastly, There are passages in the apocryphal books, which are so inconsistent with the relations of all other profane historians, that they cannot be admitted without much greater evidence than belongs to these books.*

For instance, in 1 Macc. viii. 16. it is said that the Romans “committed their government to one man every year, who ruled over all that country, and that all were obedient to that one, and that there was neither envy nor emulation amongst them.” Now this assertion is contradicted by every Roman historian without exception. The imperial government was not established until more than a century after the time when that book was written. In like manner the account (in 1 Macc. i. 6, 7.) of the death of Alexander, misnamed the Great, is not supported by the historians who have recorded his last hours.”

From this brief, yet perspicuous statement, by Mr. Horne, it is easily seen that the apocryphal books are destitute of any authority as inspired scriptures. The Protestant Churches unanimously regard them as unworthy of a place in the sacred canon. It is a matter of wonder, therefore, that these books have so long enjoyed the distinction of being bound up, and circulated, with the “true sayings of God.” The slightest reflection must convince

us that it is absurd in itself; and that it may produce many injurious effects.

It is admitted, that the apocryphal books may contain some useful history, and many excellent moral sentiments: They may throw considerable light on the phraseology of Scripture, and on the history and manners of the East. But all this is true of numberless other ancient books. There seems to be no more propriety in adding the apocryphal books to the Bible, than in annexing some parts of the Talmud, or the works of Josephus and Philo, or some of the commentaries of the Greek fathers. The Bible, for ordinary use, neither needs nor admits of foreign aids, of this description. It is itself sufficient for all the ends of doctrine, reproof, correction, and instruction in righteousness. If a person possess the means, and the leisure, to seek for further helps, in understanding the Bible, they may be found in rich variety. But they ought not to be inserted in that venerable volume, in a way which might give them the appearance of forming a part of it.

The apocryphal books would not have been honoured with their station in our English Bibles, had not the Church of Rome adopted these books as a part of the canon, and had not the Vulgate been taken as a model for our own, as well as for most of the modern translations of the Scriptures. The influence of the Vulgate has been injurious in other respects. To this, we owe, according to Dr. Campbell,* much if not all of the controversy respecting baptism. Had the Greek words, referring to this rite, been translated into Latin in the Vulgate, they would, no doubt, have been correctly rendered in our English Bible.

* Preliminary Dissertations, viii. part 11.

Another circumstance has contributed to give currency to the Apocrypha. The English Episcopal Church has imitated the Church of Rome, in retaining a part of the Apocrypha to be read among her lessons, "for example of life, and instruction of manners," the reason for which, according to Jerome, they were read in the "primitive church," that is, the church in the fourth century—not the best period in church history, from which to draw precedents of any kind.

The insertion of the Apocrypha in the sacred volume has undoubtedly been injurious. It has increased the cost and bulk of the book, and in this way has retarded the circulation, and lessened the use of the Bible. It appears to me, that family Bibles should be as portable as they can be made. A book will be more read, the more easily it can be handled. The most convenient Bible for family use, with which I am acquainted, is the Pronouncing Bible, lately published in Boston. Families which can afford the expense will do well to purchase a Bible of larger size in addition; but for family worship, and daily use, the Pronouncing Bible is far preferable. From this Bible, the Apocrypha is properly excluded.

A still more injurious effect of the insertion of the Apocrypha is, that if it be read under the impression which all uninstructed readers receive, that it is a part of holy writ, the absurd fables which it contains will become associated in the mind with the most solemn and best attested miracles.

If such readers, by some accident, learn that the apocryphal books are of no authority, the questions will arise, Why are they not authoritative? Who has a right to invalidate them? If they are not authentick, what evidence is there, that the receive-

ed books are genuine? and a variety of other queries, which tend to unsettle a reverential belief in the Scriptures.

It is creditable to the good sense of the present age, that the Apocrypha is beginning to be left where it should be, with the apocryphal books of the New Testament. The British and Foreign Bible Society, after a struggle which threatened serious results, has resolved, that it will not aid in circulating the Apocrypha. The American Bible Society, I believe, has never circulated it. The modern versions, in the oriental and other languages, contain, if I am rightly informed, nothing but the canonical books. It remains only for the booksellers to omit the Apocrypha in all the editions of the Bible for common use, and a very desirable era in the history of the Sacred Volume will have arrived. K.

MR. MASON'S ADDRESS ON CHURCH
MUSICK.

Messrs. Editors,

Having read within a few days with peculiar pleasure an address upon sacred Musick, lately delivered in Boston by Lowell Mason, Esq. I take the liberty of sending for insertion a few extracts, of which the good sense will, I think, commend itself at once to every reader. I wish the Address were in the hands of every chorister in New England.

Yours, &c. ASAPH.

“If we merely glance at church musick as it now exists, and is conducted in many churches at the present day, we cannot fail to be convinced that it falls far short of producing its legitimate effects. “Of all our religious solemnities,” says Dr. Watts, “psalmody is the most unhappily managed. The very action which should elevate us to the most delightful and divine sensations,

doth not only flatten our devotions, but too often touches all the springs of uneasiness within us.” This remark is strictly applicable to much of the church musick of our country at the present day; and deeply would it affect the good Doctor, if he could rise from the grave and hear some of his own inimitable psalms and hymns made an excuse for a display of musical talent, altogether foreign to devotion.

The principal reason for the present degraded state of church musick, seems to be, that its design is forgotten, and of course its cultivation as a religious exercise is neglected. It is a fact that while musick is regarded almost universally as a necessary appendage to publick and social worship, its importance as a devotional exercise is in a great measure overlooked. Hence it is frequently given up, almost exclusively, into the hands of young persons who have no feelings of piety whatever, and who are as unfit to conduct the singing of the church as the preaching or the praying. Having been furnished by nature with an ear to appreciate the melody of sweet sounds, they take it up as a mere amusement, and pursue it solely with reference to the sensual gratification it affords them. In proportion, therefore, as they are enabled to delight themselves, and by communicating the same feelings to others, to draw forth their applause, they accomplish the chief object of their exertions. Is such singing calculated to excite or increase religious feeling? can it be regarded as an exercise of devotion?—Certainly not. It has nothing to do with religion. Indeed, it is too frequently the case that the musick of the church, like that of the theatre, is employed only to give variety to the performances, to relieve the mind from a too constant attention to the subject; af-

fording a kind of interlude to religious worship, a little recreation from the tediousness of an hour's devotion, an opportunity for the minister to review his sermon, and for the people to look round upon one another.

When such a state of things exists, how can the minister expect, after having spent his whole strength in a faithful sermon, and labored earnestly and affectionately for the salvation of his people, through the precious season of the sabbath, how can he expect to deepen impression as he closes the service of the day by singing a psalm or hymn? Has he not reason rather to fear for the effect of the closing exercise, and tremble lest that state of anxious feeling which, under God, he has been enabled to call forth, and which excites his warmest hopes, shall be in a great measure dissipated by an exhibition of musical talent, or a military flourish of clarinets and bassoons, just as the congregation are about to disperse? Banish singing from the church—consign our hymn books to the flames—and hang the harps of Zion upon the willows, rather than that *such* should be the effects of musick.

Now if christians had not wholly lost sight of the real object of sacred musick, is it possible to believe that the prevailing abuse of it would be tolerated? In what estimation would a congregation be supposed to hold the other exercises,—prayer, for example, if instead of listening with respectful attention, and endeavouring to lift up their hearts unto God, they were to look upon it as a mere exhibition of elocution; or improve the opportunity to look around and see who is and who is not at church, or make it a signal for restlessness and noise? But how frequently it is the case that, although the most profound silence and attention prevail during all

the other parts of service, even while the minister is *reading* the psalm or hymn, the subject is *forgotten*, the moment the *singing* commences, amidst the musical parade that attends it! The mind which was attentive during the reading of the words, is withdrawn from the subject, the moment *that* exercise commences whose express design is, by giving additional force to what has just been read, to deepen the impression already made and quicken emotions already kindled. Surely in no part of publick worship is the guilt of “drawing nigh to God with our mouth and honouring him with our lips, while our hearts are far from him,” so frequently, so constantly incurred, as when we profess to sing the praises of God, and “make melody *in our hearts* unto the Lord.”

As singing schools, in many instances, have been heretofore conducted, it may be doubted whether any benefit has been derived from them. A number of young persons, desirous of spending their evenings together, with quite other objects in view than a religious cultivation of musick, have recourse to a singing school. A teacher is employed who is perhaps destitute of almost every important qualification, and who is as fit to teach his pupils to pray or to preach, as to sing.* He supports neither order nor dignity in the school. A few indifferent tunes, perhaps, are, parrot-like, committed to memory, and executed without just time, correct intonation, or the least

* There are indeed exceptions. Here and there we find a teacher qualified for his station; and in some instances in our country, piety and talent have been devoted to this subject. Wherever there is such a teacher, let him be encouraged; and let every church make exertions to obtain the services of such a man.

attention to the nature of the song, or the import of the words. The sentiment, indeed, is wholly disregarded; and the most solemn and affecting words are used as a matter of mere convenience to the musick, and are sung amidst unrestrained levity and folly. After a few weeks' practice of this kind the pupils go into church, not to assist in the worship of God, but to make an exhibition of their musical acquirements, and to draw forth the applause of the people. They introduce their new tunes—drive away from the choir those who have preceded them in a similar course of instruction and practice, and by their light and inappropriate performances banish even the appearance of devotion from this exercise. To all this the church have submitted, and have called it the *cultivation of sacred musick*.

The want of time to teach children musick, cannot with propriety be offered as an excuse. A very small proportion of their time for two or three years, at the age of from ten to fifteen, would be sufficient; and the practice of musick may be pursued at this age in such a manner as to afford relief from other studies, and be a pleasant and agreeable employment. When the church shall take this subject into its own hands, when children shall be taught musick, when choirs shall be composed of serious and proper persons who shall cultivate musick as a religious duty, when singing shall be considered as much a devotional exercise as prayer, the evils now existing will be speedily removed; and church musick will be performed in some measure as it should. Christians on earth will imitate the redeemed in heaven; and the praises of God in the church below, will be a faint shadow of the triumphant strains

which animate the heavenly choir. The abuses of which we now complain are wholly to be attributed to the apathy of the church on this subject. The difficulties and disputes that so frequently occur in choirs—the gross violations of the sabbath which grow out of the existing state of things—the whistling and talking and levity so often observable in the singers' seats—the thoughtless and even blasphemous manner in which the name of God is often used—all the solemn mockery of singing as it now exists, is chargeable to the church. The guilt lies at her door, and the remedy is in her hands; and yet, alas! christians and ministers suffer this thing to go on, without lifting a finger to stay its progress, or to direct it into a proper channel, and without seeming to know or desiring to know what their duty is in relation to it, or that they have any responsibility in the case whatever.

Such is a very brief and imperfect view of the nature and design of church musick, and of its present degraded state. The remedy for this state of things cannot fail to suggest itself to every one who loves the publick exercises of religion, and is desirous of deriving benefit from them. The church must take up the subject: the influence of piety must be brought to bear upon it—of that same spirit of the gospel so manifest in the benevolent exertions of the present day: the object of its introduction must be understood; and christians must cultivate musick as a part of religious duty. The fact of its being a divine institution is sufficient to show its *importance*; and if God has himself introduced it into the church, christians may not safely disregard it, or omit to perform their duty in relation to it."

MISSIONARY INTELLIGENCE.

AMERICAN BAPTIST MISSION.

BURMAH.

LETTER FROM DR. JUDSON TO THE CORRESPONDING SECRETARY.

*Steam Vessel, off Kyaikamee,
April 1, 1826.*

My dear Sir,

I left Rangoon about one o'clock yesterday in company with Mr. Crawford, Commissioner of the Governor General on an exploring expedition to the upper parts of the provinces lately ceded by the Burmese government to the British. This morning made the Kyaikamee temple, perched on the highest part of a ledge of rocks, which projects into the sea, from a high bluff, crowned with large trees, at the very entrance of the Salwen or Martaban river. After several hours spent in examining the shoals and rocks, and ascertaining a safe entrance, we found good anchorage inside the rocky promontory, about 150 yards from the shore. Just at night, set our feet on some of the rocks, which at present impede the free entrance of a boat, and with some difficulty reached the beach, ascended the high ground, and looked round on a place, which, though now covered with woods, and exhibiting no marks of having ever been inhabited, except the remains of a few old pagodas and wells, appears to be from vicinity to the sea, good anchorage ground, and connection with an extensive interior, well calculated to be the site of a new town, the future seat of government.

Apr. 2d. Out early in the morning, with the animation of new discoveries. Mr. Crawford and other gentlemen of the party, aspiring to the honour of founding a town which shall rival the most celebrated ports of the East, and extend the interest and honour of their king and country. Myself, while far from being indifferent

to the same object, yet animated by higher hopes and more extended prospects. Discovered a small river two miles above the point, called the Kalyen or Wagaru, from a small village of that name, a few miles from its mouth. Proceeded up the river in the steam vessel, viewed several places on the banks, and at night returned to our old station.

April 3d. Went up the Eastern branch of the Salwen river to Martaban, on the Burmese side, but still occupied by British troops, nearly thirty miles from its mouth. Found not sufficient water for large ships, and concluded therefore at once, that no place up the river would answer for the new settlement. Just below Martaban, the Attaran, Gyaing, and Salwen, unite and form a beautiful expanse of water. On one side, the town of Martaban, on the other, the district of Maulmyaing, where it had been originally proposed to form the new settlement—the country appearing fertile, and the distant prospects on every side, bounded by ranges of high mountains, covered with wood, and replete, as we were told, with mineral treasures. All of us regretted the want of deep water in the channel leading to this delightful spot—yet perfectly reconciled to a port at Kyaikamee, from the assurance, that all the productions of the interior may be conveyed thither by these same streams with as much facility as to any part of Maulmyaing.

April 4th. Went up the Salwen, about twenty miles above Martaban. The features of the country as we advanced, became more marked and diversified—evidently capable also of a high degree of cultivation. Villagers removing from the western to the eastern bank, to enjoy the protection of the British government. Went ashore and explored a very curious temple, partially subterra-

nean, and filled with a most astonishing number and variety of images. At night, returned to Martaban.

April 5th. Accompanied by Capt. Fenwick, Civil Superintendant of these parts, we retraced our course between the fertile island of Belu, and the eastern coast, and resumed our old station off Kyaikamee,—which, notwithstanding its present rough and wild appearance, evidently possesses greater advantages and capabilities, than any other place we have seen in these parts.

April 6th. Repaired to the beach, under a bold cliff, on the Northwestern side of the promontory, in company with the civil and military authorities present, when, by command of the Commissioner, the British flag was hoisted, and under fire of a royal salute and discharge of musquetry, the place was taken possession of in the name of the King and the Honourable Company, and the ceremony concluded by reading the 60th chapter of Isaiah, and presenting an appropriate prayer.

Designation of the new place—**AMHERST.**

April 7th. Traversed the woods and marked out some of the outlines. Observed the tracks of tygers, buffaloes, deer and wild hogs. Another trip up the Kalyen. Towards night, employed in translating into Burmese, a Proclamation of the Commissioner to the inhabitants of the adjoining districts.

April 8th. Afternoon took leave of Amherst, on return to Rangoon.

April 9th. Having strong west wind all the way, made slow progress, and anchored just below Rangoon, late at night.

April 14th. Mrs. J. and myself conclude to be the first settlers in Amherst. I have taken down the zayat (may the blessing of God rest on it, as in days of old) and intend to send the boards by an early conveyance, to form a temporary shelter, during the approaching rainy season. We are promised a passage in the steam vessel, which will leave this in course of ten days.

Affectionately yours,

A. JUDSON, Jr.

Rev. Dr. Bolles, *Cor. Sec.*

EXTRACT OF A LETTER FROM REV. MR. WADE, TO REV. MR. SHARP.

Calcutta, July 24, 1826.

Rev. and dear Sir,

Your hearts before this time have been gladdened by the information that the war is terminated, and all our missionary friends at Ava, about whom we, and you, have had so many months of anxiety, are alive and once more enjoy the blessings of liberty. Surely we are called upon to admire the ways of divine Providence in preserving our friends from the ravages of war, famine, and disease, under circumstances which forbade all human hope.

On some accounts we very much regret that Rangoon was not retained by the English in the treaty of peace; but probably we shall find a station in a part of the country which the English do retain, which, all things considered, will be as favourable to our missionary labours as Rangoon would have been; and which, since that is given up, will be far preferable. The spot on which our attention is fixed, is situated at the mouth of Martaban river, and has received the name of Amherst town. For a particular description of the place, and other particulars respecting it as affording good prospects for a missionary station, I must refer you to our communications to Dr. Bolles, as Corresponding Secretary to the Committee.

We have received two or three letters from Dr. Judson, in which he informed us that he intended to remove to Amherst town as soon as circumstances would allow; but he advised brother Boardman and myself to continue in Calcutta, until we should hear from him on the spot. Probably it will be necessary to procure some things in Calcutta for erecting a place of shelter; but what articles would be required he could not determine without being at the place. According to his advice, we are still in Calcutta waiting to receive another letter from the Doctor. We are very anxious to return to Burmah; our stay here has already been protracted much beyond our wishes. We shall therefore leave

Calcutta as soon as circumstances appear to justify our doing so. It is a very interesting time with the Circular road church in this city; though we cannot say there is a general excitement to the concerns of the soul, many are certainly very much awakened; a number of persons have been added to the church by baptism, and several are expected to come forward immediately.

Yours very sincerely and respectfully,
J. WADE.

Rev. D. Sharp.

EXTRACT OF ANOTHER LETTER FROM
CALCUTTA.

"I cannot close this without mentioning a few interesting circumstances that to us in this part of the world are peculiarly interesting, and to you also I know they will not be devoid of interest. Ever since the death of our highly respected and much beloved pastor, the Rev. Mr. Lawson, a serious attention to religion has been manifested by several individuals in our little congregation meeting in the Circular Road Chapel, and of late deep concern for the salvation of their souls has been expressed. Most of these have found comfort—have experienced, we trust, a change of heart, and are now rejoicing in the hope of the glory of God. Mr. Yates, now the pastor of our little church, has baptized several, and last Lord's day seven (mostly young persons) were led by him into the water, and witnessed before a solemn assembly, a good profession. Of this number was the second daughter of our late dear pastor, and the eldest daughter of one of our deacons. There are others whom we expect will soon come forward to join us in church fellowship; and there are also some (O! may the number of such be greatly increased) who are anxiously inquiring what they shall do to be saved. The Lord has indeed been good. We can sing of his mercies, and talk of his wonderful dealings with us. Such refreshing showers of divine grace do animate, and encourage us in the christian

course. The like was never known in our denomination before in India.

I suppose you may have heard of Mrs. Colman's happy marriage to the Rev. Mr. Sutton, an English Baptist Missionary residing at Cuttack. We much regret her removal from the sphere of her faithful and arduous labours in the superintendance of our Native Female Schools. They are, however, now under the care of Mrs. Pearce, and are in a flourishing state, and might be multiplied abundantly if funds sufficient were imparted, and persons could be found, who were well qualified for the undertaking, and could devote their time to superintend them. Deep rooted prejudice, against education, has during the last few years greatly given way; and some of the higher classes of natives themselves are now beginning to manifest an interest in the object, and to give of their substance for its support. We hail the present as a joyful era, and hope ere long to see many of these poor children, (as sweetly interesting and intelligent in their looks, as English or American children are,) rescued from the shackles of superstition, and brought to partake not only of the blessings of education, but also of redeeming grace. Very many of them have committed to memory Watts' catechism, and read portions of the Holy Scriptures daily, which together with what religious instructions they have, we believe will not be wholly in vain. The Committee of the Female Department of the Bengal Christian School Society, under whose support are all the Native Female Schools of the Baptist denomination, are about to purchase a piece of ground for the purpose of erecting upon it an Asylum for Native Female children, where they will be taken care of, provided for, and educated free of expense to their relations for a number of years. We have hitherto had great cause to regret that we could not keep them under our eye constantly, as it is but reasonable to expect that they must lose a great part of what they learn in mixing with the multitudes of the heathen associates of their parents, and friends of the obscene and superstitious

worship of their idol gods, &c. &c. We do not expect that many parents will at first readily enter into our views and plans for the good of their children; but we doubt not that all difficulties of this and every other nature will eventually be overcome—that they will be willing to give up their children to us for a given period, and that under the blessing of God, the institution will flourish, and be productive of incalculable and lasting good, both to the bodies and souls of these dear children. We attempt, we pray for, and we expect great things. The chain of the Hindoo cast is broken, and who shall mend it? The gospel must be spread among this benighted people, and Satan be dismayed at the loss of the empire ever which he has so long reigned with undisputed control!

Native Female Education will no doubt hasten on this long wished, and glorious period."

EXTRACT OF A LETTER FROM REV. MR. SUTTON, TO REV. MR. SHARP.

Rev. and dear Sir,

This is, in the most awful sense, "a land of darkness, as darkness itself, and of the shadow of death, without any order, and where the light is as darkness." In one word, it is Juggernaut in Orissa. I wish that I could give you an idea of the scenes which are now passing around us; it would call forth your tenderest sensibilities and most ardent prayers. It is the Rhut Shattrra, and though but a shadow to what it was last year, it is indescribably dreadful. Perhaps an extract or two from my journal, may not be unacceptable.

July 7th. This is the first day of the Rhut Shattrra. To-day the idols are brought out of the temple and placed on the rhuts or cars. There are three of them; one for Juggernaut, one for his brother, and one for his sister. They are enormously rough made, ponderous conveyances. I suppose that they are sixty feet high, and thirty wide at the base. They rise in a conical form, and are deco-

rated with scarlet, yellow, blue, and other gay colored woollen cloths. When divested of their coverings they don't look much unlike the scaffolding round a steeple when under repair, excepting that the timbers are much larger. These enormous superstructures are supported on sixteen, fourteen, and twelve wheels, of a very uncouth construction, the large spokes of which project two or three inches from the felloes, and are horridly contrived to crush to a mummy the poor wretches who throw themselves under them. I observed as the cars passed along that the wheels indented the ground in some places to the depth of six and seven inches. The idols are seated in the middle of the cars, under a sort of canopy about twelve feet from the ground, and are fastened in their chair of state by several uncouth pieces of timber. It is sadly derogatory to their dignity to be thus confined; but so it must be, for they cannot sit or stand without. But I must not attempt a lengthened account. Juggernaut has a large black face, with enormous eyes and a large red mouth extending from ear to ear. His nose, if such it may be called, is a most awkward protuberance. His brother and sister are somewhat like him, but of a light color. The attendance this year is small compared with last year. On that occasion 250,000 were assembled, 20,000 of whom it is supposed perished.

I will copy one short extract relating to the daily scenes we witnessed on that sad occasion.

"Have seen many dead bodies this morning; in one place twenty; in another fifteen; and several lying dead about the streets—some half eaten by the dogs and birds. O what a horrible place it is! Surely it is satan's own abode.

Riding or walking up the streets, I am surrounded by hundreds and thousands begging for books, medicine, &c. In one place it is as much as I can do to breathe for the stench, in another I meet with a dog perhaps carrying along an arm or a leg of a human being—in another my feelings are overwhelmed by the number of sick and dying which require help—in another place, I behold num-

bers of filthy, naked Byraggees, smeared over with ashes, with chopped hair, and perhaps an arm erect and stiff, and at all times surrounded by multitudes of miserable victims of a cruel superstition."

July 10th. To-day I witnessed a scene which chills my blood at the recollection of it. As brethren Bampton, Lacey, and myself, were going towards the people, our attention was arrested by the sight of a poor wretch that had just been crushed to death by the murderous car. He was a Byraggee Bramin, and a respectable man about 50 years of age. It appears that he rode for a considerable distance upon Juggernaut's car, and when he considered the propitious moment had arrived, threw himself from the front part of it, immediately before the wheels as a sacrifice. Only one wheel passed over him just in the small part of his back. He was laying with his face toward the ground, his bowels crushed out, and one leg somewhat drawn up. Never do I recollect seeing any thing more horrible. The people who assembled while we stopped to look at the poor wretch, exclaimed with evident gratification, burra lockta, great devotedness. Truly, my dear Sir, one scene like this would be enough to awaken the energies of the whole christian world could they but witness it. But are such things less true because they cannot?

July 14th. To-day left this Golgotha for Cuttack; as I pass along, the mouldering skeletons and half-devoured carcasses of Juggernaut's adorers meet my eyes in every direction. The following lines give by no means an aggravated view of what I may now see every day at Juggernaut.

"He saw the lean dogs * * *
 * * *
 Laying and growling o'er carcass and limb,
 They were too busy to bark at him.
 From a pilgrim's skull they had stript the flesh,
 As ye peel the fig when the fruit is fresh.
 And their white teeth crushed o'er the whiter skull,
 As it split through their jaws when their edge grew dull;
 As they lazily mumbled the bones of the dead,
 When they scarce could stir from the place where they fed.
 So well had they broken a lingering fast,
 With those who had fallen for that repast."

Scige of Corinth.

Last year, in one small place, (less than two acres) I saw 90 dead bodies, and in another 145; all putrifying in the open face of day. These are principally pilgrims who drop and die unpitied, unburied, and unknown.

It is still the middle of the festival. As I pass along, my heart sickens at the sight of the multitudes who are flocking to get a sight of their favourite wood and stone. Ask them what they come for, and their reply is, "We come to get a sight of Juggernaut, and then our sins will go." I see them pass away from me full of the damnable persuasion: another and another crowd succeeds, and still another in heart rending succession. Many now around me have travelled from the distant parts of India a dreary pilgrimage of perhaps fifteen hundred or two thousand miles, and have now to retrace the same wearying steps without money, without food, without clothes, and almost exhausted with fatigue: but few perhaps will ever see again the place which gave them birth; for them no home will smile, no wife welcome them back, and no fond children bless their father's return. But this gives them little concern. They say "they have obeyed the pleasure of their god in coming to see him, and now if it his pleasure, they will die and go to heaven." Ah when! Ah when, will christians with their infinitely more glorious prospects and unspeakable obligations, feel half as devoted to the service and pleasure of the God of heaven!

Yours, in the hope of the gospel,
 A. SUTTON.

DOMESTIC DEPARTMENT.

CAREY STATION.

JOURNAL OF THE MISSION, FROM JUNE 19,
 TO SEPT. 15, 1826.

Monday, June 19, 1826. More than eighty Saukeek Indians (Saks) on their annual visit to Malden, U. C. called on us and danced their begging dance. They had taken great pains to appear gay. One had the scalp of an Osage suspended by a string around his neck. About an

equal number of our Putawatomie neighbours were present as spectators, and one of them so far united with the Saukeek as to deliver two speeches.

June 22. We receive a very important communication, from the Agent of Indian Affairs at Fort Wayne. An Indian boy brought to our school.

June 23. The poor Indians are still begging us to aid them in farming. Our team has already ploughed considerably for them. To day it is hauling house logs for Mugaukwok.

A considerable number of Indians have settled in our neighborhood the past spring. Were it not for the dreadful effects of ardent spirits, many of our neighbours would soon have tolerable farms. Pocagin, a chief and his party appear much inclined to improve their lands. They contracted the past spring with a white man, for the firing of twelve acres, in which the contractor has ungenerously disappointed them.

June 25. Fifty-five head of cattle arrive, sent by Gov. Cass from Detroit to our charge for the Ottawas of Grand river, in conformity with the stipulations of the treaty of Chicago, to be distributed to the Indians, when and in what manner we think proper. Also an additional smith is sent by the same to labour at this station until some time in the ensuing autumn.

June 28. Brother Lykins returns from his tour to Grand river. His periogue being heavily loaded as it was coming up this river, he went on shore, and came up by land. Much fatigued by walking through the wet bushes, under a severe storm of wind and rain. He had been much hindered by high winds on the Lake. He spent three days at Thomas, assembled a Council of the inhabitants of several villages, and left them apparently well satisfied with what they had heard. They plead very feelingly for the speedy opening of a school there for the instruction of their children. Blackskin made the most sensible speech on the subject that he had ever heard from an Indian. He urged the considerations that they had waited for a school a long time, and with great anxiety. Many of

their children were approaching maturity without the advantages of education. It made them sorry to see their children running about their villages, idle, and destitute of the means of improvement. Brother Lykins taught them to expect the commencement of a school next autumn.

July 3. While we have latterly been unusually discouraged by some instances of depravity among the people of our charge, we encourage ourselves by noticing a few instances of hopeful seriousness among them, and by observing that the affairs of the mission in general do not appear to languish. The places of those eight youths conveyed last winter to seminaries in N. Jersey and N. York, have been filled by others.

There are present in school this day, males 23, females 22 Total 50.

Absent, males 14, females 6. Total 20. Total number of scholars 70.

July 16. Brother Lykins returns after an absence of twelve days on a journey to Thomas, with an interpreter, another hired hand, and an Indian. He set out to convey the cattle lately received, to the Ottawas. His interpreter sickened on the way out, and afforded him very little service, and on his return he left him at Thomas. The other hand so poisoned and chafed his legs by walking through the wet grass, that he was a part of the way, a burthen rather than an aid, and his Indian left him and went on when they were a little over half the distance to Grand river. By the Indian he sent directions for our hands at Thomas to meet him, which they did, finding him with two invalid hands, the whole drove of cattle, and two horses, in the wilderness where the flies were extremely troublesome. Assistance in this difficult situation was no doubt very acceptable. On his arrival at Grand river he found a large assemblage of Indians at Noonday's, who had been convened by Gosa for the purpose of hearing the history of his late tour to the east. Noonday's house being too small to receive them all conveniently, they requested and obtained our school-room for the occasion of their council.

The following day brother Lykins held

a long talk with a very full assembly of Indians, and gave them their cattle. They appeared to be much gratified with what they heard and saw. According to their particular request, and entirely to their satisfaction, brother L. divided their cattle among them. They desired that the cattle might remain, however, in charge of the mission until next spring, on account of their fields at present not being enclosed so as to secure them from depredation. The two labourers for the Ottawas are instructed to procure hay on the prairies for the stock, during the winter. The Indians renewed their solicitations for a school, and for other instructions which they hoped for from the mission. Gosa, after a serious conversation with his countrymen, informed brother L. that Noonday and Blackskin, had replied to some things they had heard, that they did not know how to pray; they wished some one would instruct them. These Indians are, about this time, counselling largely among themselves on the subject of improving their condition.

July 27. Topailue, the principal Chief of the Putawatomie tribe has deceased within a few days, on his return from Chicago. His death has been occasioned by the intemperate use of ardent spirits. Since the Indians assembled at their villages, on their return from the last winter's huntings, not less than 25 of them within a short distance around our place, have either been murdered by their fellows, in their Bachannalian revels, or have otherwise lost their lives by intoxication.

Aug. 18. Were much perplexed with intoxicated Indians. About midnight one of our hired men awoke us to inform that an Indian was on one of our dwellings, breaking the roof in order to gain admittance. I hastened out, and on inquiring what he meant, he replied he wanted fire to light his pipe. We gave him fire, and a severe reprimand, and let him go.

Aug. 19. A perioque returned from Grand river, by which we receive messages from Noonday, Blackskin, and Gosa. These messages were written down by one of our young men. The following is an extract from the letter of Noonday.

"Brothers, we have met to-day to have a little talk. We are still waiting, hoping you will fulfil your promises to us. We are well satisfied with the news Gosa brought us from the eastward. We have lately returned from Detroit.

We continue in the same mind as formerly, and are trying to persuade others to agree with us. We hope our friends at Carey will do for us what they have promised.

I have nothing more to say, only that I wish our friendship may be lasting."

BLACKSKIN'S LETTER.

"Brothers, I have not much to say at present. We here are all of one mind. You say there is a God; we want you to fear him, and fulfil your promises. The cattle you have brought us, we are well satisfied with, and we send you our thanks for them. We have not seen the governor this summer, but will shortly go to see him.

This is all I have to say at this time."

Aug. 24. John L. Leib, Esq. of Detroit, the special Agent appointed by government to visit annually, and report, the Missionary Stations in this country, has spent about four days with us, made inquiries, &c. and this day took his leave.

Aug. 25. Noshemak is a near neighbour of ours, who has long been afflicted with ill health, to whom we have often given medicine. He called to-day and asked for a cathartic. While conversing on the subject, he inquired, how long it would be until prayer-day? (Sunday;) and went on to inform that conversation he had in his tent, on a visit made him from a mission, about a year ago, had not been forgotten by either himself or his wife. A deep impression had been made on their minds, and they had since that time daily thought on God and prayed to him. He thought on God every night before he slept, and every morning as soon as he awoke, and that neither he nor his wife had been intoxicated for a long time.

Among other pleasant communications which we have lately received from our friends, is one of particular interest from

a good brother in Vermont, informing that some, benevolent friends of correct thinking, were about making provision for two of our Indian boys to receive there a medical education. This we record on our Journal as good, encouraging news. From the favourable disposition manifested towards the measure of sending into the settlements of the whites, the 8 youths who left our school last winter, the intimation just referred to above, and several similar communications lately received, we are encouraged to hope that the condition of these north western tribes will soon become so well understood, that compassionate hearts and liberal hands will provide for other promising youths of our school, males and females, as will enable them to understand, and to feel, and to remedy their country's wants.

Aug. 29. The Putawatomes and Miami's have been notified to attend a treaty with the U. States next month, the object of which is a cession of some Indian lands to the U. S. A Council has been called in the house of the old chief lately deceased, to confer on the subject.

None of the missionaries chose to attend, but we had, with their consent, one of our pupils there, who brought to us a very correct account of the proceedings of the Council.

Sept. 11. We send an express to Detroit on business, and to conduct hither through the wilderness, a male, and two female missionaries lately appointed to this mission, and whom we are to meet in Detroit the 15th. inst.

Brother Lykins had intended to participate the pleasure of accompanying our expected associates, but has been prevented by the indisposition of our brother Meeker, who has been several weeks an invalid by an attack of fever.

Sept. 15. With one of our pupils, I set out to attend the treaty with the Indians to be convened in the wilderness on the Wabash.

ISAAC M'COY.

Rev. Lucius Belles, Cor. Sec.

EXTRACT OF A LETTER FROM REV. E. GOING TO THE CORRESPONDING SECRETARY.

Worcester, Nov. 17, 1826.

Rev. and dear Sir,

Sept. 10, I visited the Tonawanda Indian station among the Senecas, situated on the Tonawanda creek, 14 miles north-west of Batavia, under the patronage of the New York Baptist Convention. It has a school of 30 children in flourishing circumstances, under the care of brother Bingham, who is also a licensed preacher, and who, with his wife, has consecrated himself to the work of Indian reform.

The settlement, which includes near 200 Indians, exhibits evidence of the practicability of Indian reform, and of the efficacy of christianity to promote their temporal as well as eternal interest. Vast improvements have been already made in their condition. Much of their lands is well fenced and in a good state of cultivation. Many of their houses are well built and comfortable. They have also a saw-mill, and various other accommodations, indicative of their approach towards a state of civilization. Near one third of the number may be considered as under the general influence of religious principle; while ten have made a public profession of faith, and their lives appear to evince the sincerity of their profession. Of these one has recently died in the triumphs of faith. He, in the immediate view of death, charged his christian brethren to live in peace, and in his name to say to the pagan party, that he once sought for heaven and happiness in the Indian religion; but that it never made him better, that he once thought that it was a religion that the Lord gave to the Indians, but now clearly saw that the Lord never told them that it was good.

After preaching to them by the aid of an interpreter, which was an exercise entirely new to me, I administered the communion with inexpressible satisfaction to eight Indians and six whites. In the relation of their feelings preparatory to communion, there was so much of christian affection, humility, and tenderness of conscience, that I was ashamed

of myself and of professors in general. Every one spoke of one of their sisters, who was sick and detained from the meeting. Some hoped she would recover, and be with them at the next communion season, and others, fearing that she would die, hoped that they should commune with her in heaven. But the communication of William Prentop, who appeared to be a man of sound sense as well as of mechanical ability, was most interesting. He said, through the interpreter, who is a serious man, though not a professor of religion, and speaks only broken English,—“me great many thankful to God for this meeting. He keep us alive while one of our brethren die. Me great many sorry for our sick sister, that she can't be with us to day. Me still believe in God—me love him—me wish to serve him. But me done one sin. Last spring me go down Allegany hunt: you know where. Well, me hunt all the week—ne catch um. Well, me think me no hunt Sunday—me go home see if me can find a meeting. Well, me go along thinking about God and good things—deer came out of the woods right before me. Me think me shoot um. No: me fraid to kill deer Sunday—but me don't know: me no catch um all the week. While me thinking, another deer come right along beside him. Me up shoot um, kill um both. Then me think me fraid me done wrong, but me dress um and then go to meeting. Well, me dress one—minister come along. He say, you Buffalo Indian? No: me Tonawanda Indian. He say, you know Mr. Bingham? O yes; he my friend. He say, you go to meeting to day? Yes, by and by; may be. You minister? He say, Yes. You preach to day? Where? He say, There, pointing to the place, a school house near by. Well, me come by and by; may be. Well, me dress um, then me think me go to meeting. No: me hands all bloody—minister been here—he see um—he know it. So me go home, sorry all day. Me think it is wrong. Me kill no more deer Sunday. Me great many glad for others that they have communion, if me don't come. Me keep baek if you think best; you know.”

After he had been told that though it was wrong to hunt on Sunday, yet if he was sorry, he would not be deprived of the privilege of communing, he said, “Me done one other—don't know but it is sin: you know—me tell you. Me attend Indian court eleven days ago at Lockport: you know where. Well, me get ready to go home—find a man and waggon going my way—me say, Let me ride,—me lame. Well, he say, Get in, welcome. Well, by and by come to tavern: you know where. Well, he say, Indian, you ride, now you pay me. Well, me take out two shillon, give um. He laugh—give um back—say no take um—you welcome ride, only you treat um, that's all. Well, me call for some liquor, he drink um. Well, we set out—pretty soon he grow cross—quarrel. Me move away—me no want to quarrel. Pretty soon he strike me with the great, big, butt end of his whip—he strike me thumb—hurt me great many. Me take hold of his arm, but me thumb pain so, me can't hold um—feel it to my heart. Then he choke me. Me tell the other man pull him off—he no do any thing, but sit and laugh. He choke me, choke me, till me black in the face. Me think he will kill me. Me don't want to fight; but he will choke me to death: me up, strike um two twice. Now me don't know but this be wrong: you know.”

This simple narrative struck me very forcibly, as did the whole appearance of these recently converted children of the forest, as a specimen of primitive christianity, well worthy the imitation of the disciples of Christ.

But I must hasten to my intended summary. There has no great alteration taken place in Buffalo, since I wrote you. During the summer, the court-house was undergoing repairs so that our meetings were held in a school-house, and they were of course smaller. Of late religious feeling has rather revived. Our friends now occupy the court-house, well fitted and commodious; and with the blessing of a stated ministry, which they now expect to enjoy, I hope the cause will prosper better than it hitherto has done. I preached there on the third Lord's-day

in September. The house was full, and the assembly solemn and tender, while I exhorted them to put on the whole armour of God. The communion season was sweet and refreshing, and more numerous attended than any I had there enjoyed. Eleven of the Amherst church came twelve miles to eat and drink with us, for the last time, probably, till we shall do it in our Father's kingdom. The church passed a vote of thanks to your Board for its assistance, and directed their Clerk to certify it to you.

In Hamburg I hope my labour has not been in vain. The church has been gathered from their wanderings and encouraged to persevere. Four heads of families have been added by baptism, and several by letter. A few have hopefully been converted to God. I have assisted them to reorganize their Society, and they have resolved to build for their accommodation a house of worship. A subscription has been opened for the purpose, and from twelve to fifteen hundred dollars obtained. If they had a suitable minister staidly with them, I see nothing in the way of their prosperity, and such a man they have some hope of obtaining next spring.

I was providentially called to spend a Sabbath (Aug. 18.) in Aurora, eight miles east of Hamburg. Here I found a few Baptist brethren. The place is destitute of preaching, except the labours of a Presbyterian minister a part of the time. Several months previous to my visit, a few had been awakened by the dying words of a young man. Of these, two had obtained hope; but the others had relapsed towards their former carelessness. I preached twice to a full and attentive audience, with unusual freedom, and under a deep impression that the Holy Spirit was present to heal. In the evening I preached at the house of one of the converts. It was crowded to overflowing. The power of the Highest overshadowed us! Some cried aloud, What shall we do? At their request prayer was offered without ceasing for them. The Lord heard and answered. Two were joyfully delivered from fear of the wrath to come, before the people

dispersed. I preached five times in two days, with much encouragement. I then reluctantly left the place to meet other appointments; but returned after two weeks, and found that a few had been made to rejoice during my absence. During the week succeeding, seven or eight fled to the Saviour. Three children in one family found Jesus precious to their souls within twenty-four hours, one of whom was but ten years of age, and a promising convert. I spent three Sabbaths here, heard more than twenty relate experience, and the week before I left, baptized five, among whom was the little girl of ten years. Others were halting between two opinions.

October 1st. I preached for brother Metcalf at Sardinia, where is the best opportunity for maintaining an efficient church in all that region. I broke bread to eighty-seven loving disciples. Receiving an urgent request to visit Springville, I did so, and preached, and baptized three persons. By a gentleman from the place I have since learned, that good was done, and that six or eight have obtained hope, and many others are anxious. I spent the next Sabbath at Franklinville. Here is a small church of valuable members, connected with a pleasant society, gathered by the labours of brother Eliab Going. I attended the Holland Purchase Association at Rushford. The season was considered the most interesting ever enjoyed by that body. They are well engaged in the cause of missions, and Indian reform. They have commenced a school among a branch of the Senecas, at Squawhey Hill on the Genesee River, consisting of twenty or thirty children, with a prospect of success. I afterwards attended the New York State Convention at Mentz. The session was interesting; after spending a Sabbath at Utica, and supplying the people of brother Willey, who was sick, I directed my course eastwardly.

Thus I have spent in the service of the society 48 weeks, principally in four towns, preached 175 times, attended 24 covenant meetings, broke bread 18 times, baptized 24 persons, and had 6 baptized for me, when unable to do it,

received 36 by letter, distributed 5000 Tracts, formed three Sabbath schools, 3 Tract Societies, and one Female Missionary Society. I have received for the Society, \$66,72 by contributions and donations; \$10 for the Tract Society, and \$6,00 for Magazines.

Your Tracts have been cordially received, and it is believed in some instances they have been very useful.

Yours respectfully,
EZRA GOING.

Rev. D. Sharp.

REPORT

OF THE AGENT OF THE BOARD OF MANAGERS.

TO THE CORRESPONDING SECRETARY.

Rev and dear Sir, Dec. 5, 1826.

Having accomplished for the Board of Foreign Missions, a tour of eleven months, in Maine and the eastern sections of New Hampshire and Massachusetts, it becomes necessary for me, in addition to former communications, to give you the final result of my agency.

During the term of my engagement, I traveled more than 3300 miles, and originated one hundred and thirty-seven Primary, and eleven Auxiliary Societies; besides re-organizing, strengthening, and combining with Auxiliaries many small Societies which were found existing. The whole number of Primaries which have been connected with Auxiliary Societies, is one hundred and sixty-two. These have already raised and paid over to the Board about \$700. The remaining subscriptions, amounting to more than a thousand dollars, may be expected in a few months.

It being the object of the Board in employing an agent, to lay a broad foundation for the regular and constant increase of funds, by the establishment of small and large Societies, it was found that considerable time and labor were requisite for its attainment. With this object in view, an effort was made to render the Societies as permanent as possible, and to inculcate upon the people the necessity of systematick and combined exertions for the promotion of missions. Feeling the high responsibilities of one engaged in a work of infinite importance, it was my constant aim, in opening new sources of charity, to accomplish something worthy the expense, and acceptable to the great Lord of missions. The system of benevolence which has been put in operation, from its simplicity and adaptedness to motion, is happily calculated for continued and increasing efficiency. But, then, it should be remembered, that no system, however wisely constructed, can preserve a Society from destruction, without a principle of practical godliness, deeply rooted in the

hearts of its members. After the most judicious means have been employed, our whole dependance must be on God. If he sends the showers of divine grace upon the head springs of benevolence, their salubrious waters, like those of the prophet's vision, will widen and deepen as they roll onward to every nation and tribe under heaven.

My tour, though arduous and protracted, was attended with many encouraging circumstances. The respectful attention which my propositions obtained; the cordiality and almost universal kindness with which I was received; the numerous kind offices, and prompt services of friends; the hospitality, peace, plenty, and contentment, that smiled around the cottage fire-side, and always bade me welcome, deserve very grateful acknowledgment. These, along with the consideration of being engaged in the enterprise of heaven, the sacred cause of philanthropy, of piety, of God; and that my exertions were to command an influence on the present and everlasting prospects of men, were connected with so much sublimity, and excellence, and glory, as to smooth down every asperity, and raise the soul above discouragement and danger.

With regard to our churches in Maine, there are 178; which are connected with six Associations, and comprise 11,179 members, and 135 preachers. Some of the ministers are missionaries at their own expense, and though without the advantages of a liberal education, they preach in demonstration of the spirit and with power.

Finally, it may be hoped, as the millennial light is shining brighter and brighter, and the vast importance of missions is becoming more generally felt and acknowledged, that the Societies, which have been instituted in Maine,* will by proper attention and encouragement, be carried forward vigorously; and that the amount of their payments will be annually augmented.

With every consideration of respect and esteem, I am yours, dear Sir, in the kingdom of the great Prince of peace.

IRA M. ALLEN.

Rev. Dr. Bolles.

NOTICE.

The Baptist Board of Foreign Missions avail themselves of the present occasion to give notice to all their Auxiliaries in the State of Maine, that they have requested Mr. Ira M. Allen to attend their several Anniversary Meetings, which occur will in the months of January, February, and March, next ensuing, and that he may be expected accordingly to be present.

* A continued list of these Societies, deferred for want of room, will be published in our next Number. Ed.

MISSIONARY FUNDS MUST BE REPLENISHED.

It is quite time that our Churches, Benevolent Societies, and individuals were informed of the pressure on our Board of Foreign Missions. Notwithstanding the utmost prudence and economy maintained by them in reference to all in their service, large sums have been required and advanced since May last, on account of their several stations among the Indians of the West and South, and in favour of the Burman Mission. For the latter, more should have been done, and must be done soon; but their Treasurer is this moment in advance one thousand dollars, and under orders and acceptances for more than that amount, which will quickly become due. During two years, our Missionaries at Ava. could receive nothing from our funds as they were most of the time confined in chains, and at no time permitted to draw. Since they were set free, they have applied for their usual allowance for those two years, and all of which was necessary to meet the claims arising from their subsistence for the time. Our esteemed Mrs. Judson who was not imprisoned, recommended herself even to heathen by her discreet conduct, and, in consequence of the confidence created in them, she procured such supplies as rendered her an angel of mercy, not only to her husband in his imprisonment, but to Dr. Price and others. Obligations then contracted were to be cancelled, and consequently the means were to be raised at once. The Board had no funds in India to meet such a demand, and a temporary loan was created, to redeem

which, large remittances have been required.

Since God has been pleased so wondrously to preserve and deliver them, shall we be wanting in furnishing the necessary means for their support? At a moment when their prospect for extensive and successful labors is brighter than ever before, shall they be restricted in their exertions, or driven from the field, through our remissness or want of benevolence? Let gratitude, let a sense of what we owe to Christ, forbid. We cannot, we will not believe that such is to be the result. We persuade ourselves that it is only necessary for the publick to be made acquainted with the facts, and they will come forward to sustain a cause which has been marked by such signal interpositions of Heaven in its behalf.

Intelligence from the Indian stations assures us of the successful march of civilization and instruction among those barbarous tribes. The young are taught to read the Scriptures, love the Lord Jesus Christ, and keep his commandments.

The most unremitting exertions have been employed by the Board to render all that has come into their hands as effective as possible. Agents have been successful in organizing Societies in aid of the missions whose subscriptions will be available after a short time. Should then the friends of Missions at this interesting juncture exert themselves and contribute according to their ability, adequate assistance will be immediately received. Let each one do his duty.

A MEMBER OF THE BOARD.

REVIVAL OF RELIGION.

EXTRACT OF A LETTER FROM A FRIEND IN MAINE.

Bluehill, Nov. 17, 1826.

"There is a great call in this section of the country for the people of God to be up and doing. The Holy Spirit is descending upon many places, and sinners are inquiring what they shall do to be saved. Surry and Ellsworth are now visited with a precious shower of divine grace, such as they have not seen for many years. Lord's day before last, sixteen, principally young people, were led down the bank of Union river, and buried with Christ in baptism. Such were the solemnity and devotion

of some of the young men when going in and coming out of the water, that it made a very powerful impression upon the spectators. The Tuesday following, fifteen more followed the footsteps of the divine Redeemer in this precious ordinance; among these were four heads of families. Eighteen now stand as candidates for the ordinance the first opportunity, and a number more it is thought will soon come forward. The work has been powerful among young men, and appears to be spreading through the vicinity.

The cause of truth is daily rising, and the friends of Jesus have reason to rejoice with trembling."

Account of Moneys received by the Treasurer of the General Convention for the Baptist Board of Foreign Missions, &c. from October 23, to December 29, 1826.

By Cash from the Female Primary Society of the third Baptist Congregation in Boston, per Rev. D. Sharp, for Burman Mission, 80,00—for Carey Station, 20,00,	100,00
Dea Nathan Cole of Turner, Treasurer of the Auxiliary Society, Oxford, Me forwarded by Mr. I. M. Allen, and contributed as follows, viz.	
Primary Society, Hartford,	2,50
Do. do. Turner,	6,00
Do. do. Samsen,	4,37
Do. do. Buckfield,	6,31
Female Boardman Society, Hebron,	3,12
Primary Society, Minot,	4,26
Do. do. Hebron,	1,01
Do. do. Livermore,	16,00
Collected in do.	9,00
Ebenezer Drake in Sumner, (Indian Mission),	1,00
A friend of Missions, by Rev. S. Stearns,	1,00
Anselm Carey, Green,	,50
Ebenezer Cushman,	,25
Samuel Herrick, Leeds,	,25
Female Friends, Livermore,	,25
Individuals in Buckfield Village,	1,32
Do. Norway,	1,28
Do. Bridgeton,	2,03
Elder Joseph Roberts, Danville,	,50
Mr. Henry Darling, Bucksport,	5,00
Two Friends, in do.	,50
Mr. Phineas S. Haywood,	,50
per Mr. I. M. Allen,	6,00
Franklin Baptist Association, New York, by Dr. Kendrick,	50,00
A collection at the annual Meeting of the Wendall Association for Burman Mission, 10,74	
Female Charitable Society, Royalston	
Indian Mission,	1,00
Leverett and Montagne Charitable Society, Burman Mission,	6,50
Royalston and Warwick Female Missionary Society, Burman Mission,	2,50
per Levi Farwell, Esq.	20,74
Miss Susana Ayres, Cambridge, for Burman Mission, per Levi Farwell, Esq.	1,00
Wendall Foreign Missionary Society, for Burman Mission,	9,40
The church in Athol for Indian Mission, Carey Station,	6,84
Female Society, Leverett, Burman Mission,	7,00
Dea. Ellis Peckham, Petersham, for Burman Mission,	1,00
By the Rev. David Goddard, Treasurer of the Wendall Society for Missionary purposes, per Rev. T. Marshall,	24,30
Norman Warriner, Esq. Treasurer of the Baptist Evangelical Benevolent Society by the Rev. Thomas Barrett, per Levi Farwell, Esq. viz.	
Dea. A. Eignow, Goshen, Burman Mission,	1,00
Ephraim Walker, Becket, Burman mission,	1,00
Westfield and Montgomery Female Society, for Burman Mission,	8,74
John Perry, Jr. of Worthington, for Education of Heathen Females,	1,00
Agawam Female Society,	18,00
Middlefield Church and Society, for translations,	10,25
Elder Asa Todd, Chesterfield, for translations,	1,00
Saddlefield Union Missionary Society, for Indian Missions,	3,00
Do. do. for foreign Mission,	5,77
Hinsdale Female Society, Foreign Mission,	2,00
Hudson Baptist Church, for Foreign Missions, by the hands of Rev. S. H. Cone, per Mr. N. R. Cobb,	14,00
Sturbridge Association, for Burman Mission, per Levi Farwell, Esq.	6,45
Herman Hervey, Agent for the Rensselaerville Association, N. Y.	35,00
H. B. Rounds, Esq. Treasurer of the Utica Baptist Foreign Missionary Society, per Mr. E. Lincoln,	50,00

A certificate for three hundred dollars of Columbian College at Wash, Washington, D C from Salem Bible Translation and Foreign Mission Society, by John Moriarty, Esq. Treas	300,00
Interest on the above,	12,00
The County Baptist Missionary Society in the Leyden Association for the Burman Mission, by Mr. David Purrinton, Treasurer,	312,00
Missionary Society in the Black River Association, by Mr. E. Morton, per Eider E. Going, for Burman Mission,	50,00
The Penobscot Baptist Society, Auxiliary, &c by Levi Morrill, Esq. Treasurer, per Deacon R. Clark, viz.	
Primary Society in Parkman,	2,57
Do. do. Dixmont,	3,00
Do. do. Etna,	2,25
Do. do. Coriath,	2,25
Do. do. Dover,	2,00
Do. do. Gullford,	4,75
Do. do. Newport,	1,00
Bangor Female Primary Society,	4,85
Dea. Robert Herrin, Gullford,	3,00
Whitestown N. Y. Female Mite Society, through the Oneida Association, from David Reed, Treasurer, per Mr. M. Willey,	29,50
From the Convention of the Baptist Churches of the State of Connecticut and vicinity, by Dea. J. B. Gilbert, Treasurer,	27,00
The "Primary Society to aid the Burman Mission," belonging to the 1st Baptist Church and Society in Boston by Miss Rogers, Treasurer, per Mrs. Wayland,	55,62
Miss Jepson, for the education of an Indian child named James M Winchell,	20,00
Female Union Missionary Society of Perth Amboy, by Miss G. A. Brinley, Secretary, per Mr. C. J. Cauldwell, for Burman Mission,	30,00
The Male sabbath School connected with the Oliver-Street Church, New York, for the support of an Indian child at the Carey Station called John Williams, per Mr. C. L. Roberts,	10,00
The Baptist Female Society for the Education of Heathen children, for the Carey Station,	10,00
The Scholars of the Female Sabbath School connected with the Oliver-Street Baptist Church, New York, for the support of an Indian girl at Carey, to be called Deborah Cauldwell, per Miss E. Garrison, Sabbath School Secretary,	10,00
A Friend to the Redeemer's kingdom, per hand of Henry Grew,	150,00
To be faithfully appropriated as follows. One hundred dollars towards defraying expenses of maintaining and educating Indian children in this Country Fifty dollars for the Education of native children in Burmah, per Rev. Dr. Bolles.	
Chapin Thayer,	2,00
Damascotta Auxiliary Society,	20,00
Abel Parker, Esq. Jaffrey, N. H.	11,00
Isaac Palmer,	7,00
The County Baptist Society in Health for Foreign Missions, by Sarah Taft, Secretary, for Foreign Missions, per Mr. E. Lincoln,	5,00
The Vermont State Baptist Convention, by John Conant, Esq. Treasurer pro tem. per Squire Jackson,	300,00
Mr. Abel Baldwin of Townshend, Ma.	2,00
Mr. Levi Ball of do. for Burman Mission,	,50
Female Missionary Society, Scotch plains N. J. for the instruction of the Female Burmese children, by Mrs. Mary R. Brown, Treasurer, Ira M. Allen, Agent, it having been contributed as follows, viz.	2,50

* This stock was received by the Treasurer previous to the last meeting of the Convention, but has not before been publicly acknowledged. In a late negotiation it has been disposed of at the full amount of its original value.

The second Burton Primary Society,	1,25
Elder W. Lord, Parsonsfield, Me.	1,00
Individuals Co.	.22
Do. in Elder Going's Family, Shap-	
leigh, Me.	1,00
John C. Libbey, W Parrish, Shapleigh.	.25
Rev Mr Douglas, Alfred,	.25
A friend in Maj J. Taylor's Family, Ken-	
nebunk,	.25
Brentwood Primary Society,	12,50
Exeter Primary Society,	11,50
Collection at Union Concert of prayer,	
for Burman Mission,	4,50
Newton, N. H. Amesbury, Primary So-	
cietly,	13,50
Services of Ira M. Allen one Sabbath at	
Amesbury and Salisbury,	5,00
	51,22
Sereso Wright, Esq. Granville, Ohio, per Rev.	
L. Rice, for Education of females in Burmah,	12,00
Female Mite Society, Wenfield, N. Y.	
Mrs. Catharine Babcock, Treasurer,	14,50
Joshua Chandler, Marcellus N. Y.	2,00
Baptist Society, Farris, N Y by Elder J.	
Beebe, per Mr. A. M. Beebe	2,00
	18,50
	dol. 1636,21

H. LINCOLN, Treas.

In the Treasurer's account of moneys received, published in September, several items amounting to \$74,90, which had been acknowledged in June, were by mistake repeated.

NOTE. While the Treasurer takes great pleasure in acknowledging the foregoing liberal donations from various benevolent individuals and Associations, and knowing it to be the wish of the contributors that no loss should be experienced on the money received, he begs leave to suggest the importance of making remittances, if practicable, in notes of the United States Bank, or such of the banks in the several States whose bills are known to be current in our principal commercial Cities of the Middle and Eastern States. By attention to this subject, sacrifices which the Board are now frequently obliged to make, will be prevented. It is also important that no

bills should be sent, but such as are known to be genuine. In twelve dollars lately received, there was a five dollar counterfeit bill, and an uncurrent bill of five dollars, on which there was a discount of five per cent.

As the Office of the Treasurer is at a distance from the centre of the City, strangers are sometimes subjected to inconvenience. To remedy this evil, Mr. E. Lincoln, No. 59 Washington-Street, a gentleman to whom the Christian publick, as well the Treasurer, is much indebted, has consented to take charge of any moneys that may be left with him, and he is duly authorized to receipt for the same.

☐ The Treasurer has received for the Bengal Christian School Society, as follows, viz.

From the New York Society for promoting Female Schools in India,	180,00
From J. Bachelier, Esq. Lynn, Ms.	60,00
	240,00

This sum with what had been contributed before, has lately been sent to Calcutta, per ship Pagoda. The encouragement and support of Native Schools in India is an object of great importance, inasmuch as by these means many of the children of the benighted heathen are instructed in the first rudiments of Christianity. The expense attending these Schools is so small that it can easily be sustained by the Christian publick. The benevolent and pious exertions of Rev. E. Carey, on this subject when he visited the United States a few years since, will not soon be forgotten. "Go thou and do likewise."

Moneys received by the Treasurer of the Baptist Missionary Society of Mass.
1825.

Dec. 11. By Cash of a Friend, Haverhill,	5,00
16, " from the Female Society, N J per Mrs. Deborah Cauldwell,	
N. York, for the Illinois and Missouri Mission, by the hand	
of H. Lincoln, Esq.	25,00
1827.	
Jan. 2. By Cash from members of the 2d Baptist Church, Boston,	24,00
" dividend U. S. Stock,	4,50

E. LINCOLN, Treas. \$58,50

COLUMBIAN STAR.

WE perceive that the "Columbian Star," a weekly religious paper printed at Washington D. C. is to be enlarged. From our knowledge of the talents of the Editor, we believe it will be well conducted, and hope it may be so extensively circulated, as to defray the expense of its publication, and aid in replenishing our Missionary funds.

☞ Owing to the arrival of several missionary Letters, after the first part of this Number had been printed, much interesting matter, under the head of Religious Intelligence,—List of Primary and Auxiliary Societies,—Ordinations, &c. is of necessity deferred until our next Number.

THE
AMERICAN
BAPTIST MAGAZINE.

No. 2.

FEBRUARY, 1827.

VOL. VII.

BIOGRAPHY.

MEMOIR OF REV. JOHN LAWSON,

Late Missionary in Bengal, and Pastor of the Baptist Church, Circular Road, Calcutta.

Continued from Page 11.

IN the domestick circle, Mr. Lawson enjoyed much happiness. Though grave, he knew how to unbend in his family and among his friends; and a few men could relish more than he did, the sweets of social life. During the fifteen years that he was married, he lost two children by death: they both died in the same year; his son, John Benjamin Lawson, aged fourteen days, on the 3d of April, and his daughter, Anna Maria Walker Lawson, aged three years and three months, on the 14th of December, 1819. In reference to the last, he penned these pathetick lines, which show more than any words of ours can describe, the exquisite sensibility of his feelings.

—O she is gone!
The cherub hasted to its native home.
All-wasting death hath triumph'd o'er my child.
Sweet wither'd lily! thou wast given, and flung
Across my shaking knees, a lovely wreck
Of innocence and beauty. Long I saw,
Long, long, the fearful passage hang about
Thy pensive features, darkening round her eyes—
But they would smile with gladdening love on me.
Till thou wast a play-thing beyond price.
Sweet in thy countenance, and sprightliness
In all thy motions, made thee like a being
Of fancy sporting in a pleasant dream.
Gone!—top like a dream!

—I remember
Thy labouring breath when dying; and thy pale
Shivering and sickly hands, which could no longer
Grasp the cold cup of water; and that look,
That plaintive look which spoke a thousand words
Of calm unutterable fondness. Mute
Became thy little tongue; for ever quenched
In settled dizziness were thy sorrowful eyes.
Upbraid me not! speak not of the great soul,
Nor shame these burning tears! May not stern man
One moment weep!—I could not then control
The tumult of my heart, when death had done
Such deadly work.

We come now to the closing scene of his own life; the account of which we shall give chiefly as it was taken down by his friend and companion Mr. Pearce. We have heard of instructive and happy death-bed scenes; but one like this we were never called to witness before: it was one that will be long remembered by many, and by some we trust never forgotten.

About eight months before his death, a remarkable change was observable in his whole deportment. His mind seemed more spiritual, his temper more amiable, his conduct more active, and his preaching more heavenly. His friends viewed these things as the hopeful signs of his more extensive usefulness in the church

militant ; but they now look upon them as the effects wrought by the Holy Spirit to prepare him for the church triumphant. The night on which he last administered and last partook of the emblems of the Saviour's death, was a most solemn and affecting season to all the members who were present. This took place on the 4th of September, and on the 11th he preached his last sermon. He had been for several weeks previous very unwell with an occasional pain in his side, accompanied with a troublesome bowel complaint, which he disregarded, apprehending it would be of no consequence. On this day, however, he felt very ill ; which Mrs. Lawson perceiving, endeavoured to dissuade him from preaching. He said, however, that he must attempt it, as he felt it would most likely be the last time he should do it. His text was Hos. xi. 8. "How shall I give thee up, Ephraim ? how shall I deliver thee, Israel ? How shall I make thee as Admah ? how shall I set thee as Zeboim ? Mine heart is turned within me, my repentings are kindled together." It was a very affecting address, and seemed indeed as though it was expected to be the last he should deliver to his people. On the notes of the Sermon he wrote the date at which it was preached, with these words, "very poorly INDEED." Amongst the items of *Improvement* in the sermon were the following :—

"If afflictions tend to bring us near to God, let us *welcome* them."

"How refreshing are the thoughts of heaven, where complete emancipation from sin is contemplated. There God will no more have occasion, (from the backslidings of his people,) to put the tender inquiries of the text."

He still continued very ill till Friday, the 23d September, when,

although very little better, he was recommended to try change of air, and went over to Howrah to spend a few days with Mr. Statham. Soon after his arrival, he wrote a note to Mrs. Lawson, from which the following is an extract :—"I am obliged to say, that never was I in such a state before. God alone knows what are his plans respecting me. To him I desire to commit myself for time and eternity. I am perfectly convinced, that 'good is the will of the Lord concerning me.' O may I be his, then all will be well." On the day following, he wrote again to Mrs. Lawson, describing his dangerous symptoms, and then proceeds :—"I am, I must say, very anxious about myself for the sake of my dear family. Still I desire to submit, and to acquiesce in all that God is pleased to do with me. Farewell, my dear. Let us be more wholly given up to God, and then we shall be less anxious about our poor selves."

During the Saturday night, and on the morning of Lord's-day, Sept. 25th, he felt a more severe pain in his side, which gradually increased till it became exceedingly distressing, and until he could breathe only with great difficulty. He was therefore brought home again, and the best medical advice obtained. It was now ascertained, that an extensive inflammation of the liver had taken place ; and a number of leeches, followed by a blister, were applied to his side. By the use of these and internal medicine, the pain in his side was entirely removed, and his breathing became easy again ; but the supuration of the liver had proceeded so far, that no medicines could permanently check its progress.

From this time he appears to have indulged but faint expectations of recovery ; yet his mind was wonderfully supported in the affecting and overwhelming prospect before him. He said at dif-

ferent times:—"I have great need of patience to bear this long affliction as I ought; but I would not have been without it for a world. I have had such enlarged views of the suitability of the plan of salvation by an *almighty* Saviour to the wants of a *dying, sinful creature*, as I never possessed before. Should I live, I will preach more than ever to my people of the infinite righteousness of Christ. Jesus is the only foundation of a sinner's hope.—I have no elevated joys, but I have a good hope, being fixed on the rock Christ Jesus.—I have great reason for gratitude; for though constitutionally subject to extreme depression of mind, and in my former illnesses grievously afflicted by it, I have not during this illness had a cloud cross my mind. All has been tranquillity and peace."

In this state of mind Mr. Lawson continued, daily growing weaker, till the 15th of October, when medicine producing no improvement in his symptoms, his medical attendants recommended his going on the river, and eventually to the Sand Heads. On this day he said to some friends, who were grieved at seeing him so much reduced: "I am *very* weak; but if God *will*, he can raise me up again; yea, he is able to do exceedingly *more* than we can ask or think." On Monday the 17th, he was conveyed by Mr. Pearce on board a boat to try the river air. The weather, which before had been unfavourable, during the night became very fine, and a delightfully cool breeze sprung up, and continued till the close of the day following; so that the trial was made under the most auspicious circumstances. Still, however, his complaint was not checked; but during Monday night, and the whole of Tuesday, continued to exhaust him as before. His usual medical attendant, Dr. Browne, being again consulted,

stated, that he could entertain but *very slight* hopes of Mr. Lawson's recovery. When this was communicated to him, he said, "I am well aware the Doctor is correct. I feel I cannot live long, for I find a sensible decay of nature. But I can launch into eternity without apprehension, relying on the perfect righteousness of the Redeemer." He now communicated his wishes respecting his family and his church with the greatest composure, and then took leave of his friend Mr. Pearce with the most touching expressions of affectionate regard. After this exertion, he fell into a doze, from which when he awaked, not perceiving any one near him, he began to pray, and used among others the following expressions, which were committed to paper soon after.

"Blessed Jesus! I am a wretched, unworthy creature; but I know thou hast purchased me with thy precious blood, and hast entered into covenant relations with thy adorable Father on my behalf, that I should not be hurt of the second death. I am altogether polluted, but thou hast covered all my defects with the spotless robe of thy perfect righteousness. I feel that my flesh and my heart are now failing—but I *know* that thou wilt be the strength of my heart, and my portion for ever. Blessed, blessed, blessed God! I have received from thee an intimation that I must go up to possess a heavenly mansion. And shall I decline the invitation? O no! only grant me a *few* days to warn my people, that——" Here his voice became low and indistinct. At the conclusion, perceiving Mr. Pearce, he said that he felt he could not survive more than three days; and then begged him, in the most urgent manner, to make arrangements for his immediate return home. He said, "I wish to see my dear family and friends, and to speak to the

members of my flock. I want to leave among *them* my dying testimony to the truths of the gospel; and can then die in peace." Exertions were now made to gratify his wishes, but it was doubted whether he would reach home alive. Before leaving the boat, he said to Mrs. Pearce, "I am fading like a flower:" she replied, "But to bloom again in an immortal paradise." He rejoined, "Yes, I am falling to the dust; but (with peculiar emphasis) I shall *rise again*." Through the kind assistance of friends, Mr. Lawson, though excessively weak and helpless, was conveyed home with less difficulty than had been anticipated. It was, however, too evident, that, as he expressed it, he came home to die; and from this time he, as well as his afflicted wife and friends, seems to have considered his recovery impossible.

On Wednesday morning he addressed his children and missionary associates with much propriety and pathos; and in his messages to absent friends manifested much affection and divine support. He said to Mr. Penney, "Tell Carey that I am now passing through the valley of the shadow of death, and that I have the presence and assistance of my Redeemer. I have strength equal to my day." He said to Mr. Yates respecting Mr. Hoby, "You know Hoby. I knew him some time before you, and I trust we both had the same spirit as to the mission. He well knows what a poor trembling and almost despairing creature I used to be: but tell him—tell him that you saw me die, and that I had peace in my last moments. Tell him that I saw nothing frightful in death, but found light and comfort while passing through the dark valley." He remarked also: "If I must say any thing about the improvement of my death, I think

I should like it to be made from 1 Tim. i. 5. "This is a faithful saying," &c. as most suitable to my experience. And let nothing be said in the sermon to exalt man, but let all be to exalt the Saviour. I feel that I am the chief of sinners; but I have preached Christ as an all-sufficient Saviour, and now I find him so to me." At this time, when asked if Mr. Yates should pray with him, he said, "Yes, but let us sing first." He then selected that beautiful hymn, "Jesus, I love thy charming name," &c. and gave out and sang himself the first two verses and the last. It was exceedingly affecting to hear his tremulous voice, in this his last effort to sing on this side eternity, repeat the last verse, so very appropriate to his circumstances, and congenial to his feelings:—

"I'll speak the honours of thy name,
With my last labouring breath,
And, dying, clasp thee in my arms,
The antidote of death."

On Thursday, our native preacher Paunchoo came to see him, when he said to him: "Paunchoo, I am now going into the presence of that great Jesus, whose gospel I have preached, and whose gospel you preach. We believe that the everlasting righteousness of Christ can save sinners; and I beg you, when you go among your countrymen, to tell them fully, that 'it is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.'" In the afternoon, Messrs. Warden and Gogerly called to see him. When asked, if he had any thing particular to say to them, he replied, "No; only, that they abound more and more in the work of the Lord."—After this he rapidly declined, and on the Friday morning it was evident that his dissolution was at hand. Mr. Pearce intimating this to him, said, he hoped

he could say, 'The will of the Lord be done. He replied, "I would rather say, Now let me die, O Lord! Now let thy servant depart in peace." On his adding, "When you walk through the valley of the shadow of death, you need fear no evil;" he immediately caught the allusion to the 23d Psalm, and replied, "No. The Lord is *my* shepherd, I shall not want. He even now maketh me to lie down in green pastures." To Mr. Penney, who asked him how he felt, he said, "I am well. I have still a good hope. I am on the foundation." To Dr. Carey, Mr. Hill, Mr. Robinson, and other friends, who at different times called to see him, he used similar expressions. At one time he said: "I have not the smallest idea of recovery, and therefore do now most solemnly commit my soul into the hands of my almighty

Saviour. Blessed be God that he ever called me by his grace." One of his friends observed: "Yes, blessed be he indeed; for where he hath given grace, there he hath promised to give glory. Whom he calleth, them also he will justify and glorify." He rejoined: "Yes, he hath loved me with an everlasting love, and therefore with loving-kindness hath he drawn me."

Soon after this, his mind, oppressed with disease, became incapable of thought, and he said little more in the exercise of his reason before his death, which on Saturday night at 11 o'clock, admitted him to the joy of his Lord, and to the keeping of that Sabbath which remains for the people of God.—May we be followers of them, who through faith and patience are now inheriting the promises.

DUTY AND ENCOURAGEMENT OF CHRISTIANS IN MISSIONARY EFFORTS.

As objections are often raised against Missionary efforts, and it is alleged that they are not attended with success, it is desirable that the minds of our readers should be refreshed with statements of the happy results which have attended Christian exertions. We therefore insert the following appropriate remarks, from an Address delivered in this city by the Rev. Mr. Edwards, at the 14th Anniversary of the Boston Missionary Society.

The Address was delivered on moving the resolution, "That although the obligation to send the gospel to the Heathen does not depend on the degree of success which attends missionary efforts, these efforts have been so remarkably blessed, as to afford great encouragement to proceed, with the expectation of an ultimate triumph over the superstitions and barbarism of the heathen world."

Mr. President—This resolution embraces two points. The first is, that our obligation to send the gospel to the heathen does not depend upon our success; and the second, that our success has been such, as to afford great encouragement to proceed, with the expectation of ultimate triumph.

But, it is asked, if our obligation to send the gospel to the heathen does not depend upon our success, upon what does it depend?

It depends upon the command of Christ. He, who left the bosom of his Father, and the glory which he had with him before the world was—took upon him the form of a servant, and bare our sins in his own body on the tree—he commands, "Go ye into all the world, and preach the gospel to every

creature." This command is binding upon every individual. We cannot fulfil our obligations to him, unless we obey it; and that whether, in our view, we meet with success or not.

Nor, Sir, can we follow his example.

When this world was perishing in sin, and there was no eye to pity, and no arm to save, a voice broke from the heart of infinite kindness, saying, Whom shall I send, and who will go for us? And a voice from a heart equally kind, answered, Here am I, send me. And the voice said, Go—and thou shalt see of the travail of thy soul, and be satisfied. And, laying aside his glory, he left the bosom of his Father, and came down, as a missionary, into this dark, distant, and wretched world, to preach deliverance to captives, the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord, and the day of vengeance of our God. In the true spirit of a missionary, he went out into the highways and hedges, and entreated all to come in; "For," said he, "all things are ready." But, in the view of men, he met with very little success. And he who makes his obligation to make known the gospel to the destitute, by his apparent success, might have said to him: "You are engaged in a hopeless project. Your success does not warrant your continuance. After all your sacrifices and labours, you are left alone, and have not even where to lay your head. Renounce this hopeless undertaking, go back to your native heaven, and there enjoy the delights which this world neither needs nor desires." "Go back he says and give up? How can I give thee up, Ephraim? How can I deliver thee, Israel? How can I make thee as Admah, and set thee as Zeboim? My heart is turned within me, my repent-

ings are kindled together." Borne onward by a love which was stronger than death, which many waters could not quench, nor floods drown, he continued notwithstanding all difficulties, and with increasing energy, his beneficent labours. No trials disheartened, no danger appalled him. But they said "Herod will kill thee." "Go, said he, and tell that fox, I work to-day, to-morrow, and the third day. My meat and drink is to do the will of my Father, and to finish his work." This he exemplified, with increasing brightness, to the close of life. And in this he has left us an example, that we should follow his steps.

There is another reason why we should not measure our obligations to send the gospel to the heathen, by our success. We are no competent judges of our success, when engaged in a work connected with the salvation of a world. We look only on outward appearances, and that at its very commencement, and through a glass darkly. There was a time, Sir, and it was the time when the Captain of our salvation was conquering earth and hell, that men said he had no success. Every man forsook him and fled. But the eye which flashes through eternity saw success, the greatness of which will be celebrated in heaven, by multitudes which no man can number, in songs of triumph, rising higher and higher, and to every heart growing sweeter and sweeter, to everlasting ages.

When the missionaries in the islands of the South Sea, after fifteen years' hard labour, were driven off, and obliged to escape for their lives, even they cried, "No success." And all Christendom echoed, "No success." Now they see, and we see, and all Christendom sees, that the seed which they sowed, and for fifteen years watered with their tears,

was, at the very time when it appeared to men to be lost, vegetating for an autumnal harvest. Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth *much* fruit. The bread which they cast upon the waters, and which we, in opposition to the declaration of God, said was lost, they have already found.

So it may be in other cases. The husbandman has patience during the *whole* of seed time. He does not expect to reap, till the harvest. Now the harvest, said Christ, is the end of the world. Let a man continue to labour, because Christ commands it, and with increasing diligence, let appearances be what they may, to the close of life; and in the harvest he shall return with rejoicing, bringing his sheaves with him.

A missionary, from love to Christ, leaves his native land, and goes to the heathen. With much toil and labour, he learns the language. He translates, and prints the Bible, preaches the gospel, collects missionary schools, visits families, circulates religious tracts, and *dies*:—the world say, it may be christians say, and perhaps *he* says, with no success.

After he is dead, a man finds a tract, which this missionary, in one of his excursions, left in a native village. He reads it, and rises from the perusal convinced of sin, of righteousness, and of judgment. He wanders over the wide spreading desolation, weary and heavy laden, but finds none to give him rest. At length he meets a Bible, which this missionary translated, and which he sent to a certain family shortly before he died. He reads it, and there he finds the Lamb of God, that taketh away the sins of the world." And leaning on him, he finds rest to his soul. He hastens back, and tells the wonderful story of God

manifest in the flesh, to his listening family. He preaches him to the neighbourhood, to the town, and throughout all that part of the country in which he lives. He becomes himself a missionary—spends his days in making known Christ and him crucified, and when he dies, may say of multitudes, as Paul did, "I have begotten you through the gospel."

Will they say in heaven, where they speak of things in their proper connexion, that the first missionary had no success? No. There he that sows, and he that reaps, rejoice together.

I say then, we ought to labour, and with increasing diligence to the end of life, to make known the gospel to every creature, whether we are permitted in this world, to witness the success, or not.

But, we *are* permitted to witness success—and success so glorious, that it has already been celebrated with ecstasy of joy, by every being in the universe that has heard of it, and rejoices over him that repenteth.

It is but a few years since the present system of missionary efforts began. Many who are now present, can remember the first missionary meeting—the first monthly concert—and the first contribution, in the present system of efforts, to send the gospel to the heathen.

Now you may witness, on the first Monday of every month, members of thousands of churches, in countries which extend round half the globe, assembled at the throne of mercy, having agreed together as touching the thing that they should ask, and uniting in supplication that it may be done for them. And he who hath said, "Ask, and it shall be given," is manifesting his faithfulness.

Even now, almost at the very commencement of their askings, and attending it with correspond-

ent efforts, you may witness, set up in heathen countries, more than 40 printing-presses—all manned, and in vigorous operation, furnishing Bibles, school-books, religious tracts, and various other productions for the literary, moral, and religious improvement of the heathen world.

You may see more than 250 missionary stations; at most of which are regularly organized Christian churches, containing, in the whole, many thousands of hopeful converts from the darkness of Pagan idolatry.

On the distant shores of Otaheite and its neighbouring islands, where, forty years ago, the name of Jesus was not known, I can show you, every Sabbath, numerous congregations, averaging more than one thousand souls each, all bowing before Jehovah, and rendering united thanks for his “unspeakable gift.”

As you pass through their villages at the rising of the sun, you may witness numbers returning from the forests and groves, who have been out to pray to their Father who seeth in secret. And you can often find scarce ten families in a village, who do not unite daily in family devotion.

In that small portion of the world, you may count not less than 14,000 persons who can, in their own tongue, read the Bible; and more than 7,000 who can, with the pen, transact the ordinary business of life.

You may go to their Sabbath school, and there, at an annual meeting, witness thousands of children. And as they sing “Hosanna to the Son of David,” you may see the tear drop down the cheek of a hundred parents, as their hearts swell with emotions too big for utterance, in view of what the gospel has done for their children.

And as you hear the deep groan break through the assembly, ask,

What is the matter? And with streaming eyes, one will tell you, “O if the missionaries had only come here a little sooner, I too should have had children to attend the Sabbath school; but before they came, when satan reigned, and we were all in darkness, I killed them.”

You may see parents around the communion table, melting in contrition at the dying love of Jesus; and parents too who have, with their own hands, before they had the gospel, killed two, three, and in some cases, four of their own children. Now were they living, most joyfully would they lead them to him who took little children in his arms, and blessed them, and said, “Of such is the kingdom of heaven.”

You may go, in that country, to a missionary meeting, and find collected together 7,000 people, bearing their offerings of joy and thankfulness to the Lord of Hosts.

You may see the fond parent move with rapid step, at the birth of his infant to enrol his name, as a member of the Missionary Society. “You,” he says, as he looks on his offspring, with feelings which no parent born in Christendom ever knew,—“if it had not been for the gospel, might have now been killed. And as the gospel saves you, it is no more than right that you should do something that it may save others.” And very careful is he to pay the child’s missionary tax every year, until the child is old enough to earn and pay it himself.

In short, there is throughout that country a moral renovation.

The wilderness and solitary places are glad; the desert rejoices, and blossoms as the rose. The eyes of the blind are opened, and the ears of the deaf unstopped; the lame man leaps as an hart, and the tongue of the dumb sings. An highway is there, “the

way of holiness ;” and the ransomed of the Lord are already returning, and coming home to Zion with singing. Joy and gladness are found among them ; while sorrow and sighing flee away.

Is not here encouragement to go forward, to persevere with increasing diligence to the end ? And is there not encouragement enough to persuade every individual to do this ?

If not, I can show you 3,000 pupils in missionary schools among our North American Indians ; 3,000 in the Sandwich Islands ; and 12,000 in islands farther south. I can show you 3,000 in West Africa, and 4,000 in South Africa ; multitudes in the East Indies, and not a small number in the West Indies. Among them are thousands of females, of whom Paganism has said, and repeated the lie a thousand times, that for them to learn to read is impossible ; because they have no souls. Now there are thousands of them in missionary schools, who are making as rapid improvement, considering their condition, as any individuals on the globe.

Here, then, are thousands of persons who are to be mothers, and tens of thousands who are to be fathers, in a course of Christian instruction ; 450 ministers of the gospel, more than fifty of whom were born in Pagan lands, now proclaiming the unsearchable riches of Christ ; 250 missionary stations, at most of which are Christian churches ; and tens of thousands, who have renounced their idolatry, and acknowledge Jehovah as the only living and true God.

And what has been done ? what sacrifices have been made, by the inhabitants of Christendom to produce this mighty change ? Have farmers generally given their farms, and merchants their merchandise, to replenish the treasury of the Lord ? No. Have

men generally given their income, above the needful expenses of their families ? No. Have they given half, or even one tenth part ? No. What have they done ? If all that has been done to send the gospel to the heathen, should be averaged upon the individuals in Christendom, it would amount to about one half cent in a year.

The whole of Christendom has never yet expended one thirteenth part as much in a year, to make known Jehovah and all the blessings of his salvation to the world, as this single country has expended, in that time, for the single article of ardent spirits.

When I look at the greatness of the object, and see how little comparatively we have done for it, I am ready almost to wonder that our efforts have been blessed at all. When I see multitudes who, from their childhood, have had the gospel, and many among them, who hope, through the gospel, to inherit everlasting life, not willing to give as much in a year, to extend its blessings to 500,000, 000 of their fellow men, as they give to ornament a house, or even a single article of furniture ; and when I see that all the Christian world does not do so much in a year, as is done by one single country for a single article, not of living but of *dying*, I am ready to wonder, that the gospel has not been taken from those who enjoy it, and given to others who would bring forth the fruits of it. But He, whose mercy is above the heavens, has not only continued it with all its blessings to us, but has caused even the little which we have done to extend it to others, to bring forth, not only thirty and sixty, but an hundred, and a thousand fold.

Should the whole Christian world do, I will not say as much as they can, but as much to send the gospel to the heathen, as this single country does, for the single

article which I have mentioned, and should God bless these efforts, in proportion to the means used, as much as he has done, you would in a few years see 1,200 printing presses, all manned, and in vigorous operation throughout the heathen world. You would see 7,500 missionary stations, and as many churches; 13,500 ministers of the gospel; 1,500,000 converts from idolatry; and more than 3,000,000 children in missionary schools. And when I see this vast moral machinery put in operation by the Spirit of the Lord, and borne onward by his infinite strength, I am compelled to say, the heathen *will* be given to Christ for his inheritance, and the uttermost parts of the earth for his possession. A voice will be heard through the universe, saying, "The kingdoms of the world are become the kingdoms of our Lord and his Christ; and he shall reign forever and ever."



A DEVOUT SPIRIT ESSENTIAL TO MINISTERIAL SUCCESS.

Extract from Rev Mr. Birt's Sermon, before the subscribers of the Stepney Academical Institution.

"A DEVOUT spirit will insure ministerial success. It will purify and temper your natural talents. Spirituality of mind refines and elevates the most ordinary talents, whilst it ennobles and invigorates those that are of the highest order. Piety is the soul of talent; without its influence knowledge puffeth up, but where its power is felt, all is to edification. Without piety the most brilliant talents are but as meteors, which dazzle and astonish, but whose light is transitory and useless.

"The graces of character, which ever attend habitual devotion,

will give the essential weight of personal respect to your ministrations. Without this commendation eloquence is a mere sound. The sabbath-day exhibitions of a minister whose piety is suspected, will be returned with that contempt which rests upon the hireling, who thrusts himself into the priest's office for bread; or at least, they will be received as mere professional exertions, which, as displays of oratory, may amuse the mind, or excite the passions for a moment, but which in the preacher can never be more to his audience, than as a lovely song, or as one that playeth well upon an instrument.

"Ministerial success is identified with a spirit of devotion, because the Gospel is propagated by a love of sympathy. It is not by mental power, but through the contagion of the heart, that ministers succeed in this work. Thoughts that breathe and words that burn proceed from lips that have been touched with a live coal from off the altar of devotion; and the affections of men are open to receive his words, who speaks from the fulness of his heart. The power of the Gospel rests in its unrivalled tenderness; that charm which touches the heart, and dissolves every feeling, in the mingled flow of contrition, humility, and delight. It is its ravishing sweetness, with which it overspreads the soul, that with gently stealing, but resistless influence, subdues all things unto itself, and causes us to feel that we are altogether won and captive before we are aware, or ever we have summoned up our powers of opposition. Men learn of Christ because he is meek and lowly of heart. That minister is best qualified for usefulness who, in communion with his Lord, has drank deeply of that well-spring of love, which gushed forth from the heart of

the Messiah, in every thought and word, and action, of the ministry which he fulfilled upon earth.

“ Giving yourselves continually unto prayer, you are brought under the promises of God, and armed with divine powers, in the assurance of the Spirit. How triumphant the confidence and energy which this faith begets! The promises cannot fail, they are more sure than the seasons, and we sow in hope. There is nothing too hard for the Lord, and the mountain of difficulty becomes a plain. When the Almighty puts forth his strength, the meanest instrument can do all things. The almond-rod of Mo-

ses divides the mighty waters of the deep Red Sea, the mantle of Elijah stays the course of Jordan's river, and the shadow of Peter heals the sick. What then shall not the Gospel do, divinely constituted as it is, for the restoration of man? Oh! let the spirit of devotion burn in our pulpits; let our ministers give themselves continually unto prayer, and the early triumphing of the Gospel shall be renewed. We shall act in the faith, and in the power of the Apostles, who took the omnipotence of the Spirit as the fulcrum on which they rested the lever of the word, and moved the world.”

MISSIONARY INTELLIGENCE.

BURMAN MISSION.

EXTRACTS FROM MR. BOARDMAN'S JOURNAL, KEPT AT CALCUTTA FROM MAY 18, TO JULY 30, 1826.

May 18. It is still somewhat uncertain what course we are to take in regard to the general affairs of our mission. The late war has occasioned a very considerable change in our plans and prospects. We think, however, that it has presented a wider field for missionary operations among the Burmese, than has ever been presented before. In those parts of the Burman territory which have been ceded to the English, missionaries will, no doubt, be permitted to prosecute their labours without fear or molestation. And what is more, those Burmans who are desirous of examining the christian religion, will feel none of those fears, which were always felt by the subjects of a cruel and capricious despotism at Rangoon.

Although we are of opinion,

that it is best to abandon the station at Rangoon for the present, we are not at all disposed to abandon Burmah. We think, as we always have thought, that the country presents prospects of usefulness, equal, if not superior, to those of any country in India.

There are not wanting places, at the present time, which loudly call upon us to occupy them. Of a large number of these places, such as Arracan, Mergui, Tavoy, Martaban, and Cheduba, we are deliberating which is, on the whole, to be preferred as our permanent station and rallying point. Each of the above-named places presents, in our opinion, brighter prospects for permanent usefulness than Rangoon ever did. Mr. Judson wrote us March 31st, that he was just going in company with Commissioner Crawford, to explore and survey a tract lying on the Martaban river, seventy miles east of Rangoon, where the English propose to erect a town,

to be the emporium of their trade with Burmah. If a town should be commenced there under favourable prospects, it seems probable that it will become the seat of our permanent missionary establishment; and Mr. Judson will probably remove to the spot in a few months; and Mr. Wade and myself with our wives expect to join him shortly. Till this point is decided, it would be vain and presumptuous for us to leave Calcutta. We feel quite disposed to leave the decision to Mr. Judson, inasmuch as he is well acquainted with the country and the people, and we are not. We are the more convinced, that it is best for us to remain here at present, because our brethren at Rangoon, strongly recommended it, and dissuade us, by all means, from going to Rangoon at present.

Mr. Hough, we understand, thinks of remaining in Rangoon, in some *official* capacity.

Dr. Price thinks it his duty to live and die in Ava. He proposes to open a school for teaching several branches of useful learning, such as, Geography, Astronomy, Chemistry, &c. and he thinks, that in a few years, (perhaps twenty,) the whole system of Burman religion, founded as it is, on false Astronomy and Geography, may be completely undermined and subverted. We earnestly desire and pray that each member of our mission may be graciously furnished with that "wisdom which is profitable to direct."

Deputation from London Missionary Society.

May 19th. This evening we have been honoured with a visit from Messrs. Bennet & Tyerman, gentlemen deputed by the London missionary society, to visit the several missionary establishments supported by that society, throughout the world. Their account of the South Sea Islands,

where they have spent two or three years, and of the Sandwich Islands, where they have spent three or four months, is exceedingly interesting and encouraging. They fully corroborate the statements which the Rev. Mr. Ellis was making in America, when we left. Of China, the Deputation speak in the most discouraging terms. They say, scarcely any thing has been done, and scarcely any thing can be done, so long as the present political system continues. But they encouraged us to look forward to the time, when He whose right it is to reign, shall exert his power, and bring not only China, but every other heathen country into obedience to himself.

The Deputation have visited several other missionary stations, particularly those in Sumatra, Java, Sincapor, Penang, Malacca, &c. &c. where they witnessed much to strengthen and much to try their faith.

Difficulty of acquiring the Burmese Language.

Mr. Tyerman, from his extensive acquaintance with Missionaries who have studied different languages, felt prepared, most fully to recommend, that instead of merely studying the Burman books in order to acquire a knowledge of the language, we should associate with the Burmans themselves, and converse with them as frequently as possible, so as to learn their modes of expression, from their own mouths in common conversation. We are of his opinion. We are persuaded, that a man can become so far a master of the Burman *written* language, as to read their books without difficulty, while he might scarcely be able to carry on with them any regular discourse. He might not be able indeed to express with propriety, one half his thoughts.

For this reason, I cannot think it advisable for a man designated to the missionary work, to pay much attention to the language until he arrives among the heathen, unless he can obtain a teacher to whom the language is nearly or quite vernacular. Besides failing in regard to proper modes of expression, a man without a native teacher, will also fail greatly in regard to *sounds*. But very few of the Burman letters, if any, can be expressed in all their varieties by any English letter, or any combination of English letters whatever. The sounds must be heard by our own ears, before we can learn to utter them with our organs. And if a mistake is made in regard to the power of a letter, it will effect the sound of any word in which that letter occurs; and if several such mistakes meet in the same word, it will appear extremely barbarous, if not quite unintelligible to an ear familiar with the correct sounds of the language. Bad habits thus contracted, are not easily corrected.

On all these accounts, I should not advise a young brother destined to join this mission, to make much use of the Burman Dictionary (excellent as it is,) which has recently been published. A man might learn the meaning of five hundred words on the voyage, and on his arrival here, we might not be able from his sounds to understand a tenth part of them.

June 1. We have been favoured to-day with long accounts of Mr. Crawford's expedition to the new settlement; a copy of which I send herewith for the use of the Committee.

To Americans, it may seem strange that we should think of settling as Missionaries, in a place which is now a forest or a jungle. But in this country, a city, so far as it relates to native population,

can be built in a few weeks. I have seen a collection of houses burnt down in Calcutta, at 3 o'clock, P. M. and before the next morning other houses were erected, and ready for habitation on the same spot. In the course of two or three days, shops are opened, and the natives are driving their business as usual. Sometimes, thousands of natives emigrate in a company, and there is reason to expect that emigration to Amherst will be very rapid, especially as many Burmans *must* flee from their country to avoid the present distress on account of the late war. In two years it would not be strange if Amherst should contain fifteen or twenty thousand inhabitants.

Tidings of the Death of Dr. Baldwin.

June 13. By the Pagoda, Capt. Brewster from Boston, we this day had the joy of receiving communications from America. This is the first intelligence, which we have received from our friends directly, since we left America, eleven months since. I have, indeed, had the pleasure of receiving an interesting letter from my beloved Brother and Sister Blanchard, written at Liverpool. And besides, we had just heard by way of Rev. E. Carey now in England, that the excellent and venerable Dr. Baldwin had closed his eyes on mortal scenes. We sensibly felt the loss which Zion in general, and our denomination and our mission in particular, was called to sustain by this bereaving providence. For *myself*, I felt that I had lost a particular *friend*, whom I *loved*, no less than I respected. Dr. Baldwin had admitted me to a familiarity of friendship which almost created in me the endearments and confidence of a child. But I loved him most for his love to Zion and labours for her welfare.

He is now resting from his labours in the bosom of his God.

Dispersed Native Church at Rangoon reassembling.

The members of the little Church we are happy to learn, are gathering from their late dispersion. We have heard from more than half of them, and several have already arrived in Rangoon. We have heard of no instance of apostasy among them. *The Lord keeps Zion.*

June 30. O, that I could speak the Burman language fluently! For several months past, we have had a Burman teacher who is sunk in all the darkness of Boodhism. His mind is dark beyond description or conception. What the veriest child in America knows of religion, must be explained to him in the minutest manner before he can comprehend it.

I am exceedingly desirous to become able to explain the nature of Christianity to our teacher, and to the other Burmans who are calling in considerable numbers to see him almost every day; and I trust that in a few months more, I shall be able to converse more easily, and before many years, "to preach among them the unsearchable riches of Christ." One thing is certain, the Burmans are to be converted to God, for the mouth of the Lord hath spoken it. And methinks, I see the door opening, and the way preparing for the gospel to be proclaimed in every part of this idolatrous empire.

Interesting Conversion and Ordination.

July 13th. Attended an ordination at Howrah, which lies on the west side of the river opposite to Calcutta. The person ordained was the Rev. J. Statham, who came from England to join the military service in this coun-

try. When he left England, he had no fear of God before his eyes, but during his voyage hither, his attention to the concerns of his soul was arrested. On his arrival, he attended on Mr. Lawson's preaching, and soon obtained a hope of pardon through the blood of Christ. Before long, he commenced exhorting his fellow soldiers, and at length, was invited to become the pastor of the church at Digah. Providence, however, soon directed him to Calcutta, where he was employed in the service of the Bengal Baptist Auxiliary Missionary Society. In their employ, he visited Howrah, where at that time, but one person could be found who professed experimental religion. Events in Providence soon conspired to render it apparent that Mr. Statham should labour constantly at Howrah. He took up a residence there, and opened a boarding school for boys, by the avails of which he was partly supported. He soon succeeded in obtaining a large number of scholars, and his congregation increased rapidly. Three years ago, they erected a very convenient Chapel; but still Mr. Stratham and his friends consider themselves only a branch of the Circular Road Church. Here recently, a church has been formed in Howrah, consisting of 7 members, and we were called upon to day, to assist in ordaining Mr. S. as their pastor. In the morning, besides the singing and the usual prayers, an address was delivered to the congregation by the Rev. Mr. Mack of Serampore, and a charge to the pastor elect, by Dr. Carey. In the evening, Rev. Mr. Yates of Circular Road, gave a solemn charge to the church.

Hindoo Festival.

July 15. To day the annual Rutt Jattrra closes. The last

eight days have been days of noise, confusion and wickedness. One of the cars loaded with images (there are very many cars in Calcutta,) is deposited near our house. The car was drawn out eight days ago, amid the beating of drums, tomtoms, and brass plates, accompanied with dancings, jumpings, yellings, shoutings, &c. all which was nearly deafening and altogether disgusting. Just as it was passing our house, the car struck a brick, and the people could not draw it any further. The Brahman said the god was not pleased to go any farther till 4 o'clock, P. M. So the disgusting sight was before our eyes several hours, till the Brahman obtained more help to move his moveless god. Then it went on with its usual jargon. The car with its idol, having been bathed in the Ganges, was left in the publick street till this evening, when it was drawn back to stand idle till the next year.

When, O when shall these deep shades—this dark night of superstition and idolatry flee away! Blessed be God, all this gloom will soon be dispersed by the brightness of that Sun which has began to dawn so gloriously on India!

Visit to Schools.

July 17th. I have just returned from the "Benevolent Institution," (the name of the school, superintended by our friends Mr. and Mrs. Penney,) where I spend an hour every Monday morning. The school is on the Lancasterian plan, and the monitors have bible recitations every Monday morning. The highest class of monitors, which is comprised of four or five Portuguese, one Caffree, one Malay, and three Hindoos, I have been requested by Mr. Penney to hear, especially as several of them appear to be deeply anxious for their souls. I have attended

to the recitation five or six times, and find great pleasure in the work. Since I commenced this exercise, four of the boys have called to converse with Mr. Penney on the subject of religion, and two of them give evidence of a change of heart. This they experienced, however, before I undertook to instruct them; but they have had their impressions deepened at almost every interview. Two of the boys propose to make a profession of religion. Mr. and Mrs. Penny are very useful in their schools. I hope the Board will not think an hour in a week mispent in this manner, especially as my circumstances do not allow me to enter fully on my work among the heathen.

Revival in Calcutta.

July 30th. Mr. Wade and myself continue to preach alternately on Lord's day morning in Circular Road Chapel, where religion is still in a very flourishing state. Fifteen men, all young, have been received into that church, since Mr. Lawson's death, in October last; 13 by baptism, and 2 otherwise: and we expect that six or seven persons more will be baptized next Lord's day morning. The work is remarkably still, and shows plainly that it is the work of God. Several others have obtained a hope, and will probably be baptized in a few weeks.

May the work spread from congregation to congregation, and from city to city, and from country to country, till the savour of Jesus' name shall be precious among all nations.

Mr. Wade and myself are happy in the consideration that while we are preparing, and are not yet ready to commence preaching among the Burmans, we have an opportunity of proclaiming the glorious gospel to other sinners,

who stand in equal need of feeling its heavenly power. We trust also that the Board and the friends at home, will be rejoiced at the same thing. We greatly need the prayers of other Christians that we may have an abundance of the christian spirit, and may be prepared in God's time, to proclaim salvation to the millions in Burmah who are involved in midnight darkness.

P. S. From the Gov. Gazette of July 31. ↗ Letters from Rangoon have been received up to the 2d July. Dr. Price had reached Ava.—Advices from Amherst Town describe it as rapidly filling with people—the troops there were in excellent health.

EXTRACT OF A LETTER FROM MESSRS.
WADE AND BOARDMAN, TO THE
CORRESPONDING SECRETARY.

Calcutta, July 25, 1826.

Rev. and Dear Sir,

We have written to Dr. Judson respecting the printing press, expressing it as our opinion, that the Committee would wish to have it removed to Amherst as soon as possible; we have not yet received any answer from him.

You will probably recollect that we stated, either in our other joint letter, or in some private communications, that, in addition to very many other acts of kindness and munificence, Mr. ———, on leaving Bengal, sent us a bill of fifty rupees. From his letter, in which the bill was enclosed, we could not well ascertain whether he designed it as a present to us as his friends, or to the Board; we supposed the former. After considerable deliberation, we concluded to expend the money in purchasing articles which would afford us pleasure and assistance in our labours among the Burmans; and which should be useful to the Board when we should have done with them. Accordingly we gave twenty rupees for one of Nairnes Orreries, and twenty-five rupees for a complete set of brass and steel mathematical instruments; each of these articles was sup-

posed by good judges to be worth at least double the sum we paid for them. We hope this plan will meet the approbation of our patrons.

Should Amherst succeed, as expected, there will probably be, in a very few years, several Europeans and Portuguese families there, so that it will be an important question whether or not we shall attempt to collect an English congregation. We have conversed with the friends in Circular Road on the subject, and they say that, though there is one disadvantage in attending a European congregation, (viz. that it requires so much attention,) yet the advantages are probably ten times greater than the disadvantage.

One of the greatest objections to christianity which the heathen can urge, is the ungodly conduct of those who bear the Christian name. The heathen are very observing on this subject, and we want to be able to point them to a church composed of men who live as the gospel requires.

Another question of importance respects the *establishment of Schools*. Shall there be schools for Burman children *only*, or shall we open an English school for children of the Missionaries, and other English families? It is worthy of remark, that the Benevolent Institution which Mr. and Mrs. Penney superintend, and which is composed of boys and girls from Portuguese, Hindoos, Moosalemen, Chinese, Malay, and African families, has been the spiritual birth-place of a large number of these youths; and that several (say from ten to twenty or thirty,) have become very useful preachers of the gospel. In this way Mr. Penney has perhaps done more towards spreading the gospel in India, than though he had devoted his time solely to preaching among the natives. Before dismissing this subject, we take the liberty to suggest, that we think great encouragement will hereafter be afforded to schools in Burmah; and we trust the friends in America will not be backward to furnish us with every necessary pecuniary means for carrying on this part of our work to the full extent of our ability.

We trust also that there will soon be a loud call for more Missionaries, and that many in America will be ready to say, "Lord, here am I, send me."

On arriving at Amherst our first business will be to obtain some kind of houses to dwell in, and as the place is new, it is not probable we shall be able to hire any already built; of course, we shall be under the necessity of building for ourselves.

There are three kinds of houses which are common in this country; those built of brick, those whose walls are mud, and roofs thatched; and those whose walls are formed of bamboo mats, and their roofs, also, thatched.

We cannot think of building brick houses at present, because they are very expensive, though probably the cheapest in the end.

From inquiry, we apprehend the expense of the two last kinds is nearly equal; but those with mud walls are the most comfortable, as well as the most durable. The expense of a house of either of these descriptions large enough for a small family varies, in Bengal, from five to eight hundred rupees; but, as in the vicinity of Amherst there are rocky mountains and hills, and a plenty of timber, perhaps houses of stone or boards may be built there nearly as cheap as of the materials we have mentioned.

We hope the time is now drawing nigh for the spiritual emancipation of Burmah. The war, we hope, will ~~mean~~, though it has been a ~~real~~ means, of opening the way for the angel of the everlasting gospel to ~~travel~~ through the whole Burman realm, and proclaim liberty to the captives, sight to the blind, and salvation to the lost.

We solicit a constant remembrance in your prayers, that we may be the happy means of hastening the kingdom of Christ in Burmah to its consummation, and remain

Yours in the service of the Gospel,

JONA. WADE.

GEO. D. BOARDMAN.

INDIAN EDUCATION.

CHOCTAW SCHOOL.

We have been politely furnished by Col. Johnson, of the Senate of the United States, with the subjoined reports.

QUARTERLY REPORT

Of the Choctaw Academy and Missionary Station near the Blue Springs, Scott County, Kentucky, ending on the 31st day of October, 1826.

This School now consists of 53 Choctaws, 13 Creeks, and one Potawatamy, making a total of 67 Indian youths.

The most perfect harmony exists among the boys of the different tribes, and although the Choctaws have evinced such genius for learning, yet I find that the Creeks will not be their inferiors. The prospects of improvement, both of the Creeks and Choctaws, are of the most flattering kind. Each party has become zealous to excel in learning and politeness.

To maintain perpetual good order at meals, I march at the head of the 53 Choctaws, and one of my assistants at the head of the 13 Creeks, to the dining room, where we all eat together in the same house and at the same time.

The boys are in fine health and spirits, well provided for, and much pleased with their situation.

The Academy is now sufficiently large for the accommodation of upwards of 100 students, and with the three assistants I now have, 150 youths can be conveniently instructed. I am happy to state that the Indian Youths, as well as the white boys, have generally conducted themselves well, and given but little trouble in school, considering their number.

Nothing is wanted but a continuance of that industry and perseverance heretofore used, to make this Institution fully meet the views of its most sanguine patrons.

Every thing for the comfort and convenience of the students is provided for them. Their morals and manners are strictly regarded, as well as every thing that tends to their future usefulness.

THOMAS HENDERSON,
Tutor and Superintendent.

FEB. 1827.

SCOTT COUNTY, KENTUCKY, AT BLUE SPRINGS.

November 22, 1826.

The undersigned, Trustees of the Choctaw Academy, at the Blue Springs, would append the following to their former report.

This day they visited the Academy with a view of inspecting the condition of the students, as to their comfort and their progress in learning. Upon examination, they found every thing in good order, well calculated to impart comfort and satisfaction. The learners are devoted to their studies, and are still making rapid advances. Since the last report the school has considerably increased in numbers. There are, at this time, fifty-three Choctaws, thirteen Creeks, and one Potawatamy—making in all 67—independent of 20 white boys. The boys are all in fine health, and unusual cheerfulness prevailed. This accession of numbers, although of a different tribe, seemed to infuse into the minds of all, new zeal and industry. The different departments for spelling, reading, writing, geography, and surveying, are conducted with great skill and ability by the Rev. Thomas Henderson, whilst the moral conduct of the young men is particularly attended to.

The school room is 100 feet by 25. The upper story, with other rooms, is appropriated to sleeping apartments—and there is ample room to accommodate 100 students. The most beneficial influence has been produced already by this benevolent experiment. The prejudices of the whites have disappeared, and the kindest feelings are manifested.

We are on the eve of realizing the important fact that the Indians are as susceptible of civilization and improvement as any other class of human beings. It would delight the Parent Board to witness the fruits of their pious and benevolent efforts at this promising Institution.

J. T. JOHNSON,
B. S. CHAMBERS, } Trustees.
W. SUGGETT.

SPECIMENS OF INDIAN ELOCUTION,

By pupils at the Choctaw Academy,
Kentucky.

The following are reports of Speeches of two Choctaw youths, who are now receiving instructions at the Great Crossings, in Kentucky. The school at that place has the title of the Choctaw Academy, and is supported out of provisions made by the Choctaws themselves, in their Treaties with the United States' Government. It is under the direction of the Baptist General Convention, which is responsible to the Government for the faithful application of the money appropriated for its support, under regulations of the Department of War. These Letters are the productions of Indian boys, who, a few years ago, were ignorant of the power of the English language, and still more of the use of letters. In this view these effusions of unsophisticated minds, addressed to their benevolent benefactors, are quite interesting. The name of the Speaker is appended to each of them.

My Friends and Countrymen :

The long expected and happy period has arrived, when it is in our power to take you by the hand and welcome you to the Blue Spring, the seat of our Choctaw Academy. My heart, my friends, is overflowing with joy at this happy meeting, and long may this joy continue to animate us with one sentiment in honour and devotion to our studies. The Choctaws have taken the lead, in establishing our Academy, amidst our white brethren, and we are under great obligations to our Nation for the honour and the advantage of taking the first fruit of this noble Institution. Let us recollect that it is our duty to act in such a manner as to elevate our character in the sight of Heaven, that we may return to the bosom of friends and relations with gladness and delight. Already have the Creeks knocked at the door of the Academy for admittance, and we expect twenty students daily to arrive, and we have opened our doors to receive

them. The Northern tribes are also desirous to partake of the blessings we enjoy, and we expect to receive twenty of them next Spring. This reflects great honour upon our Nation, and when we have left this residence, we shall leave behind us the children of other tribes, who will sing the song of praise to our Nation. Then, my friends and brothers, let us honour our Nation and ourselves, by a close attention to our studies, and by an honourable course of conduct in our words and actions, and Heaven will smile upon the Choctaws. We have an excellent teacher, and have nothing to interrupt our mind, and we are furnished with every thing in our hands, in the most convenient and comfortable manner. Let me again welcome you to the Blue Spring, and let us rejoice together. **GEORGE HARKINS.**

My Friends and Brothers :

With great anxiety and solicitude, we have expected your arrival at this place, the location of the Choctaw Academy. Although we have been separated from you a long time, by space and time, we have been united in our friendship and affection; and our prayers have been constant that the Good Spirit might protect and smile upon you in your journey through a land of strangers, to the Blue Springs.

My Friends, we now welcome you to this happy and peaceful abode of learning and science, with hearts full of gratitude. We have tasted the advantages of this situation, and we know them to be great; we see the profit of advantage and honour to ourselves individually, and profit and prosperity to our nation. When we congratulate ourselves that we are about to participate with us the blessings that we enjoy. Nothing, my friends, is wanting, on our part, but industry and correct conduct: for, we have a Teacher who would do honour to any Literary Institution, and is also our friend and father to us. His advice is good; and we have nothing to do but pursue it; it leads in the paths of virtue and happiness. Indeed, our white

brethren are also friendly and kind to us; and, on all occasions, we have conclusive evidence that they are the friends of the Choctaws. Then let me exhort you to devote your minds to study; live together as a band of brothers; and so to walk in paths of virtue, as to deserve their friendship and good affection. At this place we meet with every friendly attention, and all the comforts and conveniences of living are furnished to us, without our being interrupted in our studies. And now, in concluding, I invoke for each of you the blessing of the Good Spirit. **PIERRE JUZAN.**

AUXILIARY AND PRIMARY FOREIGN MISSION SOCIETIES.

THE following Societies have been organized in the State of Maine, and other places east of Boston, through the successful exertions of the Agent of the Foreign Missionary Board, Mr. Ira M. Allen, who has sent the following accounts of them to the Corresponding Secretary.

Damariscotta Auxiliary Foreign Mission Society, organized at Nobleborough, Feb. 15, 1826. The following Officers were elected:—Elder Phineas Pillsbury, of Nobleborough, Pres.—Dr. Daniel Mc Ruer, Secretary.

The several Primary Societies subsidiary to the Damariscotta Auxiliary.

Jefferson Primary Society, organized Feb. 8. Elder Samuel Chisam, Pres.—Mr. Elias E. Haskell, Sec.

Jefferson Female Primary Society, organized Feb. 8. Mrs. Sarah Bond, Pres.—Mrs. Rebecca Meservey, Sec.

West Jefferson Primary Society, formed Feb. 17. Mr. Alexander Shepherd, Pres.—Francis Shepherd, Esq. Sec.

West Jefferson Female Primary Society, formed Feb. 20. Mrs. Lucy Shepherd, Pres.—Mrs. Betsey D. Shepherd, Sec.

3d. Jefferson Primary Society, organized Feb. 20. Elder William Burbank, Pres.—Jonathan Trask, Esq. Sec.

3d. Jefferson Female Primary Society, organized Feb. 20. Mrs. Hannah Noyes, Pres.—Mrs. Sally Trask, Sec.

East Whitefield Primary Society, organized Feb. 22. Mr. Joseph Newell, Pres.—Mr. Abram Choat, Jr. Sec.

East Whitefield Female Primary Society, organized Feb. 22. Mrs. Naomi Newell, Pres.—Mrs. Abigail R. Fowls, Sec.

West Whitefield Primary Society, organized Feb. 26. Mr. Peter King, Pres.—Mr. David F. Crowell, Sec.

West Whitefield Female Primary Society, organized, Feb. 26. Mrs. Joseph Jewett, Pres.—Mrs. Moses Peaslee, Sec.

South Whitefield Primary Society, formed March 3. Elder Joseph Bailee, Pres.—Capt. Aaron Potter, Sec.

South Whitefield Female Primary Society, formed March 3. Mrs. Ruth Glidden, Pres.—Mrs. Delia F. Nelson, Sec.

Pittston Primary Society, organized March 6. Mr. John Bailee, Pres.—Mr. Elbridge Barrett, Sec.

Nobleboro' and Newcastle Primary Society, organized Feb. 12. Mr. Arthur Averill, Pres.—Dea. Ira Chamberlain, Sec.

Nobleboro' and Newcastle Female Primary Society, organized Feb. 12. Mrs. Jane Chase, Pres.—Miss Ruth Huston, Sec.

Nobleboro' Primary Society, re-organized Feb. 8. Elder Phineas Pilsbury, Pres.—Samuel Merrill, Esq. Sec.

Waldoboro' Primary Society, organized April 2. Elder S. Chisam, Pres.—Jacob Kaler, Esq. Sec.

Eastport Auxiliary Foreign Mission Society, organized June 15, 1826. Officers, Rev. Isaac Merriam, Pres.—Mr. E. Baker, Sec.

With the Eastport Auxiliary are connected the following Primaries.

Eastport Female Primary Society, organized June 12. Mrs. Mary Penniman, Pres.—Miss Sally Hayden, Sec.

Lubec Primary Society, organized June 11. Rev. Edward N. Harris, Pres.—Mr. Henry Coggins, Sec.

Lubec Female Primary Society, organized June 13. Mrs. Catharine Phelps, Pres.—Mrs. Lydia Billings, Sec.

Exeter and Brentwood Auxiliary Foreign Mission Society, organized Nov. 24, 1826. The Officers are, Rev. Ferdinand Ellis, Pres.—Mr. Theodore B. Moses, Sec. and Mr. John Lovering, Treas.

Brentwood Primary Society, organized Nov. 22. Dea. Edward Tuck, Pres.—Capt. Jeremiah Rowe, Sec.

The following Primaries have become subsidiary to the Salem Bible Translation and Foreign Mission Society.

Amesbury and Salisbury Primary Society, organized Jan. 8, 1826. Rev. E. Foster, Pres.

Amesbury and Salisbury Female Primary Society organized Jan. 8. Mrs. Boardman, Pres.—Mrs. Howarth, Sec.

North Haverhill Primary Society, organized Jan. 10. Rev. W. Bowen, Pres.—Mr. Edmund Worth, Sec.

North Haverhill Female Primary Society, organized Jan. 10. Mrs. C. W. Bowen, Pres.—Eliza Ann Brown, Sec.

Newtown Primary Society, organized Jan. 9. Rev. David Tewksbury, Pres.—Mr. Eli Hoyt, Sec.

Oxford Maine Auxiliary Foreign Mission Society, was organized at Livermore, Oct. 4, 1826. Elder Joseph Palmer of Sumner, was chosen Pres.—Dea. Nathan Cole, of Turner, Treas. and Elder John Tripp, of Hebron, Sec.

The following Primaries are connected with this Auxiliary.

Livermore Primary Society, organized in 1824. Elder David Nutter, Pres.—Dexter Walker, Esq. Sec.

Livermore Juvenile Female Mission Society, organized in 1824. Miss Sarah Jewett, Pres.—Miss Susan D. Thompson, Sec.

Hartford Primary Society, organized Sept. 17, 1826. Mr. Walter Marshall, Pres.—Dea. Ira Bartlett, Sec.

Sumner Primary Society, organized Sept. 18. Dea. Stephen Ellis, Pres.—John Briggs, Esq. Sec.

Buckfield Primary Society, organized Sept. 20. Mr. E. Harlow, Pres.—N. Harlow, Esq. Sec.

Hebron Primary Society, organized Sept. 28. Elder J. Tripp, Pres.—Dea. A. Bumpus, Sec.

Minot Primary Society, organized Oct. 1. Elder G. Richer, Pres.—J. Reynolds, Esq. Sec.

Hebron Female Boardman Society, organized Jan. 9. Mrs. Mary Beal, Pres.—Mrs. Sarah Perkins, Sec.

Turner Primary Society, organized June 1825. Dea. Thomas Merrill, Pres.—Mr. P. Chamberlain, Sec.

Danville Primary Society, organized Oct. 1826. Elder Joseph Roberts, Pres. J. Reynolds, Esq. Sec.

At a missionary meeting held at Alfred, (Me.) Nov. 27, 1826, a Foreign Mission Society was organized, to be called the Baptist Auxiliary Foreign Mission Society of York County. The following gentlemen were chosen Officers. Elder Abner Flanders, of Buxton, President.—Elder Henry Smith, of Alfred, Elder Charles Blanchard, of Shapleigh, and Elder John Seavey, of Livingston, Vice Presidents.—Eld. Oliver Barron, of Wells, Secretary.—Archibald Smith, Esq. of Alfred, Treasurer.

After the Society was organized, the people assembled in the place appointed for religious services, when a very appropriate discourse was delivered by the Rev. Mr. Clark, of Portsmouth, from Col. iii. 23. The congregation were attentive, and appeared to manifest considerable interest in the cause of Missions.

One hundred and twenty-five dollars were received by the Treasurer, and from forty to sixty dollars more are expected from Societies whose delegates did not attend the meeting. From this, it appears that my labours have not been altogether in vain; and that these Societies, which have been recently formed, are deserving much commendation for their spirited, prompt, and benevolent exertions to relieve the miseries of a dying world. O Sir, these first fruits are precious. I now find the promise of God verified, "They that sow in tears shall reap in joy."

The following are the Primary Societies connected with the York County Auxiliary.

North Buxton Primary Society, organized Oct. 9, 1826. Elder Abner Flanders, Pres.—Capt. Daniel Appleton, Jr. Sec.

North Buxton Female Primary Society, organized 1824. Mrs. Olive Steel, Pres.—Mrs. Sarah Appleton, Sec.

South Buxton Primary Society, organized Oct. 10, 1826. Elder A. Flanders, Pres.—Mr. A. Dennett, Sec.

Cornish Primary Society, organized Oct. 15, 1826. Elder T. Remich, Pres.—Philip Hubbard, Esq. Sec.

Cornish Female Benevolent Society, organized 1824. Mrs. Betsey Lincoln, Pres.—Miss Nancy K. Buswell, Sec.

Limington Benevolent Society, organized Oct. 18, 1826. Elder John Seavey, Pres.—Dea Isaac Small, 3d Sec.

North Effingham Primary Society, organized Oct. 20, 1826. Elder Samuel Cook, Pres.—Mr. E. Andrews, Sec.

South Effingham Primary Society, organized Oct. 22, 1826. Joseph Drake, Esq. Pres.—Thomas P. Drake, Sec.

Parsonsfield Primary Society, organized Oct. 22, 1826. Dea. Caleb Marston, Pres.—John Tuck, Esq. Sec.

East Shapleigh Primary Society, or-

ganized Oct. 24, 1826. Capt. Paul Garvin, Pres.

Alfred and Waterboro' Primary Society, organized Oct. 25, 1826. Elder Henry Smith, Pres.—Archibald Smith, Esq. Sec.

Lyman Primary Society, organized Oct. 26, 1826. Mr. Nathaniel G. Littlefield, Pres.—Dea. John Grant, Sec.

Sanford Primary Society, organized Oct. 31, 1826. Elder John Chadbourn, Pres.—E. Thompson, Esq. Sec.

Sanford Female Primary Society, organized Oct. 31, 1826. Mrs. Harriet Allen, Pres.—Mrs. Olive Linscott, Sec.

Lebanon Primary Society, organized Nov. 7, 1826. Daniel Wood, Esq. Pres.—Caleb Emery, Esq. Sec.

Lebanon Female Primary Society, organized Nov. 7, 1826. Mrs. Miriam Wood, Pres.—Miss Charlotte Wood, Sec.

Berwick Primary Society, organized Nov. 14, 1826. Capt. Sheldon Hobbs, Pres.—William Weymouth, Esq. Sec.

Wells Benevolent Society, organized Nov. 30, 1826. Elder Oliver Barron, Pres.—Mr. John Staples, Jr. Sec.

The Cumberland Missionary Society, Auxiliary to the Baptist General Convention, which was organized in Feb. 1826, held its first Anniversary Jan. 3, 1827. I had the happiness to attend the meeting, and meet with the Delegates from all the different Primaries. It was truly a joyful and interesting meeting. The business was transacted with great unanimity of sentiment and feeling. From the Reports of the Delegates, and the augmented funds of the Society, which amount to two hundred and sixty-four dollars, it appears that the excellent system of combining small Societies with Auxiliaries, which has been put into operation in this State, has, in this region; as well as in other places, been attended with the most happy results. It also appears, that our friends, who have put their hands to this good work, are deserving of much praise for the faithfulness, promptitude, and very laudable zeal which have characterized their exertions.

The Female Primary Society of Bath thus reports, "We are happy to find an apparent increase of missionary zeal and exertion prevailing among us. As in

time past we have been criminally remiss and inefficient in this so good a cause, we now feel desirous to awake from our lethargy, and to do with our might what our hands find to do, in spreading the gospel among the destitute.

Elder Wilson preached before the Society, from Zech. x. 9. "He shall speak peace unto the heathen; and his dominion shall be from sea even to sea, and from the river even to the ends of the earth."

The following Officers were chosen for the year. Elder Benjamin Titcomb, President.—Dea. Thomas Beck, of Portland, Dea. J. B. Swanton, of Bath, Dea. W. R. Stockbridge, of North Yarmouth, Elder Benjamin Titcomb, Jr. of Brunswick, Vice Presidents.—Elder T. B. Ripley, Portland, Sec.—Dea. Calvin Stockbridge, North Yarmouth, Treas.

Primary Societies subsidiary to the Cumberland Auxiliary.

Portland Primary Society, organized 1816. Elder T. B. Ripley, Pres.—Hon. Mark Harris, Sec.

Portland Burman Female Education Society, organized 1823. Mrs. Mary

Radford, Pres.—Mrs. Lucy Monroe, Sec.

North Yarmouth Primary Society, organized 1819. Elder Alonzo King, Pres.—Mr. Enos Field, Sec.

North Yarmouth Female Primary Society, organized Jan. 1, 1827. Miss Sarah Cummings, Pres.—Miss Mariah Stockbridge, Sec.

North Yarmouth Female Minor Society. Miss Sally Snell, Pres.—Miss Mariah Stockbridge, Sec.

Brunswick Primary Society, organized Jan. 1826. Dea. John Brown, Pres.—Mr. Ephraim Brown, Sec.

Brunswick Female Primary Society, reorganized Jan. 1826. Mrs. Susan Owen, Pres.—Mrs. Martha H. Dunlap, Sec.

New Gloucester Primary Society, organized Jan. 1826. Capt. Walter Johnson, Pres.—Mr. Thomas Haskell, Sec.

Bath Primary Society, organized 1824. Elder Silas Stearns, Pres.—Mr. William Morse, Sec.

Bath Female Primary Society, organized 1824. Mrs. Allethea Lane, Pres.—Mrs. Sophia Booker, Pres.

Topsham Female Primary Society, reorganized Jan 1826. Mrs. Elizabeth Porter, Pres.—Mrs. Ann Patten, Sec.

RELIGIOUS INTELLIGENCE.

LETTER FROM A MINISTER IN MICHIGAN TERRITORY, TO A FRIEND IN BOSTON, DATED, NOV. 15, 1826.

Very dear Sir,

Yours of September 29th was duly received. At that time, I was unable to write on account of my health. You stated that you wished to hear from me. In compliance with your request, and believing that any information relating to the prosperity of Zion, has a tendency to rejoice the hearts of the lovers of our Lord in general, I will attempt to give you a concise history of the state of things in this Territory. I came to this place in July, 1824, at which time there were but two Baptist churches in the Territory. One was in Oakland, which had been formed about two years; it was composed of twenty-one members at its formation, but had not increased in number. They had passed through some severe trials, and had no skilful leader to guide them. The other church was on Stony Creek, of twelve or fourteen members,

just formed. With this church Mr. Lemuel Taylor, a licenced preacher, was labouring. At my first meeting with the church at Oakland sixteen joined by letter. On the first of October I arrived in this Territory with my family, and commenced my missionary labours. The nearest ordained Protestant minister on the American side was at ~~Camden~~ ^{Camden}, a distance of about two hundred miles; the nearest church and minister in Canada was eighty miles. I established my preaching places to the best advantage, itinerating from one destitute place to another; sometimes my only guide was marked trees, experiencing privations and enduring fatigues unknown in an old country. Under all these things God supported me, and rejoiced the hearts of his children. In April, 1825, one was baptized and united with the church, while numbers joined by letter. On the 29th September a church was constituted of twenty members in Bloomfield. In February, 1826, a church was constituted in Farmington of eleven.

members. In April one was added to them by baptism. These two were the first who had ever been baptized in this part of the Territory. It was pleasing to the hearts of the children of God to behold the subjects of Zion's King obeying their divine Redeemer before many witnesses, who lined the banks of these beautiful rivers, which from time immemorial had been the haunts of ferocious beasts, and savages of the forest.

Arrangements being made by the churches, and a constitution being previously formed, they met by their delegates, June 3d, 1826, at Pontiac, and formed an Association, by the name of the Michigan Association, composed of four churches, and one hundred and ten members, in the utmost union. On this occasion we might adopt the pleasing language of the Psalmist: "Behold, how good and how pleasant it is for brethren to dwell together in unity." Shortly after this pleasing event, elder John Buttolph, from Dutchess County, N. Y. came and located in this country, in whom I found a christian brother and gospel minister; in whose company I anticipated much comfort, and hoped to receive much advantage from his counsel. But, alas! how mysterious are the ways of God! on the first of October he was called from his labours and bodily pains to receive his crown, on the 4th of July, 1825.

E. COMSTOCK.

BAPTISMS AT JAMAICA.

A LETTER FROM MR. COULTART.

Port Royal, Aug. 8, 1826.

Last Saturday week, Messrs. Tinson, Knib and myself, took a row to Port Royal, in the cool of the evening, that we might be ready at an early hour on Sunday morning to baptize a few people there, who had been waiting some considerable time for the administration of that ordinance. A few of the number had told their simple and acceptable tale in Kingston years before, but could never obtain leave at the times of baptism to be present with us, and consequently were obliged to remain as they were. Others had given a very pleasing account of the change of heart they experienced to Mr. Knib and some of our deacons who had at various times waited upon them for that purpose. Many of our people had preceded us on Saturday to erect tents at the sea side, for the accommodation of the baptized. These were completed when we got down, and also two lines of posts and ropes were run into the sea to guide us to a suitable depth, and to keep off the spectators. We understood that the white inhabitants were

highly pleased with the preparations made, and that a gentleman of influence there had furthered the work as much as in his power by lending sails, ropes and posts. Some of the most respectable inhabitants of the town were very desirous of being present in the morning at the administration of the ordinance, and we believe did not go to bed at all, but sat up and entreated the people to sing hymns to keep them awake.

At five o' clock on Lord's day morning, we got into a canoe, and were soon at the appointed place, when there were present canoes and spectators beyond our numbering. Mr. Knib stood on a bench at the edge of the water, and gave out the hymn, "Jesus, and shall it ever be," &c. The great majority of the people were as still as death, and the sea itself, as far as we could see, appeared hushed and listening to the unusual song. Mr. Tinson prayed, after which I went into the sea until I found suitable depth and good standing. There, after speaking a few words to the very respectable audience crowded into the canoes which formed a complete crescent before me, I baptized seventeen persons in the name of the adorable Trinity. Our hopes, and our prayers are, that they may endure to the end. This we know, that God, who we hope called them out of darkness, can ensure, though they live in a spot once, if not now, notoriously depraved. The whole scene around us was exceedingly pleasing. The broad and still expanse of water had a fine effect upon the mind as it lay shewing on its mirror-like surface, the various features of that peaceful day, the day of God. The fort upon our right, which looks fiercely over the sea, was *manned with ladies*, or with the sons of peace, who came to satisfy their curiosity, and bid us God speed, in the labours of the Missionary field.

The report of our Sabbath morning labours having got abroad for some days previous, curiosity was excited to such a degree as would have induced you to suppose either the old inhabitants had arisen to witness a scene so novel, or that Jamaica was come with her many-coloured population to spend the Sabbath in Port Royal. We hope to go down next Lord's day to form the members there into a little church, as many are servants, and cannot attend in Kingston above two or three times a year, if at all. There are now in Port Royal about 150 members that we shall dismiss from our church in Kingston, with the hope that Mr. Knib chiefly, and some one of us, when he cannot, will be able to supply the spiritual necessities of these poor people.

Amidst much that is painful, there is some little of what is cheering. When I arrived in Kingston first, we had but

one small church, and one place of worship, small and inconvenient, on the whole island, Moses Baker's excepted, which was 117 miles or more distant. Now I bless God that I have lived to see nine decent places dedicated to his service, and four promising, very promising places, where great numbers are waiting with prayers and tears for some good men to instruct them in the kingdom of God.

Yesterday we baptized 45 in our chapel. The chapel was crowded to excess at an early hour, and we had many very respectable people present, who with the rest were remarkably attentive and still during the service. All classes here behave with unspeakably greater decorum than many of the lower classes in England. I have never seen an indecorous act in the West Indies on such occasions. I think both the coloured and the black people manifest great veneration for religion.

[Eng. Bap. Mag.]

EFFECT OF THE SCRIPTURES IN IRELAND.

EXTRACTED FROM LETTERS ADDRESSED
TO THE BAPTIST HOME SOCIETY, IN
ENGLAND.

The Priest came in to one of his parishioners, and said to him, "I am informed that your daughter has more of the Scriptures committed to memory than Mr. B.," meaning the parish minister, "and," added he, "if you do not keep her at home, I will make an example of you in the parish." The poor man being so much afraid of what the Priest said, kept his daughter at home from the school for six or seven weeks, during which time the girl felt great uneasiness, for her father would not allow her to bring in her Testament to the house; so she hid it in some place where she would go two or three times in a day to commit a portion of it to memory; and when she used to go milking the cows, either evening or morning, she would get four or five verses committed before she would return; so when she came back to her school she had more committed to memory than any of those that attended regularly: "Betty," said the mistress, "I did not expect that you would get on so well." "Ma'am," said she, "there is not a morning since, but I would pray to God in order to have the young Priest removed out of the parish, in hopes that I would get leave to come to this school again."

Two boys, who attend our schools, in D. and D., by reading and hearing the Scriptures read, have been enabled

through divine grace, to build their hopes of salvation on the merits of the Saviour, to discover the delusion and errors in which they were brought up, and to prefer the unerring word of God, to the corrupt and erroneous doctrines of men. One of those whose name is M., was beat and bruised by his brethren, for renouncing Popery, nevertheless he told them, if they were to murder him, that he never would renounce the religion of the Bible; the other, whose name is B., is sanctioned by his father, who is nearly cured of Popery by means of hearing his son read, and repeat Scripture tasks, but is much persecuted by his mother and her friends for consulting the Scriptures instead of the Priest, respecting the means to obtain eternal life. Wherefore they combined to send him to his grandfather's place, that he might forget the doctrine he learnt in the school; but when he was a going, he laid hold on the Testament (which they endeavoured to take from him,) and said, "that he would not part with it, if they tore him asunder." I met with a schoolmaster whose name is T., in C., who accompanied me as far as the wooden bridge: he asked me many questions concerning religion: I answered him from the Scriptures, and published the Gospel in his hearing. When we were parting he told me, that he was then convinced that the Holy Scriptures were the source of divine knowledge, and that in time to come he never would place confidence in the dictates of the Priests. O'C. the schoolmaster, told me that it was after he quitted teaching for our Society, that he began to reap benefit from the Scriptures he read in the school, and the many lectures he heard from us; in comparing the doctrines of the Church of Rome with these, he was obliged to confess that the word of God was able to make wise unto salvation; he asked Priest D. if the soul was to be judged immediately after its departure from the body. "Undoubtedly," said the Priest: "And is that judgment irreversible?" said O'C. "Decidedly so," said the Priest, unthinkingly. "In that case," said O'C., "there is no necessity for purgatory." The Priest seemed confounded, and said, that these were matters too deep for them to pry into.

[Ibid.]

THE TWINS.

[From the London Evangelical Mag.]

A few years since, a man and his wife arrived in the town of M——, as permanent residents. They were young, lately married, and their prospects for

futurity were bright and cheering. They purchased a farm in M.—, which was then a new country,—and had happily spent two or three years in this situation, when, by a mysterious providence, the young man was called from this world. With his surviving widow, he left two lovely twin infants to deplore a loss which time could not retrieve. The widow sought comfort in vain from the limited circle of her acquaintance. There was no minister of the gospel in that region to direct her to the great source of comfort, nor was there a pious friend who could direct her trembling footsteps to the cross of Jesus. But she went to her Bible, and by the assistance of the Spirit of heaven found that consolation, which a selfish world can neither bestow nor taste. She mourned indeed a husband, who was no more; but she was cheered by the hope that God would protect her and hers. She wept over her innocent babes, and resolved that while she lived, they should never need a mother's care. As they grew up, she endeavoured to teach them the first principles of religion, but they received only her instructions. One week after another rolled away—one sabbath after another dawned upon the wilderness, but they brought none of their privileges. The wilderness had never echoed with the sound of the church-going bell. The solitary places had never been gladdened by the sound of the footsteps of him who proclaims "glad tidings of great joy." The feeling mother clasped her little boys to her aching bosom, and sighed and wept for the opportunity of taking them by the hand and leading them up to the courts of God. In the days of her childhood she had possessed great advantages, and she mourned that her babes could only receive instruction from her lips. Alas! no missionary came to instruct—to cheer—and to gladden the bosom of her, who, for years, had never heard the whispers of love from the servants of her Saviour. When the little boys were five years old, and before they were old enough to be sensible of their loss, a consumption had fastened on their tender parent, and she was soon encircled in the cold hands of death. She steadily watched the certain issue of her disease, and even in her last moments commended her children to him who is a "father to the fatherless." A few moments before she expired, she tenderly kissed her little boys, who unconsciously wept on feeling the last grasp of the clay-cold hand of their mother. "It is hard," said she to a neighbour who was present, "it is hard to leave two such helpless babes without friends, and without any one to protect them; but I leave them in the hands of God, and I do believe he will

protect them, and my last prayer shall be for my poor destitute orphans." After the death of their mother, they were received into the house of a neighbour. In less than a year, one of them was stretched beside his mother beneath the sods. About this time a pious lady arrived in the place. She too was an orphan, but was not comfortless. It was her first inquiry how she could do good to the poor villagers around her. During a solitary walk one afternoon, she met the other little boy straggling about the road. He was a beautiful flaxen-headed boy, though exceedingly ragged. The young lady was struck with his appearance and entered into conversation with him. "What is your name, my little boy?" said she gently.—"James." "Where do you live?" "With widow —, just in the edge of the wood, in that little log house, can't you see it?" "I see it; but is widow — your mother?" "No. I had a mother and she loved me. She used to take care of me and my brother John. She gave us clothes, and taught us our prayers and catechism.—Oh! she was a good mother." "But where is your mother?" said the lady soothingly. "Oh! madam, she is dead, do you see the grave yard yonder?" "Yes"—"and the great maple tree which stands in the corner of it?" "Yes, I see it." "Well, my poor mother was buried under that tree, and my brother John lies there too. They were both buried up in the ground, though mother's grave was the deepest. I shall never see them again, never, never, as long as I live. Will you go with me and see the graves?" continued he, looking at the lady with earnestness and simplicity. The short account which the little boy gave of himself, awakened the best feelings of the young lady, and she had been devising some plan to do him good. For the present she declined visiting the grave, but continued to converse with him and gain his confidence. She found him very ignorant, having never been to school; and the instructions of a pious mother, having never been repeated or enforced by example, were nearly forgotten. A Sabbath School had never been established in the place, and whether it was practicable to establish one was doubtful—but she was determined to make the experiment. Accordingly she visited every little cottage in the village, and urged that the children might, the next Lord's day be assembled, and a school formed. A proposal of this kind was new and unpopular. All the old women in the place entered their protest against such innovations. For the first three sabbaths the young lady had no scholars but her little James. But she knew that however faint may be our prospects of doing good at the commencement, we should

not be discouraged. The first blow we strike may produce but little effect. The lady was sorry she had so few scholars, but she bent all her efforts to the instruction of the little boy. But in a few weeks, the prejudices of the people began to wear away, and before the summer closed, this school embraced every child whose age would allow it to attend. It was the second summer after the establishment of this school, and after little James had been well acquainted with his Testament and his catechism, that his health began to fail. The good young lady beheld his gradual decay with anxiety, visited him often, and always wept at parting with a pupil so dear. She used often to walk out with him, and to cheer him with her conversation. One pleasant afternoon she led him out by the hand, and at his request visited the spot where lay his mother and little brother. Their graves were both covered with grass, and on the smaller grave some beautiful flowrets. It was in the cool of a serene summer's day, as they sat by the graves in silence. Neither of them able to speak. The lady gazed at the pale countenance of the lovely body, upon whose system a lingering disease was preying, while he looked at her with an eye that seemed to say, "I have not long to enjoy your society." Without saying a word he cut a small stick, and measured the exact length of his little brother's grave, and again seated himself by the lady. She appeared sad, while he calmly addressed her. "You see, my dear Miss S—, that this little grave is shorter than mine will be."—She pressed his little white hand within her own, and he continued,—“you know not how much I love you—how much I am obliged to you. Before you taught me, I knew nothing of death—nothing about heaven, or God, or angels. I was a very wicked boy till you met me. I love you much, very much, but I would say something else.” “And what would you say,” inquired the lady, trying to compose her feelings. “Do you think I shall ever get well?” “Indeed I hope you will—but why ask that question?” “Because I feel I shall not live long—I believe I shall soon die—I shall then be laid beside my poor mother—she will then have her two twins, one on each side of her—But do not cry, Miss S—, I am not afraid to die. You told me, and the Testament tells me, that Christ will suffer little children to come unto him, and though I know I am a very sinful little boy, yet I think I shall be happy, for I love this Saviour who can save such a wicked boy as I am. And I sometimes think I shall soon meet mother and little brother in happiness. I know you will come too, won't you? When I am dead I wish you to tell the sabbath

scholars how much I loved them all—tell them they must all die, and may die young; and tell them to come and measure the grave of little James. And then prepare to die.” The young lady wept, and could not answer him at that time. But she was enabled to converse with him several times afterwards, on the grounds of his hope, and was satisfied that this little lamb was indeed of the fold of Jesus. She was sitting at his bedside, and with her own trembling hand, closed his lovely eyes as they shut in everlasting slumber. He fell asleep with a smile—without a struggle. The lady was the only sincere mourner who followed the remains of the child to the grave, and while she shed many tears on the sods which covered his lovely form she could not but rejoice in the belief, that God had permitted her to be the feeble instrument of preparing an immortal spirit for a mansion in the skies.

SUMMERFIELD'S LETTER.

From the Christian Advocate.

Mr. Editor,—I send you a copy of a letter written by the late Rev. J. Summerfield to Mr. ****, of ****, who thinking Mr. Summerfield's dress not sufficiently plain, made him a present of a plain breasted coat. Having never seen the same in print, if you think proper, you can publish it in the Advocate.

OMEGA.

New York, April 26, 1822.

My Dear Friend and Brother,

My long silence may have given occasion to many fruitful speculations as to the reason of it. But I hesitate not to say that your own heart has made a hundred apologies for me, rather than entertain for a moment the idea that I was either ungrateful or forgetful. One hurrying scene after another has presented in quick succession, and hitherto prevented my doing as I had wished, insomuch that yesterday and to-day are the first seasons of leisure I have had since I saw you last in B—.

Your very agreeable present, and the manner in which it was received, will never be forgotten. It is the “*j'eu d'esprit*” of the kind I ever met with. I regret that it was not in my power to acknowledge your kindness personally before I left your city. But what shall I now render to you for this benefit? I have, I confess, scarcely any thing within my gift. If I could transmit to you the garment of salvation, I should indeed be able to recompense you fully; though not half so fully, as if you received it from the Author of salvation. This is a gift

which is enhanced by the dignity of the giver, and he has therefore reserved it to himself to bestow it. This gift, however, will not be yours in the same way that your gift became mine, for he requires that you shall *ask* in order to receive it, and has only promised his *Holy Spirit* to them that *ask* him. My coat indeed becomes me well; it fits me better than any coat I ever had, and its texture is super-excellent. But, my dear friend, the *garment* I would recommend to you would become you still better, and would fit you and adorn you more than any *garment* you ever wore.—As to its texture, it is emphatically said to be “*fine* ;” not comparatively so, but positively “*fine*,” and that alone is “*fine*, clean and white.”—I could have dispensed with your present, inasmuch as my former dress would have fully answered all the purposes for which it was intended. But my dear friend cannot dispense with the *garment* I am recommending *him*; for the man that has it not will be turned out from the marriage supper, and “*cast into outer darkness*.” My friend went to great expense to procure this substance, and after all it is perishable, as he will perceive if I should live to see him again. But the *garment of salvation* is as new after fifty years’ wear, as on the first day; it is of imperishable materials; and it will notwithstanding be given “*without money and without price*.” Indeed if God were to fix a price upon it, that very price, no matter how great, would lessen its value. It is said of one of the ancient painters, that although he bestowed immense labour on every one of his productions in the fine art, he always gave away every one of his performances; and being asked the reason of it, he replied, “they are above all price.” This is indeed the case with the gift of God. He *gives* away, lest his blessings should deteriorate in the eyes of the purchasers, by the value annexed thereto. But although he *gives*, he gives *freely*; and is much more willing to give than we are to receive. He bestowed immense labour to perfect for us this finished work. The agony and bloody sweat—the cross and passion—the death and burial—the glorious resurrection and ascension—and the coming of the Holy Ghost;—the former of these the price, the latter the purchase; and now he gives his “*Holy Spirit* to them that *ask* him.”

“Oh! Lamb of God, was ever pain,
Was ever love like thine?”

But, my dear friend, why do I thus carry on the figure? Suffer me to speak freely, sincerely, and lovingly, on this subject. What is the cause? Why, amid all this kindness that you ever show, and delight to show to the meanest of the servants

of my Lord—why, oh! why is it, that you have not so fallen in love with the “*altogether lovely*” as to give him the full possession of your heart? You give him your money; you give your tongue to speak upon his goodness; your feet are employed in tracking the way to his sanctuary; and you delight to be seated among the flock of Christ. But then, *your heart*; oh! “my son, my son,” says God, “give me thy heart.” Seek the kingdom of God *first*, rather, and bring every other consideration into a state of inferiority. Let me ask you, my dear brother, (for I call you such in anticipation, and from my very soul,) is he not worthy of your love? The language of angels is, “Thou alone art worthy.” Will you continue to resist his claim? Has he not been long striving with you to yield yourself a willing sacrifice? Though he could *force*; yet he prefers *submission*.—He would honour you by proposing himself to your choice. He is an honourable lover; he *woo*s; he *entreats*; he *supplicates*: he *stoops* to ask your love; can you keep him out any longer? Oh! no! your heart says no! Then answer him this moment—

“Come in, come in, thou heavenly guest,
And never hence remove;
But sup with me, and let the feast
Be everlasting love!”

Oh! yes, when you have once tasted his love, you will want it to be everlasting. May the Lord God encourage and incline you in this pleasing surrender, and may he hear my prayers on your behalf. Do let me hear from you at a leisure moment, and believe me to be, my dear friend;

Yours sincerely,

J. SUMMERFIELD.

REVIVALS OF RELIGION.

We are pleased to learn, from various parts of our country, that revivals of religion are experienced in many of the churches of different denominations of christians.

A letter from Rev. Jesse Mercer, Washington, Geo. to a friend in Boston, states that there is a great reformation in that place. From eighty to one hundred of different denominations, are supposed to have experienced religion within the last two or three months.

By a letter from Rev. Mr. Hill, pastor of the Baptist church in New Haven, published in the Christian Secretary, we learn that a happy attention to religion prevails in that church; from the letter we extract the following: “I am unable to state with precision the number who have

obtained a hope; but twenty have already been added to the church, and there are others, who will probably soon offer themselves as candidates for membership. It increases my pleasure to be able to state that several cases of awakening occurred among the children of our Sabbath School, through the instrumentality of the teachers; one of which a little girl thirteen years of age has obtained hope in Christ. On relating her religious exercises to the church, she not only gave decided evidence of being a new born soul, but also exhibited convincing proof of the utility of Sabbath schools. The readiness, the artless simplicity, and apparent godly sincerity, with which she quotes the Scriptures, which are the foundation of her hope, and authority for her practice, are sufficient to overcome the most settled prejudices against these schools, and to excite the disciples of Jesus to activity in their formation and support."

ANECDOTE OF GEORGE IV.

The following anecdote of the present king of England, has been furnished us, in substance, by an intelligent and highly respected friend, who had it from an authenticated source.

A few years ago when George IV. visited Ireland, he remained some time in Dublin, its capital. As it was expected he would attend divine service, an eminent clergyman was appointed to preach before him. When the time approached, the clergyman fell sick, and it became necessary to appoint another to perform that duty. Dr. Magee, author of a work on the Atonement, being in Dublin, he was solicited to preach before his Majesty. He accepted the invitation. The Doctor was a warm, zealous Churchman, of enlightened views, and liberal, evangelical sentiments. When the Sabbath came, he read the prayers, ascended the pulpit, and gave out the following text, Acts xvi. 31. "Believe

on the Lord Jesus Christ, and thou shalt be saved, and thy house." In this discourse he expatiated on the necessity of repentance, faith, and holiness. The command to believe—the object of faith, (the Lord Jesus Christ)—the character of him on whom we are called to believe—the importance of doing so for our own safety, and as an example to others, but particularly our own house; with the individual, local, and national advantages of religion, were all eloquently and honestly presented to his Majesty, and his court, present on the occasion. After he had held forth the doctrine of justification by faith, he powerfully insisted on a change of heart, without which it was impossible for any individual to arrive at heaven. His boldness and earnestness surprised and alarmed the courtiers of his Majesty, who had not been accustomed to such plain dealing. All were looking for a reproof from the sovereign for the boldness of the preacher; but though his sermon was a subject of general conversation, his Majesty alone retained a total silence respecting it, never alluding to the circumstance for several months.—During this time, the archbishop of Armagh, Primate of Ireland, died, and the Right Reverend Lord John Beresford, Archbishop of Dublin, was appointed to succeed him. The See of Dublin being in the gift of the crown, a list of candidates were nominated to his Majesty, for each of whom powerful interest was made. Dr. Magee, not being a favourite on account of his evangelical sentiments, was neglected. When his Majesty proceeded to make the appointment, he inquired the name of the faithful, able, and eloquent preacher, who had delivered a discourse before him in Dublin. He was told it was Dr. Magee. "Then," said he, "the man that fears not to preach the whole truth before his king, shall be honoured, and Dr. Magee shall be archbishop of Dublin." After saying this he took his pen, and filled the blank in the deed of gift with DR. MAGEE. [Rel. Mess.]

OBITUARY.

DEACON THOMAS BADGER.

Died in Boston, on the 9th of Nov. last, Deacon Thomas Badger, aged 62 years, a member and valuable officer of the Second Baptist Church. On the Sabbath after his interment, a funeral discourse was delivered by the Rev. Mr. Knowles, from Psal. xii. 1. "Help, Lord, for the godly man ceaseth; for the faith-

ful fail from among the children of men." From this discourse a few extracts have been obtained from its author, for our Obituary Department.

"In speaking of Dea. Badger, I am admonished not to attempt a detailed narrative of his life, and much less a la-

boured eulogy, by the recollection, that you have all known him well for many years, while my acquaintance with him has been of short duration, though under circumstances which unfit me to speak of him with the calmness and impartiality which are essential to a finished portrait of his character. I recollect, too, that his own mind was averse to those encomiums, which the living are prone to lavish on the dead. He was so sensible of the imperfection of the best men, and so habitually disposed to ascribe whatever of good might be found in himself or others to the power of God, that he always listened with reluctance to praises bestowed on men, which belong only to the great Giver of every good and perfect gift.

But it is right in itself, and he regarded it as right, to point out those qualities, which the grace of God bestowed; and thus exalt the glory of Jehovah, by approving and imitating the virtues, with which he endued his servants.

Our departed brother was a "godly man." He was baptized, by the Rev. Mr. Gair, Sept. 5, 1789, and he has been, from that day, an exemplary member of this church. Of the depth and strength of his piety, those of you who knew him best, can give ample testimony. His religion partook of the nature of his character. His faith was firm. There was no wavering. He had examined the foundation of Christianity, and he found it rock. There he rested. He had searched his own heart, and seen its sinfulness. He had seen, too, the fulness and efficacy of the Saviour's atonement. He believed with all his heart, and committed his soul to the mercy of our Lord Jesus Christ with a confidence, which produced a calm and steady peace in believing.

It was not, however, an inactive faith. He may have said less than some other christians; his feelings may have been less susceptible of temporary excitement; but his religion worked upon, and moulded his strong character, and made him prompt and efficient whenever action was required. He loved the gospel, and he understood its doctrines better than most men. He valued the Bible, and he read it much. He delighted in the public worship of God; and seldom was he absent from his seat. The simple, earnest and faithful preaching of the word, he highly prized. He was a discriminating and candid hearer; whom eloquence and learning could not reconcile to error, and who could relish the truth, though its advocate might be illiterate and feeble.

But I need not speak of him thus, to you, my brethren. He was a member of this church long before the greater part of you became connected with it. You

have always seen him rejoicing in the prosperity of religion. You have seen him toiling and praying, year after year, for the benefit of this church. No member of it was more ardently attached to it. No person, now living, perhaps, has done more for its welfare. More than four years ago, his zeal and piety pointed him out as a fit person for the important office of deacon. For many years, he officiated as clerk of the church. In these various relations, you have ever found him the same "godly man." You have looked to him as a pillar. You feel that death has made a melancholy breach among us.

He was, moreover, a "faithful" man. Promptitude, integrity, and perseverance, in the performance of his duties, were conspicuous traits in his character; and perhaps no man in his sphere of life, has held a greater number of publick and private trusts.

This Society is largely indebted to him for his constant and zealous exertions to promote its welfare. He has been an efficient member of its Committee, 37 years.

The word rendered faithful, in the text, signifies, also, firm, resolute. Firmness was one of the principal ingredients of his character. There was no shadow of turning in his opinions or actions. What he believed to be right, he fearlessly pursued; and whatever might be thought of his actions, or of the manner in which he performed them, no one could doubt the single hearted honesty of his purposes.

He was firm in his principles. He held fast the faith once delivered to the saints. No wind of doctrine ever disturbed him. The truths which he at first embraced became more deeply fixed in his mind and his affections till the day of his death.

He was firm in the discharge of his duties. No consideration of interest, no appeals to his feelings, could overcome his resolution to abide by the clear convictions of his own mind. In some of the situations which he filled, the supremacy of his judgment was a highly valuable quality.

But this "godly man" has ceased, this "faithful man" has failed from among us. His health had been declining for several months. On the 22d of October, he was seized with a fit of apoplexy, which occasioned a fall, from which he sustained some injury. From the effects of this fall, he partly recovered; but a sudden cold produced a relapse, accompanied by a fever, which in a few days terminated his life. During the greater part of his last confinement, he remained in a lethargick state. When aroused from it, his mind was usually unsettled and wandering. During his lucid inter-

vals, however, he expressed the most peaceful confidence in God. He was not aware of his danger, till the last day of his life. His gracious Redeemer was pleased to grant him the exercise of his reason, for several hours. He conversed with his family; exhorted them to love the Saviour, and bade them farewell. He spoke of the consolations which then strengthened his heart, while his flesh was failing; and he rejoiced in God as his portion forever. He intimated that he was wholly unable to express the joy and peace which filled his soul. He longed to die and be with Christ. He repeated a verse of Dr. Watts' 31st Hymn, 2d Book.

O if my Lord would come and meet,
My soul would stretch her wings in haste;
Fly fearless through death's iron gate,
Nor feel the terrors as she past.

Soon after, he became speechless, and about sunset, on the 9th of November, without a struggle, he fell asleep in Jesus.

He is gone, and shall we mourn for his sake? O no. He has arrived at home. He has fulfilled his part on earth. He has fought the fight. His cares, and toils, and conflicts are over. Can we wish him to return? Rather should we rejoice for his sake that the last enemy is conquered; that he is released from the earth, and has entered into that rest which remaineth for the people of God.

ORDINATIONS, &c.

In this city, on Wednesday, the 27th of December last, Rev. EDWARD BEECHER was ordained as pastor of Park-Street Church and Congregation. Introductory Prayer, by Rev. B. Emerson, of Salem; Sermon, by Rev. Dr. Beecher, of Boston, from Gal. i. 8. "But though we, or an angel from heaven, preach any other gospel," &c.; Consecrating Prayer, by Rev. Dr. Woods, of Andover; Charge, by Rev. Dr. Codman of Dorchester; Right Hand of Fellowship, by Rev. S. Green, of Boston; Address to the Church and Society, by Rev. W. Fay, of Charlestown; Concluding Prayer, by Rev. S. Gile, of Milton.

At Martinsburg, Lewis Co. N. Y. January 3, 1827, Rev. RILEY B. ASHLEY was ordained to the work of the gospel ministry. Elder Peleg Card preached from Matt. ix. 36, 37, 38; Elder Samuel Marshall made the Ordaining Prayer, and, associated with Elders Card and Blodgett, constituted the presbytery who laid on hands; Elder John Blodgett presented the Bible, and charged the candidate to preach the gospel therein contained, and to sustain the character of the christian minister therein described;

Elder Thomas A. Warner presented the Right Hand of Fellowship; and Elder Hiram Cornell made the Concluding Prayer.

On Wednesday, Jan. 24, the Rev. CRYST PITT GROSVENOR, A. M. was installed Pastor of the First Baptist church in Boston. The Introductory Prayer was offered up by the Rev. Daniel Sharp; the Sermon was by the Rev. Mr. Wayland, the late Pastor; the Address to the Pastor and Church and Society was by the Rev. Joseph Grafton; the Right Hand of Fellowship was presented by the Rev. James D. Knowles; and the Concluding Prayer by the Rev. Bela Jacobs.

Church constituted.

The Baptist Church in Northampton, Mass. was organized July 20, 1826, of about 40 members, who were chiefly of the 2d church in West Springfield, but mostly resident in this town. At the same time Justice Pomeroy, and Solomon Ensign were ordained deacons, and Rev. Benjamin Willard was recognized Pastor. Rev. David Wright of Westfield offered the Introductory Prayer; Rev. C. P. Grosvenor, of Hartford, preached from 2 Thess. iii. 16.; Rev. Thomas Rand, of West Springfield, presented the Hand of Fellowship; Rev. Thomas Barrett of Agawam prayed at the consecration of the deacons. Rev. Calvin Philleo, of Suffield, gave a charge to the church, the pastor, and the deacons. Brother Amasa Clark of Southampton offered the Concluding Prayer. The services were performed in the meeting-house of the 2d Congregational Society in said town, which was kindly opened for the occasion. May this little one become a thousand.

New Baptist Meeting-houses opened.

On Wednesday, Dec. 20th, 1826, the meeting-house lately erected in Dudley, Mass. was opened with appropriate services. The Introductory Prayer was offered by Rev. James Grow, of Thompson, Con.; Selections from Scripture were read by Rev. J. B. Ballard, Pastor of the church; Dedicatory Prayer by Rev. G. Angell, of Southbridge; Sermon by Rev. J. Going, of Worcester; Concluding Prayer by Rev. Abiel Williams, Pastor of the Congregational church in the town.

On Monday, the 1st ult. the New Baptist Meeting-house in Framingham was dedicated to the service of Almighty God.

On Thursday, Jan. 11, 1827, a new house of worship was opened in New London, N. H. with religious services.

POETRY.

COLLOQUY WITH MYSELF.—BY BERNARD BARTON.

What are riches? Hoarded treasures
 May, indeed, thy coffers fill;
 Yet, like earth's most fleeting pleasures,
 Leave thee poor and heartless still.

What are Pleasures? When afforded
 But by gaudes which pass away,
 Read their fate in lives recorded
 On the sea-sands yesterday.

What is Fashion? Ask of Folly,
 She her worth can best express;
 What is moping melancholy?
 Go and learn of Idleness.

What is Truth? Too stern a preacher
 For the prosperous and the gay;
 But a safe and wholesome teacher
 In adversity's dark day.

What is Friendship? If well founded,
 Like some beacon's heavenward glow;
 If on false pretensions grounded,
 Like the treach'rous sands below.

What is Love? If earthly only,
 Like a meteor of the night;
 Shining but to leave more lonely,
 Hearts that hailed its transient light.

But, when calm, refined, and tender,
 Purified from passion's stain,
 Like the moon, in gentle splendour,
 Ruling o'er the peaceful main.

What are Hopes—but gleams of brightness,
 Glancing darkest clouds between?
 Or foam-crested waves, whose whiteness
 Gladdens ocean's darksome green?

What are Fears? Grim phantoms throwing
 Shadows o'er the pilgrim's way;
 Every moment darker growing
 If we yield unto their sway.

What is Mirth? A flash of lightning,
 Followed but by deeper gloom:
 Patience? More than sunshine bright'ning
 Sorrow's path, and labour's doom.

What is Time? A river flowing
 To Eternity's vast sea,
 Forward, whither all are going,
 On its bosom bearing thee.

What is Life? A bubble floating
 On that silent, rapid stream;
 Few, too few, its progress noting,
 Till it bursts, and ends the dream.

What is Death, asunder rending
 Every tie we love so well ?
 But the gate to life un-ending,
 Joy in heaven ! or wo in hell !
 Can these truths, by repetition,
 Lose their magnitude or weight ?
 Estimate thy own condition,
 Ere thou pass that fearful gate.
 Hast thou heard them oft repeated ?
 Much may still be left to do :
 Be not by *profession* cheated ;
 LIVE—as if thou knew'st them true !

Moneys received by Rev. Ezra Going, for the Bap. Miss. Society of Mass., on his Mission in the State of New York.

From Maria Kellogg, Buffalo,	- - - - -	1,00
Irene Leach, do.	- - - - -	1,00
Eliza Fletcher, do.	- - - - -	1,00
Martin Baily, do.	- - - - -	4,25
Elijah Leach, do.	- - - - -	4,50
Contributions, do.	- - - - -	13,21
Mrs. Pratt, do.	- - - - -	25
		<u>25,21</u>
Delhi,	- - - - -	1,00
Betsey Martin, Amherst,	- - - - -	2,00
A friend, do.	- - - - -	7,70
Contributions, do.	- - - - -	50
Calvin Ely, do.	- - - - -	9,56
Amherst Female Society,	- - - - -	20,76
		<u>6,15</u>
Mrs. Hutchinson, Williamsville,	- - - - -	1,00
Contributions, do.	- - - - -	5,15
		<u>6,15</u>
Thomas Gimmerson, Hamburg,	- - - - -	25
Contributions, do.	- - - - -	8,08
Dea. Huntly, do.	- - - - -	50
Mr. Fox, do.	- - - - -	1,00
		<u>9,83</u>
Contributions at Aurora,	- - - - -	2,27
A friend,	- - - - -	50
Mary Coats, Clarence,	- - - - -	1,00
		<u>\$66,72</u>

Moneys received by the Treasurer of the Massachusetts Baptist Education Society.

1826.		
Oct. 27.	By Cash from A. Morgan, Springfield,	10,00
Nov. 13.	„ from Young Men's Auxiliary Education Society, Boston,	150,00
1827.		
Jan. 2.	„ dividend of Stock,	73,50
12.	„ from Rev. A. Fisher, jr. Treasurer of the Worcester County Mission and Education Society,	100,00
29.	„ of Dea. John Clarke, St. Johnsbury,	2,00
31.	„ interest on note,	57,00
		<u>\$392,50</u>

E. LINCOLN, *Treas.* \$392,50

N. B. The Treasurer of the Baptist Missionary Society of Massachusetts has received one hundred dollars from Rev. A. Fisher, jr. Treasurer of the Worcester County Mission and Education Society, for the Theological School, Illinois.

☐ The statement of receipts for the Foreign Mission is unavoidably deferred to the next Number, in consequence of the indisposition of the Treasurer.

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VOL. VII.

MISSIONARY DEPARTMENT.

BURMAN MISSION.

The Corresponding Secretary has long been waiting for a minute account of the late events in Burmah, from Dr. and Mrs. Judson. He attributes his disappointment to miscarriage or detention of letters. The following statement of the deeply interesting scenes of two years, from Mrs. Judson, addressed to J. Butterworth, Esq. of London, is now spread before our readers, to show in a striking light, the arm of the Almighty, which has been signally stretched out for their protection and deliverance, and to express our thanks to Him, in enduing Mrs. Judson with that heroism and christian perseverance, and unconquerable attachment, which, on this occasion, so remarkably rescued the christian prisoners from the hands of cruelty.

MRS. JUDSON'S NARRATIVE OF THE SUFFERINGS AND DELIVERANCE OF THE MISSIONARIES AT AVA, IN A LETTER TO THE LATE JOSEPH BUTTERWORTH, ESQ. AND PUBLISHED IN THE MISSIONARY REGISTER.

I will not attempt to describe the joyful sensations produced, by finding myself once more in a situation to write to you, after an interval of two years—yes, two years of suffering and privation, the very recollection of which often chills our feelings, and sickens our hearts. Though unbelief has often prompted us to say that our afflictions were greater than we could bear or deserved, yet our better feelings have triumphed in the sovereign government of God, assured that he would do all things well, and, if it were his pleasure, could easily lessen our sufferings. Nor have we been disappointed in our hopes; for, in his own time and way, we have been extricated from all our difficulties, and are now safe and happy under British protection.

Knowing your interest in the Burman Mission, and assured of personal sympathy and regard, I will endeavour to give you, in my usual way, a general relation of events for the last two years.

First Burmese Army sent to Rangoon.

In my last to you, I mentioned that every thing had a warlike appearance. The Burman Government, however, had no idea that the English were in earnest in their communications; consequently they heard the report that Rangoon was taken, with surprise and amazement. No preparation had been made at that port, for the reception of strangers; and even the Viceroy was absent. An army was immediately raised and ordered to march under the command of the Khgee-Woongyee, who was to be joined on his way down by Schagah-Woongyee, he having been recently appointed Viceroy of Rangoon. The only fear and anxiety which the King and Government then manifested or expressed, was, lest the Eng-

lish at Prome should hear of their approach ; and, precipitately leaving the country, deprive the Burmese Grandees of the pleasure of employing in their service, as slaves, a few of the white strangers. "Send to me," said one of the ladies of a Woongyee, (Minister of State) "four Kalarpyoos (white strangers) to manage the affairs of my household, as I hear they are trustworthy"—"And to me," said a gay young sprig of the palace, "six stout men to row my boat." The army, in their gayest attire, danced and sung down the river ; but few, if any, ever danced back again, and the Khgee-Woongyee found other commissions to execute than those just given him.

The Missionaries arrested.

As soon as the first force was despatched, the Government had leisure to look round, and inquire into the cause of Rangoon being taken, and the probable intentions of the arrival of those strangers. It was at once concluded that spies were in the country ; who had communicated the state of things, and invited the foreigners over : and who so likely to be spies as Rogers, Gauger, and Laird, who, under the garb of merchants, had plotted so much evil ! They were all three accordingly arrested, and put in confinement. We now, more than ever, began to tremble for ourselves, and hourly to expect some dreadful scene. In examining the accounts of Mr. Gauger, it was found that Mr. Judson and Dr. Price had taken money of him ; which circumstance, to the uninformed mind of a Burmese, was sufficient evidence that they also were spies, and in the employ of the English Government, as they received their supplies from an Englishman. The King had before been advised to put the Missionaries in confine-

ment ; but his reply had been, "They are true men : let them remain." He was now, however, informed of the above-mentioned circumstance ; and, in an angry tone, issued an order for the immediate arrest of Dr. Price and Mr. Judson.

And now commenced a series of oppressive acts, which we should, before, have thought human nature incapable of committing.

On the 8th of June, a City Writer, at the head of a dozen savages, with one whose marked face denoted him an executioner, rushed into the house and demanded Mr. Judson. "You are called by the king," said the Writer, (a mode of expression when about to execute the King's order,) and instantly the small cord was produced by the spotted face, who roughly seized Mr. Judson, threw him on the floor, and tied his hands behind him. The scene was now dreadful. The little children were screaming with fear—the Burmans in our employ running here and there, endeavouring to escape the hands of those unfeeling wretches—and the Bengal servants mute with amazement and horror, at the situation in which they saw their Master. I offered money to the executioner, and entreated him to untie Mr. Judson ; but in vain were my tears and entreaties : they led him away, I knew not whither : and I was left guarded by ten men, who had received strict orders to confine me close, and let no one go in or out. I retired to my room, and attempted to pour out my soul to Him, who, for our sakes, was bound and led away to execution ; and even in that dreadful moment I experienced a degree of consolation hardly to be expected.

But this employment was of short duration.—The magistrate of that part of Ava in which we lived was in the verandah, contin-

ually called me to come out, and submit to his examinations. Supposing that all our Letters and Writings would be examined, and feeling conscious of having noted down every occurrence since my arrival in Ava, I instantly destroyed every thing of the kind, having no time to make a selection; and then went out to receive the officer. This Writer was ordered to write down my name, age, and country, with the names of my four little Burman Girls, and those of the two Bengalee Servants; and then pronounced us all slaves of the King, again ordered the guard to watch me closely, and departed. It was now near evening: with what anxiety I waited the return of our faithful Moug Ing, who had followed Mr. Judson at a short distance, to see what became of him! I had then no doubt but I could procure the release of Mr. Judson if he had not been executed, by getting a petition presented to the Queen: but I was also a prisoner, and could not move out of the house.

After dark, Moug Ing returned, with the intelligence that he saw Mr. Judson conducted to the court-house, and thence to the death-prison, the gates of which were closed, and he saw no more. What a night was now before me! The uncertainty of Mr. Judson's fate, my own unprotected situation, and the savage conduct of the ten Burmans, all conspired to make it the most dreadful night that I ever passed. I barred the doors, and retired with the four Burman children into the inner room. The guards were constantly ordering me to unbar the gates and come out, as they could not be assured of my safety, if I remained within. They next threatened to go in, and inform the magistrate that I had secreted myself, and that they must not be blamed if I made my escape: finding them-

selves unsuccessful in their demands, they took the two servants and made their feet fast in the stocks: as I apparently took no notice of this, they ordered the stocks to be raised, which makes the situation of the person confined extremely painful: this I could not bear to see, and promised them all a present in the morning, if they would release the servants. The next morning I sent Moug Ing with a piece of silver, in order to gain admission to the prison to ascertain the real situation of Mr. Judson. Dr. Price and the three Englishmen were all confined in the inner prison, each with three pair of iron fetters, and fastened to a long pole.

Application to the Governor for Relief.

My only concern was how to get to the Governor of the city, who has the entire direction of prison affairs, in order to obtain at least a mitigation of the sufferings of the Missionaries. I sent a request to the Governor to allow me to visit him with a present. The next day I received an order, which was most readily obeyed, to visit him. My present gained me a favourable reception; and after listening attentively to my relation of the brutal manner of Mr. Judson's arrest, and his present dreadful situation, he manifested considerable feeling, severely reprimanded the Writer who allowed such treatment, and then assured me that he would make the situation of the "Teachers" more comfortable. He told me, however, that I must consult with his head Writer respecting the means, and immediately called and introduced him to me. I shuddered to look at the man, for a more forbidding countenance was surely never before seen. I found to my sorrow, that, under the Governor, he had much to do with the prison, and

had power to make us suffer much. He took me aside, and told me that if I wished to make the situation of the Missionaries more tolerable, I must bring him two hundred tickals, and two pieces of fine cloth, on the reception of which he would release Dr. Price and Mr. Judson from the hole, and put them in another building, where I should be allowed to send them pillows and mats to sleep on, and their daily food. At the same time, I obtained an order from the Governor for an interview with Mr. Judson; and for the first time in my life, looked into the interior of a Burman Prison. The wretched and ghastly appearance of the Missionaries produced feelings in describable, and forbade a moment's hesitation in producing the sum demanded, for their temporary relief. Mr. Judson was allowed to hobble to the door of the prison; and after five minutes' conversation, I was ordered to depart by a voice and in a manner to which I had been unaccustomed, and which convinced me that these underlings felt that we were entirely in their power. Our house was two miles from the prison; and, knowing that nothing could be done without money, I had provided myself with a considerable sum in the morning, which enabled me to pay the two hundred tickals without delay; and, the same evening, had the consolation of hearing that Mr. Judson and Dr. Price were in a better prison.

The Queen petitioned.

My next object was to get a petition presented to the Queen, the brother of whom is by far the most powerful man in the Empire. Our situation as prisoners rendered a personal interview with the Queen impossible. I was obliged, therefore, to address her through the medium of her brother's wife, who is of low origin, and proud, haugh-

ty and ambitious. I had visited her in better days, and received distinguished marks of her favour; but now the scene was changed; Mr. Judson was in irons and in distress, which were reasons sufficient for a frigid reception. I took with me a valuable present, consisting of a gold-wrought mantle and other little trappings. She was lolling in state, and hardly deigned to raise her eyes on my entrance into her splendid hall. I took my seat, not at a respectful distance or at her bidding, but as near as I could well approach, that she might not lose a syllable of what I had to communicate. I waited not for the question usually asked, "What do you want?" Grief made me bold; and at once I began a relation of our wrongs. I stated to her that Dr. Price and Mr. Judson were Americans—that they were Ministers of Religion—that they had nothing to do with war or politics—and that she well knew that even their residence in Ava was in consequence of the King's command. In vain I strove to work on her feelings, by requesting her to imagine herself in my situation—a stranger in a foreign land, and deprived of the protection of an only friend, who without any alleged crime, was thrown into prison and fetters. She unfolded the present, and coolly said, "Your case is not singular: the other white prisoners suffer equally with your husband. I will however present your petition to her Majesty, the Queen: come again to-morrow." I went from her with a little hope: and faint as it was, I endeavoured to communicate the same to Mr. Judson, but my admittance was strictly forbidden by the Writer to whom I had given the two hundred tickals.

Property of the Missionaries taken.

The next morning I saw three of the King's Officers pass; and

was informed, that they had gone to take possession of Mr. Gauger's property, and that on the morrow our house would be searched. I spent the day, therefore, in making preparations to receive them; arranging and secreting as many articles as possible, knowing that we should be in a state of starvation unless some of our property could be preserved. I again endeavoured to gain admittance to Mr. Judson, but was refused.

The three Officers who had taken possession of Mr. Gauger's property the day before, now came to take an account of ours. Among the three was one (Koung-tong-myoo-too), who seemed to take an interest in my forlorn condition, and who prevented the others from taking many articles, which were afterwards, during our long trial, of the greatest use. They first demanded my silver, gold, and jewels: I replied that gold I had none—jewels I had never worn since my residence in their country—but here was the key of a trunk which contained the silver: open it and look for yourselves. They seemed pleased with my offering them the key, requested that I would open the trunk, and that only one person should be allowed to enter my inner room to take an account of the property. And here justice obliges me to say that the conduct of these Burman Officers in this transaction was more humane and civilized than any other which I witnessed in Ava. The silver was weighed, and laid aside. "Have you no more?" said one of them. "Search for yourselves," I replied: "the house is at your disposal." "Have you not deposited money and jewels in the hands of others?" "I have no friends in this country: with whom should I deposit treasure?" "Where is your watch?" I produced an old one of Mr. Judson's which had been out of use for a

long time; but which answered their purpose just as well, and was the means of preserving a good one which I then had about me. "Where are your goods, your pieces of muslin, handkerchiefs, &c.?" "Mr. Judson is no merchant: he neither buys nor sells; but subsists on the free offerings of the disciples of Christ, who collected the money which you have taken, to build a Church for the preaching of the Gospel. Is it suitable to take the property of a Poong-ye (priest)?" "It is contrary to our wishes," said Koung-tong; "but we act in obedience to the King's command." Even our trunks of wearing apparel they examined; I begged that they would not take them, as they would be of no use to the King, but to us they were invaluable: they said that a list only should be taken, and presented to his Majesty; when, if he gave no further order, they should remain. They did the same with regard to the books, medicines, and most of the furniture: and, on presenting the list to the King, he gave an order that these things should not be taken at present. These gentlemen, however, took every thing new or curious, and whatever to them seemed valuable. When they had finished, I gave them tea; and begged the royal Treasurer to intercede for the release of Mr. Judson.

Further Efforts to procure their Release.

After their departure, I had an opportunity of going again to the Queen's sister-in-law; who informed me that she had presented my petition to the Queen, and that her reply was, "He is not to be executed; let him remain where he is?" I felt ready to sink down in despair, as there was then no hope of Mr. Judson's release from any other quarter; but a recollection of the

Judge in the Parable, who though he feared not God, nor regarded man, was moved by the importunities of a widow, induced me to resolve to continue my visits until the object was obtained. But here also I was disappointed : for after entreating her many times to use her influence in obtaining the release of the Missionaries, she became so irritated at my perseverance, that she refused to answer my questions ; and told me, by her looks and motions, that it would be dangerous to make any further effort.

For the next seven months, hardly a day passed in which I did not visit some one member of the Government, in order to interest their feelings in our behalf. The King's mother, sister, and brother, each in turn, exerted their influence in our favour ; but so great was their fear of the Queen, that neither of them ventured to make a direct application to his Majesty : and, although my various efforts were useless as to their grand object, yet the hopes which they excited kept our minds from sinking, and enabled us to endure our long imprisonment better than we otherwise could have done.

The last person to whom I applied, was the celebrated Bundoolah, just previous to his departure for Rangoon. He had gained some advantages over the native soldiers at Arracan, 200 of whom he had sent as prisoners to Ava : this, together with the circumstance of his having obtained two or three thousand English muskets, gained him a more favourable reception at Court : and every honour in the power of the King to bestow, was heaped upon him. He had the entire management of affairs, and in fact was the real King of the country. With fear and trembling I presented to him a written petition for the liberation of Dr. Price and Mr. Judson : he listened to the petition attentively,

made some inquiries relative to our coming to Ava, and then said that he would reflect on the subject—"Come again to-morrow." My hopes were now more sanguine than ever ; but the morrow dashed them all, when the proud Bundoolah uttered—"I shall soon return from Rangoon, when I will release the Teachers, with all the other prisoners."

High Expectations of the Burmese.

The war was now prosecuted with all the energy of which the Burmans were capable. Their expectations of complete victory were high ; for their general was invincible, and the glory of their King would accompany their armies. The Government talked loudly of taking Bengal, when they had driven the presumptuous creatures from their own territories ; and of destroying from the earth every white-faced stranger. So great was their hatred to the very appearance of a foreigner, that I frequently trembled when walking the streets ; and, that I might not immediately be recognized as a stranger, and sometimes gain admission to Mr. Judson's prison, I adopted the Burman dress altogether.

Extortion and oppression had now become so familiar to us, that we daily expected their appearance in some new garb or other. Sometimes, for ten days together, I was not allowed to see Mr. Judson ; and even then could gain admittance only after dark, when I was obliged to return to our house, two miles, without an attendant.

Expedients for Correspondence.

The means which we invented for communication were such as necessity alone could have suggested. At first I wrote to him

on a flat cake, baked for the purpose, and buried it in a bowl of rice; and in return, he communicated his situation on a piece of tile, on which, when wet with water, the writing became invisible, but when dried perfectly, legible. But after some months' experience we found that the most convenient as well as safest mode of writing was to roll up a chit, and put it in the long nose of a coffee-pot in which I sent his tea. These circumstances may appear trivial, but they serve to show to what straits and shifts we were driven; and was a crime of the highest nature, to be found making communications to a prisoner, however nearly related.

Second Army march for Rangoon.

Bundoolah departed from Ava, in all the pomp and splendour imaginable; commanding an army of between 40,000 and 50,000 men; he was to join the Prince Thar-yar-wa-dee, who had marched some months before, at the head of an equal number. The first two or three reports of the invincible General, were of the most flattering nature, and were joyfully received by the firing of cannon. Now—Rangoon was surrounded by Burman troops: then the fort of the Pagoda was taken; and guns and ammunition sufficient for the Burman Army, should the war continue ever so long: and next—his Majesty might expect to hear, that not a white face remained in Rangoon! But no such report ever came—the cannons ceased to fire on the arrival of a boat—and soon it was whispered about that the Burmans were defeated, and thousands of them killed, among whom were many officers; and that Bundoolah and the few that remained had fled to Donaboo. With what anxiety did we listen for the report—“The English are advancing!”

for, in the arrival of foreign troops, consisted our only hope of deliverance.

The war now dragged on heavily on the part of the Burmans; and though the King and Government continued to supply Bundoolah with what he required, yet their confidence in him was shaken, and their hopes far from sanguine.

The news at length came, that the English Army were advancing, and that they were within twenty miles of Donaboo. The town was all confusion, and the Queen began to send away, to a more secure place, her immense treasure.

Situation of the Prisoners.

It was now the first of March, the commencement of the hot season; which, in Ava, is peculiarly severe. The white prisoners were all put inside of the common prison, in five pair of irons each; and where they were so crowded with Burman thieves and robbers, that they had not sufficient room to lie down. There were at the time near a hundred prisoners, all in one room, without a window or hole for the admittance of air, and the door half closed. I again applied to the governor of the city to allow the Missionaries to be removed to their former place, or at least to let them remain outside of the door during the day. I offered him money, and promised to reward him handsomely when in my power; but all in vain. The old man shed tears at my distress; but said that it was not in his power to comply with my request, for his orders were from a high quarter; he had even been commanded to execute all the white prisoners in private; and, to keep them in close confinement, was as little as he could do. He ordered, however, that they should be allowed to go outside of the door, to eat their rice;

and, when inside, be placed as near the door as possible. I was afterwards informed, from good authority, that the Queen's brother, Mentho-gyee, had ordered the Governor to destroy the white prisoners; but that the Governor, fearing they might be required by the King, dared not obey.

The situation of the white prisoners was now wretched in the extreme. The heat during the day was dreadful: indeed, the confined air deprived them of inclination for food, and their whole appearance was more that of the dead, than of the living. I daily visited the Governor, and continued to entreat him to pity the foreigners: sometimes he appeared to feel for us, and seemed half inclined to listen to my request; but the fear of Mentho-gyee, doubtless prevented.

Death of Bundoolah, the Burmese General.

It was now reported that the foreign troops had reached Donaboo; and was whispered about that Bundoolah was dead. No one at first, ventured to say this openly; but the report was now conveyed officially to his Majesty, who was mute with disappointment, while the Queen smote her breast and exclaimed, "Ama, Ama!" What was to be done now? Where could another General be found, and from what quarter could troops be raised? The Prince and Woongyees at the Burmese Camp, had intimated the necessity of making peace; but this was too humiliating to be thought of for a moment. "What!" said one of the Woongyees at Court, "shall we allow it to be recorded in a future history of the country, that our glorious King made a peace with strangers, and gave them part of his territory? No, we will die first!"

Elevation of Woongyee.

The Pagan Woongyee, who had been in disgrace for sometime, now thought it a good opportunity to retrieve his character, and regain his influence. He petitioned his Majesty to allow him to go at the head of a new army; and positively assured the King, that he would conquer the English, and drive them from Burmah. He was immediately raised to the highest rank, and all power committed to him. His first object was to manifest his inveterate hatred to every foreigner; and those who had for eleven months escaped confinement, now fell into his merciless hands, and were thrown into prison. Among the number was Mr. Lonoogo, a Spanish Gentleman, who had for twenty years been high in the King's favour, and had done all in his power to alleviate the sufferings of the foreign prisoners; but he was now among them.

Dr. Judson's Sickness.

Mr. Judson had now been in close confinement, and in five pair of fetters, for a month; and with anguish indescribable, I saw him sinking under the weight of his sufferings. He was taken with a high fever. My distress and entreaties now prevailed with the Governor of the city to give a written order to remove Mr. Judson from the common prison into a little bamboo room, six feet long and four wide. I also obtained an order to give him medicine, and visit him whenever I wished. I had removed into the Governor's compound, and was living in a bamboo house where the thermometer daily rose to 106; but thought myself happily situated to be near the prison, and allowed to visit Mr. Judson, who began now to hope that he should recover from the fever, as his situation was so much better than before.

Prisoners removed.

But new and dreadful trials were yet before us. I had gone in one morning to give Mr. Judson his breakfast, and intended spending a few hours, as usual, when the Governor, in great haste, sent for me. I was agreeably disappointed, on appearing before him, to find that he had nothing in particular to communicate, and that he was uncommonly kind and obliging. He had detained me a long time, when a servant came in hastily, and whispered that the foreign prisoners had all been taken out, and he knew not where they were carried. Without speaking to the Governor, I ran down stairs into the street, hoping to catch a sight of them; but they were beyond the reach of my eye. I inquired of all whom I met, which way the white prisoners were gone; but no one knew: I returned again to the Governor, who declared that he was perfectly ignorant of their fate; and that he did not know of their being taken out of prison till a few moments before. This was all false; as he had evidently been detaining me, to avoid witnessing the scene that was to follow. He also said, with a meaning countenance, "You can do no more for your husband: take care of yourself." This was a day never to be forgotten. I retired to my little bamboo house, and endeavoured to obtain comfort from the only true source; but my mind was in such a distracted state, that I could not steadily reflect on any thing. This one thought occupied my mind to the exclusion of every other—that I had seen Mr. Judson for the last time, and that he was now probably in a state of extreme agony. In the evening I heard that the prisoners were sent to Unmerapoorah; but what was to be their fate was not yet known. The next day I obtained a pass

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from Government to follow Mr. Judson, with my little Maria, who was then only three months old; and, with one Bengalee servant, set out on my journey. We reached the Government house at Unmerapoorah; and were informed that the Prisoners had been sent off two hours before to Oung-pen-lay (a place similar to Botany Bay,) whither I immediately followed. I found Mr. Judson in a most wretched state. He had been dragged out of his little room the day before: his shoes, hat, and clothes, excepting his shirt and pantaloons, had been taken from him, and in his feeble state of health, and in the hottest part of the day, had been literally driven ten miles with a rope tied round his waist. His feet were torn in such a manner, that for six weeks he was unable to stand. He was nearly exhausted with pain and fatigue, when a servant of Mr. Gauger's who had followed his master, took from his head his turban, gave part of it to Mr. Judson, who hastily wrapped it about his feet, which enabled him to proceed without sinking. He and Dr. Price were now chained together; and, with the other prisoners, put inside of a small wood prison almost gone to decay. We afterward were informed that the Pagan Woongyee had sent the foreigners to this place, with a design to sacrifice them, in order to secure success in his contemplated expedition: but the King, suspecting him of treasonable intentions, caused him to be executed before he had time to accomplish his designs.

I here obtained a little room from one of the jailors, where I passed six months of constant and severe suffering. Mr. Judson was much more comfortably situated than when in the city prison, as he had only one pair of fetters; and, when recovered from his fever and wounds, was allowed to

walk in the prison enclosure. But I was deprived of every single convenience; and my health, which had enabled me to bear severe trials hitherto, now began to fail. I was taken with one of the country disorders; and, for two months, was unable to go to Mr. Judson's prison. Our little Maria, who had just recovered from the small-pox, was near starving to death, as I could neither obtain a nurse nor a drop of milk in the village.

Our merciful Father preserved us all, through these dreadful scenes; and, at the expiration of six months, an order arrived for the release of Mr. Judson, and I was allowed to return to our house in town.

The King was much in want of an interpreter, and, from selfish motives, had given orders for the release of Mr. Judson, who was immediately conducted to the Burmese Camp, then at Wialown, where he remained six weeks translating for his Majesty: he was then sent back to Ava; and as a reward for his services, ordered back to the Oung-pen to prison: but before the order could be executed, I sent* Moug Ing to Koung-tong, who was now high in office, and had for a long time manifested a disposition to help us; and begged that he would intercede for Mr. Judson, and prevent his being sent again to prison. Koung-tong complied with my request, offered to become security for Mr. Judson, and took him to his house, where he was kept a prisoner at large nearly two months longer.

The Missionaries sent as Ambassadors.

The British troops were now so rapidly advancing, that the King

* I was then unable to move, having been ill with typhus fever in Mr. Judson's absence, in which I lost my reason, and was senseless several days.

and Government felt the necessity of taking some measures to prevent their arrival in the capital. They had several times refused to listen to the terms which Sir Archibald Campbell had offered; but they now saw that there was no other hope for the preservation of the "golden city." Mr. Judson was daily called to the palace, and his opinion requested in all their proceedings; and the Government finally entreated him to go as their Ambassador to the English Camp. This he entirely declined; but advised their sending Dr. Price, who had no objection to going. Dr. Price being unsuccessful in his mission, on his return Mr. Judson was taken by force, and sent with him again. Sir Archibald had before this demanded us, together with the other foreign prisoners; but the King had refused, saying, "They are my people, let them remain." We then did not venture to express a wish to leave the country; fearing that we should be immediately sent to prison; Mr. Judson communicated our real situation to the General; who with all the feelings of a British officer, now demanded us in a way that his Majesty dared not refuse; and, on the 21st of February, after an imprisonment of nearly two years, we took our leave of the "golden city" and all its magnificence, and turned our faces toward the British Camp, then within forty miles of Ava.

British Hospitality.

No one can conceive our joy, when we had safely passed the Burman Camp; for then we felt, indeed, that we were once more free, and out of the power of those whose *tender mercies are cruel*. The British General received us with all that kindness and hospitality for which your countrymen are

so far famed, provided us with every comfort during a fortnight's residence at the camp, and kindly sent us on to Rangoon in his gun-boat. We deeply feel the kindness of Sir Archibald Campbell, for, under the directions of Providence, he has been the means of delivering us from the iron grasp of the Burmans. May God reward him an hundred fold, and prepare him for the future enjoyment of heaven!

Rangoon, March 22, 1826.

We have safely arrived in Rangoon, and once more find ourselves in the old Mission house! What shall we render to the Lord for all his mercies!

You will see from the publick prints the Treaty of Peace. We intend going to one of the places retained by the English Government, and endeavour once more to collect a little Church around us. Mah Men-lay and her sister we found at Prome: they are as pious as ever, and will follow wherever we go.

Burmah will yet be given to Jesus for his inheritance! We are not discouraged, but think our prospects brighter than ever. We shall have as many schools as we can support at Mergui or Tavoy, to which places the Burmese population are flocking in crowds.

EXTRACTS FROM MR. WADE'S
JOURNAL.

Calcutta, May 25, 1826. Had a long conversation with brother Boardman's Burman teacher on the subject of religion; he was perhaps a little more disposed to hear than usual, and assented to most of what I said; but I fear it was all to no purpose; truth does not profit unless it gains the affections of the heart, as well as the assent of the understanding.

I almost daily introduce religious subjects to my own teacher. He says he dare not deny the truth of our religion, but he is still more afraid to say the Boodhist system is not true. Formerly he insisted that the difference between the two religions is small; but lately he has given up this point. He seems however to be as little affected with the doctrines of the Bible as if they were mere speculations which in no way involve the happiness or misery of the soul.

June 13. Received a packet of letters, together with several numbers of the Magazine, Herald, &c. by the ship Pagoda. Most of the letters were from our friends in and about Hamilton; they refreshed our hearts exceedingly. We were delighted to hear that the Lord was pouring out his spirit upon the churches in their vicinity, and in some other places, in a wonderful manner. When shall we see such displays of divine grace in these heathen lands?

June 17, Saturday. Brother Boardman and myself preach in Circular Road Chapel alternately, of a Sabbath morning, and frequently we are called upon to preach in other places, so that always one, and sometimes both of us has one or two sermons to preach every Sabbath. Saturday evenings we spend together in prayer, singing, and religious conversation. We also submit to each other's inspection the skeletons of the sermons which we have prepared for the Sabbath. This practice has been continued from the time of brother Boardman's arrival; we have found it a very happy expedient to promote personal piety, brotherly love, union of feeling and sentiment, particularly on those points which we make the subjects of conversation and prayer, while our interest in those subjects is greatly increased; and as the skeletons

of our sermons are submitted to each other's inspection, I frequently experience great benefit in regard to my preaching. Sister Boardman and Mrs. Wade also spend Saturday evenings together in prayer and religious conversation.

July 9. Last night one of the boys in brother Yates' school became so powerfully impressed with a sense of his sins that he was constrained at midnight to go to brother Yates with the question, "What must I do to be saved?" Brother Yates said, "Do you not remember the answer which the apostle gave to this question?" He replied, "Yes, the apostle told the Jailor to believe on the Lord Jesus Christ; but I want to know how I must believe, and what I must believe." Such a circumstance is very interesting any where, but it is particularly so in this country, because it is comparatively of rare occurrence.

There has evidently been a more than usual attention to religious things, in the church and congregation meeting in Circular Road Chapel, for about eight months past, and it still continues. New cases of conviction have frequently occurred, and these convictions have generally been followed with hopeful conversion. A number have been baptized, and more are expected to come forward immediately. The present state of the people here is such as goes far in reconciling us to our protracted stay in Bengal. There is no one to preach to the Circular Road Church except brother Yates, and his health is so poor that he is quite unable to preach more than once in English, and once in Bengalee, on the Sabbath; and he therefore absolutely requires the assistance of others in order to keep up the regular service of the Sabbath in English.

August 2. Last evening preached at Circular Road Chapel, after

which, six young persons, and one middle-aged female came forward and gave a relation of their christian experience to the church, and expect all will be baptized next Sabbath. It was a season long to be remembered, and seemed to us in this heathen country like cold water to a thirsty soul. That such blessings may continue to descend upon these Pagan lands until all the kingdoms of this world shall be given to Christ for a possession, is our constant prayer.

With affectionate regards, I am sincerely yours, J. WADE.

Letter on the Burman Mission,

ADDRESSED TO THE CORRESPONDING SECRETARY BY A PROFESSOR IN ONE OF THE NEW ENGLAND COLLEGES.

January 23, 1827.

Rev. and dear Sir,

As I have no prospect of being able to visit Salem this winter, and can forward a letter by a friend, I am unwilling to forego the opportunity of sending you a few lines. I wish particularly to express my interest in the *Burman Mission*. There has never been a time when its call upon our denomination has been more distinct and loud. God has opened for it a wide and effectual door. The few missionaries who compose it, have explored the country, learned its language, ascertained the strong hold of its idolatry, and the most accessible points of attack, effected a secure and commanding lodgement in almost the very heart of the land, and are prepared to receive and employ efficiently any amount of reinforcement you may send. *The very opportunity of access to 12 million Burmese, so full and so encouraging, constitutes an unanswerable appeal to our immediate, united, vigorous and self-denying*

benevolence. If an impression, wide and deep, is ever to be made on Burman heathenism, let it be made now.

I am aware that Burmah must be evangelized by native preachers chiefly, and rejoice that already our indefatigable brother Jackson has had in some degree the aid and encouragement of such. But is one missionary, or are three missionaries, the greatest number that can be employed advantageously in all the Burman Empire? Would a wise husbandman employ but three superintendents, or (which is more analogous to present facts) would he employ but three labourers in a field already white to the harvest, and which ten thousand could not reap before the season were past?

But where can we find young men qualified and willing to enter on this work? Is there one now ready? Are there others in our Literary and Theological Institutions preparing in heart and mind for this most honourable, if not most arduous of the services which our Master permits us to do? Suffer me to inquire if a sufficiently close connection is maintained between our Education and Foreign Missionary Societies, and an intimate acquaintance sought between the Board of Managers of Foreign Missions, and our pious youth who are expecting to engage in the work of the ministry; and if the characters of these young men are critically and carefully inspected, due efforts made to instil a self-denying devotedness to the cause of Missions and of Christ, and proper measures put in train to fit them in the highest degree attainable, for a work in which there is such demand for piety and zeal, knowledge and discretion? My thoughts have been resting of late not only on the state of Burmah, the opportunity it presents for efficient enterprise, and the fewness of la-

bourers now there, but not less on the little that is doing by the Christian publick generally. to concert and execute plans for more enlarged operations, which, if commenced *immediately*, could not go into full effect in Burmah, in less than *four or six years*. For we *are*, as a body, doing little or nothing in comparison with what we might do. And if we continue thus inactive, the next generation of our descendants will be amazed at our apathy and penuriousness, and the next generation of Burmese will, in a future world, curse our hard-heartedness and covetousness.

Is it replied, that the Board are already in advance of their funds, one thousand dollars? But this must be expected, at least for a while, till the standard of benevolence and self-denial and charity, be raised throughout our churches. Let no risk be incurred, and no debt contracted, let the number of Missionaries be increased only as means of defraying expense are previously secured, and let the denomination feel that the present measure of effort is sufficient to preserve those already employed from absolute want, and all your efforts to deepen their sympathy and enlarge their charities will be ineffectual.

They are doing *something*; doing all that they *feel* they can do; and if the heathen perish, why, they *must* perish. My dear Sir, there must be a *pressure*. It must be felt by the rich and the poor; a pressure that will compel to something more tangible than the breath of prayer, or the sigh of commiseration: a pressure that will heap up the hitherto scanty tribute of cold and penurious calculation, and wring abundant gifts from the hand that never gave.

Let me not, however, be misunderstood. *There ARE men who labour with due zeal, and, I trust, heavenly wisdom. But, how few!* Yet the occasion is imperious.

The three great fields of benevolent effort in our denomination are Education Societies, Foreign and Domestick Missionary Societies. The claims of the last are in comparatively little danger of neglect. They come direct, and impressively charged with our personal necessities, and the individuals and communities interested will make their voice heard. But in regard to Education and Foreign Mission Societies, where the relation is more distant and indirect, the interests of either can be brought home to the understandings and hearts of christians, not by personal and deeply felt necessities, but by the clear demonstrations and earnest expostulations of men who deliberately gird themselves to the task of opening blind eyes, inspiring careless hearts, and nerving indolent hands.

Yours, with much respect and affection.



DYING SCENES OF THE HINDOOS.

Extract from the Quarterly Papers of the English Baptist Missionary Society.

“When a Hindoo comes to die, (says Mr. Ward in his Farewell Letters,) his friends will endeavour to console him by repeating his good deeds; that he has always been a good man—has worshipped the gods—regularly performed his ablutions—been liberal to the priests—done nobody any harm; and that, therefore, he can have nothing to fear. The dying man breaks out in some such language as this—“I? What good have I been doing? I have done nothing but evil. And now, where am I going?—Into what new body am I about to transmigrate?—Or, into what dreadful hell am I about to be plunged?” There is among them an earnest

clinging to ceremonies, but no hope in death.”

And are these the living and dying circumstances of One Hundred Millions of beings who are to live forever? How can we, with the views which we have of the certain consequences following a state of transgression, and of the worth of the human soul—how can we enjoy a moment’s tranquillity, while such a havock made by sin and death is going forward, hour by hour, in the same world as that in which we live? How can we be such infidels, in reference to the threatenings against sin, or such tigers in reference to the millions who are perishing? Or has Jesus Christ given us such a class of feelings, that we have ceased to be men?

We cultivate the cold earth, and bestow upon it unceasing labour, and always expect a crop; but have no heart to cultivate immortal minds, capable of bearing fruit unto life eternal! We devote our sons to professions, to be qualified for which years of initiatory application are necessary; and yet all this preparation has nothing greater in view than the removal of some disease, or the adjustment of some difference, or the preparation of some artificial accommodation; while deathless minds, capable of a divine assimilation, are suffered to become a prey to sin now, and to plunge, without any one’s listening to the noise of the fall, into endless night. We embark in speculations, which deprive us of rest, and expose us to disappointment, if not disgrace; while the certainties of the kingdom of Christ have no allurements for us! Is the world to be converted by miracle, or by means? If by means—by *preaching the Gospel to every creature*, and by *teaching all nations*, then how heavy the responsibility laying upon the Christian Church!

MISSIONARY EFFORTS AT A HINDOO
FESTIVAL, 1825.

Serampore.—During the last two days of May, and the present month, we have had the annual festivals of Juggunnat'ha, which occasioned the usual extra endeavours to communicate the light of the gospel. The following are extracts of a Journal: "18th June, Saturday. To-day commenced the Rut'h Jattrā, and the small chapel on the road side was open from morning to night. I went about 10 A. M. and staid till nearly 1 P. M. At 5 P. M. I returned for an hour; and again after tea we had a very pleasant meeting. Brethren P. and A. were with me, and a numerous company of the native brethren. The heathen who collected in front of the chapel, were addressed from John i. 12. 'As many as received him, to them gave he power to become the sons of God.'

"During the whole day addresses were given to many individuals, and groups of hearers. A number seemed to receive what was said, with surprise as well as attention, and to retire pondering over it in their minds. Tracts and Gospels were in great request, and many were distributed. In the afternoon I was exceedingly gratified with one applicant. A father, evidently proud of his little daughter, brought her forward to receive a tract, which he seemed to think she had an indisputable claim to, *as she could read*. He insisted upon her ability being put to the test, but poor little thing, she could not muster confidence enough: she spelt through a few words in such a way as to shew that reading would be no difficulty to her; and I therefore gave her one of the largest and most popular of our tracts, and dismissed her with hearty commendations. She did not appear to be more than six or seven years

of age; and had been taught in a school near Baug Bazar, Calcutta, I suppose under the care of Mrs. Colman. In our evening meeting we had a choir of the College boys, who were of considerable assistance to us.

"19th June, Sabbath. The chapel was again open all day. In the morning I could not attend. Dr. M. however, went at 7 A. M. but few at that time could be induced to stay and listen. Between 3 and 4 P. M. Mr. W. went, and had an opportunity of addressing several large and attentive congregations. I joined him about an hour afterwards. In the evening we again met, and had several good congregations.

"26th June, Sabbath. During the past week, the chapel has been kept open, and a meeting of some kind or other has been held there every evening. This being the last day of the festival, when the car is drawn back to its place, we made another effort to communicate a ray of divine truth to some poor dark soul. The chapel was still kept open; but as *there* we meet with the crowds assembling only from one direction, which however is a principal one, we established another station in a different quarter, under some large trees, where we had a sail thrown over some bamboos to afford a better shelter from the sun. Before breakfast we met, and after prayer made arrangements for the employment of our strength. Two hours of the forenoon I spent at the new station, and found it a very advantageous place. Several pleasing things occurred. A very confident, conceited, brahmin was abashed and silenced merely by calm contempt of his sophistry; several young scoffers were perfectly overcome by *serious* admonition and reproof; and many, especially of the common people, heard us gladly. Leaving other brethren here, I went down for

an hour to the small chapel. In the afternoon and evening I was engaged at home, but brother W. was busily employed amongst the Heathen."

At the Snan Jattrra upwards of 2000 tracts, and 100 gospels were distributed, and during the Rut'h Jattrra, 4842 tracts, and 514 gospels, besides a few of both received from our friends in Calcutta. Thus the seed of the word has been sown, and we leave it with Him who alone giveth the increase. [*Friend of India.*]

ORIGIN AND SUCCESS OF THE ENGLISH BAPTIST MISSIONS IN JAMAICA.

In our last Magazine, we inserted an interesting statement of recent baptisms in the Island of Jamaica; and believing that an account of the origin and history of that mission will be acceptable to our readers, we extract the following from the Baptist Missionary Papers.

It may be proper to state, that the large and beautiful island of Jamaica, in the West Indies, has belonged to the British dominions about 170 years. Its principal productions are sugar and coffee, and in the cultivation of these articles, and in various other modes of servitude, about 350,000 negroes are employed. These, it is well known, were formerly obtained from Africa, by means of that cruel and iniquitous traffic, the Slave Trade, which, thanks be to God, our country, several years ago, formally renounced. But though no fresh importations of human beings can now take place in Jamaica, the moral and spiritual condition of these fellow immortals has not been mended. Blinded by a gross and stupid superstition in their own country, they were not likely, alas! to conceive any favourable idea of Christians from the manner in which they were brought among them,

and one generation passed away after another, ere they were visited by a single ray of divine light. Yes, many hundreds of thousands of these hapless beings spent their days in toiling, beneath the burning sun, to provide British christians with the luxuries of life; and went down unheeded to the grave, no man caring for their souls! Blessed be God, the scene is somewhat different now.

About forty years ago, these islands were visited by the late venerable Dr. Coke, who went about from one to another with the zeal of an apostle, and amidst much opposition, laid the foundation of the Wesleyan Missions, which continue and flourish to this day. Nearly about the same time, the providence of God brought to Jamaica a negro Baptist from America, called Moses Baker, who soon began to speak to his poor countrymen about the Saviour, and found many of them disposed to hear. Amidst the greatest disadvantages, the word of the Lord grew and multiplied; till, in the course of a little more than twenty years, it was computed that seven or eight thousand negroes had renounced their heathen principles and practices, embraced the gospel, and been baptized.

The want of persons fitted to teach these poor negroes was, however, very severely felt; especially as education was scarcely known among them, very few indeed being able to read or write. Mr. Baker also, growing old, and less able to fulfil his ministry, applied to the Baptist Missionary Society in England, for help; and when the facts of the case were laid before them, it was resolved that some assistance should be rendered—that some attempt should be made to propagate the gospel among the poor African heathen in Jamaica. Mr. John Rowe, a member of the church at Yeovil, in

Somersetshire, being at that time (1813) a student at the Bristol Academy, offered himself to this new and arduous service, and was set apart thereto on December 8th, of that year. He was sent to Falmouth, a large town on the north of the island, in the vicinity of the estate on which Mr. Baker had exercised his ministry. It pleased God to remove Mr. Rowe from his labours about two years and a half after he arrived on the island, and before he could rejoice in much success; but his missionary life, short as it was, was not in vain. His exemplary prudence, self-denial, and diligence, procured him the confidence and respect of all who knew him, and contributed, probably, in a greater degree than we are aware of, to diminish the prejudices which many had previously entertained, and to prepare the way for those who should succeed him in this important field.

About a twelvemonth before Mr. Rowe's decease, Mr. Compere, also educated at Bristol, was sent out to occupy a second station at Old Harbour. From this place, however, he soon removed, in consequence of a pressing request from some negroes at Kingston, the capital city of the island. "Here," said he, "are many souls continually heaving a sigh to England, and in their broken language crying out, 'O Buckra! [white man] Buckra no care for poor black man's soul. Buckra know God in England. O Buckra, come over that great big water, and instruct we poor black negro.'"

Mr. Compere's exertions were great, and followed with a pleasing degree of success, but his health declined so much that, in 1817, he resigned his charge in Jamaica, and removed to the United States, where he continues to exercise the christian ministry, though not in connexion with the Society.

MARCH, 1827.

The strong representations which had been made by Mr. Compere, of the want of more missionaries in Jamaica, had induced the Committee to look out for another person to send thither; in consequence of which, Mr. Coultart sailed for that island in the early part of the year 1817, arriving a little before Mr. Compere quitted it. He was received very favourably by the magistrates, and commenced his publick labours with very pleasing prospects. The congregation was large and attentive, and not a few, who appeared to feel the renewing power of the word, were added to the church. But severe trials were in reserve. In five months after their arrival, Mrs. Coultart, a most pious and valuable woman, was removed by death, and Mr. Coultart's own health was so much affected, that it became necessary for him to return to England for a season to recruit it. In the mean time two other missionaries, Mr. Christopher Kitching, and Mr. Thomas Godden, embarked for Jamaica, the former of whom occupied the vacant post at Kingston, and the latter formed a new station at Spanish Town, distant from Kingston about fourteen miles, and said to contain ten thousand inhabitants. Again, however, the Society were called to bow to the be-reaving hand of divine Providence. After a short, but very useful career, Mr. Kitching fell a victim to the fever, (December 18, 1819,) which he appears to have taken while kindly attending a young man, belonging to the Church Missionary Society, who was ill in the same complaint. The pathetic lamentations of the poor negroes who crowded to his funeral, served to prove how much he had endeared himself to their hearts.

Early in the following year, Mr. Coultart returned to the people of his charge, and has been

permitted to rejoice in many delightful proofs, that he has not laboured in vain. The church under his pastoral care contains not less than two thousand seven hundred members, all of whom, before they were admitted, had given a satisfactory account of their faith in the Redeemer. Many of these reside at a distance from Kingston, and consequently, can only visit their friends there occasionally. In 1822, a second church was formed in Kingston, under the care of Mr. Joshua Tinson, and a free school has been founded there, supported by the negroes themselves, which is conducted by Mr. Thomas Knibb. The other stations which have been occupied by the Society are at Flamstead, and Spanish Town: but such was the urgent demand for more help, that the Committee resolved, in 1823, to send three other missionaries.

We hope, Christian friends, that this brief sketch will not be uninteresting to you, and that when you are praying that the kingdom of God may come, you will think of these poor negroes, and lift up your hearts to God for them! The climate, you observe, is very dangerous for European constitutions. Let this lead you to remember the missionaries too, and to ask that they may be kept from *the pestilence that walketh in darkness, and the destruction that wasteth at noon-day*. And lastly, when we hear of so many poor Africans, receiving the truth in the love of it, and bringing forth the fruits of righteousness to the glory of God, surely our thanksgivings ought to abound on their behalf to Him, who *has made of one blood all nations to dwell upon the face of the earth*, and has determined to bring to himself in glory, a number that no man can number, *out of every kindred, and tribe, and nation, and people*.

ISLAND OF SUMATRA.

The attention of the Baptist Missionary Society in England was first attracted towards this important island in 1818, when Mr. Nathaniel Ward, nephew to the Rev. William Ward, of Serampore, was sent to Bencoolen with a printing press from Bengal. The Governor of this settlement, a gentleman of well known intelligence and philanthropy, strongly advising that other missionaries should be sent to join Mr. Ward, —Messrs. Burton, Evans, and Robinson, joined him in 1819. Mr. Evans settled at Padang. This district, however, was ravaged by war, said to be carried on by an enterprising native, with a view to reform the manners of his countrymen, and restore the religion of Mahomet in its *purity*! It may be hoped that his plans will be overruled to prepare the way for a religion, which has a much stronger claim to *purity* than that of the Arabian Impostor.

Mr. Burton took his residence at Sebolga, a village on the borders of one of the many rivers that empty themselves into the spacious bay of Tappanuli. The inhabitants of this part of the country are of the Batta, or Battak tribe, among whom the dreadful practice of eating human flesh prevails; and that with such circumstances of horror as could not be believed, were not the testimony unquestionable. From a fervent desire to communicate to these poor degraded beings the glad tidings of salvation, Mr. and Mrs. Burton took up their abode among them, though secluded from all European society, having not even a medical man to apply to in case of illness. They were received in a friendly manner by the natives, and the Rajah, or chief, gave them a piece of ground, on which Mr. Burton built a wooden house, according to the fashion of the country.

FRANCE.

PARIS MISSIONARY SOCIETY.

An excellent young minister, who has devoted himself to the work of missions among the heathen, after having pursued his studies at Basle, has passed a year in the Mission house at Paris. During the vacation he visited some country churches, at the request of their pastor who was indisposed, and on occasion of some fetes held at that period of the year. These Catholick fetes are held during several days, and for the last three or four years the Protestants, with very few exceptions, have abstained from all participation in the publick games and dissipations, and have established religious services. Two and three sermons are preached on each day, and the intervals of worship and the evenings are occupied in meetings for prayer and the reading of the scriptures. The hospitable villagers open their houses to their friends, and some times ten or twelve are lodged in a little cottage. "I was often reminded," says the missionary, "by the affection and liberality of these simple Christians, of the hospitality of Abraham, who entertained those who visited him with a homely cake. In all the houses they prepare cakes, and in cottages not larger probably than the Patriarch's tent, they thus refresh their Christian friends. I preached twenty-seven sermons during my visit; and besides these publick services, I was surrounded from morning till night by persons who desired to consult me, and converse with me on their religious interests. I saw, in these country places, a number of individuals and families who three years ago were sunk in the gross-est ignorance, and who would now be eminent as Christians even among their fellow-Christians of

other countries. The Lord has begun a good work in these parts, and we may hope, that by the influence of his Spirit, it will be continued and extended."

The Rev. M. Wilks has lately made a journey through the South of France, and has had the inexpressible pleasure to witness there also the commencement and progress of the same good work.

Evang. Mag.

TARTARY.

LETTER FROM MR. DANIEL SCHLATTER TO MR. W. H. ANGUS.

It will probably be recollected, that a young man, on the Continent, who a few years since was awakened by reading a tract, resolved on devoting his life to Missionary labours. He became a member of a Baptist Church, and then left the maternal roof, and entered into a state of servitude in Tartary to acquire a knowledge of the language, and prepare himself for future usefulness. From the statements in the following interesting letter, we believe the writer to be the person referred to. It will be seen that he declines the proposal made to him *immediately* to leave his present situation, and employ himself solely in Missionary labour; but, we trust, it will not be long before he will have acquired that thorough knowledge of the Tartar habits and customs, which he deems a necessary prerequisite for these engagements.

[From the Missionary Herald of the Baptist Missionary Society, Dec. 1824.]

Ohrlhoff, on the Moltchna,
Beloved Friend, *April 22, 1824.*

I received your dear and important letter of March 9th, through means of my dear mother, under date of April the 17th, old style. Praise and thanksgiving be ascribed to my heavenly Father and our Lord Jesus Christ, who out of his love and mercy, strengthens me in so great and so gracious a variety of ways, and now again, through your letter, and by the lively interest the dear

friends in England have taken on my behalf. Receive my grateful salutations, much beloved, even all this way from the high table lands of Tartary. So much has the Lord done for me, temporally and spiritually, that my heart is full; and in answer to the question, Have ye lacked any thing? I reply, with a mixture of gratitude and shame, No, Lord, nothing. But O how lifeless, and thoughtless, and satisfied with myself, do I at all times feel. But to complain of myself, there would be no end; I will rather praise God on account of his fulness, which we have in Christ, even grace for grace. My mother and dear friends have informed me of many things which you have communicated to them; and how much they have been rejoiced at your faith and love. Your address to the Mennonites (calculated to produce in them both joy and shame) has been much read, and sought after by the settlers here. How much can God bring to pass through human means. How little have I done as yet for my brethren after the flesh, which indeed are all mankind! How much have the English brethren done, and how little, during twenty years past, have the Mennonites done, towards extending the kingdom of God among the Tartars in these parts! They are at present, however, beginning to make a stir among some, (though these are not many, God knows,) whilst others, opposed to the gospel, under the garb of a humble piety, lead astray the simple and inexperienced, who for want of knowing better, will hear of nothing new, and readily believe that Missionary efforts are opposed to the principles of their church, and, consequently, any interest taken in such efforts are regarded in the same light. They imagine, also, that such things would tend to produce a change of sentiment

among the churches, as well as endanger the privileges which they already hold from the Emperor. But as to the latter of these two suppositions, the reverse is more likely to be the case, as the Emperor and his council exhort their subjects, and encourage them to forward the good work, as a thing both praise-worthy and beneficial. It is my wish, as well as that of Mr. Cornies and other friends to humanity, that you would pay this colony a visit, so that, under a blessing, you might be a rod to the untoward, an instructor to the ignorant, a strengthener of the weak, and to confirm those still more, who stand. To this desirable end we will not cease to pray, that the Lord may grant you health of body, as well as disposition of mind, to direct your steps hitherward. From what, indeed, you have said to my mother, we have great hopes on this wise. God grant it.

But in reply to the contents of your letter, I must necessarily be short, as I have very little leisure at present. My Tartar (whom I serve) having much for me to do, I beg you will bear with my brevity. I have God to praise and thank for a good state of health, and a hardy constitution; and having been accustomed, from long use, to little food and clothing, as well as hardships of different kinds, I have not felt a great want of bodily comfort; but, as I am not far enough advanced in the Tartar manner of field work, and managing stock, and consequently as yet but a learner, I serve only for my food. For what Tartar clothing I have needed, together with other little wants, in which is comprised chiefly postages of letters, the Lord has provided through other friends, and the amount has never exceeded ten pounds sterling a year. For the exceeding kind offer made me, I tender my warmest thanks, and

accept of it, for this time, the more willingly as I am aware how much it will contribute to calm the anxious heart of a dear mother, too anxious about the welfare of her children. O how great an encouragement to her, how great a support to her faith, has your letter to me been, and the aid therein offered me. The Lord will surely reward my good friends, to whom once more I express my most grateful acknowledgements. I take now the liberty of drawing the sum of \$50 sterling, which I will lodge in the hands of our dear friend Cornies, to be ready in case I should require to make use of it, and that will be when the Lord convinces me that I ought no longer to remain in my present situation of a menial servant to a Tartar, but devote myself altogether to proclaiming the word of God, by journeying among this race of people. But for the present, I cannot see it my duty, and therefore do not as yet feel the disposition to leave my post. For the present, therefore, I prefer to live in this more retired way, praying fervently that the Lord would grant me to become a light to these heathen, so that through me our Father which is in heaven may be glorified. And, O how great a task! But as I seem in small things so far from being faithful, how shall I be faithful over the much greater things which would be required of me, in so much larger a sphere? Beloved friends, support me in your prayers; and should I even not be united to your Society as a Missionary, still to be united in spirit, would be, no doubt, my greatest joy. With regard to a correspondence, I have in general so little leisure time, that I am seldom able to write to any friends but my mother, and my acquaintance being pretty extensive, I am a great many letters in debt. Unfortunately, I have promised

too much, so that I fear I shall to may appear a deceiver. How then shall I make fresh promises? Should the Lord, however, grant me time, I shall have great pleasure in writing to you. I must beg of you, however, on your part, not to cease writing my mother and self, for the encouragement of us both. Not having always the means sufficient for paying postages, is another reason added to my lack of time, why I have written less frequently. The sum offered me by the Society is, therefore, the more acceptable. Respecting the establishing a Missionary Station in these parts, I doubt much if it would be allowed; though to this I cannot speak decidedly.

Finally, may the Lord (good and faithful) grant you, together with all other good friends, his blessing. Pray for me, that I may have given me faith, love, and hope, in good measure. I beg my cordial regards to all friends composing your Missionary Society, and Mr. Cornies, who is at present at Petersburg, desired his very cordial regards to you, as well as to all the friends in London, before his departure.

The mercy of God, and the love and peace that are in Christ, abide with you and your loving, grateful friend,

DANIEL SCHLATTER.

DOMESTIC.

Withington Station.

LETTER FROM REV. L. COMPERE,
TO THE CORRESPONDING SECRETARY.

Withington, Sept. 21, 1826.

Rev. and dear Sir,

There is at present, no white person at the Station but my own family. It would be a considerable relief to us, if others could

be procured whose hearts are fully engaged in the work, whose bodies are fitted for labour, and whose minds are prepared for discouragements. Whoever engages in such an undertaking, ought to be fully apprised that a missionary life is replete with cares, anxieties, and fatigues; no inducements whatever ought to be held out to gain upon a feeble mind, or induce any one to devote his life to such a service. The work itself should be the grand stimulus. There is enough in such a work, notwithstanding all its perplexities and trials, to gain upon that heart which has been influenced by the Spirit of God. There is arising out of it, the pleasure of doing good to a part of our fallen race, which of itself will triumph over scoffs, and jeers, and frowns; and smile through tears at all these things. There are the promises of the eternal God and the immortal Saviour, which will more than overbalance all the vicissitudes of life, and the fickleness of men.

To supply the lack of assistance in other respects, I have proposed to allow John Davis, (one of our scholars,) five dollars per month to act as interpreter, and to perform other services, such as taking the charge of the boys when employed in the field. But this arrangement will be subject to such alterations as may appear for the benefit of the Mission, for if I can procure a well disposed white man to take the charge of our farm and other out door concerns, I shall employ John Davis in such things, as may better serve the spiritual interests of the nation; as I believe there is now an opening for the introduction of the gospel, where without the aid of an interpreter, it would be useless to make any attempt to discourse on the all important topics of religion. Should our circumstances be such as to enable me to avail myself of this opportunity,

I shall be obliged to do it without any form or ceremony, by mingling with the Indians when they assemble in their talk-houses, and so manage to instruct them in the way of familiar conversations. Were I to attempt it in any other way, the principal chief, whose father was a bitter enemy to the gospel, would contrive some method to prevent my being heard.

In our school, we have some things to encourage and some to discourage us; but on the whole, I believe we are doing as well, considering all circumstances, as might be expected. Our present number of scholars is not so large as it has been. In a country like this, there are many things which operate against a regular school, which must be endured until the state of society is changed, and this cannot be effected all at once. The roving habits of these people are a considerable obstacle to the confinement that is necessary to education and improvement. So long as the children are pleased with the novelty of a school, they remain and seem to take much pleasure in trying to read; but when the novelty of the thing wears off, they become dull and careless, and then, if not parental or other influence is exercised over them, they are sure to leave. Like all other children, they are ignorant of the advantages of education, and as the generality of them are under no sort of parental control, they remain with us but a short period. We have used every means in our power to persuade their parents to exercise that authority over their children which is so necessary to their improvement; but being unaccustomed to do so, their parental fondness is apt to construe such talk into unreasonable severity. Finding this to be the case, we have determined to bear with all the coming and going that we experience, indulging the hope that at some future

period these things will put on a better appearance.

What has lately operated much against our school, has been a report that the school at Fort Mitchell, under the direction of our Methodist brethren, is not connected with labour; we have always experienced some inconvenience from their system, but never as much as latterly. The very idea of work always frightens the people, and whenever they think of it in connexion with our school system, they always associate with it the idea of slavery. But however terrific it may appear to their imaginations, I do not believe we should succeed any better in keeping the children at school if it were severed from our system, than we do now. For if this was not an obstacle, something else would be. But among the rest of our difficulties, we have to contend with the wiley insinuations of such white persons as would rather the Indians should remain in their present condition; their present ignorance making them an easier prey to the abandoned profligate, the wretched seducer, or the hunter of gain. It is but lately, that one of our female scholars was told by a white man living in the neighbourhood of her friends, that she had education enough, which so operated on her mind, that she no longer thought it necessary to submit to the regulations required, and left the school. But in the midst of all our discouragements we have that which affords us satisfaction. Most of the children we have with us appear to be attached to the Station, and desirous of improvement. They submit with a degree of cheerfulness to the regulations we have adopted, and as punctually discharge those duties they have to perform as we can reasonably expect, while their progress in learning, I would hope, is not inferior to that of children in similar circum-

stances at other schools. Out of 27 scholars, 20 are reading the New Testament, and translating short sentences out of the New York Reader, from English into Indian, and back again into English—12 are ciphering, who are also studying grammar and geography, the rest are in first lessons. This method of instruction has been adopted to facilitate as much as possible the acquisition of the English. The exercise of translating engages the interest of the children more than any other: I suppose because it enables them to understand better what they are doing.

I have hitherto paid but little attention to this language. There are many difficulties to be overcome before a foreigner can either speak or understand it; and all these must for the most part be overcome by dint of his own application, as there are neither books nor men to afford any instruction. Those who are best acquainted with their own language know so little of the English, that they are not able to distinguish one part of speech from another in their own tongue, and as the language itself abounds in contractions, and these thrown together so as to express a long word by a single sound, and sometimes different words by the same sound, nothing but practice can at present overcome these difficulties. Should the Lord permit me so far to overcome the obstacles as to be able in a simple way to tell these poor creatures some of the simple truths of the gospel, I think I shall feel satisfied, though I should never be permitted to become a proficient in it. Oh Sir, it would be a feast indeed if I could but talk to these poor creatures in their own language, about the living, the dying, and the rising again of the Son of God. They have often heard of Christ from his enemies, and I long for

them to hear of him from one of, at least, his professed friends.

On the Sabbath afternoon, some of our boys who can read, with some of our family, visit the cabins of our neighbours, and read, and sing, and pray with them. In the course of the year, I have baptized two black persons, and expect to conduct another, not to Jordan, but to a place where there is much water, and there perform the holy rite. Perhaps, too, I shall be permitted to bury in baptism one of our scholars, (John Davis.) We have long believed him a christian; and the other day he came to me and said he began to be afraid he was living out of his duty, but still hesitated on the account of his own unfitness. I never expect the Lord will make him think he is any better, but I believe he will make him more willing. This youth has a great anxiety for the welfare of his people; and though I should never be able to preach the gospel to these poor heathen, I trust this boy will, and that God through him will make me see the triumphs of the cross. We have other boys that afford us

pleasing hopes that the Lord has some good in store for them.

Now, brethren, we need your prayers as well as your assistance that we may be encouraged and prosper. We are sensible of our imperfections, we feel our need, and we hope our brethren will not be unmindful of us. The work in which we are engaged is an important one, equal with the conversion of the heathen any where. It is a mission in the midst of heathens, surrounded by professing christians. This circumstance may tend to diminish the interest of individuals who frequent these abodes of wretchedness, and become familiar with the follies of the inhabitants; but it does not detract from the obligations of christians, nor the anxieties of missionaries, but rather increases them, as they have not only to contend with heathenism in its simple form, but heathenism refined by the corrupt practices of professed christianity. Let me, therefore, in the behalf of this Station say, pray for us.

Yours, in the bonds of the Gospel,
L. COMPERE.

RELIGIOUS DEPARTMENT.

EXTRACTS OF A LETTER FROM S. T. TON-CRAY, OF ARKANSAS TERRITORY, TO DR. STAUGHTON.

Little Rock, July, 1826.

Dear Brother,

Having heard of the destitute situation of this country, and being impressed with a wish to preach personally to the Indians, and satisfy my own mind upon the practicability of Indian reform, and missionary subjects in general, and wishing to go in the strength of Jesus, unaided by church contributions or Societies, I emigrated from Shelbyville, Ky. to this place, and landed here in June, 1824. When I arrived, I found this portion of our globe in a wretched moral condition. A great mass of the country people are

unable to read or write, and their children without any education, but what they derive from example. Our inhabitants are thinly scattered over an extensive range of country, while a few scattering professors in different settlements, emit a twinkling light, and many, like some stars, can only be discerned by the use of the telescope, while others shine to the praise of their great Redeemer. Soon after my arrival I constituted a church at Little Rock, and shortly afterwards, one in Clark County, and one on the Arkansas, one sixty and the other eighty miles from here; with these three churches, the same Autumn, the Little Rock Association was formed; one old minister, and one licensed on trial,

with myself, formed our ministerial strength.

Our appearance put me in mind of the little cloud like a man's hand, and I thought of the fulfilment of prophecy in our case, "The daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city," and we appear still to be a very small remnant—but I have some reason to thank God that my poor labours are in a small degree blessed. I have baptized nine, and five more are ready for baptism. I have constituted two more churches, and two more in other settlements will be soon, so that since our first Association we have increased about one hundred per cent; we have also licensed one more preacher, and I hope the Lord will send more labourers into this part of his vineyard.

We have no literary institutions in our country, or meeting houses; there is not a meeting house of any description in the Territory, though we have some in agitation. Thus you will see our strength and abilities are small, and our best colleges are round log cabins, say fifteen feet square with ground floors; this is a plain statement of *facts*.

There are two professed separate Baptist preachers in the Territory who have raised small churches. There are two preachers in the north part of our Territory in connexion with Associations in Missouri. We need the fostering care of Providence and the prayers of our brethren, and all the help we can get. Our Territory is truly destitute and needy; there is not a greater field for missionary labours on the continent. As a poor feeble minister, I solemnly impress it upon the Baptist Board of Missions to make our Territory a part of the field of their pious labours. I am willing to surrender all the contributions that can be raised to help an additional preacher or two, who, receiving the blessing of God, and help from the Board, might be supported, and be of great use here, both as preachers, and teachers of schools.

If the Baptist Board will establish a preacher or Missionary School here, I will

MARCH, 1827.

give a good site, and land enough for the purpose on my place, at which we have a small church, and intend this autumn to build a small meeting-house.

If the Board knows of a sound hardy soldier, who can preach Jesus, we will receive him with open arms, and try to advance him all we can; only send one sound in the faith, apt to teach, &c.

May God bless you and us; and let his kingdom come, is the prayer of your brethren in our Association.

S. T. TONCRAY.

LETTER FROM REV. MR. MERRIAM, TO
REV. MR. SHARP.

Eastport, Nov. 29, 1826.

Dear Brother,

I have recently employed a few weeks on a visit in the province of Nova Scotia, and of New Brunswick. The Nova Scotia Association contains twenty-four churches, thirteen ordained ministers, two licentiates, and 1616 members; and received one hundred and twenty-five by baptism during the last year.

The New Brunswick Association comprises twenty-five churches, has twelve ordained ministers, one licentiate and 1237 members; and received by baptism during the last year, one hundred and forty-five.

Revivals in some places are progressing, and interesting openings, and destitute churches, invite the gospel labourer. You may form an idea of the need of preaching, and, in some places, of the desire of the people to hear it, when I assure you that I saw six of the sisters, members of one of the churches, and some of their husbands and brethren, who had walked more than thirty miles to attend a general meeting. After it was closed, they expressed the satisfaction they had enjoyed, and said they felt abundantly rewarded, and departed, rejoicing, to their own homes.

The Baptist church at Halifax have at present a very encouraging prospect, and need a larger house to accommodate

the hearers. The Baptist interest is slowly rising in these provinces, yet, on the whole, perhaps as fast as could be expected, when we consider the obstacles which obstruct their enlargement. Aided by God and supported by the truth, for the final result we need not fear.

Upon the church at Lubec (Me.) some mercy drops are yet falling; on the 16th inst. I baptized eight more who united with them, all heads of families. At this baptizing one of the spectators was deeply impressed with a sense of his situation as a sinner, who now rejoices in hope of salvation. More than forty members have united with them by baptism within a year, and more are expected. I have baptized twenty-one at that place, and four at Letete. They have no minister, and are praying the Lord of the harvest to send them one after his own heart; may they soon be supplied, since they not only pray, but are willing to contribute of their temporal things for his support. Pray for us; that on us also, the showers of salvation may descend.

Yours respectfully, in the gospel of a precious Saviour,

ISAAC MERRIAM.

REVIVALS.

EXTRACTS FROM A LETTER BY REV. RUFUS BABCOCK, OF COLEBROOK, (CON.) TO HIS SON IN SALEM.

Colebrook, Feb. 12, 1827.

"The good work began in September last in the eastern part of the town. About forty in that neighbourhood have obtained hope of pardon through the Redeemer. The heavenly influence has gradually extended through the north districts in the town, and into those adjoining. And it is believed, that in all, not less than seventy precious souls have been made the trophies of conquering grace. Already fourteen have been buried with Christ in baptism, and at least twenty more hope soon to follow the ex-

ample and command of their Saviour in this solemn ordinance. Four or five of my brethren in the ministry have visited and laboured among us during the revival, and God has blessed their exertions. The ordinance of baptism has also been signally blest, as well as the exhortation of our brethren both young and old. I have enjoyed unusual health for one of my age, (nearly 70,) and have been enabled to attend meetings six nights in a week, for two months past. If not taken, I have enjoyed the special blessing of God in my own heart. Once and sincerely I have said that I would be deprived of these meetings and enjoyments for an house full of silver and gold. Blessed be God, that my eyes have been permitted to see this day. The work continues. Many are inquiring, "what shall I do to be saved." Our brethren of this church have been the most engaged I ever knew them. There has been great opposition with some, and some who were opposers are now brought to submit. O grant us an interest in your prayers, if you cannot come to share our joys and labours."

A LETTER TO A GENTLEMAN IN SALEM.

Hopkinton, Jan. 31, 1827.

Dear Brother,

You have doubtless heard of the good work of the Lord in this place. If I had time I should be pleased to give you a particular account of it, but at present I can say but little. Our meetings are well attended both on the Sabbath and on week days. For eight weeks past we have had a meeting every evening except Saturday; and although there has been, and is now an unusual quantity of snow on the ground, yet the people always find a way to get to them. About thirty, who attend my meeting, give evidence of having passed from death unto life since the commencement of the present work. And in the town, including all the societies, there are between forty and fifty. The work is still progressing.

Six now stand as candidates for baptism, and it is expected more will offer themselves soon. We shall have some ice to cut, but, "Christians, if the heart be warm, ice and snow will do no harm."

I feel as if I could not sufficiently praise the Lord for what he has done, and is doing for my dear people. To him be all the glory. The work has been principally confined to the young people. Some of the most promising in my society have been brought in. I hope we shall be remembered in your prayers.

Yours in christian bonds,

M. CARLTON.

P. S. Friday, 9.—Wednesday—eleven persons were buried with Christ in baptism, and it was the most pleasant baptizing season I ever enjoyed.

LETTER FROM A LADY IN BOSTON.

We were gratified to take up in New Hampshire, a letter, from which the following extracts are made. It was written by a lady of Boston, and reports the state of religion as witnessed by her in several meetings she attended in the month of December. The spirit of conviction then manifest in the Baptist congregations in the city, is not withdrawn. God has been wont to bless those churches in time past, and is now showing that he has not forgotten to be gracious. We cherish the hope, that every pious reader of this article, will be induced, from the view it presents, to retire to the closet, and offer the fervent prayer, that the God of grace and salvation will plentifully endue his ministers at this interesting season with his Holy Spirit, and render them the successful instruments of turning many to righteousness.

Boston, Monday eve. Dec. 11, 1826.

My dear Mrs. P.

I have just returned from a conference meeting held in the vestry of the second Baptist church, and am desirous before I retire, to give you a statement of the pleasing interview. The meeting was opened by singing a Hymn, which is ever appropriate on such occasions,

"Come, Holy Spirit, heavenly dove," &c. after which prayer was offered by one of the brethren. The Pastor read the xiii. chapter of Luke and explained some part of it, leaving room for others to remark. Not less than seven of the brethren rose in succession and spoke, some from the chapter, and others from different subjects in religion, leaving no time unimproved. The Pastor then observed, "he was thankful for what he saw; for what he heard; and for what he believed God was about to do," &c. He then prayed and closed the service—but not one person was willing to go. All seemed as desirous to remain as if it had been but six, instead of nine o'clock. The Pastor then passed round the vestry, and conversed with those whose minds were anxious, and with such as had obtained hope, and were rejoicing in God. This supplementary meeting (for so I may call it,) was interspersed with singing, conversation, and prayer; and had we consulted our feelings only, I believe our meeting would have held as long as Paul's did, when Eutychus fell from the window. The lateness of the hour admonishes me to close, and for the present bid you adieu.

S.

Sabbath evening, 17. I again resume my pen to address you. During the week past, I have attended several meetings, all of which have exhibited manifest tokens of the divine presence. Several persons have been brought to trust in the Saviour, and very many in the second Society are seeking the salvation of their souls. In the third Society, numbers are inquiring what they shall do to be saved. At the vestry of the First Baptist church, on Wednesday evening last, several persons appeared deeply affected, and, after sermon, at the invitation of the minister, came forward to be prayed for. A young man, who has lately met with a change, gave a very solemn and affectionate address to his fellow youth. I have heard of one person, who was very deeply affected by his remarks, and it is hoped, the impressions will not wear off. This evening was our lecture, and the house was full to overflowing.

Thursday evening, 21. On Monday evening last, I attended the conference held at the vestry of the 2d church. It was supposed that between one and two hundred came and went away for want of room. The meeting was solemn and interesting. Several ministers were present, and each in his turn spoke; also, Dea. L. and others. Were I to attempt to give you an account of this season, I should fail in the description. My advice to you is, to come and see for yourself, that you may partake afresh of the water of life.

You have many friends here who would rejoice to see you, and among others, your ever affectionate S.

BAPTIST GENERAL TRACT SOCIETY.

We have received the first Number of the *Baptist Tract Magazine*, published by the Baptist General Tract Society in Philadelphia. It is proposed to issue the Tract Magazine monthly, containing 24 pages 12mo. at one dollar per annum, payable in advance; every 6th copy gratis. We cordially recommend it to public patronage.

This first number of the Tract Magazine contains the proceedings of the Baptist General Tract Society, at the Third Annual Meeting, held in Philadelphia, Jan. 3, 1827. From this document we learn with great pleasure, that our friends in Philadelphia are making vigorous and praiseworthy efforts in relation to the important object of circulating religious Tracts.

The Baptist General Tract Society, was organized in the city of Washington several years since, and has laboured with considerable success in the distribution of Tracts. The Society has printed 221,500 tracts, making 2,064,000 pages, and has already received forty-six life members, and has more than 80 Auxiliary Societies. The series of tracts extends to forty-one, twenty-two of which have been stereotyped.

Experience having evinced that the city of Washington was not the most favourable location for the Society, at a meeting of the Board, held Oct. 30, 1826, they passed the following resolve:

"It appearing that the facilities of transporting Tracts to distant parts of the Union, are not sufficient in this city to answer all the purposes desired by the

Board, and that in several respects advantages would be enjoyed in Philadelphia, which this place does not present; and as the object of the Society is to effect the greatest possible good, with the amount of means which it may possess,

"Resolved, That the Rev. Noah Davis, one of the Agents of the Society, be requested to visit Philadelphia, to solicit the co-operation of our brethren in that city, and to confer with them upon the subject of the expediency of changing the location of its operations."

Mr. Davis visited Philadelphia at the sitting of the Association, Nov. 1826, relative to this change, and laid the subject before that body, when the following Resolution was unanimously passed:

"Resolved, That this Association highly approve the object and plan of the Baptist General Tract Society, and are much pleased to learn, that it is contemplated to locate the seat of its operations in this city. We recommend the churches composing this body, to form Auxiliary Societies—contribute to the funds, and circulate the Society's Tracts; and we hope the whole denomination will give to this method of disseminating gospel truths, the attention and aid which it deserves."

On Monday, Nov. 6, a meeting of ministering brethren of the city and vicinity, was held at the house of Rev. John L. Dagg. The subject was discussed, and after much deliberation, those present agreed in saying, that "should the Society determine to make the change, they will undertake to carry forward the work."

Agreeably to this arrangement, at a meeting of the Society in the city of Washington, Nov. 14, it was

"Resolved, That the seat of operations of this Society, and all books, plates, tracts, and other property belonging thereto, be transferred to Philadelphia, and that the Board be directed to carry this resolution into effect."

Jan. 3, 1827, the Society met at the Sansom Street Meeting-house in Philadelphia, and adopted the following amended

CONSTITUTION.

Article 1. The name of this Society shall be "*The Baptist General Tract Society*." Its sole object shall be to disseminate evangelical truth, and to inculcate sound morals, by the distribution of tracts.

Art. 2. Any person may become a member of this Society, by paying the sum of one dollar or more annually. The payment of ten dollars at one time shall constitute a person a member for life; and any person paying twenty-five dollars shall be a director for life. All

subscribers shall be entitled to receive *one-half* the amount of their subscriptions in tracts, at *ten* pages for one cent.

Art. 3. There shall be an Annual Meeting of the Society on the first Wednesday in January, when the following Officers shall be chosen by ballot, viz. a President, Vice President, Agent, Secretary, Treasurer, and fifteen other members, who shall together form a Board of Directors for the management of the concerns of the Society. Five members shall constitute a quorum. The Board shall have power to fill any vacancy which may occur in its own body.

Art. 4. The Directors shall superintend the publication and distribution of such Tracts as they shall approve; the appointment of subordinate Agents; the establishment of Depositories; the formation of Auxiliary Societies, &c. They shall hold frequent meetings under such regulations as they may adopt in conformity with the general provisions of this Constitution. They shall appoint the place and hour for the Annual Meeting of the Society; and may, if they think proper, make arrangements for an Annual Sermon, or Publick Addresses, and a collection for the benefit of the Society. The Directors and the Treasurer shall make an Annual Report of their proceedings.

Art. 5. Any Tract Society contributing one fourth of its receipts to the Treasury of this Society, shall be considered an Auxiliary, and shall be allowed a discount of ten per cent. from the usual rate of ten pages for a cent. Agents of Depositories shall have a reasonable compensation for their services, to be decided by the Board. Auxiliary Societies shall be allowed and are requested to send one Delegate to the Annual Meeting of the Society, to represent them, who shall have the privileges of a member. The Presidents of Auxiliaries shall be *ex-officio* members of the Board of Directors.

Art. 6. The Agent shall conduct the correspondence of the Society, and shall carry into effect the measures adopted by the Board of Directors.

Art. 7. The Secretary shall keep a record of the proceedings of the Board of Directors and Society.

Art. 8. The Treasurer shall receive all monies, and shall give to the President for the time being, satisfactory security for the safe keeping of the funds committed to him.

Art. 9. The President shall call a meeting of the Society, at the request of a majority of the Board of Directors.

Art. 10. Any alterations of this Constitution may be made at an Annual Meeting, by the concurrence of two-thirds of the members present.

Officers chosen.

John L. Dagg, *President*.
Wm. T. Brantly, *Vice President*.
Noah Davis, *Agent*.
Samuel Huggens, *Treasurer*.
Philologus Loud, *Secretary*.

Rev. Noah Davis, the Agent, has obtained a dismission from his pastoral charge, and entered on his duties, to whom all communications in relation to tracts, or to the Tract Magazine, are to be directed.

At a meeting of the Board of Directors, January 5th, 1827, the following resolution was passed:

"Resolved, that the Agent be authorized to append to the report, a request that the Clerk or Moderator of each Baptist Association, Convention, and Domestic Missionary Society in the United States, send annually a copy of their Minutes or Reports, addressed to him in this city, by mail or otherwise, for the use of the Society, that we may have it in our power to publish a summary account of all such bodies of our denomination, exhibiting their numbers, officers, time and places of meeting, &c. and that a copy of our annual Report be sent in exchange."

NOTE.—Minutes of meetings held in 1826, are desired. The Agent ventures to request in addition, that the Associations, &c. will appoint some one to be their correspondent, whose name and Post-office shall be inserted, annually, in their Minutes.

IMPORTANT RESOLVES.

We give place to the following communication, as will be seen, by a request from a respectable Body. The first Resolve, which relates to electioneering, it is well known, has no bearing on this quarter of our Republic, in which the practice never was, and, we trust, never will be tolerated. The Resolves on intemperance and duelling are worthy of a place in every periodical in the country; and we hope that this, and every effort to suppress the growing evils of *suicide* and *murder*, by *ardent spirits* and *false honor*, will be as successful as they are laudable and philanthropick.

To the Editors of the Amer. Bap. Mag.

Black Swamp, (S. C.) Dec. 20, 1826.

GENTLEMEN,

Agreeably to a resolution of the Savannah River Baptist Association at its

last Session, I herewith transmit you a copy of certain resolutions, which you will please insert in said Magazine, if you deem them worthy a place in that very useful publication, and thereby confer a favour on many of the friends of Zion in this, and we trust, other parts of the world.

THOMAS POLHILL,
Clerk of S. R. B. A.

Resolutions adopted by the Savannah River Baptist Association.

Whereas many of the churches, attached to this Association, have represented to this body the shameful and demoralizing extent to which electioneering is carried on within our bounds, and desiring that some measures should be adopted by which the evil may be remedied, or at least mitigated; and whereas as a religious body, we have no power, not even over our own brethren, whereby we can coerce or control them in matters of civil policy; we can therefore only determine for ourselves, and affectionately and earnestly recommend to others a similar course.

Therefore, *Resolved unanimously*, That we view with deep regret and sorrow, the practice of electioneering pursued by many candidates for publick favour, as destructive of our rights as freemen, and producing a most demoralizing and ruinous effect among our citizens, leading the young and inconsiderate into habits of intemperance and folly; and destroying that confidence among men, which will eventually, we fear, prove prejudicial to a free suffrage.

The practice of electioneering now pursued, has a tendency to destroy all fair competition; consequently, virtuous and good men are in a great measure deterred from venturing before the publick, because they cannot condescend to gain favour upon such terms; and when they are induced to make the attempt, they must act contrary to their own views of propriety, and go with the multitude, or lose the object of their pursuit. By these means, the publick are deprived too frequently, of the talents and services of the upright and worthy part of the community.

Resolved also, That we do individually, and collectively determine, to withhold our vote and influence from any, and every man, who may hereafter directly or indirectly, in his own person, or by his friends, attempt to introduce himself into office by such means as have been so perniciously pursued; namely, by going from place to place, collecting together the idle and vicious, the young and inexperienced, and dealing out to them copious draughts of ardent spirits; thereby inflaming their senses, destroying their reason, and preparing them to answer any purpose that designing men may desire.

Resolved, likewise, That we fully and cordially unite in sentiment, with the Anti-duelling Society of Charleston; and will most religiously withhold our countenance and support, from any man, or set of men, who may hereafter engage in the horrid practice of duelling, either as principals, seconds, friends or abettors, or who shall publickly advocate the practice.

Resolved, That we do hereby recommend to all our brethren, to the pious of all denominations of christians, and to every citizen who loves his country, to cooperate with us in endeavouring to lessen these growing and destructive evils. We also recommend most earnestly to the members of our Union, to be extremely cautious in the use of ardent spirits themselves, and thereby strengthen precept by example.

True extract from the Minutes of the Savannah River Baptist Association—

By THOMAS POLHILL, Clerk.

SUNDAY SCHOOL ANECDOTE.

A poor woman, who had seen better days, was observed by her daughter (who is a scholar in ——— Sunday School) weeping one morning very bitterly, "Don't cry, mother, don't cry," said the affectionate little child; "I know very well what makes you cry, it is because you have nothing for us to eat for breakfast; but never mind, mother, God has never permitted a single day to pass yet without sending us one meal at least, and I am sure he will not forsake us now." Scarcely were these words uttered, when

a neighbour called to say, that a friend of hers wanted a person to do a little work for a couple of hours, and knowing the distress of this poor woman, she made the offer to her. Of course it was gratefully and gladly accepted; and when she returned home to her hungry child with some food, purchased out of the produce of her labour, the affectionate little daughter exclaimed, while a tear of gratitude started in her eye, and at the same time a smile of pleasure beamed in her little face—"There, mother, did I not say that God would send us a meal to-day? And you see he has been a great deal kinder to us than we expected."

ORDINATIONS, &c.

Oct. 20, 1826, Rev. John N. Brown was installed Pastor of the Baptist church in Malden, Mass. Sermon by Rev. Henry Jackson.

Oct. 25, 1826, Mr. Beriah N. Leach, from the Hamilton Theological Seminary, was ordained at Cornwall, Vt. Sermon by Rev. J. W. Sawyer.

Feb. 7, 1827, Rev. Silas Hall was installed Pastor of the Baptist church in Taunton, Mass. Sermon by Rev. Stephen Gano.

New Baptist Meeting-house opened.

A neat and commodious Meeting-house, built of stone, was opened for religious worship, Dec. 28, 1826, by the Baptist church in Benson, Vt.

HOUSES FOR OUR MISSIONARIES IN BURMAH.

It will be perceived from the letters and journals of our missionaries in India, that with the exception of Dr. Price, they are about seeking for themselves a new location. The town of Amherst, the seat of government by the British in their newly acquired territory, presents an auspicious opening. It is believed, that thousands of Burmans will crowd to this place, inviting the attention of our brethren to their religious instruction, and to the establishment of schools for the improvement of the rising generation. But the settlement is so recent, and such an

excess of population crowding into it, beyond the means existing for its accommodation, there is not the least prospect that the brethren will be able to *hire* tenements; no alternative remains but to *build*. To aid them in the erection of some plain and comfortable dwellings, the present income of the Board is quite inadequate. We would suggest, whether on this interesting and pressing occasion, the ministers and churches will not be disposed to make a special exertion with a view to this object. It is believed there is sufficient benevolence in the public to meet this, and all the wants of the Mission, if it were called forth. To do this, representations must be made by such as are capable and interested in the spread of the gospel. Opportunities must be offered to those who may be disposed to contribute. If each church were to appoint one or more persons to obtain, or receive and forward subscriptions and donations, the best result might be expected. The Board, at its annual meeting in April next, will be anxious to obtain information as to the bounds which must be set to its operations. Whether, sustained by vigorous exertion on the part of all their brethren and friends, they are to proceed with strength in sustaining present engagements, and enlarging their plans of benevolence, or are to be restricted to the narrow gauge of past years. Should spirited and prayerful efforts now be made, we have no doubt the most sanguine expectations of the friends of the Redeemer will be realized in India.

ANNUAL MEETING OF THE BOARD FOR FOREIGN MISSIONS.

The next Annual Meeting of the Board will be held in Boston, commencing on Wednesday the 25th of April. The Rev. William T. Brantley of Philadelphia is appointed to preach on the occasion. In case of his failure, the Rev. Spencer H. Cone of New York.

NOTICE.

A ship is expected to sail from Philadelphia for Calcutta on the first of April next. Persons wishing to write to the Missionaries in Burmah, can avail themselves of this opportunity, by forwarding their letters (post paid) to the care of Rev. Mr. Dagg, Philadelphia. Another opportunity is expected to occur on the 20th of April from Boston. Letters may be directed, (post paid) to the care of Rev. Mr. Sharp, Boston, or the Corresponding Secretary, Salem.

Amount of Moneys received for the Wilmington Mission, from August, 1825, to September, 1826.

By cash of Mr. Jordan, a donation,	3,00
Rev. J. Mc Lamore, on account of brother Mercer,	90,00
By an order on brother Mercer on account of brother Simons,	96,00
By cash of Rev. L. C. Davis, on account of brother Mercer,	160,00
at the Alabama Convention, a deposit for General Board,	239,06
of brother Doty, a donation from Columbia,	5,50
two drafts on brother Rice, on account of buildings,	667,70
from brother Riley, Charleston, S. C.	50,00
from brother do. do.	30,00
an order on the Augusta Bank,	338,68
for 4 sheep,	10,00
collection in Columbia, S. C.	20,00
do. in Sumterville, do.	31,75
do. in Bethell church, do.	5,00
do. in Wassamaw, do.	8,00
do. in Charleston, of different persons,	11,50
do. in do. by brother Riley,	20,00
do. in do. by Miss J. Hands,	30,00
do. in James Island Church	13,37
do. in Beaufort, of different persons,	10,12
appropriation of the Beaufort Foreign Mission Society,	60,00
donation of Mr. Joel Adams, Senior,	10,00
do. of Mr. Williams,	35
of brother Doty, for Star and Luminary for 3 years,	15,00
of Rev. George Scott, S. C. for Luminary for 2 years,	5,00
donation of Mr. G. Pinkerton,	2,00
	dol. 1932,19
Deduct for uncurrent notes,	11,00
	dol. 1921,19

Donations received for Indian Stations.

From instructors and ladies at Bradford Academy,	14,70
friend in B.	35
friend in B. 3 yards of cotton cloth,	37
Articles of clothing for Indian children.	
From a young friend at B. cotton cloth for a dress,	1,25
From ladies attending Bradford Academy—3 from Andover, 1 from Newburyport, clothing,	2,75
ladies at West Cambridge, communicated by a female friend,	12,00
a female friend at Haverhill,	5,00
a gentleman residing at Haverhill,	2,00
do. do. do.	1,00
do. do. do.	2,50
do. do. do. for stage fare,	1,00
friends at parting,	5,50
female friend at Salem,	1,00
a friend, 1 pair pillow cases,	340
one pair of hose, a friend,	350
Books from Mr. Buffum,	
Various articles from Mr. and Mrs. Samson,	2,22
Books from Mrs. Currier,	340
Articles from Mrs. Welles,	25
Articles from Mrs. Day,	20
Buttons from Mrs. Lang,	23
Articles from a friend,	300
Linen and napkin from Mrs. Smith,	1,00

Account of Moneys received by the Treasurer of the General Convention, for the Baptist Board of Foreign Missions, &c. from Jan. 7, to Feb. 19, 1827.

By cash from Salem Bible Translation and Foreign Mission Society, by J. Moriarty, Esq. Treasurer, per Dr. Bolles,	300,00
Mechanic Labouring Society, Cambridge, per Mr. E. Brown, for Burman Mission,	25,00
Edward Probyn, Esq. per Rev. D. Sharp, 50 for Burman Mission, 25 for the Indian Stations in the U. S.	75,00
C. T. per Mr. E. Lincoln, Burman Mission,	3,00
The Missionary Society in the Woodstock Baptist Association, Auxiliary to the Baptist Board of Foreign Missions, &c. received from A. Forbes, Esq. by Maj. O. Dutton,	121,34
From James Loring, Esq. Treasurer of the Boston Society, Auxiliary, &c.	113,00
H. B. Rounds, Esq. Newport, N. Y. Treasurer of the Utica Baptist Foreign Mission Society, by Mr. E. Lincoln,	25,00
Female Burman Education Society for the Education of Burman children, Miss Nancy Rice, Treas. received in letter from Mark Harris, Esq.	92,00
The Baptist Female Society of Hillsborough, N. H. Sally Howe, Treas. received by Mr. Isaac I. Coolidge, for Burman Mission,	6,00
The Congregation and Open Communion Baptist Church, Saxton's Village, Vt. at monthly concert, received through Mr. E. Lincoln,	12,50
From H. B. Rounds, Esq. Treasurer of the Utica Baptist Foreign Mission Society, received by Mr. E. Lincoln,	25,00
Miss H. E. T. to redeem a female child from slavery, to be called R. Eugenia,	15,00
The Female Primary Society, Machias port,	10,00
The Male Primary Society of do. per Aaron Hayden, Esq.	12,75
The Lubec Female Auxiliary Society, by Capt. Robert Small,	5,71
The Lubec Male Missionary Society, by the Rev. Henry J. Hall,	12,19
Aaron Hayden, Esq. Treas. of the Primary Missionary Soc. of Eastport, Received per Mr. C. Haven,	24,00
The Lake George Association, contributed in 1825,	7,42
Interest on do.	38
The Lake George Association, contributed in 1826,	11,00
The Secretary,	1,00
Received from Naaman Fox, Esq. Sec.	20,00
Youth's Mite Society of the second Baptist Sabbath School Society, for the Carey Station, by Mr. Augustus Pulsifer,	4,03
	dol. 836,52

H. LINCOLN, Treas.

The Treasurer has also received the annual subscriptions of "Ladies in Newburyport," Helen Tracy, Treas. by Capt. John Wills, jr. \$60, for the *Bengal Christian School Society*.

To Correspondents and Readers.

To give room for Mrs. Judson's Narrative, communications of interest have been deferred, which may be expected in our next Number. Our Readers will be gratified to learn, that several hundred new subscribers for the Magazine have been lately received from the State of Maine; and the friends of the work in the different sections of the country are earnestly requested to use their efforts for giving it an increasing circulation, which will replenish the missionary funds, and accomplish the benevolent objects contemplated by the publication.

THE
AMERICAN
BAPTIST MAGAZINE.

No. 4.

APRIL, 1827.

VOL. VII.

THE TRUTH IN LOVE.

To the Editor of the American Baptist Magazine.

Dear Sir,

After thorough examination of the Scriptures in the original, a young preacher became fully convinced that our Lord has required, not the sprinkling of infants, but the immersion of believers. He presented himself to one of our churches, and was baptized. At his ordination, which occurred not very long afterwards, the sermon seemed to commend itself to all, as *sound speech that cannot be condemned*. In regard to many points, it left the application to be made (and it could not fail of being made,) by the hearers themselves. Not doubting that it would be useful as well as interesting to your readers, I have obtained from the brother who preached it, permission to send you a copy. C.

EPHESIANS IV. 15.

“SPEAKING THE TRUTH IN LOVE.”

THE wisdom and goodness of the Divine Being are manifest in all his appointments; and especially in those which refer to the salvation of men. The institution of the gospel ministry illustrates this remark. Men in general are so engrossed with worldly cares, that, were there not some outward excitement, they would not turn their attention to matters which are future and unseen. Knowledge of the Sabbath and of the Scriptures might be communicated; yet, without the living voice of the preacher, that knowledge, in a majority of instances, would be ineffectual: but by calling some of his servants to the sacred office, and making it their business to “hold forth the word of life,” the Saviour has provided for the sanctifying of many, who, but for

this merciful appointment, might still wander in the path of ignorance and depravity, till they should terminate their career in the midnight horrors of the pit.

See another manifestation of divine wisdom. The Lord has not only appointed the ministry, but has also furnished his ministers with the matter of their instructions, and has enjoined the manner in which these instructions shall be communicated. Our text exhibits a duty that is enjoined on all the disciples of Christ; and, manifestly, it may be applied, with peculiar force, to those who appear in the character of his ministers. They are required—

To speak THE TRUTH; and
To speak it IN LOVE.

Should a person declare, that a minister might safely preach er-

ror, you would consider that man unworthy your confidence. Favour me, then, with your attention, my hearers, while I illustrate and defend the sentiment, that a minister ought to preach the truth.

The subjects upon which he must address his fellow-men, relate to their recovery from sin, and their restoration to the favour of God. When we say, then, a minister must preach truth, we mean *religious truth*. He must faithfully declare the doctrines which are enforced in the Bible. The duties also which are required both towards God and towards man, must be explained: every thing, in short, which respects the salvation of men, and their obedience to God, must be faithfully manifested. All which he speaks ought to be true, corresponding with the infallible standard; nothing as the result of human speculation or contrivance should be mingled with it; it ought to be pure, *unadulterated* truth. Not only should he be careful to support no error; he ought to preach the *whole* truth, and "declare all the counsel of God." Partial and defective representations of the gospel are not far removed from erroneous representations; and no minister can be called a faithful "steward of the mysteries of God," who keeps back any thing which may be profitable to those that hear him.

I will present two reasons why a minister should preach *only truth*, and the *whole truth*.

The *first* is, because *only truth* is employed in sanctifying men.

The end, so far as men are concerned, which every minister should propose to obtain, is the sanctification of his hearers. He beholds them in an alarming state of depravity; and unless a salutary change is effected in their character, they must be forever the objects of God's displeasure. What

means can he employ to effect that change? Only the exhibition and enforcing of the *truth* concerning their situation, and concerning the remedy, which divine grace has provided. If he preaches *error* concerning these points, he will but deepen the slumber into which sinners have fallen, and increase the darkness of their prospect beyond the grave.

To show that nothing but truth tends to sanctify men, let us take particular graces of the christian character, and inquire what is most likely to nourish those graces. We select *love to God*, which is the foundation of all the rest. Suppose a person to imbibe erroneous opinions concerning the attributes and works of God; does the error which he is cherishing cause him to increase in love to God? He may increase in love to that creature of his imagination—to that collection of notions, which he calls God; but he does not love the true Jehovah. In order to love the true God, he must be acquainted with his real character, must conceive of him as just such a Being as he really is, and not such a Being as he is not. If he has already begun to love the true Jehovah, the way to increase his love, is, to enlarge his correct knowledge of God. Just so much as he is deficient in knowledge of God, so much he may expect to fail in love to his character; and just so much error as he embraces concerning God, so much is he depriving himself of the means of improvement, and spending upon the figment of his own mind those affections which are due to the Sovereign of the universe. You see at once, my hearers, that in order to love the God of heaven, we must believe *the truth* concerning his character, and not indulge erroneous conceptions.

Let me instance again in the grace of *repentance*. Repentance

consists in hatred of sin, in sorrow at having indulged it, and in a generous determination, by divine aid, to forsake it. But suppose a person believes error concerning the nature and consequences of sin, and believes it is something very different from what it really is, will he exercise true repentance? No, my brethren. Let sin be exhibited in all its deformity; let it be stripped of all its disguises, and its real, native self be shown, if you wish to excite the emotions of godly sorrow. Let the truth, *the whole truth*, concerning its nature and consequences be declared, if you wish men to consider their ways. But if you wish them to continue under its power, and never to exercise true repentance, then preach error concerning the nature of sin, or withhold part of the truth, and make defective, distorted representations of what God has declared.

Thus, brethren, we might proceed with each of the christian graces; and you would see that nothing but truth can sanctify the heart; and that the whole truth that has been revealed on religious subjects, is necessary to be declared, in order to promote the sanctification of men; since error, so far from producing this good effect, can subserve only the cause of depravity. As the sanctification of men is absolutely necessary to their salvation, regard to their eternal interests requires that ministers preach only truth, and the whole truth.

I may be asked here, whether a belief of the whole truth on all religious subjects, is absolutely necessary to salvation; or, in other words, whether a man may not believe some errors, and yet be at last received to heaven? I will reply to this question by asking another. Wholesome food is necessary for the support of human life; but cannot human life be supported by a smaller quantity

of wholesome food than is necessary to maintain a high degree of vigour; or may not human life be supported by wholesome food, while yet a small quantity of poison may be infused into it? Notwithstanding, however, the life may be supported, the poison will yet do injury to the animal frame. So in regard to spiritual life, *truth* is its only aliment, and truth will afford nourishment, notwithstanding some poisonous error may be mingled with it; yet let it be noticed, the error, as well as the truth, will produce its own effect.

But are not some truths essential, and others unessential? I reply, all religious truth, whether essential to our salvation or not, has the tendency to sanctify us; and all error, whether absolutely fatal or not, does tend, in some degree, to do injury. So that, although we should grant, that, in the christian system, there may be some truths, the belief of which may not be essential to our salvation, yet we cannot say, there are in that system some truths, the belief of which is of no importance to our duty, and our attaining the highest degree of spiritual health. Here we learn to make a distinction between our final salvation, and our present acceptable obedience to God. Some truths are essential to our salvation; other truths are not essential to *our salvation*, but are essential to *our present obedience and comfort*; and these latter truths ministers must preach, if they desire to lead their hearers in all the paths of obedience, and to advance them in divine knowledge and grace. All truth is important, if all be not essential to salvation; no error can be salutary, nor even harmless, even if it be not absolutely fatal.

Still more to show the impropriety of making so great a distinction as has sometimes been

made between what is essential and what we may deem unessential, in religious truth, and at the same time, to show the importance of maintaining the whole truth, let me remark, that *some errors, which may not prevent the salvation of those who hold them, may yet in their consequences, produce the ruin of millions.* We may easily conceive, that the persons who first introduced images into places of publick worship among christians, had a pious design; and, for aught we know, they may have been good men. Their motive, perhaps, was to bring down the facts of religion to the comprehension of an ignorant multitude. But although their error may not have excluded themselves from heaven, yet who can doubt that it has had, and that it still continues to have, a most injurious influence upon millions of immortal souls.

A pious man may preach error concerning the design of the Lord's supper, and the qualifications necessary to a lawful participation of it.—That error may not prevent his own salvation; but, in its consequences, it may be fatal to the salvation of multitudes. Belief of the truth on that particular point, may not be essential to his *salvation*; but it is essential to his *right discharge of duty*; and incorrect views on that subject may produce the ruin of many under his influence.

Thus it is, my brethren, in regard to all kinds of error. They are hurtful, if not fatal. We cannot, without suffering injury, nor without doing injury, walk in any other than the old beaten path of scriptural truth. In this path the minister must strive to lead his hearers, if he wishes to have them become holy and acceptable to God.

The *second* reason which I would present in favour of a minister's preaching only truth, and

the whole truth, is, because *belief of the truth is the only permanent bond of union among christians.*

The divisions among the professed followers of the same Lord, are a frequent subject of lamentation; and it appears to be the desire of all, that lasting union should be effected. It is an interesting question, How can union be effected? We think the present state of things may afford an answer. There is now much union; those who belong to the same church, and to the same religious denomination, are united. And why? Because their sentiments upon religious subjects, in the main, coincide; especially their sentiments upon christian fellowship and church fellowship. Similarity of religious sentiment appears the connecting tie. We observe a union likewise between different denominations; and this union has respect to those matters upon which their sentiments agree. Hence we conclude, that difference of religious sentiment, especially in regard to christian and church fellowship, produces disunion; and hence, if the cause of disunion, diversity of sentiment, be removed, and similarity of sentiment prevail, the way is prepared for permanent, hearty, happy union among all the people of God. And how shall similarity of sentiment be produced, except by a common meeting of all the friends of the Redeemer upon the ground of the truth? When all believe the truth, all will be united. We are then contributing to the approach of that happy state of things, if by diligent inquiry we ascertain what is truth, and do all in our power that the truth may be embraced and maintained. It is truth which must ultimately prevail; and when the Lord's people meet upon the ground of truth, party distinctions will cease, and will be swallowed up in the common appellation of

christians. As much as we are doing for the support of the truth, so much we do towards the union of the Lord's people; and as much as we do in supporting error, so much we are doing to prevent a permanent union.

These remarks enable us to judge respecting the conduct of those, who may be convinced of certain errors, and are yet unwilling publickly to renounce them, because by such an act they will be identified with a people who cannot, in the present state of things, form such a union as they may think desirable. Such persons speak much about union; but let them consider, they are the very persons who are doing most to prevent union. By refusing to join those, who, as they deem, possess the truth, they are giving their influence to the cause of error, and thus, unconsciously perhaps, are increasing disunions. *Departure from truth* produces disunion; and certainly those are chargeable with disunion, who know the truth, and yet encourage what they have discovered to be wrong. They who believe the truth and maintain it, ought not to be charged, as guilty of the divisions; but they *who depart from the truth*, and especially they who know the truth, and yet help an opposite cause. Be it then our fixed opinion, that union must be founded upon and regulated by truth; and let the ministers of religion be sure, that they inculcate nothing but truth.

But is it not best to be somewhat accommodating in our religious sentiments, and be willing to lay them aside, or not strenuously to maintain them, when they may interfere with some sentiments of other persons, whom we esteem conscientious christians? I answer: if we wish to avoid self-denial and to shun the cross, it may be the easiest course; or if we wish only a temporary union, liable

to constant interruptions, or union in which the heart shall not be engaged, we may pursue such a course. But if we wish a permanent, hearty union, we must, in the present state of the church, be self-denying, and be willing to lay the foundation, and do somewhat in rearing the superstructure, so that there may be a spiritual temple composed of "lively stones," to bless the world in some future generation. If we act on this principle, our labour will be successful, for we shall build on "the foundation of God;" but if we act upon any other principle, it is to be feared that we shall labour in vain, for we shall build our house "upon the sand."

But is not charity the bond of union, rather than similarity of religious sentiment? I answer: charity is indeed essential to union; without charity it is vain to expect it. Yet it is not that charity, which can accommodate itself to whatever may happen to be prevalent; but that never-failing, never-yielding principle of love to God and to his cause—that charity, which "rejoiceth not in iniquity, but rejoiceth in *the truth*."

Every minister then ought to preach simply the truth, in order that union may be affected among the people of the Lord.

If asked, where truth is to be found without the least alloy, I refer to the oracles of God. If told, that any sentiments, however diverse, can be supported from the Scriptures, I deny the assertion; for it impeaches the wisdom and goodness of him who inspired the holy writings. Scripture, when fairly interpreted, does not, in any instance, contradict itself; and let those who study it remember that they are not at liberty to put their own construction upon it, as they may please. There is a certain, distinct meaning in the word of God, which, without any

bias, we should endeavour to discover, and which will infallibly lead us into the way of truth.

Having shown that a minister ought to speak **THE TRUTH**, I proceed to remark, that he ought to speak it **IN LOVE**.

His heart ought to be warmed with love to that system of truth which the Bible reveals; and all his efforts in its behalf should proceed from a simple desire that the truth may be maintained. In religious controversy, as well as in other disputes, a desire for victory has often prevailed over a love for truth; and a selfish wish for the triumph of the cause which has been espoused, has taken place of the disinterested wish for the triumph of *truth*, let that be ever so opposite to a person's preconceived opinions. Disputants frequently conduct, as if, at all hazards, they were pledged to the cause in which they first embarked; as if it were disreputable to acknowledge themselves overcome by superior argument, and as if, notwithstanding the weight of evidence may be against them, they yet must use every effort to make "the worse appear the better reason." Let us, my brethren, guard against so perverse a state of mind. Let us make all our investigations, and all our defences in the cause of religion, free from selfishness, and actuated by the honest desire that the truth as it is in Jesus may prevail, and be glorified.

There is danger, likewise, of our speaking the truth from a love of display. The truths of religion are so sublime, and in the exhibition of them there is so much scope for our powers of argumentation, our eloquence, our taste, and every fine feeling of the heart, that other principles, besides a love to the truth, may induce us to investigate the Scriptures, and to speak the truth to our fellow-men upon subjects so fraught with interest.

Not only ought a minister to be actuated by sincere love to the truth, but also by love to the souls of men. He ought ever to remember, that the souls whom he is required to address, are immortal; and no being can estimate their value, excepting him who looks through eternity. Their everlasting interest is at stake; and to ministers is committed the dispensation of that Gospel which only can rescue them from the power of depravity, and fit them for the holy employments of heaven. O! my brethren in the ministry, how ought we to compassionate our fellow-men, when we consider them exposed to the everlasting displeasure of a righteous God; and especially when we reflect that he who dwelt in the bosom of the Father, cheerfully submitted to the frail and suffering condition of humanity, and on the bloody summit of Calvary, poured out his holy soul unto death, as a propitiation for the sins of men. Can we for a moment gaze at the bleeding, expiring Saviour; can we hear him amid his severest pains interceding for his very murderers, without imbibing a portion of that love which was stronger than death; and without being willing to impart to our fellow-men "not the gospel of God only, but our own souls also?"

Let us remember too, that they for whose eternal salvation we are to labour, belong to the same great family of which we form a part. They are our brethren, subject to the same affections, the same frailties and calamities, and capable of the same pleasures as ourselves. Let us ever remember, that when a few more suns have risen and set, we and they must appear before one common tribunal, and that their everlasting state must be happy or miserable beyond description, according to their reception or rejection of the gospel which we are called to minister.

The love which we should cherish for the souls of men, ought to be an inwrought, constraining principle. If such be our love for men, we shall be faithful in declaring the counsel of God. The tenderness which it will inspire, will make us delight in declaring "the acceptable year of the Lord," and will prevent us from neglecting to declare "the day of vengeance of our God." We shall not seek to *please* men, but to *profit* them; and by "manifestation of the truth," we shall endeavour to "commend ourselves to every man's conscience."

This love for the souls of men will cause a minister to persevere in his labours amid the varied discouragements to which he is exposed. What though his hearers be stubborn and perverse; what though they turn a deaf ear to all his kind entreaties; what though they even cast reproach upon him—yet if he loves their souls, he will be consoled by reflecting that he is only a partaker "of the afflictions of Christ." The language of his heart and of his whole deportment to his hearers will be: "I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.—None of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

Another consideration should induce a minister to cherish ardent love for his fellow-men; it will gain the readiest access for the truth. Men can be drawn,

when they will not be driven. Nothing, generally speaking, can so melt a person's heart, as the exhibition of love for him. Harshness may only close the avenues to conviction; but love is gently insinuating, and before a person is aware, he may be brought to an approbation of divine truth by the winning address of an affectionate minister. On all accounts, harshness and unkindness are utterly unsuitable to the minister's office; and not at all are they countenanced by his example whose ambassadors the preachers of the gospel profess to be. Would they obtain the object of their embassy, they must, with all kindness, *beseech* men to be reconciled to God.

You see, brethren, the solemnity of our office. It has respect to the salvation of immortal souls; and when a few more days have rolled over our heads, we, with our hearers, must stand before our impartial Judge. Let us work while the day lasts; and let us be faithful workmen, "rightly dividing the word of truth."

My beloved brother, to whom this is a day of peculiar interest, be it your grand, commanding concern, to speak the pure, undiluted truth of God; and speak it in love. Let love to God, and love to man, pervade your heart, and direct all your efforts. May you have grace to be faithful; and when your work shall be finished, may you receive the approving smile of our Master, and be rewarded with those, who, having "turned many to righteousness, shall shine as the stars forever and ever." Amen.

MISSIONARY DEPARTMENT.

DOMESTICK.

CAREY STATION.

EXTRACTS FROM MR. MC'COY'S
JOURNAL, FROM SEPT. 15, TO
DEC. 25, 1826.

Sept. 15. The Putawatomes and Miamies were called into a treaty with the United States Commissioners, on the 25th of September, in the wilderness on Wabash river, forty-five miles west of Fort Wayne. Knowing that the interests of the Mission were deeply involved, in company of one of our pupils, I left Carey on the 15th of September, and after an excursion in the woods of five days, arrived at Fort Wayne, and two days later, was on the treaty ground. This business detained me until the 19th of October, and then required a journey to Kentucky. It was the 7th of November before I had returned so far towards home as Troy, near the frontiers of Ohio.

The Putawatomes and Miamies ceded to the United States about one million and a half of acres of land, so situated, that their remaining territory (aside from small reservations among the Miamies,) will be divided by lands they have sold, into four parts, so far asunder as to admit a considerable population of white people between them.

[It is stated, that stipulations were made in the treaty favourable to Indian reform.]

After leaving Troy, (Ohio,) on the 7th of November, we hastened our journey, and after sleeping in the woods five nights, reached Carey about the middle of the sixth. Here we met with our

brother and sister Slater, and sister Purchase, newly appointed missionaries, who had arrived on the 27th of September. Four new scholars had been admitted to the school in my absence, and the business of the mission progressing.

Through the past summer and the present autumn, we have endeavoured to furnish our Thomas Station, among the Ottawas on Grand river, with supplies that would justify our beginning a school, and in other respects, putting our mission properly into operation at that place. It has been deemed expedient for myself and wife, accompanied by sister Purchase, to go thither to spend a few months, while the other brethren, for the time, remain at Carey.

[Mr. and Mrs. Mc'Coy and Miss Purchase, with others, commenced their journey for Thomas, November 28th, and in consequence of snow and cold, passed through many hardships and perils in traversing the wilderness.]

Dec. 5. We were slowly proceeding about 11 o'clock, when, to our great joy, we were met by our dear brother Lykins, and two young men, on horseback, with a supply of fresh biscuit and meat from Thomas. The young men were left to bring on the wagon, while myself and family and brother L— proceeded on horseback. About twelve miles ride brought us to the margin of Grand river, in full view of our contemplated residence. We were conveyed across in a periogue, and before night had the happiness to find all our company safely seated around our comfortable fire-sides.

Our brother Lykins has used great exertions amidst many trying difficulties, to get hither needful supplies for the mission, and to prepare for us comfortable accommodations, and we are happy to find every thing exceeding our expectations.

Dec. 6. Soon after our arrival yesterday, several Indians called to see us. Some in the neighbourhood had almost despaired of our getting hither this winter, of course they were gratified when they heard we were on the way. Some had requested that our trumpet should be blown on our arrival, that they might come in to shake our hands. But we were so much fatigued with our journey, that we chose to take their will for the deed. Noonday and his party heard of our arrival too late to come and see us, but beat their drum all night for joy.

To-day, Noonday, Blackskin, and many others, men, women, and children, come to see us. We had an affectionate shake of the hands, every one apparently bidding us welcome to their country. After some smoking, and a little friendly chat, the chiefs informed us that they had called to-day merely to bid us welcome, that they would come again on a day when our affairs, being somewhat settled, would admit of a deliberate talk on business. The day was agreed on, and they departed. It would be difficult to determine which were better pleased, they with our arrival, or we on discovering their pleasure. One special consideration, however, is added to our joys, that is, the great privilege of being the bearers of good tidings to the poor.

Dec. 10. Brother Lykins preached from, "thy kingdom come," after which I addressed the Indians, about twenty of whom were present. No audience could give

more decent and sober attention to a discourse than ours did.

Dec. 11. Agreeably to appointment, Noonday, Blackskin, and others, came in to council at our house, accompanied by some women and children. When assembled and smoking, I told them that some time ago we had promised to do certain things for them, we had already complied in part, and I had now come to fulfil the whole of our promises. I then proceeded to describe the nature of our business, the design and general regulations of our proposed school, &c.

Noonday replied, "Brother, I wish you to listen to what I say. I hope you will not be offended at any thing I shall speak, for I do not mean to offend you, or to say any thing that will wound your feelings.

I remember your promises to us. I have forgot nothing. You told us you would help us to build houses, make fence, plow, and the like, besides giving us a blacksmith, a school, and a preacher. We have seen the beginning of what you promised, we are all now rejoiced that you have come to live among us, in the hope that we shall realize the whole.

You have told us to be good, and I now tell you that ever since you first talked to me about God, I have been trying to be good, and have often endeavoured to persuade others of my people to be good also. For my own part, I acknowledge that I know nothing correctly about the Great Spirit, and I am very glad that you have come to live among us, to preach to us about him.

In regard to the school, I wish our children to be instructed like the whites. Then, when we shall have dealings with the whites, our children can stand by and transact our business for us. But we wish our children to be educated here among us, where we

may occasionally see them, and not to be taken out of our country. Many of our children are afraid that if they give up their children to you to be educated, they will be taken entirely away from them."

He then took from his bosom a paper carefully enveloped, and said, "Brother, when you promised us those favours, you said you might possibly forget, and therefore you would put your words on paper which could not forget. Look at this paper, brother, and see if it is the same you gave me, and see if you have forgotten anything you promised us."

I told them it was the same paper, that there was my name made by myself, and I was now ready to do all that had there been promised. Yonder is the blacksmith, there are the labourers, there are the milch cattle, the oxen, chairs, ploughs, &c. The school will be opened in a few days, and I am now ready to preach to you. We shall not be prepared this winter to receive very many children, but a few will find room.

Blackskin then spake. "Brother, I hope that nothing I shall say will offend you, for I do not wish to say anything that will be displeasing to you. I am not bad in my heart neither towards you nor any other person.

We are glad that you have come to preach to us. A long time ago I heard a priest down the lakes preach. You say many things the same as he did, but in some respects I discover there is a difference between your instructions and his.

Many of our people are afraid to send their children to your school lest you send them entirely away from them. If you will keep them here, and educate them in our own country, they will be willing to send them. I have a daughter, and some other near re-

lations in Montreal. Their absence has been a grief to me, and I now wish I could get them hither to live with you."

He then spake respecting their fencing, houses, cattle, &c. and repeated some ideas respecting religion, the school, &c. Some others spake to the same effect, and one inquired when we should be ready to receive scholars, and said his son was waiting.

I have never found Indians who appeared to realize such unqualified confidence in our disposition and ability to instruct and assist them, as these do.

Dec. 12. Brother Lykins started back to Carey with four of our horses, leaving one which was too lame to travel. We expect not to see him again for some months. Our adieus, like those at Carey, have been tender and affectionate. Blackskin, on taking his leave of brother Lykins yesterday, said, "I shake your hand in friendship, I hope the Great Spirit will take care of you on your journey, and will bring you safely back to see us again. I wish you good health."

Dec. 16. Four Indian youths are now at our house waiting for the opening of our school. The largest has become an apprentice to the blacksmith business.

Dec. 25. This day we commenced our school with five Indian scholars, my two little daughters, and a young man who has been in our employ. We sung the 523rd Hymn of Rippon, with a little alteration. "Blest is the man whose heart expands," and implored the blessing of our heavenly Father. ISAAC M' COY.

EXTRACTS OF A LETTER TO THE CORRESPONDING SEC. FROM MR. SLATER.

Carey, (Mich. Ter.) 100 miles N. W. of Fort Wayne, (Ind.) Dec. 21, 1816.

Rev. and dear Sir,

We were nine days in the wilderness, (travelling from Detroit

to Carey,) three of which we experienced wet and cold, having to lay on the wet ground at night. The 27th of September we reached this place in health and safety, which occasioned us to raise our Ebenezer and say, Hitherto the Lord hath helped us. We were received by the missionaries very cordially and affectionately.

It was thought advisable that I should take charge of the school, which duty I have attended to, for the most part of the time since. Previous to my entering the school I examined the establishment in its several departments, and found work which required attention, and that I could employ my hands profitably and usefully, which gave me encouragement to hope that I had not come in vain. The number of the family was about eighty, sixty of this number are children of the natives, and the remainder missionaries, hired men, and natives themselves. The number of acres of land improved for corn, was fifty, potatoes, five. About twenty acres of wheat were to be sown. The stock, about ninety head, fourteen of which were milch cows.

The prospect of the mission is encouraging. One of the hired men has experienced religion lately. O! may this be but a drop before a plenteous shower. I have visited a number of Indian villages, and had some very affecting seasons. The progress of the school is flattering, some have recently commenced geography, and a number are studying grammar. I desire to be remembered in your prayers. Yours in much affection,

L. SLATER.

THOMAS STATION.

LETTER FROM MISS PURCHASE TO THE
CORRESPONDING SECRETARY.

Thomas Station, Jan. 23, 1827.

Sir,

After a perilous and toilsome journey of six weeks, September

27th, I was introduced to the mission at Carey. I felt grateful to God for his special goodness in conducting me safely to the field of my labours. Mr. and Mrs. M'Coy were absent upon some important business for the mission, but I was much pleased with the devoted appearance of all the missionaries who were present, as well as the order and regularity of every department.

I have felt it a privilege, for which I cannot be sufficiently thankful, to retire in some lonely place and pour out my soul unto God, seeking his guidance and direction. At such seasons I have often realized the omnipresence of Jehovah, and am now permitted to indulge the hope, that amid the wilds of the adversary and the prowling of the lion, I shall be protected beneath the wing of the Almighty.

On my arrival at the Station, I immediately entered upon missionary employment, endeavouring, as much as possible, to alleviate the incessant labours of sister Simmerwell, who was then the only female missionary on the establishment.

It was truly pleasing thus to associate with persons for whom I have felt so deep an interest, and morning and evening to kneel around the same family altar with children for whom I have wept and prayed in a christian land. I feel a strong attachment to these dear children and youth, a nearness I never anticipated. My only expectation of a reformation of character amongst the Indians, is from the hope, that the rising generation may be reared in the nurture and admonition of the Lord, and thus secure to themselves the blessings of civilization. Through the medium of an interpreter, I have conversed with a number of the females on the subject of religion, and once visited them at one of their villages. They seemed thankful, and de-

sired me to come often and tell them more about religion and the Great Spirit. But on account of being wholly unacquainted with their language, my hope of doing them good in this way, appeared like the feeble glimmering of a taper.

On the evening of November 16th, I was much rejoiced at the return of Mr. M'Coy and his wife, the following morning; when this was made known, every apartment resounded with acclamations of joy. Preparations were immediately made for their departure to Thomas, on Grand river. On the 25th, a church meeting was held. I presented my letter of recommendation, had the happiness of mutually extending the hand of christian fellowship with the little band of brethren in this wilderness, and the succeeding day, communed with them at the table of our Lord and Saviour; the season was solemn and interesting. Amongst the many deliberations for the good of the mission, it was proposed, that I should accompany Mr. C'Coy and family to Grand river. Accordingly, on the 28th of November, we commenced the journey of 120 miles through an uninhabited country.

None can form a just idea of the many inconveniences which attend a person travelling through a desert, unless they have been taught by experience. I had, however, much reason to be thankful for the assistance and solace of good company. After suffering very much from cold and fatigue, I was permitted to behold, and enter the land of promise. I found the poor Ottawas sitting in the region of darkness and shadow of death. On the following Sabbath, they assembled at the mission house for the purpose of worship. Mr. M'Coy explained to them the plan of salvation by Jesus Christ; it was affecting to witness the dawning of

light upon their poor benighted minds.

The condition of this people is such, as ought to excite the commiseration of every christian. It is true, that some of them have now an imperfect idea of the existence of God, but they know nothing of the holy traits of his character, the efficacy of the Saviour's blood, and the operation of the Holy Spirit, that so rejoices the soul of the believer. I hope the time is not far distant, when it may be said, they have also been taught of God, and have received the knowledge of the truth as it is in Christ Jesus. For such a blessing upon all who are perishing for lack of vision, we will unitedly pray. A school of eight Indian scholars is now in operation; our doors are open for the reception of more. I find myself happily situated in the agreeable society of brother and sister M'Coy. The family consists of twenty-seven. I am happy to say, that in no family I have ever witnessed a greater degree of peace and harmony.

Wishing to be remembered to Mrs. B—, and the continuance of your united prayers to God, I subscribe myself, with much affection, your sincere friend,

L. A. PURCHASE.

VALLEY TOWNS STATION.

LETTER FROM MR. JONES TO MR. BACON.

*Valley Towns, Cherokee Nation,
Sept. 23, 1826.*

Dear Sir,

I have just received a box from you, inventory dated November 15th, 1823. Owing to the want of regular communication through the upper part of Georgia, it has lain at Augusta a long time, with some other things for this Station. The inconvenience, however, is

not attributable to any person concerned with the Society or the Mission, but merely to the situation of the country. I have done all I can to make arrangements for the regular conveyance of the donations of our friends in future, which I hope will be advantageous; and a brother at Augusta will take care of any thing that may be forwarded there, till we can get opportunity to send for them.

Please to communicate to the ladies of the Society at Newton, the cordial thanks of the little Cherokees under our care, and also of the mission family. Their kind present has been a long time coming to hand, but it could hardly have come at a time when they were more needed, our clothing being entirely exhausted when their generous supply arrived. I trust the delay will not operate to damp the zeal or to interrupt the efforts of our pious friends.

Our school prospers; a good many young people have received an education which will qualify them for usefulness in society; above one hundred have been taught to read that word, which is able to make them wise unto salvation.

Several of the pupils who have finished their education have settled in life, and I trust will, by their conduct, diffuse a taste for civilized life, and its comforts and advantages among their people. But the best of all is, God by his spirit has spoken to the hearts of some of them, and I trust the friends of missions will in the day of the Lord have their best wishes realized, in witnessing the fruits of their labours in bringing multitudes of the heathen from ignorance and sin to the knowledge of the truth, and the enjoyment and glory in heaven.

We earnestly desire an interest in the prayers of our christian friends at Newton.

In future, the best way will be when a box is sent off, to put an inventory into the box, and send by post, a letter and copy of the inventory; we could then acknowledge the receipt of the letter and arrival of the box at Augusta, and we could take the best means to get them here. Any thing consigned to Messrs. Bliss & Wardsworth, Savannah, and I. B. Duncan & Co. Augusta, will be taken care of, and our brethren at Augusta will advise us of their arrival.

I am, dear Sir, yours, &c.

EVAN JONES.

MR. JOSIAH BACON, NEWTON—

For the Female Aboriginal Relief Society.

FOREIGN.

AMERICAN BOARD OF MISSIONS.

[From the Miss. Herald.]

MR. BRIGHAM'S REPORT RESPECTING THE RELIGIOUS STATE OF SPANISH AMERICA.

HAVING given a partial sketch of the church in each of the republics separately, and shown how it has been affected by the revolution, I proceed, as proposed, to mention some of the religious practices and ceremonies common to their churches generally.

Entering a Catholick country, the first object which strikes you in their religion, next to their numerous churches, is the *cross*, which every where meets the eye. It is seen on the top of every high hill, on all the steeples and towers, in every dwelling-house and shop, in their prisons, custom-houses, mints, halls of legislation, and, seen or unseen, is suspend-

ed from the neck of nearly every subject in the land.*

Entering their houses, if you hear any thing said of religious duties, it is of their attendance at *mass* (church service) said by a priest or friar in Latin. In all the churches this is daily said at the rising of the sun, and on the Sabbath and other feast days is repeated at mid-day. To this service in an unknown tongue, many attend every day, and all classes, clothed in black, are sure to be present on feast days, by which they mean those days when labour is prohibited, including the Sabbath, and anniversaries of many distinguished saints.

This service generally continues for fifteen or twenty minutes, during which time the congregation kneel before the great altar where the mass is read and incense burned. It must be understood, that their churches, immense as they are, are wholly without pews or slips, often without seats of any kind, or any objects through the centre, except long rows of hewn pillars, connected by arches, and hung with paintings.

I will add, too, in this place, as illustrating the interior of their churches and forms of worship, that along the sides of these spacious buildings are a series of deep alcoves and niches, where images of different saints, richly dressed, are placed, before which are small altars, where deluded beings, at all hours of the day, may be seen invoking aid.

Go into one of those dark temples at the time of vespers; see a few feeble lamps on the far distant altar, throwing their pale rays on the image of a bleeding Saviour, and the long rows of

apostles and martyrs; see the numerous paintings of saints and angels staring from every column, and looking down from the high arches above; hear the deep, slow tones of an unseen organ, mingled with the mournful prayers of an aged monk, in a tongue long since dead;—and you have at once the feelings, which they mistake for the purest devotion.

When the mass is ended, the congregation retire, each dipping his hand in the vase of holy water at the door, and crossing himself. On reaching their dwellings, which, on feast days, is generally before the hour of breakfast, the black dress of the church is exchanged for one the most showy and extravagant, and they are prepared for visiting the coffee house, the promenade, the cockpit, the bull-fights, or for a drive in the country, as fancy may suggest, and in the evening they go to the theatre. Thus passes the Sabbath throughout Spanish America, both with the priest and the people, and at night they lie down, thinking that they have served God faithfully in the morning, and afterwards had much innocent enjoyment.

With all their numerous ecclesiastics, preaching is seldom heard among them, unless during the forty days of Lent, and on the anniversary days of some distinguished saints.

The season of Lent is with them the solemn season. Throughout this period, the theatre is closed, most of their diversions suspended, and some are seen going about the streets with a cross of ashes on their foreheads to remind them of their mortality. If they have obtained no indulgence, they are, too, through this period, to abstain from animal food, and in the course of it, to make their annual confession to the priest. Sermons are now delivered in some of the churches every day,

* It is not very common in South America now to put the cross on public buildings; but in Mexico it is in all the places mentioned, and often small images with it.

and during the last three of the forty, when they suppose the Saviour lay in the tomb, they are clothed in black, all business is stopped, the streets are empty and still, and silence and gloom pervade every object.

At the close of the third day, the tomb is burst, the Saviour rises, the bells begin to ring, guns are discharged, and rockets, rising from every quarter, seem to fill the air. In the evening, images of Judas are brought out, and publickly hung in the streets, beaten and stoned by the boys, and all their mourning is turned into joy. Now they begin again their suspended pleasures, all exulting that the days of Lent are over.

As I have said, they observe, also, as feast days, the anniversaries of some distinguished saints. Formerly these were far more numerous than the Sabbaths, but are now reduced in most places to eleven or twelve.

On the anniversary day of any particular saint, for instance, that of St. Augustin, his image is brought out from the convent bearing his name, clothed in the habit of that order, is placed erect on something resembling a bier, and thus borne on the shoulders of men through the streets. Following this image, is an immense concourse of people, the high clergy in robes of white satin and gold lace, the lower clergy in black, the various orders of monks in their peculiar habits, a train of youth in scarlet, bearing a tall silver cross and censer, then a retinue of laity with burning candles—a full band of musick, playing the while, and priests singing hymns in Latin.

In one part of the procession, is carried also, under a silk canopy, the sacred wafer, or host, which represents the Deity. In another part is sometimes borne the Virgin Mary, clothed in the manner of the richest princess,

with numerous jewels, and a crown of gold.

In some places I have seen carried four or five images of the same saint, exhibiting him at different periods of his life. The first represented him as an infant, with its mother, the next as a gay thoughtless youth, the next as a penitent, then he passes by as a priest in his robes, and lastly, as a canonized saint with a crown of silver.

In the festivals of the patron saints, (the supposed local guardians or protectors,) that of St. Martin, at Buenos Ayres, St. Rosa, at Lima, and St. Gaudeloupe, at Mexico, the publick authorities on foot, with their six mule coaches trailing empty behind, also join the procession, attended by several regiments of infantry and mounted cavalry in full uniform. At this time the streets where the procession passes, are hung with flags, cloths of crimson velvet, paintings, mirrors, and various other ornaments; all the bells are ringing, cannon roaring, and rockets bursting in every direction.

I almost fear that you will think this picture, looking at it on paper, exaggerated; but you can be assured that it conveys no full idea of those gorgeous processions, so common in Spanish America.

But what, you may well say, has all this to do with the religion of the heart? How can the splendid bauble think to please that infinite God, who declares he "is a Spirit, and that those who worship him must worship him in spirit and in truth?"

It is indeed a mystery, how the simple religion of Christ, the most simple of all systems, was ever transformed into such an unmeaning show. But through pride and wealth it has undergone changes, until Christianity with them, has become nothing but a system of outward forms, without

connexion with the feelings or general conduct. A religious man is made to signify a practical observer of ceremonies, let his life in other respects be what it may.

Having few or no Bibles to go to for correction, they seem to have lost sight, not only of the nature of spiritual worship, but of the proper method of gaining divine assistance. If they are in danger, or distress, the idea of penitence, submission, and future obedience, seem never to be thought of, but the grand inquiry is, what sacrifice can be made to obtain relief?

The dying miser, if conscious of guilt, bequeaths a sum to the church; the lady of rank, if sick, will vow, that if restored, she will wear a garment of sackcloth for half a year; the gay youth, for restoration, will promise, perhaps, that she will as long a time abstain from dancing, or going to the theatre. Sometimes when exposed to sudden danger, or in times of earthquakes, they will apply tortures to their arms or feet, and place a crown of thorns upon their heads. Some will fall down on the ground, beating their breasts and calling on saints; others go through the streets, bearing a huge cross, and confessing their sins aloud.

I would not be understood as saying that these are daily occurrences, or are practised by all persons; still they are practices, which do exist in almost every place, and to a great extent; and show us, how totally the nature of the Christian system is mistaken and abused.*

They have, however, in their religion of ceremonies, some practices of a more quiet and harmless character, and some which are, in their *design*, pleasing. Their mode of prayer at the close of the day, if but engaged in with seriousness, would be commendable.

At the moment the sun sets, the great bell of the cathedral strikes a single stroke, and is slowly followed by all the churches in the city, thus continuing the solemn sound for one or two minutes. On hearing the first sound from the cathedral, as it were a voice from the sky, every man, woman, and child drops all employment, every coach stops, all on horseback dismount, every head is uncovered, and the streets hushed to the stillness of the grave. Look round on the multitude, every lip is whispering its evening prayer, every thought directed *professedly* up to Him, who has given them the blessings of another day.

Did not the next moment of mirth, and their general immorality, show that this service is performed with thoughtless formality, it would be a service truly useful, as well as striking; and I have sometimes wished that it were introduced among us, where we have too many, who seldom pray, or think of the great Giver of all our mercies.

Another practice common in most families is, for the mother to call her little children and servants around her at the close of the day, and with them recite their evening prayers in their own tongue. Were not this too often directed to the Virgin Mary, in-

* In a country, where so little of Christianity is seen in its simple purity, there are those, as might be expected, who have declared not only their Catholic ceremonies absurd, but the whole Bible; and that, too, in cases where they never saw that book. In a few instances, I met with clergymen, who expressed skeptical sentiments; but not so frequently as I had been taught to expect. There are many of the higher clergy, who are not skeptical, and yet are exempt from those excesses of superstition mentioned. Among this class are some well educated men, and useful as politicians, and a few have been commanders in the Patriot armies. I must say, however, that few exhibit that character which belongs to a true minister of Christ.

stead of "Him who heareth prayer," and performed with a thoughtless rapidity, it would be, of course, what we should all approve. And I am still happy to believe, that, among *this* class of worshippers, there are some who have indeed the Christian temper, and improve well the little light which they enjoy.

A practice common in all those countries of uncovering the head when passing a church door, or the picture of a saint, deserves less approbation; still worse is the practice of friars in most places carrying round the small framed image or picture of some saint, which the low orders are taught to kiss, and then contribute a trifle to support the ever-burning lamps in their convent chapel.

The practice of burning lights, particularly before the portraits of saints, though common among all the lower classes, is peculiarly so among the Catholick natives. Coming into the city on the evening before a feast, I have often met aged Indian women returning from market to their huts in the vicinity, each bearing two small wax candles, which she lights up before the little picture of Mary, and says, "Now the Virgin smiles on me, and will bless me."

Another practice grossly superstitious, very common in past times, and yet continued to some extent, is that of the friars sprinkling dumb animals with holy water, and giving their benediction, to guard them against disease and other calamities.

A few days before leaving Mexico, on the anniversary of San Antonio Abad, I visited the convent of his name, and founded in honour of him. This saint was supposed to have unusual influence in averting evils from dumb animals, and his successors are thought by the credulous to inherit a share of the same influence.

On this occasion, lambs, doves, parrots, lap-dogs, all domestick animals, were brought in great numbers to receive a benediction.

The most imposing and most revolting part of the ceremony, was that of blessing the horses, some of which, I learned, belonged to the old nobility. These animals were ornamented with sashes of various colours, lashed over embroidered blankets, or gaudy silk and crape shawls, their ears, limbs, and mane hid, with bows of pink ribbon, and hoofs overspread with gold or silver leaf.

At length the friar approached, and went through the solemn mockery of sprinkling and blessing. The superstitious grooms then retired with their charge, happy as if *assurance* had been given that these animals should prosper through another year.

Were it proper in this communication, I might proceed still further with the relation of Catholick abuses, I might describe the custom of carrying the host, or sacrament to the dying, a custom which all must notice, as the coach, which bears the host and officiating priest, is daily passing, attended not only with a procession, singing and bearing lights, but with armed soldiers, that all in the streets may be made to kneel and uncover their heads. I might describe the practice of asking money to hire prayers for friends in purgatory, and the solemn days set apart to offer high mass for the souls of those fallen in battle. I might also describe their marriage ceremonies, the baptism of their infants, and their funeral solemnities, if solemnities they can be called;—but enough is already said, to show you their general religious character, and lead you, I trust, to pity their condition.

After this long history of abuses, which the dark ages originated,

and Spanish tyranny has perpetuated, you will wish, probably, to ask whether there is no prospect, under their new governments, that these abuses will be corrected. I answer, there is a prospect of correction, although its progress must be gradual.

A wise observer of society has remarked, "that a strictly Roman Catholick religion, and a free civil government could never long exist together."

The wide difference which is found between the character of this religion, as it exists in our country, and that which it exhibits in monarchical countries, goes to confirm the truth of the remark quoted, and to give us pleasing hopes as to our new sister republics at the south. Indeed the change this system has undergone in those republics themselves, since their emancipation, and the great reforming principles which are now at work, go to show, that, in the footsteps of their liberties, a religious reformation must follow.

It has already been shown, in a former part of this communication, that the system of monasticism, in some of the republics, is already shaken to its foundation; and it may with confidence be added, that the same causes must soon demolish it in all.

One, who watches the signs of the times, may see, too, that causes are beginning to operate, which must make the secular clergy truly tolerant, or deprive them both of their influence and their living. The government in all those places are themselves disposed to be liberal. I do not believe that one man in ten, in civil authority, would now oppose a perfect toleration of religion, if the common people were thought prepared for such an event. The uniform language of political men, was, so far as I saw them, "Sir, I am no more in favour of that in-

tolerant article of our constitution than you are, and I hope the time is near, when the bigotry, which old Spain has left us, will be so diminished, that we can with safety expunge that article."

With this spirit in the governments, and most other leading individuals, particularly the young men, we can see what must eventually be the conduct of the clergy, whose all depends on their favour. I do not say that this dependence will make the clergy holy men, but it must make them tolerant, so much so that others can benefit them and the country, in a religious point of view.

This is now seen in relation to circulating the Scriptures. When the Scriptures were first carried to the country, a few years since, in the Spanish tongue, many of the clergy said, these books must not be circulated, they will ruin the people. "What, (say those in authority,) can a book, given by our Maker, and found, in the two wisest and purest nations on earth, in every family, can such a book injure us? We do not believe it. We must not stop the diffusion of knowledge in any way." Such replies from every quarter soon silenced opposition, and the Bible is now introduced, and bought and sold there as freely as in our cities.

When, too, it was first proposed, that foreign Protestants should have a burying place among them, the idea was warmly opposed by many. But the governments laughed with scorn at the superstitious objection, and asked the priests if they intended always to live in the blindness and intolerance of Old Spain. All opposition on this subject has now subsided, and the clergy themselves are sometimes seen at Protestant funerals.

The truth is, it has already become dangerous for the priesthood to oppose the progress of honest

liberal sentiments on any subject, religious as well as political. It is understood there, that the clergy generally were opposed to the revolution, and that many are yet in heart, friends of the old system. But if they prove this suspected friendship to that system in any way, they know their probable destiny—they run the risk not only of losing their living, but of being sent from the country, as priest after priest has already been sent.

There is a further question connected with the religion of that country, of still higher import. As you have learned from what was previously said, nearly all the bishoprics of Mexico and other high places in the church, are now vacant. The same is true with these elevated stations in the other republics. The question begins to be agitated, How are these stations to be filled?

Formerly they were filled by nominations from the king of Spain, ratified by the Head of the Catholic Church, at Rome. The new governments have some of them recently sent deputies to his *Holiness*, as they style him, asking for the same nominating power, which was before granted to the Spanish monarch. But will the pope grant this request? Will he suffer rulers, who are not "the Lord's anointed," to meddle with the high offices of the sacred church? This is a question which is beginning to excite a deep interest, both among the clergy and the rulers of Catholic America.

Suppose that the pope refuses to grant this privilege of nominating, which many predict, and some *hope* he will refuse. What will be the result? So sure as there is a spirit of independence in those governments, they will assume this privilege, and those high offices will be filled by the most patriotic and best of their clergy, who will most deserve them. The

American church then will be as thoroughly severed from the court of Rome, as their civil governments now are from the court of Madrid.

But suppose that the pope does grant the Republics the privilege of appointing their own church officers. They will then be sure to appoint their most tolerant men to these high stations, and the church will grow better and more tolerant under them.

Whatever policy the Roman pontiff is pleased to adopt towards the South American churches, they must grow more and more intelligent, and less bigoted; they must throw away their European, tyrannical habits, and *keep up* with the liberal march of the new civil governments: they must, in time, lose almost every thing of the Catholic religion except the name.

Think, for a moment, how their character has already been changed, since the Revolution, not so much in their little religious ceremonies, as in the great principles of action.

Their inquisitions are now changed into school houses, and the peaceful halls of legislation; the number of feast-days is diminished; the practice of selling indulgences stopped; the wealth and power of the priesthood lessened; in one country there is already a free religious toleration, and in all, protestants live and die undisturbed; the Scriptures too are now freely circulated; and in some instances, their children are instructed by Protestant teachers.

The question might be suggested, for it is often asked, whether Protestant preachers could not now be usefully sent to those countries?

The answer is, that they could not at present. Such a measure, in most places, would be opposed, as yet, to articles of their constitution, and would create such ex-

citement among the lower orders, that the most liberal, enlightened statesmen would discourage it.

Although there are many individuals in South America, who have noble and expanded views on all subjects, men who are up with the spirit of the age; still there is in that field a putrid mass of superstition, on which the sun of liberty must shine still longer before we can safely enter in and labour.

In a few places, a Protestant preacher could labour profitably among foreigners collected there, and by private intercourse, if judicious, be widely useful to those of the country. But these places are yet few, as are those where one could be successful in school, and they are mostly occupied.

We must wait patiently a little longer, till the Ruler of nations, who has wrought such wonders in those countries the last ten years, shall open still wider the way, and bid us go forward.

GREECE, A MISSIONARY FIELD.

Letter from Mr. Fisk, late a Missionary to Jerusalem, written just before his decease, and addressed to the "Society of Inquiry in the Theological Seminary," Princeton.

Beyroot, Sept. 20, 1825.

Dear Brethren,

Your favour of May 24th, was not received till a year after it was written. It was, however, highly acceptable.—You request information respecting Greece, as a Missionary field. I hope the spirit of benevolence prompted the question, and will prompt some of you to investigate the field personally, and to occupy it.

The Greeks need missionaries, for though nominal Christians,

yet they pay an idolatrous regard to pictures, holy places and saints.—Their clergy are ignorant in the extreme. Out of hundreds, you will scarcely find one who is capable of preaching a sermon. Of course, there is little preaching; and that little is oftener an eulogium on some saint, than an exhibition of Christ's gospel. The people are consequently ignorant and vicious. Before the Bible Society began its work, the Scriptures were rare, and in most of the schools that exist, the children merely learn to read ancient Greek without understanding it. Greece offers to view an extensive Missionary field; the different divisions of Greece, properly so called—the numerous Islands of the Archipelago—a multitude of Greeks scattered over all Turkey—convents innumerable—thousands of schools, now almost useless, but needing only a proper organization and suitable books, to render them nurseries of sound learning. Nor should it be forgotten that the Greek Church is intimately connected with the predominant church in the immense and rising empire of Russia—and has more or less direct or indirect influence upon all the oriental churches—Armenian, Syrian, Nestorian, Coptic, and Abyssinian.

The Greeks offer the Missionaries many excellent materials to be wrought into the great spiritual building—powerful intellect, lively imagination, zeal, energy, enterprise, enthusiasm, love of learning and liberty, which four hundred years of barbarous slavery have not been able to destroy, an earnest desire for civilization, a remembrance of what their fathers were, and the hope of being what England and America now are, and all these traits of character brought into action by the idea that the present is the period of their national regeneration.

The Greek Church itself opens the door to Missionaries. It has always allowed the distribution of the Scriptures, and has had disputes with Papists on this point. The Greek Patriarchs, Archbishops and Bishops, have generally favoured the cause of the Bible Society, and have more than once written pastoral letters to recommend its object.

We have printed many thousand tracts in Greek; they have been received with pleasure, and ecclesiastics and dignitaries of the church assists in distributing them. Among these tracts are the Dairyman's Daughter, Young Cottager, William Kelly, Leslie's method with Deists, Watts on the end of time, Dr. Green's Questions and Counsel, and many others translated from the English. To the schools and convents we have free access for the distribution of the Scriptures and tracts, and do not often meet with Greeks who oppose our work.

Several important errors of the Papists have never been admitted by the Greeks, such as papal supremacy, purgatory, selling indulgences, the inquisition, forbidding the Scriptures, and giving the Lord's Supper in only one kind.

The Greeks, however, pray to saints, and enjoin auricular confession, and pray for the dead, and know of no other regeneration than baptism.

The present is a time for a Mission to Greece. The nation is roused—the elements of national and individual character are all in motion. An impression, a turn of public opinion, the commencement of institutions, which at another time would require years might now be effected at once.

It is desirable that the time of political revolution should also be a period of religious reform.

Americans should undertake this Mission. The prejudices of Greece are all in her favour, and strongly

so in preference to every other nation on the earth, except the English.—There is no time to be lost. It is even now too late. The Missionaries should ere this have been near the field learning the language and preparing to act. Brethren, let no more time be lost. We who have been sent to other parts around the Mediterranean, call to you to come *literally* into Macedonia and help us. Who would not love to preach in Greek on Mars hill? Whose soul would not be filled with holy joy and trembling at the thought of writing letters to evangelical churches planted by his own preaching in Corinth and Thessalonica? And methinks the dullest imagination would be fired with a poet's flame on sitting down in sight of Mount Parnassus, or on its summit, to give David's songs a Greek dress. And how ought a Christian from America to feel at the thought of introducing Christianity into such a nation as Greece, at the very commencement of its political existence!

Brethren, if I knew you personally, I would call some of you by name, and put the question to your consciences before God, and in the anticipation of the day of judgment, "Will you espouse the cause of the Greeks, not politically, but religiously? Will you not call on the publick to send them Bibles and messengers of peace? Will you be the first man to undertake the work?" A spirit of cold calculation may begin to enumerate the difficulties and disappointments that may attend the enterprise. But to all such calculations I answer, The time has not yet arrived when Missions to the heathen are to be carried on without trials, crosses and sacrifices, and long patience. Let any man undertake it full of this impression, and he will not be disappointed.—Brethren, I repeat my plea in behalf of Greece. Are

there not two among you who will, after mature deliberation and earnest prayer, consecrate yourselves to this work? May the Lord guide you and bless you.

SOCIETY ISLANDS.

ANECDOTE BY MR. ELLIS.

The following anecdote, illustrative of the degree of civil freedom enjoyed by the natives, now that they have come under the benign influence of Christianity, was narrated by Mr. Ellis at a late anniversary of the British and Foreign Bible Society.

A high tone of independent feeling, and a bold attachment to their natural and acknowledged rights, pervade the several classes of the community; of which they have given many striking instances. I shall only mention one, which occurred in the island of Huahine, where I resided several years. In the autumn of 1822, the queen of Tahiti, the widow of Pomare, visited Huahine. Her attendants, who followed in her train from Tahiti, requiring a piece of timber, she directed them to cut down a bread-fruit tree growing in the garden of a poor man on the opposite side of the bay, near which her own residence stood. Her orders were obeyed, and the tree was carried away. Teuhe, the owner of the spot on which it stood, returning in the evening, and being informed by his neighbours that the queen's men had cut it down, repaired to the magistrate of the district, and lodged a complaint against the queen. The magistrate directed him to come to the place of public justice the following morning at sunrise and substantiate his charge: he afterwards sent his servant to the queen, and invited her attendance at the same hour. The next morning,

went down to witness the proceeding: and, as the sun rose above the horizon, Ori, the magistrate, was seen sitting in the open air, beneath the spreading branches of a venerable tree; on a finely woven mat, before him, sat the queen, attended by her train: beside her stood the native peasant; and around them all, what may be termed the police-officers. Turning to Teuhe, the magistrate inquired for what purpose they had been convened. The poor man stated his grievance, adding, that he knew that they had laws—he had thought that those laws protected the poor man's property, as well as that of kings and chiefs; and he wished to know whether it was right that, without his knowledge or consent, the tree should have been cut down. The magistrate, turning to the queen, asked if she had ordered the tree to be cut down. She answered, 'Yes.' He then asked if she did not know that they had laws. She said, 'Yes; but she did not know that they applied to her.' The magistrate asked, if in those laws there were any exceptions in favour of chiefs, or kings, or queens. She answered, 'No,' and despatched one of her attendants to her house, who returned with a bag of dollars, which she threw down before the poor man, as a recompense for his loss. 'Stop,' said the justice; 'we have not done yet.' The queen began to weep. 'Do you think it right that you should have cut down the tree without asking the owner's permission?' continued the magistrate. 'It was not right,' said the queen. Then turning to the poor man, he asked, 'What remuneration do you require?' Teuhe answered: 'If the queen is convinced that it was not right to take a little man's tree without his permission, I am sure she will not do so again. I am satisfied—I require no other recompense.' His disinterestedness

was applauded; the assembly dispersed; and afterwards, I think, the queen sent him privately, a present equal to the value of his tree.

These happy changes in their civil institutions have not been produced by the direct instructions of the missionaries; for they have invariably avoided all interference with the civil and political usages of the countries in which they have laboured, and have directed their attention to the moral improvement and religious instruction of the people. The alterations that have taken place in their political economy and their civil constitution have been but the legitimate effects of the truths of the Bible on their minds; in which, through all the various relations they sustain in civil society, they are taught to "do unto others as they would that others should do unto them." War, the delight of savages, has ceased; its ravages have been unknown since the principles of the Bible have prevailed among the people. The last pulpit that I ascended in the Society Islands was at Rurutu, where the rails connected with the pulpit-stairs are formed of warriors' spears. Not less striking and satisfactory is the change in their moral character and religious feelings. Their cruel and absurd idolatry has been abolished. As a nation they profess Christianity; and many have realized all the divine comfort it is adapted to impart in the solemn hour of death. There is nothing they so much desire as the parts of the Scriptures published in their language. They bring the produce of the soil to pay for them; as a small price, equal to the value of the paper, &c. is always required; and when a man wants a copy, who has not the means of paying, he will most cheerfully work for it. The Scriptures are their constant companions, when they

voyage from one island to another, or travel to different parts of the same island: they are not much concerned to carry their provisions, their changes of apparel, or articles of curiosity, but invariably carry their books: even when they leave their houses in the morning to work in the mountains, and expect to return in the evening, they frequently carry their books, that, during the hour of rest at mid-day, they may read the Holy Scriptures. I do not think, in my various journeys among the islands, since the natives have possessed the Scriptures, I ever met a party travelling that had not their books with them, carefully wrapped in native cloth, or deposited in a little basket made on purpose to contain them.

[*Miss. Her.*]

ANECDOTE.

Two negro women in Antigua, members of a religious society, but dead many years since, exhibited a remarkable contrast of distrust and faith.

One of these women had accumulated, for a person in her station, what might be considered much wealth: but she was haunted with such an apprehension of dying in want, that she was afraid of laying out money even for necessary food, and under various pretexts evaded paying the usual small contributions towards the support of religion in the Society to which she belonged. One day she brought to a friend a number of guineas, and told her she might keep them for her, and when she came to lie down not to let flies "nyam" her—meaning that when she was confined to a dying bed, some one must be employed to take care of her. Her friend asked her how she knew that she should be confined to a bed of sickness previous to death, and ad-

vised her to make a proper use of her money, to dismiss all care of providing for an event which might never happen, and to trust herself with Him by whom the hairs of our head are all numbered. But she was deaf to this christian counsel, and continued anxious and careful about trifles. Complaining bitterly one day to the same friend, of some insignificant loss which she had suffered, while her faithful monitor was labouring to convince her of the impropriety of such complaints, the woman exclaimed, "Oh! my head!"—fell down—and died shortly after!

The other woman, a poor field negro, had a heart overflowing with the love of God and man. She might have been exempted, by pleading poverty, from paying her contributions to her Society; but she thought it an honour to be allowed to contribute her mite to the support of religion. On one of the occasions when she had to pay her contribution, she had but two "dogs," (of the value of three half pence) in the world, and her children must be fed. She could not bear to withhold her trifle, nor could she leave her children unfed. Recollecting that she had a little corn, she set one of her boys to grind it; and sent the other to pick a weed which the negroes boil for food: having prepared their suppers for

them, she left with a light heart, and proceeded to the estate where she was to meet her friends. When she put down her two "dogs," she raised her eyes to heaven, with these emphatic words—"Take it, my Massa! it is to you I give it!" In her way home, the next morning, she had to pass the house of a lady who knew her: the lady, seeing her, called out, "O Mary! I bought a quarter of pork from you so long ago that I had quite forgotten it: how much was it?" Mary could not recollect the amount; but the lady, determined not to let her lose by it, gave her two dollars, and sent her to her housekeeper for some rice and salt pork to take home with her, to which the housekeeper added some flour and pork from herself. In relating this circumstance afterward, Mary remarked, that if we give God any thing, he does not pay us again as our fellow creatures do, but gives us twice and three times as much in return. This excellent christian has been heard, when praying with other females, to be so drawn out in love to her fellow creatures, that when she could particularize no further, she has supplicated, in the warmth of her love for mankind, and with true sublimity of conception—that there might be "A FULL HEAVEN AND AN EMPTY HELL!"

[News from afar.]

RELIGIOUS DEPARTMENT.

EXTRACTS FROM THE ANNUAL REPORT OF THE BAPTIST GENERAL TRACT SOCIETY, PHILADELPHIA.

An institution like ours, intended to embrace so wide a range of labour and usefulness, and to extend its benefits to so many thousands of persons, cannot be established at once. A capital is indispensably necessary, and that will accu-

mulate very slowly, unless more general attention and liberality are excited towards the Society. So far it has prospered to as great an extent as its founders probably anticipated, and will, with the blessing of God, increase more and more.

In order to this, however, our brethren who have undertaken to help us, must continue to pray, labour, and give for its support and enlargement. The Auxiliary Societies must continue to send us supplies, and be willing to wait a while for Tracts, and their subscribers to receive several copies of each number. They should remember, that a much larger sum than we have yet had in our treasury, is necessary to publish so extensive a variety, as that a subscriber shall have no two copies alike. It is also very important that they pay in advance. If all would do this, they would be soon supplied. If few or none do it, we cannot give them Tracts in due season. They wish, too, that the Tracts issued from their depository here, may be executed in a superior manner, without increasing the price; i. e. covered, trimmed, and ornamented with cuts, all which will occasion additional expense to the Society. Renewed exertions should be made. The object and plan of the Society must meet the approbation of all who love the Lord Jesus, and pray for his kingdom to come. Tracts which exhibit the truths of the gospel in a plain and pungent manner, have been greatly owned of God, for the establishment of saints and conversion of sinners. They are therefore an instrument to be used by the church of Christ for the enlargement of her borders. Our denomination has done comparatively little in the circulation of religious tracts, if we except the circular letters addressed yearly to the churches, which are chiefly intended for the edification of believers. But the time has come for us to awake to the work of doing good among mankind at large, and by every possible method to spread a knowledge of the way of life everlasting. Negligence and sloth in the work of God, never justifiable in his people, are less so when means so cheap and convenient can be used for the spread of the gospel among the careless and destitute; especially since the efforts of others thus to disseminate both truth and error are multiplied. It becomes all the servants of Christ to promote the dispersion of Scriptural Tracts. This method of doing

good is so simple and ready, that all, from the highest to the lowest may assist. Thus the private members of our churches, male and female, and even children, by distributing Tracts, may do something instrumentally for the salvation of souls. Every cent expended for this purpose (and how many are squandered for trifles even by professors of religion) puts a Tract in circulation, which, with the Lord's blessing, may inform, awaken, comfort or strengthen some one in his way to eternity. It is hoped the importance of this subject will be duly considered by our brethren generally. If those to whom this shall come, have done any thing to promote the good work, we trust they will not be weary in well doing, but continue and redouble their exertions. If they have done nothing, let them inquire what can we do to forward the Society's useful design?

Life Subscriptions are an efficient means of aiding the object. There are thousands of our brethren whose circumstances will justify giving ten dollars to constitute themselves members for life. An individual by becoming a life member of the Society, affords the means of procuring the plates for a Tract of eight pages, from which millions of impressions may be made, and scattered abroad to as many sinners, to speak to them things which make for their peace. Our female friends have already aided the Society very much by giving the sum required to make their ministers members for life, and also by forming Auxiliary Societies, and we hope many others will follow the example. If the sum can be conveniently increased to *twenty-five* dollars, and their pastors thus made Directors for life, it is more desirable. The addition of *fifteen* dollars to ten already paid, will be acknowledged as entitling the individual by or for whom it shall be paid, to the rank of a Director. We hope that some of our more wealthy brethren will be found sufficiently liberal to constitute themselves Directors for life, by the donation of that sum; thus giving the Society substantial aid.

Our ministering brethren can do much for the prosperity of the Society, by en-

couraging their people to form societies, give subscriptions or donations to make a stock, and putting them in the way of obtaining our Tracts. The sum necessary to furnish a congregation with a supply of Tracts for themselves, children and neighbours, is so small, that it can be contributed without detriment to any other good work, for which money is required. This can be done to considerable extent, if the churches will take up collections for the benefit of the Society: one half of which to be returned in Tracts to the Minister for gratuitous distribution, if desired, and the other half to go to enlarge our operations. We request this, and shall be happy to find it not in vain.

From the experiment which has been made by the Baptist General Tract Society, and from the known numbers and resources of our churches, it is evident that much might be done among ourselves in this way for the spread of scriptural knowledge.

In conclusion, the Directors will barely say, that not having had space to speak at large of the beneficial effects, which with the Divine blessing may be expected to follow the labours of the Tract Societies in the instruction of the young and ignorant, the reform of the vicious, the conviction of the sinful, and the establishment of the believing; nor of how little can be known in this world, as in the preaching of the gospel, of the amount of good done to souls; of the tendency there is in this work to increase the piety and usefulness of those who engage in it with dependence on God, looking to him for success; of the cheapness, convenience, and, in some respects, superior advantages, of this method of dif-

fusing knowledge of the truth as it is in Jesus; of the desirableness of having all our brethren enlist in this cause, and give this Society power to act efficiently and extensively, and avail themselves of its publications as an instrument of promoting the kingdom of the glorious Redeemer; of the present and pressing need of funds to commence and carry on operations proportioned in some degree to the number and demands of our churches, and the increasing population of our country; of the duty binding on God's children to use all the means afforded in his providence, for the enlargement of his church; and though last, not least, the absolute necessity of the Holy Spirit's influence to make our efforts useful to a dying world: these, and many other things connected with a subject so fruitful, important, and interesting, we must leave to be supplied more fully by the reflections of our friends. We commit the cause to HIM who only can give success, beseeching him to prosper the work of our hands, and influence his servants to come to our aid, with a spirit of faith, prayer, liberality, and zeal, such as becomes those who are living for eternity.

NOTE. It will be gratifying to see from the following statement of receipts of the Treasurer for the month of February, that the above appeal has been regarded by those who became acquainted with it, and we indulge the hope that by means of its insertion here, others to whom the existence and state of the Society were but imperfectly known, will be induced to come forward in its support.

Account of moneys received by the Treasurer of the Baptist General Tract Society, from Feb. 1, to March 1, 1827.

From Auxiliary Tract Society of the Second Baptist Church, Philadelphia, per Noah Davis, Agent,	\$17,75
Southwark Auxiliary Society, per Noah Davis, Agent,	33,40
Southwark Juvenile Society Auxiliary, per Noah Davis, Agent,	2,02
New-York Baptist Tract Society Auxiliary, by Rev. S. H. Cone, Agent,	100,00
Salem, N. J. Auxiliary Society, per Noah Davis, Agent,	19,62
Woods Town Auxiliary Society, per Noah Davis, Agent,	2,75
Watonton, Ga. John M'Bride, Agent, per Noah Davis,	15,00
a friend of the Rev. John L. Dagg, which added to 10 dollars paid previously by females, constitutes him a Director for life, per Noah Davis, Agent,	15,00

From Rev. A. W. Clopton, Charlotte Co. Va. to constitute him a life director, ten dollars having been paid before,	15,00
ladies to constitute the Rev. Joseph Kenard, Blockley, Pa. a life member,	10,00
ladies to constitute the Rev. E. Cushman a life member,	10,00
ladies to constitute the Rev. Thomas J. Kitts a life-member,	10,00
Charlotte Co. Va. Depository, A. W. Clopton and E. Collins, Agents,	10,00
William Roles, Wake Co. N. C. for tracts,	10,00
annual subscribers, viz. Geo. Hacker, John Mustin, Martha B. Ellison, Sarah Forde, Isaac Reed, E. Griffiths, Susan Keen, W. T. Brantly, (paid in January) one dollar each,	8,00
Donations—The Rev. Joseph Shepherd, Salem, N. J. \$1; the Rev. H. Smalley, Bridgeton, \$1; Isaac Mulford, Rhodeston, \$1; Enos Paullin, Salem, 50 cts.; collection in Baptist meeting-house, Salem, \$4,57 cts. by hand of Noah Davis, Agent,	8,07
	<u>\$286,61</u>

SAMUEL HUGGENS, *Treasurer.*

HUDSON BAPTIST MATERNAL SOCIETY.

TO THE EDITOR OF THE AMERICAN BAPTIST MAGAZINE.

Sir,

A number of mothers belonging to the Baptist church in this place, feeling the importance of religious training to our children, have associated ourselves into a Society, known by the name of the Hudson Baptist Maternal Society. We meet once a month for the special purpose of prayer, and to confer with each other on the best measures to adopt for the education of our children, and to read from the best religious authors on that subject, and also to relate to each other the success which has attended our efforts. And having experienced a blessing in our own souls from an attendance on these meetings, we send you our first annual Report for insertion in your Magazine, sincerely hoping it may be a means of stimulating other christian mothers to the like efforts. If, therefore, you think it worthy a place in that excellent work, you will please to insert it.

Yours, with respect,

R. GIFFORD, *Sec.*

Hudson, March 5, 1827.

FIRST ANNUAL REPORT OF THE HUDSON BAPTIST MATERNAL SOCIETY.

Deeply impressed with a sense of our unworthiness, of the innumerable blessings which a kind and gracious Parent has bestowed upon us during the past

year, and earnestly desirous of promoting his glory in using our feeble endeavours for the salvation of our children, we present to the friends of this Society, the success which has attended our feeble efforts. Besides the reading of the Holy Scriptures, we have endeavoured to avail ourselves of the best authors on the education of children, and to select from them such pieces as were best calculated to throw light on our minds, and thereby assist us in the important object we have in view. These pieces we have read at our monthly meetings. Another means which we have made use of, is that of conversing with our children on the first grand principles of religion, such as the fall of man, the depravity of the human heart, and the necessity of repentance for our sins, and faith in Christ, in order that we may escape the divine wrath. But the greatest, and we believe the most effectual means we have used, is that of prayer. At some of our seasons of devotion, we have felt our hearts peculiarly drawn out in prayer to God; we have agonized with him in behalf of the souls of our children; and have felt with Jacob, that we could not let him go, without a blessing. We have endeavoured to realize how awful it will be at the day of judgment, to see our children, whose spiritual concerns we may have neglected, banished to everlasting perdition. Dreadful thought! Oh my soul, canst thou endure such a scene! if not, exert all thy faculties, and leave the event with God, and he will not disappoint thy

hopes. At our monthly meeting in October, an unusual earnestness in prayer prevailed. Some mothers present, expressed a fervent desire that their children might not only be finally saved, but that they might experience the saving influence of the gospel in their youth, that their whole lives might be devoted to the service of him who is the author of their being and of their salvation. But this is not all; we have one fact to relate, which powerfully evinces to us the truth of that scripture which says, the effectual fervent prayer of the righteous availeth much. One of the members of the Society states, that she has ever felt it her duty to dedicate in prayer her child to God, desiring, that, like Samuel of old, he might grow up to minister in holy things. She has ever felt it her duty to set apart a day for special prayer, that wisdom and understanding from on high might be imparted to her, that she might bring him up in the fear of the Lord, believing that in answer to prayer, wisdom will be given, and that without solemn, importunate, and incessant prayer, hope will prove vain, and effort abortive. In answer to prayer, she believes the divine blessing has accompanied her instructions, and perceives in her child a reverence for the Divine Being, a fear of offending him. She perceives religious principle in operation, the propriety or impropriety of actions is tested by it, and accordingly, performed or avoided. This she considers the work of the Holy Spirit in its insipient stage, the presage of a well governed life, the gem of future piety. That this gem may continue to become exceedingly vigorous, and flourish, and bloom, and bear fruit, and finally be transplanted to a more genial clime, where it will be continually attaining to greater and greater perfection throughout the endless ages of eternity, she means with the divine help, to continue most devoutly to pray for, believing that this great blessing can be conferred only by God, and that prayer is his own favourite means instituted for procuring it. Facts like this, induce us to believe that we have not laboured in vain in this important work, but that the

Lord has been with us of a truth, though sometimes we know it not. And though no powerful display of the effects of the Holy Spirit have been evident among us, yet we feel that God has not left himself without a witness. We believe, that owing to the different dispositions implanted in children, no particular method can be adopted with regard to the government of them; but each parent must persevere in that way which providence seems most clearly to point out to them, and in which they seem to be most successful; and while we know that in the sight of God one day is as a thousand years, and a thousand years as one day, let us not be discouraged if the blessing should tarry. Only be faithful, and the promise will be verified, even though it may be after our bodies are mouldered into dust, that if two of us shall agree on earth as touching any one thing, and shall ask in the name of Jesus, it shall be done for us. We feel exceedingly desirous that every mother might feel the importance of the object we have in view, and unite with us in our feeble endeavours; and that by training our children up in the right way, they may be constrained to follow in our steps, and thus many generations to come will rise up to call us blessed. Let us not be weary in well doing, for in due time we shall reap, if we faint not.

HULDA ADIST, *Directress.*

REBECCA GIFFORD, *Sec.*

CONCISE HISTORY OF THE AMERICAN BIBLE SOCIETY.

(From the Society's Report, Jan. 1827.)

The American Bible Society was formed in 1816. For some time previous, individuals in various parts of the country had felt the great importance of such an institution. The reports of Missionaries travelling through the Western and Southern States, exhibited a destitution of the Scriptures, which increased the anxiety to have a National Society formed. The glorious and useful career which the British and Foreign Bible Society was pursuing, presented also another inducement to attempt this object.

On the 8th day of May, 1816, delegates from various parts of the Union, to

the number of sixty, met in the Consistory Room of the Reformed Dutch Church, New-York, and commenced the work of forming a National Bible Society. The scene was a new, and a grand one. There were seen representatives from various parts of the Union, from nearly all the religious sects, unaccustomed to meet under the same roof; some, in a measure, suspicious and cautious, others animated by the catholic scene, and all desirous to give a wide circulation to the Word of God.

On motion, it was *unanimously resolved*, "That it is expedient to establish, without delay, a General Bible Institution for the circulation of the Holy Scriptures, without note or comment."

A Committee was appointed to prepare the plan of a Constitution, and an address to the publick on the nature and object of the proposed Society.

After an adjournment of three days, the convention assembled, and heard the Constitution, which was then unanimously adopted.

This judicious constitution, and the able and spirited address which accompanied it, were widely circulated, and produced, as was hoped, great results.

In the course of the first year of the existence of this National Society, forty-three Societies, previously formed in different parts, became its auxiliaries, and forty-one new auxiliaries were also organized. Six other Societies, although they did not become auxiliary, manifested their approbation of the General Society, by liberal donations. In the course of the first year, twenty-nine clergymen were made life members of this Society, by the payment of thirty dollars each by their respective congregations; one hundred and forty-eight individuals made themselves life members, by their own subscription of thirty dollars or more; and twenty-seven made themselves life directors, by paying one hundred and fifty dollars; two hundred and forty-two persons became members, by a subscription of three dollars a year; and very many individuals made donations of greater or less sums. From the British and Foreign Bible Society, as a token of her attachment, was received five hundred pounds sterling, besides copies of the several editions of their Bibles, together with reports and other documents, useful to the Society. The amount of money received during the first year was \$35,677, 46. Such was the interesting beginning of this National Society. So numerous and powerful were its friends, and so generous its patronage, that it seemed every family in the Union must soon be furnished with the Word of God. But, although its friends and its means have been gradually increasing, such has been the increase of our population, compared

with that of the patronage of this Society, that now in 1827 there is every reason to believe, that *three millions*, or one fourth of our population, are living without the Bible in their hands. There was never a time since the formation of this Institution when its friends were called upon more loudly than at present, to supply the wants of our own people. And if we have any regard for those of the human family beyond our borders, there never was so loud a call as at present, to send them these sacred treasures. Our own Indian tribes are beginning to call for them. A box of Scriptures has been solicited, and sent the present year to the Osage schools, and another to those at Mackinaw; and according to request, a part of the New Testament is soon to be printed in the Mohawk tongue. South America, as our readers know, is now ready to receive these long prohibited books by thousands; they are finding their way into schools, prisons, and convents, and promise great good to those new republics.

At Bombay the New Testament has been recently translated, and means from some quarter must be furnished to print and circulate it among the tens of thousands who stand in need of it. At the Sandwich Islands and other places where preachers and school-teachers have been sent, the work of translation is going on, and we must soon be called to furnish means for printing the Scriptures there. When we look at the wide fields which providence is opening for the circulation of his Word, and look at the receipts of the British and Foreign Bible Society, \$400,000 a year, we must feel that our people do not perform all *their duty* by giving \$50,000. Shall we not make a higher, nobler effort in this glorious cause?

DAMERISCOTTA FOREIGN MISSIONS AUXILIARY SOCIETY.

We have received the printed Constitution of this Society, accompanied with an Address, statement of receipts, &c. and are pleased to notice the interest which it exhibits on the subject of the Foreign Missions. It is also gratifying to perceive how readily one benevolent effort will suggest the propriety and duty of another. This enterprising Auxiliary having pledged itself to the spread of the gospel *abroad*, is induced to contemplate with more intense interest than before, the wants of Zion at *home*, and has recommended in the Address to the Primary Societies it represents, the deliberate consideration of the subject of *Domestick Missions*. So soon have they condemned the aspersion often cast on the friends of Foreign Missions, that their charity is expended on

the ends of the earth, while the claims of the destitute and uninformed around them, are neglected. We believe that experience invariably confirms the sentiment, that those who most deeply feel the miseries of the heathen, and most efficiently and generously labour and contribute for their relief, are the persons who do the *most* for *every* good object at home

REVIVALS OF RELIGION.

Perhaps no period has presented more pleasing prospects in relation to the advancement of Zion than the present. Intelligence reaches us from almost every section of country, that seasons of refreshing are enjoyed in the churches, and converts multiplied. We solicit our friends and correspondents to furnish communications on this subject, for the Magazine.

From statements made at the Sabbath School Concert for Prayer in Boston, on Monday evening, 12th of March, we learn that several of the teachers have experienced religion while engaged in their benevolent labours, which must furnish additional encouragement to the prosecution of these interesting establishments.

A FRIEND AT RICHMOND, VIRGINIA, THUS WRITES TO THE PUBLISHERS OF THE MAGAZINE:—

“We have had a most interesting season for some months past in this city. Probably near five hundred have been added to the Baptist, Methodist, and Presbyterian churches. We have two meeting-houses for each of these denominations. One hundred and sixty, or seventy, have been baptized and joined the Baptist churches, about three quarters of them, white persons. The most of these have joined the 1st church, under the care of Elder John Kerr. The 2d church

has been without a pastor till the latter part of October last, when a young brother, James B. Taylor, came to reside with us, since which time, he has baptized thirty-six white persons and one coloured person. Brother Eli Ball has a most interesting time, and is baptizing almost every week in the upper part of this county. In Norfolk too, I hear the Lord is reviving his cause and awakening sinners. May we earnestly pray, that the work may continue and extend, till the promised day shall arrive, when all shall know the Lord from the least to the greatest.”

Elder Israel Keach, in a letter of January 24, 1827, states, that a happy revival of religion is enjoyed at Hoosuck, where he has recently had the pleasure of going “down into the water” with ten, who were desirous to follow the footsteps of the blessed Saviour, by being “buried with him in baptism.” He also states, that in the town of Bennington, (Vt.) the glorious work continues powerful, nearly seventy having been brought into the light of the gospel. The First Baptist church in Shaftsbury, under the pastoral care of Elder Isaiah Matteson, is also sharing in this work of grace.

Rev. George Evans writes from Amesbury, (Mass.) that religious meetings are frequent, crowded, and solemn, and that twenty-three have recently received evidence of their adoption into the family of God.

A friend in Athens, (Geo.) to the Publishers of the Magazine, Feb. 22, 1827, writes—“It will, no doubt, be gratifying to you, as well as to all the friends of the Redeemer’s kingdom, to learn that the Lord has done great things for Athens, and Franklin College. This village and institution have long been eminent for good morals, and they promise now to become eminent for the religion of Jesus.”

OBITUARY.

REV. BARNABAS PERKINS.

The subject of this notice, was the Rev. Barnabas Perkins, late of Danville, (Vt.) His death occurred on the evening of Monday, May 10th, 1826. Four days previous to his decease, he was struck with a paralytick shock, which deprived him of the use of his limbs and his speech. In this state he languished, till he was released from his tabernacle on earth to rest with God. He had passed the appointed boundary of human life, having reached his seventy-fourth year.

Mr. Perkins was a native of Massachusetts, where he spent the early part of his life. About 1774 he left the place of his nativity, and removed to Lebanon, N. H.

This town is six miles from Dartmouth College, in the town of Hanover. In the course of the next winter after his removal, the Lord was pleased to visit the College and the people of Hanover with the gracious effusions of his Holy Spirit. The news of this blessed revival of religion soon reached Lebanon, and the effect of it was great on the subject of this notice; he was at once led to feel his guilt and danger. Previous to this, he had felt comparatively safe and whole, but he was now effectually awakened to a sense of his lost condition as a helpless miserable sinner, exposed to the displeasure of a holy sin-hating God. His con-

victions were deep and long, and under them his soul was greatly agitated and depressed. In this state of mind he could from experience ask, "A wounded spirit who can bear?" Sin appeared to him an evil of dreadful malignity, and his guilt he felt to be a burden too heavy to be borne. Under these convictions he sighed and groaned and wept, fearing and expecting that he should be lost. But after he was brought to renounce every other dependence, God, who is rich in mercy, was pleased to reveal Christ to his troubled despairing soul. When the preciousness and all-sufficiency of the Saviour were revealed to him, the burden of his guilt was removed, and his soul was set at liberty. As his soul was sore troubled before, so now his joy was proportionably great. Christ appeared to him the chief among ten thousands, and the one altogether lovely. And having found a Saviour so suited to his case, he failed not, like the woman of Samaria, to go and tell all around him the glorious news. At the same time, like her, he exhorted and entreated them to come and see him, with assurances that he was truly the Redeemer. Having thus obtained comfortable hope in Christ, he thought it his duty to confess him before men, and as he had been educated a Congregationalist, he united with a church of that denomination. In that church, for aught that is known to the contrary, he continued to walk orderly as a good member for eight years. During the latter part of that time, his mind was seriously exercised on the question, Whether he ought not to devote himself to the ministry of the word. He was led to these exercises, by the deep interest he felt in the cause of that Saviour who had redeemed him from the bondage of sin and the reign of death; and by a view of the immense worth of the souls of his fellow sinners. Hoping and thinking that he might be instrumental in glorifying the Redeemer and saving his fellow men, he desired to be employed in unfolding the riches of infinite mercy. In order to enter on this work more profitably, he commenced such a course of improvement, as would prepare him the more acceptably to perform the great work which he had in view. While thus engaged, he was led to examine the subject of Baptism. The result of this examination was, that he became convinced that his former views of the subject were erroneous, and of course that he had not been baptized according to the New Testament. When his mind became settled on this point, he conferred not with flesh and blood, but submitted to the ordinance according to his convictions of right, and united with a Baptist church. Notwithstanding this change in his views of one of the ordinances of the

gospel, he ever cherished the kindest feelings towards that body of Christians with which he had previously been associated. Soon after this change in his views and relations, he commenced the work of preaching the gospel of Christ. For a length of time, he exercised himself in performing the duties of the ministry in Lebanon, Hanover, and the adjacent towns, where he was useful to a considerable degree. From the time of his ordination in 1800, his labours became more extensive, and were frequently attended by the power of the Holy Ghost sent down from heaven. About 1802, he left the region where he had been long labouring, and again visited his native State. In this tour, he preached in the town of Marshfield, a few miles north of Plymouth, where his labours were rendered useful. Having received from that church an invitation to become their minister, he accepted it, and continued with them about four years, declaring to them the gospel of the grace of God. In this work, his labour was not in vain, for the Lord wrought with him. While he resided in this town, he made frequent excursions into the neighbouring regions, where he was the means of doing much good. In Hanover, an adjacent town, he was made the instrument of raising up a church, to which, after leaving Marshfield, he preached for some time. While he resided in this town, about 1806, he was employed by the Baptist Missionary Society of Massachusetts, as one of their missionaries, and sent to the northern parts of New Hampshire, and Vermont, and the contiguous parts of the province of Lower Canada. In this service he was very useful in many places, in cheering the hearts of the Lord's people, and in awakening sinners. No doubt many will have occasion to bless God, that they were permitted from his lips to hear the blessed gospel of Christ. In this service he was employed more or less for several years, till he became partially disabled by reason of age. In his last years, although impaired and weakened by age and infirmities, he nevertheless did what he could. Then, his last labours, were performed, for the most part, in the north-westerly parts of Vermont. For some time previous to his death he resided with his son in the place where he died, and preached as he had opportunity and ability.

Mr. Perkins' talents might be ranked with the mediocrity. His advantages in early life were not great, but by his desire for information, and his after opportunities for improvement, he treasured up much useful knowledge respecting men and things. His preaching talents were better calculated for itinerating than stated ministrations. Of this he was

aware, and therefore spent most of his life in preaching from place to place. In this way he was useful to a greater degree than he otherwise would have been. His communications were generally free and zealous. He felt much for others, and when he addressed them, he was tender and warm. So familiar were his addresses, that none could fail of understanding. The deep conviction which he experienced when he was brought to see himself in the light of God's law, and the ecstatic joy which he felt when he found Christ, gave a tone to his feelings through life, and greatly influenced his whole character. Such feelings were peculiarly useful to him as a missionary, because they gained attention and prepared the heart to be impressed.

He was a man of prayer. He delighted to hold communion with God. He was fully aware that all his power of doing good was from God, he therefore often sought his aid. The honour of his God, and the welfare of his fellow-men, were objects near his heart. In all the relations of life he was peculiarly affectionate and tender. As a husband, few men were more kind—as a father, he loved his children, prayed earnestly for

them, and early taught them the fear of the Lord. In the spring of 1818, a circumstance occurred which exhibited many traits of his character. In his absence from home, the dwelling-house of his son with whom his family resided, was consumed by fire, together with most of its contents. In the letter which he wrote in answer to the one which informed him of this sad event, he discovers entire submission to the will of God, and rejoices that no lives were lost. Not a murmur escapes his lips. To his companion, he imparts the consolations of the gospel—to his children, he endeavours to make this event the means of promoting their eternal welfare, while he deeply feels for them, and endeavours to dry their tears. In his example and in his prayers, he has left a rich legacy for his family and the church. He now rests from his labours, and his works will doubtless follow him.

On Sunday the 18th ult. in South-bridge, (Mass.) the Rev. GEORGE ANGELL, the respected Pastor of the Baptist church in that town. His death was sudden, from a violent attack of fever. We hope to present a particular notice of him in a future Number.

ORDINATIONS, &c.

January 22, 1827, Mr. Robert B. C. Howell, late a student in the Theological Department of the Columbian College, was ordained at Norfolk, Va. Rev. Mr. Wait, delivered the Sermon, and offered the Ordaining Prayer; the usual questions to the church and candidate were asked by Rev. Dr. Staughton, who also delivered the Charge. The congregation was large, and the services appropriate.

The Rev. William Phillips was ordained over the Baptist Church in Attleboro' Mass. on Wednesday the 21st of February. Introductory Prayer, by Rev. Mr. Pease, of Seekonk; Sermon, by Rev. David Benedict, of Pawtucket; Ordaining Prayer, by Rev. Mr. Hall of Taunton; Charge to the candidate, and Address to the Church, by the Rev. Mr. Gano, of Providence; Right Hand of Fellowship, by Rev. Mr. Seaman, of Providence; Concluding Prayer, by Rev. Mr. Bird, of Foxboro'.

Churches constituted.

Jan. 11, 1827, a Baptist Church was organized at Springville, Erie Co. N. York. Sermon by Rev. Clark Carr. This church consists of 28 members.

A Baptist Church was constituted at Farmersville, Cataaugus Co. N. York, on the 17th Jan. consisting of 28 members. Sermon by the Rev. W. Metcalf.

At Vernon, (Con.) Feb. 4th, a Baptist Church was recognized, consisting of eighty-three members, all of whom have been recently baptized, and are the fruit of a happy revival of religion with which the town has been favoured. Mr. Russell Jennings was at the same time ordained to the gospel ministry. The Agents of the Factories in the neighbourhood suspended their operations to enable those who had a desire to attend the solemnities, and the occasion was peculiarly interesting.

Thursday, February 8, 1827, a Baptist church was constituted in the flourishing town of Saco, (Me.) On that day, an Ecclesiastical Council convened, composed of the Elders and delegates from nine churches, and gave their united fellowship to this body. In the evening, public religious service was celebrated in the Rev. Mr. Cogswell's meeting-house, and a sermon most happily adapted to the occasion, was delivered by Rev. T. B. Ripley of Portland. Prayers were offered by Rev. Mr. Miller of South Berwick, and Rev. Mr. Clark, by whose labours this church has been gathered. We understand that the prospects of this new religious Society are very encouraging; that it is well sustained, both in the number and character of its members, and that a growing attention to the concerns of the soul is observable.

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VOL. VII.

MISSIONARY DEPARTMENT.

BURMAN MISSION.

EXTRACT OF A LETTER FROM MRS.
JUDSON TO HER SISTERS IN
BRADFORD, (MASS.)

Rangoon, Mar. 13, 1826.

My dear Sisters,

I have only a few moments to write, as the packet for Bengal is to be made up in two or three hours. I wrote you soon after our release from the Burmans, and have still intended to execute my purpose in giving you the particulars of our captivity; but have been so occupied in preparing for our departure, that I have not yet had leisure. You will, however, see the journal of one of our Missionaries, which he sent from Calcutta. Should my life be spared, I intend yet writing you something of this kind.

We have long been waiting for an opportunity to go to Amherst, the new town just laid out by the English in that part of the Burmese territory lately ceded to the British. We are now about to begin all anew, excepting we have not the language to acquire. We shall at first put up a bamboo house to shelter us from the rains which are just commencing, and

as most of our christians who have resided here, have already gone, we shall soon commence our missionary work. For this we ardently pant. We are more firmly resolved than ever, that our future employment shall be *purely* missionary. Mr. Judson was strongly urged to accept the appointment of Interpreter to Government, with a salary of about \$3000 a year. But after considering the subject, I trust prayerfully, we concluded it would occupy so large a part of his missionary time as to make him almost useless to the mission; he therefore declined. The situation was then offered Mr. H who has accepted it, and is about to accompany the new embassy to Ava. So you see, my sisters, if we had a wish to accumulate property, what an opportunity we have had. It is true something might be said about saving money for the mission in this way; but there is a much greater call for entire and exclusively devoted missionaries than for money. Our friends, we doubt not, will supply all our necessary wants, while we shall be able to spend our strength and our energies for the spiritual good

of the Burmans, and avoid those temptations attached to a publick situation in the world. It is our present wish to go down to Amherst in the humble character of missionaries, and know no other object but the advancement of the kingdom of Christ. Pray much for us.

A. H. JUDSON.

REFLECTIONS.

What must be the reflections of the enemies of Missions on the perusal of this letter? What the conviction and self-reproach of those, who have accused the Missionaries of mere mercenary motives in their self-denying labours! Had Dr. Judson accepted the proposal made him, his cares and duties would have been comparatively light, and his means of personal and domestick gratification ample. His income, which now covers only his absolute frugal expenses, would have been trebled. But if false accusers here find occasion for shame, the friends of these devoted servants of Christ will feel that they have still more cause of thanksgiving to God, who inspired them with the noble determination of self-devotion to his glory and the salvation of the Heathen, regardless of their own ease or emolument.

There is another class of persons who, we may suppose, cannot read this communication without emotion. We refer to those who profess to love the gospel themselves, but have taken no active part in sending it to others. They have been contented that their own church and neighbouring churches, and the Missionaries, should make sacrifices and contribute time, toils and money to the object, while they have withheld every thing. How dwelleth the love of God, or of human salvation in them? What kindred or fellowship is there between their spirit and the spirit of Christ, who gave up even the glory which he had with the Father before the world was, and humbled himself to poverty, suffering and death? Will such individuals continue to cherish the hope that they are Christ's, and yet do nothing to accomplish his purposes and extend his

reign upon the earth? If they are his, he gave himself for them, that they should not henceforth live unto themselves. And can they persuade themselves that it is the duty of others,—that it is the duty of Missionaries, to surrender so much to the cause of the Redeemer, and that they should do nothing? Will not every such person, while he mourns over past neglect, redeem the time which remains, and retrieve, if possible, the evil of former negligence, by future benevolent and determined action?

VINDICATION OF THE BAPTIST FOREIGN MISSION.

In the Baptist Recorder, published in Kentucky, several statements were made, some months since, in relation to the Foreign Missions under the direction of the Baptist General Convention, on which, animadversions were made by a Massachusetts Correspondent, and published in the above work. Those animadversions having been referred to by a writer in that paper, under the signature of X. Y. Z. and other statements having been by him made in relation to the mission, which call for notice, we are glad to receive for our columns the following reply of the Massachusetts Correspondent, which, we think, gives such correct views and impressive reflections as cannot fail deeply to interest our readers and the christian publick.

THE BURMAN MISSION, AND THE BAPTIST GENERAL CONVENTION.

To X. Y. Z.

My dear Brother,

Permit me to pass in silence over the pleasantry with which you have introduced your remarks that appear in the Baptist Recorder of Jan. 13. I would just assure you most sincerely, that instead of being disposed to receive the homage of any one, I rejoice in an opportunity of meeting you as a fellow-servant, redeemed by the same precious blood, toiling in the same cause, sustained by the same hope amidst the dangers and troubles that now assail us, and going with me to the tribunal of him, whose we are, and whom we serve. Come then, my brother,

Let me take you by the hand. Here let us bow down together before our common Master. And after presenting to him the homage of gratitude for our salvation, and imploring of him the wisdom and the grace that we need, let us converse freely on things that pertain to his kingdom.

No considerate man claims exemption from liability to err. And our perceiving that we have been led into an erroneous view, and representation of one thing, however trifling that thing may be in itself, is adapted to teach us a salutary lesson of caution in regard to other things. At the time of writing the letter, an extract of which was published in the 25th Number of the Recorder, I had, (as I began with the 19th) received only *four* Numbers. And yet, my brother, you drew the conclusion,—and I need not mention the manner in which you felt authorized to represent it to your readers,—that from the time of my beginning to receive the paper, a period had elapsed of “about twelve months”! You perceive, and I am confident you regret the error. I beg you to excuse my having adverted to a fact of so little importance in itself; for I really think it adapted to create in your mind a suspicion that, at the time of your writing, you may have erred a little in some other things.

In speaking of the sums appropriated during the last three years, you say, “2000 dollars of which stands connected with Mrs. Judson’s outfit;” obviously intimating, (though I would trust, not intentionally,) that 2000 dollars were expended on her outfit. Upon turning again to the 30th page of the last Annual Report, you will readily perceive, even from the summary statement there given, that the fact does not accord with your intimation. For there you will find the amount re-

ferred not to an *outfit*, but rather to cost of *passage*, to “sending out Mrs. Judson;” and not merely to *sending out Mrs. Judson*, but to “sending out Mrs. Judson, and other purposes.” Now among these other purposes were the passages of Mr. and Mrs. Wade, (missionaries that accompanied her,) and the outfit of them all.

Let me now read a few sentences from your communication, and entreat you to review the subject with candour.

“Yes, the tens of thousands wasted on this mission might as well have been despatched to the bottom of the Atlantic as to Rangoon. This is the rock on which your friends have stranded. Since the creation of the world to this day, we may unhesitatingly affirm that a project so chimerical and unwarranted has not been attempted. The annals of the human race present no parallel to the Rangoon mission. At the first step, the Convention leave the two Americas behind, with all the surrounding Isles; they leave the Western Hemisphere to plant their standard upon the other side of the earth. The finger of Providence pointed to the western hills, the Andes, and the Isles of the Pacific, in a manner not easily to be mistaken; but because Mr. Judson had been cast on the Asiatic shore, they must cross the Indian gulph to the last corner of the habitable globe, and there waste treasures, time, and the lives too, of some valuable citizens, in (not a mission enterprise, but) a fanatical crusade.”

Here let us pause, and look seriously at these statements.

A crusade? . . . I have before me a History. Let me read a paragraph:—“Palestine was in the possession of the Turks, and its capital, Jerusalem, fallen from its ancient consequence and splendour, was yet held in respect by its conquerors as a holy city, and

constantly attracted the resort of Mahometans to the mosque of Omar, as of christian pilgrims to the sepulchre of our Saviour. Peter, the Hermit, a native of Amiens, on his return from this pilgrimage, complained, in loud terms, of the grievances which the christians suffered from the Turks ; and Urban II. pitched on this enthusiast as a fit person to commence the execution of a grand design which the Popes had long entertained, of arming all Christendom, and exterminating the infidels from the Holy Land. The project was opened in two general councils held at Placentia and Clermont. The French possessed more ardour than the Italians ; and an immense multitude of ambitious and disorderly nobles, with all their dependents, eager for enterprize and plunder, and assured of eternal salvation, immediately took the cross as their military badge. Peter, the Hermit, led 80,000 under his banners ; and they began their march towards the East in the year 1095. Their progress was marked by rapine and hostility in every christian country through which they passed ; and the army of the Hermit, on its arrival at Constantinople, was wasted down to 20,000. The emperor, Alexius Comnenus, to whom the crusaders behaved with the most provoking insolence and folly, conducted himself with admirable moderation and good sense. He hastened to get rid of this disorderly multitude by furnishing them with every aid which they required, and cheerfully lent his ships to transport them across the Bosphorus. The Sultan Solyman met them on the plain of Nicea, and cut to pieces the army of the Hermit. A new host, in the mean time, arrived at Constantinople, led by more illustrious commanders ; by Godfrey of Bouillon, Duke of Brabant ; Raymond, Count of

Tholouse ; Robert, of Normandy, son of William, king of England ; Bohemond, son of Robert Guiscard, the conqueror of Sicily ; and other princes of high reputation. To these, who amounted to some hundred thousands, Alexius manifested the same prudent conduct to accelerate their departure. The Turks, overpowered by numbers, were twice defeated ; and the crusaders, pursuing their successes, penetrated at length to Jerusalem, which, after a siege of six weeks, they took by storm, and with savage fury, massacred the whole of its Mahometan and Jewish inhabitants, A. D. 1099. Godfrey was hailed king of Jerusalem, but was obliged soon after to cede his kingdom to the Pope's legate. The crusaders divided Syria and Palestine, and formed four separate states, which weakened their power. The Turks began to recover strength ; and the christian states of Asia soon found it necessary to solicit aid from Europe."

In the 12th century and in the 13th, other crusades of a similar kind were undertaken, in which, with the cross displayed on their banners, hundreds of thousands, from most of the nations of Europe, marched to the East, in the pride and pomp of war, spreading terror, and famine, and pestilence, and murder. Thus horribly was the cross of Christ profaned ; and thus was it associated in the minds of the infidel inhabitants, with all that was oppressive, and hateful, and abominable. The splendid armies of the crusaders, execrated by millions, and under the frown of insulted Heaven, withered away, and, for the most part, perished by sword and pestilence in a foreign land.

Such, my dear Sir, is, if I mistake not, a true account of the crusades. Now behold yonder servants of Christ, as they enter the Burman dominions. You see

no nodding plumes, nor helmets, nor spears, nor glittering swords. You hear not the tread of mighty legions, nor the sound of the trumpet. You see no fields covered with the slain; you hear no wailing of widows and orphans. You perceive no grasping at kingdoms, no projects of self-aggrandizement, and no schemes for converting infidels by the arm of the warrior, nor by the authority of the magistrate. You see no proud and profane display of the cross, floating high over the ranks of a mis-named christian army. But you see two lonely disciples of him who expired on the cross, going forth, penetrated with his unutterable love, and effectually impressed with a conviction of their duty in view of his command, "Teach all nations." You see them humbly and simply relying on his promise, and resolving in his strength, to communicate the gospel of the grace of God to a heathen nation. We now hear brother Judson assuring us in behalf of himself, and of our sister, his worthy partner, "If ever we commended ourselves, sincerely and without reserve, to the disposal of our heavenly Father, it was on this evening. And after some recollections and prayer, we experienced something of the presence of him who cleaveth closer than a brother; something of that peace which the Saviour bequeathed to his followers,—a legacy which we know, from this experience, endures when the fleeting pleasures, and unsubstantial riches of the world are passed away. We soon began to find that it was in our hearts to live and die with the Burmans. We gradually became reconciled to the place, and, from a conviction of the superior importance of this to any unoccupied station, and a hope that, notwithstanding the frightful accounts we had received, we should find it practicable to remain, we were induced to pitch our tent."

O my brother! can you find it in your heart to call this a *crusade*? a *fanatical crusade*? I had heard such language from the enemies of our Lord; but never had I expected the anguish of hearing it from one of his distinguished friends,—“one who,” (to use your own words in describing yourself,) “one who will measure or weigh with any Conventionman on the score of *gratuitous* labours, toils, fatigues, and expenditures, to excite and diffuse the spirit of missions.”

With most of the missionaries who have since gone to toil at that station, I have had the happiness of some little acquaintance; and with not a few of the churches and persons who have been the most uniformly liberal and prompt in sustaining the Burman mission, I have also had the happiness of some little acquaintance; and, really, I must be permitted to consider it to be as unreasonable to condemn their efforts, as to condemn the efforts of the endeared individuals who first entered the field.

You have, indeed, stated that the Convention undertook this mission, “because Mr. Judson had been cast on the Asiatic shore.” But was this all? Why, let me ask, *why* had he been cast on the Asiatic shore? His attention had long been turned to the subject of missions. With the best means of information in our country before him, he had read extensively; he had thought, and conversed, and prayed much on the subject. He had even gone to Europe for the very purpose of obtaining further information, and of consulting with the Directors of the London Missionary Society. He had thus surveyed, as from an eminence, the various unoccupied fields that the world presented; and it was his deliberate judgment that Burmah was, upon the whole, the most important and promising of them all. But when he and

his missionary companions arrived in India, the existing difficulties between the Burman government and the British, made it necessary to relinquish the hope of entering that empire. At this time, Mr. Rice and Mr. and Mrs. Judson became Baptists. The East India Company's hostility to missionary effort drove them to the Isle of France. It was soon thought advisable that Mr. Rice should return to America, and attempt to awaken among us the spirit of foreign missions. Upon further inquiry by Mr. and Mrs. Judson, all hope vanished of their being able to commence a mission in Madagascar, or in that quarter; and their attention was again turned to the East. After a few months, they embarked for Madras; and here is an extract of a letter from Mr. Judson to Mr. Rice, dated Rangoon, Aug. 25, 1813. "We arrived here on the 13th of July, by the way of Madras. When we arrived at Madras, we found no vessel bound to any of the Malay islands. We heard also that our brethren at Bombay had been ordered to England by the Governor General. We expected to share their fate, as soon as it should be known at Calcutta that we were in Madras. Our only safety appeared to consist in taking passage in a small Portuguese vessel which was to sail for Rangoon in a fortnight. This indeed was the only vessel which would sail for any port before we should receive an order from Calcutta. We had, therefore, no alternative. We determined to make the experiment whether we could live in Burmah, and, if we found it impracticable, to go thence to Penang, which would not be difficult. But since our arrival, we have felt no desire to leave the country. You know, we always regarded this station as preferable to any other, *if it were possible to live here.* Not only do we find it

possible to live here, but we are contented, and, I may add, far happier than we once thought we could be in such a country."

The extent of this country and the general character of its inhabitants ought not to be forgotten. "Burmah," says an authority that will not be questioned, "is about twelve hundred miles in length, and eight or nine hundred in the broadest part. It extends from the 9th to the 28th degree of north latitude, and from the 91st to the 108th east longitude; and contains a population estimated at about nineteen millions. The climate is considered salubrious, and the natives are remarkably healthy and vigorous. The Burmans are a lively, industrious, and energetic race of people, and farther advanced in civilization than most of the Eastern nations. They are frank and candid, and destitute of that pusillanimity which characterizes the Hindoos, and of that revengeful malignity which is the leading trait in the Malay character. Some of their men are powerful logicians, and take delight in investigating new subjects. Their books are numerous; some of them are written in the most flowing, beautiful style; and much ingenuity is manifested in the construction of their stories. All the boys in the empire are taught by the priests, who are dependent for their support on the contributions of the people; but no attention is given to female education, excepting in a few instances in the higher classes of society."

Among this people, and thus introduced, Mr. Judson was, when the Convention came into existence. And now I would appeal to your candour, and to the sober judgment of every Baptist in the land, Did not the finger of Providence point to Burmah? I have yet to learn by what striking event it pointed more manifestly "to the

western hills, the Andes, and the Isles of the Pacific."

On the western hills had already been seen 'the feet of them that preach the gospel of peace;' and hundreds more might easily go to their aid. But Burmah, with all her millions, and all the millions on her borders, had heard no gospel of peace, but was going to the retributions of eternity, 'having no hope, and without God in the world.'

Along the Andes, and over all South America, the clarion of civil war was sounding; and it was manifestly expedient to wait till the affairs of that country came to be more settled.

The Isles of the Pacific enjoyed already a prospect of becoming evangelized; and besides, however important in themselves, they could not on account of their position, and the comparative fewness of their inhabitants, be, for a moment, compared with such an empire as Burmah on the vast and populous continent of Asia.

Whether it is a fact or not, that "the annals of the human race present no parallel to the Rangoon mission," I am not very solicitous to determine; nor do I suppose it worth while for us to contend. It is enough that we both acknowledge the authority of Christ in giving the command, 'Go ye into all the world, and preach the gospel to every creature;' and that we both respect the example of such men as Paul, and other early propagators of christianity. There is, I freely admit it, there is something in the history of this mission with which we do not often find a parallel in the annals of the world. And so thought a member of the council of the late emperor Alexander, the minister Papoff, a man whose name is associated with the progress of evangelical light in the north of Europe, and who, of late, along with the cause of the Bible Society in Russia, has nobly

suffered an eclipse of imperial favour. After reading a copy of the London edition of Mrs. Judson's account of the American Baptist Mission to the Burman Empire, he said, (with a tone of deep feeling, and an emphasis that will not soon be forgotten;) '*It is a most STRIKING exemplification of the labour of love, and the triumph of faith.* I shall take the book with me to St. Petersburg, and it will be translated into Russian."

Listen now, I pray you, to one paragraph of a letter from Mr. Judson, dated Aug. 3, 1816.

"If any ask what success I meet with among the natives? tell them to look at Otaheite, where the missionaries laboured nearly twenty years, and not meeting with the slightest success, began to be neglected by all the christian world, and the very name of Otaheite was considered a shame to the cause of missions; but now the blessing begins to descend. Tell them to look at Bengal also, where Dr. Thomas had been labouring seventeen years, that is, from 1783 to 1800, before the first convert, Krishno, was baptized. When a few converts are once made, things move on. But it requires a much longer time than I have been here, to make a first impression on a heathen people. If they ask again, what prospect of *ultimate* success is there?—tell them, as much as that there is an almighty and faithful God who will perform his promises, and no more. If this does not satisfy them, beg them to let me stay and make the attempt, and to give us our bread; or, if they are unwilling to risk their bread on such a forlorn hope as has nothing but the Word of God to sustain it, beg of them at least not to prevent others from giving us bread; and if we live some twenty or thirty years, they may hear from us again."

You have, dear Sir, spoken of

a wasting of lives in "the last corner of the habitable globe." Alas! good and valuable men are liable to die, even in our own land.

In respect to your remark, "Since the creation of the world to this day, we may unhesitatingly affirm that a project so chimerical and unwarranted has not been attempted," I confess that I have yet to learn in what sense a friend of missions can pronounce the present attempt to evangelize Burmah, *chimerical* and *unwarranted*; and if he does it in the ordinary sense of those words, I am compelled to believe that his doing it *unhesitatingly*, has arisen from his having overlooked or not duly considered some important facts connected with the case.

That you have thus inadvertently passed over such facts I must and will believe till I am compelled to admit the contrary; for otherwise, my brother, I could not but be filled with the most painful apprehensions in regard to the state of your own soul. Forgive me, I beseech you for the love of Christ, forgive me this plainness: it is "the truth in love."

Look for one moment at your assertion: "The tens of thousands wasted on this mission might as well have been despatched to the bottom of the Atlantic as to Rangoon." And yet a language spoken by fifteen or twenty millions of the human family, has been fully acquired by Mr. and Mrs. Judson, and considerable progress made in it by other missionaries. Several tracts, particularly one by Mr. Judson, entitled *A View of the Christian Religion*, in four Parts, historical, practical, preceptive, and devotional, and a Catechism by Mrs. Judson, have been circulated in the Burman language. Both of these and the Gospel according to Matthew, have been translated into the language of Siam. A Grammar

and a Dictionary of the Burman language have been prepared for the use of succeeding missionaries; and the whole of the New Testament has already been translated, with great care, into Burman. The gospel has begun to be preached to that idolatrous people in their own tongue; and, at the lowest estimate, not less than eighteen or twenty have given satisfactory evidence of their cordial conversion to God. Yes, previously to Sept. 1822, seventeen or eighteen that were once heathens had been baptized upon a credible profession of their faith in our Lord Jesus Christ.

Is all this nothing? Can you still, in the hearing of earth and heaven, assert that what we have expended in Burmah might as well have been despatched to the bottom of the Atlantic as to Rangoon? The Lord preserve my brother from that guilt. O that the spirit of Moung Tha-lah, gone up already, from the little church in that land of heathenism, to the throng of the redeemed before the throne of God, might be sent forth, an angel among our churches, to teach us all how to estimate the gospel of Christ.

Here let it be remembered that, upon an average, our whole expense for the Burman mission, from its commencement and including the outfit, and passage, and support of all the missionaries, and the erection of buildings, &c. &c. has amounted to considerably less than three thousand dollars annually;—a sum which, if raised equally by the Baptists in the United States, would require from each communicant an annual contribution of less than *one cent and a half!*

After what I have said, you cannot expect me, my dear brother, to employ my "influence with the General Board in getting the Judson family to America as quick as possible."

The recent war between the British and the Burmese, produced, for more than two years, extensive havoc and distress. It was a 'burning fiery furnace,' and our missionary friends were in the midst of the flames. But, praise be to God! they were most signally preserved, and they have come forth with new courage and brightened prospects. Let me refer you to what has been stated by them, and published in the late number of the American Baptist Magazine. In speaking of the result of the war, they say: "We think it has presented a wider field for missionary operations among the Burmans than has ever been presented before. In those parts of the Burman territory which have been ceded to the English, missionaries will, no doubt, be permitted to prosecute their labours without fear or molestation. And what is more, those Burmans who are desirous of examining the christian religion, will feel none of those fears which were always felt by the subjects of a cruel and capricious despotism at Rangoon. Though we are of opinion that it is best to abandon the station at Rangoon for the present, we are not at all disposed to abandon Burmah. We think, as we always have thought, that the country presents prospects of usefulness equal, if not superior, to those of any country in India. There are not wanting places, at the present time, which loudly call upon us to occupy them."

Dr. Judson and some of his associates are, doubtless, now in Amherst, at the mouth of the river Martabar, about 70 miles east of Rangoon. It is the place selected by the English for the emporium of their Burman trade, and the future seat of government. Dr. Price, it is expected, will continue at Ava; and it is certainly desirable to maintain the ground there that has already been gained.

MAY, 1827.

Before the war, Providence had opened Burmah to us as a wide missionary field. Our missionaries there had been laboriously occupied in acquiring the language; and they were just becoming able to enter vigorously upon their work. Are they now to be called away BECAUSE a part of the territory has come under the authority of the British government, and a place has thus been provided where they may pursue their labours with safety, in the midst of a Burman population, and with numerous facilities for co-operating with other stations, (wherever it may be expedient to sustain them in the emperor's dominions,) and for sending forth the sacred scriptures, and tracts, and native preachers into all parts of the empire? To protect men in exercising the right of worshipping God according to the dictate of their own consciences, is all that can be expected or desired of the government. The mere fact that the government of a territory has become British, surely does not make our duty to the souls of the people less than it would have been, had the government of that territory continued to be Burman. The Baptists in the United States are more than five times as numerous as they are in Great Britain: and yet we are doing far less than they in evangelizing the world. We are, in effect, as to transportation, as near to Burmah as they are. And our missionaries, being *Americans*, and some of them having already rendered valuable service to the country, will not be so likely to be the objects of suspicion and hatred to the Burman government, as Englishmen must be for a long time to come.

It has grieved me not a little, my brother, to perceive the errors into which you have fallen in regard to the subject which we have been discussing. I hope you will review it candidly. It is painful

to have any one of our brethren dissatisfied ; but it would be much worse to have our Redeemer displeased. The Board of Managers, I trust, will do their duty, and rely on him to favour them with the confidence of the people.

You have, it is true, concluded your demand for the destruction of the Burman mission by telling me, I "may rest well assured that managers will never possess the confidence nor the money of the people, while they expend it on mud walls beyond the Indian seas." But certainly a very different view from that which you have exhibited, has presented itself to the attention of intelligent men in our denomination ; and, at this very moment, there is sounding in the ear of the Board, and beginning to be heard by the churches, a voice of expostulation that does not accord at all with yours. To mention a single instance :—the Corresponding Secretary has shown me a letter from one of "the people," which he has lately received, and which, I trust, you will have an opportunity of reading in the Magazine. It is from an individual who is no trusader, nor Don Quixotte, nor fanatic ; and he possesses uncommon means of knowing what ought to be thought, and what is thought, by some of the most discerning men in our country. Let me now read to you a sentence or two from his communication. "I wish," he says, "I wish particularly to express my interest in the *Burman Mission*. There never has been a time when its call upon our denomination has been more distinct and loud. God has opened for it a wide and effectual door. The few missionaries who compose it, have explored the country, learned its language, ascertained the strong holds of its idolatry, and the most accessible points of attack,—effected a secure and commanding lodgement in almost the

very heart of the land, and are prepared to receive and employ efficiently any amount of reinforcement you may send. The very opportunity of access to twelve million Burmese, so full and so encouraging, constitutes an unanswerable appeal to our immediate, united, vigorous, and self-denying beneficence. If an impression, wide and deep, is ever to be made on Burman heathenism, let it be made now. We are, as a body, doing little or nothing, in comparison with what we might do. And if we continue thus inactive, the next generation of our descendants will be amazed at our apathy and penuriousness ; and the next generation of Burmese will, in a future world, curse our hard-heartedness and covetousness."

Again, my dear brother, let me beseech you, as you are to give account to God for your influence, let me beseech you to review this subject candidly. The Burman mission must not, and will not be abandoned. Nor will it want for support. We should rejoice, for your own sake, to have you participate in this blessed work ; and we should be thankful to have your co-operation ; but if you refuse, we shall not be disheartened. We can only say, the Lord forgive and enlighten you.

In regard to your "second ground of exception to the management and direction of the General Board," I am happy in being able to assure you that I think there will be found, after a little explanation, no material difference of opinion between yourself and any of the members. There is, I believe, but one mind with respect to the course which ought in future to be pursued. The expenses at some of the domestic stations, or those among our western Indians, have, it is not doubted, been much greater than there will be any occasion of their being hereafter.

With all the expense, the missionaries and their families have endured much in laying the foundation for usefulness; and they have deserved well of the christian community. They have struggled with unnumbered difficulties, and been subjected to special embarrassments in the early stages of their progress; and they and the managers, like the missionaries and managers of other denominations, have had to learn many lessons from experience. The period has now arrived when the expenses can be reduced; and since the appointment of the present Board, (within the current year,) they have at one of the stations, been reduced more than one half; and I am confident that such a system as you will yourself approve, will be established at all the stations, as far and as fast as practicable; for the Board, so far as I am acquainted, are deeply and solemnly impressed with the duty of promoting the strictest economy, and of cherishing habits of industry and frugality.

It has, I do sincerely assure you, my dear brother, afforded me no small gratification and encouragement to perceive in your suggestions on this subject so much concerning which we are agreed; and let us hope that when we meet again, we shall find ourselves to be still nearer that happy unanimity which is so desirable among the disciples of him who has prayed *'that they all may be one.'*

I had intended to submit to your consideration some thoughts on the importance of reviving, in the shape perhaps of a state convention, "The Kentucky Baptist Society for propagating the Gospel." In this way, much is beginning to be done by our brethren in different States. Whether it were nominally connected at all with the General Convention or not, it would be promoting the same grand object,

the propagation of the gospel; and *the world is all before you.* Please to think on the subject. I must now bid you adieu. May wisdom from above, ever direct you and your brother,

THE MASSACHUSETTS CORRESPONDENT.
March 2, 1827.

FEMALE MISSIONARY SOCIETY OF
THE FIRST BAPTIST CHURCH,
PHILADELPHIA.

We have just received notice of the formation of a Female Society of much promise, in the Rev. Mr. Brantly's Church, Philadelphia, Auxiliary to the Baptist Board of Foreign Missions. About one hundred names had been given in, and many more were expected. No subscriber pays less than one dollar per ann. The following is the Preamble to the Constitution.

"That christians should feel a deep interest in the extension of the gospel, that they should labour not only by individual, but by collected effort, to accomplish the great purpose of their being; that they should breathe the spirit of Missions, and pursue with a solicitude proportioned to their importance, all the objects of Missionary exertions, are positions which should never be for a moment abandoned—it is one of the maxims of piety, to let our lights shine before others, and in accordance with this we should cherish and exemplify a prayerful anxiety, for the spiritual welfare of others, and while we pray for their happiness, we deem it incumbent upon us to employ active means for the accomplishment of our prayers."

The Officers of the Society for the present year, are

Mrs. M. M. Brantly, *1st Direct's.*
Mrs. Ann Rhees, *2d Directress.*
Mrs. Susan Budd, *Treas.*
Mrs. Mary R. Chandler, *Sec.*

We have reason to suppose that similar Societies either have been,

or will soon be formed, in every Baptist Church in Philadelphia, of which we shall take pleasure in giving notice.

ENGLISH BAPTIST MISSION.

EXTRACT OF A LETTER FROM REV. MR. TYERMAN AND G. BENNETT, DEPUTIES FROM THE LONDON MISSIONARY SOCIETY TO THE MISSIONARY STATIONS IN THE SOUTH SEAS, &c. DATED CALCUTTA, MAY 17, 1826, TO THE SECRETARY OF THE SOCIETY.

Description of Macao.

The island, or rather peninsula of Macao, is about six miles in circumference, and is a mere rock, exceedingly sterile and barren in appearance. It contains 45,000 inhabitants, of whom 40,000 are Chinese, who live principally in the town of Macao. The other part of the population is composed of Portuguese and a few English. Here are many Chinese temples, thirteen Roman Catholic churches and chapels, and about one hundred priests and others, who live by the altar, and one English Protestant chapel belonging to the Hon. East India Company, in which the Rev. Mr. Harding officiates, and where most of the gentlemen connected with the Factory attend while at Macao. The climate of this island is good, and the atmosphere salubrious, and the heat by no means oppressive.

Description of the Approach to Canton.

After residing nearly three weeks at Macao, we proceeded by what is called the *Inner Passage*, to Canton, which we reached in three days. The distance is nearly 100 miles, and is travelled by large boats, along vast rivers and

canals, which intersect the whole of the intermediate country, in the most surprising manner. We passed several large and populous towns, situated on the banks of the rivers, which are every where crowded with boats. The distant hills have the most sterile and barren aspect, while the low intermediate country is exceedingly rich and fertile, planted with rice, sugar-cane, &c. Some of the distant hills are adorned with beautiful pagodas, which give the landscape the most picturesque and interesting appearance.

Description of Canton.

Canton is a vast city, containing about 800,000 inhabitants, including those who live upon the water in boats. It stretches about five miles up the side of the river, and nearly three miles in the opposite direction. The houses are, in general, small, and the streets crowded and very narrow, but well paved and clean. The appearance of business is astonishing. Within this vast place all is bustle, but the best order every where prevails. Many of the shops are handsome, and the hong (or warehouses) of the Hong merchants are prodigious establishments. The city of Canton is enclosed by a strong wall, and the gates so well guarded, that though we gained access through several of them, we were obliged immediately to retire again. So far as we could see into the city, within the walls, it appears that the streets and houses are much inferior to those of the suburbs. The factories belonging to the East India Company, and various other merchants, are buildings of great magnitude, though they are all confined within a space not more than a quarter of a mile square, on the bank of the river. Here, as well as at Macao, the Company have a small neat chap-

el, where the Rev. Mr. Harding officiates.

How lamentable is it to see this immense city wholly given up to idolatry, and the most gross and ruinous superstitions! Temples, of all sizes, every where present themselves, devoted to their several idols. But very few persons are ever seen performing their devotions in these temples, which are more frequently employed as gambling-houses, tailors' shops, and various other purposes. On the island of Haynan, and on the side of the river immediately opposite to Canton, is one of the most ancient and extensive temples in all China. It covers a vast plot of ground, and supports nearly one hundred priests. In one compartment we saw twelve sacred hogs of great size, and fed and kept with the greatest care. Some of them, it is said, are seventy or eighty years old. It was in this temple that Lord Amherst was allowed to take up his residence; in one of the temples within the general enclosure, his chaplain was allowed to officiate, and the Chinese even removed the vast idols out of it during that time; here also the sacrament of the Lord's Supper was administered. In the house of every Chinese and in every shop there is generally a compartment, or recess, fitted up facing the entrance door, and furnished with all the apparatus necessary for their idolatrous worship, with candles and incense burning; and, in the evenings, are seen at the door of almost every house, sticks with incense burning, in compliment to their gods. Some of the Chinese appear to be conscientious and diligent in the discharge of what they consider their religious duties, and are not unfrequently seen with their doors and windows open, exposed to the gaze of every one who may be passing by, performing their evening devotions, many

times prostrating themselves before their idols, burning *sacred paper*, and letting off crackers, with which they imagine their gods to be highly pleased. How lamentable! All this vast population perishing for lack of knowledge. O let British Christians be fervent in pleading with God the cause of this vast empire, that a door may be opened, and that the truth may enter in.

Obstacles to direct Measures for the Introduction of Christianity into China.

Such is the lamented state of China, that we conceive the only way in which it can be assailed is through the medium of the *out-posts*. A Missionary, as such, cannot exist with safety any where in that vast country but where the East India Company have factories, i. e. in Canton and Macao only. Till Divine Providence operate some mighty change in the political views and circumstances of China, nothing can be done in it to introduce Christianity by direct missionary exertions. A Jesuit at Peking was lately decapitated because he had attempted to make converts to Roman Catholicism; and another was banished to Macao, because he was supposed to have had some correspondence with him by letter only. Both those men had lived many years at Peking under the auspices of the Government. In Java, however, at Malacca, Singapore, Pinang, &c. &c. the Chinese are quite accessible to the Christian Missionary, and no other difficulties present themselves than those of depraved human nature, and of their idolatrous system.

Evan. Mag.

◆
CHITTAGONG.

This district is one hundred and twenty miles by an average of

twenty-five; the capital is Islamabad; it is eight miles from the sea, and three hundred and seventeen miles from Calcutta.

Intelligence from this station will be interesting to our readers, being the place at which our brother Colman closed his life and missionary labours. A Mission is now supported there by the English Baptist Missionary Society; J. C. Fink, Missionary; John Johannes, School Master, and six native assistants. The following intelligence is extracted from a late Number of the Missionary Register.

It is stated in the last Report—“War, with all its attendant evils, has been permitted to ravage the district of Chittagong, and to disperse the numerous church, formed there among the Mugs; still they have retained their attachment to the means of grace; and, since the conclusion of peace between the Burmese and our Indian government, these poor people, who were originally refugees from the neighbouring province of Aracan, now ceded to the British, have returned thither in a body, with their pastor at their head. Thus, in a most unexpected way, a new and easy access is obtained into the Burman Empire; and, from the relative position of that country to China, it seems not at all improbable, that, ere long, the extensive frontier of that vast and popular region may be laid open to the gospel. From the latest statements relative to this mission, before its suspension, we collect the following notices.—Every Sunday morning the school room is quite full for public worship; in the evening it is held at Mr. Fink's, where many Roman Catholics attend. Our Mug brethren present a truly pleasing

sight on a Sabbath morning and on sacramental occasions; when they all attend, clean and neat, and free from that volatility of air which characterises their countrymen. Some of these brethren are highly zealous; they rise early, and go about preaching Christ the whole day. There are at present, forty-six girls in two schools; from their readiness to learn, a pleasing hope of success may be cherished. Some of the boys in the school seem truly converted, and promise much future usefulness.”

PALESTINE MISSION.

The Missionary Herald for April, contains interesting intelligence from the Palestine Mission, under the direction of the “American Board of Commissioners for Foreign Missions,” from which we give the following particulars. The Palestine Mission was commenced by Messrs. Fisk and Parsons, who embarked from this country in 1819. The disturbed state of the Holy Land at the time of Mr. Parsons' arrival obliged him to leave it, soon after which he died. Mr. Fisk also died in the fall of 1825. Mr. Wolf and Mr. King have also been engaged in that Mission; but Beyroot, in Syria, is now the principal station in this field, there being none at present in the Holy Land; and it is filled by Messrs. Bird and Goodell. Inquiry on religious subjects appears to be greatly extending among different sects of nominal Christians. It is stated in Mr. Goodell's letter of September 29, to the Corresponding Secretary of the Board, that great excitement had been produced at Constantinople by a Farewell Letter which Mr. King addressed to the people of Syria. Mr. King's letter had particular reference to the sect styled Armenians, who have their origin in the ancient country of Armenia, from whence they derive their name. The vast territory east and northeast of Syria and Palestine is occupied by the Armenians, in company with other sects. In Palestine they have

four monasteries. In Constantinople, there are supposed to be not less than 100,000 Armenians, among whom, as they are a body of enterprising merchants, there is immense wealth. Mr. Goodell remarks :

“It seems, that Mr. King’s Farewell Letter, which, (with considerable additions by myself, having special reference to the Armenians,) we had translated into Turkish, found its way to Constantinople in Signor Wortabet’s hand-writing, and produced an amazing excitement among the one-hundred-thousand Armenians of that capital. A council was immediately held, consisting of all the Armenian monks, and priests, and bishops, and patriarchs, of whom several happened at that time to be at Constantinople ; also of all the principal Armenians of the laity ; together with two of the Greek patriarchs, viz. the Greek patriarch of Constantinople, and the patriarch of Jerusalem.

“Mr. King’s letter, with the Scripture proofs, which I had furnished abundantly in the margin, was then read, with a suitable pause after each section ; and the question was solemnly asked, “Are these things so ? Are the facts, stated in this letter, true ? And is the letter itself agreeable to the word of God ?”

“The Bible, yes, the holy, blessed, long neglected Bible, was produced, and examined ; and when they could not make it speak a different language from the letter, they called for the original Greek, in order to be sure that their translation was a faithful one. In the end, they were forced to acknowledge, that the letter was agreeable to the holy Scriptures.”

After discussion, several resolutions were passed, in the last of which it was resolved, That pilgrims to Jerusalem nev-

er be permitted again to witness the pretended miracle of the holy fire.

“To this last resolution, the Greek patriarchs made many objections, and earnestly besought that it might not pass ;—“For,” said they, “if we now let it be known, that the miracle of the holy fire was all an imposition, we shall be ridiculed by our enemies, and shall lose all credit with our own people, many of whom will become Turks.”

“But all the resolutions passed, and the patriarch of Constantinople sent letters, officially, through all his patriarchate, to put them in execution.”

“To this plain statement, which was made to me yesterday by an Armenian, who was present at the council, and saw and heard all that passed, I need add no comments. You yourself will perceive, that the Armenians are evidently ripe for a moral revolution.”

DOMESTICK.

Withington Station.

EXTRACTS FROM REV. MR. COMPERE’S JOURNAL, SENT TO THE CORRESPONDING SECRETARY.

Withington, Oct. 1. This morning I visited Tucheebachee square, and after a few common place remarks, made an attempt, through our interpreter, to proclaim the glad tidings of salvation to some of these poor heathen. If ever I felt my own nothingness, I felt it this day. In the midst of a people altogether ignorant of divine things, I knew not how to begin ; and perfectly careless as they appeared, I had little hope of commanding their attention. I knew their prejudice against the truth, and was secretly constrained to adopt

the sentiment of the apostle, "Lord, who is sufficient for these things!" Having finished what I had to say, I was both surprised and gratified to hear some of the Indians call it good talk, and express a wish to hear more about it. From some inquiries that have lately been made, I am ready to indulge a hope that the Lord is preparing these people to receive his word. May I not be disappointed.

Oct. 8. This morning I again attended the Tucheebachee square. When I began to converse with the Indians, they appeared altogether careless and utterly unconcerned; some were cutting sticks, while others were rubbing their pipes. But after a short time, their attention was arrested, and they then seemed to listen with anxiety to the things that were spoken. After some time, an old chief observed that he felt much alarmed; but supposed those things connected with the resurrection of the dead, and the final judgment would not take place yet. He was reminded that his life was short and uncertain, and that short and uncertain as this life is, that it is all the time that God had allotted to men to repent of their sins, and to seek his favour by our Lord Jesus Christ.

Oct. 15. To-day I visited a congregation in the settlements about eleven miles from the station. In the evening after my return, several Indians being about after family worship, I spent some time with them, endeavouring to impart to their minds some of the truths of the gospel of Christ;—and the following evening, as they were still around, they were invited to attend our family devotion; at which time I said a few things from the words of the apostle, "This is a faithful saying, and worthy of all acceptance," &c. They were attentive, and, as is usual with them, assented to all

that was said. But this is no certain evidence that they believed it, as it is their custom on all occasions, to be thus courteous.

Oct. 21. This week has been a time of perplexity, trial and fatigue. The Indians have been holding a talk at Tucheebachee, and dividing the money paid them for their lands. As many of the friends of the children attended, we were under the necessity of affording them such conveniences for their accommodation as we could. This has added a little to our expense; but it has afforded several opportunities for imparting spiritual instruction to some who reluctantly attend to such things. Poor creatures, their minds are very dark, and unless God in the abundance of his mercy enlightens them, and changes their hearts, they must sink into a state of still greater darkness. In the course of the week a circumstance occurred that tended to show the sensibility of some, and the carelessness of others. As I was talking to several at the breakfast table about the things that make for their peace, one man observed to the rest that he knew they were in an awful state, and that he was persuaded that since they had heard these things, they had no excuse. His companions, I suppose, deemed it sufficient for me to entertain such thoughts, and therefore began to laugh at him. May God turn their laughter into mourning, and their mourning into joy.

Oct. 28. This week we have been visited by two of the principal chiefs who came to inform us, that the Indians were about to send some of their children to the school in Kentucky, and that it was probable some of our children would go. As I am not sufficiently acquainted with that Institution, it was impossible for me to say much about it; but as it had been freely circulated among the

tation, it was impossible for me to say much about it; but as it had been freely circulated among the children of the school and the Indians generally, that at that place there would be no labour, I could say but little to encourage the removal of our boys; but, indulging a hope that it might be a benefit to them, I have been careful to say nothing that might discourage either the boys or their friends. Out of our number three only have been sent.

In the course of the past week, John Davis, our interpreter, left the station to transact some business for his own town people. Our communications with the Indians will therefore be circumscribed till he returns.

Oct. 29. This day has been spent at home for the want of a suitable interpreter to accompany me in visiting the Indians. In the course of the day, the most intelligent of our female scholars has been removed by her mother, who hearing that she had been a little unwell, thought she would be better satisfied to have her under her care; she has promised to send her back as soon as she is better. Should she not return, we must supply her with the best of books which she can read, and in a good degree understand, following her, as we have to do many others, with our prayers and best wishes.

In the course of this week, we have been greatly annoyed by drunken Indians.

Nov. 5. This day Yhoholy Mikko, the king of the Afaulee town, called to see us, whose brother brought two children, one of whom we thought too small; and therefore considered it most expedient to request him to keep him sometime longer at home. The following day he called again, and I told him how the Indians annoyed us since they had received their money, and had gotten

a supply of whiskey; and that I was afraid I should have to tie some of them, and confine them till they got sober. He observed that was the only way to prevent them from doing mischief, and what the Indians were sometimes obliged to do.

This day another of our girls has been taken home under the pretence of visiting a sick sister: but, poor girl! she has a mother so entirely opposed to civilized habits, that we fear it is only a trick to persuade her own child from school, who till now has been governed by her own inclinations. She can read the Testament, and was beginning to talk tolerable good English; so that if we must give her up to the will of a ferocious parent, we must do it with the hope that her little instruction may be blessed to her. Perhaps in some of the many idle hours she may have, she may think of her book, and he whose word it is may speak by it to her soul.

Nov. 12. Another Sabbath has rolled away, and our interpreter has not returned. I have therefore been obliged to spend my time at home. This makes me long for the time to arrive, when I, or some other person, will be able to communicate to these people in their own language, the unsearchable riches of Christ.

Nov. 19. This day towards evening we were much gratified at seeing our young friend, John Davis, who had been away for nearly a month. We hope his time has been profitably spent in his absence. He is impressed with the idea that his going with his people has given them to see the advantage of education.

Nov. 21. Some Indians being about the Station this evening, I endeavoured to explain to them the doctrine of the resurrection.

Nov. 26. This morning I visited Tucheebachee square, and commenced a talk about the suf-

ferings of Christ, when I was suddenly interrupted by one of the Chiefs, who undertook to answer for the people. He said the people were too old to learn such things, and that they did not want to hear them. This put me where I have often wished to be put, on the defensive—and led to a controversy about religious things that lasted for more than an hour, which was listened to with greater attention than any talk I have ever had with these people. It commenced about their ability and willingness to hear and understand—when he was reminded of what had previously been said by some of them in the same square. I told him, as to their ability, they knew nothing of any thing that was doing, only what they saw and heard. That if any man gave them a bank note, they did not know what it was till they were told; but then they knew, and I knew, they did not know any thing about Jesus Christ; but I was sent to tell them, and that it was good news that I brought them.

After much had been said of this sort, the conversation turned on the responsibility of Chiefs, who shut their own ears and attempted to shut others also.

Nov. 27. Left home with John Davis, for the purpose of visiting the Afaulee Indians. About sun-set we arrived at Yhoholy Mikko's, whose house, yard and every thing about him, bore evident marks of advancement in civilized life. Both he and his wife received and entertained us with much kindness; and we spent about two hours in talking about the creation, fall and redemption of man. Every thing was heard with attention.

Nov. 28. We rode with Yhoholy Mikko about seventeen miles, to meet the Indians in their square. On our way we called at the houses of several persons, whose

children are at school. So soon as we arrived, they attempted to impress us with a sense of their friendship, by setting something before us, and inviting us to eat. The fare was homely, but it was sweet and clean, and derived an excellency from its being given with a cheerful countenance and a hearty welcome. About dark we arrived at the talk-house, and found the Indians partly assembled. As it was a season of business, I informed the Chiefs that when they had finished, I should like to talk a little with them. They cheerfully consented, and said, that as soon as they had finished what they had to do, that I should be informed, which was not till day-light the next morning. During the interim of business, the greater part of the Indians spent their time in dancing. As it was a severe night, I preferred to seat myself with them, in their hot house, where I was under the necessity of being an eye witness of their folly. Poor creatures! while they tried to express their friendship by shaking hands, and exchanging tobacco with me, they little thought how heartily I pitied them, while I beheld their childish sports; and I could think of scarcely any thing else but of the conduct of the children of Israel, who sat down to eat, and to drink, and then rose up to play.

Nov. 39. At day-break I was informed that their business was over, and that, if I thought proper, I could give them a talk; but it was intimated that it would be better to retire to a neighbouring house, as many of the Indians had become intoxicated, and would be troublesome. We accordingly did so, and Yhoholy Mikko then collected such of the sober people as were disposed to attend, and I gave them a short talk: First about the education of their children; and then about the salvation of their souls; after which

I returned to my family, and found a Tucheebachee boy brought to our school.

[To be continued.]

Valley Towns Station.

EXTRACT FROM MR. JONES' LETTER TO THE CORRESPONDING SECRETARY.

Valley Towns, Feb. 16, 1827.

Dear Sir,

I am sorry to have to say that the venerable Cherokee Chief, Charles Hicks, one of the best friends of missionaries, is dead. He was a steady, enlightened and consistent christian, a true patriot, and has long been a nursing father to his benighted people. But he has gone to his reward. He is succeeded in office by John Rop,

Esq. a man of intelligence and energy.

The grand Council at their last session, passed a law for the election of delegates, to meet on the 4th of July next, to form a constitution for the future government of the nation.

I feel great pleasure in stating that the Lord has lately visited us with his gracious presence, and I trust, several have been thoroughly awakened to a sense of their wretched condition by nature. I have good reason to believe that two or three have found the Lord to be a sin pardoning God. I expect, if God permit, to bury one young man in baptism next Lord's day. I trust our friends will not forget us at the throne of grace; we need divine aid.

I am yours, &c.

E. JONES.

MISCELLANEOUS DEPARTMENT.

THOUGHTS ON CHRISTIAN CHARITY.

A gentleman from a distance, lately wrote to us as follows:—

“I have long been desirous of rendering some aid to your society. My circumstances, however, have been such, that I knew not how to contribute money. But having recently commenced business, with very moderate prospects, it occurred to me that I had a *right*, if it were not clearly my *duty*, to set apart a certain portion of the Lord's gifts for his cause in the earth. I have, therefore, taken a certain part of every gain, small or great, and devoted it to the service of God. The amount has not indeed been large; but, by being carefully managed, it has enabled me to assist in the support of an aged disciple, dur-

ing the whole time I have been in business, and to support her wholly, for two months of that time; and also to contribute a weekly stipend for a poor and wretched family. Besides this, I have been enabled, within six months, to contribute ten dollars to the general cause of religion, in addition to the five dollars, which I now enclose. I would not trouble you with this communication, were it not to tell of the satisfaction I have derived from this plan.—The money laid aside, is not considered mine at all. The only inquiry, when an application is made, is, have I any thing in the treasury, and how can I dispose of it to the best advantage? I feel as though I were putting my hand into the Lord's treasury

and acting for him. I have no doubt, sir, that the deductions made on every gain, have been saved in carefulness and economy."

On this article we propose to offer a few thoughts, which have occurred to our minds while reflecting upon it, and which we shall arrange under four topics;—the reasoning of our correspondent; his plan; its liberal results; and its economy.

His reasoning.—"Having recently commenced business, with very moderate prospects, it occurred to me, that I had a *right*, if it were not clearly a *duty*, to set apart a certain portion of the Lord's gifts for his cause in the earth." This reasoning would appear conclusive only to a benevolent mind. It would be used only by one, who loved to aid, by his property, the cause of God.

A reflection upon the above extract, which seems important, is, that the subject of christian charity came up *seasonably*. It entered into the provisions and plans formed at the commencement of business. Our correspondent set out with a practical acknowledgement of the Giver of every good thing. He also contemplated the subject, in its *most interesting point of view*. Some always seem to regard charity in what Cecil would call a "dry light;"—simply as an imperious duty, from which they cannot escape. Of course, they seldom give liberally, and never give cheerfully. Not so, our correspondent. It might be his duty; or it might not be. That was not the object of his inquiry. He is resolved to give, if he can do it lawfully. He will not be restrained from the sacrifice, provided the sacrifice be no sin.

Is not this evidently the spirit, which "seeketh not her own?" Does it need to be solicited, to be urged, to be driven onward by a

conviction of stern obligation? No such thing. It goes forward unsolicited, without urging, without driving. There is an active principle within, which needs only to be regulated. It is the spirit, which St. Paul so warmly commended in the Macedonians, who, though "in a great trial of affliction," and in "deep poverty," were rich in liberality, giving "to their power, yea, and beyond their power," (2 Cor. viii. 2, 3.) It likes not the calculations of the world. They are too cold, too slow, too unrelenting. The maxims of the world, also, are too little modified by those amazing truths which have been drawn from eternity, and treasured up in the word of God. Hence the world often denounce that as enthusiastick, which is truly considerate; and that as rash, which is the height of prudence; and that as folly, which is true wisdom. In nothing is this more seen, than in respect to the use of money; for in respect to nothing earthly is the world more out of the way, than in regard to the use of money; and in nothing would it be more likely to find occasion for condemning men, who are truly considerate, prudent, and wise.

Returning to the case of our correspondent, we remark, that the *time*, and the *manner* in which he took up the subject of christian charity, must commend itself to every man's conscience; and should excite every professed follower of Christ, as far as possible, to do likewise.

His plan.—"I have, therefore, taken a certain part of every gain, small or great, and devoted it to the service of God. The money laid aside, is not considered mine at all. The only inquiry, when an application is made, is, Have I any thing in the treasury, and how can I dispose of it to the best advantage? I feel as though I were putting my hand into the

Lord's treasury, and acting for him."

Some people give according to no rule, wholly at random. Whether such are faithful stewards, or will receive the reward of faithful stewards, admits of a doubt. Every object is not a proper object of charity; and there is great danger of mistaking the right amount, and the right proportions. In respect to the *amount* of his charities, our correspondent had a rule. He consecrated a certain portion of every gain. If his gains were great, so were to be his charities; the measure of his gains was the measure of his liberality. Some rule is certainly better than none; and perhaps the rule which he adopted is better than any other. By this means, he made the business of charity a daily business. He kept the subject constantly before him. His acts of charity became, in fact, as numerous as his gains. The money thus consecrated, he no more regards as his own. It is holy. He only holds it in trust. He uses it for another. He acts for God. He also deliberates respecting the *objects*, and the *proportions* of his charities; not whether he shall bestow it at all,—that has been settled,—but, in what manner? on what objects? in what relative proportions?

Its liberal results.—"The amount has not indeed been large; but, by being carefully managed, it has enabled me to assist in the support of an aged disciple during the whole time I have been in business, and to support her wholly, for two months of that time; and also to contribute a weekly stipend for a poor and wretched family. Besides this, I have been enabled, within six months, to contribute ten dollars to the general cause of religion, in addition to the five, which I now enclose."

See the benefit of system. The case of this man, in respect to ability, is the case of the great proportion of the community. But, how few do so much! How few feel able to do so much! Alas! few, comparatively, have any fixed intention, any rule, any system, in respect to charity. Caprice, accident, chance, determines, in multitudes of cases, the objects, the proportions, and the amount of charitable donations; while, with very many, money is always scarce, they are always poor, calls for charity are always numerous, especially of late,—when a call is made. Why is this? Not always because there is no benevolence; but often because there is no system, no settled and wise plan, in the discharge of this highest, noblest, most important business of life. Though the amount saved by our correspondent was not large, it was carefully managed. And what a revenue of good did it produce! One of the Lord's poor fed, clothed, sheltered, and cheered, in her passage to the tomb, and to a better world. A weekly stipend is also afforded to a distressed family. And in addition to all this, a larger sum of money, by four times, than many in better circumstances contribute as their sum total for a whole year, was given as the appropriation for six months, to the general interests of the church. No wonder the plan has afforded to the generous deviser much satisfaction, as he assures us it has. "It is more blessed to give, than to receive."

Its Economy.—"I have no doubt, sir, that the deductions made on every gain, have been saved in carefulness and economy."

Whoever adopts a system with respect to his charities, will be likely to do his other business systematically. Whoever is conscientious and exact in complying with charitable claims upon him,

will be so in his other concerns ; and this will lead to the truest and best economy. He, who spends one part of every gain to promote the cause of God in the world, will not be inclined to spend the other part thoughtlessly, or extravagantly, or wickedly. "There is that scattereth, and yet increaseth ; and there is that withholdeth more than is meet, but it tendeth to poverty." Prov. xi. 24. The blessing of Almighty God must be assigned as the ultimate and primary reason of this increase ; but then there are other proximate and secondary reasons. The bare fact of bestowing charity, provided it results from a proper motive, must have a moral influence on the heart, which shall be felt and exhibited in the whole manner of living. And if these christian acts are carried into the common business of life, and are multiplied to the number of the gains in commercial transactions, they must so bring into view, and hold up before the mind, the gospel motives and rules of purity, and honesty, and active diligence, as greatly to prevent poverty, and the numberless disappointments in pecuniary concerns to which men are liable.

And now what is necessary in order that the gospel may be sent to every creature, and the Lord Jesus receive the promised reward of his sufferings, but that every christian should be conscientious, systematick, and liberal in his charities ? The ability of the christian church, as a body, to make known the way of life to every family upon earth, has been proved too often to need proof from us. Were every christian to do his duty, the work, great as it is, would be done. And since so little has been effected, and so much remains to be accomplished, there must be a distressing neglect of duty somewhere. We trust the

example of our correspondent, will "provoke" some to abound in those "good works." the direct tendency of which is, to meliorate the present condition, and to shed light from heaven on the future and endless prospects of millions of immortal beings. We hope, that in respect to many, it will be the means of raising the standard of christian charity ; making it as much the object of forethought and plan, as any other employment ; carrying it into the business of every day, and rendering it the great and primary object of life :—that, which more than any thing else, imparts a value, and pleasure, and desirableness to this mortal existence, this "little piece of life everlasting."

We close this article, already too much protracted, with an extract from "Law's Serious Call."

"The manner of using our money or spending our estate, enters so far into the business of every day, and makes so great a part of our common life, that our common life must be much of the same nature as our common way of spending our estate. If reason and religion govern us in this, then reason and religion have got great hold of us ; but if humour, pride, and fancy, are the measures of our spending our estates, then humour, pride, and fancy, will have the direction of the greatest part of our life."

Col. Star.

NOTE TO THE EDITOR.

Sir,

The Sermon, in your last Number gave me great pleasure. It was equally excellent for the correctness of its doctrines ; for its clear, close and ingenious reasoning ; and for its mild and Catholick

spirit. It was a specimen of the *truth*, uttered in *love*. I hope that the same pen will often be employed in teaching such sentiments, and fostering a temper so worthy of Christianity. and so propitious to the spread of the truth.

My object in writing this note, is, to express a hope, that the Sermon will be printed in the form of a tract, by the Baptist General Tract Society. It appears to me, that its wide diffusion, in this way, would be useful to the interests of piety, and would especially aid the progress of Baptist principles. A. B.

QUERIES.

Mr. Editor,
If you shall think the following Queries calculated to excite profitable inquiry on the important subjects to which they refer, and that they are worthy of a place in your Magazine, they are at your service. QUERIST.

Is the visible order of the christian church, the same as that of the ancient Jewish church? Was not the Jewish church national? Is not the christian church elective? Did not natural birth, and the purchase of money entitle to membership in the Jewish church? Does any thing short of the purchase of the blood of Christ, and a spiritual birth entitle to membership in the christian church? Was not circumcision an essential prerequisite to the enjoyment of the privileges of the Jewish church? Is not baptism as essential to the enjoyment of the privileges of the christian church? Was not *mode* essential to the ordinance of circumcision? And is not *mode* as essential to the ordinance of baptism? If the visible order of the christian church is essentially different from that of the Jewish, is it proper to argue the order of the one, from that of the other? If not, then, must not our knowledge of the order and or-

dinances of the christian church be derived wholly from the New Testament?

BURMAH.

In the journal of the proceedings of the deputation to the court of Ava, the writers state, that the king's palace is not only splendid, but marked by chasteness of design in the structure, and taste and elegance in the ornamental part. The well constructed wall and gates around it show that the person of the monarch is secure against intrusion. The population of the city, though it would seem to be overrated, is reckoned at a million. It is found necessary to draw ropes across the streets at night to assist in preventing robberies. Any one passing the streets after a certain hour, if unable to give a satisfactory account of himself and his business, must be content to undergo confinement till morning. The king, in receiving the deputation, appeared as if performing a duty very irksome, but indispensable, and which he was determined should be done in a becoming manner. Before coming to the palace, the parties had been asked, if it would be agreeable to them to receive a title from the king; which having been answered in the affirmative, the officers proceeded to read the titles conferred, and to invest the members of the deputation with them, by binding on the forehead of each a piece of gilt leaf on which the words composing it were written. They were also each presented with a ruby ring, a piece of silk cloth, two boxes and two cups. It was then asked if they had any request to prefer; to which Captain Lumsden replied, that as peace had been happily restored between the two great nations, it was to be hoped that it might remain firm.

Ch. Observ.

RELIGIOUS DEPARTMENT.

HISTORICAL SKETCH OF THE BAPTIST CHURCH IN FRAMINGHAM.

With much pleasure we present our readers with the following historical sketch of the rise and progress of the Baptist Church in Framingham; extracted from the last Sermon, delivered in the old Baptist Meeting-house in that place, December 31, 1826, by Rev. Charles Train, from Deut. viii 2. Thou shalt remember all the way, which the Lord, thy God, led thee

“Although many of the Hebrews were not permitted to enter Canaan, God was not unfaithful to his promise. Even Aaron and Moses ended their days in the wilderness; nevertheless Eleazer was raised up, to officiate at the altar, and Joshua, to command the tribes of Israel, and lead them into the rich and beautiful country of Palestine, stretching east and west between the Euphrates and Mediterranean, north and south between Mount Lebanon and the Arabian deserts; a land of hills and vallies, and springs of water, enjoying a mild and delightful climate, and, under industrious and skilful cultivation, abundantly productive. In territory not three times so large as Massachusetts, it once contained eight millions of inhabitants. Several times it has exchanged masters; but for more than six hundred years it has been under the jurisdiction of the ruthless Turks, who, by their ill-advised policy, have reduced it almost to a barren waste. It is said to contain about four hundred thousand inhabitants, consisting mostly of lazy Turks, plundering Arabs, and wretched Christians. Thus this glory of all lands, according to Scripture prophecy, has been trodden under foot of the Gentiles; and Jerusalem, once the celebrated Capital, remains to this day in a ruinous state, a sad memorial of the foul dishonour, and barbarous injustice, there offered to the Son of God, the great Redeemer of a rebellious world. With what an irrepressible flood of grief would the Jews now read the history of their

country and nation, were they not so completely blinded by unbelief? Like their pious ancestors on the banks of the Euphrates, they would weep, when they remember Zion. But the period fixed for this abomination of desolation is drawing toward a close, and Judea shall come under the mild sceptre of christianity, and in salubrity, fertility, population, and piety, surpass the renown of ancient times. The Sun of Righteousness shall illuminate this dark spot on the face of nature, and show to the admiring world the reviving influence of the gospel.

“Our present object, however, is to review our own history, rather than that of the Jews. God has, indeed, led us by a different path, but for similar reasons. The moral instruction to be drawn from a due consideration of the various dealings of divine Providence renders the command obligatory upon us: “Thou shalt remember all the way, which the Lord, thy God, hath led thee.” Furthermore, gratitude to the Father of mercies, respect for the memory of those whose sepulchres are with us, as well as a desire to profit by the example of our predecessors, strongly urge the performance of this duty. Although our history be not of ancient date, and may be familiar to some who hear me, yet, being assembled for the last time in this house of worship, there is a manifest propriety, at this time, in reviewing the past, and in saving from oblivion, at least some of those historick facts, which are worthy of remembrance.

“About seventy years ago, Elder Whitman Jacobs, pastor of the Baptist church in Thompson, Con. Elder Noah Allen, pastor of the Baptist church in Stafford, Con. and afterwards pastor of the Baptist Church in Bellingham, Mass. and others of their companions in christian labours and travels, occasionally visited this town and preached the word

of life. They laboured not in vain. Some of the good seed took root, and in the year 1762, Mr. Jacobs administered baptism for the first time in this place, to four persons upon a profession of their faith in Christ, conformably to apostolick example. In the following year he baptized six, and in 1764, he and Elder Nathaniel Green of Charlton baptized seven persons. In July, 1772, Mr. Alden, of Bellingham, baptized in this place Mr. Oliver Hastings of Weston, who was afterward the Father and first Deacon of the Baptist Church in that town. From 1762 to 1792, a period of thirty years, as nearly as can now be ascertained, about thirty persons at different times, and by different administrations, were baptized upon a profession of faith. It does not appear, that they were ever constituted into a Church; but were, probably, members of neighbouring Churches, the nearest of which, were Boston, Newton and Bellingham. In those days, those of our sentiments had more difficulties to encounter, than fall to our lot, and it was not uncommon for some to go twenty or thirty miles, to enjoy the affection, and sympathy, and church privileges of their brethren. In 1763, the Baptist Churches in Stafford, Sturbridge, Thomson, Gloucester, South-Hadley, Spencer and Cumberland, formed a General Conference, and appointed faithful messengers to visit each church at least once in each year, to inquire after their prosperity, give them suitable advice, and report at their annual meeting. In June, 1764, this Conference met with their brethren in Framingham. Such were the pious efforts of our venerable Fathers to build up the churches in faith and holiness. Every where despised, and in most places persecuted, common danger bound them together in christian sympathy; they felt and enjoyed the sweet and powerful attraction of brotherly love. This General Convention was probably merged in the Warren Baptist Association, which was organized 1767.

From 1792 to 1809, a period of seventeen years, not an instance of conversion occurred in this religious Society, that has come to our knowledge; but through the

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mercy of God not a year has elapsed since 1809 without bringing some among us into the fold of Christ. In the autumn of 1810, Rev. Mr. Grafton of Newton baptized in this place two persons, who united with the Baptist Church in Weston. On the 4th of July, 1811, he, who now addresses you, administered baptism for the first time to five persons, the most solemn and agreeable Independence, we had ever experienced. These also united with the Weston Church, and in August following, by a vote of the church we took the name of the Baptist Church in Weston and Framingham. From that time the Lord's supper was administered regularly every month in each place, until my labours were confined to Framingham. In the years 1814 and 1815, we enjoyed such a revival of religion as this town had never witnessed before, although it had been incorporated more than a century. The work commenced in this Society, gradually spread into different parts of the town, and was refreshing as the dew of Hermon. Deep and solemn attention was paid to the word, and to the ordinances of the gospel, and the penitential tear often stole silently down the furrowed cheek of the aged, as well as down that of the blooming youth. The fruits of this revival in both religious Societies were about two hundred. It gave a serious, thoughtful cast to the greater part of the inhabitants. Vice for a season stood appalled, and youthful gaiety could not collect votaries enough for a party of pleasure. A few in the adjoining towns of Hopkinton and Southborough participated with us in our religious privileges, hope, and joy. Some of almost every age from seventy down to eleven years, many of whom were heads of families, bowed in willing subjection to the Prince of peace. With only a few exceptions, these converts have, in a good degree, adorned their christian profession. The humility of heart, the tenderness of conscience, the spirit of prayer, and the brotherly love, which then prevailed, still linger with delight upon the recollection of all, who had an interest in that precious work of grace.

For nearly fifteen years we walked in

connexion with the Baptist Church in Weston, and enjoyed uninterrupted harmony and christian affection. During this period two hundred were added to us by baptism; twenty-three to the Weston, one hundred and seventy-seven to the Framingham branch. Thirty-two were received by letters from other churches; thirty-one were dismissed; six were excluded; and thirty-three finished their earthly pilgrimage. Three of our brethren have been called to the work of gospel ministry, and become pastors of churches. On the third of May last our connexion with the church in Weston was dissolved by mutual consent, and we became a distinct and independent church by the name of the First Baptist Church in Framingham, consisting of one hundred and nineteen members. Since we became a distinct church, five have been received by baptism, three have been dismissed, and two have died; so that our number remains as in May last. Such have been the dealings of God towards his people of the Baptist denomination in this town. Thus hath he tried, and proved, and blessed them!



ACCOUNT OF THE BRIDGEWATER ASSOCIATION, N. Y.

Mr. Editor,

By publishing the following statement of facts, you will confer a favour on me, and, I have no doubt, it will be satisfactory to many. And it may be of some real benefit to those who feel a deep interest in the cause of truth, and the prospects of the visible kingdom of our Lord and Saviour Jesus Christ.

Mr. Benedict, in his history of the Baptists, Vol. I. p. 597, gives an account of a large Baptist church, in the vicinity of the Chemung Association, in Luzerne County, Pa. founded by Elder Jacob Drake, in 1776. In giving the names of the other Elders, he inserts that of *David Dimock*. That name must have been intended for mine. But my given name is *Davis*, and I believe it a duty to correct the mistake.

Mr. Benedict stated, that "they are said by their neighbours to be Arminian, in every point of doctrine except that of falling from grace." But their own account of themselves is: "The Arminian principles we deny, believing salvation to

be wholly and totally by grace. On the other hand, we deny particular election, and special vocation." Perhaps it was saying too much, that they were Arminian, in every point of doctrine except one. But it was a fact, that they denied the doctrine of particular election, and special vocation. But to my knowledge, there was not one member that believed or acknowledged themselves Arminians. And the Methodists, who had Societies mixed in among the members of the Baptists, accused them of being Calvinists; while the neighbouring Baptists called them Arminians. This was very unpleasant to this Society of Baptists, but I have no doubt it was the cause of their examining those points of doctrine more thoroughly than they otherwise would have done; for they have since divided, part of them continue to oppose the doctrine of election and special vocation, and the other part acknowledge it. Several years previous to their division, they divided into independent churches, and formed themselves into an Association, by the name of the *Susquehannah Baptist Association*. And they increased in numbers of churches to thirteen. They then revised their Articles of Faith, a majority of the churches being in favour of a revision. The minority believing the revised Articles to be strictly Calvinistic, was dissatisfied with them, and also dissatisfied with those churches that adopted them. Some hardness also seemed to exist in their minds, against the leading members in favour of the change. These things marred their fellowship, and caused great trials in the Association. And when the Association met in 1825, they voted, unanimously, to recommend to the several churches, to dissolve the Association the next year; and to empower their messengers, and direct them to do so, at the next session. When the Association met, in August, 1826, and the question was called up, whether they would dissolve, it was found that a majority were in favour of the motion. But the messengers of three churches, (one church sent no messenger,) claimed it as their right, not to be dissolved by the majority, but to be considered as the *Susquehannah Association*. The majority, having no disposition to dispute the question, retired to another place, and, according to previous instructions, formed a new Association, by the name of the *Bridgewater Baptist Association*.

Nine churches, viz. *Bridgewater* (to which I belong) *Braintrim*, *Eaton*, *Northmoreland*, *Windham*, *Auburn*, *Middletown*, *Chocanut*, and *Harford*, and one new church, called *Great Bend*. The number of members was then 652. In the three churches, who kept the old ground, viz. *Wyoming*, *Dallis*, and *Hemington*, there were about 181 mem-

bers. The other church, by the name of *Clearfield*, which lived perhaps one hundred miles distant, did not meet; her number of members is 31. Elder Jonathan Nichols, pastor. I have heard nothing from them since.

Thus, Sir, I have fulfilled, as I believe, a duty which devolved on me, to let the situation of this little Association be more fully known, that she might be owned, and acknowledged among the regular Baptists in these States.

The Bridgewater Association meets on the 4th Wednesday of August next, at the Court-house in Montrose, with the Bridgewater church, in Susquehannah County, Pa.

We have had a time of refreshing from the presence of the Lord, with us in Bridgewater. One hundred and fifty-five have been added in one year past, one hundred and thirty-six by baptism, and ten restored.

We ask the united prayers of the children of our Heavenly Parent, that we may go on to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. DAVIS DIMOCK.

P. S. We have opened a correspondence already with Cayuga, Chemung, and Berkshire Associations.

ROCK-SPRING THEOLOGICAL SCHOOL.

EXTRACT OF A LETTER FROM REV. J. M. PECK, TO A FRIEND IN BOSTON.

*Rock-Spring, St. Clair Co.
Feb. 20, 1827.*

Dear Brother,

The following copy from the Minutes of the Board of Trustees of the "Rock-Spring Theological and High School," will furnish yourself, and the Trustees of the Baptist Missionary Society of Massachusetts, a view of the progress made, and the plan of operation for our contemplated School. As it is a subject, that will be interesting to our friends generally at the east, it is requested that either the whole, or such parts as may be deemed necessary, be published in the Magazine and in the Watchman.

Extract, &c.

"At a meeting of a number of persons who had been nominated for the purpose by the Trustees of the Baptist Missionary Society of Massachusetts, together with others, held at the house of J. M. Peck, Rock-Spring, St. Clair County, Illinois, Jan. 1st. 1827, the following subjects were discussed, and resolutions adopted.

It was ascertained that Mr. Peck, in his late tour to the eastern States, had procured funds, books, and other prop-

erty to a considerable amount, for the purpose of establishing a Theological and Literary Seminary, and that this meeting had been called for the purpose of organizing a Board of Trustees, fixing on a site for its location, and making the necessary arrangements for providing buildings and other accommodations preparatory to opening such an Institution.

James Pulliam having been chosen Moderator, and J. M. Peck, Secretary, the following resolutions were severally discussed and unanimously adopted.

1. *Resolved*, That from the encouragement received from the eastern States, and the great importance of such a measure, an Institution be established primarily designed for the education of preachers of the gospel, but likewise embracing a general course of education to any class of students in the ordinary or higher branches of science or literature.

2. It having been ascertained, that a sufficient quantity of land and other donations and important advantages could be had for the purpose, the healthiness of the situation, its proximity to St. Louis, the centre of trade, business, and commerce for these States, its central position in relation to the States of Indiana, Illinois, Missouri and the adjoining territories; and upon mature, deliberate, and serious consideration, it was resolved unanimously, that said Institution be located at Rock-Spring, St. Clair County, Illinois.

3. *Resolved*, That the Institution embrace two departments, and that it be known and designated by the name of "THE ROCK SPRING THEOLOGICAL AND HIGH SCHOOL."

The first department shall be a Theological Seminary, where any persons, who have been approved by the churches to which they respectively belong, and who give satisfactory evidence of piety and promising talents, can enjoy such opportunities in biblical instruction, christian theology, and general education, as circumstances admit. The second department to be a Scientific and Literary Seminary, for the accommodation of any class of students of approved character, and that it be conducted upon the principles of those Institutions usually denominated "High Schools."

4. *Resolved*, That Major Peter Cownover and the Rev. Gorham Holmes, of Morgan County, Rev. Messrs. James Lemen, James Pulliam, Zadock Darrow, and J. M. Peck, and Messrs. John Messenger and William Engle, Esqrs. of St. Clair County, and Theron Brownfield, Esq. of Monroe County, be, and they are hereby constituted a Board of Trustees for the time being, to manage the concerns of the Institution.

5. A majority of the above named persons being present, they proceeded to

appoint Rev. James Lemen, President of the Board, J. M. Peck, Secretary and Treasurer, and John Messenger, Auditor of accounts.

6. *Resolved*, That J. M. Peck be appointed superintendent of buildings and improvements, and general agent to raise funds either in donations or upon shares, and that he be authorized with the concurrence of the President, or any two of the Trustees, to appoint sub-agents for the same purpose.

7. As it is contemplated that the students shall labour some small portion of time for the preservation of their health, for the purpose of gaining useful instruction in agriculture and domestick economy, and lessening expense in board and tuition, therefore, *Resolved*, that a farm be connected with the Institution.

8. *Resolved*, That the plan for buildings and other improvements exhibited by Mr. Peck be adopted, subject to any future alterations or modifications as the Trustees may deem necessary.

9. *Resolved*, That the thanks of this Board be respectfully tendered to our brethren and friends abroad who have contributed to this object.

10. For the purpose of raising additional funds towards the erection of buildings, improving the land, and meeting other unavoidable expenditures in preparing and opening the Institution, it was *Resolved*, That an appeal be made to the publick for aid, either in donations, or for subscriptions of stock, in shares of *ten dollars* each share, upon the following conditions.

1. Each subscriber may have the privilege of paying his subscription in cash, provisions, cattle, labour, materials for building, books, or furniture, at the usual cash market prices.

2. In the election of Trustees, each share shall be entitled to one vote, under such regulations and restrictions as may be adopted by the stockholders, at a meeting to be held at the time of opening the Institution.

3. Each stockholder shall be permitted to vote by proxy, provided it be expressed in writing and signed in his own name.

4. Each stockholder shall be entitled to send his children, or those for which he is the proper guardian, to the Institution without charge for rent or for use of the library.

5. Those persons who have contributed already to the Institution to the amount of ten dollars or more, shall be entitled to the full privileges of stockholders, reckoning ten dollars for each share.

6. Certificates, or evidences of stock, designating the number of shares, shall be given to each stockholder upon payment of his subscription, which certifi-

ates shall be signed by the President of the Board of Trustees and counter-signed by the Secretary. Said certificates shall be transferable property by the endorsement of the holder, designating the person to whom transferred.

11. *Resolved*, That from the commencement of the Institution, there be two Professors appointed under the following designation. *First*, a PROFESSOR OF CHRISTIAN THEOLOGY, who shall be invariably a regular minister of the gospel, of the Baptist denomination, sound in the faith, of exemplary piety and christian character, and of competent talents and acquirements for the office. But the lack of either of the above named qualifications being obvious, or satisfactorily proved, the office shall be vacated, and a competent person appointed to fill the vacancy.

Second, a PROFESSOR OF MATHEMATICS AND NATURAL PHILOSOPHY, who shall be Principal of the High School department, and until additional professors, tutors, or assistants shall be appointed, he shall direct the study of the languages.

12. For the purpose of electing professors and for other purposes connected with the opening of the Institution, a meeting of the Trustees be held at Rock-Spring, June 30th, next, to which place this meeting stands adjourned."

Attest,

JAMES PULLIAM, *Chairman*.
J. M. PECK, *Sec*.

We have found that frame buildings covered with clap-boards and the walls filled in with brick and plaistered over, are much cheaper *at first*, than log cabins. Accordingly, we shall put up for school use, a frame 20 feet by 30, two stories high, with a wing 12 by 14 feet, on each side. The lower story of the main building for a publick hall or school room, fitted up on the plan of a monitorial school, the upper story for lodging rooms. The right wing for the library and professors' room; the left wing, the students' reading room and for recitation of classes. We expect to be ready to open school in September next. Eight theological, and above twenty other students have applied for admission.

I have aided in forming since my return, the Tract Society of Missouri and Illinois, and several branches to it in this State, and made arrangements to put into circulation 50,000 pages of the tracts procured from the funds of your Society, not gratuitously, but at cost, thus securing the funds for another purchase.

I remain, ever yours, &c.

J. M. PECK.

EXTRACT OF A LETTER FROM REV. G. F. DAVIS TO THE COR. SECRETARY.

South Reading, April 10, 1827.

Rev. and dear Sir,

"On August 10, 1826, a Baptist Church was organized in Portsmouth, N. H. consisting of eight members. The labours of our worthy brother, Rev. D. Dunbar, who was preaching with them, were blessed, and the church received some accession of numbers.

In the fall of 1826, several persons in the third Congregational church were induced to give their sentiments on the subjects and mode of baptism a more critical examination, and the result was such as might have been anticipated. From a prayerful investigation of the Bible, a number became convinced of their duty; and at a meeting of the Society, about the middle of November, it was voted that the meeting house should be opened for Calvinistic Baptist preachers, and the Rev. Mr. Dunbar and his people were invited to occupy it, which was accepted. Mr. Dunbar, however, continued his labours with them but a short time.

On Lord's day, March 18th, I had the pleasure of preaching in this place of worship, and the privilege of baptizing, in Piscataqua river, Dea. J. Day and wife, with four others, which brought to the baptismal waters a vast concourse of people. It was a solemn and interesting season. Though the spectators were numerous, great silence, attention and decorum prevailed during the whole service. When the Deacon had been baptized the following passage was audibly repeated, "They shall still bring forth fruit in *old* age." When his wife was going "down into the water," with great calmness she repeated these lines:

"Jesus, my God! I know his name,
His name is all my trust,
Nor will he put my soul to shame,
Nor let my hope be lost."

As she "came up straightway out of the water," the following passage was quoted, "They were *both* righteous before God, walking in *all* the commandments and *ordinances* of the Lord blameless." All the candidates seemed to enjoy their walk in the path of obedience.

On the following Sabbath I preached in Portsmouth, and baptized three more. Thus this infant Baptist Church has received an accession of nine members.

O may the time soon arrive when the precepts and examples of Jesus Christ shall be regarded in every place, and by all his professed disciples, instead of the commandments and traditions of men."

RECENT BAPTISMS.

Since the commencement of the present pleasing attention to religion in Boston and the neighbouring towns, baptism

has been administered at a number of the Baptist churches. We learn that at a late baptism at Woburn 19 followed the footsteps of the Saviour in this ordinance; at Newton, 17; at Charlestown, 6; at Cambridge, more than 20; and on Lord's day, the 15th of April, Rev. Mr. Sharp, pastor of the third Baptist church in Boston, administered the ordinance to 30 persons, in the presence of an immense concourse of spectators.

EXTRACT OF A LETTER FROM HARTFORD, (N. Y.) TO THE PUBLISHERS OF THE MAGAZINE, DATED APRIL 9, 1827.

We are now, in this place, experiencing a gracious shower of divine grace. The good work has very recently commenced, there is a general excitement on the minds of the people. Our evening meetings, which are frequent, are crowded to overflowing. There are, it is probable, as many as eight or ten who have obtained a hope, and numbers who are anxiously inquiring "What must we do to be saved?" None, as yet, have united with the church, but we expect a number will come forward soon. Christians begin to awake and to be workers together with God. May the good work increase and prevail in every direction.

OBITUARY.

BURGISS ALLISON, D D.

Departed this life, on Feb. 20th, in Trenton, N. J. the Rev. Burgiss Allison, D. D. in the 74th year of his age. On the Thursday following, his remains were respectfully conveyed to the place of sepulture, attended by a numerous train of relatives and friends, when an address was delivered on the occasion by the Rev. William Boswell, from the first chapter of Philippians, 21st verse:—"For me to live is Christ, and to die is gain."

The subject of this Obituary notice was born in Bordentown, N. J. on the 17th day of August, 1753; his father's name was Richard Allison, who was the fifth in succession of that name; he was a very pious man; his affectionate admonition and exemplary life made indelible impressions upon the mind of his son at a very early age, so that in his fifth year he used, upon some particular occasions, to invite some of the little boys of his own age to join him in prayer. In his 16th year he made a profession of religion and joined the Baptist church in Upper Freehold, State of New Jersey. He immediately began to exhort sinners to flee from the wrath to come and turn to the Lord; at the age of 24 he was more fully initiated into the gospel of Christ, and became a regular ordained minister. He received a classical education under

the tuition of the Rev. Dr. Samuel Jones, of Lower Dublin, in the State of Pennsylvania. In the year 1804, he received the degree of Doctor of Divinity from Brown University, in the State of Rhode Island, a mark of respect, it was generally admitted, he was justly entitled to, as a scholar, philosopher, and divine. His capacity for superintending a Seminary was considered such, that at three different times he had application made to him to accept the presidency of different Colleges, which he declined.

As a preacher of the gospel he stood highly respected in the councils of the church: on intricate and important questions he became the oracle of consultation. The latter part of his ministry was far more lively and animated than formerly; as he advanced in years he became more experimental and practical in his discourses; he was always a close student, and possessed one of the largest private libraries of any minister in the Baptist connexion; in the latter part of his life he enjoyed much more of the sensible presence of the Lord, was much in secret prayer, and generally made a practice to rise in the night and spend some time in prayer, which he found very beneficial, in referring all things to the disposal of an all-wise Providence, which gave him such tranquillity of mind, that it was seldom much disturbed by adverse providences, either private or publick.

For many years he acted as Principal of an academy in the village of Borden-town, in this literary establishment, he was eminently useful by sending forth a number of accomplished young men, some of whom have since been called to dignified stations.

Dr. Allison was richly endowed by nature with a quick perception, sound judgment, and comprehensive mind, possessing naturally a mechanical genius, and being a warm admirer of the fine arts, by the dint of industry and ardent application, he exhibited some useful and beautiful specimens of superiour taste and ingenuity. And it has been thought by some, that if he had been more ambitious for fame, and confined his mind more fully to some one particular branch of science, he must have shone conspicuously in the constellation of American philosophers; but he was fond of variety, and thirsting after knowledge as an ardent lover of the truth, he pursued it with unabating ardour; through all the wide and luxuriant fields of nature and art, he sipped at the fount of every flower, and gathered a rich store of useful and interesting information. He was early elected a member of the American Philosophical Society, and was several years one of the secretaries of that Institution; he was chosen four

years successively to officiate as chaplain to Congress, and was Vice President of the Baptist Board of Foreign Missions. His extensive reading and habits of close thinking; his urbanity of manners, with an unassuming and humble deportment, presented him at all times as the accomplished gentleman, and agreeable companion; he was a faithful and a loving brother, a tender father, and a constant friend; his temper being affable and courteous, his conversation sensible and instructing, endeared him to all who knew him, and were capable of appreciating his merits.

Dr. Allison was highly favoured with a remarkable constitution, and seldom suffered indisposition till a fatal paralytic stroke, three years ago, prostrated the physical powers, and rendered him helpless. This earthly tabernacle now began gradually to decay, till at length his deeply wearied soul, longing for the fruition of its God, dropped the mortal body for a more durable habitation. He will long live embalmed in the memory of his friends, while his deathless mind reaps incessant joy in the presence of its Lord. He has left behind an affectionate sister, who soothed his sickness till the last, and bathed his venerable face with her tears, and three amiable children to mourn their loss.

While tears bedew thy silent clay
And Zion mourns her absent son,
We hail with hope that joyful day
When parting scenes shall all be done.

Trenton True American.

MISS NANCY SUMNER.

On the 23d of September last, Miss NANCY SUMNER died at Roxbury, aged 45. She was, for many years, a highly valued member of the Second Baptist Church in Boston. She adorned her profession, by a life of meek and blameless piety; by a cheerful submission to the allotments of Providence, and a faithful discharge of the duties of her station. Her last sickness was protracted and distressing; but she endured it with unrepining fortitude; and as she sunk into the grave, she visibly acquired an increasing preparation for the "inheritance of the saints in light." Her reliance on the Saviour was firm, and she, at length, yielded her soul to his care, with that peace, with which a "christian can die." In her will, after providing for the payment of her debts, she bequeathed the surplus of the little property which she had accumulated by her personal industry and prudence, to the Massachusetts Baptist Missionary Society. The sum thus given amounts to about \$200. "By their fruits ye shall know them." "Faith without works is dead, being alone."

Account of Moneys received by the Treasurer of the Baptist General Tract Society, from March 1, to April 16, 1827, inclusive.

From ladies in Philadelphia, to make Rev. W. F. Broadus, of Calpepper County, (Va.) a life memb.	10,00
John Taylor, Philadelphia, in full, of life sub.	9,00
Southwark, do. Auxiliary Society,	7,75
Rev. Eli Ball, Henrico County, (Va.) Agent for Auxiliary Societies,	16,00
Phineas Phillips, Great Valley, (Pa.) life subscript.	10,00
Joseph K. Hillegas, Philadelphia, do.	10,00
Southwark Juvenile Auxiliary Society,	1,80
Alexandria, (D. C.) Depository, Rev. S. Cornelius, agent, for tracts sold,	4,25
Richmond Depository, Rev. James B. Taylor, agent, Charlotte County, (Va.) Depository, Rev. A. W. Clifton, agent,	10,00
A life member, a donation,	5,00
Cash sales,	10,00
By hand of Rev. E. Cushman, John Braddock, Hartford, (Con.) a life subscription,	1,35
By do. collection in New Haven,	10,00
do. in Hartford,	5,25
do. in South Reading, (Mass.)	18,00
do. in Boston,	10,00
do. in Wethersfield, (Con.)	25,37
do. in Suffield,	2,82
Nicholas Brown, Providence, (R. I.)	3,18
Michael Shepard, Salem, (Mass.)	10,00
A friend, do. do.	5,00
do. do. do.	3,00
David Beale, Kingston, (Mass.)	5,00
Joseph B. Gilbert, Hartford, (Con.)	5,00
Jesse Savage, Joseph W. Dimock, Philemon Canfield, William Rice, A. S. Fielding, Albert Day, Edward Bolles, a friend, Benjamin Hastings, Manna Case, Hartford, 1 dollar each,	10,00
Selden Miner, Wethersfield,	1,00
Eliaz J. Evans, Benjamin F. George, J. I. Boswell, Philadelphia, annual subscriptions, 1 dollar each, per N. Davis, agent,	3,00
Upper Freehold and Jacobtown, (N. J.) Auxiliary Society, per Rev. James Challes, by N. D.	10,75
Female Juvenile Auxiliary Society, Washington city, to constitute Rev. R. H. Neale, a life memb.	10,00
Burlington, (N. J.) Aux. Soc. per P. Powell, agent,	7,00
Strigton, (N. J.) Aux. Soc. 10 dolls. 12 cents, and Cobanzey Aux. Soc. 5 dolls. per Rev. H. Small-ey, by N. D.	15,12

SAMUEL HUGGENS, Treas. dolls. 269,74 Philadelphia, April 16, 1827.

Account of Moneys received by the Treasurer of the General Convention, for the Baptist Board of For. Missions, from Feb. 21, to April 20, 1827.

By cash from the Baptist Auxiliary Foreign Mission Soc. of York County, (Me.) by Archibald Smith, Esq. Treasurer, per Rev. D. Nutter, it having been contributed as follows, viz.—From	
Alfred and Waterborough Primary Soc.	23,12 1-2
North Buxton do. do.	7,87
South Buxton do. do.	10,76
Berwick do. do.	15,42
Lyman do. do.	3,75
Lebanon and Berwick, do. do.	20,37 1-2
do. do. Female do. do.	14,12
Parsonsfield do. do.	6,13
Sandford do. do.	13,36
do. Female do. do.	17,29
Wells Benevolent Society,	6,00
Cornish Primary Society,	12,00
	150,20
Less 1 dollar, being cash paid for two Books for the use of the Baptist Aux. For Miss. Soc. York Co. (Me.)	1,00
	149,20
From Mr. Timothy Parker, Hinadale, (N. H.) for Indian Missions, Rev. E. Andrews,	5,00
East Jersey Baptist Missionary Society, (N. J.) Jonathan Osborn, Jr. Treas.	55,00
Rev. Elisha Tucker, of Freedom, (N. Y.) for Burman Mission,	5,81
As above, for Carey Station, per Rev. A. Caswell,	4,81
	10,62

From S. N. K. Amherst, (Mass.) for the Bur. Mis. A minister, by the hand of Rev. D. Knowles, to aid in erecting buildings for the missionaries in Amherst, Burnah,	10,00
Mr. F. C. Browning, Detroit, Michigan Territory,	5,00
J. F. Finch, Treasurer of the Macklenburg County Union Mission Society, per Mr. William Crane,	75
	60,00
Virginia Missionary Society, per W. Crane,	60,75
H. Reeling,	10,00
H. Lovegrove, Esq.	4,00
A friend to Missions among the Aborigines of America, per Rev. G. Keely,	1,30
	3,66
Eastport Female Primary Society, by Mrs. Sarah Wheeler, Treasurer, per Mr. L. Brooks,	18,06
Rev. C. M. Fuller, Dorset (Vt.) being interest on the bequest of Eleanor Blakely, late of Pawlett, Vermont,	10,00
Females at the meeting of Association, 1826, per Rev. Ely Stone, of Wheatland, (N. Y.) to be appropriated as follows, viz—For general purposes of Foreign Missions,	3,00
The Burman Mission,	5,00
	4,00
	9,00
Female Miss. Society of the First Bap. Church Philadelphia, Mrs. Brantley, 1st Directress, Anna Rhee, 2d Directress, received per Rev. W. T. Brantley,	100,00
Female Society for Foreign Mission purposes in the Second Baptist Church, Suffield, (Con.) for Burman Mission, received by Mrs. Elizabeth Philleo,	21,00
Pennsylvania Baptist Missionary Society, per Rev. Samuel Huggens, Treas.	210,00
Homeburg Society for the Promotion of the Gospel, to educate a Burman child by the name of David Jones,	12,00
Calvin Stockbridge, Esq. Treas. of the Cumberland Missionary Society, Auxiliary to the Baptist Board of Foreign Missions, per Rev. Mr. King, it having been contributed as follows, viz.—	
Female Primary Society, Topsham,	17,00
Male do. do. Bath,	18,00
Mission Box, do.	6,00
Female Primary Society, do.	13,75
Male do. do. Brunswick,	32,10
Female do. do. do.	10,64
Contribution at Brunswick, at the annual meeting of the Cumberland Baptist Foreign Mission Soc. for the translation of the Scriptures,	4,00
Individuals in Freeport, by Elder Titcomb,	75
Male Primary Society, N. Yarmouth,	34,71
Female do. do. do.	33,82
Mission Box, do.	4,59
Male Primary Society, New Gloucester,	10,00
do. do. do. Portland,	26,00
George Thurston, Portland, a little boy, for the education of Burman children,	51
	212,27
Rev. I. M. Allen, being in part for collections made by him in the State of Maine,	640,00
Baptist Church and Society, Hartford, (Con.) per Dea. J. B. Gilbert, Treas. of the Baptist Convention, (Con.) by the Rev. D. Sharp, for Burman Mission,	37,00
"Female Juvenile Society," connected with the Female Sabbath School belonging to the Second Baptist Church and Society in Boston, to aid in the education of a child at Carey Station, by the name of Margaret B. Doyle,	12,00
From a physician in Massachusetts, being the proceeds of his professional labours the first day of the month, to be continued each month, per E. Lincoln,	5,00
	1585,80

HEMAN LINCOLN, Treas. dolls. 1585,80

NOTE. It is the intention of the Treasurer to publish in the American Baptist Magazine an account of all moneys received. He therefore requests those who make remittances to examine this publication, by which means they will ascertain whether any moneys have failed to reach him.

DEATH OF MRS. JUDSON.

The friends of Zion will hang their harps on the willows, while contemplating the mysterious design of Providence in the removal of Mrs. Judson, at the crisis of her entry upon her new station, where she would have toiled for the Burmans under the protection of a christian power. But her death may be designed by Heaven to give new life to the ardour of our brethren to sustain Dr. Judson, and his fellow-labourers, under their severe loss, in their further exertions for the establishment and success of this important mission. Our sympathies for Dr. Judson are acute, and our prayers for him ought to be constant and fervent. As we commenced this Number with an interesting communication from our invaluable friend to her sisters, we feel an indescribable sorrow in closing it with the following letter from Mr. Wade, addressed to the Corresponding Secretary of the Board.

Rangoon, Nov. 15, 1826.

Rev. and very dear Sir,

After being on board the Furguson near seven weeks, we at last arrived safely in Rangoon.

Our passage was long, tedious, and some parts of it dangerous; all which made us exceedingly rejoice when we got sight of the Burman shore; but, alas, our joy was soon changed to mourning; and I know that you, and all the other friends of the mission will most sincerely sympathize with us when they know the cause of our grief. Our dear, sister and friend, Mrs. Judson, is dead. I cannot express my surprise and grief, when a note was handed me (which came from town while we were some way down the river,) with this postscript, "Tell Mr. Wade that Mrs. Judson has died at Amherst." We hoped it might be only a flying report, but it was too soon confirmed by authorities which left no room for doubt. This blow will be felt severely by the christian publick and society in general. It is still heavier on us and the other members of the mission family; then what will be the feelings of her bereaved husband who is now at Ava, when the melancholy news reaches his ears? for it is most probable he is still unacquainted with the event.

From all the information I can obtain, she died of an intermittent fever. During her illness, she had the best medical and other attendance which the place could afford. She died on the 23d or 24th of October, but I am sorry to say I have not learned other particulars connected with her death.

Nothing has been received from Dr. Judson since he left Prome, on his way to Ava. Neither have any despatches been received from Mr. Crawford the ambassador, since that time; the reason, probably is, boats dare not pass up or down the river on account of robbers.

Rangoon is in a miserable condition at present, and will probably be so for a long time to come, being subject to the greatest alarm from the daring robberies which are committed daily, and from the preparations which are making by the Peguers to dispute the possession of the place with the Burmans, as soon as the English troops evacuate it; and the time appointed for its evacuation is on the 20th of the present month. Under these circumstances, we feel extremely anxious to get a passage to Amherst immediately. This is the case with every one here; so that it will be very difficult and expensive for us to get a passage for ourselves and the few articles which we must necessarily carry with us.

I have been out to the mission house, but it is judged by all quite unwise for us to remain there during the night at the present juncture. We arrived on the 9th, and, from that to the present time, have remained on board ship, but we must leave it to-day, it being inconvenient for the captain to accommodate us while taking in cargo. I must, under these circumstances, take some house in town.

We feel that our present circumstances, and those of the mission particularly, call on us and our friends at home to look by prayer and humiliation to him who hath the promises, and with whom all things are possible. God is the refuge to which we flee, both for support under affliction, and protection from danger. And we most earnestly desire the prayers of the Board, that the mission may now be permanently established, and the word of the Lord have free course and be glorified in this, and all the other dark places of the earth, even as it is with you.

I shall take the first opportunity of writing you again, after we arrive in Amherst.

With much affection, I am very respectfully yours,
J. WADE.

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JUNE, 1827.

Vol. VII.

MISSIONARY DEPARTMENT.

ANNUAL MEETING OF THE BOARD OF THE BAPTIST GENERAL
CONVENTION FOR FOREIGN MISSIONS.

Boston, April 25, 1827.

THE Board of the Baptist General Convention for Foreign Missions commenced its Annual Meeting in the Vestry of the Third Baptist Church.

Present,

Rev. Daniel Sharp, *Vice President.*
Rev. Lucius Bolles, D. D. *Corresponding Sec'y.*
Hon. Heman Lincoln, Esq. *Treasurer.*
Rev. Stephen Gano,
Rev. David Benedict,
Rev. Irah Chase,
Rev. N. W. Williams,
Rev. J. D. Knowles,
Rev. Bela Jacobs,
Rev. Elon Galusha,
Rev. Charles Train,
Rev. G. F. Davis,
Levi Farwell, Esq.

The Rev. Daniel Sharp, one of the Vice Presidents, took the chair.

The meeting was opened with prayer by the Rev. Dr. Gano.

Mr. Baron Stow was appointed Secretary pro. tem.

Letters from Rev. Messrs. Staughton, Brantley, Daggs, Cone, Kendrick, Wayland, and Wilcox, and the Hon. A. Forbes, were presented, offering apologies for absence from the meeting.

The journal of the Board since the last meeting of the Convention was then read.

Resolved, That the ministering brethren present be invited to a seat with the Board, and to participate in its deliberations; among those, were the Rev. Mr. Yates, missionary from Calcutta, and Rev. Mr. Bourn, missionary from Honduras.

The Annual Report was read by the Corresponding Secretary.

It having been announced by the Corresponding Secretary that Mrs. Ann H. Judson, the wife of the Rev. Dr. Judson, died at Amherst, in October last,

Resolved, That a short time be employed in prayer to Almighty God that he would sanctify to all concerned this afflictive dispensation;

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and in devout thanksgiving to him for the extraordinary preservation of her life so long during the imprisonment and sufferings of our missionaries in Burmah.

A solemn address to the Throne of Grace was then made on behalf of the Board, by the Rev. Professor Chase.

The acting Vice President then nominated, and the Board appointed the following Committees :—

1. To audit the Treasurer's account. Messrs L. Farwell, N. W. Williams.

2. On the Duties and Salary of the Corresponding Secretary, and the services of the Treasurer, Messrs. J. Going, I. Chase.

3. On the American Baptist Magazine, Messrs. S. Gano, J. D. Knowles, C. Train.

4. On the employment of Agents, Messrs. B. Jacobs, L. Bolles, E. Galusha.

5. On the Burman Mission, Messrs. D. Benedict, J. Going, G. F. Davis, S. Gano, L. Farwell.

6. On the African Mission, Messrs. I. Chase, L. Bolles.

7. On the Indian Stations, Messrs. E. Galusha, C. Train, L. Bolles.

8. On the affairs of the Columbian Star and Printing-Office, Messrs. E. Galusha, H. Lincoln, N. W. Williams, L. Farwell.

9. On the death of Mrs. Judson, Messrs. L. Bolles, I. Chase.

Resolved, That during the present meeting, a prayer meeting be held at this place every morning, from a quarter before 6 o'clock, to a quarter before 7.

Adjourned till 3 o'clock, to-morrow, P. M. Prayer by the Rev. Mr. Benedict.

In the afternoon, a discourse was preached in the meeting-house of the Rev. Mr. Sharp's church, by the Rev. William Yates, English Baptist Missionary at Calcutta.

April 26. The Board met agreeably to adjournment.

Present, the same as yesterday, and the Rev. J. Going. Prayer by the Rev. Mr. Williams.

Resolved, That the thanks of this Board be presented to the Rev. William Yates for his acceptable discourse delivered yesterday, and that he be requested to furnish an abstract of it for publication in the Magazine.

The Treasurer submitted his account, and the Committee appointed to audit it, reported that they had examined the same, and found it correctly cast, and duly vouched.

The Committee on the Burman Mission presented a report *in part*, which was laid on the table.

The Committee on the American Baptist Magazine reported, and their report was accepted.

The Committee on the employment of Agents presented a report, which was accepted.

The Committee on the African Mission presented a report, which was accepted.

These reports were severally placed on the files of the Board.

Resolved, That the Committee to select and employ Agents, consist of the acting Vice President, the Corresponding Secretary, and Treasurer.

Adjourned till 10 o'clock to-morrow morning. Prayer by the Rev. Dr. Bolles.

April 27. Met agreeably to adjournment.

Present the same as yesterday. Prayer by the Rev. Mr. Train.

The report in part, of the Committee on the Burman Mission was taken up and re-committed. The same Committee then presented a report, which was accepted.

The Committee on the affairs of the Star and Printing-Office presented a report, which was accepted.

The Committee on the Indian stations presented a report, which was accepted.

Adjourned to a quarter before 3 o'clock, P. M. to meet at the house of the Treasurer. Prayer by the Rev. Mr. Galusha.

In the afternoon, the Board met agreeably to adjournment.

Prayer by the Rev. Mr. Going.

The Committee on the death of Mrs. Judson presented a report, which was accepted.

The Committee on the duties, &c. of the Corresponding Secretary presented a report, which was accepted.

The following resolution was laid on the table:—

Resolved, That the Corresponding Secretary be requested to collect the materials for a new edition of Mrs. Judson's account of the American Baptist Mission to the Burman Empire.

Resolved, That Dr. Bolles, Prof. Chase, Messrs. Sharp, Knowles, and Lincoln be a Committee to prepare and publish the Annual Report.

Resolved, That \$5,000 be appropriated in favour of the Burman Mission.

After a brief address by the Rev. Mr. Sharp, the Board adjourned, *sine die*. Prayer by Mr. Sharp.



ANNUAL REPORT.

Another year has passed away, and it becomes the Board, charged with the care and direction of the American Baptist Foreign Missions, to give to their brethren and the publick, an account of their Agency, together with the events of principal moment which have occurred affecting the objects in view. If they may be permitted to speak of themselves, they would say, that in accepting the service assigned them, a sense was cherished of deep responsibility to God and the souls of the heathen. They felt that their work was arduous and difficult, and commenced by them under circumstances of more than ordinary perplexity; that if they succeeded in giving a right direction to operations abroad, and awakening a spirit of active, united, and untiring benevolence at home, they should be supremely indebted to the blessing of God. To him therefore they have been wont to appeal, and so far as enabled, to seek from him direction to their paths. They have not expected or relied upon Divine interpositions, but in the ordinary way of *means*: these, consequently, they have used with diligence. In the early part of the year, the Board frequently met and deliberated on the most discreet and effective regulations to be adopted at all the Mission Stations; on measures of economy, and where practicable of retrenchment; on the methods best calculated to diffuse extensively among the churches correct intelligence in relation to Missions; to remove incorrect impressions where such existed, and

combine and concentrate the action of those, whose hearts and aims were one. Though they are conscious of having brought their best judgment and exertions to bear on the objects confided to them, they are far from indulging self-complacency, as if no errors could have mingled with what they have done. When they shall discover such, or others point them out, they will be happy to correct them by the dictates of wisdom and the light of experience.

The history of our Missions the past year furnishes matter of praise and thanksgiving to God, and humiliation and sorrow before him. We will commence our notice of them with what relates to

BURMAH.

At the date of the last Report, nearly all operations of a religious character were arrested among the Burmese, by the war that raged in their territories. The missionaries that were in Rangoon found it necessary to withdraw from the country, and over the fate of those that were in Ava, an unbroken veil was drawn. An anxious suspense, bordering upon despondency, had brooded upon our spirits in relation to them for many months. At length the uncertainty was removed by the joyful intelligence of their safety and freedom. In the gladness of our hearts at their preservation, and the prospect that brightened of their future tranquillity and usefulness, we seemed almost to forget their past sufferings, and, may we not fear, regarded with far too little *gratitude*, the hand that brought all their deliverances? Why, otherwise are we so soon again in affliction? and why constrained to say of one who so lately received her freedom, that she is now a captive to death! Mrs. Judson lived to execute all that sympathy dictated, and which fortitude and decision could achieve for her husband and his associates in irons; to relate the particulars of their oppressions and escapes; and to enter on a new situation, with most encouraging prospects; but here, on the 24th of October last, she expired. The uncommon history of her life, we shall not enter upon in this place; even the particulars of the closing scene of it we are not yet able to give, but have great satisfaction in the confident persuasion that as she ceased from her toils, she entered upon her everlasting reward. Her memory will be embalmed in the heart of every friend of missions.

It was matter of early consideration with the missionaries on the close of the war, in what places they should recommence their labours. Rangoon had been for a long time the principal seat of them. Here they had witnessed the first fruits of the gospel in Burmah, and here the first Christian church was gathered. Here were commodious premises prepared to their hand. But there were various considerations which for the present at least, rendered this an ineligible spot. It was to be given up by the British to its former masters, the Burmans, and consequently, the reign of despotism restored. Nor was this, however forbidding, the most inauspicious circumstance. The right to its sovereignty was still to be contested by the people of Pegu, and it was likely to be ravaged again immediately by war.

The views of the brethren, therefore, were directed to other sections of the country. As large provinces of the Burman territory had by the terms of peace been ceded to the British, it was thought that somewhere within these, would be the most favourable situations for Missionary enterprise. It was understood that a new town would be built, to be called Amherst, in honour of Lord Amherst, Governor

General of the English possessions in India ; that this would be the seat of the English authorities, and the centre of business in these Provinces ; that it would naturally open channels of communication with all parts of the country, by means of which, intelligence might be diffused, and the sacred Scriptures and Religious Tracts distributed indefinitely. The site of this town was selected on the Martaban river, near its mouth, and its settlement commenced. Dr. Judson visited it, and having conferred with his brethren upon the subject, and obtained their concurrence, determined to take up his residence here. To this place he removed his family, and here Mrs. Judson was, at the time she was seized of the fever of which she died. By the letters received, it appears that he was not present, but had taken a journey to Ava, in company with Mr. Crawford the British envoy, and at his expense, in the hope that, pending the negotiations there to be conducted, a grant of toleration in favour of the Christian religion in the Burman empire might be secured. Mr Wade and family were to join the station at Amherst, and had arrived in November at Rangoon, on their way thither. Mr. Hough and family, and Mr. Boardman and family, were still in Calcutta awaiting directions from the Board. It is believed that other openings, but little if any less important than Amherst, now present themselves in the Provinces acquired from the Burmese, to which the attention of those brethren will be early directed.

AVA.

At Ava, Dr. Price proposes to remain. This is the Burman capital, and it will be recollected that, at the late negotiations with the British, the Burman government employed Dr. Price as their Agent. The tendency of this measure, as the result was satisfactory, will be to recommend any exertions he shall make to enlighten and instruct the people. His intercourse will be direct with the principal men of the nation, and, we may hope, will not be in vain. It is certain that their religious superstitions are interwoven with false notions of philosophy, astronomy, and the sciences generally, and when convinced of the error of the latter, it may prepare them more easily to relinquish the former. It is the design of Dr. Price, in connexion with the dispensation of the gospel, to attempt this service.

In view of all the circumstances connected with the late war in Burmah, and the consequences resulting from it, the Board feel justified in expressing their belief, that it has widened the sphere of their labours incalculably, and rendered the prospect of success on the part of their missionaries far greater than before, particularly within the conquered Provinces. They may now have free access to the people without fear, and employ all the means of instruction within their reach ; they may preach and establish schools in which the principles of christianity shall be taught. The natives may also inquire, read the Scriptures, hear the gospel and embrace it, without being subject to penalty or oppression. Heretofore it has been otherwise. When the missionaries preached, it was with caution ; and when the people wished to hear and converse on religion, they were often deterred by the certain displeasure of their rulers. If then something was accomplished for the cause of Christ under former disadvantages, how much more may be anticipated, now these hinderances are removed ! Divine Providence has committed this field of labour to the American Baptists ; and it now calls on them, in a most impressive manner, for

increased and vigorous exertions, as several new stations ought soon to be commenced and supported.

MONROVIA,

On the Western Coast of Africa.

This is an interesting Station. The church which was established here has received, at different times, additions to its numbers and strength, and continues to enjoy the pastoral labours of Rev. Lott Carey. It was the sanguine hope of the Board, that the Rev. Calvin Holton, who went out to them in December, 1825, would prove an efficient helper in reaping the fields, white unto the harvest; and the activity and devotion with which he entered the service, leaves no room to doubt that such would have been the result had he lived. But the ways of God are infinitely above ours, and we cannot comprehend them. He had been there but about two weeks, when on the 22d of March, he was brought low of a fever, from which he recovered. In July following, he was again taken down, and on Lord's day the 23d of the month, deceased. This was a severe affliction, and excited deep lamentation among the members of the church, and the people of the place in general. Mr. Carey says of him: "He entered spiritedly upon his work, and his short life, while his health permitted, was useful." His early removal has disappointed the expectations which the Board associated with his instrumentality. They thought that while he shared in the cares and labours of Mr. Carey, it would afford more leisure than had been enjoyed, for investigating the condition of the natives in the interior, and around the settlement, and suggesting methods for their improvement. It did so; and certain places had been selected by them, at which to establish schools, and arrangements made with a view to their commencement, but the execution must now be delayed for a time. The mission school which is set up in Monrovia, was not materially affected by his death, as Mr. John Lewis, aided by a lad of the same name, has charge of it. At the date of our last letters, it was well attended.

The Board is satisfied that Liberia and its vicinity, present an inviting field for benevolent and christian labours, and that the appeal from thence is emphatically made to christians in America. The colony was established by our citizens under the protection of the government. It was settled by coloured people from our States, and is rapidly increasing its population from the same source. Many of those persons were members of our churches. They have obtained a quiet settlement, and constantly extending their influence, and acquiring the respect and confidence of the natives around them.

They have succeeded in arresting the progress of the slave trade for a considerable extent on the sea coast, and should they be properly furnished with the means of religious instruction and improvement, they will exert a still wider and more powerful energy of a moral kind. They may be the medium and instruments in introducing the Gospel, in all its power and beneficial results, to long injured Africa. Indeed, the work of evangelizing that portion of the world, it has become manifest, must be accomplished chiefly by means of Africans, or their descendants. To them the climate is congenial, and they dwell in it securely. Many of them in our own country, are exemplary members of our churches; and some of them are approved and successful preachers of the gospel. Providence seems to have been opening the way for raising up, from among them, missionaries to Africa. Our Lord may now be putting it into the hearts of some of his young ser-

vants of this class to devote themselves to the work. The Board is extending its inquiries to discover coloured youths, of decided piety and promise, who may receive suitable instruction preparatory to their future usefulness. We cherish the hope that all our brethren will look up, humbly and fervently, to the great Head of the church, beseeching him to help us; and that we shall all bear in mind our obligations to be vigilant in reference to our coloured brethren, and, in accordance with any intimation of Providence, be 'ready unto every good word and work' for their guidance and improvement.

Though we have to lament the early death of our brother Holton, before whom a bright prospect of extensive usefulness was opening, yet we have much to encourage our efforts. The prosperity of the colony; the zeal, and faithfulness, and experience of our coloured brother Lott Carey; the pleasing state of the church of which he is pastor; the free and friendly access to the natives which is now enjoyed, and their desire to be instructed; the extent and importance of the field which is there to be cultivated; the wrongs that have been done to benighted Africa; and the condition of the coloured people among us, (whether we regard its advantages or its disadvantages;) all furnish arguments of peculiar force in favour of this mission, in addition so those general considerations by which we feel constrained to do our utmost towards spreading the gospel among all nations.

In reviewing the establishments designed for evangelizing and improving the condition of the Indians of our country, we will commence with that on the river St. Joseph, called

CAREY,

Among the Putawatomie Indians, 25 miles S.E. of lake Michigan, in Michigan Territory.

This station involves much care and labour, having an extensive farm which is cultivated for the benefit of the mission and a school of seventy native children. Rev. Isaac M'Coy has the superintendance. Associated with him are Mrs. M'Coy, Mr. Johnston Lykins, teacher, Mr. Robert Simmerwell, (blacksmith) Mrs. Simmerwell, Mr. Slater and Mrs. Slater, school teachers, Miss Lucretia A. Purchase, school teacher, Mr. Jotham Meeker.

Though there has been no special revival at this Station, within the last year, the state of the church is encouraging. General harmony has prevailed, and at times a measure of deep feeling has been evinced for the salvation of others. Such of the missionaries as were able, have visited other villages than their own, and freely mingling with Indians endeavoured to allure them from the paths of the destroyer into the narrow way of life. These efforts of christian kindness and benevolence have not been disregarded, but in some instances at least, they have been received with such indications of interest as give reason to hope they will not be in vain. Seven Indian youths, all hopefully pious, and originally members of this Station, were, about the date of the last Report, placed at the Hamilton Theological Institution, in New-York. They speak the Indian language in various dialects, and afford promise of future usefulness to their respective tribes. Two other lads, induced by the offer of gratuitous support by a few generous friends in the State of Vermont, have recently been placed at Castleton, to acquire a knowledge of medicine.

THOMAS.

The enterprising spirit of the missionaries has not allowed them to limit their labours to Carey, wide as that field is, but has conducted them on to the formation of this second establishment, on Grand river, of lake Michigan, about 40 miles from the eastern shore, among the Ottawa Indians. Buildings were erected here during the last summer and fall, and the necessary stores provided. Early in December, Mr. M'Coy and family, and Miss Purchase arrived, and opened the place for the reception of children, and the commencement of the school. The Ottawas manifested great satisfaction upon the occasion, having long looked forward to this consummation of their wishes. The school which began with five children, had, on the 15th of February, increased to eleven. At the late treaty on the Wabash with the Putawatomes and Miamies, Mr. M'Coy exhibited his characteristic regard for the Indians. At their instance, we believe, he attended the negotiations, and was doubtless instrumental in securing annuities for twenty years or more, which will be applicable to their civilization and improvement in knowledge. A moiety of these will be applied, it is expected, under the direction of this Board.

VALLEY TOWNS,

On the river Hiwassee, in the South-east part of Tennessee.

This Station is under the care of Rev. Evan Jones, assisted by Mrs. Jones. Fifty children has been the limited number here, which has commonly been kept good. From a late letter of the Superintendent we extract the following. "I feel great pleasure in stating that the Lord has recently visited us with his gracious presence, and I trust several have been thoroughly awakened to a sense of their wretched condition by nature. I have good reason to believe that two or three have found the Lord to be a sin-pardoning God. I expect, if God permit, to bury one young man in baptism next Lord's-day. I trust our friends will not forget us at a throne of grace." This establishment, which is located among the Cherokees, has far less to do in imparting instruction in husbandry, than some others, these Indians being already familiar with all its details.

The Board has taken measures for executing a plan by which the expenses, it is hoped, can be diminished, and our efforts be made to bear as directly as possible on the religious instruction and interests of this people. A Committee in the southern section of our country has been appointed to visit the station, and report particularly concerning the arrangements, which, after due consultation, it may seem advisable to make.

WITHINGTON STATION,

Among the Creeks, on the river Chatahoochee in Georgia.

This mission was commenced in 1823, and is under the superintendence of Rev. Lee Compere, aided by Mrs. Compere and John Davis, interpreter. The number of the children at the Station is twenty-seven. Out of these, *twenty* are reading the New Testament, and translating short sentences from the New York Reader into Indian, and back again into English. Twelve are ciphering, who also study Grammar and Geography; the rest are in first lessons. The hopes and fears of Mr. Compere have alternately risen and sunk, within the last year. At one time, appearances would indicate a special blessing on his labours; at another, his most anxious instructions

would be regarded with listlessness. He has not confined his exertions, but has visited various villages, and as openings presented, taught the way of life to the *slaves* of the Creeks, no less than to them. In this service, however, he has been obstructed. A principal Chief issued a threatening edict against the negroes who should attend the preaching of the gospel, which kept them back ; but we believe that this has since been overruled, and the Chief displaced. The parents of children at school are often guilty of indiscretion, withdrawing them just at the stage when they are most capable of improving, under some pretext of needing their services at home.

White men of low character residing in the vicinity of the Indians, are known to have an influence in this respect, by telling the parents, the children have learning enough. "But amidst all our discouragements," says Mr. Compere, "we have that which affords us satisfaction. Most of the children we have with us appear to be attached to the Station and desirous of improvement. They submit with a degree of cheerfulness to the regulations we have adopted, and as punctually discharge those duties they have to perform, as we can reasonably expect, while their progress in learning, I would hope, is not inferior to that of children in similar circumstances in other schools."

As the fruits of the gospel, he says, "In the course of the year, I have baptized two black persons, and expect to administer the holy rite to a third. Perhaps, too, I shall be permitted to bury in baptism one of our scholars. This youth has a great anxiety for the welfare of his people, and though I should never be able to preach the gospel to these poor heathen, (in their own language,) I trust this boy will, and that God through him will make me see the triumphs of the cross" The Committee appointed to visit the Valley Towns, has, for similar purposes, been appointed also to visit this Station.

TINSAWATTEE.

The school at this Station is under the charge of the Rev. Mr. O'Brien, assisted by Mrs. O'Brien. The number of scholars had increased the last summer to twenty-seven, who were regular in their attendance and diligent in their studies. A Committee of brethren at the South, of whom the Rev. Jesse Mercer is Chairman, exercises a paternal care over this growing establishment. They appointed the Rev. Littleton Meeks to visit the same quarterly, and this service he has executed, we have reason to think, with much fidelity. He reports that the "Indians are well pleased with the school, and it promises to do good." A church has been constituted, and among its members are several converted Cherokees.

ONEIDA AND TONAWANDA SCHOOLS.

To these schools the Board has been accustomed to make some annual appropriations ; but it is understood that the care of providing for them, chiefly depends on a Board organized for the purpose in the State of New York, to whom the Superintendants make their reports.

CHOCTAW ACADEMY.

This institution is located at Great Crossings, Scott County, Kentucky, and affords promise of special usefulness. Its concerns are managed by Trustees in the vicinity, who have been nominated by this

Board. They are Rev. Dr. Fishback, Rev. Jacob Creath, Hon. John T. Johnson, Maj. Benjamin S. Chambers, Wm. Suggett, Esq. Rev. Dr. Noel, Gen. David Thompson, Col. Wm. Johnson, and Mr. Edward C. Johnson.

The Rev. Mr. Henderson is the instructor. Indian youths from various tribes are admitted to the advantages of the Academy, and are supported from the annuities granted to their respective tribes by the United States. More than fifty were present at the date of the last quarterly returns to government. At that time specimens of their composition were exhibited highly honorary to their teacher and to themselves.

We have now completed the notice intended of the several Stations. In all instances it will be perceived, the accounts given are comprehensive and short. They might easily have been extended; but as the letters and journals of the missionaries are regularly published in the American Baptist Magazine, it was thought to be unnecessary.

PUBLICATIONS OF THE CONVENTION.

Immediately after the Convention determined to make Boston the seat of its operations, the Board entered into arrangements with the Proprietors of the American Baptist Magazine, to secure to themselves the right of publishing that work. The terms agreed upon were such as all will approve. Should some income arise from it, as no doubt there will, the same will be sacredly appropriated to aid both Foreign and Home Missions. Measures have been pursued with pleasing success to extend the circulation of the work, and nearly five thousand copies are now distributed, while the demand for it increases every month. The importance of such an official publication, cannot well be estimated. It is very desirable, to combined and successful action, that we should be able to appeal at once to the judgments and hearts of all the friends of missions; that they all should become acquainted with the same facts, and in the same light and connexion in which they are viewed by the Board.

The receipts of the General Treasurer will appear monthly, and once a year the whole disbursements. Contributors to the funds will then be able to trace their donations and the application of them, and we trust will often be gladdened with their beneficial results.

To the Columbian Star, originated by the Agent under the General Convention. Mr. Rice set forth a claim. This, together with certain unsettled accounts at Washington, induced the Board to send a Committee of their body to that city in November last, who happily succeeded in obtaining an amicable adjustment. The Star, which was legally made sure to them, they rented to Mr. Baron Stow, who has continued it with increased patronage. But it having been intimated by him, that, as the reasons which at first induced him to accept the charge of the Columbian Star no longer exist, and as it his desire to engage more directly in the service to which his life is devoted, he is willing to enter upon negotiations relative to a discontinuance of his present connexion; and there being a prospect of some important advantages resulting from a change of the place of publication, a Committee has been appointed to negotiate the matter with him,—to sell the printing-press and other property in the office at Washington, and apply the avails of the same towards the liquidation of the debts which have accrued on account of that office,—and to dispose of the copyright and subscription list of the paper to some suitable person or per-

sons, either in Philadelphia or in New-York, with a view to the Star's being published soon in one of those cities.

AGENCY.

The Board has employed on account of the mission, the last year, but one agent, Mr. I. M. Allen.* With his labours, they would express entire satisfaction. His reception among those he has visited, as the result shows, was of the most kind and christian character. Nearly one hundred and sixty Male and Female Primary Societies, which have become regularly combined into eleven Auxiliaries to the Foreign Mission, owe their origin to his instrumentality.

It is highly desirable that the system on which these were formed, should universally prevail, since it is manifestly adapted to meet the views of contributors and ensure their activity and confidence. It has been pursued with the best success by other Missionary Societies in America and in Europe. The Board is satisfied from observation and experiment, that each benevolent object which any church or people intend to patronise, will be best sustained by distinct associations formed for the purpose. If they desire to give for missions at home, let a Home Missionary Society be formed, and the same of Foreign Missions, Education, &c. The application for each of these important objects, discreetly made by collectors at different periods in the year, will be welcomed by generous minds, which devise something for the cause of God and human salvation. When assured that in this way more will be accomplished than by one Society and one collection in the year, to be divided among the several objects, if they can do but little for each, they will cheerfully adopt the measure recommended.

It has been deemed important to employ some additional agents; and an arrangement has already been made, securing, for a few months, the labours of the Rev. Mr. Yates, of the English Baptist Mission at Calcutta. He is now in America; and he has expressed, in a very gratifying manner, his willingness to devote a portion of the time which he purposes to spend in this country to the service of this Board, in favour of the Burman Mission.

STATE OF THE TREASURY.

It will be perceived by the Report of the Treasurer, that his receipts have been insufficient to meet the demands made upon the Board, and that he has been compelled to resort to temporary loans. These demands have been more than usual the past year. The missionaries in Ava having been released within the time, drew not only for their present support, and to provide with their other brethren for the expenses of repeated removals occasioned by the war, but also for their salaries for two full years. To meet these drafts, no funds had been kept in India, as it was a matter of so much doubt, whether they would be ever needed. More than usual exertion will now be required on the part of the Board and of all the churches, nor can we be persuaded that the christian publick will be unwilling to meet the exigency. Gratitude for the past deliverance of the missionaries, and the fair and extensive prospect of their future usefulness, will urge us forward to do all that is essential to relieve their necessities, and strengthen their hands in the work to which they have devoted their lives.

* See Appendix, (C.)

APPENDIX.

(A.)

REPORT ON THE DEATH OF MRS. JUDSON.

The committee on the death of Mrs. Judson, submit the following report :

Other missionaries connected with this Board have been removed by death. We have mourned over their early departure ; and we have mingled our sorrows with those of their weeping kindred. But in the case of Mrs. Judson there are many circumstances peculiarly impressive. She was the bosom friend of him who led the way to all that American christians have been the means of accomplishing towards the conversion of the heathen in distant lands. She was his only companion when he entered the Burman empire. In that remote land of darkness and cruelty, she had toiled with him more than fourteen years, including the period of her absence on account of her declining state of health ; and she had toiled amidst almost inconceivable difficulties ; amidst daily perils ; amidst the sorrows of a mother looking down on the newly made grave of her first born and only son ; amidst the temptations of the gay and powerful, on the one hand, and the oppressions practised by the avaricious and malignant, on the other ; amidst flatteries and reproaches ; amidst the alarm and dangers of war, and the raging of the heathen,—hazarding her life to lighten the fetters of her husband, and minister food and consolation to the missionaries in prison. The late dark and fearful storm that hid them so long from our view, had just passed away ; and with the language of the people fully acquired, and all the precious talents which our Lord had committed to her greatly multiplied, she had hastened to re-commence the work in which she had so much delighted, and had been so manifestly blessed,—the religious instruction of Burman females. She saw the *dawn* of a bright day for Burmah ; and her heart rejoiced in God. But the work assigned her was done : her course was finished. It becomes us not to repine that she has gone to receive her crown of glory. It becomes us not to forget the loving kindness of the Lord in having preserved her life so long, and made her so rich a blessing to the mission. It becomes us not to be disheartened at our bereavement ; but to trust in the power and the faithfulness of God, who can and who will carry on the great work of evangelizing Burmah and ‘the uttermost parts of the earth,’ whoever of his servants may be called away from their labours, to enter into the joy of their Lord.

We are commanded, *In the day of adversity consider.* In our affliction, it becomes us to view the hand of our heavenly Father, and humble ourselves before him ; and to awake to more prayer, and zeal, and readiness to sacrifice personal comforts, if need be, for the salvation of souls. We do hope that our churches throughout the land, as they receive the sad intelligence, will lay to heart the duties which devolve upon them, and be roused to new efforts, in the same spirit which has already been manifested among the students of the Newton Theological Institution, who, immediately upon hearing of the af-

fictive event, formed themselves into a Society for Missionary Inquiry.

We cannot but feel deeply the loss which has been sustained ; and the tears of unaffected grief at the removal of our sister, will flow from many an eye that never beheld her on earth, but that will behold her in that world where 'God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain.' We are required to weep with them that weep ; and, if 'devout men carried Stephen to his burial, and made great lamentation over him,' surely we may be permitted on this occasion to utter the voice of lamentation, and sympathize with our most deeply affected brother in Burmah, and with the nearest relatives of the deceased in our own country.

In view of the considerations to which we have adverted, we would recommend the adoption of the following resolutions :

1. That letters of condolence and consolation be addressed by the Corresponding Secretary to the Rev. Dr. Judson, and to the parents of Mrs. Judson.

2. That the Corresponding Secretary be requested to collect as soon as convenient, the proper materials for a biography of Mrs. Judson, to be prepared hereafter, and published in a separate volume, under the direction of the Board.

In behalf of the Committee,
IRAHA CHASE, *Chairman.*



(B.)

REPORT ON THE DUTIES AND SALARY OF THE CORRESPONDING SECRETARY.

The Committee on the "duties and salary of the Corresponding Secretary," report :

That they have examined the proceedings of the acting Board relative to the Corresponding Secretary, and are satisfied, that the interests of the Board, and of Missions, have derived important advantages from the arrangements which have been made. The duties of the Corresponding Secretary are numerous, and require the undivided attention of a man of piety, talents, and experience. The Secretary is necessarily the executive arm of the Board, and must also have the principal share in devising and maturing plans of action. He must superintend the operations of the Missionaries, attend to their wants, direct their movements, and maintain a constant correspondence with them. He must watch the condition of heathen countries, and ascertain the best fields for Missionary labours. On him it devolves to seek out at home suitable persons for Missionaries ; to organize Societies ; to excite and diffuse a spirit of exertion ; to travel in various parts of the country, for the purpose of visiting the Stations among the Indians, attending anniversary meetings, and in other ways contributing to the increase of funds, and the prosperous action of the Board. These and other duties must be discharged, and it is obvious, that no man, who is burdened with other employments, can perform them. All the large Missionary Societies, therefore, in this country

and in Europe, have found it necessary to employ men for their exclusive service.

The Board, accordingly, felt it to be necessary to obtain a Corresponding Secretary, who could labour for them without interruption by other duties. They succeeded in prevailing on the Rev. Dr. Bolles, so far to disengage himself from his pastoral connections, as to leave him at liberty to perform the service assigned him.

It became necessary, of course, to provide for his support. By accepting the appointment, he relinquished his salary and other emoluments as Pastor, amounting to about twelve hundred dollars per annum. Experience had shown him, that his family could not be supported, in Salem, for a sum much less than this. The Board accordingly felt it to be due to him, and to themselves, to give him a competent maintenance ;—and they unanimously voted a salary of one thousand dollars.

An arrangement has since been made, by which the Corresponding Secretary has become Editor of the American Baptist Magazine, and receives a moderate compensation from the proceeds of that work. His salary, therefore, as Corresponding Secretary, has been reduced to five hundred dollars. This is the whole amount which is paid directly from the Treasury for his services ; and the Committee are satisfied, that more than twice this sum has been saved, during the last year alone, by retrenchments, in the expenses of the various Mission Stations, effected principally by the industry and watchfulness of the Corresponding Secretary. There can be no doubt, that it is an economical arrangement, in a merely pecuniary point of view, to pay a reasonable sum for the services of every man who is employed by a Missionary or any other Society. It is a sound, general principle, that no man can be expected to perform his duty promptly and efficiently, unless he receive a proper compensation. It is not expected in the ordinary business of society, and it ought not to be expected in the operations of large and important religious bodies. Let suitable men be employed, and let them be paid. Their services may then be claimed, and relied on, and the business of religious societies will be performed with the same regularity, and promptitude, and efficiency, as the concerns of worldly men.

The two principal officers of the Board are the Corresponding Secretary and Treasurer, and so numerous and important are their duties, that they are entitled to a compensation. To the Treasurer, not one cent has ever been paid for his services ; and it is due to the present Treasurer to say, that in addition to his services, he has incurred expenses, amounting to several hundred dollars, for which he has declined receiving any remuneration. While he shall continue in office, he will not consent to receive any compensation ; but the time will probably arrive when it will be necessary to make some provision for the support of the Treasurer.

At present, however, the Committee think it unnecessary to adopt any measures on this point. They recommend, that the Board devise some plan to raise a permanent fund for the support of the Corresponding Secretary. About fifteen hundred dollars have already been received for this object. They believe that if a distinct subscription were opened, and donations invited, a sum might ultimately be secured, of sufficient amount, to relieve the Treasury from the expense of his maintenance.

JONATHAN GOING, *Chairman.*

(C.)

AGENT'S LETTER.

Salem, April 19, 1827.

Dear Sir,

With peculiar satisfaction I present the following account of my agency in the service of the Board of Foreign Missions since the commencement of the present year.

Not reaching Maine in season to assist in the formation of an Auxiliary Society at Alfred the last Wednesday in December, I learnt that a general delegation from the Primaries formed in November, was present at the meeting; and that brother Clark, who is now successfully labouring in the ministry at Saco, delivered an appropriate discourse before the Society. The several Primaries, embraced by this Auxiliary, excepting one at Limington and two at Effingham, have paid over to the Treasurer about \$150.

From York County I proceeded to Brunswick, and was present at an interesting meeting of the Cumberland Auxiliary, the first Wednesday in January. Brother Wilson delivered an excellent missionary discourse; and from the Treasurer's report it appeared that \$264 had been raised by the Society. It having been suggested at the meeting, that some additional Primaries might be originated within the precincts of the Auxiliary, brother Stearns of Bath was accordingly deputed to this laudable work.

Anticipating a meeting of the Damariscotta Auxiliary Society, the second Wednesday in January, I passed through Wiscasset to Nobleboro', Jefferson, and Whitefield; where, learning that said meeting had by mistake been appointed a week earlier, I visited the different Primaries, recognising with great satisfaction in the proceedings of a majority of them a very commendable zeal in the cause of missions. Several of the collectors, particularly in Jefferson, had manifested an interest in this glorious cause, proportionate in some small degree to the immense magnitude and importance of the object; having by their successful exertions presented an example of christian fortitude, patience, boldness and perseverance, worthy of record and universal imitation. And I am happy to add that many others scattered along from Eastport to Berwick, fall equally under this remark, whose hearts the Lord has opened to do something for the spread of his gospel and the glory of his name among the heathen.

Leaving Warren, Thomaston, &c. on my right, where the Lincoln Auxiliary has for several years been in vigorous operation, (its funds the last anniversary amounting to nearly \$300,) I proceeded through Palermo and arrived at Belfast, the central point of the Waldo Auxiliary, the 17th of January. Owing to bad weather, and the want of a sufficiently powerful and diffusive missionary spirit, the meeting was but poorly attended. Unfortunately, the President of the Society was absent; and the Primaries in Prospect, Monroe, Appleton, and Montville, were not represented. Notwithstanding these unpropitious circumstances, we have some good friends in this region, and about \$140 have been raised by the Society the past year.

After visiting several Primaries attached to the Waldo Auxiliary, I crossed the Penobscot river the 23d of January, and arrived the following morning at Bluehill, where I had the pleasure of meeting a general delegation from the Primaries belonging to the Hancock

Auxiliary Society. The spirited exertions of this missionary body, which has raised two hundred and forty dollars since its formation in June, merit particular commendation. Brother Hunting of Eden, who read an interesting Report, and preached before the Society, besides paying his missionary tax to the Primary Society of which he is a member, made a handsome donation to the Auxiliary, being the proceeds of a little missionary field, which he had marked out and set apart for this purpose in June. Thus, by antecedent calculations, by a prudent management of one's concerns, by a little increased industry, or by adopting a system of retrenchments in needless expenses, how easily might a few dollars be laid up annually for missionary and other benevolent objects.

Making Machias the ultimate limit of my eastern tour, I returned to Addison the first Wednesday in February, and was present at an interesting meeting of the Washington Auxiliary. Considering that this Society embraces but thirteen Primaries, that our friends are not wealthy, and that by far the largest portion of the country is yet in a state of nature, it will readily be conceded that eighty-eight dollars is a pretty good sum to be raised by this infant institution. Thursday I rode fifty miles, preached in the evening at Surry, and assisted in organizing an additional Primary, which raised nine dollars the same evening. The next evening I preached at Orland, where a spirited Primary was formed last June. The Society was re-organized and several new members obtained.

The third Wednesday in February, I attended the annual meeting of the Penobscot Auxiliary at Corinth. This Society, though located in a country which but twenty years ago was a perfect wilderness, has raised since its formation in July, including donations, &c. one hundred and fifty-four dollars. The meeting was rendered particularly interesting, by the presence of Rev. Professor Adams of Bangor, who delivered an excellent sermon on the occasion, which was listened to with delight, by a number of warm hearted friends from various parts of the county, by some of whom the Society was addressed in an interesting and impressive manner.

At Sidney, the last Wednesday in February, I had the pleasure of meeting the Kennebec Auxiliary, which is one of the largest and most efficient of all the Societies in Maine, having raised since its formation in August nearly five hundred dollars. Dr. Chapin preached, and at the close of the services, a handsome collection was taken for the Foreign Mission. The next week I attended the Anniversary meeting of the Oxford Maine Auxiliary at Livermore, which has raised about one hundred and twenty dollars. Subsequent to this meeting, I spent four weeks in circulating the American Baptist Magazine. During which period, I made several excursions over Kennebec, Oxford, Cumberland, and York Counties, obtaining by the kind assistance of friends, in conjunction with Messrs. Bartlett and Robinson, more than seven hundred subscribers to that interesting and highly important publication.

Through all my journeyings and exposures to wet and cold, by night and day, a kind Providence has constantly watched over me. Friendship, kindness, and that heart-felt hospitality, which characterises the inhabitants of Maine, never failed to anticipate my wants and minister to my necessities. And most joyfully do I embrace this opportunity, to express my sincere and very grateful acknowledgments to those highly valued friends, whose timely assistance, be-

evolent feelings, enlightened views, and christian virtues, have lightened my toils, and endeared them closely to my heart. While we can thus truly speak of many hearty friends of missions, it is very painful to add that there are some whose hearts have never felt for the miseries of a dying world; being alike regardless of the Saviour's example and his last injunction to his disciples. O! cold indeed must be the heart that has no pity for perishing souls! How unlike the condescension, the kindness, and the dying love of the Son of God!

To conclude—I have spent in the service of the Board sixteen weeks; in which time I have travelled nearly two thousand miles, attended the meetings of seven Auxiliary Societies, visited over one hundred Primaries, preached about 40 times, received seven hundred and sixty dollars, ninety-seven cents, distributed about 1000 Missionary Papers, and many Tracts; formed one new Society, reorganised several Primaries, procured about three hundred subscribers to the Magazine, established several general and local Agents, copied several Constitutions, assisted in adjusting and preparing various accounts, reports, &c. besides carrying on an extensive and constantly increasing correspondence.

Yours in Christian bonds,

Rev. Dr. Bolles, *Cor. Sec'ry.*

IRA M. ALLEN.



(D.)

TREASURER'S REPORT.

The General Convention of the Baptist Denomination in the United States for Foreign Missions, &c. in account with Heman Lincoln, Treasurer.

Dr.

1826.			
May 16.	To cash paid O. B. Brown, order of April 12, in favour of O. B. Brown, Valley Towns Station,	450,00	
"	O. B. Brown, order in favour of Luther Rice, April 20, Columbian College,	324,57	
"	O. B. Brown, order in favour of John Farrier, Valley Towns Station,	148,00	
"	Thomas Stokes and William Ruggles, order of May 6, in favour of Rev. G. F. Davis,	30,00	
"	William Staughton, order of May 9, favour of Luther Rice, Columbian College,	200,00	
"	William Staughton, order of May 9, favour O. B. Brown, Carey Station,	17,50	
"	Daniel Sharp, order to Rev. Mr. Ashton, Burman Miss.	4,00	
"	William Staughton, draft to I. M' Coy, Carey Station,	1000,00	
"	Premium on \$175, uncurrent money, 2 per cent.	3,50	
"	Do. \$20, do. 4 do.	,80	
			2178,37
18.	for Boston money, \$101, at one fourth per cent,	,25	
"	To uncurrent money,	33,00	
			33,25
June 13.	Remitted Rev. Dr. Staughton, Washington, to meet Rev. Evan Jones' draft, Valley Towns Station,	500,00	
July 3.	Paid Rev. Dr. Staughton's order in favour of S. Wait, dated June 24, Carey Station,	100,00	
	Amount carried forward,		\$2811,62
JUNE, 1827.		23	

Treasurer's Report.

		Amount brought forward,	2811,62
July 26.	To	cash paid for Spanish Dollars,	4000,00
	"	Premium on do. one half per cent. Burman Miss.	20,00
			<u>4020,00</u>
27.	"	For boxes, and packing 4000 dollars,	4,00
Aug. 15.	"	Nathaniel Kendrick's draft, July 18, to S. L. Goodsell & Co. for seven Indian youth at Hamilton, N. Y.	175,00
24.	"	Forwarded Rev. Ely Stone, for the Tonawanda Indian School,	125,00
	"	Paid Rev. John Peck, being quarterly grant from the United States for the Oneida Indian School,	100,00
Sept. 6.	"	Paid bill due the estate of Rev. Thomas Baldwin,	6,37
	"	Thomas Dawson's draft, dated July 19, Valley Towns,	197,00
	"	Rev. Ira M. Allen, agent,	6,73
	"	One dollar counterfeit bill,	1,00
			<u>211,10</u>
13.	"	Paid premium of insurance on 4000 dollars, at $1\frac{1}{2}$ per cent.	60,00
		Less, discount for cash,	5,50
			<u>54,50</u>
	"	Policy,	1,00
			<u>55,50</u>
23.	"	For a three dollar counterfeit bill,	3,00
Oct. 18.	"	Paid draft drawn by Rev. Evan Jones, Valley Towns Station,	500,00
24.	"	Rev. Ira M. Allen,	66,96
	"	Draft of the Executive Committee of the Baptist Edu- cation Society of the State of New York, by order of N. Kendrick,	125,00
	"	Do. do. do.	50,00
			<u>175,00</u>
25.	"	A. Caswell, for I. M'Coy's sons, Carey Station,	81,75
	"	Paid I. M'Coy's draft, Sept. 27, Carey Station,	100,00
	"	Premium on \$20, uncurrent money, 2 per cent.	,40
Dec. 15.	"	Ira M. Allen, as per receipt,	3,00
	"	Premium on 25 dollars, at 2 per cent,	,50
	"	Premium on 50 dollars, at 1 per cent.	,50
			<u>1,00</u>
	"	L. Compere, draft dated Oct. 11, favour of I. Giudrat, for Withington Station,	450,00
	"	Corresponding Secretary,	500,00
	"	Rev. John Peck, Oneida School,	100,00
	"	Rev. Ely Stone, Tonawanda School,	75,00
	"	Isaac M'Coy, draft in favour H. G. Phillips, Carey Station,	200,00
	"	Columbian College on account Rev. I. M'Coy, Carey Station,	402,67
	"	Columbian College, balance due for Education purposes,	109,07
	"	R. P. Anderson's bill,	8,62
	"	R. Wallack's bill,	15,00
	"	J. H. Baker, per bill,	2,10
	"	Samuel Smoot, per bill,	10,00
	"	Do. do. do.	8,00
	"	Paid searching records in Register office, Washington, D. C.	,75
	"	For taking acknowledgment of Deeds, Washington, D. C.	1,00
	"	For box to convey copying machine,	,38
20.	"	Ira M. Allen, as per receipt,	51,22
	"	Ira M. Allen, Balance of account,	157,28
			<u>208,50</u>
	"	J. Mercer's draft in behalf of the Tinsawatee School,	100,00
	"	Premium on 50 dollars, uncurrent money,	1,00
			<u>101,00</u>
22.	"	Remitted to Calcutta per ship Pagoda,	2000,00
	"	1 per cent premium on 2000 dollars,	20,00
			<u>2020,00</u>
26.	"	Rev. J. Mercer's draft, Dec. 4, on account of the Tinsawatee Station in the Cherokee nation,	57,75
	"	being a \$5 counterfeit bill in the amount received from Ohio,	5,00
	"	2 per cent. premium on 20 dollars,	,40
			<u>5,40</u>
		Amount carried forward,	\$12708,56

The Bengal Christian School Society in account with Heman Lincoln, Treasurer.

		<i>Dr.</i>
1826.		
Dec. 22.	To cash remitted to Calcutta, per ship Pagoda,	600,00
	„ 1 per cent. premium on 600 dollars,	6,00
		—606,00
	„ Balance due Bengal Christian School Society, carried to new account,	103,58
		<u>\$709,58</u>

Cr.

1825.		
June 15.	By cash from Gen. A. Richardson, for the Hindoo Schools, it being a collection in the Baptist Meeting-house, Portland, at the close of a discourse by the Rev. E. Carey, received by Rev. D. Sharp,	60,00
	„ From a sick man, by Rev. D. Sharp,	1,00
16.	„ from Miss Eliza Lincoln, Boston,	10,00
	„ J. Bacheller, Esq. and Lady, Lynn, Mass. for the support of a Bacheller school,	60,00
	„ From Ladies of the Baptist Society in Haverhill, Mass.	50,46
	„ Mr. N. R. Cobb, Boston,	100,00
	„ Deacon Emerson, Haverhill, for the Bengal Auxiliary Society,	5,00
	„ Of Knowles Taylor, Esq. of New York, received by N. R. Cobb,	3,00
July 11.	„ From Ladies in Newburyport, through Capt. Wills, by Rev. D. Sharp,	60,00
	„ Premium on 18 dollars,	12
Oct. 12.	„ Of C. Stockbridge, Esq. of North Yarmouth, Ms. in behalf of his children,	60,00
Dec. 19.	„ Cash of Jonathan Bacheller, Esq. Lynn, Mass.	60,00
22.	„ Amount of a draft on E. Pearson, New York,	180,00
Jan. 16.	„ The annual subscription of "Ladies in Newburyport," Helen Tracy, Treasurer,	60,00
		<u>\$709,58</u>

Boston, April 25, 1827.

Errors excepted,
HEMAN LINCOLN, *Treas.*

Boston, April 26, 1827. The undersigned, appointed to audit the foregoing account, have attended to that service, and find the same correctly cast and duly vouched.

N. W. WILLIAMS, }
LEVI FARWELL, } *Committee.*

DOMESTICK.

Withington Station.

EXTRACTS FROM REV. MR. COMPERE'S JOURNAL, SENT TO THE CORRESPONDING SECRETARY.

[Concluded.]

Withington, Dec. 2, 1826. I left home with one of our Indian boys, to attend the Alab. Convention; the school being left in charge with Mrs. Compere. On my way preached to the inhabitants of Mount Gimery. 8. Early in the morning we arrived at the place of meeting, where we met with many of the friends of Missions, by whom we were received with much christian joy. This day, and the day following, I attended the Con-

tion, and was much pleased to find myself among a company of individuals assembled for the purpose of promoting the Redeemer's kingdom on earth. Surely it is good to meet on this side of eternity, with those whose hearts in the main beat in unison, and whose general conduct seems to say, "Let us go up unto the help of the Lord against the mighty."

10. Preached this morning at Greensborough, and then rode about 22 miles, and preached at Marion in the evening.

13. We arrived at home, and found all well. How grateful ought I to be to the Preserver of men for his preserving goodness to me and mine! I go out and leave my dear family in the midst of uncultivated men; but in the hands of God. I return and find them in health.

17. Met a congregation in the settlements, to whom I have been preaching about once a month for a short time past, but owing to my other engagements, thought it better to decline making any other appointment.

22. Yholee Mikko spent some time with us; with whom I held a free conversation about the distressed situation of this nation, the advantages of civilization, and the gospel of Christ to these poor people.

Jan. 14, 1827. Early this morning I visited the Tuceebachee Square, and after a few cursory remarks, endeavoured to tell about twenty-five persons some things about a dying Saviour. This was the most careless and indifferent season I ever spent among them; perhaps the fault was in me; be that as it may, I never saw so perfect indifference. In the instead of asking questions about eternal things, they would frequently break in upon the discourse by making some trifling observations about other matters. Poor creatures, they are ignorant,

and unless he who opened the eyes of the blind will operate in their hearts, our preaching will be in vain, and they will die in their sins. In the afternoon and evening held worship at home.

21. Rode with John Davis to the Illually Square, and endeavoured to impart some religious instruction to those Indians; poor creatures, like all others, they have no idea of setting apart any portion of their time for religious purposes. After the usual salutations had passed, I told them I had come to give them a talk about good things, and asked if they would hear me. A leading man who had the charge of a company going to split rails observed, they would stay if I would not be long, accordingly I commenced talking to them about the fall of man, and the kindness of God in giving a Saviour for poor sinners.

Feb. 4. This day being too weak to ride out, I conducted worship at home, to as mixed a company as could well be assembled together, consisting of whites, blacks, Indians, and mulattos of different descriptions, with the children of Jews, heathens and professed christians, the children of the forest, and those of civilized life. Oh! how it would rejoice my heart, to see from such a motly group a company devoted to the Lord! How soon then would the shades of distinction disappear! for all would easily be recognized as the children of one common parent, and as destined to one common home.

This afternoon Tuskeneehan, the principal Chief, brought me a letter from Hoopohleyhohola, who had written to request that I would inform the Indians in the Square that a meeting had been appointed to be held at Tuceebachee on the 13th inst. and to request the people to provide for it. At the same time two small children were brought to school.

11. Visited the Indians at Illually, and attempted to instruct them. It is indeed a melancholy pleasure to sit upon a rail with hearers stretched upon the ground, and to tell them the glad tidings of salvation. In the evening performed service at home to our own family and a few poor black people.

17. This week we have been thronged with Indians, who came from different parts to attend a council of the nation. Poor creatures, they are in a distracted condition. They know not what to do. In their council capacity they have displaced two of their principal Chiefs, and put others in their place; to the satisfaction of some, and the great dissatisfaction of others. What is to grow out of this transaction, he who lifteth up one, and putteth down another at his pleasure, alone knoweth. We fear, while we hope that it may ultimately terminate well.

As some of the Indians have been staying with us, I have endeavoured to avail myself of such opportunities as have offered for imparting instruction to them.

On Friday night I sat up with a company till near 12 o'clock, conversing with them respecting the advantage of civilization, and the more important concerns of religion. They appeared to listen with particular attention, and expressed themselves more freely than is usual with them, they even ventured to express a lamentation that their principal Chiefs took so little interest in matters so immediately connected with their interest. In the course of our conversation, I hinted at the disadvantage they experienced, from the present ignorant and degraded situation of their females; to which I was answered that their women were beginning to think more of themselves, and that they were not satisfied to work unless their

husbands would work too. As I wished that part of our conversation to be as pleasant as possible, I told them, without reserve, I was glad of it, and that I would tell all their women that their husbands ought to work.

This day I forwarded to the Department of War, a translation of the Lord's Prayer, and the 1st chapter of Genesis, with a vocabulary of Indian words, which had been previously requested.

18. Conducted worship at the Station. After the morning service, I proposed to a Mr. Smith, who lives about seventeen miles from us in the midst of a company of white men, and half breeds who can talk English, to open his doors for the worship of God. To which he consented, and I made an appointment for the next Sabbath. As this is a place where satan's seat is, he will perhaps stir up and rave about it; but should the lion roar, Daniel's God can stop his mouth, and if he have much people in that neighbourhood, he will search them out, though it should not be by me. This night after family worship, I sat up in the school-house till quite late, reading and talking to the Indians about the concerns of their souls. They listened with attention; but that is nothing, unless he who giveth the increase should bid his word take root in the heart.

25. According to appointment, I left home a little after sunrise to meet the people at Mr Smith's. Being detained at the river a considerable time, I did not arrive till nearly one o'clock. This militated a little the congregation who had begun to disperse. There were, however, as good a company of white men, half breeds, and black people, as I expected, which made me feel thankful for such an opportunity of breaking the bread of life.

As soon as the meeting was

over, I returned with the hope of reaching home the same night; but being dark when I arrived near the river, and understanding there was no canoe, I put up at a small house, where I received all the accommodation it could afford; which was much better than my divine Master often met with.

26. Reached home time enough to refresh myself before I went into the school.

March 3. This week James Mc' Queen one of our most promising scholars, and the last of our first children, left the Station. He with several others, since the talk about the Kentucky Station has gone about, has manifested considerable dissatisfaction on account of the little labour required of the boys at this place; before those idle rumours were circulated every thing was becoming pleasant about us.

4. In the afternoon Hoopoh-leyhohqia with his wife called to see us. To whom I read the translation of the first chapter of Genesis. Whether it be a correct translation or not I cannot tell; but it seems to convey the general ideas contained in the chapter; as those who understand both languages, if requested to give a re-translation, will always give the ideas if not the words correctly.

11. This morning I visited the Indians at the Tucheebachee Square; but as they were preparing to leave to attend a talk to be held at the Chatahoochee, I said but little to them, lest I should seem to intrude on their time, and they should think I was becoming troublesome. After saying a few things, I wished them a pleasant meeting with their friends, and then left them; but, poor creatures, this with them is a time of trouble, and their down cast looks rather bespoke their own anxieties and fears than the anticipation of pleasures. What with internal broils, and external

pressure, it is hard to conjecture what will become of them. It is indeed discouraging to labour among a people in such circumstances; and if it were not for the promises of God, which anticipate the bringing in of the Gentiles to the fold of Christ, our hearts would fail us. But so long as the command is, Go into all the world—and the promise is, That the heathen shall be given to the Redeemer for his inheritance, we are obliged to exertion, and encouraged to hope.

MIDDLESEX AND NORFOLK MISSIONARY SOCIETY, AUXILIARY TO THE BAPTIST BOARD OF FOREIGN MISSIONS.

This Society held its annual meeting at the house of Rev. Joseph Grafton, in Newton, on the second Wednesday in April. Delegates were present from the Primary Societies connected with the Baptist churches in Cambridge, West-Cambridge, Woburn, Charlestown, Roxbury, Randolph, Dedham, Medfield, Newton, Weston, and Framingham. After the transaction of the business connected with the Society, a sermon was delivered in the Baptist meeting-house, by the Rev. Bela Jacobs of Cambridge; after which a collection was taken up in aid of missions. The preacher selected for his text, Exodus xxxiii. 18. "I beseech thee show me thy glory"; and from it delivered an appropriate discourse, well calculated to interest the feelings of his audience in the cause of missions.

The officers chosen to manage the concerns of the Society the ensuing year, are

Rev. Joseph Grafton, *Pres.*
 Rev. Charles Train, *Vice Pres.*
 Rev. Bela Jacobs, *Cor. Sec.*
 Rev. Wm. Leverett, *Rec. Sec.*
 Dea. James Fosdick, *Treas.*

The churches composing this Auxiliary have for several years generously contributed for the support of missions. They have felt that the command of the ascending Redeemer, "Go ye into all the world, and preach the gospel to every creature," is still addressed to all his disciples; and they have ardently desired to see more and more of that glory which is so illustriously displayed in the salvation of sinners, and they have fervently prayed and incessantly laboured for the arrival of that promised period when the glory of God, as it is reflected from the gospel, shall fill the whole earth.

But, though much has been accomplished by these churches in years past, it is now satisfactorily ascertained that very much more is and may be accomplished by a systematick union of their efforts. The amount paid over to the parent Society from this Auxiliary last year, (the first year of its formation,) was three hundred dollars. The amount this year, as may be seen below, is five hundred dollars, of which four hundred and seventy-two have been received since the last meeting:

As the cause of missions is daily becoming more and more interesting, and new doors of usefulness, "wide and effectual," are constantly opening, and consequently increasing funds required; without presuming to dictate to our brethren, it is hoped and ardently desired that all our churches in this vicinity and throughout the country, will be disposed to unite their exertions in propagating the gospel and evangelizing the world. Let the different bodies of christians become properly organized, and in promoting the common cause of christianity, let their efforts be systematically directed, and vigorously prosecuted, and under the blessing of God, what can they not accomplish? Before the glorious light exhibited

by them, how soon will the darkness of paganism disappear, and through the influence of the truth, the kingdoms of this world become united under the government of our Lord Jesus Christ?

In behalf of the Society,

W. LEVERETT, *Rec. Sec.*
Roxbury, May 2, 1827.

The Treasurer of the Middlesex and Norfolk Missionary Society hereby acknowledges the receipt of the following sums, since the last annual meeting.

1826.	Received from the late Norfolk Missionary Society, by Rev. C. Train,	20.00
Sept. 30.	From Female Benevolent Society in Cambridge Port and vicinity, for Burmah Mission,	24.45
1827.		
Apr. 11.	From Primary Society, West Cambridge,	20.00
	Male Primary Society, Randolph,	36.85
	Female do. do. do.	40.00
	Male Primary Society, Medfield,	9.08
	Female do. do. do.	16.10
	Male Primary Society, Roxbury,	38.00
	Female do. do. do.	36.82
	Primary Society, Weston,	20.50
	Collection at Newton, after Sermon,	15.03
	Primary Society of Cambridge,	106.00
		dolls. 472.03
May 5.	Paid over, by order of the Board, to Hon. Herman Lincoln, Treasurer of the Baptist Board of Foreign Missions,	500.00
	JAMES FOSDICK, Treas.	

Charlestown, May 10, 1827.

FOREIGN.

EXTRACT OF A LETTER FROM REV. MR. YATES, TO HIS PARENTS IN ENGLAND.

Calcutta, May 15, 1826.

Dear Parents,

In the church here we are going on happily and prosperously. I have had the pleasure of baptizing *twelve* since Mr. Lawson's death, and there are nearly *twelve* others, who, I trust, will soon come forward. I know not any thing that has given me more pleasure, since I have been in this land of darkness, than I have received from baptizing three young men, the

sons of missionaries, whose fathers are now in glory, together with the second son of Captain Kemp, with whom I sailed from England, and who, I hope, is now in heaven.

Another son of the same family received hopeful impressions at the time of his brother's baptism.

It is a pleasing thing for me, to be employed in guiding over the ocean of life, the children of the dear captain who conducted me across the dangerous deep.

We are now engaged in building missionary premises; we have purchased ground on behalf of the Society in England, for about £2000, for which we have paid; the building will cost upwards of £3000; we have proposed to the Society to pay one half, and for them to pay the other, and since the premises will belong *entirely to them*, we fully anticipate that they will approve of our proposal. They will, I think, now have the best Missionary Station, in Calcutta. In reviewing the past in

all its parts, I feel perfectly satisfied in having come out to this country, though I have experienced much sickness, and many disappointments in missionary work. Several natives near Calcutta have lately destroyed their *idols*, and pulled down one of their *idol temples*, and there is reason to hope have become true christians. Knowledge is now rapidly spreading among the natives, and we hope the time is coming, when the gospel will spread as rapidly. It is at present opposed by most, but it *must* and *will* prevail. Dr. Carey is remarkably well for his age. He was very lively in his conversation about Missions, when he breakfasted with us at our last monthly meeting; he quoted Psalm cii. 14, 15, and argued that the heathen would soon fear the name of the Lord, because the saints had begun to take pleasure in the stones of Zion, and to favour her dust.

[*Eng. Bap. Mag.*]

RELIGIOUS DEPARTMENT.

EXTRACTS OF A LETTER FROM REV. MR. WYER, TO A FRIEND IN BOSTON.

Savannah, April 8, 1827.

Dear Brother,

I have the pleasure to state, that the Lord is mercifully visiting my church and people with his extraordinary grace. Within three or four weeks as many as thirty among my congregation have been deeply serious; and as many as twenty have found hope in Christ. Yesterday was the happiest day I have spent on earth. We had a baptism. Several times since my settlement we have been permitted to visit our Jordan; but yesterday's scene transcends any thing I have ever witnessed. Think of five or six thousands arranged on the bank of the Savannah, and all still and orderly; and think of the singing, and praying, and speaking; and then think of sixteen willing converts, mostly young, entering the Savannah to be buried with Christ in

baptism! Never did this delightful ordinance appear to me so delightful. Our prospects continue to brighten. No ministering brother has been with me. For three weeks, I have visited every day from morning till night, and preached or conducted a meeting in some part of the city every evening. Pray for me, my dear brother, that I may have prudent discernment, holy zeal, and entire devotedness to God. Yours, &c.

H. O. WYER.

Another letter from Savannah states, that baptism had been administered four Lord's days in succession, and 41 had followed the Saviour in this ordinance.

THE VILLAGE PRAYER MEETING.

[Extracted from the English Bap. Mag. for May, 1827.]

About eleven years ago, in the course of Divine Providence, I was directed to unfurl the banners of the cross in a very populous village, near the centre of the

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kingdom. Its inhabitants were awfully addicted to almost every vice, and were not stately favoured with any thing in the form of religious instruction, excepting from their clergyman, whom Cowper would describe as

"A cassoaked huntsman, and a fiddling priest :"—
and as one of

"The things that mount the rostrum with a skip,
And then skip down again ; pronounce a text ;
Cry—h-m-a ; and reading what they never wrote,
Just fifteen minutes huddle up their work,
And with a well bred whisper close the scene !"

And yet this was all the religious instruction given in a parish, which contained several thousand inhabitants, except, indeed, what was said in a small meeting-house, where doctrines were taught that debased the Saviour, robbed him of his dignity, and made his atonement "as nothing worth ;" and which place, as might naturally be expected, was well nigh deserted. It is true, that attempts had been made by the neighbouring congregations to introduce the knowledge of Christ into the village, and that at different times, for the long period of *seventy years*. Among the preachers who occasionally went to address them were men whose labours the Lord had very eminently blessed elsewhere ; and who possessed, according to all human appearance, every qualification to break up the fallow ground of so barren a spot. All their attempts, however, proved fruitless, and they retired one after another from what seemed to them an hopeless contest with the powers of darkness ; nor has a single instance of their usefulness in the conversion of a sinner ever yet transpired. Since that period, however, a delightful change has been experienced : a meeting-house has been erected,—which is crowded with attentive hearers, a church has been formed, which is receiving frequent accessions ; and a Sabbath School established, where the infant voice lisps the name of Jesus, and is taught to present prayer to him for mercy.

It is pleasing to mark the growth of an acorn till it becomes an oak, and the progress of a little spring till it becomes a river, in which a man may swim ; nor is it less delightful to behold the day of small things in reference to the success of the gospel, and mark its extending light till its sun shines with the brightest and most extensive glory. Let us trace this little church to its origin.

It sometimes happens, that the circumstance of a new minister making his appearance in a congregation excites some attention ; this in connection with the removal of the preaching to a more central part of the village, produced a spirit of curiosity in the instance now under

review. The new house was crowded, and this on every Lord's day evening, for some months in succession. Still we were not aware of any lasting good having been effected, till the following circumstance brought it very prominently forward.

On one Saturday evening circumstances wholly unconnected with my ministry, conducted me to this village. I thought that before I returned, I would call for a few minutes on the man, at whose house I had so frequently preached, and where also I expected to be similarly engaged on the following evening. I arrived there about seven o'clock, but found no one at home. As I stood knocking at the door, a neighbour made her appearance, and knowing who I was, told me, that she supposed Thomas F— and his wife were gone to the Prayer Meeting. Prayer Meeting ! thought I ; what, does this wicked village ever present such a scene as a company of sinners meeting to pray for mercy ? I have often heard of preaching here, but who would have thought of a *Prayer Meeting* ! I was struck with wonder, with delight, and with an anxious curiosity ! How long I should have indulged the reverie into which my indescribable feelings had thrown me, I cannot tell ; but I was interrupted by the woman asking me to walk into her house and take a seat. Thus roused me from a state of deep thoughtfulness, I eagerly inquired where the Prayer Meeting was ; and was soon directed to John J—'s house, in — lane. With hasty steps I hurried to the door. . . . Arrived there, I heard a voice. . . . I recognized it as that of a man who had been pointed out to me as a very notorious transgressor of laws human and divine. . . . He was pleading with God for mercy. The frankness with which he confessed his sins,—the fervent supplications he presented that those sins might be forgiven through the blood of Christ,—the ardour with which he prayed that God would make the preached word a blessing to him and his neighbours,—and the rustic simplicity with which all this was clothed, made an impression on my heart which never can be erased. It was the first time I had heard an illiterate villager pray, and I almost thought I had never heard prayer before. I saw more of the nature and tendency of genuine religion that night, than all my reading and study had ever taught me.

When the prayer was concluded I walked in ; and if I had heard much that gratified my best feelings, I now saw more. The house was full of the poor of this world, who had met to close the week with God, and seek his blessing on the means of grace they hoped to enjoy

on the coming Sabbath. Some of them had not yet risen from their knees; and the eyes of each seemed bathed in tears. An expression of surprise sat on every countenance when they recognised me; nor was I less astonished to find such a meeting for such a purpose! I delivered a very short address to them, expressing the pleasure I felt that they were thus employed, commended them to the Father of mercies, entreating Him to warry on the good work thus happily begun among them, and thus closed that evening's service.

This meeting, I found, had originated entirely among themselves, not a word having been said by any one to them on the subject; this was the fourth or fifth week they had thus met; and it was soon evidently shown that from the commencement of this meeting was to be dated the success of the Divine word among them.

With what sort of feelings I returned home, after this most interesting visit, I shall leave my readers to imagine. The beauties of nature, the grandeur of the setting sun itself, presented nothing that could compare with the moral beauty of which I had been the delighted spectator.

Such a statement of facts needs no comment. It most impressively teaches the importance of social devotion; it encourages the servants of God to continue their labours in the most unpromising stations; and it shows the propriety of encouraging as far as possible, *Village Prayer Meetings.*

B.

PARTICULARS RESPECTING DANIEL SCHLATTER.

In our Magazine for March, we published an interesting letter from Mr. Schlatter, who was residing among the Tartars. We now with much pleasure copy the following particulars from the Quarterly Papers of the English Baptist Missionary Society, for April, 1827.

Between three and four years ago, the Committee of the Society were informed by their highly esteemed friend, the Rev. W. H. Angas, then on the Continent, of an interesting young man of the name of Daniel Schlatter, a native of Switzerland, who had gone alone and unaided, as a missionary among the Nogay Tartars, in the South Eastern part of the immense Russian Empire. Such was the zeal and determination of spirit with which he devoted himself to this arduous work, that, by way of preparation for enduring the

hardships and sustaining the privations attending it, he had, for years previous to leaving Switzerland, never slept in a bed or drank any thing stronger than water. To appear among the Tartars, who are bigotted Mahomedans, under the professed character of a Christian teacher, would be (for the present at least) utterly hopeless. Aware of this fact, therefore he engaged himself as a groom and house servant to a Tartar chief, in order to gain an acquaintance with their language, and become habituated to their manners.

At the invitation, and by the assistance of the Committee, Mr. Schlatter has lately visited London, bringing with him high testimonials from several valuable friends on the Continent. It was anticipated, that a personal interview would lead to the formation of a regular connexion between him and the Society, but this, present circumstances do not appear to admit. The Committee have, however, been fully impressed with a sense of the truth and amiableness of Mr. Schlatter's character, to the excellence of the motives by which he is actuated: and consider it highly probable that the method he has taken of introducing the gospel among the Tartars, is most appropriate to the habits and modes of life of that singular people. A proof of the high estimation in which he is held among them, will be found in the following letter addressed to him, by his Nogayan master. It is without date, the Tartars having, as yet, no accurate mode of computing time.

Dear Daniel,

I have received thy letter written in our dialect. O what pleasure I enjoyed as our Topal Mulla (lame priest) read it to me. I thank God that he has led thee over the Black Sea into our capital Istambul (Constantinople,) and I pray him, that he may bring thee back in safety. We all were filled with joy at thy letter. I, my wife, and my children, had nothing in our mouths but Daniel. The children particularly cried always, Daniel akam (Daniel our friend,) will he come again? and especially my little Cutlakan, who now calls on every stranger that may happen to come to us, Daniel kelde (Daniel is come) We all are in good health; the Lord be blessed! We think now more of thee, than at the time when thou wast with us. Our last interview at the Mesarlick (burying place,) where thou tookest leave of my late child, Daulaskan, will never be forgotten. Yea, I cannot think of that scene without shedding tears. I see thou art a man sympathizing, not only with the living, but also with the dead. All our Nogayans told me, God has sent

to us this man as it were from heaven; they also speak much of thee, and remember this, and the other, of thy discourses. Thou art not forgotten, and I shall remember thee in eternity. O, Daniel, my brother, my son, why do I thus cleave to thee? What is this? I do not understand it. God knows all things. He, too, knows what my heart feels. As a Mussulman, I have been taught from my very youth to esteem the Christian as little as possible, as if there could be no good thing whatever in or about him; yet, notwithstanding this, I feel myself connected with thee a Christian. I see there is no such distinction with God as there is among men. My domestic affairs have undergone a very great change. At the annual market of Tackman (a Russian village) I have sold the greatest part of my cattle. I kept back merely two cows and two oxen. Thy care for getting a plough and some seed from the German Colonies, (which are in the neighbourhood,) has proved to us in every respect a great blessing. Now, the Lord be praised, we have much bread. We want only one thing, our Daniel, who faithfully took care of every thing in the house, so that nothing was lost or spoiled. Yes, yes, we have a strong, a great, desire after thee. Mention my thousand salutations to thy mother; though I do not know her, still I reckon her my mother. I entreat her, therefore, to pray for us in this world, as mothers are accustomed to pray for their children. I would not hesitate to go 500 or 1000 versts (a verst is about three-quarters of an English mile,) for the expectation of seeing her, because I feel persuaded that she must be a good mother.

To-day when I told my wife that I would make a short journey to a German inn-keeper, in order to cause him to write a letter to Daniel, she gave me her hand, saying, "Here is my hand, let it be as if I myself had written the letter." Abdulla and Caslukan—their hands are also with me. Think, therefore, that these German words, are my words and the words of my family, written in Nagai tilli (Nogay dialect.) I sit at the side of the inn-keeper, and he writes every word according to my sense, and interprets every thing as I wish it. And now, my brother and son, my God, the only God, send his melack (angel) as the companion of thy journey, and then thou wilt come again without danger except thou shouldst die by the way. Certainly we will make no impediment to thy joining us again in this world, and we believe that there is no misunderstanding between thee and us, so that if any one of us should die, nothing could be able to disturb our eternal joy in the union with God in paradise.

Now I salute thee a thousand times in thy country, and in the house of thy mother. We never shall forget thee, and we hear from thy letter, that thou wilt never forget us. Let this be Amen! My hand goes with this letter; my own name with which I underline it, is the sign of my salutation. The Lord be with thee, and his peace rest upon thee.

ALI AMETOW.

BAPTISMS.

We noticed in our last number, the additions by baptism to several of the churches in Boston and the vicinity; and we have the pleasure to state, that the work of grace still continues, and is extending in other churches. Including those named in our last, the numbers recently baptized in Boston and the neighbourhood, is as follows:—

First Baptist Church in Boston,	10
Second do. do.	38
Third do. do.	49
Charlestown, - - -	16
Malden, - - -	10
Newton, - - -	38
Cambridge, - - -	43
Salem, about, - - -	30
Woburn, ,, - - -	50

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FORMATION AND ANNUAL MEETINGS OF MISSION SOCIETIES IN MAINE.

The Hancock Auxiliary Foreign Mission Society, which was organized in June, 1826, held its first annual meeting at Bluehill, Jan. 24, 1827. Rev. D. Merrill of Sedgwick in the chair. After prayer by the President, the Reports were read by Andrew Witham, Esq. of Bluehill, and Rev. E. Hunting, of Eden. It appeared from the Treasurer's Report, that the funds of the Society, since its formation, had amounted to \$242.37. Rev. Benjamin Buck, of Sullivan, was chosen President; Rev. D. Merrill, Sedgwick, Rev. Benjamin Lord, Surry, Rev. A. Allen, Bluehill, and Dea. Wm Young, Sullivan, Vice Presidents; Rev. E. Hunting, of Eden, Secretary; and Andrew Witham, Esq. Bluehill, Treasurer. This Society will hold its next annual meeting, at Bluehill, the fourth Wednesday in January.

The following Primary Societies are connected with the Hancock Auxiliary.

Bluehill Primary Society, organized, May 9, 1826. George Stevens, Esq. Pres. Moses Pillsbury, Sec.

Bluehill Female Primary Society, organized May 9, 1826. Mrs. Dorcas Stevens, Pres.—Mrs. Abigail Pillsbury, Sec. Brooksville Primary Society, organ-

ized May 13, 1826. Rev. Amos Allen, Pres.—David Billings, Esq. Sec.

Penobscot Primary Society, organized May 19, 1826. Mr. Stephen Marks, Pres.—Mr. Thomas Perkins, Sec.

Penobscot Female Primary Society, organized May 12, 1826. Miss Margaret Dunbar, Pres. and Sec.

1. Sedgwick Primary Society, organized May 16, 1826. Rev. E. Pinkham, Pres.—Mr. Humphroy Herrick, jr. Sec.

1. Sedgwick Female Primary Society, re-organized May 16, 1826. Mrs. R. Pinkham, Pres.—Mrs. R. Allen, Sec.

2. Sedgwick Primary Society, organized May 18, 1826. Rev. D. Merrill, Pres.—Mr. L. Easterbrook, Sec.

2. Sedgwick Female Primary Society, organized May 18, 1826. Mrs. Mary G. Merrill, Pres.—Miss R. Obear, Sec.

Eden Primary Society, organized May 22, 1826. Rev. E. Hunting, Pres.—Mr. Josiah Higgins, Sec.

Eden Female Primary Society, organized May 22, 1826. Mrs. J. Hunting, Pres.—Miss Olive Avery, Sec.

Trenton Primary Society, organized May 21, 1826. Dea. John Springer, Pres.—Mr. John King, Sec.

West Sullivan Primary Society, organized May 26, 1826. Dea. William Young, Pres.—Mr. Agreen Crabtree, Sec.

West Sullivan Female Primary Society, organized March, 1826. Miss Phoebe Young, Pres.—Mrs. Eunice Young, Sec.

East Sullivan Primary Society, organized May 30, 1826. Dea. James Foster, Pres.—Dea. Enoch Hill, Sec.

East Sullivan Female Primary Society, organized May 29, 1826. Mrs. Lydia Foster, Pres.—Miss Rhoda Preble, Sec.

Franklin Primary Society, organized May 28, 1826. Dea. P. Butler, Pres.—David Springer, Esq. Sec.

Franklin Female Primary Society, organized May 28, 1826. Mrs. Mary Donnell, Pres.—Mrs. Emma Donnell, Sec.

Orland Primary Society, organized June 24, 1826. Capt. Samuel Downs, Pres.—Mr. Rufus Buck, Sec.

Surry and Ellsworth Female Primary Society, organized Aug. 25, 1817. Mrs. Betsey Buck, Pres.—Miss Mercy Treworgy, Sec.

Surry and Ellsworth Male Primary Society, organized Feb. 8, 1827. Mr. John Hopkins, Pres.—Mr. Christopher C. Farrar, Sec.

Washington Auxiliary Foreign Mission Society was organized June 19, 1826, and held its first Annual Meeting at Addison Feb. 7, 1827. Rev. J. Billings was chosen President; Rev. P. Bond, Cherryfield; Dea. E. Coffin, Columbia, Dea. D.

Corthell, Addison, S. Gooch, Indian River, and B. Church, Machiasport, Vice Presidents; Rev. P. Bond, Treasurer; and Holmes Nash, Esq. Addison, Secretary. The funds of this Society amounted to \$88.77. The next Annual Meeting will be held at Addison the first Wednesday in February, 1828.

The following Primaries have become subsidiary to the Washington Auxiliary.

Columbia Primary Society, organized June 4, 1826. Dea. Elisha Coffin, Pres.—Mr. Ambrose Coffin, Sec.

Columbia Female Primary Society, organized June 4, 1826. Mrs. Eunice Wass, Pres.—Mrs. Sally Coffin, Sec.

Addison Male Primary Society, organized June 4, 1826. Rev. John Billings, Pres.—Holmes Nash, Esq. Sec.

Addison Female Primary Society organized June 10, 1826. Mrs. Priscilla Nash, Pres.—Mrs. Betsey Small, Sec.

Indian River Male Primary Society, organized June 7, 1826. Mr. Samuel Gooch, Pres.—Mr. John Mc'Kenzie, Sec.

Indian River Female Primary Society, organized June 7, 1826. Miss Pernelia L. Wass, Pres.—Mrs. Mary Wass, Sec.

Machias Primary Society, organized June 15, 1826. Mr. Phineas Libbey, Pres.—Dea. Charles Emerson, Sec.

Machias Female Primary Society, organized June 15, 1826. Mrs. Elizabeth Emerson, Pres.—Miss Abigail Libbey, Sec.

Jonesborough Female Primary Society, organized June 16, 1826. Mrs. Anna Farnsworth, Pres.—Miss Syrena Noyes, Sec.

Cherryfield Primary Society, organized June 18, 1826. Rev. Phinehas Bond, Pres.—Dr. Samuel B. Merrill, Sec.

Cherryfield Female Primary Society, organized June 18, 1826. Mrs. Sarah Campbell, Pres.—Mrs. Elvira Nickels, Sec.

Steuben Primary Society, organized June 18, 1826. Mr. Benjamin Wakefield, Pres.—Mr. Lemuel B. Sawyer, Sec.

Steuben Female Primary Society, organized June 18, 1826. Miss Lovice Wakefield, Pres.—Miss Mary D. Wakefield, Sec.

OBITUARY.

LEVI HARMON.

DIED in Aurora, Erie Co. N. Y. Jan. 30th, 1827, Levi Harmon, son of Elder Elias Harmon, aged 12 years.

It may be interesting to you, youthful reader, to learn something more of this little boy, than simply that he died when

young. There were some interesting traits in his character which you may well observe and imitate.

He was born in the town of Marcellus, N. Y. Dec. 12, 1814, and early manifested something more than usually interesting in children. His disposition was very mild and peaceable, never disposed to quarrel, as is sometimes the case with bad children. He was often found a peace-maker among his school-mates. He was always obedient at home and abroad; fond of work; and when his parents were absent, he made it his principle to obey those that were older: this he would inculcate among other children as what was right. He had a taste for reading, fond of school, and delighted to study his book. He was still and attentive in meeting; and in the evening would wish to sit up till after family prayers. These were uniform traits in his character while he lived.

Pause, my dear juvenile reader, and consider; is it so with you? Do you love to read, make peace, go to meeting, hear prayers, and obey your superiors? If so, we hope you will be as prepared to die as was Levi. A few weeks before Levi was 12 years old, he was taken sick, which terminated his earthly existence. About six weeks before he died, his father talked with him, as all parents should, on the subject of his sickness and death! At first, he seemed a little agitated in mind, but soon conversed freely and calmly, and wished his father to pray for him; said he prayed for himself. After this, he generally appeared willing to die if God should call him. When requested to go to bed because of his weakness, he would often say he could sit up till after prayers. He appeared very calm through all his sickness, no murmuring words, and would converse freely with the physician about dying!—The night previous to his death, he was seized very violently, so that he could not rest in bed, and set up most of the night, but he requested his mother to go to bed, for fear she would be too much fatigued in his care. In the morning, something was said concerning the physician's being called, but he wished them to wait till after breakfast. When the physician came, he saw he would probably continue, but a short time, and conversed on the subject in presence of the boy. Soon after he said, Pray for me, I think I am dying! Beholding his mother weeping, raising himself up in bed, said, with much composure, "Mother compose yourself as much as possible, it is the hand of God!"

He wished all the children to be called in; two of his brothers being absent, were sent for. The family, and some of the neighbours being present, he wished

them to sing and pray. He then requested that some of his mates might be called in; then wished to be raised up that he might bid them farewell, and with his hand shivering in death, clasped theirs, saying, Farewell, I shall never see you again in this world! Deacon Metcalf, of the Presbyterian church being present, he wished him to pray; then wished them to sing; after which, he called upon his father to pray, still continuing to request singing, which was often interrupted by bursting grief! He lived through the day and most of the following night in this serenity of mind. Between three and four in the morning he wished all the family to be called in that he might bid them farewell, saying to them, I cannot see you! He then requested them to sing the 19th Hymn, 1st Book of Watts, "Lord, at thy temple we appear," and when they had concluded the last verse—

"Then while ye hear my heart strings break,
How sweet my minutes roll,
A mortal paleness on my cheek,
And glory in my soul—"

He said, "these last words reached my soul." He still wished them to sing, but grief forbade!

All things appeared as solemn as eternity! Death was fast approaching! her sable curtains seemed to be withdrawn; and the monster, grasping with a mighty effort! But, O death, I fear not thee! Thy form is ghastly; thy touch is piercing, and thou a mighty conqueror, and to thee I submit! Yet look behind the curtain; another scene appears! Angels! ye happy spirits, come! My soul is liberated! Death is a conquered enemy! Come, come, and beat my soul away to my dear Jesus! Thus might this lad exclaim: the scene was terrific, yet no fears disturbed! When raised up for a little water, he said, "My course is almost finished, my eye-sight fails me, I cannot see my friends!" His father said, are you glad, my son? I am glad! Why? do you expect to be happy when you die? I do! Why do you think you will be happy? "Because Jesus has said, he that believeth on him shall be saved!" This he spake with much emphasis, in view of eternity! His father then asked him if he could live in the family, or die and be with his Saviour, which he would choose; "I would choose, to be with my Saviour," was his reply. Is death no terror! No, said he, no more than to go to sleep! Soon after this, he said, I hear a death bell! In a short time he was asked if he still heard it; I do, said he, and I never heard such a sound before. For whom does it call? "It calls for me!" and then turned over, put his hand under his head, as if going to rest, and fell asleep in Jesus without a struggle or a sigh.

Account of Moneys received by Ira M. Allen, for Foreign Missions, during his recent tour in Maine, which have been paid over to the Treasurer of the Baptist Board of Foreign Missions.

The following sums from Andrew Witham, Esq. Treasurer of the Hancock Auxiliary Society—	
From East Sullivan Male Primary Soc.	6,00
do. Female do.	7,58
West Sullivan Male Primary Society,	10,68
do. Female do.	19,00
Franklin Male Primary Society,	16,90
do. Female do.	11,75
Trenton Primary Society,	9,00
Eden Male Primary Society,	3,95
do. Female do.	6,66
Surry and Eilsworth Male Primary Society,	9,00
do. do. Female do.	14,38
Bluehill Male Primary Society,	13,67
do. Female do.	14,78
1st Sedgwick Male Primary Society,	12,77
do. Female do.	17,10
2d do. Male Primary Society,	7,00
do. Female do.	12,75
Brooksville Primary Society,	10,50
Penobscot Male do.	4,89
do. Female do.	5,59
Orland do.	20,67
Elder E. Hunting, Eden,	1,83
Isaac Billings, jr. a young lad in Brooksville,	1,06
	<u>242,17</u>

Less 136 dollars 28 cents, being previously paid to the Treasurer, - 136,28

From Elder John Billings, Treasurer of the Washington Auxiliary—	
Scraben Primary Society,	0,32
do. Female do.	6,21
Cherryfield Primary Society,	6,21
do. Female do.	7,61
Addison Primary Society,	16,97
do. Female do.	0,78
Columbia Primary Society,	5,75
do. Female do.	2,92
Indian River Primary Society,	2,25
do. Female do.	2,08
Jonesboro' Female do.	4,52
Dr. Samuel B. Merrill, Cherryfield,	1,50
	<u>76,02</u>

From James Mc Crillis, Esq. Treasurer of the Waldo Auxiliary—	
Belfast Primary Society,	16,00
do. Female do.	13,33
Appleton Primary Society,	12,00
do. Female do.	5,00
Prospect Primary Society,	8,87
Monroe do.	1,75
Swanville do.	7,25
Freedom do.	15,86
Montville do.	9,39
Frankfort, do.	10,85
Falermo do.	4,00
do. Female do.	8,00
Mrs Lydia Gordon,	1,00
	<u>113,30</u>

Less 47 dollars 86 cents, being paid previously, - 47,86

From Dea. Levi Morrill, Treas. of the Penobscot Auxiliary Society—	
Bangor Female Primary Society,	4,85
Baxter do.	2,50
do. Female do.	3,75
Fritzman do.	10,35
Saugerville do.	11,25
Dixmont do.	13,37
Etms do.	11,85
Corinth do.	11,00
Dover do.	12,45
Guilford do.	11,62
Newport do.	6,36
New Charleston do.	11,50
do. Female do.	11,00
William Upton, Dixmont,	1,00
Dea Robert Herring, Guilford, by Elder Daniel Bartlett,	14,00
Hiram Faison, Saugerville,	25
Mrs. O. F. Jackson, Corinth,	31

Mrs. D Hunting, Corinth,	50
Joseph Harvey, Esq. Carmel,	94
Collection at Bangor, July 1826,	3,80
Collection at Hampden, June 1826,	5,01
do. at Corinth, Feb. 1827,	5,51
Female friend of Missions at Hampden, for the Burman Mission,	1,00

Less 39 dollars, previously paid, - 154,17

From John Hovey, Esq. Treasurer of the Kennebeck Auxiliary Society,	250,23
From Dea Nathan Cole, Treas. of the Oxford Maine, Auxiliary Society—	
Hartford Primary Society,	6,61
Turner do.	4,50
Sumner do.	12,61
Hebron, do.	5,25
Minot do.	3,50
Livermore do.	14,00
East Livermore do.	8,02
Danville do.	4,76
Buckfield do.	2,16
	<u>61,41</u>

Less 4 dollars 25 cents, being paid for printing the hand-bill, blanks, books, &c. 4,25

From the Primary Society, East Shapleigh,	4,32
Mr. Zina Hyde, Bath,	1,00
Miss Callista Shepherd, Jefferson,	1,13
A friend in Sangerville,	2,25
Miss Elizabeth Lewis, Winthrop,	1,00
Elder James Hooper, Paris, for Dr. Judson, missionary in Burmah,	2,00
A friend at Newport,	2,08
Nathan Brackett's Family, West Parish, Shapleigh,	1,00
Services of Ira M. Allen, one Sabbath at Marblehead,	5,00
	<u>14,78</u>

dols. 684,89

The above is supposed to be correct; but should any errors be detected, information thereof should be given to the Treasurer of the Board.

IRA M. ALLEN, Agent.

Boston, May 5, 1827.

Moneys received by the Treasurer of the Baptist Missionary Society of Massachusetts, from March to May, 1827.

By amount of a legacy from Mrs. Nancy Sumner, by Heman Lincoln, Esq.	200,00
Dividend of United States Stock,	4,50
do. Columbian Bank,	30,00
Cash of Dea. James Loring,	5,00
	<u>dols. 239,50</u>

E. LINCOLN Treas.

The Treasurer has also received from the Baptist Church in Weatherfield, (Conn.) for Rev. J M. Peck, for Western Mission, per Dea. J. B. Gilbert, - 8,00

Moneys received by the Treasurer of the Massachusetts Baptist Education Society, May, 1827.

By dividend at New England Bank,	180,00
do. State Bank,	95,70
do. North Bank,	32,50
do. United States Stock,	73,50
By interest on note,	57,83
	<u>dols. 439,53</u>

E. LINCOLN, Treas.

Account of Moneys received by the Treasurer of the General Convention of the Baptist Board of Foreign Missions, &c. from April 25th, to May 17th, 1827.

By cash, being amount of collection after the Anniversary Sermon, by Rev. Mr. Yates, at Mr. Sharp's Meeting-House,	55,37
Salem Bible Translation and Foreign Missionary Society, received per J. Moriarty, Treas. to be appropriated as follows:—	
For Missionary purposes,	93,00
Burman Schools,	37,00
	150,00
Hezekiah Prince, Esq. Treas. of the Lincoln Baptist Auxiliary Soc. in aid of Foreign Missions,	252,18
Isabella Prince, Treas. of the Lincoln Female Cent Society, in aid of Foreign Missions, per Mr. N. E. Cobb,	37,00
Whitesboro' Female School Society, for Mrs. Wade's School, per H. B. Rounds, Esq.	37,00
Oliver Street, (N. Y.) Baptist Foreign Mission Society, per Rev. S. H. Cone,	800,00
Madison Baptist Missionary Society, by Rev. Dr. Kendrick, per Rev. S. H. Cone,	240,00
37 dollars 87 cents of which, is for the Burman Schools under the care of Mrs. Wade, and was contributed as follows:—From the Hamilton Female Wade Society, 24 dollars 37 cents—From the Eaton Female Wade Society, 13 dollars 50 cents.	
Baptist Church and Society in Lebanon, (Conn.) by Rev. Gurdon Robinson, per Mr. James Robinson,	8,56
By cash from the United States Government, being for the last quarter of 1816, in aid of the education of 7 Indian lads, now at Hamilton, (N. Y.)	175,00
as above, for the same purpose, being for one quarter, due April 1st,	87,50
for quarter due April 1st, in aid of Indian Schools at the Carey Station, on the River St. Joseph's,	75,00
for Withington Station, Creek Nation,	56,25
for Oneidas,	30,00
Valley Towns,	43,75
Tinawwata,	43,75
Tonawanda,	43,75
	575,00
Abel Parker, Esq. Jaffrey, (N. H.) per Mr. E. Lincoln,	15,00
Boston Baptist Female Society for Promoting the Conversion of the Jews, for the Carey and Thomas Mission Stations, by Miss L. Clouston, Treas.	105,00
	120,00
Middlesex and Norfolk Auxiliary Missionary Soc. for Foreign Missions, by Dea. James Fosdick, Treasurer,	500,00
Ira M. Allen, being balance due as per his account,	44,80
A young friend at the Vineyard, per Mr. E. Lincoln,	3,65
A friend to Missions, per hand of Mr. Henry Grew, of Hartford, for the support of an Indian child by the name of Elizabeth Grew, at the Valley Towns Station,	30,00
Rev. Dr. Staughton, it having been collected by him in a tour to South Carolina,	200,00
Baptist State Convention of Connecticut, per Dea. J. B. Gilbert, Treas. for Burman Mission,	200,00
Calvin Blanchard, Treas. of the Middlesex Baptist Missionary Society, per Mr. E. Lincoln,	11,00
Baptist Missionary Society, Mexico, (N. Y.) for Foreign Missions,	3,75
Newport Foreign Bible Society, to aid in Translating the Scriptures into the Burman Language, per H. B. Rounds, Esq.	3,00
H. B. Rounds, Esq. Treas. of the Utica Baptist Foreign Missionary Society, per Mr. E. Lincoln,	10,00
A friend to Missions, by Rev. D. Sharp,	15,00
	dols. 3287,39
HEMAN LINCOLN, Treas.	

The Treasurer has also received one hundred and twenty dollars: from Mrs. Prudence Farwell, Cambridge, (Mass.) it being her subscription for 1826 and '27, in aid of the funds of the "Bengal Christian School Society."

Note. While we would acknowledge with devout gratitude the generous benefactions contained in the foregoing account, we must be permitted particularly to notice the unexampled liberality of the Oliver Street Church and Society, N. York, under the pastoral care of Rev. S. H. Cone, which body has recently paid into the treasury, *twelve hundred dollars*, being the same amount as contributed the last year. The feelings of the Church are happily expressed in a communication from the Pastor to the Treasurer. "The brethren in Oliver Street are alive to the cause of Missions; and they are not content that their prayer, "*Thy kingdom come,*" should go up unaccompanied by their *alms*, being convinced that *both together*, constitute a more acceptable memorial before God than either alone. It is one of the most felicitous circumstances connected with my ministry, to labour with a people whose uniform conduct evinces the ardent desire of their hearts, that others should have an opportunity of participating those soul comforting blessings which they have themselves so long enjoyed." We here see what can be accomplished by the vigorous exertions of a single church, aided by the efficient efforts of its pastor. "Go thou and do likewise."

In a letter lately received by the Treasurer from Rev. Mr. Boardman, he has requested that the following contributions received by him, and which have not been noticed, may be published. Previous to the departure of Mr. B. for India the whole amount was satisfactorily accounted for by him.

1825.		
May 5.	From Chancellor Hartshorne, Hamilton Theological Seminary, - - - - -	59
6.	Miss Hays and her pupils, in Hamilton Academy, - - - - -	6,02
	Freedom Ormstead, Mission Box, Hamilton, - - - - -	1,00
	Mr. Menon Bradway, Carlisle, - - - - -	2,00
31.	Mr. Silas W. Sexton, Philadelphia, - - - - -	2,00
June 1.	Rev. Thomas Palfin, - - - - -	1,00
	Rev. Samuel Huggens, - - - - -	1,00
	Mr. Wm. Collins, - - - - -	1,00
	Mr. Joseph Taylor, for the Junior Mission Society, 2d Bap. Church, Philadelphia, - - - - -	100,00
6.	Mr. Wm. Terry, - - - - -	59
7.	Rev. Joseph Maylla, - - - - -	5,00
	Rev. John C. Harrison, Homesburg Pa. - - - - -	2,00
	Rev. James B. Matthias, Hillstown, - - - - -	1,00
	Rev. David Jones, Lower Dublin, - - - - -	1,00

dol. 125,11

AMERICAN BAPTIST MAGAZINE.

No. 7.

JULY, 1827.

VOL. VII.

MISSIONARY DEPARTMENT.

BURMAN MISSION.

LETTER FROM DR. JUDSON TO THE CORRESPONDING SECRETARY.

Rangoon, July 31, 1826.

Rev. and dear Sir,

AT the date of my last, the 10th of June, I was waiting for an opportunity of removing to Amherst. Since then, the Commissioner, Mr. Crawford, who is appointed to negotiate a secondary treaty with the Court of Ava, renewed his proposal for me to accompany the embassy, and pledged himself, in case of my complying, to use his interest to procure the insertion of an article in the treaty, favourable to religious toleration,—an object which I have had at heart so many years, and which though now on account of the opening in the south provinces, not so necessary as formerly, yet greatly favourable to the gradual introduction of religion, into all parts of the country, from the station which we propose occupying. With these views, I thought it my duty to accept the offer. Desirous, however, of making a commencement in the new place, as early as possible, and unwilling to disappoint the native converts,

who had left this, in the full expectation of our immediately following them, I accompanied Mrs. Judson and family thither, in the end of last month, and after seeing them comfortably settled, in a temporary house belonging to Capt. Fenwick, Civil Superintendent of the place, which he kindly vacated for Mrs. Judson's accommodation, I returned to Rangoon the 9th inst.

The new town has made some progress during the rains. About fifty native houses—Burmese, Chinese, and India Musselman, and three or four European, exclusive of barracks for the troops, and officers' houses, compose the infant settlement. As soon as the favourable season commences, it will increase rapidly, in consequence of large emigrations from Rangoon. Numerous villages are even now springing up, on the eastern side of the Ialwen; and there can be no doubt, that the whole region will eventually be filled with native population. The harbour of Amherst proves to be safe and commodious; large forests of teak wood have been discovered in the interior, thereby ensur-

ing it a place of trade,—the situation of the settlement, exposed at all seasons to the sea breeze, must be healthy; and the mission, I may venture to say, will receive the decided patronage of government. The management of all the ceded provinces will probably be intrusted to Mr. Crawford, one of the most enlightened, intelligent, liberal men I have ever met—one most eminently qualified to discharge the highest and most responsible duties of government.

The embassy will leave this for Ava, on the receipt of final orders from Bengal, which are daily expected. I hope, that the object of the embassy will be obtained, in the course of three or four months; and that I shall be able to reach Amherst and recommence missionary operations in November next.

Yours faithfully,

A. JUDSON, Jr.

EXTRACTS FROM MR. BOARDMAN'S JOURNAL, KEPT AT CALCUTTA, FROM AUGUST 6, TO NOVEMBER 25, 1826.

August 6. Lord's day evening. Ever since our arrival in Bengal, brother Wade and myself have been in the habit of spending Saturday evening by ourselves. We have usually read the Scriptures, sung, prayed, and conversed together on spiritual subjects. I have often found these seasons peculiarly delightful and profitable. Last evening, this delightful exercise was interrupted for the first time. Not only myself, but Mr. and Mrs. Wade were somewhat ill. Only Mr. Wade is able to attend worship to-day, and he is unable to take his turn in preaching. We feel this privation the more, because seven young persons were baptized this

morning; and the Lord's supper is to be administered this evening. These young persons make the number 20, who have been baptized in Circular Road, since Mr. Lawson's death in October last.

8. For several months past, a *Missionary breakfast*, (so called) has been furnished to missionaries in Calcutta and vicinity, by the liberality of brother Pearce of Circular Road. Independents, Baptists, and Churchmen are invited indiscriminately, and some of each denomination have attended. Dr. Carey is sometimes present from Serampore, and other brethren from a distance. The breakfast is given the next morning after the monthly concert. The brethren assemble at 7 o'clock, spend an hour and half in reading the Scriptures, prayer, singing, and reading selections from an excellent work, called "The Christian Ministry." It is a delightful exercise; but my state of health will not admit of my enjoying it this morning.

Evening. Attended the anniversary of the Bengal Baptist Auxiliary Missionary Society; Dr. Carey in the chair. The efforts of the Society during the last year, though not distinguished by any very striking circumstances, have been graciously owned of God to the conversion of several heathens to Christ. At the close of the meeting, Dr. Carey addressed the assembly at some length. After stating that the success of Missions had very far exceeded his most sanguine expectations, and after mentioning many very striking circumstances in relation to missionary success, he made some remarks to the following import: "In the course of half a century, a great deal has been done in India and other places. The gospel has spread very rapidly and extensively. And what is remarkable, we know not how it has been done. There has

been no one man who could say it is through *my* labours. And indeed, I know not, (said he,) as any one can say, 'I have done so much as to set me above my brethren.' "

Every person present knew that if any man had been distinguished by his labours, Dr. C. was that man. But he did not seem to suspect that the people would think so ; he rather told us that there could be no contest for the meed of distinguished merit.

12. Dr. Price arrived at Ava, on the 29th May, and was well received by the King. The "Nobility" of Ava have repeated their desire that he would take their sons under his charge, and give them an English education. He promises to open a school for them, if they will furnish one hundred scholars.

Sept. 8. Brother Wade has engaged a passage to Rangoon for himself and his wife with their baggage for 400 rupees. This is probably a reasonable price at the present season. They will sail on or before the 25th inst.

23. Mr. and Mrs. Wade took leave of us to-day, we hope, for a short season only. They have embarked for Rangoon, on board the ship Ferguson, Capt. Cunningham. We hope to follow them before many months.

Oct. 8. Received packets of letters from America, by the brig Mars, Capt. Titcomb. Many, very many thanks to our friends for writing us.

20. We have lately received letters from Mr. and Mrs. Judson. Mrs. J. was at Amherst town. She gives a very pleasing and encouraging account of that place. The climate, she says, is remarkably favourable to Europeans. The Government are clearing away the Jungle very fast, and Burman emigration is very rapid. Three hundred Burmans had just arrived from Rangoon, who said

that three thousand more were on their way in boats. Mrs. J. has erected a small bamboo dwelling house, and two school-houses ; in one of which a school of ten Burman children has been commenced under the care and instruction of Moug Ing. This man, with Moug Shaw-ba, Mah-men-la, and Mah-doke, are all the Burman christians that are now at Amherst. They meet for worship with Mrs. J. every Sabbath, and the two brethren engage in prayer with much propriety. Another female who attends with them, discovers an anxious concern for the salvation of her soul.

She adds, "After all the impediments which have retarded the progress of our mission, after all our sufferings and afflictions, I cannot but hope that God has mercy and a blessing in store for us. Let us strive to attain it by our prayers and holy life."

Nov. 6. Witnessed the baptism of six young persons in Circular Road. This makes twenty-six who have been baptized since the death of Mr. Lawson, about a year since.

25. Received the afflicting intelligence of the death of our dear Mrs. Judson. All the particulars relating to this distressing event were communicated in two letters from Amherst town : the first was from R. Fenwick, Esq. Civil Superintendent of Martaban. He says :—

"Reverend Sir,

"I am sorry to acquaint you of the death of Mrs. Judson, after a short illness. It is unnecessary to expatiate on the many virtues of the deceased lady, who had, during her short residence with us, endeared herself to our society, by her amiable disposition. I trust some abler pen will make publick the fortitude with which she bore her severe captivity and the many trials she underwent.

It may be consoling to her friends that Mrs. Whitlock, the lady of an officer of the 36th regiment, has kindly taken care of the child."

The other letter is from H. Gauger, Esq. who was a fellow prisoner with the Missionaries at Ava. He says :—

"You will be extremely concerned to hear of the death of our valued friend Mrs. Judson. She died at Amherst of a remittent fever, of a month or more standing, on the 24th of October. I have a letter from Captain Fenwick in which he tells me, that all which medical science and care could do for her, was done. She died much esteemed and beloved by every one in the place. I dread to think of the shock to her husband."

Thus we are in great affliction. But our hope and trust are in God. He can bring good out of this very dark dispensation of his providence.

Dec. 30. We have just heard from the captain of the ship in which Mr. and Mrs. Wade went round to Rangoon, that they have safely arrived at Amherst town.

G. D. BOARDMAN.

DOMESTICK.

INDIAN STATIONS.

MR. M'COY'S JOURNAL.

January 2, 1827. By a walk of a mile and a half, and crossing the river on the ice, I made a visit to the encampment of Noonday and his party, and preached to eight adults, and some children. We were very kindly received.

9. Our express returned from Carey. We were happy indeed

to hear from our dear friends at that Station, and that, under the fostering hand of a merciful Providence, the affairs of that establishment were progressing. Brother Simerwell writes, "Some religious impressions are visible in our family. Last Lord's-day our church heard the christian experience of J— F—, one of our hired men, and gave to him the hand of fellowship. He is waiting an opportunity to be baptized. He was spiritually awakened in our family, seven or eight weeks since, under some of our exhortations. Our meeting was very affecting."

Feb. 6. I read to Meketa Moong, who called in to see me, the story of the deluge, which I had written off in the Ottawa language. When I had gone through, he soberly inquired, if "the man who made the ship, was an American, an Englishman, a Frenchman, or an Indian."

A communication from Mr. Lykins, of Jan. 20, states, "The winter, thus far, has been the most severe of any we have experienced at this place. It is said that the Indians on Kankakee river are actually starving to death. The snow is so deep, as to preclude all possibility of taking muskrats, their only means of subsistence in that section of country, at this season of the year. Seven of the poor creatures who lately abandoned that place, in search of one more favourable, are now here, on their way towards the Lake. So distressing is the tale of their sufferings, that the missionaries have made it a particular subject of prayer, that God would feed and take care of them as he does of the young ravens that cry."

Mr. Lykins being absent, the superintendance of the establishment for the time devolves on brother Simerwell, in which he is assisted by our assiduous and excellent brother Meeker. Brother

Slater is in the school, which is still seventy in number, fifty-five of whom were present when our express left that place.

Gosa informs that at three encampments of Indians between this and Carey, at which he called, the people had heard many discouraging reports respecting the designs of the mission at Thomas. A Frenchman, some said, had told them that he had read in a newspaper, that after we had educated the children of the Indians, we would require their parents to pay us well for it, and in case we should not be paid, their children would be kept as slaves, &c. This man, however, had requested them not to mention his name as informant. To which Gosa shrewdly replied, "If he had told you the truth, he would not hide himself, and be afraid to be seen."

14. This day we accepted two more scholars. The mother of one of them, requested that when her son, who is small, needed chastisement, we would pour cold water on him, which, she said, would quiet him instantly.

15. A great many men, women, and children around our place. The Indians are returning from their huntings to make sugar in this neighbourhood. Gosa is almost constantly, either at home or abroad, assisting our labours by explaining to them the object of our operations, &c.

In summer these people perform much of their travelling on the water, in their canoes; at this season they travel on the ice.

19. Guauboi gives to us one of his daughters, about thirteen years of age. This is the second of his children he has brought to our school. He thanked us for our kindness. Said he had a large family, and was poor, and that he was very glad to find a place for his children with us where they would learn to read, to labour,

and to be good. This is our eleventh scholar.

22. Gosa returns from an excursion of four days among the Indians. His report justifies the belief that his time has not been lost. Shakenapeh, a very respectable man, accompanied him on his return, who has come to see, and to inquire for himself, and to ask counsel respecting his settling near our establishment next spring. He promises to place a son in our school in a few weeks. The people of this man's neighbourhood have also heard many sad reports respecting the designs of the mission. Many fear to bring their children to the school lest they should be sent out of the country, or retained as slaves. Kobenoza said he wondered that such fears should be indulged. He had been at the mission station, and knew that our word might be relied on. And if any should be afraid to trust our word, let them take of us a paper, and that would make all safe.

EXTRACTS FROM MR. SIMERWELL'S
JOURNAL.

Sunday, Dec. 17, 1826. Mr. Slater visited Massequaga's village, and talked to those around the establishment.

29. A half Indian, whose father was a prisoner among the Indians, says he wishes to come to our establishment next spring, and attend our school one year, in the hope that he may obtain our sort of religion. He says, a Catholic priest at — wanted to give him religion, but he did not accept it, because he thought it was not good; and that the priest's people would cheat the Indians and swear.

Jan. 7, 1827. A number of Indians, mostly Senecas, call on us, on their way from Sandusky to Green Bay. Most of them can

understand a little English. We pray with them, and hear them sing hymns in their native language. By the pressing tide of white population, these poor creatures are, in a manner, driven from their native soil, to seek shelter in a strange land. How hard is their fate! Without friends, without home, exposed to hunger and cold, wandering westwardly to seek a resting place! O that the Lord would pity, that he would remember mercy, and would save the poor Indians from destruction.

17. A company of poor distressed Indians from Kankakee river, say, 50 miles to the southwest, called at our house; they reported that many of the Indians in that section of country are almost in a state of starvation. The snow continues about two feet deep.

Lord's day, Jan. 21. I lectured to fifteen attentive Indian hearers in my own room. Quehkna, one of our Indian converts, concluded by prayer in his mother tongue. F— one of our pupils explained the 1st and 2d Chapters of the book of Genesis, with which circumstance our audience was much gratified.

25. Mr. Lykins sets out on a journey to the State of Vermont, for the purpose of conveying thither two of our Indian pupils, who are candidates for an education in the science of medicine, which some friends to Indian reform, have, at their own expense, offered to these Indian youth."

BAPTIST MISSIONARY SOCIETY OF
MASSACHUSETTS.

This Society held its annual meeting in Boston, on Wednesday, May 30, in the First Baptist Meeting-house, at 8 o'clock, A. M.

A large number of the friends of missions assembled to hear the

communications which were to be made, and to listen to the addresses to be presented.

Rev. Daniel Sharp, the Secretary, read the following

REPORT.

IN attending to the trust committed to them, the Board, during the past year, has appointed fifteen missionaries. Two of these have been preaching with success in the Province of New-Brunswick. The rest have occupied important fields of labour in the United States. From several of the missionaries no account of their services has yet been received. But it is believed, that the extracts which will now be laid before you, from the Journals of those who have fulfilled their appointments, will exhibit in a striking light, the necessity, the nature, and the importance, of their itinerant labours.

Maine.

The Rev. Jacob Hatch who has been appointed to preach for six months in the state of Maine, says, "I have spent the time in Ripley, St. Albans, Corinna, Palmira, Hartland, and Exeter. I took a tour of eight days up the Piscataqua river to a plantation on the Million acres, where I saw the grace of God, and was glad. I spent two Lord's days with them, and also preached every evening. I baptized one person, and when I came away, I left some weeping, and others rejoicing. In Corinna, Ripley, and Palmira, there are churches, but the members are poor and few in number. The state of religion among them has been extremely low. The word and ordinances have been administered to them but seldom. They are now in a comfortable state. The church in Corinna has recently been revived. There is considerable religious excitement

among the people. I have been kindly received and well treated. Many have expressed their gratitude to the Board for sending a missionary among them." In a subsequent communication he says, "Although I went forth weeping, yet I hope my labour was not in vain in the Lord. In Coriunna some mercy drops have fallen. In Dexter the brethren are refreshed, and there is reason to hope the work of the Lord will soon appear in the conversion of sinners. The quickening influences of the Spirit have been experienced in Ripley, and the cry all around me is, Come over and help us."

New York.

From the state of New York the most gratifying intelligence has been received concerning the ministrations of Messrs. Going and Metcalf. The missionary whose name is last mentioned, in a letter, dated Sardinia, Erie County, N. Y. has made the following statement to the Board;—"I have spent a portion of my time in the village of Springville, 10 miles from this place. I have anticipated for some months past the formation of a church in this village. God has, indeed, more than realized my most sanguine expectations. He has in answer to prayer visited this place by the gracious effusions of his blessed spirit. Saints have been revived, and many souls converted; and we can now behold a church of thirty-two members established in the order of the gospel.

The revival commenced directly after the administration of the ordinance of baptism in October last, by brother Ezra Going. After preaching a Sabbath for the people in this place, he was requested to preach and baptize in Springville. The scene was novel. The people left their shops to gratify an idle curiosity. Mr. G.

embraced the opportunity to address them on the concerns of eternity. The season was truly solemn and interesting. Three were buried with Christ in baptism. Some of the assembly were pricked in their hearts; and soon gave vent to their feelings by crying for mercy. In a few days the excitement became general, and convictions for sin were powerful. The aged, the middle aged, and the young, shared richly in the good work. The number of converts is probably about 60; some say 80. I have baptized twelve of them, who have united with the little church recently constituted. I have engaged to supply them one fourth of the time. They are doing what they can for the support of the gospel, and would be glad to share in the benefit of your Society.

The town of Sheldon has enjoyed a season of refreshing from the presence of the Lord. I baptized six there, and administered the Lord's supper, which the church had not enjoyed before for a year. I visited Sheldon again last week and baptized one person—others seem to be halting between two opinions.

Last week I preached and baptized seven persons in Orangeville. Two candidates were baptized by Elder Boomer, pastor of the church. His health being feeble, he desired assistance. God has blessed the people here with a precious revival. Since I first came into this country, I have baptized eighty-nine. O pray that we may continue steadfast in our profession. I would gratefully acknowledge the receipt of four dozen of Bibles which you sent me for distribution among the poor and destitute. The needy to whom they were given, manifested much gratitude for such an invaluable favour."

Rev. Benjamin Oviatt has spent three months under the direction of the Board. In his Journal, he

remarks, "My time has been spent in Cataragus and Alleghany County, N.Y. In the month of June I rode sixty miles to the town of Little Valley. Here I found a number of lonesome, scattered Baptists like sheep without a shepherd. I tarried two weeks preaching to them and visiting among them. I persuaded them to meet together and hold prayer and conference meetings. I baptized one, and agreed to visit them again soon. From this time the work of the Lord began to spread. Old saints began to confess their faults to each other, and sinners cried for mercy, while others were rejoicing in the Lord. On my second visit, I baptized 5 persons. One man aged 75 years, and his wife who is about 80, have both experienced religion.

I have spent part of my time in Great Valley, and it appears that my labours have not been in vain in the Lord. I preached my first sermon there in the month of August, and the Lord opened the hearts of the people to attend to the things that were spoken. Several began to inquire, "What shall we do to be saved?" In November two men came forward and told what the Lord had done for their souls in the presence of a large and solemn assembly. One of them was baptized, which was the first time the ordinance had ever been administered in that town. About 15 have been brought into the liberty of the gospel, and the work is still increasing. I formed a Tract Society in this place; also a Female Mite Society which I think will do something for the cause of missions. In Ellicottville which is a large village, I preached several times and formed a Tract Society. In Alleghany Co. I have spent five weeks. The Lord has done wonders in this neighbourhood; about forty persons have been baptized, and a church has been constituted in the faith and order of the gospel."

Ohio.

Rev. William Spencer has spent six months in the service of the Society in Ohio. He speaks of the region which he has visited, as being in a deplorably destitute condition as to moral and religious instruction. Few of the churches have preaching more than once a month. Family worship is lamentably neglected, and alas! the tone of christian piety and morals is extremely low.

The Trustees have good reason to believe that their missionary has laboured in season and out of season to correct the evils which exist, and to raise the standard of personal religion among the people. On his first excursion, besides preaching as frequently as he was able, he assisted in the establishment of five Sabbath schools, which he says, have done well. He remarks, that "the children of the Sabbath school in the neighbourhood of Lawrenceburg have done wonders. Some of them have committed from 300 to 400 verses in a week, and one of them in one week committed over 500. I hope the Lord will bless his own words, and lead them to trust in Christ for salvation." Speaking of his religious sentiments, this missionary says, "My boundary lines are, 1st. That the salvation of sinners is all of grace. 2d. That sinners are so criminal, no apology can be made for their transgressions. It is my endeavour to propagate these views of truth in the most clear and forcible way that I am able."

Having mentioned how the means of grace are neglected, he writes, "It is not surprising that religion should be low in such a state of things. It cannot be otherwise. In one of the churches where religion is almost extinct, I visited them from house to house; and exhorted and persuaded the members by every motive I could think of to change their course.

I am sorry to say my success has not been what I could wish. Yet I hope a little good has been produced. I established a Sabbath school among them, and they have now made arrangements to have preaching two Sabbaths in the month, instead of one. I have continued to visit the other Sabbath schools which have been formed as often as I could—a practice which I conceive will promote the prosperity of the school, and secure a greater interest in favour of the publick worship of God.

Appointments which I had made in Rush County, have been fulfilled. Meeting-houses are very few. But the people heard with apparent interest; and were extremely desirous that I should return and preach to them again. In all my travels I have not been able to collect more than one dollar for the mission. Very few contribute to the support of the gospel in any way. How long this state of things will continue is difficult to say. But I think it will take a great while to effect a change. If the churches could be induced to meet together every Lord's-day in their own places for the publick worship of God, they would soon feel the want of the ministry, which would excite them to devise means for its support. Patience and perseverance in the work of renovation, with the blessing of God, will alone effect a change."

States bordering on the Mississippi.

The Rev. John M. Peck has laboured for several years under the patronage and support of this Society. When on a visit to New England last summer he submitted to the Board two plans for the promotion of christianity in that region, which had occupied much of his attention. The first was, the appointment of Missionary

Boards at suitable distances from each other, who should nominate missionaries to be appointed by the Trustees of this Society, and whose measures generally should be submitted to this body. The Board acquiesced in the proposed plan, and for the encouragement of the friends of missions at the West, the Board voted to appropriate 300 dollars to assist the operations of three distinct standing Committees to be organized for St. Louis and vicinity, for Illinois upper Counties, and for Bruceville and vicinity, Indiana. These Boards have been formed, Missionaries have been nominated by them, and your Trustees have confirmed the nomination.

One of the brethren nominated by them is labouring in the Counties of Greene, Morgan and Sangamon, in the State of Illinois. The other, Rev. W. Kinner, has been appointed to go to the Lead Mines on Fever River. This last is a new but very important field. Fever River is on the Northwest corner of Illinois four hundred miles up the Mississippi from the mouth of the Missouri, and about one hundred and thirty miles from the nearest white settlement on either the Mississippi or Illinois River.

A few half civilized families have resided for many years in this tract, amongst and surrounded by the Putawatomes and Sac tribes of Indians. For two or three years a few persons have resorted to this tract from the settled parts of Illinois to dig lead. Last summer numbers of our hardy, enterprising settlers went there and met with uncommon prosperity in mining. It seems that lead is found in the greatest abundance and at the least expense of any mine on the globe. It covers a tract from eighty to one hundred and seventy miles in extent. About forty families now reside there. But there are more

than five thousand persons upon a moderate computation, now preparing to leave several of these States for the lead mines. To leave this mass of population, many of whom are professors of christianity, unprovided with moral or religious instruction, would be wrong. Brother K. is well qualified for labouring among such a people. We shall furnish him with bibles, tracts, and Sunday school books. But we have no means to bear his expenses. On his arrival there he is willing to throw himself on Divine Providence for protection and support. Will not the Baptist Missionary Society of Massachusetts afford him the desired aid?

The second plan which Mr. Peck proposed, was the establishment of a Literary and Theological Institution to meet the peculiar wants of that section of the country.

The Board could not employ any of their funds for this object—but they gave him assurances of the interest which they felt in his project—and were happy in assisting him by their own private donations and personal influence.

As this Seminary will eventually exert a very favourable influence over the interests and character of the Baptist denomination at the west, and may be viewed as owing its origin, indirectly at least, to this Society, it may be gratifying to hear what your missionary has communicated to the Board on this subject.

After stating that his time had been fully occupied in forwarding the interest of the Theological School; in arranging the Domestic Missionary system, and in forming Tract Societies, he adds, "On Jan. 1st. a meeting of the gentlemen named by your Trustees in Boston, to constitute a Board for our Theological School, together with others, met at my

house and organized themselves; and fixed on a name and site for the Institution. They also formed a system of operation, and made all suitable preparation that was in their power. Our prospects of entire success grow brighter every day. Indeed there are evident intimations that it will be better supported in this country, than I anticipated when in Boston. It is making a deep impression on the publick mind throughout Illinois, and will enlist in its favour a much larger number of Baptists than I had supposed."

"Of one thing," says Mr. Peck, "I am deeply impressed. The providence of God is most propitious in every thing that has been undertaken about this School. It was with weakness and much trembling that I proposed the thing to the brethren in Boston. Notwithstanding all the moral courage I seemed to possess, and my full conviction of the necessity of such an institution at this crisis, my heart would misgive me. I was amazingly fearful of an entire failure. But now I believe that it will succeed, beyond any thing that I had contemplated or even dared to hope.

If our Eastern brethren will only make up the *One Thousand Dollars* which I proposed, including my collections, and then will raise about *One Hundred and Fifty Dollars* per annum for four or five years, we shall with rigid economy meet our expenses.

After a close and accurate calculation of costs, we have resolved to put up frame instead of log buildings, for the Seminary, and to fill in the walls with brick. Our intention is, to erect a building twenty feet by thirty. Two stories high. The lower story to be the publick school room, and hall for Lectures; and the upper part for lodgings. Attached to it will be two wings twelve by four-

teen feet, each one story. One for the Library and Professors' room, the other for the students' reading and recitation room.

Besides these buildings there are to be a kitchen and dining hall of logs, and a small frame house for one of the Professors and his family. These buildings are all to be completed by next September.

The prospect of students exceeds our warmest expectations. Applications for entrance have been made by eight preachers; and several other persons have the subject under serious consideration, and intend to seek admission as Theological Students. There are also twenty who have determined to enter the High school department."

The Board has been thus minute in giving a history of the measures which have been pursued for the establishment of a Literary and Theological School at the West because they are persuaded, that this Institution will greatly contribute to the extension, efficiency and success of the Missionary operations of this Board in that region. And although they are sensible that this Society, as such, can do nothing for it, yet they would take this occasion, earnestly to recommend it to generous support, as one of the most effectual, although indirect means of promoting the cause of Domestic Missions, and of advancing the true interest of the Baptist denomination, over a vast extent of territory; the inhabitants of which are now receiving and forming a character, that will probably be transmitted to their posterity for ages to come.

Besides the individuals whose names have already been mentioned, the following brethren have been employed by the Board to labour as missionaries for the period of time respectively affixed to their names.

	M. W.
Rev. Adoniram Judson,	3 :
— Richard Scott,	3 :
— David James,	3 :
— Jonathan Blake,	3 :
— Wm. Bently	: 6
— Eliab Going,	6 :
— Duncan Dunbar,	3 :
— Asa Niles,	6 :
— Wm. Liston,	6 :
— Joseph G. Cole,	6 :
— John Spalding,	3 :

Aid to Churches.

The Board has expended since the last annual meeting four hundred and fifty dollars, towards supporting the ministry in Societies that would otherwise have been destitute, for the most part, of the dispensation of the word. And they feel a satisfaction in stating that this mode of distributing the Society's funds has been attended with tokens of the divine approbation. By this kind of aid it is believed that some meeting-houses, which might have become the property of others, have been secured to the denomination for whose use they were originally built. In other instances feeble churches have been revived, and the ministry thus sustained has been abundantly blessed to the conversion of sinners. We will mention only one case. In a letter from a church, gratefully acknowledging the kindness of this Society, the following gratifying statements are made. "The assistance desired from you, being 50 dollars, was readily and generously granted, on condition that we would provide preaching for 12 months ensuing. The prospect now is, that we shall have constant preaching through the season, which, were it not for your assistance, we could not enjoy.

God has been pleased recently to pour out his spirit upon us.

and to add twenty-eight to our number. The work has not yet subsided. To aid the cause of missions we have established a Primary Society among us, and feel willing to impart of our substance that the gospel may be carried to thousands who are perishing for lack of vision. For the liberality of your Board we return our hearty and sincere thanks, believing that on the morning of the resurrection, it will be known that your timely assistance did much good."

Christian Watchman.

The CHRISTIAN WATCHMAN is still under the patronage of the Board. It will be gratifying to the Society to know that from the profits of that work, nearly one hundred dollars, have been presented, by its proprietor, to the funds of this Society, the past year. Its importance, however, ought not to be estimated by the moneys which it directly places in your treasury, but by the influence which it may exert in favour of missions generally, and of all those objects which it is to be supposed will occupy the thoughts and call forth the energies of men, who, in addition to their piety, are blessed with comprehensive minds; and looking below the surface of things, see those latent causes which are to work the ruin or the salvation of society.

American Baptist Magazine.

Soon after the location of the active Board of the Baptist General Convention for Foreign Missions, it became a subject of serious consideration with them, whether the American Baptist Magazine might not do most good by being the special organ of all their missionary intelligence, and placed under their direction and control.

The Board therefore made proposals to your Trustees for the transfer of the Magazine to them, which after due deliberation were accepted. As the arrangements and conditions of this transfer have been frequently made known, the Board do not deem it necessary here to repeat them. They would only express their hope that it may continue to exert a salutary influence over the sentiments, morals, and piety of the churches with which they are connected, as well as keep alive a devoted attachment to the cause of missions, both at home and abroad.

It is due to the memory of a late pious sister of the Second Baptist Church in this city to state, that she bequeathed two hundred dollars for the use of this Society. This sum has been promptly paid by her executor, an acknowledgment of which will be found in the Treasurer's accounts with the Society.

In closing this Report, the Trustees would express a hope that the friends of this Society will not be weary in well doing. There is now as great need of aid as at any former period of its history. At each meeting of the Board within the past year, their attention has been directed to new and very important fields of labour. A voice from the north and from the south, from the east and from the west has been heard, saying, "Come over and help us." And it has been with feelings of sadness that they could not always comply with the request. It has frequently been their painful task to answer, "We have not such ministers as you ask for, and if we had, we have not the means for their support.

Pray then, christian brethren, that the Lord of the harvest would send forth labourers into his harvest. Contribute liberally of your substance as the Lord may have prospered you, so that the poor

may have the gospel preached to them, and that the dwellers in the wilderness may sometimes at least have occasion to exclaim, as they see the missionary approaching their lowly habitations: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, thy God reigneth."

In behalf of the Trustees,
DANIEL SHARP, *Sec'y.*

☞ The Treasurer's Report, and several Addresses presented at the Annual Meeting will be published in the next Magazine.

SPRING-HILL FEMALE MISSIONARY SOCIETY.

We have received with pleasure, the following communication from the Spring-Hill Female Missionary Society, North Carolina, Catharine White, *Pres.* Sarah Monroe, *Treas.* enclosing fifteen dollars for the Burman Mission.

To the Editor of the Am. Bap. Mag.

Montpelier, Richmond Co. N. C.
May 26, 1827.

Sir,
To communicate the knowledge of salvation, through the blood of the atonement, to the millions of the unhappy race of Adam, who are sitting in darkness and the shadow of death, is doubtless the most important object that can possibly engage the attention of christians at the present day. It is indeed pleasing to observe the interest, which is beginning to be felt by the friends of the Redeemer in this benevolent undertaking. Not only are their fervent supplications presented daily at the throne of grace for the advancement of Immanuel's kingdom, but their free-will offerings, for the promotion of the same object, are brought into the treasury of the Lord. And the consideration of being co-workers with the Lord,

in the great work of evangelizing the world; together with the success which has already attended their labours, is enough to encourage them to continue, and double their exertions in this holy cause.

Desirous of bearing some humble part at least, in this benevolent enterprise, we formed, several years ago, a Female Missionary Society in this place, auxiliary to the Baptist General Convention. The funds which we have been able to collect from time to time, have been sent to the Board for the Burman Mission. We have long felt particular solicitude for the prosperity of that mission; and have been willing, not only to pray for its success, but to contribute as the Lord hath prospered us, for its support.

We regret, indeed, that we have not been able to do more; but rejoice in the consciousness of having done what we could. To the brethren and sisters of our denomination scattered through the country, we would beg leave respectfully to suggest the propriety and importance of doing likewise. It is exceedingly desirable, that all who profess to have been redeemed by the precious blood of Christ, should feel an interest in the salvation of a perishing world. A glance at the number of our denomination, is sufficient to convince any candid mind that nothing has been done for the spread of the gospel, as yet, in comparison with what might have been done. It is well known from a correct statement, that their number greatly exceeds *two hundred thousand*. *Twenty-five cents a year*, from each of these, (and who would miss it?) would make the sum of *fifty thousand dollars*. Millions of precious souls are perishing for lack of knowledge! May the Lord incline the hearts of all his people, to know and do his will.

STATEMENT RESPECTING THE SERAMPORE MISSION.

[From the London Bap. Mag.]

Fen Court March 23, 1827.

Several years ago* it was officially announced, that, as the Missionaries at Serampore had been enabled so far to exceed the expectations of their first supporters, as largely to promote the propagation of the Gospel, by funds which they had themselves originated, a material change had resulted in their relation to the Society from which they sprang; in consequence of which, the brethren at that station acted independently in the management of all their concerns.

Subsequent experience has shown that the continued operation of the cause alluded to in the preceding statement, has occasioned considerable embarrassment in the practical arrangements of the Society and their brethren at Serampore. The means of obviating this difficulty have been fully

and seriously considered, in a special meeting of the Committee assembled to confer with Dr. Marshman on the subject, which has terminated in the full conviction that, under present circumstances, it is most expedient that henceforward the Society at home and the Missionaries at Serampore should be publicly understood to constitute two distinct and independent Missionary bodies.

Under these circumstances, they wish their mutual friends to understand that they feel united, of course, respecting the general advancement of the Redeemer's Kingdom, and only desire that their respective efforts may be so conducted as that the blessing of God may rest upon them.

(Signed.)

On behalf of the Committee of the Baptist Missionary Society,

JOHN DYER.

On behalf of the Serampore Brethren,

JOSHUA MARSHMAN.

MISCELLANEOUS DEPARTMENT.

REV. MR. ANGELL'S ADDRESS.

We have the satisfaction of presenting our readers with an extract from the Address delivered by the Rev. George Angell, in August last, on occasion of the designation of Mr. and Mrs. Slater, and Miss Purchase to missionary service among the Indians. An increased interest will be felt in its perusal, from the consideration that its esteemed author has so soon been called from his labours on earth, to his reward above.

Being requested by my brethren to deliver an address on this occasion, you will permit me to call your attention to the interests of missions.

All who are possessed of feeling, or compassion for the human race,

ought to unite their energies to send the gospel to every human being. This is a work of vast importance, as appears from the fact, that the major part of the world is enveloped in the grossest darkness, bound with the chains of savage barbarity, and immersed in the awful chaos of almost brutal barbarity, ignorance and moral death. They are divided into different nations, speaking a thousand different languages, duped by inauspicious governments, and scattered from the equator to the poles. They are fast passing to a state of retribution with all the sin and hateful passions of their natures upon them.

* Preface to Periodical Accounts of the Serampore Mission. No. ix. Oct. 1822.

These immortals are our brethren, the more hapless part of our Father's family, and so must remain, until we, under God, afford them means of emancipation. But they are not so degraded as to be incapable of actions which have a moral quality, and may properly be denominated good or evil in a moral point of view. This being their situation, they are amenable at the bar of God, and exposed to future suffering as we are, in proportion to the light which is afforded them. Rom. ii. 12.

If I were addressing you upon the temporal salvation of a nation, or a world, and could evince by sound argument that such a result might be achieved by our efforts, doubtless, all would say in the language of Moses to Israel, "Go forward." But vast as that object might appear, compared with the eternal salvation of one soul, it dwindles into insignificance. It is unimportant, because there will come a point in eternity, when that one soul shall have existed as many years as the natural lives of all the individuals of a whole world ranged in close succession; therefore, one soul is capable of a larger share of happiness or misery than they, for still the years of eternity will pass on undiminished.

Since a soul is thus valuable, we feel the poverty of language when attempting to present for consideration the state of six hundred millions of our fallen species, who are destitute of religious instruction. Shall these deluded creatures continue to bow before their idol gods, and drag out a miserable existence without our commiseration and assistance? Shall christians enjoy all the sweets of civil, social and religious happiness, and participate in a degree of the bliss of heaven, while these wild children of nature know nothing of the true God?

Let us fancy ourselves, as they are, employed in a religious service of which "it is a shame even to speak," constantly exposed to the wrath of God, and they enjoying all that we now do, and we shall see and feel the utility and importance of missions. We shall not only duly appreciate the subject, but devise means if possible to present the news of salvation to them.

It is our happiness to live at too late a period, to call in question the practicability of evangelizing the heathen. There are, probably, at the present time, thousands of societies in prosperous operation, imparting spiritual life, health, and prosperity to destitute regions. It is now considered an honour to belong to a missionary, bible, education or tract society. We now see the friends of God casting their silver and gold into this treasury, and in some instances adopting Zion as heir to their estate. By means of these donations, the standard of truth has been erected amidst pagan darkness in the east, on the islands of the north and south Pacific—and disclosed such a knowledge of the Saviour in his work, as induces our fellow immortals to hail the returning sabbath as a day of sacred rest, in a manner calculated to shame the christian world. And in the west, where little but darkness and ferocity are known and taught, some of the sons and daughters of the forest have been induced to abandon their wickedness and return to the living God.

Let us consider this subject as beheld by the God of missions, and its importance will be indelibly impressed upon the mind. He, though happy and independent of all other beings, so loved the world as to give his only begotten Son that whosoever believeth in him should not perish but have everlasting life. In this, he

exhibits such boundless compassion, as ought to prompt all the christian world to unite their time, talents, influence, and property to send the gospel to every clime. What? shall God's co-equal Son, partaker of his divine nature, be given into the hand of justice to deliver us from the curse of the law, and we feel no compassion for suffering millions? Shall we by virtue of his blood be distinguished from others, and enjoy all that is requisite to prepare us for mansions in heaven; and do nothing to release our brethren from suffering an interminable wo? Is it possible that we can contemplate the Father beholding his Son in all his tragic suffering for our iniquities, and hear him say, "How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I set thee as Zeboim?" and remain at ease in Zion? Should this be found among the more important neglects of duty, the heathen will rise up in judgment and condemn us. This is a doctrine inculcated by our divine Master, and ought to be regarded by every being that knows the worth of souls. Matt. xii. 42.

It ought to be kept in memory, that the Lord has prepared the way for the ransomed to return and come to Zion with songs and everlasting joy upon their heads; and that he now looks to us as instruments in his hands for the accomplishment of this glorious work. His language to us this day is, like that to Israel, "him that honoureth me I will honour, and they that despise me, shall be lightly esteemed."

Such is the nature of this work, as to justify the MISSIONARIES in their sufferings and labour.

We say *their* sufferings, because such is the nature of this great and glorious work, that they cannot enter upon it without experiencing many and great privations. Hence

we admire those, who, beholding the miseries of our race, are willing to part with all that is dear to them in civilized life, that they may meliorate the moral condition of their suffering fellow-beings. All who are acquainted with the history of Elliot and Brainerd, Schwartz and Vanderkemp, or the Moravian missionaries, by whose persevering zeal it is said that upwards of 23,000 of the most destitute of mankind, in different regions of the earth, have been brought to a knowledge of the truth, will see what it costs to be a missionary. Such philanthropists ought, and will be held in lasting remembrance.

Notwithstanding the utility and importance of presenting the means of salvation to a lost and perishing world, and the honour that is due to such as wipe the tear of anguish from the sufferer's eye; it requires christians of more than ordinary grace to hazard their lives and fortunes in such a service of suffering and trial. It is a subject that may justly excite our warmest gratitude, that God does influence some to engage in this arduous work of mercy. If it were not for this celestial Spirit, there is such a power in the love of country, such delight in christian society and in the ties of nature, as would make us deaf to every sigh beyond the circle of our acquaintance. But God be thanked for that spirit of benevolence which prompts some of our female friends to leave the maternal embraces, and our young men the pursuits of earthly gain, that they may do something to enlighten and save their fellow creatures.

Light as their work may appear to the superficial observer, and crude as are the opinions of such unfeeling beings, every enlightened saint will regard with infinite delight, that benignity which urges the missionary over the trackless waters, to teach uncivilized beings

the way to heaven. We say benignity, because it is actual kindness in the highest degree to engage in such an arduous work, with no other motive than the glory of God and the good of souls. And it ought to be considered, that they who embark in such an undertaking might arrive with less exertion than the mission requires to eligible stations at home. They do not, however, trim the midnight lamp and pore over the most difficult languages to obtain an earthly reward, but to decorate their crowns with the souls of the heathen.

The cause in which they are enlisted is the kingdom which Christ has established, and the beings with whom they are destined to live, are the purchase of his blood; and God having exalted him to be a prince and a Saviour, to give repentance to Israel and forgiveness of sins, they are sanguine in their belief, that he will clothe his enemies with shame, but upon himself shall his crown flourish.

These friends of God and of man, have learned that the Father has given the heathen to his son for an inheritance, and the uttermost parts of the earth for a possession; and that his covenant is ordered in all things and sure.

They do not, therefore, enter upon this enterprise, hazardous as it is, as upon a doubtful experiment. They believe that God has not only determined in the councils of eternity to save some of all nations, but has provided all necessary means to accomplish this stupendous work of redemption.

When the period arrives for Ethiopia to stretch forth her hand unto God, and the Islands of the sea to receive his law, missionaries will be raised up, every thing in Providence facilitate their labour, until they have accomplished their work. If for a season

every effort fails, the missionary stations appear surrounded with portentous clouds, and our best men are taken away, still the Lord reigns and his work shall prosper. Others will be raised up to fill their places. Hence we say to such as part with all for the sake of Christ and his cause—Go, and we will lift up our eyes to the God who made heaven and earth for your support, and for success to attend your labours.

We believe, that *more* is required of us than our humble importunate *prayer*.

All who read the scriptures understandingly, must learn from them, that the church is under obligation to contribute liberally of her substance to support the cause of Christ. As an incentive to this, St. Paul reminds the Corinthians of the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, that we through his poverty might be made rich. The Jews, in the days of Malachi, were charged with being guilty of sacrilege, in that they did not bring their offering to the Lord. For this, their "land was stricken with barrenness, and God gave them cleanness of teeth, and want of bread in all places." James gives us to understand that there is no possible way to show that we really do believe in Christ, except by being zealous of good works; and that where good works are evidently wanting, the most confident profession of the most orthodox creeds, can only prove that we are well instructed hypocrites.

We are taught in the bible, an infallible guide of faith and practice, that "he which soweth sparingly shall also reap sparingly, and he which soweth bountifully shall reap also bountifully. 2 Cor. ix. 6. Much to our purpose is the wise man's remark, "cast thy bread upon the waters,

for thou shalt find it after many days." This expression is evidently designed to inculcate a spirit of liberality, and teach us that every work and labour of love which we do to others for the Lord's sake will prove beneficial to us in this life, or at the resurrection of the just. Should this sentiment be called in question, we have only to refer the subject for decision to the retributions of eternity, as delineated by our final Judge. *Matth. xxv. 34—46.*

The time has been, when christians did not clearly understand the scriptures, nor their duty in relation to the missionary cause. Then the subject was beheld by the half awakened with trembling apprehension, and the soldiers of the cross had not heroism sufficient to enlist. But the experiment has been tried, and our fears are removed. The silver and the gold are the Lord's; and with infinite ease he can, and he will find access to the miser's heart, when more of it is necessary to fulfil his designs of mercy. If any are contented to withhold their support, they can act their pleasure; but still, the cause of God will prosper, and the liberal soul will be made fat. Yes, brethren, that unseem hand by which the widow's oil was increased till her debts were paid, and her sons redeemed from being bond-men, (*2 Kings, 4th chap.*) will provide all materials requisite to support the church, till all is fulfilled that the Father has promised to the Son.

For aught that appears in the scriptures, and the success of the apostles and missionaries, if all were as undefatigable, devout, and liberal, in their exertions as the gospel requires, we should see the Redeemer's kingdom rising and prospering with that rapidity and glory, which would satisfy the full benevolence of the warmest heart.

Concluding remarks to the Missionaries.

We have long desired to witness a scene, like this, and with joy congratulate you, my young friends, that God has inclined you to engage in this labour of love. Although we esteem you highly, and the thought of giving you the parting hand deeply affects our hearts, nevertheless, we must and will bid you go, commending you to the Lord Jehovah in whom is everlasting strength. Let the thought cheer you, that though far distant from us, there will be no distance of feeling on our minds relative to your happiness and support; and that so long as you conduct with propriety, you will be remembered in our prayers and offerings to God. Be diligent, that you may be found of him in peace, without spot and blameless, so that if we never have the happiness to see you again in this world, we may meet in heaven with everlasting joy through Jesus Christ our Lord.

[For the American Baptist Magazine.]

THY KINGDOM COME.

Such is the devout aspiration of pious hearts. They are taught the sentiment by their divine Master, and the Holy Spirit enables them to give utterance to those gracious desires. This kingdom is spiritual, and consists not in meat and drink, but in righteousness and peace, and joy in the Holy Ghost: it bringeth salvation to every soul that believeth. While our hearts respond to these sentiments, let each make the inquiry, Am I truly engaged in the great work for the advancement of this kingdom?

The universal extension of the gospel should most earnestly interest us: and while the plans

adopted by our brethren for its diffusion through the earth, are made known, it is our sacred duty to unite with them heartily in their efforts. Experience every year may suggest improvements in their operations, but the cause is the same, and the great work must go forward.

The missionaries of the cross are abroad to declare the glad tidings of salvation, and to translate and publish the Scriptures into the languages of those to whom they are sent: they have established schools to instruct the ignorant, and to guide the youth in the paths of virtue. The heathen in Asia, in Africa, and in our western wilderness, are made to hear of the Saviour of sinners: "*That God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*"

Christian benevolence, as well as the solemn injunctions of God's word, incite us to the performance of our duty to aid in the extension of the Redeemer's reign. And while we pray, "*Thy kingdom come,*" let us say in the language of the prophet—"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

We should often reflect on our own situation while ignorant of God, and without any rational hope in his mercy—how we adored and magnified that grace which brought salvation to our souls, and redeemed them from the curse. We should contemplate what christianity has done for us as a nation and people. What then we enjoy of personal happiness in religion, and what we here see displayed of the kingdom of Christ in this nation, may be traced to the diffusion of the gospel

by missionaries. "*O Lord, let thy work appear unto thy servants, and thy glory unto their children.*"
N.

IN SEASON AND OUT OF SEASON.

Dr. Chalmers, on his return from England a few years ago, lodged in the house of a nobleman not far distant from Peebles. The doctor excels all men in conversation, as he does his associates in the pulpit. He was the life and soul of the discourse in the circle of friends at the nobleman's fireside. The subject was pauperism—its causes and cure. Among the gentlemen present, there was a venerable old Highland Chieftain, who kept his eyes fastened on Dr. C. and listened with intense interest to his communications. The conversation was kept up till a late hour. When the company broke up, they were shown up stairs into their apartments. There was a lobby of considerable length, and the doors of the bed-chambers opened on the right and left. The apartment of Dr. C. was directly opposite to that of the old Chieftain, who had already retired with his attendant. As the doctor was undressing himself, he heard an unusual noise in the Chieftain's room; the noise was succeeded by a heavy groan! He hastened into the apartment, which was in a few moments filled with the company, who all rushed in to the relief of the old man. It was a melancholy sight which met their eyes. The venerable white-headed Chief had fallen in the arms of his attendant. It was evidently an apoplexy. He breathed for a few moments and expired. Dr. C. stood in silence with both hands stretched out—and bending over the deceased. He was the very picture of distress. He was the first to break silence. "Never

in my life, (said he, in a tremulous voice,) did I see—or did I feel, before this moment, the meaning of that text—‘Preach the word : be instant in season, and out of season, reprove, rebuke, exhort, with all long suffering and doctrine.’ Had I known that my venerable old friend was within a few minutes reach of *eternity*, I would not have dwelt on that subject which formed the topic of this evening’s conversation. I would have addressed myself earnestly to him. I would have preached unto him and unto you, *Christ Jesus, and him crucified*. I would have urged him and you, with all the earnestness befitting the subject, to prepare for *eternity*. You would have thought it, you would have pronounced it *out of season*. But ah ! it would have been *in season*—both as it respected him, and as it respects you. [New York Obs.]

BIOGRAPHICAL NOTICES OF ASAAD SHIDIAK.

[From the Miss. Herald.]

The following account of a remarkable convert from the Maronite Roman Catholic church, is compiled chiefly from the journal of Mr. Bird, American missionary in Syria.

His early History.

ASAAD SHIDIAK was born in the district north of Beyroot, called Kesruan, where, and at Hadet, a small village five miles south-east of Beyroot, his family have ever since lived. This family now consists of the widowed mother, five sons, (of whom Asaad is the third,) and two or three daughters. At about the age of 16, he entered the college of Ain Warka, and spent a year and a half in studying grammar, (Arabic and Syriac,) logic, and theology. After this, he passed two years teaching theology to the monks of a convent near Hadet.

He has also been some considerable time scribe to the bishop of Beyroot, and to the patriarch, the latter of whom was a teacher in the college when Asaad was a student. During the late rebellion, headed by the shekh Beshir, a mere complimentary letter of Asaad’s, written to one of the disaffected party, being intercepted, and shown to the emir Beshir, his suspicion was excited, and he wrote immediately to the patriarch, in whose employ he then was, to dismiss him from his service. The letter of Asaad was produced, and though it was seen to contain nothing exceptionable, the patriarch thought proper to dismiss him without ceremony.

Connexion with Mr. King.

The dispensations of Providence often seem afflictive when they happen, and most kind and benevolent afterwards, when their design is perceived. So it was in the case of Asaad. Being thus cast out upon the world, by those who ought to have befriended him, he applied to Mr. King for employment as his instructor in Syriac, and was accepted. Though a young man, Mr. King pronounced him to be one of the most intelligent natives of the country, whom he had met with on Mount Lebanon. From morning until night, for several weeks, they were together, and hours were spent by them, almost every day, in discussing religious subjects; and upon a mind so candid, so shrewd, so powerful in its conceptions, and so comprehensive in its surveys, as that of Asaad, an impression favourable to protestant christianity could not but be made.

Having completed his engagements with Mr. King, he at the recommendation of Mr. Fisk, set up a school in Beyroot, for teaching Arabic grammatically; but soon found himself obliged to re-

linquish it, at the command of his patriarch. He was also forbidden, as is stated by Mr. Bird, to give any further instruction to the *Bible-men*, as their missionaries, are called, because the patriarch "had received fresh instructions from Rome to persecute these men by every means in his power, so long as one of them should remain in the country."

When Mr. King was about to leave Syria, he wrote the farewell letter to his friends in that country. The letter was designed, by the writer, to show the reasons, which prevented his becoming a member of the Roman Catholic Church. This letter Asaad attempted to answer; but his answer, so far from being satisfactory to himself, was the occasion of raising strong doubts in his mind, as to the general correctness of the Romish faith.

Connexion with Mr. Bird.

Under the influence of these doubts, which seem to have distressed him greatly, he entered the service of Mr. Bird as his instructor in Arabic. His doubts continued to increase; for he now began in earnest the study of the Bible and of his own heart, and made constant progress in the knowledge of both. At length he became a protestant in faith, and, as there is reason to believe, a truly pious man. Immediately he commenced reformer; and though young, his matured judgment, his vigorous intellect, his intrepidity, and his acquisitions, great for his age and nation, soon drew towards him the general attention.

Visits his Relations.

On the 12th of November 1825, —says Mr. Bird—Shidiak received a letter from the patriarch, in which he threatens him, with his brother Tannoos and another Ma-

ronite youth, with immediate excommunication, unless they ceased from all connexion with the Bible-men

15. After mature deliberation, it was thought advisable, for the present, that he should go home to his friends in Hadet, until the fever of alarm and opposition should subside a little.

His return to Mr. Bird.

Dec. 12. Shidiak returned, after nearly a month's absence, to continue with me for a year, risking whatever obloquy and violence might come upon him. He has just been obliged to give up an advantageous contract of marriage, into which he had some months ago entered, because, since suspicions were afloat that he is heretical in his notions, the father of the girl required him to bring a letter from the patriarch, specifying what office he would give him.—He now gives up all intentions of marriage. For his greater security, I am to procure for him the usual written protection of the English consul, which shall ensure to him, while in my immediate employ, all the safety and liberty of an English resident.

Progress of his Opinions.

13. Spent most of the day in conversation with Asaad on the subject of religion. He had lately been much in company with the emir Sulman, and observed, that his prejudices against christianity were evidently much softened.

14. Conversed with Asaad on the Books of the Apocrypha.* He seemed satisfied with the proofs that they were not given by inspiration of God.—He is now

* The papists receive these books of as equal divine authority with the books of the Old Testament.

searching the Scriptures with such an intensity of interest, as to leave him neither time, nor relish for any thing else.

We have a copy of the Arabic Bible, printed at Rome, at the end of which is an appendix, which he has discovered to contain a copious list of popish doctrines, with their appropriate references to Scripture proofs. These proofs he has found so weak, that he expresses his astonishment how such doctrines could be inferred from them; and nothing has occurred of late, which has more strengthened his conviction that the church at Rome is radically wrong. What seems to have affected him most sensibly, is, the expression he has found, "We are under obligation to kill heretics."—Proof—'False prophets God commanded to be slain. Jehu and Elijah killed the worshippers and prophets of Baal.'—This passage he shows to all who visit him, priests and people, and calls upon them to judge whether such sweeping destruction is according to the spirit of the gospel.

In this country, where the pope cannot do all he could wish, the right of murdering every one who differs from him, has not been so publicly asserted of late, and some, when they hear it, are a little startled. But most of the good children of "the church" are soon quieted again, by the recollection, that their kind and compassionate "mother" means well, even in murder. The common mode of reasoning is, in this case, inverted. It is not said, "the action is right, therefore the church does it;" but, "the church does it, therefore it is right."

Jan. 1, 1826. Twelve or fourteen individuals were present at the Arabic service at Mr. Goodell's. After this service we questioned Asaad closely with regard

to the state of his heart, and were rather disappointed at the readiness with which he replied, that he thought he was born again. For ourselves, we choose rather to suspend our opinion. He can hardly be supposed to have acquired yet, even *speculatively*, very clear notions of what is regeneration; and it would seem quite as consistent with Christian humility and with a true knowledge of his sinfulness, if he should speak of himself with more doubt and caution.

In the evening, an acquaintance of his, one who has heretofore expressed great friendship to him and to us, who had said, that there was no true religion to be found in the whole country, and pretended to lament very much that the patriarch and priests had so much sway, came to give Asaad a last serious admonition.

"This," said he, "is the last time I intend ever to say a word to you on the subject of religion. I wish, therefore, before you go any further, that you would pause, and think whether you can meet all the reproach of the world, and all the opposition of the patriarch and priests."

Asaad replied, that he had made up his mind to meet all these things. "And now," said he, "if, as you say, you intend never to hold any more conversation with me on the subject of religion, I have one request to make of you, and that is, that you will go, and make the subject of religion a matter of serious prayer and inquiry, and see where the path of life is; I then leave you with your conscience and with God."

After relating the substance of this conversation to us, Asaad remarked, that these people reminded him of the late patriarch such an one, who had a moderate share of understanding, but was ambitious to appear very well. This patriarch had a bishop, who was

really an acute and learned man, and whose opinions were always received with the greatest deference on all matters relative to religion. The bishop being on a visit one day at the patriarch's, the latter called him to his presence, and proposed to him the interpretation of a passage of Scripture. The bishop gave the explanation according to the best of his judgment. "No," said his holiness, "that is not the meaning of the passage;" and proposed to have a second. When the bishop had again given his opinions and reasons, the patriarch answered as before, "That is not the meaning of the passage." In a third and fourth case the bishop was equally unfortunate, all his arguments being swept away by the single sage remark of his holiness, "That is not the meaning of the passage." At last the bishop, in a fit of discouragement, said, "Your holiness has put me upon the solution of a number of questions, in all which, it seems, I have been *wrong*. I would now thank your holiness to tell me what is *right*." The patriarch being startled at the new ground he was on, changed the conversation.—"So," said Asaad, "these people can all tell me I am mistaken; but when I ask them what is *right*, they are silent."

Asaad has often remarked, that he is full of anxiety, and finds no rest for the sole of his foot. In many things he sees the Romish church to be wrong, and in some things he thinks *we* are so. Our apparent tranquillity of mind, as to our religious views, is a matter of surprise to him. This evening he conversed on the subject with more than usual feeling. "I seem," said he, "to be alone among men. There is nobody like me, and I please nobody. I am not quite in harmony with the English in my views, and there-

fore do not please *you*. My own countrymen are in so much error, I cannot please *them*. God I have no reason to think I please; nor do I please *myself*. What shall I do?"

It was not altogether unpleasant to hear these professions of diffidence in himself, and I endeavoured to turn off his attention from all other sources of consolation than that of the "Comforter, which is the Holy Ghost."

Asaad observed, that whatever might be said, and whatever might be true, of our *object*, in coming to this country, he saw that the *doctrines* we taught were according to truth, and he was more than ever determined to hold to them.

Asaad says, that wherever he goes, and to whomsoever he addresses himself on the subject of religion, people say, "Ah, it is very well for you to go about and talk in this manner; you have, no doubt, been well paid for it all."

These insinuations wear upon his spirit, and he sometimes says, "O that I were in some distant land, where nobody had ever known me, and I knew nobody, that I might be able to fasten men's attention to the truth without the possibility of their flying off to these horrid suspicions."

He wishes also to have another interview with the patriarch, that he may tell him his whole heart, and see what he will say. The patriarch is not, he says, of a bad disposition by nature, and perhaps if he could be persuaded that he was neither acting from revenge nor from love of money, but simply from a conviction of the truth, he would be softened in his feelings, and something might be done with him to the benefit of religion. He desired, among other things to propose, that an edition of the New Testament should be printed under the patriarch's inspection at Sheoar,

the expense of which, (if he chose,) should be borne by the English.*

Visits the Patriarch.

6. For some time, we had been looking daily for a regular excommunication to be published by the patriarch's order against Asaad; but instead of this, a letter arrived from his holiness today, brought by his own brother, priest Nicolas, containing his apostolic blessing, inviting him to an interview, and promising him a situation in some office. The messenger said, that the patriarch, his brother, had heard that the English had given Asaad 40 purses, (2000 dollars,) to unite him with them, and that he had thought of giving Asaad the same sum, that no obstacle might remain to his leaving them. "This money," said he, "with which the English print books, and hire men into their service, is but the pelf of the Man of Sin, and could you but be present to hear what people say of you, through the whole country, for your associating with the English, you would never be in their company again."

When we were informed of what occurred between this priest and Asaad, and of Asaad's intention to go and see the patriarch, we all expressed our fears that he would be ill treated, but he did not anticipate it. He said, he had known an instance of a vile infidel and blasphemer, who was simply excommunicated, and that it was not the custom of the Maronites to kill, as we suggested, on account of religion. We assured him, that he had not yet learned how much men hate the truth, and that his church would not feel herself half so much in danger from an open blasphemer, as from an ac-

* This he actually proposed, but the patriarch would not listen to the proposal a moment.

tive lover of the Gospel. But he was so confident that good would result from such a visit, that we ceased from urging our objections, and commended him to the will of God.

It was during this visit, that most of the conversations happened which are so admirably narrated by himself, in the statement, to which allusion has already been made, published in the *Missionary Herald* for March and April. He manifested throughout, as the reader will remember, the spirit of the early christian confessors. He denied the infallibility of popes and councils; asserted and defended the great doctrines of the gospel; and besought, that the Scriptures might be circulated, and read, and be made the only standard of faith, and rule of practice, and that evangelists might be sent through the land.

Against such a formidable innovator, the patriarch and his bishops rose up in wrath, and Asaad was threatened with imprisonment and death.

Two days after his departure, he thus wrote to Mr. Bird.

"I am now at Der Alma, (convent of Alma,) and thanks to God, I arrived in good health. But as yet I have not seen the patriarch. I pray God the Father, and his only Son Jesus Christ our Lord, that he would establish me in his love, that I may never exchange it for any created thing—that neither death, nor life, nor things present, nor things to come, nor height, nor depth, nor riches, nor honour, nor dignity, nor office, nor any thing in creation, shall separate me from this love. I hope you will pray to God for me; which request I also make to all the brethren and sisters (all the saints,) after giving them, especially Mr. Goodell, abundant salutations."

24. Heard that Asaad had

been sent to the Armenian convent Bzumar to confess, that he would probably be sent to Aleppo as a priest. Another said he was seen at the college at Ain Warka.

Is forcibly detained.

Feb. 22. Fearing for the safety of Asaad, since hearing that he has not written to his friends, we, this morning, sent off a messenger with a short note, to find him, and ascertain his state.

23. The messenger returned, saying, that he yesterday went to the village, where he understood the patriarch was, and found that he had just gone with a train of twenty men, and Asaad in company, to Der Alma. In the morning he rose, went to that convent, and chanced to find Asaad alone. After some conversation, in which they were providentially not interrupted, Asaad handed him a hasty line, and he returned. The line was as follows:—

“Much respected Brother,—Your note has reached me, and has added another proof to the many I have had already, of your kind regard to me. I now beseech you once more, to pray for me, that I may be delivered from the dark devices of men. I find myself reduced to quite an extremity. One or more of three things are before me; either to be thought mad, or to commit sin, or to offer up my life. I call upon God for deliverance. I cannot now write fully, but the bearer will tell you of all.”

The messenger said, that the emir of that district had threatened to send him to Bteddeen to be imprisoned. Asaad replied, that he was ready to go to prison and to death. He was engaged in daily disputations with the patriarch and others. His countenance wore a shade of melancholy, and his eyes were red with weeping.

When it was proposed by the messenger to interfere with English authority for his rescue, he said such a course might exasperate his enemies, and cost him his life; it would be better to wait a while, and leave it for Providence to open a way for his escape.

This assurance of his steadfastness was like a cordial to our spirits, and was not without a good influence on some that are about us. By the grace of God, he will witness a good confession before the dignitaries both of church and state, and by the same grace, he may open the eyes of some of them to the truth as it is in Jesus. To Him that was with Daniel and with the three children in their dangers, we commend him.

24. Called on the consul to inquire what could be done for the protection or relief of Asaad. He recommended a course of moderation and forbearance, and said it was not customary to extend English protection to natives, when abroad on their own business.

26. Two young emirs from Hadet called. I asked one of them, “Where is Asaad Shidiak at present?”

He replied, “He is with the patriarch.”

“And is he contented there?”

“Not very well contented. But what should he do, poor fellow, necessity is laid upon him.”

This remark proves to us, that it is not a secret among the priests and emirs, that Asaad is detained against his will.

March 1. A youth called this morning, and said that Asaad Shidiak sent me salutation. He shewed me a line he had received from Asaad the day before, saying, “If you will pass this way about midnight, I will go with you to Beyroot.” Owing to some circumstance, the young man did not go to the convent, and now he proposed to take a horse, by

by which Asaad may escape to night.

As we had not perfect confidence in the youth, we did nothing, but having ascertained his plan, left him to go on as he chose. In the evening, we had a season of prayer, particularly on his account.

Escapes and returns to Beyroot.

2. Rose early, and repaired to the room where Asaad would have been, had he come; but there were no tidings from him. Little expectation remained of his coming to-day, and we were not without our fears, that the attempt had miscarried. It was not long, however, before it was announced, that Asaad was at the door.

The meeting was one of great joy and thanksgiving to us all. After a little rest and refreshment, he gave us a brief account of his escape.

He had not seen the youth, who had undertaken to befriend him, but finding he did not call the night before, as he expected, he resolved not to wait another day. Therefore, at about 12 o'clock last night, having written a paper and left it on his bed, with the quotation, "Come out of her my people," &c. he set off on foot, committing himself to God for strength and protection. The darkness was such, that he often found himself out of his road, sometimes miring in mud, and sometimes wading in rivers. After some hours of weariness and anxiety, he came to the shore of the sea, where he found a large boat thrown up, under which he cast himself, and obtained a little rest. After this, he continued his walk without interruption, till he reached Beyroot.

In the course of the forenoon, a messenger came from the neighbouring shekh, or sheriff, requesting Asaad to come and see him;

adding, that if he did not come, he would watch an opportunity to take his life. The messenger came a second time, and returned without accomplishing his object. We afterwards wrote a line to the shekh to say, that if he would favour us with a call in person, and take a cup of coffee, he could have the privilege of an interview with Asaad. Just as the note was sent, the consul providentially came in, and the shekh found himself ready to give him a seasonable reprimand for presuming to threaten a person under English protection. The shekh declared, that he had never sent such a message; that the man who brought it was but an ass, and said it from his own brain; that, having heard of Asaad's arrival, he merely wished to see whether the reports respecting his insanity were true or false; that Asaad was his bosom friend, his own son, and that whatever he had was his; and that as for church, and priests, and patriarch, he cared for none of them.

Toward evening, the youth already mentioned entered the house, ready to faint with excessive fear and fatigue. He had fled from the mountains in all haste, under the absurd apprehension, that he should be suspected and taken up as an accomplice with Asaad. Having thrown himself upon a seat, and taken a little breath, he began to relate what had happened. He was at the convent, when it was first discovered that Asaad had fled. The patriarch and his train were occupied in the religious services of the morning, so that no great sensation was at first apparent among them. One individual spoke boldly in favour of Asaad, saying, "Why should he not leave you? What inducement had he to remain here? What had he here to do? What had he to enjoy? Books he had none; friendly society none; conversa-

tion against religion abundant ; insults upon his opinions and his feelings abundant. Why should he not leave you ?

Others, especially the great ones, pitied the poor maniac, (as they call him,) and sent in quest of him in every direction, lest peradventure he might be found starving in some cavern, or floating in the sea, or dashed in pieces at the bottom of a precipice.

On learning of Asaad all that had passed during his absence, we requested him to write a statement of the facts somewhat in the form of a journal. We wished this not only for our own information, but to produce it to those who shall inquire on the subject of Asaad's lunacy hereafter.

[To be continued.]

RELIGIOUS DEPARTMENT.

REVIVALS, &c.

EXTRACT OF A LETTER ADDRESSED TO
THE EDITOR.

West-Chester, (Pa.) May 30, 1827.

Dear Brother,

During the last six months we have been favoured with some tokens of good at the hand of the Lord in this region. There have been, for several years past, some four or five members of different Baptist churches residing here ; but they enjoyed few sanctuary privileges. The nearest occupied house of worship of our denomination was eight miles distant, and at that place there was preaching but once in a month. A Baptist meeting-house had been erected, but not finished, about twenty years since, two miles east of this place, on a lot secured by deed to the "Particular Baptists." It was, however, seldom occupied—the roof had gradually decayed, and no longer excluded the weather—the pulpit was worm-eaten, and the whole aspect of affairs was truly discouraging. About two years since, another Baptist family settled in this place, when a prayer meeting was attempted to be held ; but it did not long continue. The lukewarmness of our hearts, and the languor of our prayers, left us little room to hope for a gracious answer to supplications thus offered. About a year since, however, the meeting for social prayer was again opened, under warmer feelings and more encouraging circumstances. Ministering brethren were invited, and laboured occasionally among us,—we were frequently visited by the Agents of the Philadelphia Baptist Missionary Society, and an auxiliary institution was formed here. The want of a comfortable place of worship was so sensibly felt, that the brethren,

aided by publick subscription, repaired and finished the house before-mentioned ; and it was opened anew for divine worship on the third Saturday and Lord's-day in December last. The Brandywine Church met there by invitation of the members residing near, one person was baptized, and the Lord's Supper administered. A numerous assembly witnessed, for the first time in this vicinity, the administration of the ordinances in their primitive simplicity, and a solemn attention was observed. It was soon apparent that a number of persons, most of them youth, were inquiring the way to Zion with their faces thitherward ; and several expressed a desire to follow the Saviour in his ordinances. In this state of things, the brethren felt it to be their duty to be constituted into a church, and to receive into their fellowship those who were on the Lord's side. A council, composed of Elders Thomas B. Montanye, Charles Moore, and Joseph H. Kennard, was called, and met on the Saturday preceding the third Lord's day in January ; when nine persons regularly dismissed from the Brandywine church, were constituted under the name of the *Goshen Baptist Church*. The next day four were added to their number by baptism, and the Supper was again administered. The singularity of a baptism in the coldest weather of the last severe winter, brought together an immense crowd of people, some of whom it is believed went home pricked in the heart. The word and ordinances were now regularly attended, the former every Lord's-day, and the latter monthly ; some have been added to the church at every communion season since. Among the number are three matrons of nearly threescore years and ten, and several youth of both sexes.

In March last, another council, composed of Elders Daniel Dodge, Charles Moore, and John S Jenkins, was invited to attend on the Saturday preceding the

third Lord's-day in April, for the purpose of ordaining Simeon Siegfried, (a member of said church, licensed by the Brandywine church in May last) to the work of the gospel ministry. The council attended, agreeably to invitation. The introductory sermon was preached by Elder Moore; questions to the candidate were proposed by Elder Dodge; ordination prayer by Elder Jenkins; and charge by Elder Dodge. Two of the brethren were on the same day ordained to the office of deacons.

The church now consists of 26 members; and appearances indicate that a number more will ere long put on Christ by an open profession, whom he will own in the great day when he shall make up his jewels. We beg an interest in the prayers of all the friends of Zion, that this "day of small things" may be the prelude to a large ingathering of God's chosen people.

Yours in the fellowship of the gospel,

LETTER FROM REV. MR. MOTT.

Keene, May 8, 1827.

Mr. Editor,

The intelligence of the wonderful outpouring of the Spirit of God in the County of St. Lawrence has probably reached you ere this; if it has not, some extracts of a letter from Jonas F. Packard, of Parishville, to a friend in this town, dated March 4th, will doubtless be interesting to your readers.

Dear Sir,

"Zion travails and brings forth." It seems that the heavens have opened to pour down mercy on this region. Perhaps we shall speak within bounds, if we say that thousands have been made the happy recipients of God's free grace. In some places the cry for mercy is affectingly earnest and general. Christians are pained, and present intercessions to God for compassion on impenitent sinners. The spirit of prayer has prevailed with peculiar earnestness. Consternation seizes the hearts of very many. The earnest cry for mercy is heard on every hand, and the Spirit of God is mercifully poured out in every direction; and we pray that not one stubborn sinner may be left behind.

In all the towns in this vicinity, God has shown his power and might. In this town the work has been peculiarly interesting. But a few months since, few went to meeting. Many were, on the Sabbath, hunting, gaming, &c. Now the woods rest on the Lord's day,

and God's house is crowded. Sinners are inquiring the way of salvation. Christians praying and interceding in behalf of the impenitent. Prayer and praise seem to be the business of the Sabbath. We cannot now give the exact number of converts, nor a regular detail of the work of God in this region. It reminds us of the day of Pentecost."

This is truly a day in which God is making rich displays of grace and mercy. The good work is already begun in this county, (Essex) And we hope, and fervently pray that it may prevail, not only here, but throughout the world. In the town of Westport, the work began last fall, and has been gradually progressing. But how many have become the subjects of renewing grace, I have not learnt, but I understand that it is still an interesting period.

Some mercy drops have also descended upon this town. I left Keesville last winter, and commenced my labours in this town, I think from a sense of duty. There is a small Congregational, and a small Baptist church in the town. But until my removal here, there never has been a settled minister in the town of any denomination. I found the Baptist church reduced to six or seven members. Two have since been added by baptism, and we trust others will soon come forward. There are, perhaps, seven or eight who have recently obtained hopes, and others are earnestly inquiring the way of salvation. O that the Lord would daily increase the number of converts.

Very affectionately yours, in the bonds of the gospel,

EBENEZER MOTT.

[From the Evangelical Inquirer, Richmond, W. V.]

LETTER TO THE EDITOR.

Sir,

THOUGH most of the facts connected with the great religious excitement in the First Baptist Church in this City are known to you, and have afforded consolation to your heart, it may not be uninteresting to the readers of your useful paper, to see a brief sketch of them.

For nearly two years, I have discovered an increasing attention to the word of life; large congregations have been generally solemn, and often in tears; the members of the church gradually became more fervent in the spirit, serving the Lord. I felt the change in all its progress, and often exclaimed that the religious atmosphere was improving, that the clouds of winter were passing away, and a glorious spring approaching.

About the first of September, the Sun of Righteousness shed down upon us in

a remarkable manner his cheering and fructifying beams. While christians were filled with peace, and love, and joy, many in the bitterness of penitential grief were crying, 'what must we do to be saved;' and every pious heart with tears of sympathetic joy responded, 'believe on the Lord Jesus Christ, and thou shalt be saved.' We have enjoyed in the mountain of God 'a feast of fat things, of wine on the lees well refined.' Many who were far off, have been brought nigh by the blood of Jesus. Having followed their Lord in the regeneration, they did not hesitate to follow him in the holy ordinance of baptism. Since the first of September, two hundred and twenty-one members have been added to the communion of the First Baptist Church; the whole number added in two years, is three hundred and twenty-five: a large portion of whom are men and women whose standing and influence in society promise much usefulness to the church of which they are members, and to the general interests of Zion. Many circumstances have occurred to render our revival peculiarly interesting. An unusual number of heads of families have been brought into the fold of God. Husbands and wives with hands and hearts united, have been buried with their Lord in baptism; and in cases where one has advanced, the other has not lingered long behind. Indeed the whole work, I trust, has been rational, solemn, deep, and effectual. I hope many are yet inquiring the way to Zion. May God add unto her daily such as shall be saved.

Yours, in the best of bonds,
JOHN KERR.

EXTRACT OF A LETTER FROM REV. MR. HOWELL.

Norfolk, May 7, 1827.

"Since my ordination, I have baptized one hundred and two, six of whom are coloured members, the rest white. Of these, forty are young men. About forty other persons profess conversion, some of whom we expect to baptize next Lord's-day."

EXTRACT OF A LETTER ADDRESSED TO A FRIEND IN SALEM.

Bluehill, (Me.) May 13, 1827.

"My dear Friend,
"Though not indulged with the sources of information that the friends of Zion in the western parts of the country enjoy,

yet, through the medium of the Magazine, and other publications, I learn that the divine Spirit is operating in a remarkable manner in the hearts of sinners in different parts of the land. This is enough to make the friends of Jesus lift up their heads and rejoice, and pray earnestly to their divine Lord and Master that he will shake the earth, till all the heathen lands, and different tribes of the earth, shall with one heart and voice proclaim him the eternal God, the everlasting Father, and Prince of Peace. This, my dear friend, will ere long be the case with some of the poor benighted Burmans, for whom so many prayers have been offered up by the friends of Jesus. I have, from the commencement of this mission, felt a firm and fixed belief that the time would come when the gospel would be more publicly dispensed in this great and populous empire, run, have free course, and be glorified. The dark mysterious dispensations of providence with respect to this mission have not shaken my belief. Has not this been the manner of God's dealings with his people in every age, when about to accomplish some glorious purpose or design? Has he not seen fit to try the faith and perseverance of his servants by some dark and singular Providence? Probably to bring them to a humble reliance and dependence on his wisdom, power, and veracity, to accomplish what he has actually promised.

"Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence,
He hides his smiling face."

It is true, just as the cloud of darkness which hung over this mission dispersed, and the rays of light had begun to dawn, God sees fit to strike a new and unexpected blow, by removing that faithful and devoted missionary, Mrs. JUDSON, to a better world. But is not God able to overrule even this for the furtherance of the gospel among Burmans? Perhaps a simple delineation of her perseverance, zeal, self-denial, as well as ardent love for the souls of these poor heathen, written by some able and faithful friend, may hereafter fall into their hands, and through the blessing of God, and in answer to the many prayers she put up in the days of her flesh for the salvation of their immortal souls, be made the means of their eternal good.

Then shall our ears again be saluted with the gladsome sound of Burmans inquiring what they shall do to be saved. What a reward will this be for a little perseverance and self-denial in this good cause!

May the Lord give us grace to persevere in well-doing to the end, and then receive us to the mansions of the blessed."

THE COLUMBIAN STAR.

This Paper was commenced at Washington City, in 1822, under the patronage of the Baptist General Convention. It has been published in that city, until a few weeks ago, when the establishment was removed to Philadelphia. It acquired, while at Washington, an extensive circulation; and accomplished, in a considerable degree, the chief ends for which it was established. It has been employed, in spreading among our brethren, especially at the south and west, such intelligence, views and feelings, as are fitted to excite them to diligence in the service of the Saviour, and to strengthen the bonds of union between them and their brethren elsewhere.

The removal of the Star to Philadelphia will, it is believed, increase the usefulness of the Paper. Its circulation, hitherto, has been principally in the States south and west of the Potomack. It may now be expected to obtain a considerable degree of patronage in the cities of Philadelphia and New York, and to circulate, to a much greater extent than heretofore, in Pennsylvania, and the neighbouring States.

The late Editor, Mr. Stow, having relinquished his connexion with the Paper, the Rev. Mr. Brantly, of Philadelphia, has assumed the office of Editor. His character furnishes ample assurance, that the Paper will be managed with ability, with enlightened views, and with a spirit worthy of the age. The introductory address of the new Editor is a very gratifying specimen of the doctrines and tone which will continue to characterize the Paper. He says:

“He proposes to make the Star the organ of those discussions which minister to the edification of christians; which turn their attention from unprofitable controversy to the cultivation of charity and the milder graces, which inspire a virtuous ardour in the prosecution of noble ends, and tend to cement the integrity of union by the diffusion of correct sentiments. All principles, therefore, leading to disorganization, and all those projects on which their authors have placed the

spurious stamp of primitive discipline, in order to make them more specious, will be excluded from the columns of the Star under its present management. At the same time, he will not hesitate to lend a strenuous support to those views, which form the distinctive features of the denomination to which he belongs. He will feel it incumbent on him to embrace every proper occasion to assert the claims of Apostolic usage, in reference to the constitution of the church, and the administration of the ordinances; but he would wish even on these points, to maintain only that regard to the truth of scripture, which may accord with a sober respect for the conscientious opinions of others, and may not imply the acrimony of party spirit.”

We are particularly pleased with his remarks respecting Missions. His opinions fully accord with our own, though we have never before seen them so forcibly expressed.

“On the subject of Missionary endeavour, he will speak both from feeling and judgment, a decided language. The proposition for making the gospel known to all the world, is no longer asking proof with the genuine sons of Zion. It has grown into a maxim, is now incorporated into every creed, and rests upon the stable basis of unquestioned duty. Should there be any, bearing the name of christians, who continue to assert a contrary sentiment, they furnish within themselves a most deplorable, and yet practical evidence of the necessity of missionary exertion; for had such efforts been carried to the full extent, these very characters might have fallen within the scope of their beneficial operations. Surely no people need more the self-denying labours of the missionary, than those who so far deceive themselves as to imagine that such labours are worse than useless. One of the first objects of missionary toil, then, should be to convert christians to a right spirit on this subject.”

We take pleasure in commending the Star to the patronage of the publick. A portion of the profits is to be paid into the treasury of the General Convention.

EVANGELICAL TRACT SOCIETY.

ORDINATION, &c.

On Tuesday, May 29, the annual meeting of the Evangelical Tract Society was held in Boston. The following persons were elected officers for the year ensuing.

DANIEL SHARP, *Pres.*
E. LINCOLN, *Sec.*
N. R. COBB, *Treas.*

J. Grafton, G. F. Davis,
L. Bolles, B. Jacobs,
Levi Farwell, J. D. Knowles,
W. Leverett, E. Nelson,
H. Lincoln.

In the evening the Rev. Mr. Jackson of Charlestown delivered a discourse before the Society, zealously enforcing the duty of unceasing efforts for extending the truths of revealed religion through the medium of religious tracts, from Gal. vi. 9. "And let us not be weary in well doing."

ORDAINED in Wallingford, Vermont, May 23d, 1827, Mr. Gibbon Williams, as an Evangelist. Sermon, by Hadley Proctor, of Rutland. Ordaining Prayer, by Daniel Packard, of Mount Holly. Charge, by J. W. Sawyer, of Brandon. Fellowship of the Churches, by P. Church, of Poultney. Concluding Prayer, by Leman Andrus of Hampton, N. Y. Benediction, by the Candidate.

New Baptist Meeting-house at Lechmere Point, near Boston.

On May 21st, the corner stone of a new Baptist Meeting House was laid at Lechmere Point, Cambridge, with appropriate religious services.

POETRY.

LINES

Addressed to an infant Daughter, twenty days old, in the condemned Prison of Ava.*

Sleep, darling infant, sleep,
Hush'd on thy mother's breast ;
Let no rude sound of clanking chains
Disturb thy balmy rest.
Sleep, darling infant, sleep,
Blest that thou canst not know
The pangs that rend thy parents' hearts,
The keenness of their wo.
Sleep, darling infant, sleep ;
May Heaven its blessing shed,
In rich profusion, soft and sweet,
On thine unconscious head.
Why ope thy little eyes ?
What would my darling see ?
Her sorrowing mother's bending form ?
Her father's misery ?
Would'st view this drear abode,
Where fettered felons lie,
And wonder that thy father dear
Such place should occupy ?
Would'st see the dreadful sights,
That stoutest hearts appal,
The stocks, the cord, the fatal sword,
The torturing iron maul ?
No, darling infant, no,
Thou seest them not at all ;
Thou only mark'st the rays of light,
That flit along the wall.
Thine untaught infant eye
Can nothing clearly see ;

Sweet scenes of home and prison scenes
Are all the same to thee.
Stretch then thy little limbs,
And roll thy vacant eye,
Reposing in thy mother's arms,
In soft security.
Go, darling infant, go ;
Thine hour is past away ;
The jailer's voice, in accents harsh,
Forbids thy longer stay.
God grant we yet may meet
In happier times than this ;
And with thine angel-mother dear,
Enjoy domestic bliss !
But should the gathering clouds,
That Burmah's sky o'erspread,
Conduct the fatal vengeance down
Upon thy father's head,
Where could'st thou shelter find ?
Ah, whither would'st thou stray ?
What hand support thy tottering steps,
And guide thy darkling way ?
There is a God on high,
The glorious King of kings,
'Tis He to whom thy mother prays,
Whose love she sits and sings.
That glorious God, so kind,
Has sent his Son to save
Our ruin'd race from sin and death,
And raise them from the grave.

*Maria Eliza Butterworth Judson, born at Ava, Jan. 26th, 1825.

And to that covenant God,
My darling I commend ;
Be Thou the helpless orphan's guide,
Her father and her friend.

Inspire her infant heart,
The Saviour's love to know,
And guide her through this dreary world,
This wilderness of wo.

Thou sleep'st again, my lamb,
And heed'st nor song nor prayer ;
Go, sleeping in thy mother's arms,
Safe in a mother's care :

And when, in future life,
Thou know'st thy father's tongue,
These lines will show thee how he felt,
How o'er his babe he sung.

Account of Moneys received by the Treasurer of the General Convention for the Baptist Board of Foreign Missions, &c. from June 5, to June 18, 1827.

By cash from Rev. Dr. Staughton, it having been collected by him in a tour to South Carolina and Georgia,	20,00
Francis P. Browning, Esq. of Detroit, per Rev. S. H. Cone,	15,00
Cash, balance from Young Men's Society, China, Me.	2,16
A friend in Rutland, Vt.	,84
per Rev. Mr. Proctor,	3,00
Female Auxiliary Society in Fairfield, Vt.	5,79
Male Missionary Society, Franklin, Vt.	3,00
per Rev. Mr. Spaulding,	8,79
A friend at the Vineyard,	1,75
The Calvinistic Congregational Church, Marlboro', N. H.	3,75
Sunbury, Ga. Female Cent Society, for Missionary purposes, per Rev. H. J. Ripley,	60,00
Nathan Alden, Esq.	5,00
Friends to Foreign Missions in Hyannis, by F. Marchant, Esq. per Mr. E. Lincoln,	16,87
A legacy from Mrs. Peninah Baxter, late of Pomfret, Ct. per Rev. J. Going, of Worcester,	300,00
From Mr. William Dabney, Treas. of the Virginia Baptist Missionary Society, per J. Bacheller, Esq.	200,00
"The Spring Hill, Virginia Female Missionary Society, Auxiliary to the General Convention," ten for Foreign Mission, \$ for Printing the Scriptures,	15,00
The Norfolk, Va. Missionary Society, received per Mr. E. Lincoln,	15,00
Treasurer of the Worcester County Missionary and Education Society, for translation of the Scriptures, per Mr. E. Lincoln,	17,00
Rev. Abiel Fisher, jr. for the Translation of the Scriptures, per Mr. E. Lincoln,	4,78
General Association of Georgia per Rev. Adiel Sherwood, of Eatonton, Ga.	200,00
Of Mr. Robert Scott, Amesbury, per Rev. D. Sharp, for Burman Mission,	10,00

H. LINCOLN, Treas.

Account of moneys received by Ira M Allen, Agent of the Baptist Board of Foreign Missions during a short tour in Rhode Island.

<i>Newport</i>	
William Gammell,	1,00
William Patten,	1,00
William T. Torrey,	1,00
Charles A. Van Vleet,	,50
Enoch Mudge,	,75
Michael Eddy,	,80
A Congregational Friend,	1,00
Cash,	,50
Joseph Sanford,	,50
Thomas Dunn,	1,00
Robert Rogers,	1,00
Sanford Bell,	1,00
A female Friend,	1,00
Collection,	2,80

13,64

Pawtuzet.

Flavel Shurtliff,	1,00
A Friend,	2,00
A Friend,	2,00
Collection,	5,5

11,15

Providence.

Nichols Brown,	30,00
Thomas F. Ives,	20,00
F. Wayland, jr.	10,00
Peter Daniels,	3,00
Earle Pierce,	5,00
Charles Low,	5,00
Job Carpenter,	2,00
Emily Ann Eddy,	2,00
N. Waterman, jr.	2,00
Freeman Beckwith,	2,00
Joshua H. Laugly,	2,00
Cash,	2,00
Cash,	1,00
Cash,	4,00
Wm. G. Goddard,	1,00
Joseph Martin,	2,00
A Friend,	1,00
Benj A. Betty,	1,00
James Brown,	1,00
Sarah Peck,	1,00
Miss S. T.	1,00
James H. Read,	1,00
John Dexter,	1,00
Cash,	1,00
S. G. Martin,	2,00
Nathaniel Bump,	1,00
Cash,	1,00
Cash,	1,00
Farry, Hunt, & Co.	1,00
T. R. Green,	,50
Cash,	,50
F. Cooley,	1,00

111,00

Pawtucket.

Isaac Wilkinson,	10,00
O. Starkweather,	10,00
Archibald Kennedy,	1,00
William Allen,	1,00
Crawford Titus,	2,00
Henry Marchant,	2,00
Otis Walcott,	2,00
Larned Pitcher,	2,00
Sarah Slack,	1,00
A. W. Walcott,	1,00
Bosworth Walker,	1,00
Edward Kelley,	1,00
Sanford Durfee,	1,00
George F. Jenks,	1,00
Preston Grant,	1,00
Jesse Wheaton, Dedham,	1,00
Remember Kent,	2,00
Cash,	2,00
Cash,	,50
Jonathan West,	1,00
Dan Robinson,	1,00
Benj. B. Pierce,	1,00
Daniel Goodhue,	1,00
Joseph Hood,	1,00
Uriah Benedict,	1,00
Chester Bugbee,	1,00
Sylvanus Newman,	1,00
Jonathan Cole,	,50
Edwin Porter,	,50
Collection,	5,74

57,24

dolls. 193,03

BIOGRAPHICAL NOTICES OF ASAAD SHIDIAK.

(Concluded from Page 219.)

Interview with several of his Relations.

March 6. Among those who came to see Asaad to-day, were three of his brothers and an uncle.

Mansoor, the oldest of the brothers, we had never before seen. He is a furious bigot, and perfectly ignorant and regardless of the first principles of religion. The second, Tannoos, or Antony, has lived among us as a teacher, and has good native and acquired talents; but, though he might be a Protestant if he were left at liberty, he thinks it altogether preposterous to attempt to quarrel with bishops and patriarchs on the subject of religion.

These two brothers, and the uncle, (the last worse than the first,) came and conversed together with Asaad in his chamber a considerable time. Hearing them very earnest, I took the liberty also to go in. They continued their rebukes and arguments, (especially the uncle) in so harsh and unfeeling a manner, that it made me tremble to hear them. They contradicted Asaad, scoffed at and threatened him, calling him possessed, mad, under the power of

Satan, and so on. Asaad consented to go home and leave the English, which was the great point they wished to gain, provided they would get an assurance from the patriarch in writing, to say, on the faith of a Christian, that he would not molest him.

"But," said they, "then you must hold your tongue, and not broach your new opinions among the people."

"What," replied Asaad, "must I go and live like a *dumb* man? No, that I will never do. My religion binds me not to do it. I must love my neighbour as myself."

"Why do you not go," said they, "to the Druses, and the Moslems, and preach the gospel to them? You answer, because there is danger. So there is danger in the present case; this is not a land of liberty, therefore be silent."

Asaad.—"Secure me but the free exercise of my conscience, and I will go with you. My religion is my all, and I must be free in it."

They.—"We can give you no such security. Nobody dares go to the patriarch with such a re-

quest. You cannot be permitted to publish your notions abroad among the people.

"Then," said Asaad, "there is no more to be said;"—rising, and with clasped hands walking the room;—"Religion unshackled—Religion unshackled, is my doctrine."

They rose and left the room in an angry despair. Mansoor returned, and wished to speak a word with Asaad at the door. In a moment, Asaad returned. "Do you know what Mansoor has told me?" said he. "His last words were, 'Even if the patriarch and the emir should do nothing; if they make no attempts to take your life; be assured, *we ourselves* will do the work; so take heed to yourself accordingly.'"

Asaad was much affected by the interview. As soon as he found himself at liberty, he stepped up into the loft where he sleeps, and threw himself on his couch in prayer.

While in this attitude, his next younger brother, Galed, knocked at the door. I called to Asaad to inform him of the fact; but he gave me no answer. I then invited Galeb to another room, where Asaad soon joined us with a full and heavy heart. The two brothers saluted each other with embarrassment. Asaad evidently wished to be alone, and the brother, after a few mild, unmeaning inquiries, left him.

Begins to converse more pointedly with the People.

7. I yesterday advised Asaad to direct his conversation with the people, as much as possible, to their hearts, and say little or nothing on the corruption of their church. He objected to the counsel. I referred him to similar advice he gave me some months ago. "Ah," said he, "I thought so

then, but I now see that you cannot stir a step, but you meet some of their corruptions." However, he to-day made the experiment, and held an hour's conversation with two visitors on the subject of regeneration. They both thought themselves renewed, but took too little interest in the subject to confine their attention to it. "You see," said Asaad, after they had gone, "how little they feel on such a subject. It is painful to talk with such men. I would rather see them contradict, and dispute, and get angry, or any thing, than to appear so dead."

Interview with a younger Brother.

Asaad's brother Galeb came again to-day, and discovered more feeling than yesterday on the subject of his brother's leaving the English. He said he had brought an insupportable shame upon the family. Asaad insisted, that such shame was no argument whatever for his leaving us; that all the disciples of Christ were to expect it as a thing of course. Galeb assured him, that nobody would think of molesting him, if he were at Hadet. I asked Galeb if his brother Mansoor did not threaten yesterday to kill him. He turned away, coloured, and muttered something that I did not understand; but the whole was a full acknowledgment of the fact.

Asaad said, "I cannot confide in you."

"But," said Galed, "if any one were disposed to take your life, could they not do it as well here as at home?"

I answered, "No; that the emir Beshir himself could not enter my house without my permission, and that if the relatives of Asaad did not cease from their threats, I should feel myself bound to shut them out of it."

After a long conversation, at

the end of which he found Asaad as inflexible as ever, he rose abruptly, and was going out without a compliment, when Asaad started up, and asked, "Well, what do you conclude to do? Do you really intend to send some assassin to take my life in my room?" The youth, without deigning to look at him, closed the door in sullen grief, and departed.

Asaad turning to me, said, "I cannot please these people. Whatever I say, they are sure to be angry. Soft words, or hard words, it makes no difference to them. They come as if I were under their kingly authority. They lay hold of my cloak, and say, 'Give me this.' If I say, I will not give it,' they are angry; and if I reason with them with all the mildness of which I am capable, and say, 'Cannot you be accommodated elsewhere? Can you not wait upon me in a few days?' &c. they are equally angry."

Correspondence with his Family.

8. A messenger called this morning with the following note:

"To our brother Asaad Esh Shidiak: May God bless you.—We beg you to come home to-night, and not wait till Sunday. We have pledged our mother that you shall come. If you fail to do so, you will trouble us all.

"Your brother, GALEB."

To this letter, Asaad set down, and instantly wrote the following reply.

"To our much honored and very dear brother Galed: God preserve him.—Your note has reached us, in which you speak of our coming home to night, and say, that if we do not come, we trouble you all.

"Now if we were in some distant land, your longing after us in this manner might be very proper; but we are near you, and you have been here, and seen us all in

health, and we have seen you. Then quiet our mother, that we, through the bounty of God, are in perfect health, and that we have great peace in our Lord Jesus Christ, peace above all that the world can afford, and abundant joy in the Holy Ghost above all earthly joy. But as to our coming up this evening, we do not find it convenient, not even though we had the strongest desire to see our mother and you.

"I beg you all to love God, and to serve him in our Lord Jesus Christ. This is of all things the most important; for if we love God, if he but renew our hearts by the Holy Ghost, we shall enjoy each other's society for ever and ever.

"And now we are prevented from coming to you, and you know we are not void of all desire to see you, but the hinderances to which we have alluded, are, we think, a sufficient apology. We beg you to accept our excuse, and to apologize for us to our mother, and we pray God to pour out his grace richly on you all, and lengthen your days.—

Your Brother, ASAAD.

"P. S. Tell our mother not to think so much of these earthly things, but rather of God our Saviour."

Is visited by his Mother.

This letter had been gone scarcely time sufficient to reach Hadet, when the mother herself was announced at the door. We welcomed her with all cordiality, and treated her with all the respect and attention we could. But all we could do or say did not alter her resolution to get her son away, if in her power. She besought him by the honor he owed her, by the love he professed for her, by his regard for the reputation of her family, for religion itself, and for his own personal safety, that he would immediately accompany

her home ; and when she found him inflexible, she declared she would never stir out of the house unless he went with her.

To all this Asaad replied, "To what purpose would it be, that I should go home ? You wish me to go, you say, that people may be convinced that I am not mad. But you, who come hither, and see, and converse with me, say, after all, that I *am* mad. How can it be expected that I should convince others that I am *not* mad, when my own mother will not believe it. Or do you think that if I once get out among you, the air of Hadet will change my opinions, or induce me to be silent ? All these are vain expectations. I see no object to be gained. If I should go to Hadet, and be constantly disputing with the people, and telling them, that you are all going astray ; that you are worshipping idols instead of the living God ; that I could wish to tear down every picture in your churches ; that the bread and wine of the Lord's Supper are not Jesus Christ ; that I believe the pope to be the beast in the Revelation,* whose business is to deceive the people and ruin their souls ;—by all this I should injure your feelings, enrage the people, excite the opposition of the emirs, and bishops, and patriarchs, and then return here just in the state I am in now.

The youngest brother, Phares, who accompanied his mother, conversed freely and in good temper, and listened with attention to all Asaad's arguments, by which he endeavoured to justify his views and determinations. But no argument or evidence could convince the disconsolate mother. Asaad had repeated the name of Christ, and the word of God so often, that

* When he first came to Beyroot, this same sentence was dictated to him, and it appeared in his eyes so much like blasphemy, that he refused to write it.

she at last, in a fit of impatience exclaimed, "Away with Christ, and the word of God ; what have we to do with them !" and when we pointed out to Asaad some text of Scripture, which we thought applicable in any case, she would endeavour to close the book, or catch it from him, as if it taught paganism, or witchcraft. During her stay we dined, and as Asaad took the meat upon his plate, and ate it without a scruple, in this season of Lent, it was remarked with what a gaze of wonder she regarded him. She seemed to say in her heart, "All is over—my son is lost !"

After some hours of troublesome expostulation and entreaty, during which Asaad once said he could bear it no longer, and rose, and shook my hand to go, it was finally settled that the mother should go home without him, but that to save the family from the insupportable shame which threatened it, Asaad should give her a paper, stating, in effect, that he was not a follower of the English. When the paper was finished, "Now," said Asaad, "go to your home in peace ;" and walked away : but suddenly recollecting himself, he called his brother back, and said, "Phares, I wish you fully to understand, that I love you ; and I have one request to make of you, which is, that you will take the New Testament, and read it attentively."—"Give me a New Testament," said Phares, quickly. We gave him the book, and he went his way, evidently affected and softened by the interview.

9, 1826. The shekh before mentioned (p. 218) communicated to Asaad, through the medium of a priest, the offer of his daughter in marriage, on condition he should leave the English.

10. Set apart a day of fasting and prayer on Asaad's account. He was observed not to be in a

happy temper. Towards evening he spoke of going home. I hoped he would finish writing the statement we had requested of him, "for," said I, "if you go home, I shall not see you again for months." "No," said he, "perhaps not for years." His manner was very peculiar. I knew not what was the matter, till, in the evening, after a long conversation on the evidences of inspiration, he said, "I have been in deep darkness to-day. My heart has been full of blasphemy, such as I have scarcely ever known. I have even doubted the existence of God. But now I am relieved."

Visits his relatives at Hadet.

17. Four of the relatives of Asaad came down, and succeeded in persuading him to accompany them home. He said he could not believe, after all that has been said, that they would do him violence, and he strongly expected that his visit at Hadet would do good. A majority of us opposed his going, with all we could say; but he thinks he knows the people here better than we do. He left us towards evening, expecting to be absent only a few days.

Their Violence, and the consequent Proceedings of Phares Shidiak.

24. Phares Shidiak came to my house to-day, and wished to speak with me in private.

"Yesterday morning," said he, "as I was in my room reading the New Testament, my brother Mansoor entered, drew a sword he had, and gave me a blow upon the neck. I continued with the book in my hand, until one snatched it from me. Mansoor afterwards drew up his musket, threatening to shoot me; but my mother interfered to prevent him. My brother Tannoos, hearing a bustle,

came in with a cane, and began cudgelling me, without stopping to inquire at all into the merits of the case, calling out, 'Will you leave off your heresy, and go to church like other people, or not?' Mansoor not finding Asaad present, as he seemed to have expected, went to Asaad's chest which stood near me, seized all the books he had received of you, Hebrew, Syriac, Italian, and Arabic, tore them, one by one, in pieces, and strewed them on the floor.

"In the course of the day, I came down near where the soldiers of the emir are encamped, and passed the night in company with my brother Galeb. This morning he returned, with a line from me to Asaad, and I came off to Beyroot, with the full determination never to go home again. And now I will either go to some place in this country where I can enjoy my liberty, or I will take ship, and leave the country altogether."

As he wished my advice, I counselled him neither to go from the country, nor from his home, but to return, and at least make a further trial of doing good to his relatives, and bearing their persecutions. He, however, continued inflexible.

In the space of a few hours, Galeb came in search of Phares, with a letter from Asaad, of which the following is a copy.

Asaad's Letter to his Brother Phares.

"To my beloved brother Phares; the Lord Most High preserve him.

"Your departure caused me great grief. *First*, because you were impatient when trial and persecution came upon you. It is a thing we are regularly to expect, that if we hope in God in this world, we shall give universal offence. But we have another city, for which

we hope. Do not lose your courage, for you have not yet resisted unto blood, striving against sin. Remember, we cannot share in the glory of Christ, if we share not also in his sufferings. Therefore, rejoice whenever you are tried; rejoice, and never be sad; for our faith is sure.

“*Secondly*, I was grieved because you gave me no information where you were going, and what you intended to do. Now, it is not becoming that we should do any thing rashly, that is, till we have prayed to God for direction. Come home, then, and let us set apart a season of fasting and prayer to God, and do what is most agreeable to him. Perhaps it is best to let our works preach in silence, in these evil days.

“You must know, that if you fail to come home, you will give us great pain, and this, you know, would be inconsistent with love. Jesus says, ‘By this shall all men know that ye are my disciples, if ye have love one to another.’ You well know how much joy and consolation it would give us to see you; do not then deny us this pleasure, but come at all events. If you do not come, it may be an injury both to yourself and me. I wish to see you, if it be only to say to you two words, and then act your pleasure; for not every word can be said with paper and pen. Farewell.

“Your brother, and companion in tribulation. ASAAD.”

Galeb took me aside, and begged me to urge his brother to go home. I said I had already advised him to do so, but that I could not force him to go—that if he found he could not enjoy liberty of conscience, and the privilege of reading the word of God, in Hadet, he was welcome to stay with me as long as he pleased.

After some further conversation on the wickedness of treating

brothers, as they had done Phares and Asaad, we went to Phares, and endeavoured to persuade him to go home with his brother. But it was all in vain. “If I leave this house,” said he, “instead of going to Hadet, I will go in the opposite direction.” The brother returned without him.

Phares informed us of three or four Bibles and New Testaments, that we had given at different times to individuals in Hadet, which had lately been destroyed by order of the bishop. This news, together with a discovery we yesterday made in the neighbouring houses of two covers of the New Testament, whose contents had long ago been torn out, shows us anew, if new evidence were wanting, that if the gospel is ever introduced again in its power and purity into this country, it will be with a desperate struggle.

Two brothers of Phares, Mansoor and Galeb, came to converse with him anew. We saw them seated together on the ground, at a little distance from the house, but afterwards saw them no more.*

28. Having heard nothing directly from Asaad since he left, especially since the affair of the books, I yesterday sent him a line, and to-day received the following reply.

Letter from Asaad to Mr. Bird.

“Dear Sir,—After expressing imperfectly the love I bear you, and the desire I have to see you in all health, I have to say, that in due time your letter came to hand, and I read and understood it. You ask respecting our health. I answer, I am in a state of anxiety, but not so great as some days ago.

* We afterwards ascertained, that Phares was decoyed off to a distance, as if for a walk; and when he would have returned, was prevented by force.

“On Thursday last, having come home from a visit to the emir Sulman, I found the remnants of the Holy Scriptures torn in pieces, as there is reason to believe, by order of the bishop. When I was told that my brother Mansoor had done this mischief, I returned to the emir, and informed him of the affair. He sent to call Mansoor, while I returned again to our house. I now learned, that my brother Phares had gone off. After searching for him some time, I went down to the inn in quest of him, but he was not to be found. As I was on my way returning from the inn, where I had gone in search of my brother, I prayed to God, that he would take every thing from me, if necessary, only let faith and love towards him remain in my heart.

“Here I am, in a sort of imprisonment, enemies within, and enemies without.

“All my concerns I commit into the hands of God, who created me. Through the blood of our Lord Jesus Christ, I hope that all my distresses will be for the best.

“I accept with pleasure all your kind wishes, and send you many salutations in the Lord, and pray for you length of days.

Yours, &c. ASAAD.”

“March 27, 1826.”

His Relatives deliver him up to the Patriarch.

31. Information is received, that Asaad has been taken away against his will, to the patriarch.

April 4. Phares Shidiak arrived here in the evening direct from Der Alma, and said he had accompanied Asaad to that convent a week ago, that Asaad was still there, and that the patriarch, having in the morning set off for Canobeen, would send down for Asaad after a few days. He then handed me the following line from Asaad.

“If you can find a vessel setting off for Malta, in the course of four or five days, send me word; if not, pray for your brother
ASAAD.”

We were disposed to send off a messenger this very evening, but Phares said it would not be necessary.

Had some serious conversation with Phares, in which I exhorted him to continue reading the New Testament, and take particular notice of the general spirit of it; and then to judge, if all this deceit, confining, beating, and threatening to kill, was consistent with that spirit. We observed, that we supposed the patriarch and the bishop were well pleased with all the violence that Mansoor had used in this affair. “Yes,” said Phares, “priest Hanna Stambodi, at Ain Warka, told me yesterday, that none of us had any religion, except Mansoor.

In a subsequent part of his journal, Mr. Bird records the following particulars respecting Asaad, during his last visit to Hadet, and when about to be violently removed from thence. They were received from Phares.

After Mansoor, in his Catholic zeal, had torn up and burned all his Bibles and Testaments, Asaad could not remain without the Scriptures, but sent and obtained a copy from the little church, which he daily read, marking the most striking and important passages.

When his relatives, to the number of twenty or more, had assembled, and Asaad perceived they were come to take him to the patriarch by force, he began to expostulate with Tannoos, and besought him to desist from a step so inconsistent with fraternal love. He besought in vain. Tannoos turned away from him with a cold indifference. Affected with his hardness, Asaad went aside, and wept and prayed aloud.

The evening before he was taken away, he said to those who had assembled, "If I had not read the gospel, I should have been surprised at this new movement of yours. But now it is just what I might have expected. In this blessed book, I am told, *the brother shall deliver up the brother to death, and a man's foes shall be they of his own household.* Here you see it is just so. You have come together to fulfil this prophecy of the gospel. What have I done against you? What is my crime? Allowing that I do take the Bible as my only and sufficient guide to heaven, what sin is there in this?"—During the evening, he laid himself down to sleep, as he was to set off early in the morning. But he was often interrupted; for, whenever he caught a word of false doctrine from the lips of those who continued their conversation, he would rise up, refute them, and again compose himself to rest. One of his uncles, speaking of his going to the patriarch, said in a great rage, "If you don't go off with us peaceably, we will take your life." Asaad replied, "Softly, softly, my dear uncle, don't be hasty. *Blessed are the meek.*"

Phares wrote a letter this evening to Asaad, in a hand that had been agreed on between them, saying, that if he would come to Beyroot, he need not fear, and that it might be a matter for further consideration whether he should leave the country.

5. The letter of Phares was sent off by a moslem, who returned at evening, saying, that when he arrived at the convent, he was accosted by two or three men, inquiring his business, telling him he was a Greek, and had letters from the English. They then seized him, and took the letter by force, and, had he not shewn them that he was a moslem, would have probably sent him to the emir of

the district for further examination. They then asked him some questions about the English, and assured him that after eight days Asaad would no longer be a living man.—Thus were our hopes of a second deliverance of this sufferer of persecution, for the present blasted. After all the threats, which have been thrown out without being put in execution, we rather hope, that this last will prove like the rest; yet we cannot tell how far their hatred of the truth may, with the divine forbearance, carry them. We leave all with him, in whose hands our life and breath are, and whose are all our ways, with the humble hope, that light may yet arise out of darkness, and that much glory may be added to his name, from this evident work of Satan.

May 10. A messenger, whom we sent to Cannobeen, returned with the report, that he was denied the privilege of seeing Asaad, under pretence that he was going through a course of confession, during which the rule is that the person so confessing, shall pass his time, for a number of days, alone, and see no company.

14. We were, to day, credibly informed, that Shidiak is still firm in his adherence to the Gospel, but that he was kept under rigid inspection, not being permitted to step out of his room without an attendant.

Asaad is cruelly treated.

27. The messenger, who went before to Cannobeen, had set out to go for us a second time, and this morning early returned with the following story.—Being met by a man near Batroon, whom he suspected to be from Cannobeen, he inquired him out, and found him to be a messenger sent by Asaad himself to his uncles and other connexions, to beg them to come and deliver him. Asaad

saw the man, and gave him his commission from the window of the convent, without the knowledge of the patriarch, or the others in his service. This messenger said, *that Asaad was in close confinement, in chains, and was daily beaten*; and that the great cause of complaint against him was, that he refused to worship either the pictures, or the virgin Mary.

Great difficulties in the way of Asaad's Release.

18. Tannoos came to converse about his brother Asaad. He had just received a letter in Asaad's own hand writing, saying, that he was reduced to a great extremity of distress, and perhaps had not long to live, and begging Tannoos to come up and see if nothing could be done to end or mitigate his sufferings. Tannoos declares that he would be very glad to get him away from Cannobeen, if he could be safe, but that in any other place in the dominions of the emir Beshir, he would be killed. He might be safe at the consul's, but with me he would *not* be. "There are men in these mountains," said he, "that can kill and *have* killed patriarchs and emirs, and that in their own houses; and why could they not kill Asaad with you, if they chose? Is your house more secure than the convent of the patriarch, or the palace of the emir? A man, in entering your house, would violate all law, but the English would not make war for the killing of a single man."

I observed, that an application would very possibly be made to the pasha, by the consul, if Asaad was not soon delivered up. "An application of that sort," replied T. "would be quite useless. The pasha would send the application to the emir, and do you not think the emir would arrange the affair as he pleased? He knows well

this sort of dealing. He has known how to manage these mountains for forty years, and do you think he would be at a loss about such a trifle as this? For example, what would be more easy for the emir, if he chose to detain the man, than to say he had committed murder, and therefore could not be given up?" "But, said I, "such a charge must be established by competent witnesses, and under the consul's inspection." "True," replied he, "and where would be the difficulty of that? *The emir would bring 500 witnesses to-morrow to establish any crime he was pleased to allege.* And as to his fearing the pasha, though he holds his office under him, yet his power is even superior to the pasha's."—"The patriarch," continued Tannoos, "can do just what he chooses, in spite of the English. You have brought books here, and the patriarch has burned them in spite of you. He has issued to all denominations a proclamation full of lies against you, and what have you been able to do? You have indeed written a reply to the proclamation, and hold it up to the people, and say, 'Look how the patriarch lies about us;' but what does he care for all that?"

So talks a Lebanon mountaineer, of more sense, information, and truth, than most others, respecting the moral character, and godly fear, of his patriarch and prince.

His Family attempt his Liberation.

19. Phares brought us a letter, which had just been received by the family at Hadet, from the patriarch, wishing them to come immediately to Cannobeen. Tannoos and his mother have gone, and intend, if possible, to bring Asaad away, either to Kesroom, or to Hadet. The mother insisted on going, and wished to pass through Beyroot on her way, that

she might consult us before she went ; but this was not permitted her.

The above-mentioned letter, in English runs thus:—"After telling you how much I desire to see you in all health and prosperity, I send you news respecting the wretch Asaad Esh Shidiak, otherwise called *lord of hell*. His obduracy, with which you are acquainted, has exceedingly increased. It is not unknown to you, how much care I have bestowed on him for his good, how much I have labored for his salvation, and under what severe discipline I have put him ; and all to no effect. And now, as might be expected, he has fallen ill, and therefore can no longer run away, according to his custom, and we have been thus constrained to take off the severity of our treatment. But fearing lest his disease should increase upon him, I have sent you word, that you may come and see how he is, and consult what is best to be done with him. Make no delay, therefore, in coming, and the apostolic blessing be upon you."

For some reason, unknown to us, the liberation of Asaad was not affected ; and *down to the beginning of the present year*, (the latest date,) he was still immured in prison, and suffering persecution ; but he remained steadfast to the faith, which he had professed and adorned before many witnesses. That he will escape from the hands of his enemies, except by death, is possible, but, we fear, not very probable ; that, overcome by pain, and broken down by oppression, he should, like Cranmer, recant, though it would grieve, it should not greatly surprise us ; but, that he will, through the divine assistance, persevere to the end, and be a distinguished monument of evangelical piety rekindled upon the ancient altars of Christianity, is what we

are entitled to hope, and what all should make an object of their continued and fervent prayers.

ANNUAL MEETING OF THE BAPTIST
MISSIONARY SOCIETY OF MASSA-
CHUSETTS, MAY, 1827.

In our last Number, we published the interesting Report of the Secretary of this Society, detailing the labours of the missionaries for the last year. We now present the Addresses delivered on the occasion, as far as we have been able to obtain them.

The Report having been read to the meeting, the Rev. Mr. Train of Framingham moved its acceptance. He accompanied his motion with appropriate remarks, and presented an animating view of the success which had attended the labours of the Society during the past year, and urged many powerful motives to continued and increased efforts.

Rev. Mr. Choules, of New-York, seconded the motion of Mr. Train, for the acceptance of the Report, and addressed the meeting.

Mr. President,

Our meeting is a solemn and an interesting one. God is in the midst of us—for we meet in his name, and he will fulfil his promise. And the object which we propose is in exact coincidence with God's holy will ; we are met to consult for the advancement of the Redeemer's kingdom in our sinful world. We ought to be encouraged in our labours from the thought that we shall be successful. We are attempting that which God has made our duty, and which is the burden of prophecy. The Saviour's name is to endure forever, to last as long as the sun and moon endure ; his kingdom is to be an everlasting kingdom, and his dominion one which shall not be destroyed.

It is our honour and happiness that the arrangements of God's Providence allow us to be employed in building the spiritual temple.

O what delightful scope is given to the exercise of pious gratitude! We remember the misery of being without God and without hope, and, pitying our fellow men who are in that state of ruin, we can "point to mercy's store, and strive to send ten-thousand more."

The gospel of salvation ought to be like the air we breathe, common property—for it is adapted to the wants of man in every, age and varying clime. It addresses man as man, and as a sinner. It shows him the grace and mercy of the Redeemer's heart, and proclaims "Whosoever will, let him come." We have seen the triumphs of the gospel on every shore where the cross of Jesus hath been held up as an ensign to the natives, and men of all nations, tongues and tribes have joined Messiah's standard.

We have heard of no wo too severe for this gospel to alleviate, no degradation so great but this gospel can elevate, no anguish of conscience which the peace speaking blood of the crucified One cannot appease, no desire of happiness which cannot be satisfied by the hopes and consolations, the promise and prospects of heaven.

Let us send this gospel forth, it is the gift of God to man,—to the world. It is committed to our care and keeping; but we have received the command, "Go preach it to every creature."

Let us perform our duty, and call a perishing world to the cross of God's Son.

Our object is as grand and as noble, as though we sent our missionaries over the waste of waters. Let us try to look at our object in its true light.

I know there is much of high wrought feeling called forth when devoted men take farewell of home, and friends, and sacrifice their love of country for the greater love they bear to the heathen on some far-off shore—but let us remember there is as much benevolence in labour intensely for the salvation of those who are without God at home, as for the eternal happiness of those who are thousands of miles removed from our habitations.

Yet our mission is foreign—for the report speaks of the prowling savage of the wilderness, and you will send to him glad tidings of great joy, which shall melt him down to the tenderness and charities of social life. May the men who go to the lead mines to search for the hidden treasure, find the pearl of great price! May the heralds of salvation whom we send out, be the honored instruments to effect that transformation which we desire. May the wilderness bud and blossom as the rose!

The motion for the acceptance of the Report, was voted unanimously.

The Treasurer then read to the Society, the following Report of receipts and expenditures for the past year.

TREASURER'S REPORT.

The Baptist Missionary Society of Massachusetts, in account with E. Lincoln, Treas.

1826.

May 31.	To Cash paid A. Fisher, jr. to aid the Church in Bellingham,	50,00
	" N. W. Williams, to aid the church in Concord, N. H.	75,00

Amount carried forward, . . . \$125,00

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		Amount brought forward,	\$125,00
June 3.	To Cash, paid John M. Peck, in full of account,		2,68
	" J. M. Peck, in advance on agency,		50,00
7.	" D. Dunbar, to aid in the support of preaching at Portsmouth,		100,00
	" Baptist Church at Bristol, R. I. to assist in supporting public worship,		50,00
10.	" Whitman Metcalf, for labours in the state of New York,		50,00
	" Ezra Going, for do.		130,00
16.	" Joseph Hough, for services in Springfield, Mass.		50,00
	" Joseph Torrey, to aid the church at Hanson,		25,00
17.	" Church in Lowell, to assist in the support of the ministry,		65,00
	" Church in Dighton, to support preaching,		50,00
	" Rev. Amos Lefavor, for services at Scituate, &c.		25,00
July 7.	" Silas Stearns, for labours in Maine,		39,82
10.	" Rev. J. M. Peck, for services as Agent, and expenses,		50,45
	" J. W. Seaver, Esq. to aid the church in South Berwick,		75,00
	" Rev. Ezra Going, for labour in the State of New York,		12,50
25.	" J. M. Peck, being moneys deposited for the Theological School, Illinois,		13,00
28.	" Mr. Weston, for services at Portsmouth,		12,00
30.	" W. Metcalf, for missionary labours in the state of N. York,		40,34
Sept. 15.	" Let, per note,		50,00
19.	" Church in Portsmouth, to aid in preaching,		5,62
29.	" Lincoln & Edmands, for Tracts sent the missionaries,		23,38
Oct. 5.	" Whitman Metcalf, balance for labours in State of N. York,		54,51
	" Ezra Going, for labours in New York,		40,00
6.	" Remitted H. Prince, Treasurer of Convention of Maine, in support of a Mission in that State,		50,00
18.	" Rev. Wm. Bentley, for balance due for missionary labours,		1,60
19.	" Asa Niles, for missionary labours,		70,00
23.	" Balance paid Ezra Going,		7,73
	" Thomas Barrett, for missionary labours,		42,07
	" David James, for missionary labours in the British Provinces,		53,00
Nov. 23.	" D. Dunbar, for labours at Portsmouth,		71,00
27.	" Rev. A. Judson, for missionary labours,		65,00
28.	" For expenses in supplying at Portsmouth,		8,00
Dec. 22.	" To assist in supporting preaching at Concord, N. H.		75,00
1827.			
Jan. 15.	" Elder Jacob Hatch, for missionary labours in Maine,		58,50
5.	" James M'Coy, Indiana, in aid of christian effort for the Indians,		55,67
Feb. 6.	" Lincoln & Edmands, for printing circulars, &c.		11,75
13.	" For postage,		10,50
	" South Berwick Church, to aid in support of Preaching,		75,00
March 9.	" William Spencer, Ohio, for missionary labours,		129,00
14.	" Mr. Glover, for labours at Hingham,		23,00
20.	" Asa Niles, on account of labours at Scituate,		40,00
21.	" John Spaulding, Vt. for missionary labours,		60,00
	" Rev. J. Blake, for labours in New York State,		78,27
30.	" Remitted Rev. F. Clarke, for labours at Saco, Maine,		50,00
	" Rev. Jacob Drake, for missionary labours in Ohio,		13,30
	" Do. do. do.		31,68
April 21.	" Rev. Asa Niles for missionary services at Scituate,		20,00
	" Wm. Bruce, Esq. Indiana, on account of appropriations for Western Mission,		100,00
May 3.	" Rev. Samuel Glover, for labours at Hingham,		22,00
26.	" Samuel Churchill, for missionary labours in the State of New York,		65,00
	" Amount paid for expenses for preaching at Lechmere Point and Portsmouth,		67,73
			\$2486,10

1826.	<i>Contra,</i>	<i>Cr.</i>
May 31.	By balance from last account,	879,86
	By subscriptions, donations, and dividends, as per items published in the American Baptist Magazine, from June, 1826, to June, 1827,	1265,49
	By balance due the Treasurer,	340,75
		\$2486,10
	E. LINCOLN, <i>Treas.</i>	

Amount of Funds.

Notes,	2001,48
Bank Stock,	1300,00
	\$3301,48

Boston, May 29, 1827.

In the absence of Dea. Lincoln; appointed with me to examine the foregoing account, I have attended to the several items, and find them to be correctly stated, and the expenditures therein named, to be well vouched

JAMES LORING, *One of the Committee.*

Rev. Professor Chapin, of Waterville College, moved its acceptance. In addressing the Society, he alluded, in an impressive manner, to its pious and venerable founders, who had been removed from the field of labour; and every mind readily called in review the labours of Stillman, Baldwin, Smith, and many other zealous and devoted labourers and contributors, who have entered into rest, and may now be participating in the joys resulting from the success of Missionary efforts. The goodness of God, also, in raising up others to carry forward the work commenced by our predecessors, was pathetically exhibited. He urged the great obligation to continued effort from the consideration, *that we are not our own, but bought with a price*; and as all which Christians can do to glorify the Redeemer on earth, must be done in this short life, industry and activity were urged from a consideration of its brevity.

Professor Chase, of the Theological Institution at Newton, seconded the motion, and on rising, addressed the meeting.

Mr. President,

I rise to second the motion for

accepting the report of the treasurer; and I cannot do justice to my feelings and convictions without adding a few words in reference to a sentiment suggested briefly by our esteemed brother who has just sat down:—*We are not our own.* Ourselves and all our possessions belong to the Lord. An apostle could say to the first christians: ‘Ye are not your own; for ye are brought with a price.’ And this is as true of real Christians at the present day as it was in the time of Paul. No truth, indeed, is more clearly exhibited in the Scriptures; and, in theory, none is more readily admitted by us all. Our Saviour himself has declared: ‘So likewise ye, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.’ We all know, and we cannot deny, that whatever we possess, we hold it only as stewards. ‘The earth is the LORD’s, and the fulness thereof.’ And we all know, for he who gave himself for us, ‘the just for the unjust,’ has clearly taught us, that of every talent committed to our care we must soon render an account.

But, alas! how few of us lay these facts duly to heart, and permit them duly to influence our

efforts! Some in this vicinity and elsewhere have begun to set a worthy example; and it calls for unfeigned gratitude to God. But let our brethren in general make a fair estimate of all that they have done for Christ, and compare it with what he justly requires of them; or let them reckon up all their contributions, and look at the aggregate, and compare it with the amount which remains in their possession, and then let them determine whether they have done their duty, or rather, how greatly they have come short of its performance.

I am aware, Sir, that a steward may act as conscientiously and as faithfully in retaining property as in dealing it out. His master may require him to keep the principal part of an estate in his own hands as a capital, and as a means of performing his duties to himself and his family. But let the steward remember that, in the view of Heaven, he is not the proprietor. Whatever he retains, let him retain it, not because he considers it his own, but because he has reason to believe that his retaining it is required by him to whom he owes himself and all that he possesses. Thus, in reality, whatever he may retain, he will retain it for Christ; and whatever he may deal out in contributing more obviously or more directly to the cause of his Lord, he will deal it out, neither with grudging nor with an unchristian self-complacency, as if he were parting with something that was his own, but with cheerfulness and gratitude, rejoicing in being intrusted with such a stewardship as enables him to do something in various ways for promoting the interests of Christ, his gracious benefactor.

It is well to call to mind the emotions which swelled our bosoms at that hour, when the Saviour first appeared precious to

our souls. What was there that we were then disposed to regard as our own? We trust that we gave our whole selves away; and that it was our delight to inscribe *Holiness to the Lord* on all our possessions, on all our attainments, and on all our powers, whether of body or of mind. Certainly, whoever can deliberately refuse to do this, must have mistaken what it is to be a disciple of Christ. Whoever, while he professes to have given up his soul to the Saviour, can, after suitable instruction, continue to look on aught that he possesses as his own, rather than as talents intrusted to him, has cause to tremble lest on that day of final account when the secrets of all hearts shall be disclosed, he shall be found to have loved his property more than his soul.

We do hope, Sir, and we rejoice in the confidence that our churches are awaking to a correct view of this subject. Did we all remember our first love, and cherish it as we ought, what an accession of strength would there be to the interest of Christ! We should be ready ourselves, and all the members of our churches would be ready to obey the Apostle's exhortation: 'I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.' Wherever we might be, whatever stations we might occupy, or whatever might be our daily employments, we should live, not to ourselves, but to the Lord. We should every one of us be disposed, on all occasions, to inquire seriously, 'Lord, what wilt thou have me to do?' Then we should be ready, at his command, not only to contribute of property and influence, but to toil in any manner, and at any spot on the face of the globe. And instead of feeling

impoverished by considering all we have as the Lord's, we should feel incalculably enriched by being made partakers in the common stock of the boundless resources that belong to the everlasting kingdom of God.

The calls for pecuniary assistance, at the present day, are numerous; and were the hearts of Christians as enlarged as required by the genius of the gospel, their ability would be equal to meet every duty of this character, and to carry forward every work of benevolence that they ought to aid.

This Society, the treasurer's report has just informed us, have, during the last year, expended about two thousand dollars. For this sum what have we in return? To say nothing of other benefits, let us bear in mind that not less than two hundred souls, as we have heard in the report of our Secretary this morning, have, through the instrumentality chiefly of our missionaries in this same year, been brought into the liberty of the gospel, and the fellowship of the saints.—Two hundred immortal souls, (if they have not been deceived,) two hundred immortal souls, with all their possessions and all the services which they can render, have, in reality, been brought into the treasury of the Lord.

Instead of making any more remarks of my own, permit me, Sir, to intreat all that are present to read a second time, when they have leisure, a short piece entitled *Thoughts on Christian Charity*, (published in the American Baptist Magazine for May of the present year,) and the communication that appeared in the Christian Watchman on the 9th of March, addressed to the Baptists of Boston and its vicinity.

The Report of the Treasurer was unanimously accepted.

Rev. Mr. Grosvenor, pastor of the First Baptist Church in Boston, offered the following resolution—

Resolved, That this Society gratefully acknowledges its obligation to Almighty God, in making it the almoner of his bounty in the past year.

The goodness of God, in making this Society instrumental in the conversion of many sinners, as exhibited in the Report, was urged by Mr. Grosvenor, as cause of unfeigned thankfulness, and as a powerful incitement to future efforts.

Professor Ripley, of the Newton Theological Institution, on seconding Mr. Grosvenor's resolution, offered the following address.

Mr. President,

With pleasure I second the resolution, expressing our gratitude to God for the success which has attended the operations of this Society, during the past year. Every christian in this assembly must have felt, while listening to the intelligence which has been communicated, that there is cause for gratitude. The labours of your missionaries have been instrumental in the conversion of about two hundred* souls, and in the sustaining of several churches, which instead of being crushed by the unfavourable circumstances in which they were situated, are now enjoying a degree of strength that renders them important auxiliaries to the cause of holiness. The aid also which has been indirectly furnished towards the founding of the Literary and Theological Institution for the benefit of the Western country, will essentially contribute to the temporal and eternal well-being of a rapidly increasing population. A foundation is laid, and a superstructure will be reared, in which, we trust, thousands and millions will have reason to rejoice.

Mr. President, there is joy a-

mong the angels when men are converted from sin to holiness. We too will rejoice. The influence of this event upon the individuals who are converted, is most happy. Sin is a principle of debasement; it is alienation from God, the author of all excellence, and it condemns the soul to an utter loss of the likeness and the favour of the Holy One. But when the effect of the gospel is produced, the character becomes imbued with the elements of every thing that is pure, and generous, and elevating. Every soul, converted to God, will be forever holy, will be forever increasing in loveliness; and when countless millions after countless millions of ages spent in holy, happy being shall have passed away, will still have before it an endless course of the same holy, happy being.

The interests of religion and of morality in general, are promoted by the success of the gospel.

God also is honoured. Divine benevolence shines forth conspicuously. Notwithstanding men are so guilty, God has had compassion upon them. He has devised and accomplished a scheme by which all the ruin of sin may be repaired, and the soul may be sanctified and prepared to join the holy company in heaven, upon which God looks with complacency. The love of God has not only introduced a scheme of recovery, but has also provided for its effectual application. He stoops from his high and holy throne, he touches the heart of the sinner; and though every feeling of the unrenewed heart opposes the benevolent purpose of God, yet the Most High continues his merciful operation, and the man becomes cheerfully subjected to the Lord Jesus.

How much too is the wisdom of God displayed in the conversion of sinners! The organization of

man's body, of his understanding, of his heart, proves the Creator wise; and had man continued in innocence, it would have been impossible not to have perceived the wisdom of God in his formation. But sin obtained dominion—and marred the fair work of God, and threatened an entire frustration of the wise design which had begun to be developed. The divine skill, however, was not thus to be outdone. A plan was formed, by which the dominion of sin might be destroyed, and delightful harmony take the place of the disorder which sin had introduced. By the effectual application of the gospel, a sanctifying principle enters the soul, the moral chaos becomes enlightened, and all its jarring materials properly disposed. Thus the very circumstances, which in the view of finite beings might seem utterly to counteract the designs of divine wisdom, are, by that wisdom, made the occasion of giving a more complete establishment to the cause of holiness and more confirmed happiness to the friends of God.

Time forbids me to enlarge on this interesting topic. I hasten, Mr. President, to express the wish, that our gratitude for having been made instrumental in promoting the benevolent and wise designs of God, may be of the right stamp. Let it not spend itself in emotions of the heart, or in expressions of the lips. Let it lead us forth to *earnest, continued action*. Let us feel and let us obey the motives which urge us. In a preceding address, we were reminded of the deeply interesting moment, when we were ready to sink in despair respecting our eternity; and when the merciful interposition of our Redeemer plucked us from the pit of depravity and wretchedness. Let us send *forward* our thoughts likewise. Soon we shall be on

the bed of death; and amid the weakness and decay of nature, amid the anticipations of eternal realities, the grace of the Lord Jesus will be our only support. Soon we shall pass into the unseen world; and if we be christians indeed, eternity will be unfolding for us its ceaseless revolutions of holiness and happiness. Oh! when we shall have spent thousands of happy ages, in heaven, indebted to Christ for all our enjoyments, and for all the hopes which our enlarged faculties will then be cherishing, how intense will be the feeling of obligation, and how entirely shall we devote to him all our immortal powers! While then we are permitted to live in this world where we may advance the interests of his kingdom, let us bring home these considerations; and in this inferior stage of our being let us in some measure act under their influence. When we think what Christ *has done* for us, and what he has *promised still to do*, let us ask, how the Lord will have us employ our strength of body, or our intellectual endowments, or the wealth of which we are his stewards.

The language of the resolution, Mr. President, acknowledges two principles which deserve to be prominently exhibited. It acknowledges our dependence on God for success. On the importance of this principle I need not enlarge. It ascribes the honour to God; it delivers his servants from despondency, and guards them against presumption; in particular, it will prevent them from using any improper means in attempting to promote his cause. We fear that exertions have sometimes been made with a design to produce a temporary effect, to dazzle the beholder and to excite something different from a holy attachment to the interests of piety. We ought to be solicitous for no effect but that which the Holy Spirit produces; and if

we feel our dependence on divine power, we shall use only such means as the Holy Spirit will sanction.

The resolution acknowledges also the necessity of human activity. This is so well understood, that I shall content myself with barely alluding to it, and expressing the wish that under the influence of these two principles, when this week of anniversaries shall close, we shall return to our respective fields of labour, and in an humble, unostentatious manner do with all our might whatever our hands find to do in promoting the glory of Christ. We are engaged in a good cause. It will prosper. It is the cause for which Jesus lived, and died, and rose again; it is the cause for which is secured the omnipotent agency of the Holy Ghost.

Rev. Arthur Drinkwater delivered an appropriate Sermon before the Society in the evening, on the necessity of deep personal piety in a missionary of the gospel, from 2 Tim. ii. 1.—“Thou, therefore, my son, be strong in the grace that is in Christ Jesus.”

Officers.

Rev. JOSEPH GRAFTON, *Pres.*
,, CHARLES TRAIN, *V. Pres.*
,, DANIEL SHARP, *Sec'ry.*
Mr. E. LINCOLN, *Treas.*

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,, C. P. Grosvenor,
,, Henry Jackson,
,, Abiel Fisher, jr.
,, William Levrett,
,, George Leonard,
Dea. Heman Lincoln,
,, James Loring,
,, Levi Farwell.

AN INQUIRY

HOW FAR CHRISTIANS, OF THE NINETEENTH CENTURY, HAVE DONE THEIR BEST FOR THE CITIES, VILLAGES, AND HAMLETS, OF THEIR NATIVE COUNTRY.

Mr. Editor,

In every past age, the disciples of Christ have been ready to admit the general principle, *that men, and especially redeemed men, are bound to exert every energy to promote the salvation of a world sunk in ignorance, unbelief, and crime.* But whilst this valuable principle has obtained in theory, how defective has been the practical homage with which it has been regarded! But few, comparatively, have felt what was due to the perishing millions of the human race; whilst the great mass of Christian professors have been "*seeking their own, not the things which are Jesus Christ's.*" In that happier age, about to dawn upon the church of God, we may expect to witness, as one of its distinguishing signs, a tenfold concern for the salvation of immortal souls. Were the incalculable worth of myriads of human spirits, passing, in rapid succession, into the eternal world, duly impressed upon the minds of Christians in general, to what happy results would it conduct! How nobly would such a feeling associate them with the greatest and best of all past generations;—with Noah, "a preacher of righteousness," who strove for a hundred and twenty years to convert the antediluvian world,—with Abraham, who became the instrument of the Most High, in preventing the whole earth from sinking into a state of idolatry,—with Lot, who bore his single, though dauntless, testimony

against the cities of the plain,—with the Prophets, who proclaimed messages of terror or of mercy; as they were moved by the Spirit of God,—with Christ himself, who "*came to seek and to save that which was lost,*"—with Apostles, who planted the standard of the cross among all nations, "*beginning at Jerusalem,*"—with Martyrs, who sealed their testimony with their blood,—with primitive Christians, who, like flaming seraphs, spread far and wide the savour of their risen Lord,—with Reformers, who shook Popery to its very centre, and roused a spirit of inquiry which it will be impossible ever to extinguish,—with Whitfield and Wesley, who called forth the slumbering energies of their native country, and gave a spiritual impulse even to the New World,—and with modern Missionaries, those champions of truth and righteousness, who have crossed oceans, traversed deserts, studied languages, mingled with savages, sacrificed health, and welcomed a premature grave, for the sole purpose of "*preaching among the Gentiles the unsearchable riches of Christ.*"

There is no luxury equal to that which is connected with *doing good*, especially to the *souls* of men; and how few, alas! know what it is to enter, with their whole heart, into this luxury! An occasional effort, a transient excitement, is all that we in general witness. How I envy the condition of that female of whom the Divine Master said,—"*SHE HATH DONE WHAT SHE COULD.*" And who can deny that this should be the aim of every Christian, in his *individual* capacity? His *principles*, his obligations, his interests, his prospects, all demand of him that he should do *what he can* to alleviate misery, to banish crime, to propagate religious truth, to promote human salvation, and to advance the honour of the Divine

name. If he is hiding his "*talent in a napkin*," he cannot expect to be happy while living; nor can he hope for a cloudless sky in the evening of his days. Let him but open his eyes, and objects of spiritual interest will crowd upon his notice. Among his IMMEDIATE NEIGHBOURS, and the children of the poor, he will find a large and inviting field. What has he done for their precious souls? Rather, let me ask, what has he left *undone*? Has he pitied their ignorance, their irreligion, their spiritual destitution? and has he gone forth to visit, to instruct, and to scatter amongst them the seeds of celestial truth? Has he tried to win them to the sanctuary, by speaking kindly of his minister, and by asking them, in a tone of sympathy, to come, for once at least, to hear his message? In his NATIVE VILLAGE, too, perhaps, there is something that he can effect. Is the unadulterated Gospel preached in it? If not, can he not personally, or with the help of others, introduce this inestimable blessing into it. No tablet of brass or marble could perpetuate his true honour, and his Christian fame so much as this. And never was there an age when facilities for the accomplishment of such an object were so numerous and accessible. His COUNTRY cannot surely be forgotten by him, in his reflections, in his prayers, in his pecuniary arrangements. He sees that there is yet much land to be possessed. Towns, villages, districts, are yet unblest with the light of truth. Iniquity every where abounds. Sabbath-breaking, profane swearing, uncleanness, irreligion, and infidelity, are awfully prevalent. Can he pass our prisons, and not long for the time when the captive shall go free? Or can he contemplate their present crowded state, without wishing to see each of them converted into a seminary

for Christian instruction? Feelings of patriotism require that the land which gave him birth should lie very near to his heart; and that institutions, in particular, which aim at its regeneration, should meet his warmest support. He will not urge the ignorant and stale remark, that a HOME MISSIONARY SOCIETY is not wanted in a country like ours; but will be the first to rejoice in its existence, and to aid its success. Nor will the WIDE WORLD be forgotten by him! His heart must bleed whenever he looks on the map of the globe. What a mere speck is that which is yet enlightened by the Gospel! The idols of the heathen are equally frightful in their numbers, and in their influence. The earth's population has been estimated at ONE THOUSAND MILLIONS OF IMMORTAL SOULS. Of this awful aggregate, 170,000,000 only are nominal christians; 12,000,000 are Jews; 180,000,000 are Mahomedans; and 638,000,000 are Pagan idolaters. What a picture this for the mind of a genuine disciple of Christ to dwell on:—830,000,000 of mankind, without any saving knowledge of God, and at the same time hastening, in all their guilt and pollution, into the presence of the Eternal Judge!

But CHRISTIAN CHURCHES must not fail to act their part, if the land of our fathers is to become as a garden, which the Lord himself hath watered. As in primitive times, they should be so many Missionary Institutions propagating and extending themselves. Of the Christian church at Thessalonica, it is recorded, that from them "*sounded out the word of the Lord not only in Macedonia, and Achaia, but also in every place their faith to God-ward was spread abroad.*" And wherever Christian societies act with similar zeal and decision, the result in general will be equally gratifying. It is truly lamentable when

churches begin to think that internal edification is all that is to be aimed at. Indeed, this practice, in not a few instances, has proved self-destructive; and churches which have only looked at their own interests, have found, in the lapse of years, that their cares were brought within narrow limits. Nor should it be forgotten that the multiplication of Christian churches is a legitimate and certain method of augmenting all the sources of personal, domestic, and national happiness. They are, indeed, in their most sacred aspect, nurseries for heaven; but they scatter thousands of blessings here below. Every "Congregation of faithful men" is a city, set on a hill that cannot be hid. Let such Societies become universal, and the whole frame of society would be altered. What the Gospel effects in a single bosom—family—town—neighbourhood, it can, by the Divine blessing, produce from one end of the kingdom to the other—from the rising to the setting sun. If angels rejoice over the conversion of but one sinner, with what rapturous emotion must they gaze upon a company of converted men, all eagerly striving to bring sinners to the knowledge of Him who is their Lord, and the object of their grateful homage!

The rapid increase of population also demands of Christian churches a proportionate effort of zeal, unless they are disposed tamely to surrender, without a struggle, to the enemy, an immense territory of mind, capable of undergoing the highest spiritual culture. But as your limits will not admit a lengthened detail, I close, and in the mean time, remain, Mr. Editor, yours, very faithfully,

A WATCHMAN.

[*Lon. Evan. Mag.*]

ON THE CIVIL AND RELIGIOUS
STATE OF EUROPE.

The following extract of a Letter from a respectable Minister in England to his friend in New-York, will, we are confident, be read with great interest.

In looking at the depressed state of our beloved country, as christians, it becomes us to carry our inquiry much beyond the lines of commercial calculation, and ask, Is there not a secret, undetected, and unremoved cause for all this calamity? I verily believe that our national distress is the fruit of our national pride. We have been a nation, the sword of whose help and the shield of whose excellency has been God himself. We have been the means of rescuing Europe from the grasp of tyranny, without promoting the moral advantages of those nations to whom our prowess has communicated political change and government. We have trusted to our own influence without recognizing the interests of God in our conquests, and he has now permitted us to "weary ourselves in the greatness of our way." God designs to humble our pride, and to convince us that he will be acknowledged by them whom he has so singularly honoured as he has this highly favoured country. In the midst of all our correction, I am nevertheless not in despondency respecting the result. Such is the aspect which the divine hand has borne, and still bears towards us, that I think I can hear the mandate of Heaven say, "destroy it not, for a blessing is in it." In the midst of this universal depression of trade, the zeal and exertions of the church of Christ in this island are unabated for the salvation of mankind. Like Jerusalem of old, living waters are proceeding from Britain, the streams of which are dispersing themselves through all the parched ground, causing the

wilderness to become like Eden, and the desert as the garden of our God. If Jehovah could say of the cities of the plain, I will not destroy them if but ten righteous souls are found therein, will he forsake that country in which many ten thousands of his own people exist? Certainly not. God will yet return to us for Britain's sake, and we shall yet prove as we have already proved, that the church of God is the best defence of our country. "Some trust in chariots and some in horses, but may we trust in the name of the Lord for ever and for ever." So much for our remarks respecting Britain; we will now converse a little on the present aspect of affairs in Europe, and that on a general scale.

Doubtless you have been informed of the misunderstanding which at present exists between this country and Spain. In consequence of Portugal giving to herself a liberal and tolerant constitution, many insurgent Portuguese under the influence of the popish priests organized themselves into an army to oppose this liberal system.

At this juncture, Spain has not only thought fit to grant these insurgents a refuge in her own dominions, but has actually supplied them with arms and ammunition to invade Portugal with a view to overturn its present liberal constitution. Great Britain having previously entered into an alliance with Portugal, both offensive and defensive, was now called on by the Portuguese government to make good the treaty, and render necessary aid against the Insurgents, and Spain, under whose patronage they fought. Certain it is, that things cannot continue in Spain as they are at present; the force of public opinion, and the march of the mind forbid us to believe that such a popish despot and his bloody inquisition can

last much longer. Whether this present commotion will issue in the deliverance of Spain or not, or whether the war will be protracted by other European powers being involved, it is almost impossible to say at this time. There is difference of opinion on this subject amongst many judicious persons with whom I have the happiness and honour of an acquaintance. Nevertheless, should there be a war in Europe now, or in any future period, I think it will exceed every other for blood and carnage. In former wars, men were led to the fight as beasts to the slaughter, without understanding the object of the conflict: They acted under the political system of the country to which they belonged, and were at the command of despots who dragged them to the field to gratify the object of personal and tyrannical ambition, and this without ever asking themselves the question, For what purpose do we expose our lives? It will not be thus in future. Light has too widely diffused itself in Europe at present, for such a war to be repeated. The next time the armies of Europe are marshalled for the fight, the conflict will be maintained under the force of opinion and conviction, and consequently this will be more obstinately contended than if men fought in a state of mental indifference, or an ignorance of the object of the war. The next war will stand related to the political, the civil, and the religious rights of man. It will be a struggle between tyranny and freedom—between happiness and misery amongst the contending powers. It is strange to think of it, that these sentiments were delivered in the House of Commons, a few nights ago, by Mr. Canning, our Secretary of State for foreign affairs, and no one attempted to contradict him.

But whilst I thus write, I would

not have you to think that I am an advocate for propagating Christianity by the sword; this would be to turn Mahometan. Still I am decidedly of opinion, and that opinion is founded on the scriptures, that the sword shall pass over those countries in Europe, which at present bear the mark of the papal beast. And this for the sole reason of reckoning with them for the righteous blood which they have so wantonly shed. Because they have shed the blood of his saints, God will give them blood to drink, and the stream shall be to the bridles of the horses. The voice of souls from beneath the altar of God in heaven, is heard, crying in the ears of Jehovah to avenge their blood on the earth, and they shall not cry in vain. Instead of rejecting these sentiments, it becomes us to say, "righteous and true are thy judgments, oh Lord!" But although the potsherd of the earth are raised up to destroy each other, and thus execute the predicted judgments of God on his enemies, it is no where appointed for them to convert the nations by war. The moral tendency of war is not to convert; it desolates and hardens wherever its influence is felt. God has not decreed the honour of converting nations to the sword of worldly conquerors, but to the word of the Spirit, which is the word of God. He will destroy the man of sin by the brightness of his coming, which means nothing else, but by the splendors and brightness of divine truth, God will disperse the darkness and wickedness of error and superstition.

It is true, that sometimes the Head of the Church thinks fit to convert great political men, and distinguished conquerors, and afterwards to render them instrumental in spreading his gospel, as he had previously done in executing his awful judgments on man-

kind. A singular and a very striking illustration of this fact exists at this present time on the continent of Europe.

Marshal Bulow, the Prussian General who brought up the army of reserve at Waterloo, and by whom the fate of that bloody day was decided, is now converted to Christ, has given up his military profession, and is prosecuting his missionary labours for souls through Europe, and this under the patronage of the continental Society in London, for the propagation of the gospel in Europe. The Marshal appeared in London, at the annual meeting of the Society, and gave them the different badges of warlike glory that he had obtained, desiring they might be devoted to the enlargement of the cause of mercy and truth in the world. He has the simplicity of a little child, whilst he possesses the most undaunted courage. He appears to be very eminently qualified for the work to which our God has appointed him. He is not only diligent in his work, but his usefulness is very great.

What hath God wrought! This is one instance out of many that might be cited, and will serve to convince us that nothing short of christianity will ever exterminate war with all its horrors. If Peace Societies in England and America would accomplish their object, let them zealously unite to spread the gospel amongst men. It is this, and this only, that is the instrument consecrated by God himself to bring to nought those depraved feelings of the human heart, which engender war, and from which it invariably springs. If the lion and the lamb, if the vulture and the dove are to associate, if the weaned child is to put his hand on the cockatrice den without injury, if no hurt or destruction is to exist amongst men, the reason is emphatically assigned: It is because the "earth shall

be filled with the knowledge of the Lord." Nothing short of this will ever unite mankind into one family, and induce them to recognize each other as brethren and as friends.

If we direct our observation towards the state of Greece, we cannot but remark something very singular in its present aspect. I need not mention to you its pristine splendours, conquests, arts, and science, but only request you to compare her whilst in possession of this greatness with her present devastated, and abject condition. It is true that she now has a professed knowledge of the true God, of which she was destitute at the time the apostle passed through the streets of Athens, and saw an altar inscribed to the unknown God. It is true likewise that this knowledge which she at present possesses is unconnected with papal influence; but although this be the case, the Greek church is sunk into such a state of indifference, and incorporated with so much wretched superstition, as to leave them little more of christianity than the name. The Greeks have been for a long time in subjection to the Turks, and greatly oppressed by them. You are aware that Greece has been for some time struggling to obtain her ancient freedom, and torrents of blood have flowed in the attempt. Her cause has excited much interest in Britain, and considerable aid was afforded her from numerous private sources in this country. Lately the governments of Russia and England have interfered on her behalf, and have insisted on Turkey giving peace to Greece. This step astonished many of us who are anxiously watching the signs of the times. We fondly hoped that this struggle would never have ended without Russia taking the field as the ally of Greece against Turkey, and that this would have led to the over-

throw of the Ottoman empire, and fulfilled the prediction that the "Euphrates shall be dried up." Instead of this the Lord of Hosts appears to have retired to his secret place of thunder, and the end is not yet. It teaches us "that as the heavens are higher than the earth, so are the ways of God higher than our ways, and his thoughts than our thoughts." But although clouds and darkness are round about him, although justice and judgment are the habitation of his throne, yet mercy and truth go before his face, and these shall never be frustrated. It is indeed an inexpressible satisfaction that whatever kingdom alters, decays, and falls, yet that empire for which Jesus bled, shall be universal, and shall endure for ever.

From Greece and Turkey let us turn away for the present, and direct our observation to England. The Anti-Slavery Societies are not in the least abated in their zeal to destroy that detestable system in the British Colonies. The planters have of late evinced the most determined opposition to any interference on the part of our government with the local interests of those islands which have Houses of Assemblies chartered to them for their own government. This has been particularly the case on the part of Jamaica. That House of Assembly has been remonstrated with repeatedly on the part of our Government through the medium of the Governor of the Island, who is the Duke of Manchester, but all in vain: and so hostile has the government of Jamaica become to the orders of England, respecting the slave population, that they have positively refused to vote the usual supplies or taxes for the support of the colony. They have threatened to separate from England, and place themselves under the protection of America. Certainly they cannot be possessed of

much policy to act thus. America is growing increasingly hostile to slavery. And if she were not, it is very improbable that she would plunge herself in a war with this country, by allowing British subjects to dispose of a colony to a foreign country.

DETAACHED SAYINGS OF THE LATE
REV. GRIFFITH WILLIAMS.

(Communicated by a Friend.)

“God often suffers the case of his own people to become almost desperate before he appears to their help.

“All doors were shut to Moses when at the Red Sea, but one which was between him and heaven. God heard his cry (though secretly) and sent deliverance; so, believer, when you are in such difficulties, that you cannot see a way through them, God will appear as he did to Moses; then stand still and see his great salvation.

“When God is about to deliver his people, he finds means to effect their deliverance; as we read of the deliverance of Israel in the time of the Judges, God raised a Gideon, a Sampson, a Jephthah, and he doth not want means now to bless and deliver them.

“To have a will submissive to God in distress, is a mark of greatest grace. The devil tried to destroy the young man that was coming to Christ; he threw him into the fire; the fire said, I cannot burn him, he belongs to God; I will have nothing to do with him: he threw him into the water; the water said, I cannot drown him, for God will not permit me. Blessed be God, all his people are immortal until their work be done.

“Distress is a message that comes from God, to bring us upon our knees before him; but we

don't like it; yet God sees there's a needs-be for it, that we may remember him; therefore when it hath such an effect, it comes with a blessing to us. Before distress, the poor soul was barren enough, God knows; but now he is brought, like Jonah, to call upon his God.

“How many mountains of difficulties hath the Lord brought you through, believer, hitherto; therefore, bless his name. Oppose the fulness of Christ to our poverty, for there is abundantly enough in Christ to supply all our wants of whatever nature they may be. There is not a situation that you can be in, but that Christ bears a suitable character to that situation; when I consider God as my shepherd, I have to bless him that he hath kept me on his ground to the present moment. What comforts I enjoy now, are but the foretastes of that fulness I shall enjoy on the eternal hills with Christ for evermore. Nothing is good for our souls and bodies, in short, but the experience of the love of God. I may preach to you from this pulpit, but except God preaches to you from heaven, in applying his word to your hearts, by the Holy Spirit, it will be of no avail; therefore look up to him for a blessing, and may he bless it unto you!”

“I look upon the ordinances and the means of grace, to be as so many paths to lead us to Christ; for God's sake, then, do not rest in the plains; don't rest in the means; don't rest any where till you come to the Son of God. Blessed be the Lord, this is the glory of the way of salvation, that it leads a poor soul from darkness to light; from Satan to God: it is a way that leads from this wilderness to the heights of glory. Are there any enemies that dare to assault us in this way? yes, there are many; there is Faint-heart, Mistrust, and Guilt, as Mr.

Bunyan beautifully represents ; but they flee away when Great Grace appears ; may grace be more in our hearts from day to day. The way of salvation is called the way of holiness : we cannot be perfectly happy until we are perfectly holy, and that we shall be by and by, when we arrive at our Father's house above. Blessed be God for the principle of grace, that opposes the old man ; all the means of grace are holy means ; they were ordained for an holy purpose ; they lead to a holy land ; there is not a soul in this way, that is not a holy soul ; notwithstanding the remains of sin and corruption, they have an holy principle ; for what is grace but holiness ? and he that hath grace, purifieth himself as God is pure. Don't concern yourselves, Christians, with the things of this world ; consider yourselves as pilgrims : and you know that it would be folly in a person who is travelling through a place, to stop and erect a habitation in that place, when he knows that he must leave it soon ; so you are travelling to another country ; the world doth not know you ; they are strangers to you ; and if they ill-use you, don't be concerned ; this is not your rest, you are going home to heaven. God help us to act as pilgrims ; O that he would make us pilgrims indeed ! If we could live as pilgrims we should enjoy every thing in this world as we pass through it. Our wives—our families—our husbands—yea, every thing as we ought to enjoy them, and find happiness and content. The wilderness, solitary place, and the desert spoken of in Isaiah xxxv. 1, 2. are metaphors, representing the people of God, the Gentiles before conversion, (signifying barrenness and unfruitfulness,) but when converted, they bud and blossom as the rose, and are compared to Lebanon, Carmel, and Sharon,

AUG. 1827.

fruitful spots, bringing forth fruit unto God, which is the case with all his people. There is no other way that leads to glory, but the Lord Jesus Christ : therefore consider, if you expect to be happy in heaven by and by, whether you are in this way or not. May God help us to live above ; though we may meet with gusts of winds, which may drive us here and there, yet if our aim is to the harbour, we are safe ; we shortly shall be there, notwithstanding all the winds and storms which blow against us. Although you may talk with many of the people of God about natural things, and they may know nothing of astronomy, philosophy, or the like, yet come and talk to them about the things of the Spirit of God, and they will tell you, in a very distinct manner, their knowledge of them ; therefore though they know not natural things, yet they are not ignorant of the way of salvation."

[*Sup. to Evan. Mag.*]

LOVE OF THE SCRIPTURES.

In the British Museum, there are two copies of the Scriptures, which are peculiarly calculated to interest the pious visitants, from the circumstances under which they were transcribed. The elder manuscript contains, "The Old and New Testaments, in short hand, 1686 ;" which were copied, during many a wakeful night, by a zealous Protestant, in the reign of James II, who fearing that the attempts of that monarch to re-establish popery would terminate in the suppression of the sacred Scriptures, resolved at least to secure a copy for his own use by this ingenious method. The other manuscript contains the whole book of Psalms, and the New Testament, except the Revelations, in fifteen volumes, folio,

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written in characters an inch long, on black paper, manufactured on purpose, with a white ink. This perfectly unique copy was written in 1745, at the cost of a Mr. Harries, a tradesman of London, whose sight having decayed with age, so as to prevent his reading the Scriptures, though printed in the largest type, he incurred the expense of this transcription, that he might enjoy those sources of comfort which "are more to be desired than gold, yea, than much fine gold." The religious sentiments of this venerable man may be inferred from the fact, that Dr. Owen's "Faith of God's Elect," was also copied for him, in the same style, and occupies three volumes.

[*Aux. Miss. Herald.*]

To the Corresponding Secretary.

REPORT OF THE CHOCTAW ACADEMY
NEAR THE BLUE SPRINGS, SCOTT
COUNTY, KENTUCKY, ENDING ON THE
30TH APRIL, 1827.

At present there are ninety-one Indian youths at this Academy, viz. sixty-five Choctaws, twenty-five Creeks, and one Potawatamy. All in good health and spirits, making the usual progress in improvement. Eight or nine Potawatamies more are daily expected. On the 15th Feb. last, Peter P. Pitchlynn entered this School, and Sampson Burch on the 1st of April. These young men are of great advantage to this Institution; the former P. P. Pitchlynn is about twenty-one years of age, speaks and understands the English language well, of a fine mind, dignified and gentlemanly conduct, of perfectly sober habits, remarkably studious, and much inclined to piety. His good examples and advice, I find, have a most powerful influence on the other young men and smaller boys.

Sampson Birch is about twenty-five years of age. He was received and baptized some twenty or thirty miles from Natchez, in a regularly organized Baptist congregation. He brought certificates from the Church of his membership, and also letters from respectable sources of his moral character. After his baptism he remained sometime in his own nation, preaching the gospel to his own people; and since his arrival at this Academy has regularly preached in the Choctaw language to the students here. In addition to these two, we have a young man of the Creek tribe, (Samuel M'Intosh) about nineteen or twenty years of age, a member of the Methodist Church, a pious orderly religious youth; his general deportment is such as to make him an ornament to any religious society; he also preaches in the Creek language with Sampson and myself at the Academy. The circumstance of these men coming to the School, appears to me to be a providential arrangement in the great economy of Heaven for the promotion of the Institution. The prospects of planting the seeds of civilization and religion, have been flattering in a high degree, ever since this Institution was established; but it now assumes a different aspect; it exhibits a character entirely new. That prejudice and opposition which had heretofore existed, have hid their heads, and retired like the mist of a summer's morning before the rays of the sun, and the world is now convinced of the practicability of Indian reform. The order and discipline in the government of the School, the decorum and good conduct of the boys when at worship, the variety of studies now pursued in the Academy, from easy spelling taking a gradual rise through the various branches of English education, to the mathematics and astronomy, to-

gether with vocal musick, which is also regularly taught, are subjects of admiration and surprise to the numerous spectators with whom the School is so frequently honored. The interest of this Institution has excited gentlemen of the first rank, both of the religious and political circles, not only of our own state, but also of the adjoining states, to visit us; and it is peculiarly gratifying to see so much solicitude and anxiety manifested by so many for its prosperity. What adds in an eminent degree to produce feelings of the more noble and better sort, is the circumstance of having the gospel almost every Sabbath in Choctaw, Creek, and English. It was a judicious plan in the General Board, to direct that vocal musick should constitute a part of the instruction at this Academy; the advantages are very apparent at our morning services and on days of preaching; it also serves to invite some of the youths of both sexes from among the white population, to join with, and associate in a familiar and friendly manner

among the Indian youth. All this tends to exalt the mind, soften the feelings, and give in a good degree a relish for refinement of manners. I find also, that much advantage results by having youths of different tribes associated together, not only to cultivate union and friendship among those who were once hostile to each other; but as the one cannot understand the language of the other, it becomes necessary to make conversation and present communications in English. The youths of the different tribes associate together with as much harmony, and interest, as if they were all of one nation, or of one blood. I should do injustice at this time, to pass by unnoticed the handsome manner in which they are clothed, and the comfortable arrangement made for their boarding and lodging, and also the perfect satisfaction and contentment of mind that seems to pervade the whole School.

Respectfully yours,
THO. HENDERSON,
Superintendent.

RELIGIOUS INTELLIGENCE.

LATE INTELLIGENCE FROM CALCUTTA,
IN A LETTER TO REV. MR. SHARP,
BOSTON.

Calcutta, March 6, 1827.

Rev. and very dear Sir,

Accept my thanks for your letter of Aug. 17th, which was received by the Emerald.

Several months since, I wrote to a friend in America, (Dr. Chaplin, I think,) mentioning that a large number of the natives of a village ten miles below Calcutta had renounced idolatry, torn down their temple, and given their image to the missionary, Rev. Mr. Trawin. Within a few weeks, the work of the Lord has commenced in the sur-

rounding villages in a most wonderful and glorious manner. Messrs. Trawin and Piffard, missionaries from the London Society, have been applied to, by deputation from a large number of villages, five, eight, and ten miles below Kidderpore, begging that they would visit their respective villages, and make known to the people the way of salvation. The missionaries have gone out, and have been astonished to find the people ready prepared to receive the gospel. The places of worship are thronged,—multitudes follow the missionaries from village to village, to hear the words of life. On some occasions, the applications for the bread of life have

been so urgent, that the missionaries have thought proper not to return to their houses, but to spend the whole night in their palanquines; so that they might spend more time in their delightful work;—and once when they wished to eat, the people threw open their temple for their accommodation. On this occasion, no opposition was made, except that one brahman said, “I can never worship in that temple again.” The people appear to have entirely given up the distinction of caste, and many who, a short time since, were “mad on their idols,” are now eager to furnish a common repast for the native Christians who come among them. The applications to the missionaries for visits and instruction are almost incessant; and once when they were at a certain village, the people asked them, when they would come again. The missionaries answered, “in seven days.” The people begged that they would come in *five* days.

The preceding statements were made to me this morning by the Rev. Mr. Hill, who received his information from Mr. Trawin. Mr. Hill added, that I ought to hear Mr. Trawin relate the narrative himself, as he (Mr. H.) could recollect but a small part of the particulars. From what Mr. Hill said, I judge “the half has not been told me.”

What will be the result of this strong work, we cannot foretell. Our hopes are much raised. O, that the sacred fire may spread all over India! Should it reach Calcutta, (and O, that it may!) here is a vast quantity of the rubbish and filth of superstition and idolatry for it to consume. Let our hearts arise to God in most fervent supplication for so desirable an event.

I have some other facts to relate, but for want of time, I must defer them.

The news from Burmah you will receive from other sources. We think of proceeding in about ten days, to join our brethren Judson and Wade at Amherst.

Yours, &c.

GEO. D. BOARDMAN.

EXTRACT OF LETTER FROM A FRIEND IN THE STATE OF NEW YORK, TO THE PUBLISHERS OF THE AMERICAN BAPTIST MAGAZINE.

Otto, June 16, 1827.

“But a few years ago, this place was a perfect wilderness, inhabited only by wild beasts and savages. There are now a considerable number of inhabitants, and the wilderness is becoming subdued. In the year 1825, Sept. 22d, a Baptist church was organized, consisting of twenty-one members. It was a solemn time, I trust the Lord was with us, and our hearts were warmed with his presence. Four soon after following the example of their blessed Master, were buried with him by baptism, and joined our little number. A few have since been received by letter. We have preaching occasionally, by ordained ministers, and have, from time to time, enjoyed the unspeakable privilege of commemorating the death and sufferings of our ascended Redeemer. There is also a licensed preacher from Vermont, living among us, who takes the lead in meeting, and generally preaches. But *this*, notwithstanding, is really missionary ground. The new settlers are generally poor, and unable to do much for the support of the gospel. These western wilds are sadly destitute of faithful, able ministers of the New Testament. O when will the time arrive, when the wilderness and solitary place shall be glad for them; and the desert rejoice and blossom as the rose, in a spiritual sense.

It is a low time, as to religion, in this place; but the Lord is visiting his people in other places near us. Saints are rejoicing in the God of their salvation.

We wish for the continuance of the Magazine. The cause of Missions lays near our heart, though denied the means of doing much for its support. We rejoice that so much is doing; but much more must be done, before the heathen can be given to the Son for his inheritance, and the uttermost parts of the earth for his possession. May the God of grace strengthen the hands and encourage the hearts of his children to do good and

communicate, until the glorious time shall arrive, when the knowledge of the Lord shall cover the earth, as the waters do the channels of the mighty deep.

While your prayers and alms for the heathen world, may come up as a memorial before God, we would say to you, in the words of the text, "Brethren, pray for us, inhabitants of the wilderness."

TO THE PUBLISHERS OF THE AMERICAN BAPTIST MAGAZINE.

Pontiac, Mich. Ter. July 6, 1827.

Very dear Sirs,

I devote a few moments to let you know the state of religious affairs in this destitute region. In January last, myself, with some of our brethren, made a visit to Upper Canada, and attended a general meeting at Ganfield, Essex County, and had the happiness of forming an acquaintance with a number of coloured brethren, who had come from the Southern States, for the propose of obtaining their liberty. Some of them had made a profession of religion prior to their coming from the South, but the most of them have been brought from darkness to light and liberty, since their settlement in this region. Among the number was one by the name of William Wiltre, a preacher; he was brought from Africa to America, before the revolutionary war, and sold for a slave. He had not been ordained. On the 28th of January, 1827, he was, by solemn ordination, set apart to the work of the ministry. The usual questions were proposed by E. Comstock, sermon by the same, text 1 Tim. iv. 16; consecrating prayer by Rev. Mr. Maybee; imposition of hands by Rev. Messrs. Maybee, Stewart, Campbell, Stone, and Comstock; charge by E. Comstock; right hand of fellowship by Rev. Mr. Stewart; prayer and benediction by the candidate. The season was solemn and delightful.

Saturday, May 19th, rode to Malden, Upper Canada, and attended meeting with those coloured brethren, and heard a number relate the wonderful deal-

ings of God with them. They were received as candidates for baptism.

Lord's day, 20th, preached and administered baptism to twelve candidates, and gave them and ten others fellowship as a church of Christ, by the name of the African church in Colchester, Upper Canada. This was truly a delightful solemn scene. The ordinance had never before been administered in this place by immersion.

Saturday, June 2d, the Michigan Baptist Association held their first annual meeting in this village—four churches, one ordained, and two licenced ministers. Ten received by baptism—Total, one hundred and thirty-nine. May this little one become a thousand.

ELKANAH COMSTOCK.

EXTRACT OF A LETTER FROM A FRIEND AT MINISINK, N. Y.

June 18, 1827.

"The Warwick Baptist Association convened at the Baptist meeting-house, at Warwick, on the 13th and 14th of June. Elder Tenny preached a discourse, introductory to business, from Isa. xl. 9. "Say unto the cities of Judah, Behold your God."

We have had upwards of sixty added to our churches by baptism the last year."

EXTRACT OF A LETTER FROM A FRIEND AT RICHMOND, TO THE CORRESPONDING SECRETARY, RELATIVE TO THE AMERICAN COLONIZATION SOCIETY.

July, 1827.

"The Colony continues to rise in population and importance. Their trade or their morals may vie with any settlement of equal numbers in our own country, and I have little doubt but all the sanguine hopes of the founders and friends, both of the Colony and mission, will yet be realized. O that Christians would feel more sympathy for the 50 millions of Pagans in Africa."

**NEW BAPTIST MEETING-HOUSE
IN FEDERAL STREET, BOSTON.**

On Wednesday, July 18, the Federal Street Baptist meeting-house was opened for religious worship; and for the information of our readers, some particulars in relation to the interesting undertaking will be given.

For several years past, a number of the Baptist friends in Boston have been impressed with the duty of effecting the erection of an additional house of worship; and with this view a hall was procured at the easterly extremity of the city, and preaching regularly maintained on the Lord's-day for a considerable period. But it became apparent, that when a new house should be built, the universal wish of the denomination would be to unite in erecting an edifice in a central situation.

A number of the members of the churches, therefore, impressed with the importance of erecting a central meeting-house, met in February, 1825, for prayer and consultation on the subject. The object was approved by the meeting, and inquiries were instituted respecting a suitable location.

On the 23d of February, a meeting was held at the house of Dr. Baldwin, and the object appeared so desirable, that those who were present engaged to subscribe 8000 dollars for the purpose, and voted to call a general meeting of the Baptist churches and societies in this city, on the 28th of February, to present the subject before them.

On the 28th, the general meeting was held at the vestry of the Second Baptist Church, when the Pastors of the three churches, and a large number of friends were present. Dr. Baldwin was chosen Moderator, and Mr. John B. Jones, Secretary.

Having sought divine direction, and maturely considered the subject, it was voted unanimously, that in the opinion of the meeting, it is expedient to attempt the erection of a new Baptist meeting-house in the city.

Committees were appointed to receive subscriptions, and report on a location;

and it was agreed, that when a church should be formed to worship in the house, which should receive the fellowship of the other Baptist churches in Boston, the deed should be given to the church, as a Calvinistick Baptist Church, to be held by them while three male members remain adhering to those sentiments.

Land was purchased for the building on Federal Street, at 2 dollars per foot, amounting to 15,348 dollars; and a Building Committee was appointed to carry the design into execution, consisting of thirteen persons. The expense of the building was divided into shares of one hundred dollars, and subscriptions obtained and paid in for about two hundred shares. On Sept. 25, 1826, the Corner Stone was laid, accompanied with appropriate religious services.

On March 22d, 1827, the building Committee addressed letters to the three Baptist churches in Boston, giving information of the progress of the building, and requesting the churches to appoint Committees to meet and unitedly consult on the most suitable method for the organization of a church to meet in Federal Street. This Committee from the churches reported various resolutions, expressive of deep interest in the object, recommending to the members of the churches prayerfully to deliberate on their duty, suggesting various considerations for their direction, and appointing a meeting on the third Thursday in May, of those members whose sense of duty should lead them to unite in the new church. At the first meeting of the brethren, the Pastors and one of the Deacons from each church attended with them. After several meetings for consultation and prayer, 65 brethren and sisters harmoniously associated, the principal part of whom were members of the churches in Boston, and were cordially dismissed to compose the new church. But it is pleasing to state, and should be recorded in testimony of the divine goodness, that during the religious attention the present summer, more than twice the number have been added to the churches by baptism, than

were dismissed to form the Federal Street Church.

On Monday, July 16th, a Council was convened, consisting of the Pastors and Delegates from the three Baptist churches in Boston, and the churches in Charlestown, Cambridge, Roxbury, and Newton, and having examined the letters of dismission, and the faith and order of the brethren, agreed to give them fellowship as a church of Christ.

At the opening of the house on the 18th, the following was the order of services. Introductory Prayer was offered by Rev. Joseph Grafton of Newton. The Hymn from Winchell's Supplement, "Great King of glory, come," was sung. Select portions of the Sacred Scriptures were read by Rev. Mr. Jacobs of Cambridge. Prayer for the blessing of the Almighty on the building, and on the church, was offered by Rev. Mr. Grosvenor, of the First Baptist church. The Sermon was delivered by the Rev. Mr. Sharp, of the Third church, from Eccl. v. 1, "Keep thy foot when thou goest to the house of God." The principal object of the preacher was to illustrate the duty of previous preparation for the publick solemnities of religion; and this was ably exhibited from a variety of considerations, and urged in an impressive manner, happily adapted to the interesting occasion. Rev. Dr. Bolles offered prayer after the sermon. The pleasing solemnity of recognizing the new church by presenting the Right Hand of Fellowship, and an Address to the church, were by the Rev. Mr. Knowles, of the Second church. He adverted to the harmonious manner in which the brethren had associated, and then, in behalf of the churches, affectionately presented the Right Hand to Mr. E. Lincoln, the brother designated to represent the new church, accompanied with the following Address:

My Dear Brother,

In fulfilment of the duty which has been assigned to me by our brethren of the Council, I offer to you, the Representative of the Church, this right hand, as a token of recognition as a Church of

Christ, and of welcome, as a new member of our happy family of Churches. We thus testify our approbation of the proceedings, which have issued in your association as a body of believers in Christ. The articles of faith which you have adopted, are in perfect harmony with those of our own Churches, and, in our judgment, are drawn, directly and purely, from the inspired oracles of God. We are entirely satisfied of the Christian character of every member of the Church, and we assure you, as a body and as individuals, of our warmest affection, and most cordial fellowship.

Although, from the relation in which the greater portion of your members have stood to your sister Churches in this city, it is natural and right, that we should feel some emotions of regret at sundering the tie, which has bound us together, as members of the same body, yet this sorrow is soothed and overcome—nay, is brightened into gratitude and joy, when we think, that our brethren and sisters have left us, in kindness and peace, to form a new family; to take possession of a new portion of the inheritance of God's children; to set up their banners at a new post of opposition to Satan's kingdom, and to labour, with us, with kindred hearts, and common aims, in extending the glorious kingdom of our Lord. We feel stronger, by the accession of this newly organized band, to the host of God's elect. The golden chain of our Churches has acquired a new link, and is strengthened by its extension. We are assured, that there are, and will be, no rival interests among us. We promise you our aid, and we shall confidently rely on you, in our seasons of need. We shall sympathize with you, if any of the storms which sometimes assail the Church of Christ should beat against you; and if trials befall us, we know, that here we shall find prompt and steadfast friends. We shall rejoice in your prosperity; and are confident that you will always cherish for us reciprocal affection and good will.

In the name of our Redeemer, then, we cheer you onward; and now, my dear brother, let us exchange the mutual

pledge, that we will still be one in heart—that as brethren, having one Lord, one Faith, and one Baptism, we will live and toil together in love; and that our prayer for each other, and for the whole Zion of God, shall be, Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee.

Mr. Knowles then presented an Address to the church, which was happily adapted, deeply to impress a sense of responsibility, awaken holy gratitude, and excite prayerfulness and activity.

The services were closed with singing from Winchell's Supplement, "I love thy kingdom, Lord," &c.

The Meeting-House is a neat and spacious edifice, built of brick, 74 feet wide, and 86 feet long, including the porch. It has a basement story, containing a

large and convenient vestry, two rooms for candidates to prepare for baptism, and three large rooms for other purposes. In front of the pulpit is a baptistry. There are 117 pews on the lower floor, and 34 in the gallery. A cupola is erected, and a bell weighing 1635 pounds.

ORDINATION.

Elder Philip Brown was set apart to the work of the ministry on the 14th of December, 1826, over the Baptist church at Liberty, Salt Co. N. Y. The Introductory Prayer by Elder G. Bebee; Ordination Sermon by Elder Z. Grenell, from Rev. iv. 6, 7, 8; Ordaining Prayer by Elder D. T. Hill; Charge to the candidate by Elder G. Bebee; Right Hand of Fellowship, by Elder Draper of Conn.; Charge to the people by Elder Grenell.

Account of Moneys received by the Treasurer of the General Convention for the Baptist Board of Foreign Missions, &c. from June 25, to July 19, 1827.

Received from the "Shaftesbury Baptist Association," by Samuel A. Curtis, Esq. Treasurer, per Mr. C. J. Caudwell,	150,69
The "York Bap. Aux. Soc. for For. Missions," it having been contributed as follows, viz.	
Primary Society Berwick and York,	8,38
Cornish Female Benevolent Society,	9,75
Stranger,	5,00
Contribution at the York Association,	4,50
Joseph Woodward,	1,00
For Burman Mission,	28,63
Stranger, for the Mission among the Western Indians,	2,00
By A. Smith, Esq. Treasurer.	
Received from the "Female Industrious Society," of Rev. Daniel Sharp's congregation, to assist in the education of two Indian girls at the Carey Station, by the name of Ann Sharp and Sophia O. Lincoln,	40,00
John O'Brien, Esq. Brunswick, Me. for the benefit of Indian Stations in the U. States,	10,00
Children of the Sabbath School of Rev. Mr. Sharp's Congregation, for the Carey Station, to assist in the education of Indian Children,	4,23
Received from a Female Friend in Stoughton, Mass. per Rev. O. Tracy, (for Burman Mis.)	2,00
Roxbury Female Industrious Society for Carey Station,	17,00
Baptist Church in Roxbury for Carey Station,	7,85
Per Rev. W. Leverett,	24,85
M. B. Rounds, Esq. Treas. of the Utica Bap. Foreign Mission Society, per Mr. E. Lincoln,	25,00
Rev. David Benedict, Treasurer of the Rhode Island Baptist State Convention,	300,00
The Mulberry St. Baptist Miss. Soc. N. York, it having been contributed as follows, viz.	
From the Mulberry St. Female Mission Society,	50,00
From Senior and Junior Male Societies,	50,00
Per Thomas Stokes, Esq.	100,00
The Beriah Baptist Church and Congregation, New York, per Rev. Aaron Perkins,	75,00
	dolls. 702,40

HERMAN LINCOLN, Treas.

Moneys received by the Treasurer of the Baptist Missionary Society of Massachusetts, after the settlement of his annual account, May 29, 1827.

June 1 By Cash of Mr. Stephens, Eastport,	2,00
From Lincoln & Edmonds, being profits arising from the American Baptist Magazine,	574,00
Baptist Church and Society, Cambridge, viz.	
Bela Jacobs,	2,00
Elijah Corey,	10,00
Levi Farwell,	10,00
Prudence Farwell,	10,00
Wm B. Own,	5,00
Josiah Cowdige,	2,00
Charles Everett,	5,00
Josiah Hovey,	1,00
Ebenezer Hovey,	1,00
N. Litchfield,	1,00
Nathaniel Stone,	1,00
Collection,	33,86
Missionary Box in Vestry,	28,91
	110,77
Amount collected at First Baptist Meeting-house, after Missary Sermon, by Mr. Drinkwater,	27,00
Jacob Richardson,	1,00
Mr. Stockbridge,	50
Rev. Warren Bird,	2,00
Rev. Benj Putnam,	1,00
Rev. A. Fisher, Jr.	1,00
Rev. Charles Tyin,	1,00
Rev. J. Ballard,	2,00
Mr. John Sullivan,	2,00
Mr. Benj Kent,	2,00
Rev. Jesse Hartwell, executor to the estate of Mr. Tobey, being a part of the proceeds of said estate,	17,68
Donation from Rev. Jesse Hartwell,	10,38
A friend to missions in Roxbury, being one dollar per month from July 4, 1826, to July 4, 1827,	12,00
Jonas Evans,	5,00
Dividend United States stock,	4,50
From Third Baptist Church and Society, Boston,	38,00
Treasurer of the Executive Committee of the Massachusetts Baptist Education Society, being interest on Mr. Cornish's legacy,	400,00
	dolls. 1212,23

E. LINCOLN, Treas.

THE
AMERICAN
BAPTIST MAGAZINE.

No. 9.

SEPTEMBER, 1827.

VOL. VII.

MISSIONARY DEPARTMENT.

BURMAH.

The special Treaty, which more than a year since terminated hostilities betwixt the British and Burmese, provided for further negotiations, particularly in relation to commerce. To execute this trust, Mr. Crawford was appointed on the part of the British, and required to repair to Ava. Aware of the delicacy and importance of the service, Mr. C was unwilling to proceed without the assistance of a man well skilled in the Burman language. No one was so well qualified as Dr. Judson, who was therefore preferred. At first he declined the application, but finally consented on the assurance of Mr. Crawford to do what was practicable, pending the negotiation, to procure from his Burman majesty a grant of toleration for the christian religion. The attempt failed as appears by the following letter. We are not to suppose, however, that the embassy was without its advantages, since every interview had by the Burman Court with intelligent foreigners, tends to discover to it the stupidity of its own idolatry, with the injurious consequences.

The conduct of our Missionary was marked by the same disinterestedness on this occasion, as in all the rest of his publick life. The whole proceeds of his service were devoted to the objects of the mission, subject to the discretion of the Board, the items of which are published at the close of this Number of the Magazine.

LETTER FROM REV. DR. JUDSON
TO THE CORRESPONDING SECRETARY.

Ava, Dec. 7, 1826.

Rev. and dear Sir,

My last was dated at Rangoon, while waiting to accompany the embassy to Ava. We were detained, until the 1st of September, and arrived here the 28th, though we were not admitted to an audience with the king, till the 20th of the ensuing month.

In the very commencement of negotiations, I ascertained that it would be impossible to effect any thing in favour of religious

toleration, in consequence of the extraordinary ground assumed by the Burmese Commissioners. Reluctant, as the government has ever been, to enter into any stipulations with a foreign power, they resolved to do nothing more than they were obliged to, by the Treaty of Yandabo. And as that required them to make a "commercial treaty," they resolved to confine the discussions to points strictly commercial; so that instead of a treaty of twenty-two articles, calculated to place the relations of the two countries on the most liberal and friendly footing, the treaty just concluded is

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confined to four, and those utterly insignificant.

So far, therefore, as I had a view to the attainment of religious toleration in accompanying the embassy, I have entirely failed. I feel the disappointment more deeply on account of the many tedious delays which have already occurred, and which we anticipate during our return; so that instead of four or five months, I shall be absent from home seven or eight.

But above all, the news of the death of my beloved wife has not only thrown a gloom over all my future prospects, but has forever imbittered my recollections of the present journey, in consequence of which, I have been absent from her dying bed, and prevented from affording the spiritual comfort which her lonely circumstances peculiarly required, and of contributing to avert the fatal catastrophe, which has deprived me of one of the first of women, the best of wives.

I commend myself and motherless child to your sympathy and prayers, and remain,

Yours, in the deepest sorrow,

A. JUDSON, Jr.

Rev. Dr. Bolles.

P. S. Dr. Price has lately lost his Burman wife, Ma Noo. She persevered to the last, in a very consistent profession and exemplification of the Christian faith, and is, I trust, the fifth Burman that has entered into the rest that remaineth for the people of God.

LETTER FROM REV. DR. JUDSON,
TO MRS. HASSELLTINE OF BRADFORD,
(MASS.)

Ava, Dec. 7, 1826.

Dear Mother Hasseltine,

This letter, though intended for the whole family, I address particularly to you; for it is a mother's heart that will be most deeply inter-

ested in its melancholy details. I propose to give you, at different times, some account of my great irreparable loss, of which you will have heard, before receiving this letter.

I left your daughter, my beloved wife, at Amherst, the 5th of July last, in good health, comfortably situated, happy in being out of the reach of our savage oppressors, and animated in prospect of a field of missionary labour, opening under the auspices of British protection. It affords me some comfort, that she not only consented to my leaving her, for the purpose of joining the present embassy to Ava, but uniformly gave her advice in favour of the measure, whenever I hesitated concerning my duty. Accordingly, I left her. On the 5th of July, I saw her for the last time. Our parting was much less painful, than many others had been. We had been preserved through so many trials and vicissitudes, that a separation of three or four months, attended with no hazards to either party, seemed a light thing. We parted, therefore, with cheerful hearts, confident of a speedy reunion, and indulging fond anticipations of future years of domestic happiness. After my return to Rangoon, and subsequent arrival at Ava, I received several letters from her, written in her usual style, and exhibiting no subject of regret or apprehension, except the declining health of our little daughter Maria. Her last was dated the 14th of Sept. She says, "I have this day moved into the new house, and for the first time since we were broken up at Ava feel myself at home. The house is large and convenient, and if you were here I should feel quite happy.—The native population is increasing very fast, and things wear rather a favourable aspect. Mounng Ing's school has commenced with ten scholars, and

more are expected.—Poor little Maria is still feeble. I sometimes hope she is getting better; then again she declines to her former weakness. When I ask her, where Papa is, she always starts up and points towards the sea.—The servants behave very well, and I have no trouble about any thing, excepting you and Maria. Pray take care of yourself, particularly as it regards the intermittent fever at Ava.—May God preserve and bless you, and restore you in safety to your new and old home, is the prayer of your affectionate Ann.”

On the 3d of Oct. Capt. F——, Civil Superintendant of Amherst, writes, “Mrs. Judson is extremely well.” Why she did not write herself by the same opportunity, I know not. On the 18th, the same gentleman writes, “I can hardly think it right to tell you that Mrs. Judson has had an attack of fever, as before this reaches you, she will, I sincerely trust, be quite well, as it has not been so severe as to reduce her. This was occasioned by too close attendance on the child. However, her cares have been rewarded in a most extraordinary manner, as the poor babe, at one time was so reduced, that no rational hope could be entertained of its recovery; but at present a most favourable change has taken place, and she has improved wonderfully.—Mrs. Judson had no fever last night, so that the intermission is now complete.” The tenor of this letter was such, as to make my mind quite easy, both as it regarded the mother and the child. My next communication was a letter with a black seal, handed me by a person saying he was sorry to have to inform me of the death of the child. I know not whether this was a mistake on his part, or kindly intended to prepare my mind for the real intelligence. I went into my room, and opened the letter with feelings

of gratitude and joy, that at any rate the mother was spared. It was from Mr. B——, Assistant Superintendant of Amherst, dated the 26th of Oct. and began thus:

My dear Sir, To one who has suffered so much and with such exemplary fortitude, there needs but little preface to tell a tale of distress. It were cruel indeed to torture you with doubt and suspense. To sum up the unhappy tidings in a few words—*Mrs. Judson is no more.*

At intervals, I got through with the dreadful letter, and proceed to give you the substance as indelibly engraven on my heart.

“Early in the month she was attacked with a most violent fever. From the first she felt a strong presentiment, that she could not recover, and on the 24th about eight in the evening, she expired. Dr. R—— was quite assiduous in his attentions, both as friend and physician. Capt. F—— procured her the services of a European woman from the 45th regiment; and be assured all was done, that could be done, to comfort her in her sufferings, and to smooth the passage to the grave. We all deeply feel the loss of this excellent lady, whose shortness of residence among us was yet sufficiently long, to impress us with a deep sense of her worth and virtues. It was not until about the 20th that Dr. R. began seriously to suspect danger. Before that period, the fever had abated at intervals; but its last approach baffled all medical skill. On the morning of the 23d, Mrs. Judson spoke for the last time. The disease had then completed its conquest, and from that time up to the moment of dissolution she lay nearly motionless and apparently quite insensible.—Yesterday morning, I assisted in the last melancholy office of putting her mortal remains in the coffin; and in the evening her funeral was

attended by all the European officers now resident here. We have buried her near the spot where she first landed; and I have put up a small rude fence around the grave to protect it from incautious intrusions.—Your little girl Maria is much better. Mrs. W— has taken charge of her; and I hope she will continue to thrive under her care.”

Two days later, Capt. F. writes thus to a friend in Rangoon :

“I trust that you will be able to find means to inform our friend of the dreadful loss he has suffered. Mrs. Judson had slight attacks of fever from the 8th or 9th inst. but we had no reason to apprehend the fatal result. I saw her on the 18th, and at that time she was free from fever, scarcely if at all reduced. I was obliged to go up the country on a sudden business, and did not hear of her danger until my return, on the 24th; on which day she breathed her last at 8 P. M. I shall not attempt to give you an account of the gloom which the death of this most amiable woman has thrown over our small society. You, who were so well acquainted with her, must feel her loss more deeply; but we had just known her long enough to value her acquaintance as a blessing in this remote corner. I dread the effect it will have on poor Judson. I am sure you will take every care that this mournful intelligence may be opened to him as carefully as possible.”

The only other communication on this subject that has reached me, is the following line from Sir Archibald Campbell to the envoy: “Poor Judson will be dreadfully distressed at the loss of his good and amiable wife. She died the other day at Amherst, of remittent fever, eighteen days ill.”

You perceive, that I have no account whatever of the state of her mind, in view of death and eternity, or of her wishes concerning

her darling babe, whom she loved most intensely. I hope to glean some information on these points from the physician who attended her, and the native converts who must have been occasionally present.

I will not trouble you, my dear mother, with an account of my own private feelings—the bitter heart-rending anguish, which for some days would admit of no mitigation, and the comfort which the gospel subsequently afforded, the gospel of Jesus Christ, which brings life and immortality to light. Blessed assurance—and let us apply it afresh to our hearts—that while I am writing and you perusing these lines, her spirit is resting and rejoicing in the heavenly paradise,

“Where glories shine, and pleasures roll,
That charm, delight, transport the soul;
And ev’ry panting wish shall be
Possess’d of boundless bliss in Thee.”

And there, my dear mother, we also shall soon be, uniting and participating in the felicities of heaven with her, for whom we now mourn. “Amen—even so, come, Lord Jesus.”

Amherst, Feb. 4th, 1827.

Amid the desolation that death has made, I take up my pen once more to address the mother of my beloved Ann. I am sitting in the house she built—in the room where she breathed her last—and at a window from which I see the tree that stands at the head of her grave, and the top of the “small rude fence” which they have put up “to protect it from incautious intrusion.”

Mr and Mrs. Wade are living in the house, having arrived here about a month after Ann’s death; and Mrs. Wade has taken charge of my poor motherless Maria. I was unable to get any accounts of the child at Rangoon; and it was only on my arriving here, the 24th ult. that I learnt she was still

alive. Mr. Wade met me at the landing place ; and as I passed on to the house, one and another of the native christians came out, and when they saw me, they began to weep. At length we reached the house ; and I almost expected to see my love coming out to meet me, as usual ; but no, I saw only in the arms of Mrs. Wade, a poor little puny child, who could not recognize her weeping father, and from whose infant mind had long been erased all recollections of the mother who loved her so much.

She turned away from me in alarm, and I, obliged to seek comfort elsewhere, found my way to the grave ; but who ever obtained comfort there ? Thence I went to the house, in which I left her ; and looked at the spot where we last knelt in prayer, and where we exchanged the parting kiss.

The doctor who attended her, has removed to another station, and the only information I can obtain, is such as the native christians are able to communicate.

It seems that her head was much affected, during her last days, and she said but little. She sometimes complained thus—The teacher is long in coming, and the new missionaries are long in coming ; I must die alone and leave my little one ; but as it is the will of God, I acquiesce in his will. I am not afraid of death, but I am afraid I shall not be able to bear these pains.—Tell the teacher that the disease was most violent, and I could not write ; tell him how I suffered and died ; tell him all that you see ; and take care of the house and things until he returns. When she was unable to notice any thing else, she would still call the child to her and charge the nurse to be kind to it, and indulge it in every thing, until its father shall return. The last day or two, she lay almost senseless and motionless, on one side—her head reclining on

her arm—her eyes closed—and at 8 in the evening, with one exclamation of distress in the Burman language, she ceased to breathe.

Feb. 7. I have been on a visit to the physician who attended her in her illness. He has the character of a kind, attentive and skilful practitioner ; and his communications to me have been rather consoling. I am now convinced that every thing possible was done ; and that had I been present myself, I could not have essentially contributed to avert the fatal termination of the disease. The doctor was with her twice a day, and frequently spent the greater part of the night by her side. He says that from the first attack of the fever, she was persuaded she should not recover ; but that her mind was uniformly tranquil and happy in the prospect of death. She only expressed occasional regret at leaving her child, and the native christian schools, before her husband or another missionary family could arrive. The last two days she was free from pain. On her attention being roused by reiterated questions, she replied, "I feel quite well, only very weak." These were her last words.

The doctor is decidedly of opinion that the fatal termination of the fever is not to be ascribed to the localities of the new settlement, but chiefly to the weakness of her constitution, occasioned by severe privations and long protracted sufferings she endured at Ava. Oh, with what meekness, and patience, and magnanimity, and christian fortitude, she bore those sufferings ! And can I wish they had been less ? Can I sacrilgiously wish to rob her crown of a single gem ? Much she saw and suffered of the evil of this evil world ; and eminently was she qualified to relish and enjoy the pure and holy rest into which she has entered. True, she has been

taken from a sphere, in which she was singularly qualified, by her natural disposition, her winning manners, her devoted zeal, and her perfect acquaintance with the language, to be extensively serviceable to the cause of Christ; true, she has been torn from her husband's bleeding heart, and from her darling babe; but infinite wisdom and love have presided, as ever, in this most afflicting dispensation. Faith decides, that it is all right, and the decision of faith, eternity will soon confirm.

I have only time to add (for I am writing in great haste, with very short notice of the present opportunity of sending to Bengal,) that poor-little Maria, though very feeble, is I hope recovering from her long illness. She began indeed to recover, while under the care of the lady who kindly took charge of her, at her mother's death: but when after Mr. Wade's arrival she was brought back to this house, she seemed to think that she had returned to her former home, and had found in Mrs. Wade her own mother. And certainly the most tender, affectionate care is not wanting to confirm her in this idea.

I remain, my dear mother,

Yours, in the deepest sorrow,
A. JUDSON, Jr.

EXTRACTS FROM MR. WADE'S JOURNAL.

Aug. 16. To-day Mr. Boardman sent us a letter which has just arrived from Dr. Judson, and seems principally designed to inform us that he now thinks we may with propriety leave this place for Rangoon, and proceed from thence to Amherst. We received this intelligence with the greatest pleasure, for we had long been wishing for the time to come when we might return to the Burmans.

21. Early this morning returned to Calcutta. Mrs. Wade's health has been quite restored by the change. Consulted with Mr. Boardman about returning to Rangoon by the first opportunity. Circumstances would not allow brother and sister Boardman to leave Calcutta under two or three months; but we were all united in the opinion, that Mrs. W. and myself should make no delay. Accordingly on the 22nd we commenced making preparations for a voyage to Rangoon.

Sept. 22. The ship has been detained until the present time, for which, on several accounts, we feel very thankful. Brother Boardman, who has been dangerously sick, is now recovering, and of course we can leave him with much less regret than before. In the mean time, I have myself experienced an attack of the bowel complaint which required medical aid; it was no doubt brought on by my exposure to the sun on the 9th. And though it is not yet entirely removed, I am thankful to say it is much better, and I hope much from the sea air. By our delay also, we have escaped a severe gale which nearly wrecked several vessels then in the bay. This afternoon we parted with brother and sister B. and our other friends in Calcutta, and in the evening came on board the Ferguson, which is expected to sail tomorrow.

24. Ship broke ground, but came to anchor, only a short distance from the place where she was moored; and we learn she is likely to be detained in the river for five or six days more.

Oct. 30. It is now more than five weeks since we came on board the Ferguson, and we have but little prospect of getting to the end our voyage for several days to come. I have had a relapse of my complaint since we left Calcutta, and still feel very

poorly; my mind has for some time been unusually impressed with the uncertainty of life and the solemnities of death.

Our voyage has already been long, and, I may add, dangerous. While at the sand-heads we were so near being aground, that for a considerable distance we had no more than three fathoms of water, just the depth which the ship draws; in this situation, if the sea had not been perfectly calm, we should no doubt have struck.

After leaving the pilot, we had light winds, and a strong current setting across the ship; to keep her on her course was impossible; we could do little more than let her drift for about four days. After this, a breeze sprang up which continued three or four days, and we anticipated a short passage; but the wind now arose, and increased almost to a gale. During the storm we were driven down within a short distance of the Andaman Islands; we tacked ship and stood for the Cape; but being driven to leeward by both wind and current, we soon and unexpectedly sighted land a long way up the coast of Arracan. The first thing we saw was a large rock, and soon after the coast; we now stood out from the shore, and before sun-set lost sight of both. We continued the same course during the night, but, owing to a strong tide, found in the morning that we were nearer the rock and shore than the day preceding; and thus it happened to us for several successive days. One morning in particular, when the day dawned, we found ourselves so near the rocks (for as we approached we discovered that it was not merely one but a large group of them,) that half an hour more on the course we were running would probably have dashed us in pieces. These rocks appear to rise forty or fifty feet above water almost perpendicularly;

they are extremely dangerous because there is no anchorage around them, so that if there is no wind, and a strong current setting towards them, a ship must inevitably be dashed against them. Happy for us there was at the time a breeze sufficiently strong to enable us to stem the current; this continued, and for the next two or three days, we entertained hopes of soon seeing Rangoon. During this time we rounded the Cape, passed Sunken Island, and proceeded up the gulf as far as Barugo Point; here again, with but a light breeze, and most of the time none at all, we had to contend against an opposing current, and were unable to gain any thing for about two weeks. During this time we were put on allowance in respect to water, although we had sufficient in the ship for twenty days longer; our provisions were also reduced, but not to any particular quantity.

Nov. 9. This day we arrived in Rangoon after having been on board ship about seven weeks. We were deeply and unexpectedly afflicted by the news of Mrs. Judson's death. It seemed to us a very dark providence that her life should be preserved during the greatest dangers and sufferings at Ava, and so soon after being delivered from them, fall a prey to disease. Her sufferings seem designed by God to prepare her for the rest above. We mourn the loss which we have sustained by her death, while she rejoices in having gained an immortal prize.

Rangoon is at present in a state of complete confusion, as in a few days it is to be delivered over to the Burman authorities; all the Europeans, and great numbers of Burmans are endeavouring to get their various goods carried round to Amherst.

23. We left Rangoon on the 20th; the schooner was completely filled with cargo between decks,

and with men and women above, mostly Burmans; of course our situation was quite uncomfortable. We suffered most for want of air, the circulation of which, particularly below, where our cabin was, was entirely prevented by the great number of people above; but we were quite as comfortable on board as we expected to be. We felt a good deal of anxiety from the leaky condition of the vessel; and there is every reason to suppose, if we had had a heavy wind we must all have gone down: but the sea was perfectly smooth, and through the divine goodness we have this day arrived safely in Amherst. We anchored in the harbour a little before sunset. As soon as we were anchored, I came on shore to find a house. While walking through the native part of the town, Moungh Shwa-ba met me. I scarcely ever felt greater pleasure in meeting a friend from whom I had been long separated. With him I also found Moungh-Ing, one of the christians whom I had never seen before. They immediately gave me an account of Mrs. Judson's death in a manner which showed how much they loved her, and how deeply they mourned her death. Moungh Shwa-ba and Moungh-Ing went with me to her house, which (as it is unoccupied) I shall take possession of till Dr. Judson's return; but we shall not leave the vessel to-night, as the sun is already down.

24. This morning came on shore with Mrs. W. The four Burman christians, Moungh Shwa-ba, Moungh-Ing, Mah-Menla, and Mah-Duke, spent nearly the whole day with us, and assisted in procuring such things as were necessary for our immediate use. They gave us some account of their several adventures since they were separated from us at the taking of Rangoon, and it was delightful to hear them ascribe their preserva-

tion, while wandering, and their being brought together again, to the overruling providence of God. They said it was their prayers daily that the disciples and teachers might meet again; God had answered their prayers, therefore their hearts were glad. I think they have made very good progress in the knowledge of divine truth; and, by their firm attachment to the christian religion, and perseverance therein under so many various circumstances, have proved themselves the real disciples of Jesus.

25. We went out early this morning to see Mrs. Judson's grave; it is about fifty rods from the house, under a large tree, and surrounded by a small enclosure. The doctrine of the immortality of the soul gives the mind inexpressible comfort while we are looking upon the graves of our departed christian friends. They live and are enjoying inconceivably more of happiness than they did in their best circumstances while in the body. In putting off their flesh, they have put off all their burdens, and they rest in God.

The little daughter which Mrs. Judson left, was by her request committed to the care of Mrs. Whitlock, the wife of a military officer, and the only European lady then in the place. We have offered to take the child under our care; its health is very precarious.

26. Sabbath. About ten in the morning the disciples, together with a number of other Burmans, came to our house for divine worship, forming an assembly, with Mrs. Wade and myself of fourteen persons. Moungh Shwa-ba commenced the worship in Burman by reading a portion of the sacred scriptures, after which he made a prayer. When this was finished Moungh-Ing read a chapter, and expounded different parts of it, and closed the services by

prayer. I took the opportunity of conversing as well as I was able with some of those who have not yet professed themselves disciples, but seem desirous of obtaining a knowledge of the christian religion. The exercises of the day were very pleasant, and were rendered doubly so by being the first time we have been permitted to meet in worship with any christian friends since we left Calcutta, about two months and a half.

30. Most of the time since we arrived has been spent in putting our things in a little order; but we hope soon to commence our study of the language, and also to do something in the way of schools. I have showed the Orrey to several Burmans, but as yet I want language to explain the different parts of it to their understanding so fully as I wish; it bids fair, however, to be a means of giving them a much clearer idea of astronomy than they could gain from oral instruction; the terrestrial globe would also be very useful for this purpose. If we can convince them that their ideas of astronomy are false, their whole system will stand a confessed system of falsehood.

Dec. 1. To-day about ten A. M. Moug Shwa-ba's wife died of a lingering consumption. She had been insane four or five of the last years of her life, and in a decline most of the time since she lost her reason. She died like one going to sleep, the moment of her death being unperceived even by those who were sitting by her bed-side. She was interred this afternoon, and I attended the burial. When I came into the house, I found the corpse laid out in a very decent manner; a coffin constructed of bamboos and mats stood by the door; several persons had collected and were waiting my arrival, upon which the corpse was placed in the coffin and borne by four men to the

place of interment. I walked with Moug Shwa-ba immediately behind the corpse, and the others followed after us; the procession was very orderly, and moved on slow and silent. When we arrived at the grave, there was some conversation among the spectators, but it was confined entirely to the subject of death.

Moug-Ing read some extracts from the sacred Scriptures which Dr. Judson had collected on the subject of death and the resurrection, then made a few extempore remarks—after which the grave was closed, and the people dispersed. The whole was performed in a decent and solemn manner, much more so than I could have expected where the services were conducted entirely by natives.

16. Moug-Bo, a Burman who was formerly acquainted with the missionaries in Rangoon, called and spent some time in dispute. He thinks much of his own knowledge, and is ready to assume or deny almost any proposition for the sake of argument. The dispute was, chiefly, whether Gaudama, allowing him to possess all the attributes and perfections which are ascribed to him in the sacred books, is worthy of supreme adoration. I undertook to prove, that according to their own system, Gaudama was no better than thousands of others who made no pretensions to divine honors. I said, your sacred books teach that all merit, and all demerit will eventually meet their exact reward. He said, "true." What then is the greatest possible reward? "Nikeban." (i. e. annihilation.) But have not thousands of others obtained this reward as well as Gaudama? "True." Then their merit must have been the same, because they obtained the same final reward, and therefore they were equally deserving of divine honors. He

could give no reasons against the conclusiveness of the argument. I took occasion to speak of the nature of rewards and punishments as taught in the sacred scriptures, and particularly of the nature of future happiness; that the inhabitants of heaven were entirely free from sin, and of course exempt from all evil, as evil is entirely the result of sin. He then said, "That is the proper idea of Nikeban; Nikeban is not annihilation, but rest."

17, Sabbath. Moungh Bo came to-day to worship, and brought another Burman with him; we had much conversation after worship, in which I was assisted by Moungh Shwa-ba, and Moungh Ing; but as Moungh Bo is going to Madras within a few days, we shall not probably have his attendance hereafter.

Jan. 3, 1827. The last three days I have spent entirely by the sick-bed of Captain Hamilton who died last evening. I had no acquaintance with him previous to his illness; finding himself near the gates of death he sent for me, with a request to have the sacrament of the Lord's supper administered to him. I declined, and endeavoured to convince him that without a new heart, partaking of the sacrament would avail him nothing. The next morning early, he sent for me again; I found him in a state of great anxiety for the salvation of his soul; he had given up all dependance on external ceremonies, and so far as I could judge, the Holy Spirit had brought him to a right knowledge of himself, and wrought in his soul a godly sorrow for sin. I prayed with him at his request; he also tried to pray for himself: soon after he seemed to obtain an assurance that God for Christ's sake had pardoned his sins. He was tranquil and happy, in which state of mind he continued till death.

6. Finished copying and

arranging the Burman concordance, mentioned in my journal sometime ago; it contains above seventy pages quarto, with the same number of blank pages for matter which may hereafter be found that is worthy of notice.

7, Sabbath. A larger number of Burmans than usual assembled for worship. In the evening I administered the ordinance of the supper to the disciples.

14, Sabbath. Worship with the Burmans as usual; a woman of about ninety years of age called in accidentally, and remained during the services; she probably never heard of a Saviour before to-day.

25. Dr. Judson this day arrived in Amherst. It is impossible to describe the mingled emotions of pleasure and pain which the meeting produced.

I remain very respectfully and sincerely yours,

J. WADE.

Rev. Dr. Bolles.

EXTRACTS FROM THE NARRATIVE OF
THE PROCEEDINGS OF THE LATE
MISSION TO AVA.

The following extracts from a Narrative of the proceedings of the late embassy to Ava, we think will be interesting to our readers, as they serve to exhibit the character of the Burman country, its inhabitants, and Court. The Narrative was originally published by the Bengal Government, Calcutta.

"The Mission left Rangoon on the 1st September, and reached Henzada on the 8th. Here we were received with much polite attention by the future Viceroy of Pegu, who has the rank of a Wungyi, or Counsellor, the highest enjoyed by a subject. He was very solicitous, however, to prevent our going further, intimating that he was himself vested with full powers to treat with us upon every possible subject.

He had no opportunity, however, of exercising his plenipotentiary powers upon the present occasion, for the Mission, disregarding his pretensions, on the afternoon of the 10th quitted Henzada, and on the afternoon of the 14th, a few miles beyond Myanaong, or Loonzay, entered the hilly region, which is the proper geographical boundary of the Burman race—all to the south, being the Delta, or *debouchement* of the Irawadi, and the true country of the Peguans or Talains.

Pursuing our journey with hills now pressing down to the river on both sides, and, which struck us at the time as peculiarly picturesque and beautiful, after passing through the long tiresome champaign of the Delta of the Irawadi, we reached Prome on the evening of the 15th. This is one of the largest towns in the Burman empire, and appeared to be not less populous than Rangoon. The inhabitants, since the war, had returned to their homes—the place was in a good measure restored, and although it had been long the Head Quarters of the British Army, there was now no reaction or persecution. All this bore favourable testimony to the moderation of the Myowun, or Governor, whom we found an extremely respectable man.

We left Prome on the 17th, and on the afternoon of the 28th, reached Rapatong, a village on the east bank of the river. This was the spot at which the Burmans contemplated making their last effort, had the British Army not been arrested in its progress by the treaty of Yandabu. Here they were encamped, under the old Chief Kaulen Mengyi, the whole disposable force not exceeding a thousand men, and the greater number of these consisting, not of soldiers, but of the personal retainers and menial servants of the Chiefs. Two forced marches

would have carried Sir A. Campbell to Ava on a good high road, with nothing to resist him, but the dispirited fugitives just mentioned. In the evening, we reached Kyaoktalon, twelve miles from Ava. A short way before coming to that place, a deputation, headed by a Secretary of the Lotoo, met us, to compliment us on our arrival, and usher us into the capital.

On the morning of the 29th, we left Kyaoktalon. After we had proceeded a few miles, an order from the Court arrived, requesting that we might stop where we were, as it was the intention to send down a deputation of persons of superior rank to conduct us. The promised deputation, consisting of a Woonduck, and three Saredaugyis, accordingly came; and on the morning of the 30th we arrived at the capital, anchoring about two miles below the city, opposite to the place appointed for our temporary residence. Thousands flocked to the bank of the river, out of curiosity, to see the steam vessel. A similar curiosity was displayed every where else on our journey, nearly the whole population of towns and villages turning out to see her.

On landing, we were received with ceremonious politeness by a Wungyi and Atwenwun, the two highest classes of officers under the Burmese government. These were the individuals who had negotiated and signed the Treaty of Yandabu. The politeness which dictated the selection of these two individuals was obvious.

Our audience, under various pretexts, was put off from day to day, until the 21st of October. In the mean while, we were treated with attention. The expenses of the whole Mission were paid, and we were put under no other constraint than that of not being permitted to enter the walls of the town, a liberty which would have

been contrary to established etiquette. Meanwhile the negotiation had commenced, and on the 13th, 14th, and 15th, we were present, by special invitation, at the annual display of boat races, which take place yearly when the waters of the Irawadi begin to fall. The King and Queen, with the Princes and Nobility, were all present. The splendour of this pageant far exceeded our expectation, and would have made a figure in the Arabian Night's Entertainments, as one of the good things got up by virtue of Aladdin's lamp.

The period chosen for our presentation was that of one of the annual festivals; when the Tributaries, Princes, and Nobility offer presents to His Majesty, and their wives to the Queen.

Boats were sent for our accommodation, and about 10 o'clock in the forenoon, we reached the front of the Palace. An Elephant was appropriated to each of the English Gentlemen, and the procession moved on until arriving at the Ring-dau, or Hall of Justice, which is to the east side of the Palace, where we were detained for nearly three hours, to afford us an opportunity of admiring the pomp and magnificence of the Burmese Court, but above all, to afford the Court an opportunity of displaying it.

At that place the whole Court, with the exception of His Majesty, passed in review before us, beginning with the Officers of lowest rank, and ending with the Princes of the blood. The Courtiers were in their dresses of ceremony, and each Chief was accompanied by a numerous retinue, besides elephants and horses. The retainers of Menzagyi, the Queen's brother, the most powerful Chief about the Court, could not have been fewer than three hundred.

We were at length summoned into the royal presence. The

etiquette insisted upon with Colonel Symes, seemed not to have escaped the recollection of the Burman Officers, and they would have had us to practise the same ceremonies he had been necessitated to submit to; but times had changed. These ceremonies consisted in making repeated obeisances to the walls of the Palace, and in walking bare footed, or at least without shoes, across the court-yard. All this we peremptorily refused, although the officers who led the procession shewed us a very good example in prostrating themselves repeatedly, by throwing their bodies prone upon the bare ground. Upon reaching the bottom of the stairs, leading to the hall of audience, we voluntarily took off our shoes, passed through the long hall, and seated ourselves in front of the throne. His Majesty did not keep us long waiting. After a hymn had been chanted by a band of Bramins in white, he made his appearance, upon the opening of a folding door behind the throne, and mounted the steps which led to the latter briskly. He was in his richest dress of state, wore a crown, and held in his hand the tail of a Thibet Cow, which is one of the Burman Regalia, and takes the place of a sceptre.

He was no sooner seated, than Her Majesty, who, whether on publick or private occasions, is inseparable from him, presented herself in a dress equally rich with his, and more fantastic. Both had on a load of rich jewels. She seated herself on His Majesty's right hand. She was immediately followed by the little Princess, their only child, a girl about five years of age. Upon the appearance of the King and Queen, the courtiers humbly prostrated themselves. The English Gentlemen made a bow to each, touching the forehead with the right hand. The first thing done was to read a list

of certain offerings made by the King to some temples of celebrity at the capital. The reason for doing this was assigned. The temples in question were said to contain relics of Gautama, to be representatives of his divinity, and therefore fit objects of worship. His Majesty having thus discharged his religious obligations, received, in his turn, the devotions and homage of the Princes and Chiefs.

The King did not address a word in person to the Officers of the Mission, but an Atwenwoon, or, Privy Counsellor, read a short list of questions, as if coming from the King. These, as far as I can recollect, were as follows :

“Are the King and Queen of England, their Sons and Daughters, and all the Nobility of the Kingdom, well ?

“Have the seasons been of late years, propitious in England ?

“How long have you been on your voyage from India to this place ?” &c.

Betle, tobacco and pickled tea, were after this presented to the English Gentlemen, a mark of attention shewn to no one else. They afterwards received each a small ruby, a silk dress, and some lackered boxes. This being over, and a few titles bestowed and proclaimed throughout the hall, the King and Queen retired, the courtiers prostrating themselves as when they entered. Their Majesties had sat in all about three quarters of an hour. The Burman Court, upon the present occasion, appeared in all the pomp and splendour of which it is capable, and the spectacle was certainly not a little imposing. The Princes and Nobility were in their court dresses, of purple velvet, with a profusion of lace and gold. The Hall of Audience is a gorgeous and elegant apartment supported by 96 pillars, and the whole is one blaze of rich gilding.

In going through the court yard

the white Elephants, and some other royal curiosities were shown to us, and we stopped for a moment to see an exhibition of tumblers, buffoons, and dancing girls.

After the audience, the Gentlemen of the Mission were occupied for several successive days in paying visits to the heir apparent, the Prince of Sarrawadi, the Dowager Queen, and the Queen's Brother. By all these personages they were received with marked politeness and attention. The ladies presented themselves on these occasions as well as the men. There was no reserve in respect to the fair sex.

The negotiation was then renewed, and on the 23d of November, besides settling some points respecting frontier, a short Treaty of Commerce of four articles was concluded.

The Mission continued at the Burman Capital in all about two months and a half, and quitted it on the 12th of December, after being honoured with two audiences of His Majesty : the one on occasion of catching a wild elephant, and the other on that of weaning a young one—favourite diversions of the King. On the occasions in question, His Majesty threw off all reserve, and conversed freely and familiarly with our countrymen. On the day of departure, presents were sent for the Governor General, and each of the English gentlemen received a title of nobility.

In the department of curiosities, may be mentioned the existence at Ava, of a man covered from head to foot with hair, whose history is not less remarkable than that of the celebrated porcupine man, who excited so much curiosity in England, and other parts of Europe, near a century ago. The hair on the face of this singular being, the ears included, is shaggy, and about eight inches long. On the breast and should-

ers it is from four to five. It is singular that the teeth of this individual are defective in number; the molares, or grinders, being entirely wanting. This person is a native of the Shan country, or Lao, and from the banks of the upper portion of the Saluen or Martaban river: he was presented to the King of Ava, as a curiosity, by the Prince of that country. At Ava he married a pretty Burmese woman, by whom he has two daughters. The eldest resembles her mother, the youngest is covered with hair, like her father, only that it is white or fair, whereas his is now brown or black, having, however, been fair when a child, like that of the infant. With the exceptions mentioned, both the father and his child are perfectly well formed, and, indeed, for the Burman race, rather handsome. The whole family were sent by the King to the residence of the Mission, where drawings and descriptions of them were taken. Albinos occur, now and then, among the Burmese, as among other races of men. We saw two examples. One of these, a young man of twenty, was born of Burmese parents. They were ashamed of him, and, considering him little better than a European, they made him over to the Portuguese Clergyman. The Reverend Father in due course, made him a Christian.

With respect to the literature and language of the Burmans, the Mission was placed, in many respects, under very favourable auspices. One of the members of it, Dr. Judson, had acquired a knowledge of both far exceeding what any other European had ever done before him. Vocabularies have been collected of some of the numerous dialects spoken within the Burman dominions, and which in all, are not fewer than eighteen in number. Of the books which have been brought from Ava by

the Mission, may be mentioned a collection sent by the King to the Governor General: among other works which this collection contains, is a Pali Dictionary and Grammar, with Burman translations, and some Histories of Guatama, or Budd'ha, highly esteemed by the Burmans.

Burman history, such as it is, has been investigated with some success, and chronological tables of its principal events, true or alleged, been procured. These tables go as far back as 543 B. C. The first monarchs are said to have come from India, that is, from Magadha, or Bahar, and to have fixed the seat of their government at Prome, where it continued for 336 years. Traces of the walls of the ancient capital are still to be seen a few miles distant from the modern town. The seat of government was afterwards transferred to Pagan, in the year of Christ 107, where it continued for more than twelve centuries. Hence the wonderful extent of the ruins of that capital. In 1322, the seat of government was transferred to Sakaing, and in 1364 to Ava, when it continued for 369 years, or until the capture of the place by the Talains. Alompra, or Alaong-Bura, one that expects to be a Budd'ha, made his native town, Momzaba (Motsobo,) the capital of the empire in 1752. His descendants, by a silly and superstitious caprice, have been shifting the capital ever since. One of his sons removed it to Sakaing—another to Ava—another to Amarapura; and his present Majesty to Ava again, in 1822. Each of these barbarous changes was nearly equivalent to the destruction of a whole city. From the foundation of the monarchy to the present time, there have reigned 128 Kings, which gives an average of something more than seventeen years to a reign.

Of relics of antiquity, far more

have been discovered than might have been expected to exist from previous accounts. The most remarkable are to be seen at Pagan, Sakaing, Sanku and Ang-le-ywa. The Mission had an opportunity of examining those of the two first, which consist of temples and inscriptions. The most remarkable by far are the ruins of Pagan, which extend for twelve miles along the eastern bank of the Irrawadi, and to a depth of five or six. Many of the temples are still entire, and exhibit a style of architecture and superiority, both in building and materials, which far excel the present efforts of the Burmans. In one of the old temples at this place, we found, to our surprise, images in stone, of Braminical origin. These were figures of Vishnu, Siva, and Hanuman. Near another temple was discovered a small but neat and perfect inscription in the Deva Nagari. At Pagan, we discovered not less than sixty inscriptions on sand-stone, and including Sakaing and other places, we found in all, not less than three hundred and thirty. In one place alone, the great temple of the Aracan image, near Amarapura, the late King had collected from various parts of the country, no less than two hundred and sixty such monuments. A few of these are on fine white marble, but the greater number upon sand-stone. In form, the stones resemble the tomb-stones, placed at the head of graves in an English church yard. Some are in the round Pali character, and others in the Burman, but the greater number in the former. They all contain dates, and generally the name of the reigning King, with references to some historical event, but the chief object is to commemorate the founding of some temple or monastery. Translations of several of these inscriptions have been effected, and good drawings made

of some of the most striking of the ancient temples. Information, in considerable detail, has been obtained respecting the condition of manufacturing and agricultural industry amongst the Burmans—the state of landed tenures—the wages of labour—the price of food, and the rate of population. Barbarous as the Burmans must be admitted to be, in comparison with the Hindus—the Chinese—the Persians, and the Arabs, they have still some advantages over these nations, the natural result of the frame of society among them. The population is thinly scattered over an immense tract of fruitful country—the most fertile lands are so abundant that every man may have as much to cultivate as he chooses to occupy—food is low priced—labour highly rewarded. The people are easy in their circumstances, as far as mere food, clothing and dwelling are concerned, and there is much equality amongst them, for if there be some rich, there are none very poor, and there is scarcely any beggary. These natural advantages are far more than counterbalanced by the possession of a government lawless and despotic, and from the oppression of which, the poverty of its subjects is their best protection. No man must here presume to be rich. If he acquire wealth, it is at the peril of becoming a prey to the harpies of government. Sooner or later he will get into trouble, and his property must be ultimately swallowed up in those sweeping confiscations, which extinguish every germ of prosperity in the country.

The population and resources of the Burman empire, seem to have been greatly exaggerated. The inhabitants have been reckoned at seventeen millions—at nineteen millions, and even at thirty-three millions. Let any one accustomed to consider such matters, look at the country along the

banks of the Irawadi, from the sea to Ava, a course of five hundred miles, the best part of the kingdom; he will then see that the greater portion of it is covered with primeval forest, without vestige of present or former culture, and he will be convinced of the utter improbability of such exorbitant estimates.

The following fact will convey a better notion of the true state of population and improvement, than any yet before the publick. The three towns of Ava, Amarapura, and Sakaing, with the districts annexed to them, contain an area of two hundred eighty-eight square miles, and constitute by far the best cultivated and most populous portion of the empire. It is nearly exempt from taxation, being favoured, through ancient and established usage, at the expense of the rest of the country. It contains, according to the public registers, 50,600 houses, and each house is estimated to have seven inhabitants, which makes their total population only 354,200. Ava itself, certainly does not contain 30,000 inhabitants; and in population, wealth, industry, and trade, is greatly below the capital of Siam. The other large towns of the Burman empire, such as Rangoon, Prome, Moncha-bu, Monay, &c. which are not above a dozen in number, do not any of them contain above 10,000 inhabitants. The population of Rangoon was ascertained by an actual census in our own time, and found to amount only to between 8 and 9000. It used formerly to be estimated as high as 30,000."

MISSIONARY PROSPECTS.

The particulars contained in the following extract of a letter from a missionary in India, published in the Calcutta Herald, will doubtless afford much en-

couragement to those who are anxiously praying and watching for the coming of the Redeemer's kingdom, among the natives of India.

October 10, 1826.

The last three days have been the most interesting I have passed in India. On Saturday, brother L. sent for me to come and visit some people, respecting whom we have for the last eight or nine months been somewhat interested. It appears, that about this time since they met with a tract containing the Ten Commandments, which arrested their attention, and especially the attention of an old man, who, like many others in India, is a Gooroo or spiritual guide to a number of people, who call him their Dhurma Pita, or religious father, and themselves his Dhurma Pootramana, or religious sons. They came to our station, at least some of them; made some interesting inquiries, and obtained other tracts, and in some of their visits a Gospel and Testament. During brother L.'s visit to Pooree for three months, they made one or two calls, and, soon after his return, another, which excited more interest in them than had been before felt, and brother L. and myself determined on paying them a visit, to see and converse with the old man their gooroo. We had determined on visiting them on Monday the 9th instant; but on Saturday they came, and brother L. having sent for me, as mentioned above, we talked to them, nine in number, for about three hours. It appears that they have read the books with very great attention, and understand, to a surprising degree, their meaning. A Bramin in particular is extraordinarily acquainted with them, and quoted, in the course of our conversation, many very striking and appropriate passages, such as, "Not every one that saith unto me, Lord, Lord," &c. and the dif-

ferent characters that should enter heaven, the necessity of a new heart, and others too numerous to write in detail; but the Ten Commandments, to which they are wonderfully attached, and which they make the standard of their moral conduct, and refer to incessantly, they all seem to have at their tongue's end. One principal object of their present visit was to ask our advice in a pleasing and surprising affair. It appears, that in addition to their keeping the Sabbath, and assembling on that day to read the Dhurma Shastras (which they learnt from their favourite Dos Agya, or Ten Commandments,) their Dhurma Pita thought it their duty to spread the knowledge they had obtained through other villages, and accordingly sent some of his disciples for that purpose; but the Bramins, in perfect consistency with what the friends of religion have always experienced, were filled with enmity, and assembling and incensing the villagers, loaded the disciples with abuse, and beat two of them unmercifully, and they wanted our advice what course to pursue. We pointed out to them, that such treatment they must certainly expect, if they loved the Saviour, and chose the way of life; and that it was what the friends of Jesus had ever met with. We read to them the 10th and 11th verses of the 5th of Matthew, and other similar passages, and recommended patient suffering under their persecutions. In that they seemed to have anticipated our advice, and were willing to abide by it; but as we had determined on visiting them and their Dhurma Pita on Monday, we proposed a further consideration of the subject, at that time. On the next day, Lord's day, eleven of their number came down to my house during our English service; and after that was over, we had a-

nother long and interesting conversation of several hours, when it was agreed that most of them should return, and one remain and accompany us in the morning. I accordingly went to brother L.'s to sleep, to be ready to start early in the morning; and just as we were going to have worship, three of them came in and joined us, one a messenger from the old man. It was exceedingly interesting to see them bow their faces to the ground, and in that position remain and join with us in the worship of the blessed and glorious God, to whom all flesh shall assuredly come. We seemed transported back to the times of Abraham, and Isaac, and Jacob.

After worship two departed, and our messenger alone remained to be our guide in the morning.

We were up about four, and between five and six, after a short prayer for our heavenly Father's blessing and presence, we set off. The place appeared to be about six or seven miles off in a very retired situation, which we reached about 9 o'clock. On our arrival, we found some coarse cloths spread on the ground beneath a large tree, which was the place prepared for our conference. Several of the disciples and villagers were assembled; the old man soon made his appearance, and a striking one it was. He appeared to be about 50 years of age, rather below the middle stature, inclining to corpulency. Round his waist he wore an iron chain, to which was attached a small piece of cloth, which, passing through the legs, was fastened behind, being barely sufficient for the purposes of decency, even according to a Voishnubu's ideas of that principle. Over his shoulder was thrown his mantle. His head was quite bald. On his approaching us, he saluted us by prostrating himself on the ground, and knocking the earth with his forehead. We of course

did not let him remain long in that position, but raising him up, saluted him in return in our European style, by a shake of the hand. He expressed himself much pleased at our visiting him; and after some preliminaries, we seated ourselves tailor-fashion on the cloth. Our conversation, of course, soon turned upon religion. Although it appeared that the old man could not read, yet we were frequently surprised at the correct scriptural knowledge he possessed on many subjects. The Bramin to whom I formerly alluded, it seems, has read over attentively to him the books we had given to them; and by the help of a strong mind and retentive memory, the old gentleman had acquired much information. Although we found that he still was in error on several important points of doctrine, yet the correctness of his ideas on others, and his peculiar method of conveying them, often drew forth tears, and smiles, and wonder, and gratitude. We spent the day with him, with the exception of about an hour, when he went to eat, and brother L. and myself partook of a meal of rice and milk. We spent the remainder of the time in talking to the people, who it seemed would not leave us for a moment. When the old gentleman returned, and we again seated ourselves on the cloth, and the disciples around us, the old man's instructions, and generally his replies, were delivered in the form of parables or fables, which were generally very striking. He often referred to the *Dos Agya*, viz. Ten Commandments, which were his standard. In referring to the death of Christ, he illustrated it by supposing the case of a criminal, condemned to die, for whom another offers himself as a substitute. In speaking of the folly of the distinctions of caste, he pointed first to some cloths of a bearer in one place, which were spread out to

dry, in another place to cloths of another caste, and lastly to some maitre's cloths, the lowest caste, and said they would be defiled if they touched one another; but pointing to the sun, said that it dried them all. His observations were generally introduced by *Hear, hear, hear children, attend*. Not thinking of returning that night, we did not bid the old gentleman farewell when we parted; but afterwards, thinking it better to go home and come again another day, we followed him to his little hut, where we found the old man at prayer. We waited till he had finished, and then took our opportunity of looking into his house, but could see nothing in the shape of an idol. We then parted with mutual good wishes; and after some trouble in breaking away from the people, reached home in safety, and found all well. God be praised.

We have seen some of the disciples several times since, and have tried to give them more correct notions respecting the individuality of the soul, an idea which seems almost, if not entirely unknown in Hindooism. I was much surprised and delighted one evening, on going to a spot where we are in the habit of preaching, to find it occupied by brother L. and the Bramin, and that the latter was talking to a great crowd of people. He spoke with great fluency and affection, and the auditors listened with astonishment. In the course of the little time I was with him, he read and illustrated the Ten Commandments, recommended the death of Christ, and boldly maintained the doctrine of the individuality of the human soul. Their error on this subject is a wonderful obstacle to our intercourse with them, and a fruitful source of pride to the Bramins, who represent themselves as the special recipients of the divine essence. May the Lord be with

him and us, and make us the means of spreading his soul-saving truth through benighted Orissa. We have since paid the old gentleman another visit; but it was rather an unfavourable time, as most of his disciples were absent, some of them at a distance about the fore-mentioned affair. On the whole we were rather better pleased with the old gentleman this time than we were before. He wishes us to build a little bungalow in the vil- lage, and go and live there occa- sionally: this will at least engage our consideration.

NATIVE FEMALE SCHOOLS IN CAL- CUTTA.

On Jan. 16, 1827, a publick examination of the Northern Division of Native Female Schools, supported by the BENGAL CHRIS- TIAN SCHOOL SOCIETY, was held at the residence of Mr. W. H. PEARCE, Mirzapore, when the following attainments of the chil- dren were elicited.

THE 5TH OR LOWEST CLASS:—Read Picture Alphabet, with the compound consonants and vowels, and spelt to the 9th page of Pear- son's Spelling Book.

THE 4TH CLASS:—Read Mother and Daughter, and repeated the first part of it, and could spell any word in Pearson's Spelling Book.

THE 3d CLASS:—Read Good Child and the attached lesson, Memoir of Krishno Prusad, Mother and Daughter, and re- peated it; could spell any word in Pearson's Spelling Book, and eight pages, with the meanings, in Jetter's Spelling Book.

THE 2d CLASS:—Read Mira- cles and Parables of our Lord, with Commentary, with the les- son in Jetter's Spelling Book; and also spelt to the 14th page of it, and gave the definition attach- ed. They also repeated Pearson's Catechism.

THE 1st CLASS:—Read the Gospel of Luke, Henry and his Bearer, Natural History of the Lion, &c. Were so far acquaint- ed with Geography as to answer various questions, and to point out most places on the map of the world. Spelt in Jetter's Spelling Book, as far as the 22d page, and gave the definition attached; and repeated Pearson's Catechism.

In performing their several parts, the children acquitted them- selves in a manner that excited the surprise and satisfaction of all who assembled to witness the gratifying scene, among whom were a considerable number of natives, than whom none seemed to take a greater share of interest, as the little scholars one after another developed their stores of knowledge. In the breast of every wellwisher to the cause of Female Education in this country, the scene was indeed well calcula- ted to produce the strongest emo- tions of pleasure and encourage- ment, and we may add too, regret—regret that minds evidently so capable of intellectual and moral improvement should have been so long and culpably neglected. Such neglect, however, we trust will no longer stain the character of those who know the value of intellectual improvement, and have it in their power to impart it to the rising population; which if we do not, the result of this and similar ex- amination shows, that the guilt will lie at our own door. Once perhaps we might have pleaded the impossibility of overcoming the obstacles that were in the way of native female education with some degree of plausibility; but it cannot now be done, since it is evident, that with comparative ease, native female children can be collected in a school-room— can be induced to learn whatever is taught them—and, notwithstand- ing all their attachment to idola- try, are willing to read any Chris-

tian book put into their hands, and even to commit to memory whole Catechisms of the Christian religion, the repetition of which did not distress or displease a large company of natives, who listened to the children while reciting them. These certainly are facts, that ought to stimulate the friends of this Society to persevering exertion, and strongly recommend the cause of Female Education to the patronage and support of the publick at large.

[*Calcutta Miss. Herald.*]

EXTRACTS FROM THE REPORT OF
THE LONDON SOCIETY ON BE-
HALF OF THE JEWS.

The Society, we are gratified to state, appears to be well supported, its receipts for the past year being upwards of £13,000, which certainly indicates that much of that feeling of despondency which has so generally prevailed with regard to the conversion of this people is giving away; and this, together with the success which has attended the Society's efforts, affords additional symptoms that the time is not far distant, when there will be but one fold and one Shepherd. "Behold the fig-tree and all the trees. When they now shoot forth ye see and know of your own selves that summer is nigh at hand; so likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." We make the following extracts from the Report.

Domestic Operations.

It is with great satisfaction that your Committee are enabled to repeat their conviction, that the interest felt by British Christians in the spiritual welfare of the Jewish nation is progressively in-

creasing. This fact has been confirmed by the united testimony of those clergymen who have during the past year kindly visited the various auxiliaries as advocates of the cause. They have generally found a more numerous attendance at the meetings, and have perceived a growing attention to the subject amongst many who had hitherto been insensible to its importance. Three new auxiliaries have been formed during the past year, one in the city of Bath, another at Huddersfield, and the third at Birmingham; while in several other new places collections have been made by pious individuals, and a foundation has been thus laid for more extended exertions in future.

In the three last Reports, your Committee have expressed their conviction, not only that a diminished hostility has been evinced by the Jews of England towards the labours of the Society, but that a measure of attention towards Christianity itself has been awakened amongst them. This conviction has certainly been strengthened and confirmed by the events of the last year.

The disposition on the part of some of their rabbies to discuss the points at issue, in the pages of the Jewish Expositor, still continues to be manifested; and there is reason to hope that that publication is read by many amongst them, who have thus had, perhaps for the first time, both sides of the question presented to their consideration. The continued attendance of some Jews and Jewesses at the monthly Typical Lectures, preached by your Chaplain on the first Sunday evening of the month, at the Episcopal Jews' Chapel, has encouraged him to open a second Lecture, addressed to the Jews on the first Wednesday evening of each month, in which he has been promised the assistance of some of the most able and zealous

advocates of the cause of Israel. The Rev. Charles Simeon, the Rev. Wm. Marsh, and the Rev. John Sargent, have already assisted in this work; and on each occasion several Jewish hearers have been present, to listen to their forcible arguments and affectionate appeals. May the God of Israel vouchsafe his blessing on this undertaking, and guide the wandering feet of many of his ancient people to a sanctuary, erected for the promotion of their spiritual and everlasting welfare!

Your Committee can state further, that a degree of attention to the subject of Christianity has also been awakened amongst the Jews of some of the largest commercial towns at a distance from the metropolis, which may be traced, under the divine blessing, to the Auxiliary Societies established in those places.

At the meeting of the Liverpool Society, held in August last, a considerable number of Jews were present, and about fifty attended a sermon afterwards addressed to them from the pulpit; and on the following day a conversation was held with several of them, who, if they did not profess themselves convinced of the truth of what they had heard, evinced during the discussion a truly candid and amicable spirit. When it is considered, that on the first establishment of a Society at Liverpool, much bitter hostility was displayed by the Jews, the pleasing change which has recently appeared may well operate as a stimulus to the friends of the cause to renewed perseverance in the work of faith in which they are engaged.

In the Report of last year, your Committee alluded to information which they had received, but which they were not then at liberty fully to publish, of the awakening of a spirit of inquiry in another considerable town, where an active

Auxiliary Society has been for some time established, and of the expected baptism of the officiating reader of the synagogue there, at the expense of all his temporal emoluments. What has since taken place at Plymouth has amply confirmed the truth of this information.

Soon after the last Anniversary meeting, at which it was announced, Mr. Alexander, the officiating reader of the Jewish synagogue at Plymouth, made a public profession of his faith in the Saviour, before a large congregation in the parish church of St. Andrew. In becoming a Christian, he has forfeited a situation which yielded him a comfortable support, and by sacrificing his little all for Christ's sake, has afforded a satisfactory proof to the most incredulous of the sincerity of his convictions. It has since pleased God to enlighten the mind, and convert the heart of his wife, a very respectable daughter of Israel, who has subsequently received the ordinance of baptism at Exeter. The clerical friends of the Society, who visited the western auxiliaries in the autumn of the last year, were much gratified with what they saw and heard of this interesting couple, and perceiving their humility and readiness to suffer for Christ's sake, could not but "glorify God in them." Mr. Alexander has since removed to Dublin, where he is endeavouring for the present to obtain a maintenance by giving instruction in the Hebrew language.

The number of publications issued by your committee has not been so large as in some former years, for the same reason as that which was stated in their last Report.

Of the Holy Scriptures entire, a little more than two thousand copies have been sent out; and of tracts containing distinct books

of the Bible, either together or separate, about four thousand. Of English tracts, about 131,000 have been circulated; and of Hebrew and German Hebrew, about 19,000. In addition to these, about 15,000 have been printed in Holland and Germany at the expense of the Society, and circulated there.

The new edition of the whole Scriptures of the Old and New Testament in Hebrew, mentioned in the last Report as undertaken by the Committee, is in progress, and no pains will be spared to render it complete. Some parts of it will be published early in the ensuing summer. Your Committee have also to report, that in consequence of the pressing necessity which exists for a translation of the Old Testament Scriptures into the Judeo-Polish language, they have consented to the proposals of the Rev. A M'Caul to employ himself in effecting that work, and have undertaken to print it when finished; and they feel assured, that the circulation of the whole Scriptures amongst at least 500,000 Jews and Jewesses in Poland, who cannot understand the Biblical Hebrew, will be a sufficient guarantee for the support of the friends of Israel to enable them to fulfil their engagement. The five books of Moses are daily expected to arrive, when they will be immediately put to press.

Your Committee will now direct your attention to their

FOREIGN OPERATIONS.

In commencing with

The Netherlands,

They have to report, that your missionary, the Rev. A. S. Thelwall, has continued, as far as his health would permit, to labour at Amsterdam, assisted by Mr. Stockfeld and Mr. Chevalier. From Mr. Thelwall, who is at

present in England, your Committee have received a faithful account of the present state of the Jews in Holland, in which, while there is much that is dark and discouraging, there are not wanting some features of a brighter and more favourable aspect.

The most encouraging circumstance, according to Mr. Thelwall's statement, is, that though the instances of conversion are few, they are very decided and substantial. He speaks with the greatest delight of the Christian intercourse which he is able to maintain with six individuals in one family, whose walk and conversation are exemplary. Of these, he further states, Mr. Da Costa and Dr. Cappadoce are not only adorning the gospel themselves, but are earnestly contending for the faith once delivered to the saints, in opposition to an ungodly world. Mr. Da Costa has for some time been delivering to some of his friends, a course of lectures on the Acts of the Apostles, considered with a special reference to the work and influences of the Holy Spirit. About sixteen or eighteen, mostly young men, are gathered round him, and compose his class; and amongst these are some of the best families in Holland, and some who are students for the ministry. Besides this interesting family, Mr. Thelwall mentions, that he has become acquainted with four or five Jewish individuals in humbler situations, who give evidence, as far as men can judge, of a real conversion to Christianity.

Switzerland.

It was noticed in the Report, that Mr. J. J. Banga, a native of Switzerland, had proceeded to Basle as a missionary from your Society.

On his way Mr. Banga stopped in Zurich, although no Jews were

to be found there, for the purpose of visiting that venerable servant of God, Antistes Hess; and his account of his interview with him is too pleasing to be omitted.

“I called first upon the Rev. Mr. Gessner, son-in-law of the great Lavater, and asked his advice, when, and how I could succeed to see the aged Antistes. At his suggestion I called on Antistes Hess, and had the pleasure to see this aged and faithful servant. He is worn out by age, but though his outward man is approaching to its end, yet the heavenly glory of the inward man beams forth through the decaying earthly vessel. The venerable patriarch received me, at my first entering the room, before he knew who I was, with expressions of affectionate love. When I told him my name, he immediately recollected that I had sent him, two years ago, my publication ‘On the Restoration of the Kingdom of Israel.’ When I informed him that I was in your Society’s service, he said, ‘Very well, very well. If I had been permitted to lay down the important charge in which I am engaged, I should have devoted myself to the people of Israel in preference to any other employment. I still take a very particular delight in hearing of missionary labours among the Jews. I have also the Hebrew New Testament published by the London Society, always on my table.’ I asked what he thought of the merits of this translation? He answered, ‘It is very well done indeed.’ The Antistes highly approves of the proceedings of your Society, as far as he knows them from the Reports which have reached him. I could not refrain from tears when the venerable old man embraced me, and said, ‘I am glad that I was spared to see you; I am always so happy to see one of those young men who are the hope of the kingdom of God,

for the future. I myself am continually reminded by my eighty-sixth year, that I must soon be called away.’ There was a holy peace about this excellent man, which filled my heart with sublime and heavenly feelings. For has seventy years the word of God been the daily object of his unremitting researches, and he assures me, that still he daily discovers in it new traces of the mysterious love and wisdom of God. For more than half a century he has been a faithful pastor of pastors, and of sheep intrusted to his care, and one of the ablest defenders of divine truth against the apostates of the last and present generation. His voluminous works are highly valuable; and he is still occupied with literary compositions, which breathe more of the heavenly spirit, the nearer he approaches to his end.”

Frankfort.

The engagement on the part of your Committee, mentioned in the last Report, to provide a salary (in part) for the spiritual instructor of the Jewish proselytes at Dusselthal, has been fulfilled, and the Rev. Mr. Schmidt has been appointed to that situation.

For a full account of the present state of the Dusselthal Asylum, your Committee must refer you to the Jewish expositor of January last; but they cannot refrain from presenting you with the pleasing, and they doubt not, just portrait, drawn by Mr. Treshow of the character of this noble founder of the institution:—

“Count Von der Recke is thirty-seven years of age, unmarried, and his parents are still living at Overdyk, their family estate. His appearance is very prepossessing, and marks the Christian and the gentleman. I have met with few whom, at first, have excited in me so strong a feeling of love and

confidence. He was educated as a scholar, and he served afterwards in the Prussian army, but his health obliged him to quit the service. From his earliest youth he has had a predilection for mechanics and agriculture, in both of which pursuits he has attained a great proficiency. From the same early period he dates also his sympathies for those who are suffering, and his wishes to do something for their relief. And as he had the advantage of a religious education, those feelings have been sanctified, and called into exercise through a living faith in Him, who, to save sinners, humbled himself, and left the glory of heaven to become a servant upon earth. This is the main spring of his philanthropy. There is nothing fanatical in his manners or in his conversation. He entertains no peculiar opinions on any religious point. The great truth of the love of God in Christ Jesus to lost sinners, of the

love of Christ, which moved him to die for them upon the cross, has so powerfully affected the heart of the Count, that no act of self-denial seems to him too hard. His dress, his table, his furniture, all that surrounds him, reminds one of the sacrifice he has made, and is continually making. But he speaks of these things as nothing. I asked him, as we rode in his carriage, whether he kept saddle horses? 'I used to keep them,' was his answer; 'but I found that I could not keep a horse for less than seventy Prussian crowns a year, and I can maintain an orphan child for fifty.' The world sneers at his piety, but I have heard even worldly men speak with admiration of his philanthropy. The king himself, and several members of the royal family, have given him most unequivocal proofs of the esteem in which they hold both his Institution and himself." [Ib.

RELIGIOUS COMMUNICATION.

STATE CONVENTIONS.

Every combination of counsel and effort to promote the general interests of the Redeemer's extending kingdom should be hailed, by the pious and intelligent, with gratitude and joy. The christian world are beginning to learn that "union is strength"—and within the last few years, there has certainly been seen, among all denominations of christians, more of that mutual co-operation and systematic arrangement which are calculated with the divine blessing to insure success, than in any former period since the days of the Apostles. We are aware that some of the more cautious have feared lest such unions and such combinations

as have been formed, and which seem rapidly combining all hearts and hands in their favour, should in the end prove injurious to the cause which they professedly design to promote; or at least would put in jeopardy the liberty and independence of our Churches. And it surely is not strange that Baptists, who have ever stood in the front rank as defenders of religious liberty and the uncontrolled freedom of the churches, should have been the first to entertain these fears in regard to measures which, in their view, carried too much the appearance of experiment. Now we can enter into the feelings and even the fears of those who regarded with such natural jealousy, any attempt

which might possibly renew the dangers from which we are but just delivered. We are the children of those who suffered every indignity and oppression from the unholy union of Church and State, of ecclesiastical and civil polity; and we therefore know how to sympathize with the fears, groundless as they have proved, of those who could not at first regard the idea of State Conventions, but as another name for a high Court of Church judicature, which would by degrees wholly engross the power now safely vested in our churches, and leave them independent only in name.

But we cannot but believe that the experiment of the few years, since these Conventions have been organized, has done much to remove such fears, and to show to all, who love the prosperity and increase of our churches, that they have much to hope and nothing to fear from their influence.

They already exist in fact, or in form, in more than half the States in the Union, and in most of them, have been long enough in operation to evince their utility, and gain firm hold on the affections and confidence of the friends of the denomination. Their effect is seen in a better apportionment of our means to the several objects of desirable accomplishment, in opening new channels of enterprise and holy effort, and in giving us more accurate information of our numbers, strength, and resources. The last of these objects, though one of the least important, would of itself repay the little expense and trouble which the Annual Meeting of these Conventions would incur. The statistics of our denomination in this country have been less clearly ascertained and less extensively known, than our comparative numbers and standing require. Some praiseworthy attempts have been made by individuals to accomplish something

worthy of this object. But it is no easy matter for any one individual, without such concentration as is easily attained through the State Conventions, to obtain accurate knowledge of the number of churches, and their ability; the number of ministers, both pastors and evangelists, ordained and licensed, and the yearly increase or diminution of them. Such statements as these would, we doubt not, evince much of the goodness of God to us as a denomination, would show, in the conversion of some thousands annually to Jesus, and in the addition of scores and hundreds to the number of the faithful and self-denying heralds of the cross; how great are our obligations to the Head of the Church; and would thus excite the warmest gratitude, and the humble thanksgiving of multitudes, who are now, for want of such information, shut up within the limits of their narrow horizon, breathing nothing but sighs for the languor and degeneracy that surround them.

In order to make our State Conventions available in securing such statistical information, it would be necessary to modify somewhat the principle of organization in at least some of those already formed; and it is to be hoped, that reference to this desirable improvement, will secure in all those hereafter formed, the principle of representation from each regular association within its limits. It is believed that this may be so combined with the principle of representation according to the amount of contributions, as to secure the advantages of both systems, and ultimately bring all our Churches into harmonious and systematic union.

The annual report or minutes of the Conventions, should contain a table of Associations if not of Churches—exhibiting in one view both the numbers and increase.

We are perfectly aware that there are local and other circumstances of diversity in the present condition of these Conventions, which render their organization in the different States, in many things widely dissimilar. Nor is any thing suggested in the above remarks, intended to lessen that diversity when it shall, on mature reflection, appear necessary to the successful prosecution of the great objects of the Union. Our wisest and most influential men should freely communicate their sentiments, and the result of their observation on this subject; and the pages of our Magazine will be open to its discussion.

Before closing this article, we feel bound to call the attention of all concerned, to a resolution of the last General Convention, on the subject of State Conventions. [See page 18 of the proceedings.]

The Corresponding Secretary of the General Convention is there "instructed to commence a correspondence with the Secretaries of the different State Conventions in the United States, soliciting their co-operation," &c. Now it is entirely beyond the power of the Corresponding Secretary, to commence this correspondence with many of these State Conventions, because their names and residence of their officers is unknown to him. We would therefore suggest the propriety on their part, of forwarding, so soon as convenient, the Minutes of the last Convention, addressed to Rev. L. Bolles, Salem, Mass.

In the mean time, it affords us pleasure to notice the Minutes of those Conventions which have come to hand.

THE CONVENTION OF BAPTIST CHURCHES IN CONNECTICUT

Held its Annual Meeting at Hartford, June 13th. Fifty-four Churches, and Missionary Associations are now connected with

this Convention, most of which were represented at its Annual Meeting. The Annual Report is calculated to encourage the friends of Zion, and to stimulate to additional efforts in sustaining domestic missions. Two or three revivals are reported as the fruit of their missionary labours the past year. And one Church has been formed in Manchester and Vernon, to which "more than one hundred members were added by baptism."

Resolutions were passed, warmly commending to the favour of the Churches, the objects of the General Convention, and also the General Baptist Tract Society at Philadelphia. The Treasurer's Report shows the receipts of contributions and subscriptions, to the amount of nearly one thousand dollars, and nearly the like amount of appropriations according to the express desire of the several contributors.

The Officers for the current year, are

Rev. Asahel Morse, *Pres.*

J. R. Dodge, *Vice Pres.*

A. Day, *Sec'ry.*

Jos. B. Gilbert, *Treas.*

Trustees. George Mitchell, Esq. Rev. B. M. Hill, Rev. Oliver Wilson, Rev. Calvin Phileo, and Reuben Granger.

The next Annual Meeting of the Convention is to be held with the 1st Baptist Church in Middletown, on the 2d Wednesday in June, 1828. Rev. B. M. Hill, first preacher, and Rev. Calvin Phileo his substitute.

Extracts from the Proceedings of the Annual Meeting of the Richmond African Baptist Missionary Society, held at the First Baptist Meeting-house in that City, on Monday the 16th day of April, 1827.

At 11 o'clock, A. M. the Rev. John Keer delivered the Introductory Sermon to a large and atten-

tive congregation, from the 3d verse of the 51st chapter of Isaiah. After which the Report of the Board of Managers was read.

The meeting then proceeded to the election of officers for the ensuing year, whereupon the following were chosen :

Rev. John Kerr, *Pres.*

“ James B. Taylor, *1st V. Pres.*

Mr. Wilson Morriss, *2d do.*

“ William Crane, *Cor. Sec.*

“ James C. Crane, *Rec. Sec.*

“ George Steel, *Treas.*

Extracts from the Report of the Board of Managers.

In a letter to the Corresponding Secretary, dated February 4th, 1827, Rev. Lott Carey, writes as follows : “I only have time to hand you a few lines, to let you know that I am well. I cannot give you any particular information, but would say, that the schools go on as formerly. Mr. Ashmun will come on in the first vessel, which will render it impossible for me to come, as we both cannot well leave the colony at once ; our church has been in a cold state for some months past, and has had some trials too ; but, at present I think, we have some favourable appearances.” In a letter to a gentleman in this city of the same date, as the above, he says, “our schools are in a much better state than when I wrote you last ; we have four every day-schools and three Sunday schools. The improvements within the last six months have been double, to what they have been in any six months previous to that time. Our agent Mr Ashmun, will come on in the first vessel ; if he should visit you please to receive him with respect,” &c.

From all accounts, we learn that the colony is in a prosperous condition ; they have lately acquired a large accession of terri-

tory and are making new settlements, and brother Carey states, that he would be willing to guarantee, that a vessel would be purchased immediately and paid for, to the amount of \$3000, in camwood, ivory, &c. Mr. Ashmun, in a letter dated December 5th, 1826, says, “the rains, unusually protracted this season, are hardly yet at an end ; but the colonists were never more healthy at any season. The town of Caldwell (a new town a few miles from Monrovia) is in a prosperous state. The inhabitants are all farmers ; forty families have title deeds to their lands—we still enjoy a state of profound tranquillity as regards our relations with all the tribes of the country. The last season was more abundantly prolific in rice than usual, and never have our settlements been in so favourable a state to admit, and I may say to require, a very large addition of settlers as at the present moment. All this region of Africa opens its bosom for the reception of her returning children.”

During the past year, the American Colonization Society, in their laudable efforts to improve the condition and raise the character of our African brethren, both in this country and in Africa, have continued to go forward with vigour and success. They are opening and preparing the way for the champions of the cross to follow them and promulgate the everlasting gospel : to carry on the mighty work of evangelizing the benighted regions of Africa. May the Lord prosper their labours and crown them with success.

The brig Dorriss sailed from Norfolk a short time since, with 87 emigrants and supplies for the colony ; another vessel is about to sail from Norfolk, by the way of Savannah, in a day or two, with a number of recaptured Africans and a few colonists. Four per-

have left this city to go out in this vessel.*

The age in which we live, is distinguished for benevolent exertion. The people of God are generally more actively engaged now, perhaps, than at any former period, in sending out the glad tidings of salvation through Christ crucified, to perishing millions—to all the inhabitants of our globe. In different sections of our favoured country, extensive revivals of religion have been for some time past and are now experienced. Our city too has been favoured with a joyful outpouring of the Holy Spirit for some months past. Many are present now, who have been lately redeemed from the influence and consequences of sin, and are filled with joy unspeakable and full of glory, in reflecting on the goodness of God to their own souls; and can you not feel for 90 millions of your own brethren in Africa, who are perishing for lack of the knowledge which you have acquired? Will you not this day give liberally to assist in sending to these 90 millions, these unspeakable blessings? and will you not pray fervently for the blessing of God on the labours of our brethren in Africa?

Bible, Missionary, Tract, Sunday School and other Associations

almost literally cover all those parts of the earth where the doctrines of the cross are properly known and felt. The object of all these is, to promote peace on earth, and to proclaim good will to men; to penetrate the darkest portions of our globe, which are full of the habitations of cruelty; where the prince of darkness reigns with uncontrolled sway; and scatter the light of life and the knowledge of God—they call on the Burman and on the Hindoo to forsake the Ganges and wash in the blood of Him “whose blood cleanseth from all sin;” on the Hottentot and Ethiopian in Africa; on the Indian in our western wilds; on the inhabitants of the islands of the sea; on all the sons and daughters of Adam, whatever their condition—wherever they are situated,—however defiled with sin and buried in idolatry, to forsake their idol gods and worship the living and true God; to come and partake of the bread and water of life, without money and without price. And while others are labouring, can we remain inactive? Let us toil, and strive, and pray that Ethiopia may soon stretch out her hands unto God.

By order and on behalf of the Board. J. C. CRANE, *Rec. Sec.*

RELIGIOUS DEPARTMENT.

BAPTIST EDUCATION SOCIETY OF THE STATE OF NEW-YORK.

We have received the Tenth Annual Report of this interesting Society, by whose exertions the Hamilton Literary and Theological Institution has been brought into existence. The pious and self-denying efforts of our New-York brethren have evidently been crowned with the divine blessing; and the Socie-

ty on their late Anniversary had the satisfaction of meeting in the Chapel of their new and spacious edifice just then completed. It was opened on Tuesday preceding the Annual Meeting, by an appropriate discourse from Rev. Stephen C.ano of Providence, Rhode Island, from Isaiah xxix 11, 12.

The assembly was large, and appeared deeply interested by the discourse and by an address from Prof Hascall, embrac-

* This vessel has since sailed to Africa, with 150 recaptured Africans and 10 emigrants. One hhd. tobacco, some flour, &c. have been sent to brother Carey, amounting to over one hundred dollars.

ing a view of the providence of God, which had conducted the institution to its present elevation; a collection was taken at the close of the services amounting to \$111.

The day was closed by an exhibition of the Middle Class Wednesday was set apart to the publick performances of the Senior Class, who had completed their studies, and were now about entering on the work of the ministry. At the meeting of the Society on Thursday the Annual Sermon was delivered by Rev. Alfred Bennett of Homer. from the appropriate words of Psalm lxxi. 16. *I will go in the strength of the Lord God, &c.*

From the Report of the Board and its executive committee we learn that the new building was to be completed by the first of June, and sufficiently large to accommodate the school for the present, and most probably for a term of years; they authorized the sale of the old building with about one and a half acres of land, for the sum of \$2100. The sale has been effected, and the payments secured by a mortgage on the property.

They also received communications from the respective agents who had visited the Education Societies in the city of New-York, and state of Connecticut, together with the western section of Massachusetts, and state of Vermont. Those societies and sections of country are taking an increasing interest in this Institution, and are applying their means for its support.

The Board have the pleasure of acknowledging the good hand of God upon the efforts of your building agent, who has erected a large convenient boarding house, and a building for the school, 100 feet long and 60 wide, four stories high; having completed the whole in about one year, besides raising a great part of the funds for defraying the expenses.

The benevolent friends of the Kingdom, are requested to remember this infant institution, already sustaining upwards of sixty students, and dismissing for the harvest from ten to fifteen annually.

The most effectual method, is the endowment of scholarships made available without delay, to the extent of the number of indigent scholars approved and placed at this institution.

Much caution on the part of the churches is needful, that they approbate no young man, without satisfactory evidence, that the Lord has called him to the work of the ministry.

God is reminding his children that their labours are of short continuance, and that the means they are using for the spread of the gospel will soon go into other hands. In his mysterious but wise providence, God has made another breach upon this Board, by taking to

himself, since our last anniversary, our beloved brother Haynes. This stroke is severely felt, and is a subject of lamentation but not of complaint; God is able to give his mantle to another, and heal the breach he has made in this body.

By the returns of our agents, increasing encouragements are given from the several sections of country they visited, that publick patronage will be continued, as the exigencies of the institution may require, together with assurances from individuals of three or four additional permanent scholarships, of which it is expected legal conveyances will be made in a short time.

The Education Societies in the city of New-York and state of Connecticut, maintain their respective organizations, while they regard this school as a common interest, and apply their resources to sustain it.

An increasing patronage has been received from Vermont the past year, together with an additional number of students.

Twenty-five scholars have been received during the year; several have left on account of ill health and other providential occurrences; one has been taken away by death, and nine have just finished their course of studies, and have important fields for labour, apparently ripe for the harvest, presented before them, into which they are about to enter.

The books received from the Education Society in the city of New-York, together with about 20 volumes from Mr. John C Johnson, compose the principal additions which have been made to the library the year past

The subscription for a Philosophical Apparatus is not yet filled up, but will, it is expected, receive attention the ensuing year; and as soon as a thousand dollars are obtained, the purchase will be made. A convenient room for the purpose is already provided.

The addition of a farm to the boarding establishment, affords important advantages, as well as the most salutary exercises for the health of the students

To cancel former claims against the society and defray the expenses of the school the past year, appropriations have been made, by orders drawn on the Treasurer to the amount of \$4450.54.

Receipts during the same time. for the general purposes of the Institution amount to \$4164.98.

The Rev. Spencer H. Cone of New-York, is appointed to preach the next Anniversary Sermon. The Rev. Joseph W. Sawyer of Brandon, Vermont, his substitute.

The next Annual Meeting will be held at Hamilton, the 1st Thursday in June next, at 10 o'clock in the morning.

EXTRACTS FROM THE QUARTERLY REPORT
OF THE TRUSTEES OF THE CHOCTAW
ACADEMY, SCOTT COUNTY, KENTUCKY.

Choctaw Academy, Aug. 1, 1827.

The undersigned Trustees of said Institution, attended the examination of the students, on the 17th ult. and were highly gratified at the rapid progress that is making in improvement and civilization, by the children of the forest. The ill health of the Professor, the Rev. Thomas Henderson, prevented a full examination upon all the branches of learning in which they are engaged; but they afforded entire satisfaction in performing with great facility in spelling, reading, writing, arithmetic, and grammar. On the following day, the students exhibited on the stage, to a highly respectable and crowded audience. Great emulation was displayed by the speakers, and they acquitted themselves with credit. Indeed we might say that the most sanguine anticipations of the audience and the best friends of the Institution, were more than realized. There was a spirit and ambition manifested that would have done honor to the best regulated Academy in these States.

The buddings of genius and of intellect broke through the cloud in native eloquence, and in a manner that reminded one of the ancient days of Greece and Rome. We are persuaded that orators will go forth from this Institution, who will at no distant day be an ornament to this Republic. The public feel great interest in the welfare of this unfortunate race of people, and feel disposed to afford them all the aid necessary to their advancement. The health and appearance of the students was unexceptionable. The accommodations are ample and comfortable. The number of Choctaws 64; Creeks 25; and 11 Pottawattamies. In all 100. The students were treated by the whites with a deportment and kindness becoming citizens of a free government.

J. T. JOHNSON,
WM. SUGETT,
BENJ. S. CHAMBERS. } Trustees.

THE AMERICAN BIBLE SOCIETY

Report that the receipts of the Society during the year ending the 1st of May, 1827, amounted to \$64,764 18— which is \$11,774 19 more than those of the preceding year. Of the whole amount, \$35,366 29 were received in payment for Bibles and Testaments, \$19,282 82 as free donations, \$4,225 as

subscription to pay the debt on the Society's House, and \$2,970 as permanent loans.

Within the past year there have been printed at the Society's establishment, or are now in press, 45,500 Bibles and 35,700 Testaments. There have been purchased 171 German and Dutch Bibles, and 313 German Testaments. Total 76,734; which, added to 532,907 before reported, make a grand total of SIX HUNDRED AND NINE THOUSAND, SIX HUNDRED AND THIRTY SIX printed or purchased by the Society since its foundation in 1818.

During the year, there have been issued from the Depository 35,876 Bibles and 35,745 Testaments. Total 71,621; which, added to 440,047 issued in the ten preceding years, make a grand total of 511,668. Of the issues the past year, 53,337 have in various ways been disposed of to auxiliary and other Societies and individuals. A still greater number might have been sold, had the rules of the Society permitted sales to those who are not members. The number of Bibles and Testaments gratuitously appropriated during the year, is 13,284.

After giving a brief statement of the labours of the Society in distributing and circulating the scriptures—and of the wants of many thousand families destitute of the Bible in the middle, southern and western states—wants which have been ascertained by strict inquiry—the Directors urge the necessity of increased exertions.

"Were we to aim,"—say they—"only at the perpetuity of our civil blessings, we might well go to the patriot and ask him to help in giving this book to the hosts who are gathering along the shores of our rivers and lakes, who are peopling County after County and State after State, by those whose power well or ill directed, must soon affect the social destinies of us all."

"But your Board are impelled by higher than social considerations, to solicit the continued support of this cause. They see that this book which they would circulate, while it sheds its thousand blessings on the present life, points also to a future existence, where our welfare is to be forever connected with a present conformity to the injunctions here inscribed."

"It is this truth, this thrilling truth, which should rouse every Auxiliary to action, should awaken every Christian sympathy in the land, open the lips of every minister of the altar, nerve every benevolent arm, and fire the zeal of

every friend of the Bible, until it can be said, in truth, that no family in our beloved country is without the word of Life."

The Report concludes as follows: "The events of every revolving year indicate that the system of Pagan corruption and cruelty are ere long to be broken up, and the light and principles of the Gospel to pervade every kindred and tongue and people.

"But before such a consummation is realized, much, very much, remains to be done. Not more than forty or fifty million copies of the revealed truth are yet in circulation among the eight hundred millions of the great human family."

"While then the ultimate universality of the Saviour's cause is certain as Divine veracity can make it,—while its onward march is more and more rapid, (never so much so, perhaps, since the ascension of its Founder as during the past year,)—yet it must not be forgotten that this cause is advanced through human efforts, and that these efforts must be augmented an hundred fold before the predictions of inspiration are fulfilled. There must yet be a mightier movement on the part of Christendom than has yet been made,—there must be more and greater sacrifices,—a more entire consecration of time and talent and wealth and influence,—and many new helpers must be called into the field, ere this great moral conquest is achieved."

"Let then the friends of the Bible, while inspired by the losses and promises

here unfolded, go forward and diffuse its blessing at home and abroad, until it is proclaimed throughout every continent and island, *that the kingdoms of this world have become the kingdom of our Lord and his Christ.*"

INFIDELITY AND DEATH.

FROM DR. DWIGHT'S TRAVELS.

The well-known Col. Allen was an avowed infidel. One day he was visited by Dr. Elliott, and after dinner introduced to the Colonel's library, where some works on deism were particularly brought to the notice of the visitor. While looking over one of those volumes, a servant tapped at the library door, and announced to the Col that his daughter was lying at the point of death. Dr. Elliott was requested to accompany him to the chamber of death. On going to the bed-side of his beloved and dying child, she addressed her father thus— "Father, I am dying! shall I believe those things which you have taught me, or must I believe what my mother has taught me?" The colonel's wife was a woman of distinguished piety. Col. A. was an avowed professor of deism and infidelity; he looked on his dying daughter, his countenance changed, his features altered, his lips quivered, when he said, "*Believe what your mother has taught you!*" The test was too much for him; there was a conflict between his pride of intellect, his principles as a champion of infidelity, and the natural, the genuine feelings of a parent whose daughter was just entering an eternal world.

REFLECTIONS

Excited from Meditation on Deut. xxxiii. 25—29; when tempted to distrust the Divine Favour.

I.
What! though a weak, despised worm,
Of earthly mould, and shortliv'd term,
And dying, while I breathe!
Yet, if I look for help and strength
To "Jesh'un's God," I find, at length
Omnipotence beneath.

II.
What! though oppress'd with anxious care
And oft expos'd to Satan's snare
Of sinful unbelief!
Begone, each care and false alarm!
For "underneath, the Eternal arm"
Is stretched for relief.

III.
What! though enfeebled be thy frame,
And *Achik* be only known by name,
Or *mem'ry's* pensive thought!
Yet, by the *feeblest* of the weak
Hath "Isra'l's Strength" been heard to speak
"The wonders he hath wrought."

IV.
What! though annoy'd with bitter foes,
And oft' thine heart is pain'd with throes,
The world ne'er felt, or knew!
Soon will each "sorrow flee away,"
And ev'ry foe, "that's seen to-day,"
Be driven from thy view.

[Ex. xv. 13.]

V.
What! tho' thy way be set with thorns,
And no sweet flow'r thy path adorns,
Nor tender, verdant, grass!
Yet, is Jehovah's promise sure
To all, who patiently endure—
"Thy shoes are iron and brass."

VI.
What! though an exile, for the Lord,
To propagate his holy word
In some far distant clime!
No trials need thy soul dismay;
For "strength" is promis'd, "as thy day,"
O'er rocks and hills to climb. [Is. xl. 31.]

VII.
What! tho' bereft of kindred dear,
And no kind hand doth wipe the tear,
That oft bedews thy cheek!
Yet, hast thou no just cause to moan:—
"Isra'l shall dwell secure alone!"
For "blessed are the meek."

VIII.
Yes, though immerg'd in sorrow's wave,
Or summon'd to the darksome grave,
To fear thou need'st not yield:—
For "underneath," around, above,
The arms of everlasting love"
Will prove a saving shield. [Is. v. 12. xviii. i. 35.]

The Treasurer of the American Baptist Board of Missions in account with A. Judson, for 1826.

		<i>Dr.</i>
To expense of removing to Amherst, including assistance afforded to some of the native christians,	154,00	
To expense of building (in part) a mat dwelling-house and school zayat,	137,00	
To Moug Shwa-ba and Moug Ing, 6 months at 15 each, deducting 20 Rs. paid to the former for private services as teacher,	160,00	
To 328 engas of Burman books for the mission, at 1, and chest for ditto. (4)	332,00	
To English books for the mission-library,	116,00	
	899,00	at
	109 per 100 Sicca Rupees,	825,00
To 6 months' allowance, at 140, } Note 1.	-	840,00
To 4 months' do. at 162, }	-	648,00
To 2 months' do. at 122, }	-	244,00
	Sicca Rupees,	2557,00
To cash remitted to Mr. W. H. Pearce, agent of the American Baptist Board at Calcutta, to balance,	-	5667,50
	Sicca Rupees,	8224,50
		<i>Cr.</i>
By draft on Mr. Pearce,	-	32,00
Do. do.	-	40,00
Do. do.	-	169,00
Donation from Capt Studdert, R. N. for native schools in Amherst,	100,00	
Donation from Capt. Hammond, M. N. I.	100,00	
	Madras Rupees, 200,00	at
	109 per 100 Sicca Rupees,	183,50
By Donation from R Nisbet, Esq. Collector of the Northern division of Arcot,	300,00	
Donation from Lieut. Smyth, Madras Cavalry,	100,00	
Donator. (second) from Lieut. Smyth,	200,00	
Proceeds of the sale of presents received at Ava,	2000,00	
Salary from the Envoy, Mr. Crawford, 6 months, at 400,	2400,00	
Donation from the Right Honourable, the Governor General in Council, at the suggestion of the Commissioners in Ava and Pegu, in consideration of services performed for the British Government previous to the 1st August,	2800,00	
	Sicca Rupees,	8224,50

Amherst, Feb. 7th, 1827.

A. JUDSON, Jr.

NOTE 1. Family settled at Amherst, July 2d, 1826. Mrs. Judson died Oct. 24th, 1826. The rates of allowance after settling at Amherst, adjusted according to the proposal in my letter to the Secretary of June 10th, subject, therefore, to revision, in case that proposal be rejected by the Board.

NOTE 2. The whole donation was Sicca Rupees 4000, in consideration of services performed, and in consideration of a loss by robbery in Rangoon of cash to the amount of Sicca Rupees 1200, both these reasons being urged in the application of the Commissioners, and admitted in the answer of the Supreme Government sanctioning the grant.

THE

AMERICAN BAPTIST MAGAZINE.

No. 10.

OCTOBER, 1827.

VOL. VII.

To the Editor of the American Baptist Magazine.

Dear Sir,

By a formal request of the Minister's Meeting in the vicinity where I reside, I send you the subjoined essay for insertion in your useful publication. It is hardly necessary to remark, that the essay was written without the least design or expectation of having it published.

Yours truly, K.

METHOD OF FORMING AN ABSTRACT OF THE DOCTRINES OF THE BIBLE.

It is not my design in the present essay, to give a summary of scripture doctrine, but to present a succinct view of what I conceive to be the proper method of forming such a summary.

Observations to show the importance of ministers' having an abstract of the doctrines of the Bible are unnecessary. Every person who has had the least experience in preaching the gospel, or in expounding the word of God, must be aware of its utility. Indeed, he must have felt his need of having something of this kind to guide his expositions, to prevent his advancing erroneous sentiments, and to enable him to avoid deducing from detached portions of scripture, opposite and contradictory doctrines.

The ultimate object of all theological research should be to obtain "the mind of the Spirit," or, to gain a knowledge of the

great principles or doctrines revealed in the Book of God. To secure this object, different methods have been adopted by theologians, in different ages, and in different countries. It would be deviating from my present design to enter into a minute detail of these methods. Suffice it to say, that in former times, it was a very common thing for the theologian *first* to study systems of divinity till he had firmly established his religious principles and sentiments, and *then* to read the Bible to find proof of what he had already adopted as matter of belief. But nothing could be more defective or preposterous than such a method; and nothing more deleterious to the cause of truth. Such a course is certainly a very prolific source of error and delusion. It is, in fact, one of the most effectual means which could be used, of perpetuating the end-

less jargon of enigma, legerde-main, and unmeaning farago, which has so lamentably blended itself with christian doctrine.

But happily for the interest of religion, this method has, of late, been reversed, and men are beginning to study the scriptures *for themselves*, and nobly venturing to build their own systems of divinity. This is the method which I am about to recommend. It is a method which cannot fail of being attended with the most happy consequences. All who seriously reflect on the subject must acknowledge it to be the only way, in which the theologian can reasonably hope to gain a true and thorough knowledge of what the scriptures contain. It is true, this method will require more labour and research than would be necessary if we should adopt a system already prepared to our hands; and, on this account, it may, perhaps, at first view, appear difficult and discouraging. But if a man, in commencing this work, have a general acquaintance with the scriptures in his vernacular tongue, a good knowledge of the laws of interpretation, and, perhaps, a tolerable acquaintance with the languages in which the scriptures were originally written, these seeming difficulties will, in a measure, vanish, the discouragement be removed, and the method appear, not only the most *sure*, but the most easy and direct way of obtaining the end in view. And besides, this very study and research into the sacred oracles will be of incalculable advantage to the theologian himself, as it must tend, in a high degree, to improve his mind in spiritual and divine knowledge. The labour, therefore, attending this method, so far from being an argument against it, is, in fact, a strong argument in its favour.

With the knowledge specified above, and the subsidiary advan-

tages derived from history and general science, the theologian will be able to determine what passages are pertinent to any particular subject taught in the Bible. He may then begin with the most prominent subjects, and from them proceed, in regular gradation, to those which are more obscure and intricate. On each topick let him collate the most plain and unequivocal passages, and, from them taken in connexion, let him deduce the most obvious doctrine which they contain; and let all other passages be explained in accordance with this doctrine.

If the doctrine thus deduced, contradict or militate against his former opinions, he will do well to reflect that the object of his present inquiry is not to establish preconceived opinions, but to learn what the Holy Ghost teaches, and consequently to determine what doctrines the scriptures warrant him in believing. This being decided, he must renounce even his darling sentiments, if they will not bear the great test, "the Law and the Testimony."

But this theory will be more clearly illustrated by proper examples.

Thus, the subject relative to the Supreme Being occupies a very conspicuous place in the Bible. Of course, it will be proper for the theologian to inquire,

First, what may be known from scripture concerning God? We are told that "what may be known concerning God is manifest," that "the heavens declare his glory, and the firmament showeth his handy work;" so "we are without excuse, if by the things that are made, we do not clearly perceive and understand his eternal power and Godhead." Here he perceives that the scriptures intimate that the existence of God, and some of his essential and glorious perfections may be inferred from the works of creation and

providence. If he desire more light upon the subject than the works of nature afford, let him again open the sacred volume, and he will find written, "God is a Spirit." This is an unequivocal assertion predicating spirituality of the divine nature. The truth here asserted is corroborated in various other passages. "No man hath seen God at any time." And why have they not seen him?—The answer is plain; God is a Spirit, and a spirit is necessarily invisible. Again, "Ye have neither heard his voice at any time, nor seen his shape:" And why? Because a spirit hath not voice, or flesh, or bones, or shape. (John iv. 24—i. 18—v. 37.) From these and numerous other passages which might be adduced, it obviously appears, that the *Spirituality of the Deity is a doctrine of the Scriptures*, and may be received as an article of belief. Hence, all those passages, which ascribe to him materiality, or any of the corporeal properties or qualities, must be tropically understood.

He may further consult his Bible, and read: "Hear, O Israel, the Lord our God is one Lord." "God is one." "I am the Lord, and there is none else, there is no God beside me." (Deut. vi. 4—Gal. iii. 20—Isaiah xlv. 5.) In these passages, the Unity of God is unequivocally asserted, and not only his Unity, but also that he is God alone. Of course this important doctrine may be received as an article of belief, viz. *God is one, and besides him there is no God*. Hence, the whole system of heathen Polytheism is, at once, overthrown.

Again he may open his Bible and find written: "For I lift my hand to heaven, and say, I live forever." "I am Alpha and Omega," "the first and the last," "the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the

Almighty." "The eternal God is thy refuge." "Unto the King eternal," &c. (Deut. xxxii. 40—Rev. i. 8, 11—et passim.) From these passages, he may deduce this doctrine, viz. *God is eternal, he liveth forever and ever*.

Let him in the next place, open and read, "I am the Lord, I change not." And again, "Thou, Lord, hast laid the foundations of the earth; and the heavens are the work of thy hands; they shall perish, but thou remainest; they shall be changed, but thou art the same." "With the Father of lights is no variable-ness, neither shadow of turning." (Matt. iii. 6—Heb. i. 10, 11, 12—James i. 17.) From these passages, he may deduce this doctrine,—*God is absolutely immutable*. Hence, all passages that ascribe change to the Supreme Being, must be construed in a figurative sense.

Again, he may open his Bible and find written, "I am the Almighty God." "I have strength." "Twice have I heard this, that power belongeth unto God." "With God all things are possible." "With God nothing shall be impossible." "In the Lord Jehovah is everlasting strength." "The Lord God Omnipotent reigneth." (Gen. xvii. 1—Prov. viii. 14—Psl. lxxvii. 11—Matt. xix. 26—Luke i. 37—Isa. xxvi. 4.—Rev. xix. 6.) These passages unequivocally teach this doctrine, viz. *God is Omnipotent*.

Again he may unfold the sacred pages, and read, "Who is like unto thee, O Lord, glorious in holiness." "Holy, holy, holy is the Lord of hosts." "Holy and reverend is his name." "The Lord God hath sworn by his holiness." "Rejoice in the Lord, ye righteous, and give thanks at the remembrance of his holiness." (Exod. xv. 11.—Isa. vi. 3.—Psl. iii. 9—Amos iv. 2—Psl. xcvi. 12.)

In these passages the holiness of God is expressly asserted. Hence, that *God is most holy*, may be received as a doctrine of the Bible.

Again he will find written: "O the depth of the riches both of the wisdom and knowledge of God." "He is wise in heart." "The Lord by wisdom hath founded the earth." "O Lord, how manifold are thy works; in wisdom hast thou made them all." "Blessed be the name of God forever and ever; for wisdom and might are his." "To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever, Amen." (Rom. xi. 33—Job ix. 4—Prov. iii. 19—Psl. civ. 24.—Dan. ii. 20—Judeverse, 25.) From these plain declarations of Scripture, he may fairly deduce this doctrine, viz. *God is most wise*.

Again, he may consult the oracles of divine truth, and find asserted, "The Lord is good to all; and his tender mercies are over all his works." "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." "The goodness of God endureth continually." "And he said, I will make all my goodness pass before thee—and my people shall be satisfied with my goodness, saith the Lord." "Thy people delighted in thy great goodness." "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men." Psl. xciv. 9—Matt. v. 45—Psl. lii. 1—Exod. xxxiii. 19—Jer. xxxi. 14—Neh. ix. 25—Psl. cix. 8.) From these passages, it is manifest, that goodness is a perfection of the divine nature. Hence, that *God is infinitely good*, may be received as an article of belief.

Let the same course be pursued in relation to all the other *natural perfections of God*: as, his Sov-

reignty, his Omniscience, his Omnipresence, &c. and in relation to all his other *moral excellencies*: as, his Justice, Truth, and Mercy; and also, in relation to all his wonderful and glorious works; as Creation, Providence, and Grace.

[To be continued.]

ANCIENT BIBLIOGRAPHY.

SEVERAL sorts of material were anciently used in making books. Plates of lead or copper, barks of trees, brick, stone, and wood, were originally employed to engrave such things and documents upon, as men desired to transmit to posterity. Josephus speaks of two columns, one of stone, the other of brick, on which the children of Seth wrote their inventions, and their astronomical discoveries. Porphyry mentions pillars preserved in Crete, on which were recorded the ceremonies practised by the Corybantes in their sacrifices. Hesiod's works were at first written on tablets of lead, in the temple of the Muses, in Bœotia. God's laws were written on stone; and Solon's laws on wooden planks. In Job xix. 23, 24, there is mention made of writing in a book, engraving on lead, and cutting on a rock. In Ezek. xxxvii. 16, 17, we read of writing upon a stick, a practice which was in use among the Greeks, and other ancient nations. Tablets of box and ivory were common among the ancients: when they were of wood only, they were oftentimes coated over with wax, which received the writing inscribed on them with the point of a style, or iron pen; so that what was written might be effaced by the broad end of the style. Afterwards, the leaves of the palm-tree were used instead of wooden planks; also, the finest and thinnest bark of trees, such

as the lime, the ash, the maple, and the elm : hence, the word *Iber*, which signifies the inner bark of trees, signifies also, a *book*. As these barks were rolled up, to be more readily carried about, they were called *volumen*, a volume ; a name given likewise to rolls of paper, or of parchment.

Paper, *papyrus*, is a kind of reed which grows in the Nile. The stem of this plant is composed of several coatings, lying one on the other, which are taken off with a needle : they are afterwards spread on a table, and so much is moistened as is equal to the size which it is intended the leaves of *papyrus* shall be of. This first bed of leaves is covered with a layer of fine paste, or with the muddy water of the Nile, warmed ; then a second bed of paper leaves is laid upon this paste, and the whole is left to dry in the sun. Such was the Egyptian *papyrus*, whence our paper takes its name, though its composition be so very different. Varro observes, and Pliny from him, that the use of *papyrus*, for writing on, was first discovered in Egypt at the time of Alexander's building Alexandria. The kings of Egypt having collected a great library at Alexandria, the kings of Pergamus proposed to imitate their example ; but the Egyptian monarchs, either from envy, or some other motive, prohibited the exportation of paper, (*papyrus*) out of their dominions ; which obliged the king of Pergamus to invent, or rather to improve and augment, the manufacture of parchment, from thence called *pergamenum*, or *membrana*, because made of the skin wherewith beasts and their members are covered. Of these leaves of vellum or parchment, books of two descriptions were made ; one in the form of rolls, composed of many leaves of vellum, sewed or glued together at the end. These were written on

one side only, and had to be unrolled before they could be read. The other kind was like our present books, made of many leaves fastened on one another, were written on both sides, and were opened like modern books. The Jews still use rolls in their synagogues. The ancients wrote likewise on linen.—Pliny says the Parthians, even in his time, wrote on their clothes : and Livy speaks of certain books made of linen, *lintei libri*, on which the names of magistrates, with the history of the Roman Commonwealth, were written, which were preserved in the temple of the goddess *Moneta*.

The manner of writing was suited to the material adopted. Thus, for writing on the harder substances they used a bodkin, or iron style ; but when they wrote on linen or parchment, they used a reed (*calamus*,) formed into a pen, and some colouring substance equivalent to ink ; like Isaiah, when he wrote his prophecy, in ch. viii. 1. In Ezek. ix. 2, 3, 11, we read of persons carrying ink-horns at their sides. The same is done at the present day among the Moors, in Barbary, and also among the Persians.

These remarks will throw light on several passages of Scripture, which must appear very singular to persons unacquainted with the forms of ancient books. Thus Isaiah says, "The heavens shall be folded up like a book or scroll," ch. xxxiv. 4. Here is an allusion to the method of rolling up books among the ancients, of which we have spoken. A volume of several feet in length was suddenly rolled up into a very small compass. Thus, the heavens should shrink into themselves, and disappear from the eyes of God, when his wrath should be kindled.

These rolls were generally written only on one side ; but that of

Ezekiel (ch. ii. 10.) was written within and without; *i. e.* on both sides, to show the abundance of matter contained in it. Of the same kind, probably, was that of John, (Rev. v. 1.) which, as "a book written within and without," is difficult to conceive of.

In Isaiah xxx. 8, the Lord says to the prophet, concerning a prediction relative to the Jews, "Now go, write it before them in a table;" and the father of John Baptist (Luke i. 63.) called for "a writing-table;" both of which passages refer to the tablets of wood, or other material, of which we have already spoken. The commentator on Varro, describing one of these *Tabulæ Literariæ*, says, "It is of a square oblong form, like those tablets for letters on which children learn to read and write, having on the upper part a round appendix, called the *capitulum*."

There is an expression in Psal. xl. 7. which has been ingeniously illustrated by the editor of Calmet:—"In the volume of the book it is written of me," which is rendered by the LXX. "in the head (*cephalis*) of the book." Chrysostom has described this *cephalis* as a wrapper (*eilema*.) and supposed that on this was written a word or words, which imported "about the coming of the Messiah;" and Aquila uses the word *eilema*, to express the Hebrew word, which we render *volume*. On this Mr. Harmer says, "The thought is not only clear and distinct, but very energetic, amounting to this, that the sum and substance of the sacred books is, 'the Messiah cometh;' and that those words accordingly might be written or embroidered, with great propriety, on the wrapper or case wherein they were kept."* Admitting Mr. Harmer's conclusion to be just, Mr. Taylor thinks he has found better

premises for it, in a picture which was discovered at Herculaneum, than Mr. H. had collected. This painting represents a portable book-case, apparently made of leather, and of the kind which was known to the Romans by the name of *scriniarii*. It is filled with rolled books, each of which has a ticket or label appended to it, which is very probably the genuine *capitulum*, or argument of the book, for the purpose of directing the person who was about to draw out a roll, to that which contained the treatise he wanted. In this view, Mr. Taylor proposes to read—"Burnt-offering and sacrifice were not what thou didst require—they were not according to thy will— Then said I, Lo, I come as in the roll of the book (or, as the *keri* has it, the doubly-rolled-roll; *i. e.* the little roll upon the greater roll) is written concerning me:— I delight to accomplish thy will." The representation of this case of books shows that these small labels were capable of being rolled up, till they were close to the greater roll to which they belonged, as seems to be the meaning of the reading which the *keri* has preserved.*

Besides books in the form of rolls, we also read in Scripture of letters being sent from one person to another. These were, in general, in the form of rolls also, and resembling probably those in the East at this day. Thus, Niebuhr tells us that "the Arabs roll up their letters, and then flatten them to the breadth of an inch, and paste up the end of them, instead of sealing them." And Hanway states, that "the Persians make up their letters in the form of a roll, about six inches long; and that a bit of paper is fastened round it with gum, and sealed with an impression of ink, which resembles our printers' ink,

* Observations, vol. iv. p. 10.

* See Fragments to Calmet, No. 74.

but not so thick." When letters were written to inferiors, they were often sent open, or in the form of an unsealed roll; but when addressed to equals or superiors, they were enclosed in a bag of silk or satin, sealed and addressed. Hence the insult of Sanballat to Nehemiah, in sending his letter to him by his servant open. Neh. vi. 5.

It was just now said that these letters were sealed. We may remark, as an additional circumstance, that the very ancient custom of sealing them, with a seal or signet set in a ring, is still retained in the East. See Gen. xli. 42; Esth. iii. 10, 12. viii. 2, 8, 10; Jer. xxii. 24. Thus, "in Egypt," says Dr. Pococke, "they make the impression of their name with their seal, generally of carnelion, which they wear on their finger, and which is blacked, when they have occasion to seal with it." And Mr. Hanway remarks, that the Persian ink "serves not only for writing, but for subscribing with their seal: indeed, many of the Persians in high office (he adds) could not write; but in their rings they wear an agate, which serves for a seal, on which is frequently engraven their name and some verse of the Koran." So Dr. Shaw, in like manner, says, that "as few or none either of the Arab sheikhs, or of Turkish and eastern kings, princes, or bashaws, know how to write their own names, all their letters and decrees are stamped with their proper rings, seals, or signets (see 1 Kings xxi. 8; Esth. iii. 12; Dan. vi. 17; Eccles. xlix. 11.) which are usually of silver or carnelion, with their respective names engraven upon them on one side, and the name of their kingdom or principality, or else some sentence of the Koran, on the other." It is, perhaps, to this, that the apostle alludes, when he says (2 Tim. iii. 19,) "The foundation of God

standeth sure, having this seal or impression on the one side, The Lord knoweth them that are his; and on the other, Let every one that nameth the name of Christ depart from iniquity."

Dr. Brown, to whom we are indebted for some of these observations, states, that he saw a letter addressed from a governor-general of India to the king of Persia, in Persic, on beautifully glazed white paper, fifty inches long, and twenty inches broad. The written part, however, was only two feet long and one foot broad, the rest being filled with a beautiful ornamental painting at the head of the letter, and a very elegantly painted border round the whole sheet. The bag in which it was to have been sent, and which the author also saw, was a cloth composed of gold threads and crimson silk. It was tied at the neck with a gold lace, which, after being knotted, passed through an immense seal, four inches in diameter, and about an inch thick, of red wax; which seal of office was entirely covered with Persic characters, containing the titles of the company, those of the king being at the beginning of the letter. In order to preserve the seal and lace entire, the bag was opened at bottom to extract the letter; but the natural way of opening it would be either by melting the wax, or cutting the lace between the wax and the bag. Mr. Wortley's courier, whom he sent from Essek, returned with the bassa's answer, in a purse of scarlet satin, somewhat similar to the above, but as was to be expected, not so elegant.—*Carpenter's Popular Introduction to the Study of the Scriptures.*

[*Lon. Bap. Mag.*]

BAD SIGNS.

When christians under the plea of tenderness for the cause and

honour of Christ, and their own unworthiness, decline communing at the Lord's table, and remain cold and distant whilst this solemnity is exhibited, *it is a bad sign*. Because abjuring Christ in his ordinance, is next to abjuring him altogether.

When secret prayer is either neglected wholly, or else performed in a hurried, formal manner, *it is a bad sign*, because a christian never shines in public, who does not *commune* in secret.

When I see people habitually late in coming to the house of God on Lord's days, always escaping by their tardiness some portion of the service, and attracting the notice of those who had entered before them by a walk from one end of the house to the other, I consider it *a bad sign*, because the heart cannot be much engaged in a business put off to the last moment.

When I see a professor of religion rising much earlier on Monday morning than on Sunday; and appearing to be alive to every thing about him on Monday, but dull and silent on Sunday; it is a sign that he serves the world more faithfully than his God.

When I see christians more pleased with being told of their privileges, than of their duties, listening more readily to election than devotion, commending predestination and undervaluing *Obligation*, I pronounce it *a bad sign*. They go to church as they go to market;—to pass by the articles too dear for them to purchase, and to cheapen those which they are obliged to have.

When I see the avowed followers of Christ, very nice and theoretical, filled with speculations and odd fancies, prying minutely into every proposed duty, and seldom doing right, for fear of doing wrong, it strikes me that *it is a bad sign*. They ponder and *weigh* their duties that they may select the lightest.

When I hear shallow praters talking upon the deep mysterious points of theology and metaphysics, it appears to me *a bad sign*, because they have launched out into the ocean, with a line too short to take soundings in the harbour from which they started.
[*Col. Star.*]

INFANT BAPTISM AN INNOVATION.

[From the London Particular Baptist Magazine.]

“Facts opposed to Fiction; being an answer to the Bristol Churchman's Reasons for bringing his children to the Baptismal font.”

THE author of a pamphlet of the above title, has been at pains to collect all the passages which are to be found in the writings of the fathers of the second and third centuries that have any relation to baptism, and he shows that wherever that of infants is mentioned, it is always censured as an innovation—that “it was controverted as soon as it appeared.” The authors cited are Barnabas, Hermas, Justin, Irenæus, Tertullian, Cyprian, &c. &c. Having despatched the fathers, he pursues his train of witnesses to adult baptism, successfully, through the middle ages till the times of the Waldenses and Albigenses, with their “companions in tribulation, and in the kingdom and patience of Jesus Christ”—and here he is completely at home. Having disposed of “the Bristol churchman's plea for bringing his children to the baptismal font,” he closes the discussion with a translation of a note affixed to Cyprian's letter, by Monsieur Rigaltius, a learned papist, who lived 1577—1617, and filled the office of librarian to the French king. Though the passage be rather long, we shall quote it for the gratification of our readers.

“Men are not *born* Christians, but *made* such. No man is accounted a believer till he knows Christ; therefore he must first hear what belongs to the Christian faith; and when he has heard and embraced it from his belief, he may be called a believer; and that the things which have entered his mind through his ears, may by an (external) sign be subjected to his eyes, and may strike his mind the more powerfully, he is dipped or immersed in water, in a river, fountain, pool or laver. And as he had received three things;—for first, he received faith, and then BY FAITH obtained the pardon of all his past sins; and, moreover, had the pledge of a resurrection to eternal life: so these things are signified by baptism. Dipping into the water, denotes the man to be imbued with faith; his being overwhelmed, denotes his being washed from his stains and impurities: and his emersion from the water, denotes his resurrection. Therefore, we now call him a complete believer, as being deeply tinged with the Christian faith,—and, as it were, inebriated with the juice of the Christian faith, as the wool is with the purple dye. Thus, Philip baptized the eunuch in that water which they fortuitously met with on their journey, after he was well instructed in the Christian faith, and after his profession of believing with all his heart, that Christ was the Son of God. By this baptism of the eunuch, it appears, that dipping or mersion, and the mode thereof, were used with very great simplicity. For Christ thus commanded his disciples: ‘Go,’ says he, ‘teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.’ Thus Luke speaks of one of Peter’s sermons to the people: ‘They that believed his words were baptized, and on that day

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were added to the church, about three thousand souls.’ He who had believed in Christ with all his heart, now lived to God as a Christian, in the same faith. He had imbibed Christ, and completely savoured the things of God. Therefore, baptism, or immersion, was to him a sign of genuine faith; and so the necessity of the sign or sacrament shewed the necessity of the thing of which it was a sacrament.

“Since faith springs from assent, it cannot be found in man till he arrives at that age which is susceptible of discretion and wisdom. And therefore, in the Acts of the Apostles, we read, that both men and women were baptized, when they believed the gospel preached by Philip; but not a word of infants. So that, from the apostolic age to the time of Tertullian, the matter remained dubious. And there were some, who, from that word of our Lord, ‘Suffer little children to come unto me;’ (to whom, yet our Lord commanded not water to be administered;) took occasion to baptize even new-born infants. And, as if they were transacting some secular business with God, they offered sponsors or sureties to Christ, who engaged that they should not revolt from the Christian faith when adult; WHICH INDEED DISPLEASED TERTULLIAN.”

THE SLAVE TRADE.

Extract from the Travels of Maj. Denham in Africa.

Speaking of the Well of Mesh-ro., in the Desert of Arabia, it is said, “The ground around is strewed with human skeletons—the slaves who have arrived exhausted with thirst and fatigue. The horrid consequences of the

Slave Trade were strongly brought to our mind; and, although its horrors are not equal to those of the European trade, still they are sufficient to rouse every spark of humanity. Every few miles a skeleton was seen through the whole day: some were partially covered with sand; others with only a small mound, formed by the wind: one hand often lay under the head, and frequently both as if in the act of compressing the head. The skin and membranous substance all shrivel up and dry, from the state of the air: the thick muscular and internal parts only decay.

“Round this well were lying more than one hundred skeletons; some of them with the skin still remaining attached to the bones—not even a little sand thrown over them. The Arabs laughed heartily at my expression of horror, and said “They were only blacks—*nam boo!*” (curse their fathers!)—and began knocking them about their limbs with the butt-end of their firelocks, saying, “This was a woman!—This was a youngster”—and such like unfeeling expressions. The greater part of the unhappy people, of whom these were the remains, had formed the spoils of the Sultan of Fezzan the year before. I was assured that they had left Bornou

with not above a quarter allowance for each, and that more died from want than fatigue; they were marched off with chains round their necks and legs: the most robust only arrived in Fezzan, in a very debilitated state; and were there fattened for the Tripoli slave-market. Our camels did not come up till it was quite dark: and we bivouacked in the midst of these unearthed remains of the victims of persecution and avarice.”

Arriving a few days after at the Wells of El-Hammar, further on in the desert, Major Denham says—

“During the last two days, we had passed, on an average, from 60 to 80 or 90 skeletons each day: but the numbers that lay about the wells of El-Hammar were countless. Those of two women, whose perfect and regular teeth bespoke them young, were particularly shocking: their arms still remained clasped round each other as they had expired; although the flesh had long since perished by being exposed to the burning rays of the sun, and the blackened bones only left: the nails of the fingers and some of the sinews of the hand also remained; and part of the tongue of one of them still appeared through the teeth.”

Ibid.

MISSIONARY DEPARTMENT.

VALLEY TOWNS STATION.

EXTRACTS FROM MR. JONES' JOURNAL, ADDRESSED TO THE CORRESPONDING SECRETARY.

April 1, 1827. Sunday school in the morning. Preached at noon.

The white people are constantly opposing every effort to instruct the poor benighted Indians. The great objection urged by

most people in these parts is the enmity of the old wars, in which some of their friends have been killed by them; not considering that the gospel neutralizes every malignant principle in red and

white men; and that when ignorance and vice are chased away by its truths, the very savage becomes a meek and lowly child of God, a friend of man, and an heir of heaven.

14. This evening arrived at Notley, 15 miles south of the Mission House ready for preaching to-morrow.

15. This morning before preaching, a white man, married to a native, called at the house I was at, on his way for a load of fodder, twelve miles distant. I remonstrated with him in a serious and friendly manner on the impropriety and unprofitableness of profaning the Sabbath. He made several excuses. I urged the instances of the displeasure of God manifested against the Jews for this sin. He listened very attentively,—seemed reluctant to yield,—but finally concluded to give up the journey and take his horses home. May the Lord seal the truth on his heart. About 10 o'clock preached from Ps. lxxvi. 18. Had prayer meeting in the evening.

22. Sabbath. In morning Sunday school conducted by my wife. Those who can read, are required to commit to memory select passages of Scripture; to read deliberately a chapter selected the preceding Sabbath, which she explains in a familiar way, and endeavours to impress its contents on their consciences. The smaller ones are employed at such things as they are capable of in their several classes. Connected with the Sabbath exercises, those who can read and write are required to prove some Scripture doctrine or duty, and to commit the texts to writing in the course of the week. I trust the benefits of these instructions will appear after many days, and that the seed thus carefully sown, will, by Divine influence, take root in their minds, and bring forth fruit

to the glory of sovereign grace. This being the regular plan of the Sunday school, I need not repeat it.

At noon preached in English, and in the afternoon brother John Timson gave the substance to the Indians in their own language.

May 6, Sunday. Brother Dawson preached from Rev. iii. 20. "Behold I stand at the door and knock."

In the evening we had a solemn little meeting while surrounding the table of the Lord, where we endeavoured to dedicate afresh all the powers of soul and body to the service of him who died for us.

27, Sunday. Preached on the story of the Philippian jailer. In the afternoon had Indian worship. Brethren John Timson and Wasadi, addressed their people in Cherokee. Very heavy rain prevented my crossing the river to my appointment at Judge Walker's in the evening.

June 5. This day received a letter from the Board, stating alterations agreed on for this Station. I feel convinced the alterations will be of incalculable advantage to the cause, as well as a great saving of expense.

24, Sunday. Preached with some degree of comfort and freedom, from Heb. viii. 10—12, "For this is the covenant," &c. General seriousness seemed to prevail, and some were much affected, particularly a Catanba Indian woman.

29. We have much pleasure and satisfaction in the visits of some of our late pupils, who manifest a very tender concern for our situation, and sympathy in all our afflictions.

30. Had some serious conversation with E. S. He seems sensible of his error in keeping back from God, stifling his convictions, and resisting the impressions of grace. He seems to be convinced of the necessity of a radical

change of heart in order to being finally saved; but appears to be struggling with a suggestion of the grand deceiver, that outward reformation will do for the present. May the Spirit of the living God discover to him every delusion, and lead him in the right way.

Four Catanba women came here to-night, ready for meeting to-morrow.

We have cause for unfeigned gratitude to him who heareth prayer for his kind interposition on our behalf.

July 1. Sunday. Preached in the morning with some liberty from Heb. x. 19—22. The whole congregation appeared deeply serious, and some were melted to tears. I hope some good will be done. In the evening preached at Mr. Simon's on the Unicoy road, to a few attentive hearers from 1 Peter iv. 18. If the righteous scarcely, &c.

Our brother John Timson being elected one of the Delegates to the National Convention, holds a meeting on his way at Notley to day.

We appointed for Wednesday next a meeting at noon for prayer on behalf of the Convention to assemble on that day, and for thanksgiving for the happy independence of the general government.

Two white men appeared much impressed under the exercises of this day. May the Holy Spirit carry the word home to their hearts.

4. Got all our wheat in by noon in good order. We have cause for gratitude in this also. Thunder and rain have hovered round us in all directions for six days, but none touched our wheat. We had worship at noon according to appointment. I endeavoured to improve the occasion from Prov. xiv. 34. "Righteousness exalteth a nation, but sin is a reproach to any people."

7. Several people came here to-night, to be ready for meeting to-morrow. One person proposed to draw up a subscription paper, that the neighbours might contribute each as many days' work as he felt disposed, to repair the breach in the mill dam, as the mills were very beneficial to the country; and the Mission had already been at a great expense. This he said he proposed as an expression of sympathy with us in our affliction. This proposition was made by one who was quite a worldly man.

I trust our late affliction will not be without its use. Many of the neighbours appear to have their attention more drawn towards eternal things than they had before. One day some of us were standing pensively round the bed of my sick wife, who asked some of us to pray; one or two did so—after which a poor Indian woman (a Catanba,) prayed most fervently. We were all overcome and melted into tears. Ah! Lord, this is thy own doings, and is wonderful in our eyes! Amongst these poor people, lately in darkness, thick Egyptian darkness, has God raised up a few to comfort and cheer us in the solitary wilderness and in the trying hour.

8. Sunday. Preached in the morning to a serious little company from Matt. xi. 12. "The kingdom of heaven suffereth violence, and the violent take it by force." Several wept much, and appeared to be in earnest to enter by faith into the liberty of the children of God. One native woman and her husband, who is a white man, appeared much affected. Oh! that the spirit of truth may carry his word to their hearts; that he may kill and make alive. I appointed preaching next sabbath at home; third sabbath in July at Notley; fourth at Highwapee Ferry in the morning, and at home in the evening.

I hope if the Lord permit, as soon as the harvest is in, and the mill dam repaired, to appoint several places for preaching on the week days. I trust the Lord is about to revive his work amongst us, or at least to favour us with a few of the droppings of the sanctuary.

9. The people of Notley are very anxious to have a school among them. They have logs for a school house already cut, and will in a few days set about raising it. I promised as soon as they had it covered, I would come and teach part of each week. There have a great number of people lately settled in this little town, who understand English, which makes it important that something should be done amongst them immediately.

12. This afternoon a young Catanba girl called on an errand; my wife asked her a few questions, and found she was under deep conviction. She said she had been troubled about her sins ever since I preached at Judge Walker's from 1 Tim. i. 15, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." We sung and prayed and conversed with her a good while. She said but little, being overwhelmed with sorrow and weeping. We endeavoured to direct her to Jesus as the sinner's only refuge. May the Lord give her a happy deliverance from the guilt and power of sin.

15, Sunday. In reading part of Brainard's life this morning, I felt earnest longings for the conversion of the poor benighted Indians. Oh! for the burning zeal of that man of God. I trust the late alterations will bring our plan nearer to that which was so eminently owned of God in his hands.

EVAN JONES.

Rev. Dr. Bolles.

CAREY STATION.

JOINT LETTER BY MISSIONARIES
AT CAREY STATION, TO THE
CORRESPONDING SECRETARY.

Dear Sir, *Carey, July 2, 1827.*

Since our last communication of this character in January, the affairs of the Mission have continued progressive. Our farm here, without enlargement, exhibits the prospect of a favourable harvest. Our school is kept at 70; the pupils have been employed as usual, in study and labour, and their progress has been encouraging. The whole routine of our business in labour, in instruction, and in devotional exercises, remains the same as formerly. The people among whom we dwell, continue respectful in their behaviour towards the institution, and many of those within the immediate influence of the Mission are improving their condition by the erection of houses, making fences, rearing cattle and hogs, and in one instance sheep. But let it not be supposed that the Putawatomie, Ottawa, Miami, or any other tribe of Indians on our frontiers, or on small reservations, is in reality improving as a tribe or nation; on the contrary, we reiterate the cry, *They are perishing.*

On the 7th ult. sister Purchase was married to Mr. R. D. Potts. Consequently her relation to the Mission is dissolved. Brother Meeker, for whom we have solicited, and are daily expecting to receive from the Board a formal appointment, continues his useful labours at this Station. A brother Joseph Bay, who was baptized at this place, has proposed devoting his life to missionary labours. He has laboured with us in the capacity of a missionary, about six months. He is at this time at Thomas. His application for an appointment accompanied by suitable testimonials will shortly be

submitted to the Board. Brother and sister M'Coy returned to this place in May last, after a residence at Thomas of about six months; when brethren Lykins and Slater took their stand at that station. The school at Thomas increased to 20, and an uncommon desire has been manifested by the Ottawas on Grand river, to enjoy the benefits of a school. We think it advisable not to make that school large, until the means of support shall become more adequate. The willingness of those Ottawas to receive religious instructions, and to follow the counsels and instructions of the missionaries in every respect, has exceeded any thing of the kind we have ever seen among the Indians. About thirty-four acres of land have been enclosed at that place; about fifteen acres of which are growing in corn, potatoes, and other vegetables. The residue is chiefly pasture and meadow. We believe it will not be expedient to add materially to the farm. Another log building is greatly needed; part of the materials for one have been prepared, but the work on it has been suspended for want of means to carry it forward. Bread and meat, &c. for that station, are furnished from this, with the exception of a little flour which we could procure cheaper from vessels on the lake than it could be furnished from our field at this place.

In a retrospect of the Lord's mercies we would erect this day our Ebenezer, and trust in his future protection. We unite in the general grief for the loss the cause of benevolence sustained by the death of Mrs. Judson. We solicit the counsels, and the prayers of those to whom we now have the pleasure of subscribing ourselves, faithful and obedient servants,

ISAAC M'COY,
J. LYKINS,
R. SIMERWELL,

AFRICA.

LETTER FROM MR. CRANE TO REV.
DR. BOLLES.

Richmond, Sept. 5, 1827.

Dear Brother,

We have just received the most cheering intelligence from our brother Cary in Africa. The Colony, the Mission, and the Mission, Sunday, and daily schools, are all in a more prosperous state than we could with any reason have expected. Brother Cary tells me he had received a letter from you, but could not then spare time to write you, and he supposed you would learn the contents of his letter to me. He is now Vice Agent, or Governor, second in command in the Colony, and has a large house building,—the mission, the school, the sick, the church, (of which he is pastor) and many other cares crowding on him, arising from the affectionate regard which all feel toward him. He wrote me a long letter which I have sent for publication in the next Star, and have written the editor to send you a copy. You will see with pleasure that they have formed a Missionary Society, and that the Lord seems determined to carry on the work whether the aid of christians in this country is afforded or not. I do hope something somewhat efficiently may be done, at least in supplying funds if not missionaries. A vessel I expect will shortly sail with colonists for the Colonization Society. The Lord I trust is going to do much for the poor Africans. A gentleman of this city, within a few days past, has determined to liberate and send out near thirty of his slaves. Many others I am sure are similarly disposed, and will liberate their slaves as soon as they can see any way of bettering their condition.

The revival in this city has somewhat subsided, but a most powerful work is going on through a region country, eighty miles below this.

Yours, in the Lord,
WILLIAM CRANE.

LETTERS FROM REV. LOTT CARY,
TO MR. CRANE.

Monrovia, June, 1827.

Very Dear Brother,

I received your favours of 6th February with a great deal of pleasure, and I transmit to the Board (of the Richmond Baptist African Missionary Society) through you, the following communication. I am happy to hear that the Lord has made manifest his great salvation to a large portion of the inhabitants of your city, and that the work was still going on. I pray that it may continue to go on till some of those who are the happy participants in this great blessing, shall look across the wide waters, and exert themselves to carry the same to the poor perishing heathen on this long forsaken, afflicted, neglected, and rejected continent of Africa. Your not being able to send out any thing by this vessel, (the Brig Doris) has produced no very great inconvenience, for we have been blessed to get on middling well, and I trust we shall continue to do so. Our native missionary school stands at 18 middling regularly, and the Sunday school about from 18 to 25. Their improvement during the past year under Brother J. Lewis, has been greatly encouraging. I have put them under Brother Stuart for the present season; and in consequence of our house being out of repair, I was obliged to put them in the same house which I have been building for the accommodation of a school kept by Brother Stuart, for the settlers' children—

and agree to pay him \$5 per-month for teaching an intermediate school for their native children—viz. from 12 to 2 o'clock. This arrangement I presume will continue during the rainy season. I suppose the Board has but little means at present—but there are not I think a want of men, among so many good men—men of God. I think there might be one found who would be willing to take up his cross and follow the Lord *where and when* duty called him. Find the man, and then look for the means. From the signs of the times I should, and I think you would infer, that the great Author of salvation is about to carry on a great work among the heathen on this part of the coast of Africa. The native man John whom I baptized sometime since, (which I informed you of) I have been making efforts to get to remove down to Monrovia for above 18 months. He informed me sometime in the year past that he had never paid for his wife, and therefore her parents would not consent for him to remove her until he had paid for her; he had also two small children. I sent him up to ascertain what her parents demand for his wife and children—he returned in a few weeks and informed me that they asked thirty Bars, (equal to \$22,50) which I gave him, and he went up and paid for them, but would not remove them at that time on account of the rains which had then set in. I had just concluded before I received the following communication that it might not be the will of God, that he should remove from Cape Mount. My wish was to remove him from the persecuting storm of the natives among whom he lived; but it is often the pleasure of our Heavenly Father, that his children should be persecuted. The following is a note which I received from him last week.

“Big Town, Monday.”

“Sir,

I take this opportunity of writing to you to tell you, what the Lord is doing for us. I want to come and see you ; there is another young man that wants to be baptized, and if you are willing I will fetch him to the Cape as soon as my ivory comes—if you please, send me a little tobacco. Your Brother in the Lord.

JOHN BAPTIST.”

The above is a true copy. This information was confirmed by a brother belonging to our church, who arrived here last night direct from Big Town. He reached there before he heard any of the circumstances, and to his astonishment was saluted by this young man, whose conduct and conversation satisfied his mind that he was experimentally acquainted with the Lord Jesus Christ ; and it is still more strange to tell that though this change has not taken place more than six weeks, since that time he has learned to read the New Testament middling intelligibly, which he appeared to glory in very much. One of brother John Baptist's boys was down on last Saturday, a native lad about 18 or 19 years of age, and I inquired particularly after this young man by the name of George, and he told me that “George does find God now”—and I asked him who learned George how to find God, and he said that “John learned him.” I asked him why he did not get John to learn him ? He said he had no book. I therefore gave him a book. I am also informed that this conversion has produced a general seriousness among the inhabitants of Big Town, which I suppose contains a population of at least 600. So altogether you will perceive that our baptized heathen brother, through the grace of God, has entered on a work which will result, I trust,

in the reformation and salvation of a number of that tribe. The young man George, previous to this, had fallen into the error of a plurality of wives ; but he has found from reading, that one is lawful for him and no more ; he therefore has determined to put away one. He is, I suppose, 24 or 25 years old. Brother Nelson (the brother just returned from Big Town) informs me that he goes from house to house through the neighbourhood, reading and praying, and exhorting the people to repent and turn to God and have faith in Jesus Christ. He will, however, I expect, be down in a few days ; I shall then be able to write you more fully on the subject.

Grand Cape Mount you will perceive is not only a field ripe for missionary labours, but will, I think, be ripe for the planting of a church before long. I should very shortly make a visit up there but for the near approach of the rainy season, and my health and constitution have become quite feeble for the last six or eight months, and am very often attacked with the phthisic. I was up there last season on business of negotiation ; but after spending seven or eight days, found it impossible to conclude any thing, owing to the unsettled state of their government—the agent has since been up, but found the same difficulty. The Prince has not been able to erect a school house according to promise, as there has been a very great commotion among that nation during the year past—but still I think if you could find a man who would devote himself to this great cause, you would do a very essential service toward civilizing and evangelizing that tribe. You might employ him, and apply enough of your means to render him comfortable on that station for one or two seasons—for I do not deem it any way

hazardous to have that station occupied immediately. We should have at the commencement to begin with a small number, but it must be a man sound in faith and practice. He must not be governed by a few good feelings on the subject, but should be well tried; for when the heathen begin to doubt the correctness of religion by the misconduct of the professor, attempts to instruct them in the principles of Christianity become fruitless. I should have went up last year but for a providential interference, which I think was for good; for had I have commenced at that time, apprehending little or no difficulties, I should not have used the necessary precaution to avoid them, and consequently might have interrupted very much if not have stopped the progress of a school there for some time, for we may anticipate a middling severe struggle from the Mandingo priests who have been for years propagating their system of religion among that nation. They are a kind of Mahometan Jews—they are very skilful in the Old Testament, and are governed principally by the Jewish laws—they observe the new moons, offer sacrifices, and circumcise, &c.—they are generally believed by the nation to be able to work miracles; but there is one natural cause that I think will ever give us the preference—that is, the pride of the Cape Mount Nation is such, that they never will be contented with any thing less than a knowledge and practice of the fashions and customs used by white men; and not only so, our cause is God's, and must prevail.

The first annual meeting of our Missionary Society took place on Easter Monday, and in consequence of Brother Collin Teage's not getting down (from Sierra Leone,) I had to try to preach the introductory sermon. It was a
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time to be remembered. I indeed felt that if the rest of the world slumbered and slept over this cause, that this part of the Coast will, by the grace of God, eventually be civilized and christianized, by the influence of this Colony. The zeal* manifested in this meeting, which I think gives it the preference to any of the kind I have ever seen, may be accounted for in this way—we are in the field of action, we had present with us the objects of our humanity, and the heart must have been hard indeed that was not moved. Our worship is regular, and middling regularly attended by all the principal citizens, and we have five schools in operation every Sunday in this settlement alone,† two adult schools and three for children, including the native school; one of which is kept for the recaptured children.

June 11, 1827.

On yesterday week, being our monthly meeting, I baptized one young man, and after preaching in the afternoon, we had the happiness to break bread together in the house of the Lord. I don't like to be too sanguine, but I think he will be a blessing to the church; his name is John Reavy—he came out in the first expedition, and has been engaged in teaching a native school on the Sherbro, with Nathaniel Brander, until the last two years, which he has spent at Sierra Leone.

For fear I may not have another opportunity to write you again

* The minutes of this meeting have been received—\$1,00 is the annual subscription for members—forty-five names were enrolled and the money paid, and \$7,25 was collected at the meeting-house doors. Mr Ashmun, the agent (or Governor) became a member, and contributed \$5,00 extra.

† There are two other settlements within five or ten miles of Monrovia, called Caldwell and Stockton.

soon, I must again call your attention to the immediate establishment of a school at Cape Mount. Since writing the fore part of this latter, I have received an order for books from Cape Mount, which I have sent. I requested, at the same time, the native Brother, John, to come down immediately, and I would try and arrange business so as to send up a teacher with him; and on proposing the subject to Brother John Reavy, he is quite willing to go up to commence the school as soon as the Brother comes down. I expect to allow him \$10,00 per month and find him. My means at present will not justify these engagements, but I know you will do what you can when there is an opportunity; if you cannot send out tobacco or other articles, send out the money. United States bank notes pass as well here as they do with you. I shall try to keep the wheels going until you can send out supplies. I want some writing paper and ink powder or ink, and wish the Society would send me a bbl. of shingle nails. You will please make my respects to all the brethren and friends, and accept the same for yourself and the Board. **LOTT CARY.**

[*Col. Star.*]

LETTER TO A FRIEND, FROM DR. JUDSON.

Rangoon, July 12, 1826.

My dear Sir,

YOUR very handsome present of 300 rupees arrived most opportunely to enable Mrs. Judson to build a temporary Mission-house, and set up a small school at Amherst; for which purposes no appropriation had been made by our Managing Committee at home. I left her there a few days ago in the house of Captain Fenwick,

Civil Superintendent, who immediately on our arrival vacated it for her present accommodation, and who exerted himself in every possible way to render her situation comfortable during my absence.

We found several of the native converts who had preceded us to that place, and built the first native houses that encroached on the jungle, and disturbed the deer and wild fowl which had been the undisputed occupants of the peninsula. Two of the men, whose names you may recollect, Moring Shev va and Moring Iny, I have long intended for assistants in the Mission, and I have now advised that one of them be immediately employed in a school, and the other as an itinerant missionary among the new settlers.

Mrs. J. is delighted with her situation and prospects, though all around her is yet wild, and she can expect but very little society at present. There are about fifty houses about a mile distant, chiefly native, exclusive of the military cantonment and officers' houses, about a mile distant on the west side of the peninsula; but after the rainy season, the influx of native population will probably be very great. The harbour proves to be safe and commodious; and the place evidently possesses capabilities and resources which must render it, in time, a port of considerable importance.

It was with great reluctance that I left Amherst and returned to this place, to accompany the embassy to Ava, according to my engagement with Mr. Crawford—an engagement which he obtained by long solicitation, and finally by holding out a temptation that I could not, or rather thought it not my duty to resist: he pledged himself to use his utmost interest to secure, in the commercial treaty which he is commissioned to negotiate with the Court at Ava, an article in favour of relig-

ious toleration, on principles of reciprocity—the Burman Government engaging not to persecute their subjects who may embrace the British religion, and the British Government securing a similar privilege to their subjects in behalf of the religion of Gaudama. I sincerely hope that the business of the embassy will be accomplished in three or four months, and that I shall reach Amherst and recommence missionary operations in November next.

Your donation to the mission, and that of Mr. —, I regard as peculiarly valuable, because uninfluenced by *solicitation*, personal attachment, or desire of human praise; and therefore affording assurance of having originated in those motives which alone are acceptable in the sight of our blessed Lord;—assurance also of being accompanied and followed by that spirit of prayer for the mission, which invests the donation with its greatest value.

Mrs. J. and myself feel much gratified that our missionary efforts have attracted your notice, and obtained your approbation; and, begging for a continued interest in your good wishes and prayers,

I remain, my dear Sir,

Yours, with much affection
and respect,

A. JUDSON.

[*Evan. Mag.*



FAVOURABLE CHANGES, IN A LETTER FROM MESSRS. TYERMAN AND BENNETT TO THE LONDON MISSIONARY SOCIETY.

Having now given some account of the state of things, as we have seen them in Calcutta, Kidderpore, Chinsurah, Berhampore, and Benares, we would remark generally, that our expectations respecting the missionary good that has been effected, and the

prospects of more good being done, have been greatly exceeded by what we have found, and by what, under the blessing of God, we may reasonably hope. Our faith respecting the conversion of the Hindoos has been much increased by what we have seen both in Bengal and in the Upper Provinces, and from the concurrent testimony of wise and observing men, who describe the great difference there is between the state of things now and what it was some years ago, both among the rich and poor Hindoos, and among the Brahmins, many of whom begin to be ashamed of the gross impositions they have so long practised, and of the oppressions which, by prescription, they have inflicted on the inferior castes. The reverential regard, reaching to actual adoration, with which these inferior castes treated the Brahmins, is very much lessened. We think we see the fetters of caste very much weakened; and we do cheerfully hope that the whole series of the links of this cruel chain will be for ever broken, under the commendable moderation and prudence of our enlightened Government, and especially by the blessing of God on the efforts of prudent Christian members and missionaries, who, while they preach the Gospel, very widely and faithfully exhibit a scriptural temper and conduct towards each other, towards the European inhabitants, and towards the heathen population; and who are also zealously engaged in superintending the education of the young of both sexes, in writing, printing, and distributing useful books, especially the Scriptures, to so very great an extent.

The effects which have been already produced on the native population, by the introduction of an increased number of wise and good missionaries, and members of religion not being missionaries,

have already been great, directly, in various parts of India; nor less so indirectly, by having effected so manifest a moral improvement in the resident British population in these parts. This change is so great and so valuable, that no reflecting person can help seeing it, and no benevolent person can avoid rejoicing in it. The decencies of social life are decorously observed; the day of God is distinguished; the places of religious worship, in and out of the establishment, are well filled; the institutions and ministers of religion are revered; and many pious families in the different ranks of society among the British offer their daily thanks to God, and pray that his kingdom may come and spread until it shall cover the whole earth! Thus has the influence of the Gospel obviated several of the more plausible objections which the heathens made in the reception of Christianity. [Ib.]

NOVA-SCOTIA.

LETTER FROM REV. MR. TUPPER
TO THE CORRESPONDING SECRETARY.

Amherst, Aug. 6, 1827.

Dear Brother,

I send you herewith the sum of eighteen dollars, from the Baptist Missionary Society of Cumberland, Nova-Scotia, in aid of the Burman Mission. A number of our brethren in these Provinces have regarded the prosperity of that Mission, from its first commencement to the present time, with deep interest. It may appear strange that we have not taken a more active part in its promotion, by affording pecuniary assistance. But it is to be considered that missionary exertions are in an incipient state here; and that in these Provinces there are

extensive and inviting fields for missionary labours.

In the year 1815, the Baptist Missionary Society of Nova-Scotia and New-Brunswick was first formed. Since that period some of our preachers have been employed more or less every year, in publishing the good news of salvation among the destitute in both Provinces. Although our labours have been quite limited, considerable success has attended them. Many have professed to have experienced religion, and have been baptized by our missionaries; churches have been constituted, and religious worship established in various places.

It has been judged more convenient, on account of our local situation, to have a separate Missionary Society, as well as Association, in each Province. Thirty-three weeks of labour were performed under the direction of the Society in Nova-Scotia last year; and, I believe, considerably more by missionaries employed by the Society in New-Brunswick. These exertions have been manifestly attended with the Divine blessing. Light has been diffused, sinners have been converted, about seventy persons have been baptized, and several churches formed. Thus you see, my dear brother, we are doing something for the promotion of the cause of religion, and the extension of the Redeemer's kingdom in this region; but *very much land yet remains to be possessed.*

While we are thus occupied, however, in supplying the destitute around us, we would not wholly forget or neglect the poor perishing heathen, that dwell in the distant parts of the earth. I had long been desirous to afford some assistance in aid of the Burman mission. As the present seemed to be a favourable juncture, the missionaries at Ava having been wonderfully preserved

through their sufferings, delivered out of them, and being now about to re-commence their labours under British protection, I brought the subject before the church and congregation here, in the latter part of the spring past. The result was, that a Missionary Society was formed, embracing the domestic mission of Nova-Scotia, and the foreign mission of Burmah, with columns so arranged that subscribers might conveniently signify to which they chose to give, or what sum to each. The amount specified at the commencement of this letter, viz. eighteen dollars, having been subscribed and paid for the Burman mission, is now transmitted to you, to be appropriated to that purpose.

The decease of Mrs. Judson, that amiable, excellent, and very useful female missionary, has filled our hearts with grief. We do not conceive, however, that it ought to induce us to slacken our exertions; but that it should rather arouse us, and all the friends of missions, to more vigorous efforts for the promotion of the best of causes. May God support our bereaved brother Judson, preserve the lives of the missionaries in Burmah, increase their number, and crown their labours with abundant success.

I am, dear Brother,

Yours sincerely,
CHARLES TUPPER.

AUXILIARY SOCIETIES IN MAINE.

We have received the first Annual Report of the Oxford Auxiliary Foreign Mission Society, whose anniversary was celebrated at Livermore, on the first Wednesday in March. Rev. Joseph Palmer was chosen President of the Society for the ensuing year, and John Briggs, Jr. Secretary.

For an account of the formation of this Auxiliary, and of the others in Maine, our readers are referred to former numbers of the Magazine. By consulting them it will be seen that the incipient operations of these Societies have given such a result, as clearly to evince the excellence of the plan, and encourage the hope that still happier results will hereafter be realized. We trust that our friends who have put on the armour, and girded themselves for the work, will never abandon it till the Gentiles shall see the salvation of God, and all kings his glory.

As we design to notice both the formation and anniversary meetings of all the Auxiliary and Primary Societies in the United States, it is desirable that the Corresponding Secretary should be seasonably furnished with their Reports.

For the information of our friends and to prevent mistakes, we publish the following account of the next anniversary meetings of the different Auxiliary Societies in Maine.

York Auxiliary will hold its annual meeting at Sanford the last Wednesday in December.

Cumberland Auxiliary will meet at North Yarmouth on the first Wednesday in January at 2 o'clock, P. M.

Damariscotta Auxiliary holds its anniversary the second Wednesday in January.

Waldo Auxiliary will meet at Belfast the third Wednesday in January at 10 o'clock, A. M.

The Hancock Auxiliary will meet at Bluehill on the fourth Wednesday in January at 10 o'clock, A. M.

Washington Auxiliary will meet at Addison on the first Wednesday in February.

Penobscot Auxiliary meets at New Charleston the third Wednesday in February at 10 o'clock, A. M.

The Kennebec Auxiliary will meet at Readfield on the fourth Wednesday in February.

Oxford Auxiliary will meet at Sumner the first Wednesday in March, at 1 o'clock, P. M.

Lincoln Auxiliary celebrates its anniversary in September.*

Eastport Auxiliary will hold its annual meeting on the first Monday in January.

The Secretaries of the Primary Societies are hereby reminded, that their Reports should be prepared and forwarded to the Secretary of their respective Auxiliary Societies, at least two or three weeks previous to their annual meetings.

AMERICAN BOARD OF MISSIONS.

REINFORCEMENT OF THE MISSION AT THE SANDWICH ISLANDS.

It is expected that at least four ordained missionaries, a physician and a printer, all of them married, will embark from Boston on this arduous service about the first of November.

It is probable that two or three individuals will be added to that number, besides three or four natives of the Sandwich Islands, who have resided several years in this country, and are now thought to be pious. [*Miss. Herald.*]

RELIGIOUS DEPARTMENT.

THIRTEENTH ANNUAL REPORT OF THE EXECUTIVE COMMITTEE OF THE MASSACHUSETTS BAPTIST EDUCATION SOCIETY.

Presented to the Trustees, Sept. 20, 1827.

The call for ministers, who are disposed to advocate and defend the principles of christian truth as they are understood by the Baptists, was never greater in New England, or in the United States, than at the present time.

Within the narrow limits of Massachusetts, fifty five Baptist churches were destitute of pastors in October last. Add to these, all that are destitute in Maine, New Hampshire, Vermont, Rhode Island, and Connecticut, and all the manufacturing Villages which are rapidly rising, and are in present need of a gospel minister, and what an appeal is here made within the bounds of New England, to those churches which are well supplied with faithful pastors, to offer earnest and unceasing prayer to the Lord of the harvest that he would send forth labourers.

But these destitute churches and villages, not only want ministers, but it is required that they should be men of education. Many of our churches insist on the highest and best qualifications in the sciences, and in Biblical Literature and Theology. and almost all, while they look on the improved and rapidly improving state of society, expect some intellectual culture in those men who are to be associated with them as their spiritual guides.

With what deep interest then must those destitute churches, and numerous and extensive moral wastes, contemplate

the operations of this Education Society; and with what earnest solicitude must this Society look to our flourishing churches and benevolent individuals, not only for their prayers, but for their pecuniary aid to meet the wants of our beneficiaries, which are now pressing hard upon our exhausted treasury.

The number of young men who have received assistance from your Committee the past year, is thirty-one. At the last anniversary our number was twenty. Eleven have since been admitted, including one who has been assisted by loan. Four have completed their course of study at Waterville. To one, our aid has been discontinued. One who left our patronage in May last, on account of ill health, has since been ordained as pastor of a church in Connecticut, where there is reason to hope the Lord will make him useful. Two have been admitted at the present quarterly meeting, including one recently assisted by loan. The present number who are depending on us for help is twenty-six. Of these, nine are at Newton, eleven are in College, one is at Hamilton, N. Y. and five are in a course of preparatory study.

Your Committee deem it worthy of special notice and gratitude to God, that the commendation of all our beneficiaries by their instructors, has been unusually full and satisfactory the past year. In one town, where ten of them have resided,

* A further account of this flourishing Society may be expected after its approaching anniversary.

and where the Lord has poured out his spirit and converted many souls, an aged minister has spoke with much satisfaction of the seasonable, appropriate, and successful efforts of our beneficiaries in conjunction with his own. So that it is not strictly correct, as some are inclined to believe, that students are useless, and lose all their religious fervour while they are employed in study.

Besides the twenty-six beneficiaries now on the hands of your Committee, they feel themselves pledged for the present support of one of the professors at Newton. It is ascertained also, that some other young men will soon direct their attention to this Society for assistance.

Under these circumstances, with an exhausted treasury, and with accumulating drafts upon it, shall this Committee withdraw that confidence which they have hitherto exercised in the ability and liberality of the christian publick? Shall they refuse to give aid to those young men on whose minds and hearts God has impressed a sense of duty to preach his gospel? This they cannot do, for they are pledged to the cause of Christ, and they will not, they cannot be diverted from their purpose. Your Committee reserve to themselves the right of judging of the qualifications of candidates and of their claims to our charity; and it is earnestly hoped that no young man who has connexions from whom he could obtain some assistance, will throw himself entirely upon the charity of this Committee. But when his claims are fully established, and his qualifications are admitted, he will not be rejected. Your Committee will rely, as they have done, on the bounty of him, whose are the silver and the gold, and who has in his hand the hearts of all men; and relying on this source, they will endeavour to bring the whole influence of this Society to bear on the moral and intellectual improvement of those pious, indigent young men whom God has designed shall be the heralds of his mercy.

E. NELSON, Sec'ry.

TREASURER'S ACCOUNT.

Receipts

1826.		
Sept. 18.	By balance from last account,	\$83,57
22.	Amount of United States Stock paid in,	2300,
	By Cash of Irah Chase to constitute him a Trustee for life, of the Ed. Soc.	50,
	First Baptist Society, Charlestown,	14,
	Lucy Fosdick, do.	1,
	Sabbath School children, do.	1,
	Second Baptist Church and Society, Haverhill,	2,
	Contribution at Concert of prayer, Chelmsford,	5,
	Male and Female Ed. Soc. Beverly,	60,
	Female Benev. Soc. Newburyport,	7,50

Sept. 22.	By Cash of Newburyport Baptist Benevolent Society,	5,64
	Second Church and Society, Boston,	36,
	Bap. Church and Soc. Cambridge,	76,44
	Bap. Church and Society, Lynn,	4,
	African Church, Boston,	13,75
	Female Ed. Soc. Haverhill,	16,
	Bap. Church and Society, Methuen,	5,50
	Bap. Church and Society, Littleton,	8,70
	A friend at Lowell, per M. Cookson,	2,
	Second Baptist Female Ed. Soc. Salem, for Newton Theological Institution,	30,
	Second Baptist Church and Society Salem, collection,	9,
	Rev. G. F. Davis, South Reading,	1,
	First Bap. Church and Soc. Salem, collection,	17,35
	Salem Fem. Juv. Ed. Soc.	10,91
	Salem Bap. Fem. Ed. Soc.	38,58
	Annual subscriptions of Gentlemen of Salem,	41,00
		107,84
	Miss Suky Nixon, by Rev. O. Train,	,50
	Female Cent Soc. Beverly,	4,62
	Dea. Benj. Kent, Danvers,	1,
	Female Mite Soc. Beverly, for J. M. Peck,	20,
	A friend at Lincoln,	,83
30.	Cash for interest,	57,
Oct. 3.	Boston Baptist Fem. Ed Soc.	50,
4.	Third Bap. church and Soc. Boston,	85,
	Female Ed. Soc. Newton,	32,
	Mrs. Grafton's Education Box,	1,24
7.	Dividend at State Bank,	68,
	Dividend at New-England Bank,	180,
	Young Men's Ed. Soc. Boston,	150,
18.	Dividend United States Bank Stock,	73,50
27.	Abiram Morgan, Springfield,	10,
Nov. 13.	Young Men's Ed. Soc. Boston,	150,
Dec. 15.	Note paid in,	600,
1827.		
Jan. 2.	Dividend United States Stock,	73,50
12.	Rev. A. Fisher, jr. Treasurer of the Worcester County Miss. and Ed. Soc.	100,
29.	Dea. Clark, St. Johnsbury,	2,
31.	Interest of note,	57,
Apr. 3.	Dividend New-England Bank,	180,
	Dividend State Bank,	35,70
	Dividend North Bank,	32,50
12.	United States Stock,	73,50
20.	Interest of Note,	57,83
22.	A friend, by Mr. Sharp,	15,
June	Interest on College Note of Waterville,	60,
	Donation from Adiel Sherwood,	10,
	Dividend United States Stock,	73,50
Aug. 2.	Cash, interest on note,	64,50
	Cash, being the amount of United States 6 per cent. Stocks, paid in,	3700,
Sept. 17.	Interest on money in Treasurer's hands,	96,
		\$9308,46

Expenditures.

1826.		
Sept. 22.	To amount paid Mr. Huckins, a beneficiary at Hampton Academy,	12,50
	Cash paid Irah Chase, for board of students,	54,
	Reuben Stone for Wood at Newton,	15,72
	Joseph Tombs, for do.	5,50
	George Sanderson, for Board of students at Newton,	87,48
Oct. 6.	Rev. Joseph Grafton for board of students,	40,
	Rev. E. Nelson, Sec. for postage and Stationary,	6,54
7.	Ten shares North Bank Stock,	1010,
	Sixteen shares State Bank Stock,	1624,
18.	J. Bliss, Amherst Academy,	10,
	John Greene, do.	15,

Dec. 26.	To cash remitted for support of beneficiaries at Waterville,	166,61
30.	Paid Bixby for wood delivered students at Newton,	11,
1827.		
Jan. 6.	Clark Sibley, Amherst College,	16,
	Ezra Fisher, do.	13,
	Let, per note,	25,
26.	James Huckins at Newhampton Academy,	12,50
Feb. 23.	Julius Bliss, Amherst Academy,	10,
Mar. 17.	H. J. Ripley, on account of salary at Newton Institution,	50,
28.	For board of Students at the Institution, Newton,	143,63
31.	H. J. Ripley, for one Quarter's salary,	200,
Apr. 19.	Let, per note,	500,
May 2.	Paid Harvey Ball, Newton Seminary,	23,22
5.	Mr. Sanderson, for board,	144,61
21.	Ezra Fisher, Amherst College,	20,
	Clark Sibley, do.	20,
	T. R. Cressy, do.	20,
23.	Sent Edward Mitchell, of Dartmouth College,	30,
29.	Let, per note,	50,
June 4.	Julius Bliss, Amherst Academy,	10,
	J. and M. Carpenter, do.	40,
	Paid the Treasurer of the Baptist Missionary Society of Massachusetts, being a part of the interest of Mr. Cornish's legacy, agreeably to his directions,	400,
8.	Waterville College, for board and tuition of Students,	201,04
30.	Henry J. Ripley, for one quarter's salary,	200,
July 2.	Sent James Huckins,	25,
4.	Harvey Ball,	37,50
Aug. 16.	J. and M. Carpenter,	40,
27.	Waterville College, for board and tuition of Students,	146,95
Sept. 6.	Mr. Cressy, Amherst College,	20,
	C. Sibley, do.	20,
	Ezra Fisher, do.	20,
	Carlton Parker, Amherst Academy,	15,
	Mr. Emmons, beneficiary at Providence,	50,
		4961,20
17.	To amount carried to new account, to be invested in Stock,	4340,
	To balance to new Account,	3,26
		4348,26
		\$ 9309,48
	Stock.	
	58 Shares State Bank Stock,	3480,00
	10 Shares North Bank,	1000,
	Notes,	5500,
	New England Bank Stock,	6000,
	United States 6 per cent.	1200,
	Columbian College,	3000,
	Lynn Bank,	1500,
	Cash on hand, to be invested,	4340,
		\$ 26020,00

E. LINCOLN, *Treas.*

Boston, Sept. 17, 1827.

The subscribers hereby certify, that we have examined the foregoing account, and find the same correct and duly vouched. LEVI FARWELL,
HEMAN LINCOLN.

Officers elected for 1827.

E. NELSON, *Secretary.*
E. LINCOLN, *Treasurer.*

L. BOLLES, C. P. GROSVENOR, R. BABCOCK, JR., D. SHARP, J. D. KNOWLES, H. JACKSON, B. JACOBS, *Exec. Committee.*

NEWTON THEOLOGICAL INSTITUTION.

On Thursday, Sept. 13, the annual examination of this Institution was held at the Baptist Meeting-house in Newton. It commenced at 9 o'clock, after prayer by the Rev. Professor Chase. The members of the Middle Class were then examined on the prophecies (in the original Hebrew) of Malachi, respecting the Messiah. The Junior Class were examined in Hebrew; in the peculiarities of the New Testament Greek; in Lowth's Lectures on Hebrew Poetry; and in Campbell's Preliminary Dissertations. The examination was necessarily short, but it furnished gratifying evidences of proficiency.

The more public exercises were then introduced by singing a hymn and prayer by Professor Ripley. The following is the order of the exercises.

ESSAYS:

By members of the Junior Class.

On the Samaritans. B. C. Wade.
On the Pharisees and Sadducees.

W. W. Hall.

How may a theological student guard against the dangers incident to habits of retired study? C. Newton.*

On the importance of being acquainted with biblical geography. H. Fitts.
On the judicial regulations of the Hebrews. J. Aldrich.

Why should a young man who is called to the ministry, spend several years in preparing for the work. H. Ball.

By members of the Middle Class.

On the statement of Paul and that of James concerning faith, Rom iii 28, and James ii. 24. T. W. Merrill.

On the connexions in which the purposes of God are introduced in the Scriptures. S. S. Whitman.

Address before the Society for Missionary Inquiry, by Mr. T. J. Conant, Professor of Languages in Waterville College.

The services were concluded by singing a hymn, prayer by the Rev. Mr. Grafton, and the Benediction.

These exercises were witnessed by a large audience, and afforded much gratification. The Essays displayed thought, research, and good taste. The Address by Mr. Conant was a production of uncommon excellence. It indicated a mind familiarized to close thought, and imbued with the spirit of classical literature, and emanated from a heart swayed by christian principles and affections. It was a very successful attempt to show the superior dignity, and value of inquiries and

* Excused on account of ill health.

researches respecting the religious interests of mankind, compared with the aims of the mere scholar, and the investigations of the traveller.

The Institution is in as prosperous a condition as could have been expected. It needs funds, and it is hoped, that the friends of education will rally around it. No Baptist, it is hoped, who feels in any measure the importance of educating our ministers, will be indifferent to the prosperity of an Institution for which so much has been done, and on which the Head of the Church has so manifestly bestowed his blessing. Nothing is now wanted, but the efforts and prayers of our brethren, to give success to the Seminary. It might soon be enabled to furnish annually a supply of well educated ministers, to occupy the vacant churches, and to labour in the numerous fields which are already white to the harvest. There is a pressing need of additional ministers. The interests of our own denomination are suffering incalculable injury from the want of them. There are hundreds of places in New England alone, where Baptist churches might soon be gathered, if ministers could be found to occupy these posts. The Massachusetts Baptist Missionary Society is constantly importuned, in the most earnest manner, to send missionaries and pastors to various parts of the country. But it cannot find ministers to supply these wants. The state of the public mind requires that ministers should be educated men. The churches ask for such men as their pastors. What, then, can be done, without a Theological Seminary?

Measures are in prospect, which, it is believed, will make the Institution more extensively useful. Provision will probably be made for affording preparatory instruction to those young men who cannot obtain a collegiate education, and to meet the wants of those few whose circumstances will not allow them to pass through an extended course of instruction. The details of these arrangements are not yet adjusted; but it is hoped, that the object itself will be secured, without lowering at all the high standard of theological attainments that has already been established for the regular course, and that the Seminary will thus be more beneficial to the whole body of our ministry, and will obtain a still stronger hold on the affection of the churches.

The next term will begin on the 26th of October. This will be the proper time for entering the Institution; and it is important that all who propose to become members the ensuing year, present themselves for examination on that day.

The following extract from the "Rules and Regulations" established by the Trustees, is inserted for the information of our distant friends.

"The Institution shall be adapted to the instruction of graduates and others, whose attainments enable them, along with graduates, to proceed profitably in theological studies.

"It shall be open for the admission of those persons only who give evidence of their possessing genuine piety, with suitable gifts and attainments, and of their being influenced by proper motives in wishing to pursue theological studies, and who, moreover, present certificates from the churches of which they are members, approving of their devoting themselves to the work of the ministry."

WARREN ASSOCIATION.

This Association held its sixtieth Anniversary in the First Baptist Meeting-house in Providence, Sept. 11th and 12th. Rev. Benjamin Putnam was elected Moderator, Rev. James N. Seaman, Clerk, and brother Hugh H. Brown, Assistant Clerk. At 10 o'clock the services commenced with the usual devotional exercises. Rev. Oren Tracy preached from Luke xxi. 19. The doctrines of the sermon were evangelical and appropriate, and presented in an agreeable manner. After the appointment of the customary Committees, the letters from the churches were read. Many of the letters were characterized by a spirit of mourning over the low state of the churches, from which they came; but even these were fraught with prayer for the return of the Spirit of God to revive his work, and an humble reliance on everlasting grace for quickening and salvation. A sense of Christian obligation to employ the means appointed by the great Head of the church, for the edification of the spiritual House, was manifest in the letters.

From the first church in Boston, the first in Troy, and the church in New Bedford, information was received which cheered the heart, and called forth praise and thanksgiving.

On the afternoon of Wednesday, devotional exercises were performed, when Rev. Aaron Leland preached from Rev. xiv. 6; after which the ordinance of the Lord's Supper was celebrated by more than four hundred persons, who sat down agreeably to the invitation of the church, with which the Association held their session. The supper was administered by brethren Welsh and Grosvenor.

Prayer meetings were held on Tuesday and Wednesday morning, which were fully attended.

The whole session was marked with brotherly love, and was calculated to stimulate the messengers of the churches, and other friends of Christ, to return to their

respective fields of labour, with more humility and zeal. The loss of the distinguished and worthy brother Gammell was deeply felt by the churches. May his death be the means of exciting surviving labourers to higher and more indefatigable enterprise; and may those, who go forth weeping, bearing precious seed, at the next meeting of this Association, return, bringing their sheaves with them.

BOSTON ASSOCIATION.

This Association commenced its fifteenth session on the 19th ult. in the meeting house of the First Baptist church in Charlestown, and was organized by appointing the Rev. D. Sharp, Moderator, and Rev. G. F. Davis, Clerk, Rev. E. Nelson, Assistant Clerk. The weather was unfavourable, but at an early hour the house became crowded with attentive hearers. At 10 o'clock the services were opened in the usual manner. A sermon well adapted to the occasion was delivered by Rev. C. O. Kimball of Methuen, from which in a future number of our work some extracts may be expected. At 12, the reading of letters from the churches commenced. They were of a deeply interesting character, affording evidence of a more extensive and general diffusion of divine influence among them, than on any former occasion; and the glow of gratitude and praise warmed every heart for the unequalled blessing. But few churches within the limits of this body have remained without sharing copiously in the salvation of God.

We cannot give our readers so correct an impression of the facts, as by subjoining a few extracts from the letters presented, though we hope soon to furnish a more particular account from the several pastors, for the comfort of the friends of Zion.

The Second Church in Boston says—

"We shall not trespass on the time of the Association, by remarks on the general progress of religion in this vicinity, or elsewhere. Gladly would we look abroad on the churches of our own land, and see how God has fulfilled the glorious things which he has spoken concerning Zion. We would survey the heathen world, and see how the light of christianity is going forth, as a lamp that burneth, to enlighten, and cheer, and bless, the dark places of the earth.

But we remember, that the object of this letter is, to give you a concise history of this church during the past year. This duty we proceed to discharge, with feelings of gratitude to God, for his undeserved and wonderful goodness. He

hath done great things for us, whereof we are glad. To him alone belongs all the glory.

In our last annual letter, we mentioned, that there were then some encouraging indications, that God was about to visit us. In the preceding month of May, a few brethren from each of the churches in this city met together, to bewail the state of Zion, to confess their barrenness and sloth, and to stir up each other's minds to pray and toil for the peace of Jerusalem. These brethren agreed to unite every morning, at sunrise, in secret prayer for a revival of religion, and to hold a weekly prayer meeting for the same object.

In July following, two weekly prayer meetings were commenced, and on the first of August, a female prayer meeting was established in this church. The effects soon became manifest. A number of young persons began to feel a deep concern for their spiritual welfare. The number of inquirers multiplied. Meetings became more frequent, and more fully attended. A number of persons soon found peace in believing, and followed their Saviour in baptism. During the winter, the attention increased. Conference, prayer, and inquiry meetings were fully attended. The work advanced in a very still, but powerful manner. Every thing gave evidence of the operations and teachings of the Holy Ghost.

Nineteen candidates were baptized on the 22d of April, and a few days after nineteen more followed their Saviour in this solemn ordinance. We have, since that time, been allowed, every month, to visit the water's side, and have experienced, on those occasions, the manifest presence and blessing of Almighty God. The whole number added by baptism, during the year, is eighty-two.

While God has been blessing us, he has given us occasion to rejoice in the progress of his cause, and has honoured us with some share in aiding to extend his kingdom. We have dismissed thirty-six members to unite with others, in forming three new Baptist churches— one in this city, one at Lechmere Point, and a third, which is about to be established at Hingham."

From the Third Church in Boston, we make the following selection.

"It affords us no ordinary pleasure to address you on the present occasion. During the past year the Lord has been very gracious to us. Several who had long before experienced religion, have gained more satisfactory evidence of being christians, and many others, it is believed, have been brought from

darkness to light; and having first given themselves to the Lord, have also given themselves to one another by the will of God. The seed which had been sown in tears, and accompanied with the prayers of God's people, has brought forth abundant fruit.

Among the efforts which have been signally blessed, we would mention, discourses particularly addressed to sinners, pastoral visits, the seasonable remarks and exhortations of private christians, and weekly meetings for persons who were seriously inquiring, "What shall we do to be saved?"

We are more deeply convinced than ever, that the kingdom of grace is a kingdom of means. Should this sentiment become more powerful, more general, and more habitual, we may expect to see more untiring efforts in bringing sinners to a knowledge of the truth, and more frequent displays of the grace of God in their salvation.

You will no doubt be gratified to hear that since our last communication to you, we have received into the church ninety-two persons who have been baptized on a profession of repentance towards God, and of faith in our Lord Jesus Christ."

Extract from the letter from Cambridge.

"Surely this is a day of glad tidings, and may truly be reckoned among the years of the right hand of the Most High. In reviewing the dealings of the Lord towards us as a church, from the beginning, we may say, "goodness and mercy have followed us;" but a retrospect of the past year inspires us with joy, and fills our hearts with gratitude and praise. The year 1826 was a season of great coldness in the church, devotional feelings were low, there were none who inquired the way to Zion, nor were any additions made to our numbers. But the close of the year presented a brighter prospect. The change was gradual and cheering as the opening day after a night of great darkness. A sermon preached in November from these words, "It is time to seek the Lord," was blessed to the awakening of several who shortly after entertained hope, and others were heard to inquire, "What shall I do to be saved." At this time the church as a body remained cold. This was the state of things at the close of the year. The present year opened with pleasing prospects; the first day of which was observed as day of fasting and prayer; this was a season long to

be remembered. The church seemed to awake, and put on strength; now it was easy to pray, exhort and to preach. From this time the revival increased with a pleasing rapidity, every week witnessed new inquirers, and hopeful converts were multiplied. The good work was at its height in February, March, and April. The subjects of this revival have been from every class in society, and about an equal number of males and females. The means which a God of grace has seen fit to bless in carrying on his good work have been a preached gospel, the exhortations of christians, the conversations and warm addresses of young converts, and the administration of the ordinances of the gospel. As our place of worship had for some time been too strait for us, we this summer considered the providence of the Lord as addressing us in language to this effect; "Enlarge the place of thy tent, and stretch forth the curtains of thy habitation; lengthen thy cords and strengthen thy stakes." Accordingly on the 9th of July, our house was separated in the middle, and twenty-three feet added; and by the good hand of our God upon us it has been completed, without our being prevented from meeting in it a single Lord's day. From a review of the gracious dealings of God towards us, we are constrained to say, "What hath God wrought?" Seventy-eight have been added by baptism. We have chosen, to accompany our pastor and take part in the deliberations of your body, the Rev. John Cookson, and brethren Elijah Corey, and Rufus Fisk."

From the First Baptist Church in Salem.

"During the last autumn a few were added to our number by a publick profession of their faith in the Redeemer—some the fruits of the former influences of the Spirit, and some just then brought from darkness to light. But it was not till about the first of April last, that any very special evidences of a revival were manifest. From that time to the present, the Lord has graciously been visiting us, granting from Sabbath to Sabbath, and from month to month, fresh cause to rejoice that his hand is not shortened, nor his ear heavy. There are several things in this revival for which we feel under special obligation, and which we feel bound distinctly to make known. The first is, that it has been from the beginning very signally manifest as *the work of the Lord*. He has indeed blessed the use of means,

but it has been in such a way as forces us to give all the glory to him. The instrumentality which has been made efficient has been nothing of our invention, but distinctly that which he has authorized and enjoined even from the beginning. God has encouraged us to pray and speak in publick and in private, by gracious answers to our petitions, and making the words uttered, though spoken in weakness and in fear, effectual to the conviction and comfort of many. The ordinances of the gospel practised in the simplicity of apostolical example, unincumbered by the traditions of men, have been signally honored of Heaven. Another characteristic of the work is its noiseless and unobtrusive influence; resembling the dew from heaven, which, unseem and unheard, descends and blesses the earth. To us it seems obvious, that if the precious revivals which have recently refreshed so many of our churches, shall ever assume a more permanent character, it must be by a more humble reliance on the Holy Spirit, and by carefully guarding against those irregularities which to a greater or less degree flow from our natural temperament and excited feelings. God has been pleased to call some of almost every rank and age, thus showing the adaptedness of his grace for all. But a large proportion of those who have been gathered to us, are just now entering upon the responsible duties of active life, are in the very age and circumstance which most imperiously requires the counsels and enjoyments of piety, and which gives the greatest encouragement to hope for their growth in grace and in knowledge, and for their extensive usefulness in the world.

We have recently been called to give up an esteemed member (sister Mehitable Harris) to the delightful but self-denying duties of missionary life. She has just sailed with her husband, the Rev. James Bourn, to his station at Belize, on the Bay of Honduras, and we beg an interest in your prayers for their prosperity and success. Added by baptism, 80."

Extract from the letter from Newton.

"Come, bless the Lord with us, and let us exalt his name together, for he hath done great things for us, whereof we are glad. To give you the particulars of the work of God among us, would draw out our letter to too great a length for the present occasion. Suffice it to say, that the work has been deep and silent. Generally, those who

have obtained a hope, have been solemn and unassuming; though some of our converts were brought out very clear and happy. Several who had entertained a hope for years, have come forward and professed Christ before men. We have derived much aid from the professors and students belonging to the Theological Institution; they were ready to every good work; and it has been, we trust, a profitable field for the young men to labour in. The work is still apparent. Eighty one have been added by baptism."

From the Church at Woburn.

Some time in October last, the Spirit of God began its special operations among us, in the east part of the town, where a few saints were quickened, and several individuals awakened from the slumbers of sin; who, after a few weeks of deep anxiety and distress of mind, were delivered from the power of darkness, and translated into the kingdom of God's dear Son. These having tasted that the Lord is good and gracious, and in view of the fullness and freeness of divine grace, declared to their neighbours and friends, both in meetings and at other times, what the Lord had done for their souls, and invited them without delay to turn from their evil ways to the hope set before them in the gospel.

The work of grace gradually progressed till its fruits were seen in almost all parts of the town. Our meetings on the Sabbath were crowded and solemn. Our conference and prayer meetings were frequent and interesting, and in them was seen depicted the anguish of a broken and sin-burdened heart; and on others the joys of faith and pardoned sin. During the year, there has been only one month out of eleven, in which we have not been permitted to repair to the water side for baptism. Since the commencement of the work sixty-eight have followed the Saviour's footsteps in submission to that delightful ordinance.

In view of all the wonders of redeeming love that have been wrought among us, we are ready to exclaim with the Psalmist, "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

We are at present engaged in the erection of a new meeting-house, the dimensions of which are 53 feet by 60, exclusive of the projection in front.

We should with much pleasure give further extracts, did our limits permit.

In many of the churches Sabbath Schools and Bible Classes are established, which are in a flourishing condition, and promise extensive benefit to the rising generation. From among these, both of teachers and pupils, a goodly number have within the last year been added to the people of God. The spirit of benevolence, never appeared more active and enterprising among us than on this anniversary. All our measures for extending the kingdom of Christ were strengthened by an accession of means.

During the session, many estimable servants of Christ were engaged in preaching his gospel, both at the meeting house and in other sections of the town. On the afternoon of Thursday, according to notice previously given, the church with which we were convened, celebrated divine worship, and at the close, the communion of the Lord's supper, in which all visiting members were invited to participate. Nearly five hundred members took their seats at the table. On this occasion, the Rev. Mr. Peak preached, and the Rev. Messrs. Grafton, and Leland of Vermont, administered the communion. The service was solemn and impressive. The whole number added to the churches within the last year by baptism, is 950. The Association has become so large as to render a division necessary to their comfort, and towards which, incipient measures have been taken. When the parting hour arrived, all seemed reluctant to contemplate it, and afforded the clearest evidence that they had been sitting together in an heavenly place. Long may the savour of this bright antipast of heaven remain with every heart.

BROWN UNIVERSITY.

The Annual Commencement of this Institution was held at Providence, on Wednesday, the 5th inst. The degree of A. B. was conferred on thirty-one young gentlemen, and the degree of A. M. on nineteen.

The Committee appointed at the previous meeting of the Corporation, upon the interesting subject of providing a course of popular instruction in English, and in modern languages, have been continued with the addition of Professor Elton, who will assume the duties of his professorship at the commencement of the next term. Arrangements, it is confidently believed, will

soon be made, which will place the college in this respect, in as favourable a situation as any other in the United States. [Chr. Watchman.]

WATERVILLE COLLEGE.

The annual Commencement of this College was held on Wednesday, 29th of August, when 14 young gentlemen received the degree of A. B.

Thomas J. Conant, A. M. of Brandon, Vt. is appointed Professor of the Languages—Rev. Dr. Chapin, Professor of Intellectual and Moral Philosophy—Rev. Mr. Briggs, Professor of Mathematics, Natural Philosophy and Chemistry. The Library of this flourishing Institution has lately been replenished with about 400 volumes.

COLUMBIAN COLLEGE.

We learn with much pleasure that the Rev. D. H. Barnes of N. York, has been elected President of the Columbian College, D. C. With the qualifications of Mr. Barnes, as a christian minister, as a gentleman and a scholar, we have some acquaintance, and can therefore with perfect confidence congratulate the friends of the Institution, upon the prospect of such an acquisition. He is an experienced teacher of youth, of indefatigable zeal in the cultivation of every department of useful learning, in the prime of life, a laborious and pains-taking instructor. We have no doubt Mr. Barnes will accept the appointment. [Star.]

INSTALLATION, &c.

Installed to the pastoral care of the Baptist church in Southbridge, on the 8th of Aug. last, Rev. Addison Parker. Introductory Prayer by Rev. James Boswell of Pomfret, Connecticut; Sermon by Rev. Jonathan Going of Worcester; Installing Prayer by Rev. John N. Hunt of Holland; Charge by Rev. Zenas L. Leonard, of Sturbridge; Right Hand of Fellowship, by Rev. Joshua Eveleth, of South Brimfield; Address to the Church and Society, by Rev. Moses Harrington, of Sutton; Concluding Prayer, by Rev. James Boomer of Charlton.

A New Baptist Church at Lechmere Point, near Boston,

Was organized on the 7th ult. composed of 20 members; where a neat and commodious house will soon be finished; and the church have given a unanimous call to Mr. J. E. Weston to become their pastor, which we are pleased to hear he has accepted.

Account of Moneys received by the Treasurer of the Newton Theological Institution, from Sept. 1826, to Sept. 1827.

Three friends in Sudbury, by Rev. C. Train,	3,00	Ann Hinds, do.	1,10
Joshua Burr, Charlestown, by Rev. H. Jackson,	5	Allen Thatcher, do.	5
A friend to an enlightened ministry, by do.	10	John Cogwell, Jr. New-Bedford,	10
Abigail Shepherd, by Rev. Joseph Grafton,	2,50	Capt. Geo. Hitch, do.	5
Timothy Davis, by do.	10	James Tupp, do.	2
Henry Craft, by do.	3	Collection, do.	6,51
Mrs. Clark's heirs, by do.	3	William Cogshall, do.	3,30
Mr. Thomas Harback, do.	3	Bosworth Walker, Pawtucket,	2
A member of third Baptist Society, Boston, by		Uriah Benedict, do.	1
N. R. Cobb, do.	20	Geo. F. Jenks, do.	1
Thomas P. Ives, Providence, do.	100	Otis Walcott, do.	2
Michael Shepherd, Salem, do.	50	S. B. Childs, Warren,	3
A friend, do.	25	S. Welsh, do.	1
Isaac Wilkinson, Pawtucket, do.	25	Dr. J. Williams, do.	1
William Arner, Holden, do.	5	W. J. C. Welsh, do.	2
Asahel Bellows, do.	10	Mr. Kelley, do.	25
Hon. Dan. Waldo, Worcester, do.	20	B. H. Tisdale, Newport, R. I.	1
Isaac Davis, do.	5	Rev. W. Gammell, do.	2
Joseph B. Gilbert, Hartford, Con.	10	Josiah Bacon, Esq. Newton,	10
Geo. W. Bolles, do.	5	Samuel Lawrence, Holden,	1
Albert Day, do.	5	D. W. Allen, do.	1
Jesse Savage, do.	5	Mrs. Thomas, do.	25
Caleb Moore, do.	3	Dea. Ephm. Merrick, Princeton,	1
A friend, do.	3	Gamaliel Beaman, do.	1
Menj. Fessenden, Pawtucket, do.	5	Col. William Snow, Paxton,	5
Henry Merchant, do.	15	William Bemis, Spencer,	2
Edward Mason, do.	2	Dea. David Bryant, do.	5
Stephen Webb, Salem, do.	10	John Hubbard, Leicester,	10
Cash, do.	5	Solomon Pearson, Worcester,	1
P. L. Wignin, do.	10	Mr. Hunt, New Salem,	1
E. Dodge, do.	5	E. Stevens, Worcester,	50
J. Perkins, do.	5	Robert Pitts, Ward,	5
Robert Cogswell, do.	10	Joseph Griggs, Millbury,	3
J. Moriarty, do.	5	Capt. Amass Wood, do.	2
William Stickney, do.	5	Caleb Burbank, do.	5
David Putnam, do.	5	Asa Waters, do.	5
N. Putnam, do.	5	Simon Farnsworth, do.	2
Michael Webb, do.	10	Rev. Otis Convers, Grafton,	1
Stephen Fogg, do.	5	Joseph Goddard, do.	2
Israel Ward, Jr. do.	5	Joshua Harrington, do.	1
A friend, do.	5	Dea. Albert Stone, do.	2
Joshua Upham, do.	5	F. Harrington, do.	1
Rev. B. Putnam, Randolph, do.	5	Charles Chase, do.	1,65
Jona. Wales, do.	10	Nathan Chase, do.	1
Zeba Spear, do.	2	Ruth Chase, do.	51
Seth Mann, do.	15	Perley Goddard, do.	5
Micah White, do.	2	Dea. Jas. M'Lellan, do.	3
John Holbrook, do.	50	Beulah M'Lellan, do.	50
Otis Spear, do.	1	Mrs. E. Fay, Southborough,	1,14
Thos. W. Tollman, do.	5	Oliver Rice, do.	10
Joel Briggs, do.	5	Rev. Lucius Bolles, Salem,	100
Elizabeth Pearce, Middleborough, do.	2	Samuel Prentiss, Grafton,	1
Rev. E. Briggs, do.	1	Mrs. Otis Convers, do.	50
Levi Pierce, do.	5	Boston Female Juvenile Education Society,	
Elisha Tucker, do.	2	by Miss Mary B. Holt, Secretary, for the	
		purchase of books,	67
			814,21

LEVI FARWELL, Treas.

Account of Moneys received by the Treasurer of the General Convention for the Baptist Board of Foreign Missions, &c. from July 25, to Sept. 22, 1827.

June 6.	By cash, a collection taken at the "Ashford Association," convened at Thompson, Con.	\$11,38
10.	" Collection taken in the first Congregational church in New-Haven, after sermon by Rev. Wm. Yates,	75,36
"	" Received from Mrs. Terry,	1,00
"	" From a female friend at Mrs. Terry's,	,50
"	" From Mrs. P. Olcott,	,25
17.	" Collection at the meeting-house of Rev. Wm. Palmer, Norwich, Con.	5,19
"	" Collection at Rev. Mr. Mitchell's meeting-house, Norwich, Con.	42,12
	Less 1 doll. per bad bill,	1,00
		41,12
"	" From a little child,	,06
"	" Collection at Rev. Mr. Wightman's meeting-house, New-London, Con.	15,00
20.	" Collection at Stonington, at the meeting of the Croton Union Conference,	22,64

July 4.	By cash from the South Baptist Church, N. Y. under the pastoral care of Rev. C. G. Sommers,	-	100,00
"	From Miss Charlotte B. Pierson, New-York,	-	1,00
"	From Miss Elizabeth S. Pierson,	-	75
"	Joseph B. Gilbert, Esq. Treasurer of the Baptist Convention of the State of Connecticut,	-	*260,00
			<hr/> +534,25
"	From the Baptist State Convention of South Carolina, per M. Mims, Treas. (\$50 for Withington Station, and \$50 for Burman Mission,)	-	100,00
"	From Rev. Daniel Merrill, Sedgwick, Me. for translation of the Scriptures in India, per Rev. C. H. Swain,	-	10,00
"	From Mr. Daniel Day, Nobleborough, Treasurer of the Auxiliary, &c. Maine,	-	114,00
"	H. B. Rounds, Esq. Treasurer of the Utica Baptist Foreign Missionary Society, per Mr. E. Lincoln,	-	25,00*
"	From Hugh H. Brown, Treasurer of the Warren Association, it having been contributed as follows, viz.		
"	From widow Hannah Bassett, Bridgewater,	-	5,00
"	William Bassett, do.	-	5,00
"	David Brown, Seekonk,	-	1,00
"	Collection after Sermon by Rev. Mr. Perkins,	-	17,20
			<hr/> 28,20
"	Rev. William Yates, it having been collected by him as follows, viz.		
"	Church and congregation at Eaton Village, N. Y.	-	6,50
"	Franklin Baptist Association,	-	25,00
"	First Church in Nelson-Street,	-	2,00
"	J. Olmstead, Esq. Hamilton, N. Y.	-	20,00
"	Collection at Hamilton, N. Y.	-	18,00
"	Collection at Rochester, N. Y.	-	12,00
"	Collection at Broad-Street church, Utica, N. Y.	-	24,06
"	Sundry friends to missions, by Mr. Beebee, Utica,	-	20,00
"	Collection, Baptist Church in Troy,	-	27,10
"	Collection at the Dutch Reformed Church in Albany,	-	37,19
"	Mrs. Gale in Troy,	-	6,00
"	Collection in Shaftsbury, Vt.	-	17,54
"	Do. in Manchester, Vt.	-	4,90
"	Do. in Poultney, Vt.	-	12,00
"	Do. in Wallingsford, Vt.	-	7,48
"	Do. in Rutland, Vt.	-	31,05
"	Do. in Brandon, Vt.	-	12,06
"	Do. Flock Society, Vt.	-	4,00
"	Do. in Whiting, Vt.	-	12,00
"	Do. in Middlebury, Vt.	-	26,06
"	Do. in Pittsford, Vt.	-	15,13
"	Do. in Mount Holley, Vt.	-	9,56
"	Do. in Ludlow, Vt.	-	8,00
"	Do. in Windsor, Vt.	-	27,00
"	Do. in Concord, N. H.	-	22,25
			<hr/> 406,88
"	Being the Donation of a few individuals who are members of the Baptist Church in Sturbridge, Mass. per Rev. Z. L. Leonard,	-	12,00
"	For education of heathen children, received by Henry Hill, Esq. Treas. of A. B. F. M. as follows, viz.		
"	From Moses Fisk, Sturbridge,	-	1,00
"	Philemon Shepherd, do. for Burman Mission,	-	2,00
"	Jos. L. Thayer, and C. F. Thayer, 50 cts. each,	-	1,00
			<hr/> 4,00
"	From Andrew Witham, Esq. Treas. of the Hancock Foreign Mission Society, Auxiliary, &c. it having been contributed by the Primary Society, Deer Isle, Me.	-	8,00
"	From the Saratoga Association, Dea. J. A. Waterbury, Treas. by Rev. E. Nelson,	-	72,50

* Thirty-five dollars and thirty-four cents of this sum were collected in the Baptist Meeting-house in Hartford, after sermon by Rev. Mr. Yates, June 14th.

† This sum, \$ 534,25, was received by Rev. Dr. Dolles, and by him remitted to the Treasurer

Account of Moneys.

By cash from the Lowell Foreign Female Missionary Society, by the hand of Rev. John Cookson, for Burman Mission,	36,00
" Received of Messrs. James Elliot, Gurdon Robinson, and John Paine, Executors of the Will of Peninah Baxter, late of Pomfret, Con. by the hands of Rev. Jonathan Going of Worcester, designated for the Mission Stations under the superintendance of Rev. I. M'Coy,	139,00
" From the Cumberland Baptist Missionary Society, Nova-Scotia, for Burman Mission, by Mr. Tupper, per Mr. E. Lincoln,	18,00
" From H. B. Rounds, Esq Treas. of the Utica Foreign Missionary Society, per Mr. E. Lincoln,	25,00
" From Hon. Charles Marsh, per Hon. A. Forbes, for Burman Mission,	1,00
" Hampton Lovegrove, Esq. Fairfax, Vt. for Carey Station,	1,00
" Mr. Carlo H. Snow, Treasurer of the " Worcester County Baptist Charitable Society" per Rev. Mr. Crosby,	100,00
" From the " Education and Missionary Society" connected with the Sturbridge Association, Rev. Z. L. Leonard, Treas. per Rev. Mr. Crosby,	23,10
" From the Walpole and Sharon Female Burman Society, by Miss Harriet Smith, Treas. for the education of Burman Females,	5,25
" From the First Baptist Church, Romulus, N. Y. for Burman Mission,	1,50
" Mr. Joshua Tucker,	5,00
" Mrs. Joshua Tuckler, (deceased,)	5,00
" Aboriginal Society, Lowell, Mass. (P. Kimball, Sec. D. Kimball, Treas.)	8,00
" From N. Warriner, Esq. Treasurer of the Baptist Evangelical Benevolent Society in the westerly part of Massachusetts, by Rev. Thomas Barrett, designated to be appropriated as follows, viz.	
For education of heathen Female Children,	1,00
General Convention, - - - - -	15,59
Burman Mission, - - - - -	7,07
Translations, - - - - -	8,91
Foreign Missions, - - - - -	,78
Carey Station, - - - - -	10,35
Do. do. - - - - -	5,50
	*49,20
	\$ 1731,88

* In addition to the above, two dollars were received for the Columbian College, which sum has been forwarded to the Treasurer of that Institution.

H. LINCOLN, Treas.

NOTE. The Treasurer cannot refrain from expressing his gratification at noticing in the preceding account the liberal contributions amounting to several hundred dollars, which were taken in various places visited by Rev. Mr. Yates. It will be recollected, that this devoted servant of Christ is a highly esteemed Missionary connected with the English Baptist Mission in Calcutta; and was on his way to England for the restoration of his health. While here he kindly consented to spend gratuitously, a few weeks in visiting, preaching, and taking collections in aid of the funds of the Board, the result of which must be highly gratifying to the christian community. Those who had the happiness to become acquainted with him while on his late tour, will take great pleasure in bearing testimony to his fervent piety and disinterested zeal, as well as to the gracious savour that appeared to attend his preaching. Wherever he visited and represented the forlorn condition of the heathen, favourable impressions towards Missionary operations were more strongly fixed upon the public mind. Indeed the characters of Ward, Carey, and Yates are justly held in high estimation by the friends of Missions; and the personal acquaintance formed with them, by their late visits to our shores, has more deeply interested the hearts, and more freely opened the charities of American christians in the support of the missionary enterprise, the success of which owes so much to the influence and pious labours of these eminent men.

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VOL. VII.

MISSIONARY DEPARTMENT.

WITHINGTON STATION.

EXTRACTS FROM MR. COMPERE'S
JOURNAL.

March 24, 1827. This week my spare time has been occupied in attending upon a sick Indian, who was suddenly taken with the quincy. Poor man! he belongs to a family which makes considerable pretension to medical knowledge, without understanding the nature or use of the remedies they apply, which, unfortunately, are very similar in all cases.

25. In waiting upon the poor man I was greatly perplexed to find that all efforts must fail, as his doctor was making use of remedies completely opposite to those which ought to be used. There is something singularly unmeaning in their medical prescriptions. Before any thing can be done for a patient, the old fire on the hearth is put out, and a new fire is made. This is to be set apart specially for the use of their physic; if any thing else happens to be cooked on it, the charm is supposed to be broken, the doctor leaves, the Indians all become offended, and the patient, if other remedies are not

at hand, is left to suffer. If he happen to be a husband, his wife is forbidden to hold any conversation with him, or to do any thing for him. No medicine is used until a round of the most foolish ceremonies has been performed,—such as blowing through a cane in water, and muttering over it a set of sounds which nobody understands, but which are supposed to be acceptable to the genius of medicine.

Apr. 21. Towards the close of this week we experienced a heavy fall of rain, which has raised the water courses so high as to make it impossible for me to meet an appointment I had made for the Sabbath.

28. Left home, and after making three attempts, succeeded in crossing the creek on my way to Mr. Smith's. After my arrival I sent out a notice to inform the people I should preach to them on the morrow.

29. The people in the neighbourhood, whites, Indians, and blacks, generally attended, and I addressed them from the words, "So teach us to number our

days," &c. This was selected in consequence of some deaths that had taken place in the vicinity. On my way home, as I was crossing the Nofaabee Creek, I was thrown out of a canoe, and was near drowning. It was in a rapid current, and much out of my depth; and had it not been for the bow of a tree which extended into the water, and which I laid hold of, I see no way I could have been saved. This is the second time the Lord has delivered so unprofitable a life out of deep water since I have been in this country. I cannot say what unbelievers feel under such prospects of leaving this world; but to me it was accompanied with no fear. Perhaps I did not realize death in anticipation, but I realized delivering mercy in fact, and ought to view myself as more than ever the Lord's.

May 19. Left home intending to meet a congregation of black people, who are slaves, the property of the Indians, after dark, either in the woods or in some retired spot, where we might enjoy the privilege of talking about the sufferings of a crucified Redeemer, but a violent storm coming up just at dark, I was compelled to delay it till early in the morning. This, however, gave me an opportunity of addressing a small company of black and white persons, who had assembled at the house where I was detained.

20. By day light I left the place of my lodgings, and rode with a black man to the house of a poor widow, whose husband had been in the habit of collecting these people together, and giving them such instruction as he was able, but who had been within a few days killed by the falling of a tree. Here I met a few poor creatures who are measurably deprived of that instruction so needful to the good of man, by their ignorance, and their heath-

en masters. I endeavoured to point out to them the duties of a christian church, and the necessity of a holy life; especially in them, as professors of the religion of Christ. After taking a little refreshment with them, I returned to the place I had left, and about 12 o'clock met a congregation of all colours, to whom I endeavoured to preach the unsearchable riches of Christ.

27. This day has been spent at home, expecting to administer, after the evening service, the supper of our blessed Lord. But as our coloured friends had been detained by their owner, we thought it advisable to put it off till a more convenient time. Oh what blessings do they enjoy who can sit under their vines and their fig-trees, none daring to interfere with them!

June 11. This day has been spent at home, but owing to a persecuting spirit that has been stirred up, none attended in the morning to worship with us. Under the covert of the evening shade, a few ventured out to whom I endeavoured to speak of the trials and afflictions of the early christians. These repeated efforts to check the progress of divine truth, often remind me of the primitive times, when the disciples of our blessed Lord were driven to private houses, where they could pray all night; or, for their temerity in venturing more publickly to make known a Saviour, were consigned to publick prisons.

14. This evening, after our usual prayer-meeting, eight professors celebrated the dying love of a crucified Redeemer. It was night—dark night—almost midnight—perhaps later than when our blessed Lord first distributed the emblems of his love among his twelve disciples; but late as it was, I trust he was with us of a truth. Permission having been given to some of our scholars to

sit up and witness the scene, they did so. After it was over I separated myself, and took a seat on the step at the entrance of the passage, that I might enjoy my own reflections. But as I was sitting there, the daughter of my old friend, Falkner, drew near as if she desired to say something. As I had no knowledge that any serious impressions had been made on her mind, I reminded her of what we had been doing, and of my own feelings towards her, at the time when I looked across the room and saw her in company with two of my own dear children, in a sense separated from us. I could say no more—she instantly burst into tears that were not easily dried up. I left her, and requested Mrs. C. to go and talk with her, to whom, to my great surprise, she with all the simplicity of a child said she wanted to join the church, while she related her own feelings, and expressed the greatest anxiety for her friends. On making inquiry, I found that her mind had been seriously exercised ever since the day when Mr. Faxton visited us. This good man, as he was taking his leave, pressed her by the hand, and expressed a wish that she might find something better at this place than common knowledge; that she might find religion. This should encourage christians to visit such institutions, and should teach them not to forget to speak a good word for Christ.

18. Visited the congregation at Mr. Smith's, and was much gratified to meet so large a collection. I am much encouraged at this place, notwithstanding the enemy is very busy, and endeavouring to stir up mischief. This is indeed the place where Satan's seat is, and it would be wonderful if he were to compose himself to rest when one of his strong holds is attacked. But there is a division; it is not exactly like that produc-

ed by the apostle when he found that one part were Pharisees and the other Sadducees; but it is more like satan divided against satan, which seems to promote a toleration while the kingdom of Christ is preached.

24. Visited Yhoholah Mikko, and talked with him and his family about the things of religion. I found him more candid, and more disposed to religious conversation than at any time before.

July 7. Held a prayer-meeting, and heard John Davis and Miss Falkner tell what the Lord had done for their souls. Both gave a reason to believe that the Lord had been gracious unto them. We determined that John should be baptized on the morrow; but as Miss F's. friends are at a distance, we thought it would be better to delay her baptism till her father could be present if he should desire it.

8. This morning, about ten o'clock, I enjoyed the satisfaction of burying in Baptism our young friend and brother, J. D.; and after the services of the day, we sat down together, around the table of the Lord. This I believe is the first full Indian, who has thus solemnly dedicated himself to God. May he be the first fruits of a plentiful harvest.

23. Our young friend, John Davis, left us to meet the Indians of his own and the Ufaulee town; and on the 28th, wrote me that he enjoyed much pleasure in talking to the Indians about Jesus Christ, and that they were very attentive. This was as a cordial to my drooping spirits. Oh that the Lord would take this youth into his hands, and make him abundantly useful!

Aug. 10. This has been a good day I trust to our souls. The morning was spent as usual in religious exercises. A coloured woman, the wife of a white man, attended with us, and during the services.

wept much. About sunset we proceeded to the water, and after singing, "Jesus, and shall it ever be," &c. and offering up prayer to Almighty God, we went down into the water, and there, in the name of the sacred Trinity, I buried in baptism two who had professed repentance towards God and faith in our Lord Jesus Christ. It was an affecting season. The father of Miss F. who had been with us all day, was there; his heart was full, his eyes overflowed; as his daughter came out of the liquid grave, he caught her by the hand, and they wept together. My prayer is, that when the days of mourning are ended, they may rejoice together. We returned from the water, attended to our evening service, and then sat down to celebrate the dying love of a crucified Redeemer. Oh it was a solemn, a melting, a delightful season! surely Jesus was there. If I ever realized communion in a Saviour's death, it was there; it was indeed like the gate of heaven to my soul. As we stood up to sing the parting hymn, I seemed in imagination to see the Israelites as they were standing with their staffs in their hand, and their shoes on their feet, ready to leave the land of bondage and proceed to the promised land. I remembered we were pilgrims, and thought of the Canaan above. But what added to the impressiveness of the season, my own dear little daughter burst into tears as she listened to the few remarks her father was making. When the season was over, and the child's feelings would allow her, she said to her mother, "I heard what my papa said—I understood him—he talked about your going to heaven, and I wanted to be there." Oh that that Saviour who took little children in his arms and blessed them, may take this my babe and prepare her for himself! O that she and I and all of us may be there.

CONSTANTINOPLE.

Jewish Converts to Christianity.

EXTRACTS FROM THE JOURNAL OF MR. HARTLEY, A MISSIONARY OF THE CHURCH MISSIONARY SOCIETY, PUBLISHED AT LENGTH IN THE LON. MISS. REGISTER.

Oct. 13, 1826. A young Jew, Chaim Castro, called this morning on Mr. Leeves, and intimated that he wished to become a Christian. We were delighted to find him in the utmost readiness to receive the truth; and he has engaged to call on me daily for the purpose of religious conversation. He said that he had many friends of similar sentiments; and that two hundred Jews would become Christians, had they European protection.

15. The young Jew called again. I conversed with him concerning Jesus of Nazareth; and was glad to find that he was fully possessed of the idea that the death of Christ was a sacrifice for sin. Read to him Isaiah liii. Daniel ix. and other prophecies concerning the Messiah. He said, that his first impressions of the truth of Christianity were derived from an Armenian, who used to inform him, when a child, of the errors of the Jews.

21. Since my interviews with Chaim Castro, I have had the pleasure of becoming acquainted with two other Jews, who also believe in Jesus of Nazareth: their names are Jacob Levi and Mentish Baruch. Last Wednesday they were all with me, and avowed their clear persuasion that the crucified Man of Sorrows was the great Messiah, so long expected by their nation. I saw two of them again yesterday; and on these occasions, I have endeavoured to become better acquainted with their views and feelings, and to aid their faith and strengthen

their determination ; for which purpose we read together, "in the law and the prophets the things pertaining to the kingdom of God." There is one well-known and important prophecy, which appears to have produced its appropriate effect upon them—the declaration of Jacob, that "the sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come." From this they had decidedly gathered, that the Messiah must long since have appeared. When we hear, as we now do, of hundreds of Jews longing to become professed disciples of a Messiah whom they have so long execrated, but whose very lives are in danger of being sacrificed the moment they execute their resolution, how earnestly and with what perseverance ought we to implore God to impart that peculiar assistance to these Israelites which their very critical circumstances demand! Were we truly assiduous—"praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints"—effects, not to be impeded or controlled by the most active resistance of man, would undoubtedly follow. There is nothing, even in that adamant barrier which has been so long erected against the truth in the countries of the East, which can prove successful against the operation of a decisive faith in the Son of God. When once the clear conviction has taken possession of the mind, that "we have peace with God through our Lord Jesus Christ," the happy individual "rejoices even in tribulation :—" he is glad when "men revile him and persecute him," and "say all manner of evil against him falsely, for the Son of Man's sake."

22. What interesting prospects are opening upon us in Constanti-
nople! Already I know, person-

ally, four Jews who are desirous of becoming Christians ; and I hear of a multitude of others who cherish similar hopes. Those who visited me to-day were Chaim Castro, Menahem Castro, and Jacob Levi ; the second of whom I had not previously seen. We read together the twenty-seventh chapter of Matthew, and various prophecies of the Old Testament. They gave me the following information as a fact : Some time ago, 25 Jews subscribed a declaration of their faith in Jesus of Nazareth ; and, in consequence, were thrown into prison by the Shapgee, a man of the greatest power and influence in their nation : they remained in prison six months ; when the Shapgee himself being cut off by the Grand Seignior, they obtained their liberty. They also stated, that the same Shapgee, not long ago, bought up 55 copies of the Hebrew Testament and burnt them, not knowing that there were others on sale. Another story, and in truth a very melancholy one, is this : A very respectable Jew became convinced that Jesus is the Messiah ; and was, in consequence, taking steps in order to become a Christian ; the Shapgee accused him to the Grand Seignior, with the intention of procuring his death ; orders were instantly given him to become a Mussulman, and he was weak enough to comply.

29. Yesterday I had to perform a very painful task. Chaim Castro and Jacob Levi, having been frequently with me, and having pressed me exceedingly to baptize them, I was constrained to inform them, that they must wait six months, in order that I might have an opportunity of knowing them well, and of instructing them more fully in what regards the religion of Christ. I have had considerable anxiety since I made this communication to them, being fearful that it might act as a dis-

couragement; and have been led most earnestly to supplicate God in their favour. It is however unquestionably my duty not to act with precipitation in this affair. Of Jacob Levi, I feel considerable confidence that he has his heart, as well as his mind, interested in the faith of Christ; of Chaim Castro, my confidence is not equally strong; but he also gives every appearance of full persuasion that Jesus is the Messiah. The state of the Turkish empire is such, that I question if the truth will ever gain signal victories, till a readiness for martyrdom be evinced on the part of those who are enlightened.

About this time, I became acquainted with two other believing Jews, and was in habits of constant intercourse with them. One of them was David Bechas, a Rabbi; the other, Missim Cohen, a youth of respectable connections. I found the Rabbi well read in the New Testament; he informed me that, upwards of a year ago, he had been presented with the Hebrew New Testament, and that it had been the means of his conversion: on one occasion he shewed me the book which had proved the instrument of such blessing to him, and it bore all the marks of having been well used.

Nov. 8. This has been a day of most painful interest. Missim Cohen and Chaim Castro called to inform me, that Jacob Levi had been seized, thrown into prison, and bastinadoed. This young man has displayed the true spirit of a Christian martyr: when they were conveying him to the Casa Negra,* a Rabbi, concerned in the transaction, exhorted him to declare himself "a good Jew,"

* This is the term by which they designate a prison, made use of by the Jews. It answers to our expression, "Black Hole." Of this place, the converts had always expressed more apprehension than even death itself.

and he would suffer nothing. "No," he replied, "I am a Christian! the Messiah is come! If I were to be confined a thousand years in prison, still I would declare that Jesus is the Messiah!" Neither the bastinado itself, nor the barbarous threat "that he should eat it three times a day," could move him from his steadfastness. In the course of the day, others were seized; and means were taken to apprehend David Bechas, Chaim Castros, and Missim Cohen: happily they have for the present escaped.

9. This morning I visited the three fugitives, and conversed and read with them. We are also taking means to ascertain the situation of Jacob Levi, in order to render him such assistance as shall be possible. The number of believing Jews who composed this party was eleven—nine men and two women.

10. A Jew, acting, I doubt not, as a spy of the persecuting party, called upon me; his message was, that "there were several Jews, friends of Missim Cohen, who wished to bear him company: I must tell him, therefore, where Missim was to be found, and he would conduct them to him." This man failed, of course, in his design. He afterwards went to Mr. Leeves, but had no better success. Mr. Leeves set out to-day on a journey to Adrianople.

Dec. 1. Melancholy day! This morning early, G. burst into my apartment, with the intelligence, "The Jews are taken!" Who has been the traitor we know not; but, last night, about an hour after sunset, the house in which they were lodged was surrounded by Turkish soldiers, and our poor friends were forcibly taken out and thrown into prison, together with the Armenian to whom the house belonged: on their arrival at the prison, the Turkish officer asked them a variety of questions,

in answer to which they avowed themselves Christians, and asserted their allegiance to the Grand Seigneur. This morning they were carried to the court of the Seraskier, or commander-in-chief. A young man whom we sent to inquire after them, found it impossible to see them. Their trial does not take place to-day, as it is the Turkish Sabbath.

2. This morning G. came hither, with the mother-in-law of Bagdasar, the Armenian. He informs me, that last night the converts sent word that they were determined to stand firm to the last extremity; they expected that it would be first proposed to them to become Moslems, and, in case of non-compliance, the alternative would be death, or the arsenal. May God strengthen them for the hour of trial! Our persecuted friends are destitute of all human succour. God alone can help them! About noon, I went myself to the prison to which they were removed this morning: and, as I thought it might afford them some encouragement to see me, even though I could not converse with them, I obtained admission: on this occasion I saw enough to convince me that there is a wide and essential distance between the theory and experience of martyrdom; a warm imagination may contemplate a violent death, while it is at a distance, with triumph, and even with a species of ambition; but, bring a man into actual contact with prisons, chains, armed guards, examinations, stripes, and all the appalling pomp and parade of a publick execution, and nothing short of a powerful and direct communication of divine assistance will impart the needful fortitude. Truly in every Christian martyrdom, it is God who gives the victory, and it is God who claims the glory! In consideration of a few piastres, the Armenian was called up, and

I was permitted to converse with him for a few minutes: the poor man was clearly suffering the greatest agony; I said all that I could to encourage him, but felt much regret at being unable to speak to our Jewish friends: the large room which constituted the prison, was exceedingly dark, and as they were at a distant part of it, I could barely distinguish a number of Jewish head-dresses. Thus were our friends surrounded by their most bitter foes, while I could not even obtain a sight of them; of me, however, they would have a clear view, as I stood in the light of the door. They have been interrogated in three different places, and on each occasion, they have firmly declared themselves christians.

8. In hopes of serving them, I went to the chief dragoman of the Porte, a man of considerable influence, and interceded in their behalf; making a simple statement of their case. He showed me a letter, signed by four of the heads of the Jewish nation in Constantinople, in which they supplicate the *death* of "that accursed Chaim Castro;" and a friend of mine was informed by a Turk at the Porte, on whose word he places reliance, that the Jews have actually paid four hundred thousand piastres into the chest of the Grand Vizier, in order to accomplish their diabolical intentions! Thank God! they have been thwarted in their schemes. The persecuted converts have been sent to labour in the arsenal, a punishment from which I have reason to believe we shall see them soon delivered. This leniency on the part of the Turks, is probably owing to the assistance of the dragoman.

10. The Jewish converts have appeared before the Grand Vizier, the reis effendi, and the chief dragoman, not to mention inferior officers, and before all "they have witnessed a good confession."

The day after their removal to the arsenal, John Cohen's father found access to him ; and declaring that he would much rather have seen him become a Turk than a christian, offered him a large sum of money. The youth, regarding it as a bribe, would not receive the least part of it, even though he was at the time in great want. They have been loaded with heavy fetters—Peter the Rabbi and John Baptist Castro being chained together, and John Cohen and the Armenian.

13. An Armenian priest, who acts as chaplain to the arsenal, came to inform us how severely they are treated : they are still loaded with their chains ; and the Armenian has been so much hurt, that he is obliged to wear his arm in a sling : to-day, notwithstanding the heavy and incessant rain, they are compelled to be abroad at work.

The father and mother of John Cohen yesterday came to visit him, and attempted to bring him back to Judaism. He is still unmoved, though "making trial of such cruel sufferings." I am glad to find, from the priest's information, that they are comforting themselves in the best manner : their language is, 'Christ our Saviour has said, "Fear not them which kill the body, and have no more that they can do"—and when we die, we hope that we shall be received into heaven.'

14. Wrote a letter of encouragement to the converts. G. learned to-day from a Turk some particulars relative to Jacob Levi and Menahem Castro : he stated himself to have been present when they were brought before the Seraskier : a Jewish Rabbi appeared as their accuser, and offered a thousand purses to the Seraskier, if he would put them to death : they affirmed that their belief in Jesus of Nazareth was the only reason of their being brought be-

fore him : they were bastinadoed, and sent to the arsenal. I hear of a young Jew at Ortakeny, who has been delivered by his brethren into the hands of the Turks : he received fifty blows, and is thrown into prison. How many believe in Christ, and how many suffer for his sake, it is impossible for us to tell.

15. We are informed, that the Jews have divided two thousand piastres among the Turks who have charge of the prisoners, for the purpose of obtaining their exertions in tormenting them to the utmost possible degree. Thus are our poor friends suffering continual martyrdom! Happy would it have been for them to have terminated their woes by the bow-string or the sword, in comparison of their perpetual torments. The object of the Jews is clear : they hope to wear out the constancy of the converts, by incessant sufferings : or, if that attempt should fail, to bring them to the grave. The whole system of Turkish proceedings is so utterly corrupt, that I see no prospect of a happy termination of this affair, except in divine interposition. "Let us fall into the hand of the Lord, and not into the hand of man!"

19. I was much struck with a Jew, whom I met to day on the quay. I conversed with him on the subject of the Messiah ; instead of that angry and immediate opposition which unbelieving Jews usually make, the tears were in his eyes ; and he regarded me with a seriousness and a silence, which appeared little short of the language, "I believe."

21. G. informs me, that yesterday a Jew inquired very eagerly of one of the hawkers for a New Testament, and gave him orders for a copy. Thus we see, that all the fury of persecution has not been able to destroy the thirst for divine knowledge, which has been excited in the breast of the

people of Israel. I believe that, by God's blessing, this disposition will, ere long, triumph over all opposition. The Armenian, Bagdassar, sent word last night, that if they were not soon released from their fetters, he apprehended the most fatal consequences. They have indeed suffered so much, that it is surprising that they have not sunk under it

22. G. saw, this morning, our imprisoned friends. They are as steadfast as ever, but suffer greatly. John Cohen had a large present of clothes from his Jewish friends; but he thought it his duty to send them all back. They actually heard his father reasoning with the Turks, for not beating them more severely, and reminding them of the money which he had given them for that purpose!

CEYLON.

RENUNCIATION OF IDOLATRY BY TWO BUDDHIST PRIESTS.

An interesting account furnished by Rev. Mr. Clough, Wesleyan Missionary, of the recent conversion of a priest of Buddha, who was second in rank on the island, and also of the more recent awakening of another member of the same priesthood. Mr. Clough's communication is inserted in the Report of the Wesleyan Missionary Society for the past year. With regard to the first mentioned, Mr. Clough thus writes.

WE have lately had the happiness to witness some cheering triumphs of the sacred Scriptures over heathenism and its perverting records. About a fortnight ago, our missionary brother, Mr. Sutherland, stationed at Matura, baptised a priest of Buddha, whose conversion may be chiefly traced to the effects of reading the New Testament; and is one of the most interesting conversions to Christianity ever witnessed.

Nov. 1827.

ed. The district of Matura, I would just observe, is the most famed of any part of Ceylon, or perhaps of the world, for being the chief seat of Buddhism. The chief priest resides here, and here also is their chief college. I have been told by a missionary who had access to the publick records of the district, that it contains 1,300 priests, and in fact they nearly people all the district; and almost every inch of ground is considered sacred to Buddha. About six years ago, our assistant missionary, Mr. Lalmon, met this priest in the prison at Matura, visiting a native man condemned to die. The one had gone to impart the consolation of heathenism to the poor man, the other to recommend Christ the Saviour of the world. A little conversation took place in the cell between them, on the great question of a Saviour. The missionary at length challenged the priest to produce a single proof from any of their sacred books, that a Saviour for man was to be found in them. The priest although young at that time, was a man of rising eminence, and a most notorious opposer of truth; having laboured in every possible way to thwart the operations of the missionaries. On this occasion he felt highly indignant at the challenge of the native missionary, and went to his temple with a resolution to examine their books for proofs to contradict him, and continued his search for two years in vain. About this time he went to a village in the Galle district to meet the high priest of Kandy, who had come to perform some great ceremony on some important occasion. Here he met with another missionary, who presented him with a copy of the New Testament in Singhalese. This he took to his temple and read; but it was four years before the pride of his heart would allow him to divulge the struggle that

was going on in his mind. The rank he held in the priesthood, being now second in the island, the high reputation he bore for his learning and acquaintance with their religion, and the influence he had among the people, were circumstances which induced him so long to resist that light and conviction which the reading of the Scriptures had conveyed to his mind. He ventured, however, at length, to go to our missionary, Mr. Lalmon, and make a complete disclosure of all the workings of his mind. But repeating his visits, the thing was soon discovered, and the alarm soon raised. This being the case, he was compelled to fly from the temple, and take refuge in the house of the missionary. His intentions no longer remained a secret; and every means were used to frustrate his designs of becoming a Christian. The priests wrote a letter to him, which was signed by them all, stating the disgrace that would befall them all, if he became a Christian; that were such a calamity to happen, their religion would receive an incurable wound; and the priests be exposed to the contempt and ridicule of the populace. To this he paid no regard. A second document then came from them, making him an offer of certain temples and emoluments, provided he would abandon the idea of becoming a Christian. This produced no effect, when a third came, in which they declared that, if he became a Christian, they would, by some means or other, take his life. This rather startled him at first, but, on advising with the missionary, he resolved to be firm to his purposes, and run all hazards of the consequences. After remaining some time learning the way of the Lord more perfectly from the missionaries, he became the subject of still more important convictions than those that effect the

mind and judgment; namely, convictions of his sinfulness, and need of a Saviour to pardon.

The conversion of this man is so impressive an event, that it more than a thousand fold rewards us for all the toils we have had in translating and publishing the Scriptures in Singhalese.

But the good effects of distributing the Scriptures, do not rest for proof on an individual solitary case. I could multiply instances that come under my own observation, and I am thankful to say, my colleagues and coadjutors are witnessing the same. I will detain you a moment till I just refer to another case equally, if not more striking than the former; for in this instance, the word of God, and that alone, led to the change. About a month ago, a very interesting looking priest as I ever saw, was introduced to me at my house here in Colombo; we were perfect strangers to each other, and this drew an apology from him, for his abruptness in calling on me. I first made a few inquiries as to his residence, &c., and found he came from a place about sixty miles from Colombo, quite away from all missionary stations. His errand to Colombo was, he told me, to perform, by special request and invitation from the inhabitants, a ceremony which is called Wasalakirima, which is one of great importance; and requires about three months to complete. But from his manner of conversation, I could evidently perceive there was something working in his mind, which he wished to divulge. However, while in conversation, he received a message from his entertainers, to go immediately to the spot, so we parted: but he requested permission to visit me again. This I of course readily granted; and he came according to his appointment. Now it would tire you to hear the whole detail of

this interesting character's disclosure, but I will give you the substance. Some years ago, he met with a copy of the New Testament in Singhalese, and knowing it to be a part of our sacred book, and approving the style of it, curiosity prompted him to take it with him to his temple, for the purpose of giving it a careful private reading. The perusal of this book so filled his mind with light, that he soon discovered the glorious superiority of the Christian system over that of his own. The more he read, the more he became convinced of its truth, and alarmed at his own situation. But in this state of mind he had no one to fly to for direction, being remote from all missionary stations. No Philip was sent to *this* Ethiopian. He was afraid to quit his temple in search of instruction, lest, being discovered, he should thereby bring persecution upon himself, with the loss of all worldly good. He therefore continued in this conflicting state of mind, as you will perceive, for several years. At length he received the invitation to Colombo, to perform the ceremony which I have already mentioned, and immediately accepted it, with the hope that his journey would bring him in the way of some Christian teacher. When he had arrived within two miles of Colombo, one of our schoolmasters met him on the high road, and put a slip of paper into his hand. These slips of paper, containing a passage of scripture, or some short sentence or paragraph, we print, that, when our pious natives go along the road, they may give them to travellers; but chiefly those who are on the way to Porjava at the temple. The one put into the hand of the priest was entitled, "News from Heaven," and the passage under it, "God so loved the world, that he gave his only begotten Son," &c. &c. On reading this, his heart began to beat,

and he asked the schoolmaster, Who published this? The schoolmaster replied, "The minister Mr. Clough." The priest asked, Could you direct me to him? This was done, and this was our first interview already mentioned. But to be short, you will, I am sure, rejoice to hear he has already thrown off his robes; and has renounced publicly the priesthood. The three months' ceremony which he came to perform is abandoned, and this interesting and intelligent man is now a candidate for Christian baptism. He is, I am happy to say, now under the instructions of my esteemed friend and coadjutor in the translating room, Mr. Chater, the Baptist missionary; and I doubt not he will do well, and prove a valuable auxiliary to us in our important labours.

MORE MISSIONARIES TO THE HEATHEN.

On the 21st of March last, Rev. F. G. Kayser and wife embarked, as Missionaries to the London Missionary Society, for the Cape of Good Hope; on the 26th, Rev. H. Nott and his companions for the Society Islands; on the 4th of April, Rev. J. J. Freeman and family, and Mr. and Mrs. Canham, for Madagascar; on the 10th, Rev. C. Thompson and wife, and Mr. W. B. Addis, for Quilon; Rev. W. Miller and wife, for Nagracoil, India; on the 11th, Rev. W. Reeve and family, and Rev. S. Dyer and wife, for Singapore; Rev. R. Jennings and wife, for Chittoor; Rev. H. Crisp and wife for Cuddapah, and Miss Newell, for Madras. In reference to those numerous departures, the Directors say,

Perhaps at no period of the Society's history, since the sailing of the ship *Duff*, have the Direc-

tors ever sent out so many labourers together: within a month, thirty-one persons, including families, have launched forth upon the deep, destined to far distant shores. These numerous embarkations, while they have produced a very extensive outlay, evince the disposition of the Directors not to slacken their hands in the important cause in which the Society has embarked; but to go forward, relying on the co-operation of its numerous friends, and, above all, on the effectual blessing of Him who has said, *The silver and the gold are mine, and whose also is the greatness, and the power, and the glory, and the victory.* On behalf of this numerous band, we entreat the prayers of the members and friends of the Society; that they may all arrive in safety, and be made lasting blessings to them who are now ready to perish.

On the 28th of May, the Committee of the Church Missionary Society dismissed the following Missionaries to their respective stations, viz. Rev. Thomas Davey and wife, on their return to the West Africa Mission; Rev. C. L. Korck, M. D. for the Mediterranean; Rev. J. Latham and wife, for North India; Rev. P. P. Schaffter, for South India, and Miss Anna Maria Bailey, for New Zealand.

[*Lond. Miss. Reg.*]

MISSIONARY SOCIETY FOR GREECE.

A new Missionary Society for Greece has been formed at Basle. and is going on prosperously. The Committee have purchased the freedom of twelve Greek boys from the Russians, and intend to

place them in Beuggen, (a pious institution near Basle, for the education of poor children and Schoolmasters,) to be educated, that they may become, by the grace of our Saviour, pious teachers of their own people. Two Missionaries of the German Missionary Society, Messrs. Kildner and Major, have set off from Ancona to Corfu. [*Ibid.*]

GERMAN MISSIONS.

The London Missionary Register contains the following extracts from a letter dated Basle, March 3d.

“Our Society will begin, this spring, a mission to Western Africa, with six brethren, at two different places. One of these will be the Gold Coast, in the colony of the king of Denmark; his majesty readily gave permission for that purpose, and that even without any limitation, except the sole condition, that the missionaries sent thither should understand the system of Mutual Instruction. The other station will be in the American colony of Liberia, at Cape Mesurado, below Sierra Leone: our committee received letters from thence, so very inviting and encouraging, to undertake a mission there, that they resolved to send thither three brethren—Messrs. Handt, Jessing, and Hegete; who will spend some months, if possible, in England, with Mr. Cunningham, in order to perfect their knowledge of the English language; and will depart next autumn, for Liberia, to preach the salvation of Christ to those negroes who earnestly pray for teachers.”

MISCELLANEOUS DEPARTMENT.

METHOD OF FORMING AN ABSTRACT OF THE DOCTRINES OF THE BIBLE.

Concluded from page 292.

The next great inquiry will be, What do the scriptures say concerning man?

I. What do they say concerning his primeval state?—"Lo, this only have I found, that God hath made man upright." "And God said, Come, let us make man in our own image, after our likeness." "So God created man in his own image; in the image of God created he him." "And the inspiration of the Almighty giveth them understanding." "Thou hast made him a little lower than the angels, and hast crowned him with glory and honour." (Eccl. vii. 29—Gen. i. 26, 27—Job xxxii. 8—Ps. viii. 5.) From these passages, we obtain these scriptural sentiments, viz. Man was originally created in the moral image and likeness of God; possessing perfect rectitude and holiness of heart; and crowned with glory and honour. Of course, the following may be received as a doctrine of the Bible, viz. Man, in his original state, was a holy, happy, and glorious creature.

II. Did man continue in the state in which he was created? Listen to the voice of inspiration. "Man being in honour, abideth not." "But they have sought out many inventions." "The Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat, but of the tree of knowledge of good and evil, thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die. The woman took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat." "The crown is fallen from our head: wo unto us that we have sinned."

"By one man, sin entered into the world, and death by sin."

"By the offence of one, judgment came upon all men to condemnation." "By one man's disobedience, many were made sinners."

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." "They are all gone aside, they are all together become filthy; there is none who doeth good, no, not one."

"The soul that sinneth, it shall die." "The triumphing of the wicked is short." "Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver."

"How oft is the candle of the wicked put out? and how oft cometh their destruction upon them?"

"It is a fearful thing to fall into the hands of the living God." "Upon the wicked, he shall rain snares, fire and brimstone, and an horrible tempest:" "This shall be the portion of their cup."

"Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

"Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" "Every one of us shall give account of himself to God."

"Can thine heart endure, or can thine hands be strong in the day that I shall deal with thee? I the Lord have spoken it, and will do it." (Ps. xlix. 12—Eccl. vii. 29

—Gen. ii. 16, 17—and iii. 6—Lam. v. 16—Rom. v. 12, 18, 19—Gen. vi. 5—Ps. xiv. 3—Eze. xviii. 4, 20—Job xx. 5—Ps. i. 22—Job. xxi. 17—Heb. x. 31—Ps.

xi. 6—Dan. xii. 2—Isa. xxxiii. 14—Rom. xiv. 12—Eze. xxii. 14.) These passages taken together contain an account of man's apostasy, and of its sad effects and woful consequences; and from them may be deduced these sentiments, viz. Man has apostatized from God, incurred the displeasure of heaven, involved himself in a labyrinth of sin, and misery, and condemnation: and, consequently, exposed himself to the wrath of Almighty God, and to the penalty and curse of the divine law forever.

This being the lamentable condition, into which the Scriptures represent man as having fallen by his iniquity, it becomes proper for the theologian to inquire,

III. Do the Scriptures give any intimations concerning a way of escape, or hope, or recovery, for rebellious man?

Listen! "And the Lord passed by and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty." "And I looked, and there was none to help, therefore mine own arm brought salvation." "He saw that there was no man, and wondered that there was no intercessor." "Then he is gracious unto him, and saith, deliver him from going down to the pit; I have found a ransom." "I have laid help upon one that is mighty; I have exalted one chosen out of the people." "Behold I lay in Zion, for a foundation, a stone, a tried stone, a precious cornerstone, a sure foundation." "The sceptre shall not depart from Judah, nor a Lawgiver from between his feet until Shiloh come, and unto him shall the gathering of the people be." "Behold my Servant whom I uphold, mine Elect, in whom my soul delighteth."

"Thus saith Lord, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, kings shall see, and arise, princes also shall worship." "I will also give thee for a light to the Gentiles—for a covenant of the people, that thou mayest be my salvation unto the end of the earth." (Ex. xxxiv. 6—Isa. lxiii. 5—and lvii. 16—Job xxxiii. 24—Ps. lxxxix. 19—Isa. xxviii. 16—Gen. xlix. 10—Isa. xlii. 1—and xlix. 68.) From these passages he may deduce this doctrine, viz. Though man has apostatized from God, yet God who is rich in mercy, did not leave him utterly forlorn, or without hope, but gave him early, plain, and repeated intimations of a Saviour to come.

Then, IV. Do the Scriptures prove incontestably, that an all-self-sufficient and glorious Saviour has actually made his appearance in the world agreeably to these intimations?

Hear the declarations of the Scriptures. "And the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold he shall come saith the Lord of hosts." "Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us, as he spake by the mouth of his holy prophets, which have been since the world begun;—To give knowledge of salvation unto his people by the remission of their sins." "And the angel said unto them, Fear not, for, behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day in the city of David, a Saviour, which is Christ, the Lord." "And his name shall be called, Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace." "And, lo, a voice from heaven, saying, This is my beloved

Son, in whom I am well pleased." "God so loved the world, that he gave his only begotten Son, that whosoever believed in him, should not perish, but have everlasting life." "That he might be just, and the justifier of him that believeth in Jesus." "Jesus saith,—I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live. And he that believeth in me shall never die." (Mal. iii. 1—Luke i. 68, 69, 70, 77, and ii. 10, 11—Isa. ix. 6—Matt. iii. 17—John iii. 16—Rom. iii. 26—John xi. 25, 26.) From these passages, he may deduce the following doctrines, viz. A Saviour has been provided for fallen man, and sent into the world. Through this Saviour, a way is opened whereby God can be just and yet justify the sinner who believeth in Jesus. And that this Saviour is the Mighty God, and able to accomplish the purpose for which he made his appearance.

Having well established these prime articles,—these great fundamentals of divinity, he may pursue the same course in relation to all their numerous ramifications; and, upon each branch, he may collect all the plain and pertinent passages, and from them, deduce such sentiments as they evidently contain. He may then collect under distinct heads, all the historical, preceptive, hortative, and consolatory passages, and from them obtain a clear view of the history and morality of the Scriptures, and of the sources of comfort and support which they afford to the afflicted, disconsolate, and desponding soul. In this way he will at length find himself possessed of a comprehensive *knowledge* of the Scriptures, and of a general *summary* of all the doctrines which they contain. He will know, *for himself*, what views they give of God, of man, and of the way of salvation. He will

see with his own eyes, what duties they enjoin, and what morality they teach; what virtues they approve, and what vices they condemn; what threats they denounce, and what consolations they impart. And what is of great moment to him, he will be able to produce a "Thus saith the Lord," in support of his belief, his doctrine, and his practice. "They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine." Isa. xxix. 24.

It will be observed, that in treating of this method of forming an abstract of the doctrines of the Bible, nothing has been said respecting the use of books to assist the theologian in obtaining the true meaning of the Scriptures, or in determining what doctrines the Scriptures teach.

In relation to this point, I would remark, that this omission has been made because I conceive that a recurrence to theological works in this business, (which is the *first step* in a theological course,) would be unnecessary, out of place, and productive of evil consequences. And also, because I believe that the Scriptures are, of *themselves*, sufficiently plain and intelligible in all those parts which are necessary to salvation, and that the great and essential doctrines of the Bible, may be easily obtained without the aid of human systems, glossaries, and commentaries. Though works of this kind may contain much solid truth, yet imperfection and error exist in every human production. And as the theologian, at this period, cannot be supposed to possess a sufficient fund of Biblical knowledge to enable him to decide upon what is true, and what erroneous, he should carefully avoid works of the above description, till he has obtained from the Scriptures a general summary of doctrines, for himself: otherwise he will be in

great danger of being led astray by the plausible, and, in many instances, sophistical reasonings of fallible men. When he has completed his summary of the doctrines of revelation, he will be less exposed to the contagion of error, and better qualified to judge of the correctness and merits of the theological works which he may wish to consult, and better able to profit by a recurrence to them in difficult and perplexing cases.

While I contend that the Bible is, in the main, simple and intelligible,—so simple, that “he may run who readeth it;” and so intelligible, that “the way-faring man, though a fool, need not err therein;” and though its truths are pre-eminently calculated “to open the eyes, and make wise the simple,” yet still I will readily admit, that there are to be found in the Scriptures, “deep things of God,” and “things hard to be understood.” In relation to these, the student who is considerably advanced in his theological course, and, especially, the man who has entered upon the work of preaching the gospel, may safely and profitably consult the opinions of eminent and pious men. But still this should be only a secondary thing. He should diligently, and closely, and prayerfully search the Scriptures *for himself*, and task all the powers and faculties of his mind to the utmost, before he resorts for help to the works of his fellow-men.

Those who pursue a course opposite to the one now recommended may, indeed, become able and acute reasoners, deep and subtle metaphysicians, strenuous and dogmatical sectaries; but they are not likely to become humble and devout ministers,—who are “mighty in the Scriptures,” and “able to approve themselves before God, as workmen who need not to be ashamed.”

By pursuing the method now recommended, the theologian will become more extensively and more familiarly acquainted with the Scriptures than he otherwise could be; and will acquire a *consciousness of truth*, and a confidence in defending and inculcating the same, which he could never acquire by pursuing any other method. If he pursue this course, he will be conscious that he is not indebted to others, or dependent on them for his belief in matters of religion; and he will feel that he is in less danger of incurring the censure of “teaching for doctrine the commandments of men.” And what will have a direct bearing upon his own personal comfort is, that he will, by this means, avoid the painful necessity of receiving *upon trust* those infinitely momentous truths, which relate to God and religion, and which so deeply concern his eternal and immortal interests.

By adopting this method, he will be less exposed to embrace erroneous sentiments, and consequently more sure of meeting with success in his ministerial labours than he could be if he adopted an opposite method. It is *truth*, and not error which gains conquests to the kingdom of Christ. Indeed, were this method universally adopted by those who are to become the teachers of religion, we have good reason to believe that the most happy consequences would result from it to the christian world. It is probable, were this to be the case, that there would no longer be that infinite diversity of opinions among christians which has so often proved a discouragement and stumbling-block to those who were disposed to seek after truth; that all those unhappy divisions and collisions among the friends of God, which have so long diminished the peace, and harmony, and beauty of the church would gradually fall to the

ground, and christians at length become of one name, of one mind, and of one heart,—that their practice as well as their sentiments would be materially the same,—that the most perfect unanimity upon the great essentials of religion would prevail throughout the church militant, and render it a happy emblem of the church triumphant,—and that all would hold to “one Lord, one faith, one baptism, and one Mediator between God and man, the man Christ Jesus.”

These effects have in some measure been realized already, and they will continue to be more fully realized, as this method of studying the scriptures shall become more generally adopted. There can be no doubt that it is owing to the great and living truths of the Bible, and to their influence upon our hearts and heads, that we are not this moment the blind and infatuated devotees of Pagan idolatry. And there can scarcely be any more doubt that it is to the above method of investigating these truths, that we are indebted for our glorious Reformation from the errors, the delusions, and the superstitions of Popery. And it is principally from a strict adherence to this method that we are to expect the general prevalence of pure and undefiled religion in the earth, and for the introduction of that glorious era, when all nations shall assemble around the standard of *truth*, “and many people shall go and say, Come, ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths.” K.

[For the American Baptist Magazine.]

PREPARATION NECESSARY TO THE
MINISTRY.

It forms no part of our present design to insist on extensive learn-
Nov. 1827.

ing as a qualification indispensable to the christian minister. Many worthy servants of the Redeemer, whose unwearied and successful labours in his cause will ever rise in grateful remembrance, never trod the paths of literature and science. If, however, with minds little cultivated, they are, by the blessing of Heaven, capable of effecting much good, we may very reasonably conclude, that, with higher attainments and with dependence on the same Divine aid, their efforts would be accompanied by a corresponding increase of usefulness. The object principally in view is, to consider the obligation of those young men, who contemplate an entrance into the christian ministry, and whose opportunities are not providentially restricted, to avail themselves of the advantages of preparatory instruction.

Our inquiries on this subject may be assisted by having before us a sketch of the nature and extent of that education, at which it is desirable every one preparing for the ministry should aim.

The standard of mental improvement in the christian pastor should not fall below that of men engaged in other professions. As much as this is doubtless demanded by the expectations of a discerning public. Nor can we suppose a minister capable of instructing the people of his charge, if not superior to most of them in mental culture and literary attainments. His intercourse is with all classes. He must accommodate himself to the prejudices of the ignorant, as well as to the taste and habits of those elevated to the highest grade of mental refinement. He must meet the specious forms given to error, by men under the dominion of false religious principles. His stated preparations for the pulpit, and the constant recurrence of various other claims on his intellectual resources require an expan-

sion of mind and a facility of effort, surpassed by nothing in the whole circle of professional employment. In view of the difficulties merely of an intellectual kind, which the christian minister is obliged to encounter, we readily perceive the immense advantage he derives from an ample store of general principles, from a mind well disciplined by habits of serious thought and patient investigation, and from an ability to employ every species of knowledge in defending, diversifying, and illustrating the important truths he urges upon the attention of men.

He who is called to instruct others in the duties of Christianity, ought also to surpass them in his acquaintance with the Bible. Men are not qualified for other professions, without an education suited to their peculiar employment. The same should be asserted of the Christian minister. He must traverse the field of revelation, and, in the best possible manner to explain and inculcate the truth there exhibited, bring to his assistance a knowledge of Biblical criticism, of theology, doctrinal and practical, and of works illustrating oriental customs, and scriptural allusions. That the minister of the gospel, who understands the original languages of the Old and New Testaments, is favoured above one who does not, admits of no question. He appeals to the sacred record with greater confidence, he sees many a charm spread over its pages totally lost to the eye of him who cannot recognize the genuine dress in which the inspired penmen clothed their instructions. In nothing do mistakes involve consequences so momentous and solemn, as in religion. How important, then, that the "sword of the Spirit" be placed in skilful hands; that a teacher of religion, unbiassed by the glosses of human

ingenuity, go directly to what God has spoken. The Divine oracles should be approached with reverence, and under the influence of a disposition to receive with child-like simplicity the truths they communicate; but still with a determination to know, as far as it can be ascertained by man, what they do communicate.

The pastoral office cannot be sustained with propriety by any but men of experience. In no station is the knowledge derived from this school put so completely in requisition, or its benefits so conspicuously developed. An acquaintance with mankind, and a character in a considerable degree established, are essential to one who wishes to move along easily and successfully in social life, and who, in many respects, appears in society as a pattern to others. Nor are the pressing cares and the judicious management inseparable from the duties of a christian pastor, suited to the condition of youth and inexperience. Imprudence will be attended with evils, for which the most shining accomplishments can never compensate. Whoever, therefore, assumes the pastoral office, without a judgment well matured, presses into engagements beyond his ability.

Although the sketch now given is necessarily concise, yet it presents qualifications which no "novice" can possess. Why should men be induced hastily to risk exposure to mistake and indiscretion endangering the dearest interests of thousands, and why should they incur the probability of restricting, in many important relations, the benefits of their ministry, when previous culture would prove the most effectual means of obviating these results? The deficiencies of many are so palpable, that even opposers of the ordinary system of mental improvement, admit the utility of

some preparation ; but why should any arrest their progress before completing the course which promises the highest degree of good ?

Christianity absolutely demands the services of men extensively educated ; without them, some of its essential interests must suffer. The number of preachers in our country sustaining this character is not proportionate to the exigencies of religion, and the improved state of society. The failure is properly ascribed to the custom too generally prevalent, of entering upon pastoral labours without the advantages of preparatory discipline. To avoid the consequences which we see arising from such a custom, evidently requires the prosecution of an opposite plan.

When once the uneducated minister lays his hand on the altar, engagements multiply so thickly around him as to preclude the probability, that his attempts to gain extensive knowledge will be crowned with success. He commences his labours with no intimation of the track necessary to be pursued ; and what he is in the commencement of his labours, he is likely, for the most part, to continue to be during his future career. If a man of superior powers begin his parochial life without learning, he may succeed in rising high in the scale of intellectual eminence ; but the opinion may be hazarded, that this object will be secured by sacrificing the interests of his charge, and by remitting more useful execution than he would in the delay of preparation. It will not be denied, that some preachers of ardent piety and exalted talents, who commenced their ministry with limited information, have not only sustained their pastoral duties with ability, but have made acquisitions in literary and theological knowledge, of the first importance to the church of Christ. Yet how

few have thus risen to distinction ! Here and there only is seen a luminary of this superior order. Instead of holding up such men as examples, which *can* be imitated, and thence attempting to establish a principle for general observance, we should consider them as exceptions to the common rule, and, to ascertain the truth in reference to what will probably be accomplished, we should look abroad on the actual condition of things. Where we find one such man as a Fuller or a Baldwin, we find a host of others, who make no important advance in knowledge, and retain a position almost stationary in the wide field of ministerial enterprise. By confining our observation to these few prominent cases, we lose sight of that more enlarged and feasible plan of arriving at excellence, which is contemplated in allowing early opportunity for intellectual improvement.

Many suppose, that a young man called to the Christian ministry is summoned immediately to his professional toils, and has no warrant for a moment's delay, in preparation, since, if called to preach, he must be already prepared. To occupy any time in schools or colleges, is, therefore, repugnant to the Divine will. But which of the two acts in accordance with the spirit of this high and responsible calling,—the one, who eagerly engages in it, with qualifications little suited to a work of such magnitude ? or the one, who is desirous of rendering himself, by previous discipline, more nearly adequate to the task, conscious of the weighty obligations he is about to take upon him, and of the experience and mental cultivation requisite for the able performance of his functions ? We have no authority for believing, that every person called to the ministry, should, on the first indications of the will of

Heaven, become a christian pastor; the practice of our churches implies the contrary; the candidate for the sacred office may occasionally exercise his talents in preaching, and he may make himself useful by uniting in various operations of benevolence. By these preparatory labours, while endeavouring to secure the advantages of education, he is gaining strength for the arduous duties of his future life, and from study and observation, and intercourse with mankind, he is becoming familiar with the appropriate employment of a christian pastor, without assuming his solemn responsibilities. The time occupied, therefore, in preparation can by no means be regarded as lost. Instead of being diverted by such a course from the object, which professedly interests his heart, the youthful preacher is pursuing the path most readily suggested by a liberal and comprehensive survey of the whole subject, and leading to the greatest ultimate good; for the benefit resulting from his ministry will be determined, not by the number of years employed in it, but by the amount of judicious effort.

It is surprising that any should suppose they discover a precedent for commencing ministerial labours with small acquirements in men, whose circumstances differed so essentially from our own, and whose qualifications so far surpassed the most exalted attainments of the present day, as those of the Apostolic preachers. Any deficiency of theirs in what we might denominate education, was more than compensated by their miraculous powers. By these, they doubtless were enabled to surmount obstacles of an intellectual kind, in a manner wholly above any thing furnished by the advantages of modern instruction. If it is important to be acquainted with sacred antiqui-

ties, and with the language and idiom of the inspired writings, their superiority is signally manifest. The age and country in which they lived, removed all necessity for researches on these subjects. They were at once familiar with what cannot now be learned without protracted and assiduous investigation. The time intervening between the call of the apostles and their full investiture in their office, was employed by them only in occasional services. During this period also they were qualifying themselves for their future work, by attending on the oral instructions of Christ. Are we taught by this, that they commenced their ministry without preparation? Nothing is more obvious than that from their example, we perceive the necessity of previous discipline. What is now contemplated in a judicious education for the christian ministry, is simply an attempt to make some humble advances in the acquisition of that knowledge, so amply furnished by the extraordinary opportunities of preachers living in the apostolick age.

The young man who devotes himself to the sacred calling, while he mourns over the desolation of sin, and is moved by a sense of obligation similar to that experienced by the apostle Paul, when he said, "wo is unto me if I preach not the gospel," should also be deeply impressed with the danger of running before his message is ready, and of dispensing improperly the word of life. All the light shed around him by human agency, does not in the least diminish the need of illumination from the Holy Spirit. Duty will cause him to seize every instrument adapted to his work, which is thrown in his way by the hand of Providence; yet ever let him remember, that, for its successful application, his dependence rests solely on an almighty arm, and

that, after all has been done to secure the advantages which at this time it has been the principal object to recommend, his best discipline is the teaching of Christ, his highest qualification fervent piety.

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PRESIDENT WAYLAND'S SERMON ON
THE MORAL DIGNITY OF THE
MISSIONARY ENTERPRISE, WITH
DR. WARDLAW'S PREFACE.

A Seventh Edition of this Sermon has lately been published, by Lincoln & Edmands, copied from the fifth English Edition, and prefaced by a number of valuable observations, on the character and objects of the Sermon, by the Rev. Dr. Wardlaw, of Glasgow.

In calling the attention of our readers to this edition of Mr. Wayland's Sermon, it is not our design to offer any eulogy or comment on the Sermon itself. This is now as unnecessary, as to applaud any of the established classics in our language.

We are desirous to urge those of our readers, who may not have read this Sermon, to purchase and peruse it. That they will derive from it pleasure and advantage, we have no hesitation to assure them. They owe it to the Missionary cause, to listen to one of its ablest uninspired advocates. If they will thus listen attentively and prayerfully, we are sure, that if the love of Christ possesses any constraining power in their hearts, they will be quickened to increased diligence, if they are already active promoters of Missions; and that they will be aroused from their sloth, if they have hitherto slumbered.

Dr. Wardlaw's Preface is an emphatick and earnest eulogy and recommendation of the Sermon. It has undoubtedly been useful, in attracting to the discourse attention and favour in England,

where a publication from America is not likely to be received very readily, without some auxiliary aid. But in addition to the acceptable service which Dr. Wardlaw may thus have rendered, he has made several judicious observations on the general subject of Missions. An extract from the Preface will furnish a specimen of its style and spirit.

"That missions should have been undervalued and scorned by the men of this world, needs not surely be matter of wonder to any christian. If the blessed Redeemer himself was "despised and rejected of men," why should it be surprising that they should share in the contempt, whose object it is to make him known? If the mission of God's Son,—the sublimest of all the thoughts of the Infinite Mind,—the most stupendous manifestation of the unsearchable wisdom and unbounded benevolence of the God-head,—if even this mission itself has been the jest of fools, and "the song of the drunkard;"—if the "moral dignity" of HIS "enterprise," although the wonder of angels, so far from being discerned and appreciated by the children of men, has been disregarded by the thoughtless, hated by the profligate, and "hidden from the wise and prudent;" is it to be ground for marvel, that the carelessness of the one, and the enmity of the other, and the self-sufficient pride of the third, should have associated their respective feelings with those subordinate enterprises, of which the design is to make the testimony of his gospel universally known, and its influence universally felt? From the moral sublimity of the mission of Christ himself, it is obvious, the moral dignity of all our missionary enterprises must arise; and to the former, the latter must be in exact proportion. Hence arose the dignity of the apostolic mission,—the mission, to "all the world," of the inspired ambassadors of the Lord of glory. "As thou hast made me thy messenger to the world, I have made them my messengers to the world." The dignity of their mission, as the messengers of Christ, arose from the dignity of Christ's mission as the messenger of God;—the Divine commission of the latter being at the same time associated, (and by the association, elevated to a sublimity incomparably higher than any commission ever executed by any other servant of God) with the divine dignity of his own per-

*John xvii. 18. Dr. Campbell's translation, only substituting messenger for apostle.

son;—the Sender and the Sent possessing equal Deity!

It is impossible that any one who has obtained a spiritual discernment of the divine excellence and glory of the doctrine of Christ, and the experience of its having been to himself "the power of God unto salvation," can have a light impression of the importance of christian missions for its publication to mankind. A want of interest in these, and an indisposition to take part in promoting them, must be a sadly sufficient evidence of the heart being yet a stranger to the saving energy of the Gospel.

"What shall I do to spread thy praise?" is the first inquiry of the converted soul, when filled with grateful affection towards its merciful Redeemer:—it is thus it utters the emotions of its "first love." And "what can I do to save the souls of others?"—is the first question of the sinner who has come to feel the value of his own. The degree of intenseness with which this interest is felt, is one of the pulses by which the state of health in the spiritual constitution may be ascertained. If the health of the soul be sound,—if the stamina of the constitution of the "inner man" be in a state of active vigour, this pulse will be felt thrilling to the very extremities. The whole man will be sensible of it. And we need not be very much in fear of a fever heat, of a morbid over-active excitement. The danger is far more general of a languid, than of an inflammatory circulation."

It is a gratifying fact, that this Sermon has passed through several editions in England. But the pleasure with which we witness this extension of its influence, and this unequivocal evidence of its merit, is somewhat alloyed by observing in the English edition before us, several indications of that jealous, illiberal temper which characterizes much of the conduct

of Englishmen towards this country. Whole pages of the Sermon are omitted, and a number of minor omissions and alterations have been made. The fine passage, in which the sublimity of virtuous and devoted patriotism is exemplified, by a reference to Washington, is expunged; because, no doubt, the praises of our illustrious American chief are not grateful to the feelings of Englishmen. Another page, on the proofs of a noble nature, which are yet found amid the ruins of the moral character of man, is omitted, for no reason that we can discern, unless the doctrine of human depravity is unfashionable in England. Another eloquent sentence, respecting the probable triumph of free principles in Europe, has shared the same fate. Other instances of the same kind, might be specified. Now we think, that we are entitled to protest, in the name of American literature, against this kind of mutilation. What moral right has any publisher to expunge from an American book, passages which may not suit his own taste, or that of his readers? It is an evident injustice to the author. The verbal alterations and omissions, even if they be improvements, are made without authority, and without right. If an American author be thought worthy of being read in England, let him speak his own sentiments, in his own diction.

RELIGIOUS DEPARTMENT.

SECOND BAPTIST SABBATH SCHOOL, BOSTON.

The Eleventh Anniversary of this School was held on the 14th of October. A discourse was delivered by the Pastor of the Church, from Matt. vi. 33 "Seek ye first the kingdom of God and his right-

eousness." At our request, a few of the concluding paragraphs of the discourse have been furnished, for the Magazine, together with an extract from the Annual Report of the Board of Managers.

EXTRACTS FROM THE SERMON.

"If all these considerations show us the importance of seeking first the kingdom of God and his righteousness for the rising generation, as well as for our selves, how ought we to value Sabbath Schools. Here the youth are taught to read the word of God, which is able to make them wise unto salvation. Here, too, they store their memories with precious texts, and here they are affectionately reminded of the value of their souls, of the love of the Saviour, and of the necessity of repentance and faith in him. *Seek first the kingdom of God and his righteousness*, is the motto of a Sunday School. This is the principle on which it ought to act. No other means, whatever, appear to be so efficacious in bringing the rising generation to God, as Sunday Schools. The American Sunday School Union has stated, that during three years only, since its formation, more than five thousand four hundred children and teachers have become pious, and been added to the church of Christ, within the range of that Union alone. I have myself baptized, and welcomed, as members of this church, a number of young persons, who were guided into the kingdom of God by the agency of our Sabbath Schools.

"These Schools are auxiliaries to the parent. They assist him in his efforts to train up his children for God; and they do for the child, what, alas! the parent is often found unwilling to do. This fact, perhaps, is one of the strongest arguments for the Sunday School. It takes under its protection children whose parents have no love to God, and who, of course, take no pains to seek for their children or for themselves, his kingdom and righteousness. The teachers become the parents of these neglected little ones—these moral orphans—and endeavour to educate them for the Lord.

"The church ought to regard Sabbath Schools as claiming its special attention and prayers. These Schools were at first established, for the purpose of teaching ignorant children to read, and to prevent vagrant and vicious children

from profaning the Sabbath. But they have now, in this country, at least, risen to a higher rank, and become one of the regular and efficient means of grace. A Sabbath School is now regarded as an auxiliary to the ministry of the gospel. It gives instructions which the minister cannot give from the pulpit; and it prepares the children to become more intelligent hearers, and more disposed to receive the truth in the love of it. It is a nursery for the church; and there can be no doubt, that these Schools will hereafter be thought as necessary to the well being of a church as the stated ministry, and that the church will look principally to the Sabbath School for a supply of members, and for a race of well instructed, pious and active Christians.

"The church ought to feel itself bound to seek the kingdom of God and his righteousness for the rising generation. This duty it owes to them, to itself, and to God. But this duty, it can discharge by no other method so well as by supporting and encouraging the Sabbath School. We ought, brethren, to feel more interest in the School than we do. It ought to have more of our attention, our prayers, and our money. It has already trained up for us several of our recent converts. Many more, we may hope, of these precious children are to become the lambs of our Shepherd's fold. Every member of the church, who can do so, ought to be willing to become a teacher. Those who cannot, may contribute something to support the School, and by prayers and personal exertions, may encourage and assist the teachers."

EXTRACTS FROM THE REPORT.

"Both departments assemble in the same building, and are under the direction of a Superintendent and Directress.

"The number of scholars added the past year is 63 male, and 49 female; making the present number of male scholars 104, and of female 180: in all, 284 scholars,—and 11 male and 13 female teachers: in all, 24 teachers. The average number that attend is 62 male and 84 female scholars, and 9

male and 12 female teachers. Five of the male teachers and two of the scholars, and 6 of the female teachers, and 2 female scholars have, as we trust, been convinced of their ruined and lost condition as sinners, and have fled for safety to the hope set before them in the gospel, have been buried with Christ by baptism, and united themselves to his church. We trust that many others also are inquiring, "What shall I do to be saved?"

"It is evident that the continued prayers that have ascended to God, for an outpouring of his Holy Spirit have been graciously answered; and we feel constrained while reviewing his mercy, to render him an humble and sincere thanks for his goodness, and to exclaim with one of old, "What hath God wrought!"

"We do not present the number of verses and answers repeated, for it has been thought more judicious, for various reasons, to abridge, the length of the lessons; and we feel confident that by so doing, though less has been committed more has been learnt. The conduct and application of the scholars have been highly satisfactory.

"Those engaged in instructing, see that they have not been labouring in vain, and spending their strength for nought; and they feel determined in the "morning to sow their seed, and in the evening not to withhold their hand." The monthly teachers' meetings are generally well attended, and maintain a highly interesting character. In our last Report we mentioned that there was but one professor of religion in the male department, now the majority of both are the active, devoted followers of the Lamb; and others, we trust, are thinking of those things that make for their peace. At one of the meetings, a young man was introduced, as a Teacher, in a Sabbath School in a neighbouring town, who related that he was once a scholar here, that in this place he received his first pious instructions, which he thinks, under God, were blest to the salvation of his soul. He is now a member of a sister church, and is actively engaged in the Sabbath School. Now can we calculate where this good will end?

This young man is instructing others, who may be benefitted by his exertions, and may communicate still further and wider those pious instructions he received in this school. Thus an impulse was here given, which will be continually rolling onward and acquiring new strength to the latest generation; and when this is multiplied by all this and other schools have done, and may do, and this added to the immense force of the preached word, have we not reason to believe, that soon the kingdom of satan will be shaken to its centre, and the mild gospel of peace shed its benign influence over the whole earth?—when none shall say to his brother, Know the Lord, for all shall know him from the least to the greatest?

"We are more and more convinced of the utility of a library for the use of the School, and of the necessity of keeping it well supplied with books proper for the object for which it is designed.

"Blessed be God, who moved upon the heart of the benevolent "Raikes," and who permitted him to be the instrument in his hand of giving the first impulse to this mighty engine. For wherever Sabbath Schools are known, the memory of Robert Raikes will be fondly cherished and held sacred as the father and founder of this institution. Could he now be permitted to revisit this earth, how astonished and delighted would he be, to see the immense amount of good, that has been effected by this benevolent scheme! with what feelings of gratitude to God, would he look forward to the bright and cheering prospects which are now so rapidly opening! with what pleasure would he hail the dawning of the glorious millennium, which is approaching with a noon tide splendour; and for whose reception Sabbath Schools stand out so prominently among those objects, whose efforts are preparing the way for it! We are more than ever convinced of the importance of directing a part of our zeal, persevering efforts to this point; for while we cheerfully surrender to the preached word the first rank, among the many means of doing good now in operation, *we must claim for Sabbath Schools the second*; and we feel confident that if properly encouraged and patronized,

nothing, (with the exception above named,) will take the precedence of this system in the power of doing good.

As it is customary at this Anniversary, to take up a collection, for the aid of the funds of this School, we will now take the liberty to invite the Christian, whose heart beats high with gratitude to God for his goodness, the Philanthropist who earnestly desires the welfare and happiness of his species, the Patriot who is aiming at, and striving for the good of his country; and in short, every friend to religion, virtue, temperance, and good order, to tender us the helping hand as God hath prospered him."

In behalf of the Board of Managers,
LEMUEL PORTER, Jr.

BRITISH AND FOREIGN BIBLE SOCIETY.

The following Extracts furnish striking examples of the estimation in which the Sacred Scriptures are held by persons less privileged than ourselves. To possess this spiritual treasure, even children were prepared to sacrifice a part of the scanty pittance upon which they daily subsisted. And when the object of their wishes was obtained, the most diligent use was made of it. The earliest light of the morning was consecrated to the perusal of the Bible, and father and mother and brothers and sisters were seen in one company, contemplating the law of the Lord. Let the reader, to whom the Scriptures are so easy of access, consider whether he has contemplated them with like interest? Whether he has read them in the family, and taught his children to make them the guide of their steps?

Extracts from the Journal of Mr. Benjamin Barker on a Tour through Macedonia and Thruce, performed in 1826.

I found, on my arrival at Thessalonica, that nothing had been done for the Bible cause, although a few books were sent from Malta for that purpose; this, nevertheless, did not discourage me. A poor Greek family, lodging in Mr. Charnaud's house, was the first to participate of the Society's liberality. I gave a Modern Greek New Testament to the eldest boy of this family, who could read very well; and I am happy to say, that ever since

Nov. 1827.

he has been continually reading it. The book was so new to him, and he was so pleased with it, that he gathered together his father, mother, brothers, and sisters, to communicate to them the contents of his valuable present. He is seen reading to them whenever he has leisure, which is often the case. Before I went away, these people bought two more New Testaments from me; one for the use of their family, which is numerous; and procured me several purchasers for others. Another New Testament, which I gave to a person in Mr Charnaud's service, proved equally well disposed of: he is constantly perusing it, and also reads it to the servants of the house. When I rise early in the morning, I am sure to hear either of these two persons reading to those of Mr. Charnaud's household whose immediate services are not required. This happy beginning gave me pleasure which augmented daily; for as soon as it became known in the town that the New Testament was in circulation, in a language comprehensible to the Greeks, I began to be hourly visited.

A number of poor children, mostly orphans, came to the Consul's house, begging for books: they could not read very well. I asked them if they had any money; and, with sorrow in their looks, they told me they had none; one excepted, who answered that he was possessed of only 38 paras (about fourpence,) which he gladly offered for a New Testament, together with a small tin box which contained them. I was much affected at this; and finding, on inquiry, and from what Mr. Charnaud knew of these children, that they were really objects for charity, I gave each a Modern Greek Testament; and they went away in great joy, not before they made some attempts to kiss my hand in acknowledgment. Such scenes take place every day; and I have the opportunity to witness a real desire and thirst for the word of God, from both old and young. Upwards of 20 Greek priests came, during the succeeding days, to beg Modern Greek New Testaments in charity—for they did not

understand the Ancient; and added, that they were willing to understand what they were bound to teach their people. As I make it a point not to take any money from poor priests, I gave to each of them a New Testament, and took down their names. Some, nevertheless, gave something to be added to the general stock for the printing of other Testaments, with benedictions for the prosperity of the Bible Society.

A poor gardener, who gained his daily bread by selling the produce of his little garden, went to Mr. Charnaud, at the same village, with some cherries, telling him that he had no money, and had brought him fruit for a New Testament. Mr. C. immediately gave him a copy.—Christothelo Themetraki, a boy about 17 years of age, came to me for a New Testament. His case was really interesting and commiserating. From the time he saw the New Testament, he was entreating his mother, a poor widow, to give him money to purchase one; and his tears at last prevailed on her to part with a piece of gold of three piastres; telling him not to give it all, if possible, because they would be deprived of bread that day. The boy brought the piece of gold; and innocently told his story, begging me not to take all the money, that they might have some to buy food that day. I gladly gave him a New Testament; and on inquiry, finding that what he told me was really the truth, I did not take his money. I learnt further, that his mother, a poor widow, sent him daily to school, and could only afford to give him two paras a day (about one quarter of a farthing) for his nourishment.—A poor man came to buy a New Testament; and upon being asked what he wanted to do with it, since he could not read, he answered, "It is a blessing to have such a book in one's house; besides, I have friends who come and see me, and they will read to me, out of it."—I should never finish, were I to relate every little circum-

stance that daily occurs, and which proves how well the Sacred Scriptures have been received in this town.

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Extracts from the Account rendered to the Central Committee of the Protestant Bible Society of Paris, of the labours of the French Auxiliary Society, during the first year of its existence, read at the Anniversary of the Paris Society, on 13th April, 1825.

Without doubt the number of Bibles and Testaments distributed will appear very small, if compared with the distributions made by other Societies; but if we reflect that almost all these Bibles have been sold, and sold to persons who labour for their living, the result will appear greater than we at first imagined. The Society has received 6,637 francs in one year. In a country where Bible Societies are newly established, is it not very remarkable to find more than 300 persons of the labouring class who have willingly contributed to a work purely religious? And we are certain that the number of this class of subscribers would have been greater, if the Society had been established for a longer period than one year.

But this is not all; the manner in which the subscriptions have been paid, greatly enhances their value in our view: this money has been "cheerfully given." We will here relate some traits, some affecting expressions, which may give an idea of the zeal we have met with among the poor subscribers.

A poor seamstress in a very bad state of health, earning only 30 cents a day, by working from morning till night, resolved notwithstanding to restrict herself in things necessary to life, in order to pay her mite to the Bible Society. "I prefer," she has said, "to refuse myself some little enjoyment, to deprive myself of something either in food or clothing, in the hope that this offering will bring down the blessing of Heaven upon my labour." Another work wom-

an, aged and infirm, could no longer attend church because of her deafness; a collector supplied her with a Bible. "At sight of the Bible I gave her, (relates the collector,) her eyes filled with tears: God will bless you, Madam, said she in a faltering voice, as she kissed my hands, God will bless you for the gift you have made me." This poor woman earns barely what is necessary for her food and her rent; nevertheless she regularly remits 4 cents a month as her subscription. "These 4 sols, (added the collector,) are to me the object of an affecting veneration." A woman, who scarcely succeeded, by labouring with all her abilities to support her aged father, yet wished to enter into one of our associations. Sometimes she could not make her payment regularly; but as soon she gained any thing, she with eagerness brought her tribute to her collector. This collector conversing one day with her said; "you have great resolution, you labour with much assiduity; it is you who keep your father alive." "Yes, replied the poor woman, I work as much as I can for my father, and for some years have succeeded in supporting him; but it was nothing to feed him Madam; now I have given him a Bible." What beauty! what moral grandeur in this simple expression!

Many persons dwelling on the left bank of the Seine, regularly give their subscription; although they are not rich enough to pay a cent for passing the bridge; every Sunday when they come to church, which they are constant in attending, they travel a considerable distance in order to avoid the bridge.

These few touching facts are sufficient to give an idea of the piety, virtue, the self-denial, which have been discovered by the institution of Bible Societies in the labouring classes. Such examples of devotedness are well worthy of being treasured up in the memory. Certainly this money ought to be to us the object of an affecting veneration;

those women who give to the Bible Society what they dare not use for crossing the bridge to avoid a toilsome fatigue, in a life always sufficiently toilsome; that poor female who counted as nothing the bread for the body that she had procured for her aged father, in comparison of that bread "which abideth even to everlasting life," all these pious people have in truth "lent to the Lord," and their offerings will ascend even unto him. We knew indeed that the charity of the poor was more active than any in solacing material evils; but we thought this was accounted for by saying they were more strongly affected at the sight of sufferings which they had often themselves experienced. Here, however, this is not the case. Human sympathy has not been excited by the view of physical distress, yet we have seen the same charity applied to the miseries of the soul: we have seen that this offering of the poor, which is the most precious in the sight of God, is also the most easy to obtain, and that it costs them less to impose upon themselves the greatest privations, than it costs the rich to give up an enjoyment.

BAPTIST TRACT MAGAZINE.

The Agent of the Baptist General Tract Society of Philadelphia, proposes to publish a Magazine, and offers to the publick, the following Address.

The prospectus of this work was issued in January last, and the publication of it begun in July. It was thought needful as a medium of communication relative to the plans and operations of the Baptist General Tract Society, and that it might be useful to the cause of Christ generally, by the publication of such matter as is usually found in religious periodicals. A number of subscribers were obtained, but not enough to support the work: but still the need of it was felt, and

a desire for its appearance expressed. The Board of Directors did not think proper to have it printed under these circumstances, lest the funds of the Society should be diverted from their proper use, i. e. the printing of Tracts. An individual, (the Agent,) assumed the responsibility under conditions which the Board accepted. The expenses are borne by him and the risque incurred, but the profits, if any, after paying the cost and charges, are pledged to the Society, to aid in its work. On mature deliberation it has been thought that the objects of the work would be the more likely to be gained, except profit, by a reduction of the price to a rate that will make it cheaper in proportion, than any publication of the kind; and thus invite, and it is hoped, insure a large circulation. This has been determined, and the subscribers may be assured that the conditions which follow, will be fulfilled.

A number, of 24 pages, with a plain cover, will be published by the tenth of each month. The year begins with the July copy. The price is 50 cents, a year, payable in advance. The twelve numbers with an index, will make a volume of 300 pages. Any person obtaining and remitting the pay of six subscribers, will receive a copy gratis, while six pay through him. Whoever obtains ten subscribers and remits their pay, shall have two copies gratis. All postages on letters relative to the Magazine, must be post paid. The small price of the work obliges us to make this condition explicit. All those disposed to aid the design, are requested to act as Agents, and report the names and residence with the pay of the subscribers they may obtain, to NOAH DAVIS, Philadelphia. New subscribers can have complete sets from No. 1. Those who have paid \$1, will be furnished with two copies from No. 3, and those who have subscribed and not paid, are requested to do so, and to signify whether they will take two copies for \$1, or one for 50 cents.

The Magazine is now so cheap, that scarcely any one can decline taking it on account of the price, and we hope none will think it too small a thing to neglect it for that reason. No less care will be taken than heretofore, to make it acceptable. It may be useful especially to youth. Heads of families are therefore solicited to become its patrons. A periodical is thus furnished which will not interfere with any one now existing; and some from its pages may get information of the growing empire of our King, who may not have it in their power to procure a larger work. Our female friends who are generally ready to good works, are invited to take an interest in its circulation. They may be instrumental in this way, as by the distribution of Tracts, in benefitting the souls of mankind.

Our ministering brethren may do much for this Magazine, if they will give public notice that it exists, and propose that themselves or some other suitable person, will take the names and pay of subscribers, and forward them to the Agent. Our object is to do good by all the instruments which the Lord has put into our hands, and we call on all our brethren to unite with us in the effort. May his blessing be on all our endeavours, for "without him we can do nothing." But with his favour upon our labours, things cheap and apparently insignificant as Tracts and Tract Magazines, may do much good to souls of both saints and sinners.

STATE OF THE BAPTIST GENERAL TRACT SOCIETY.

A report made to the Board of Directors, by the Committee of Ways and Means, Sept. 6, shows that there have been received into the Depository, from Jan. 3, including those then on hand, 2,069,486 pages Tracts. There have been issued 1,168,446 pages, leaving 901,040 for further distribution.

Value of those received at
 10 per cent. off is \$1852 53
 Do Do issued, 1041 60
 Do Do on hand 810 93

The receipts into the Treasury
 have been from Aux. Soc. \$905 40
 Life and annual subscribers, 590 50
 Donations, 330 15
 For Tracts, 323 22
 \$2149 27

The appropriations made by the
 Board have been to Agent on
 account of salary, 444 91
 For various contingent ex-
 penses, 342 40
 For stereotype plates, paper,
 printing, &c. 1365 21
 \$2151 52

The amount of donations includ-
 ing the part given by mem-
 bers and auxiliaries, to aid
 the operations of the Gen. So-
 ciety, is 1030 07
 Amount of expenses, including
 Agent's salary, 787 31
 The donations exceed the ex-
 penses, \$242 76

We have now 328 pages of stereo-
 type plates, 208 of which have been
 purchased and used since the opera-
 tions commenced in Philadelphia. The
 result of this examination into our pro-
 gress must please our brethren abroad as
 it has us, and furnishes good encour-
 agement to go forward. May God
 greatly increase the means and useful-
 ness of this society.

REV. C. F. FREY.

An obliging friend, on whose cor-
 rect knowledge of the circumstances
 we can rely with perfect confidence,
 has furnished us with a brief statement
 of the circumstances which lately led
 this celebrated son of Abraham to a
 scriptural knowledge and publick pro-
 fession of Christian Baptism.

During the period of Mr. Frey's stud-
 ies at the Missionary Seminary in Gos-
 port, England, his time was much oc-
 cupied in the investigation of the gen-
 eral doctrines of Christianity; and par-
 ticularly the subjects of controversy
 between Jews and Christians. Bap-
 tism was then considered by him as a
 subject comparatively of little impor-
 tance. The arguments in favour of

Sprinkling and Infant Baptism were
 represented in a strong light, whilst
 those of the opposite party were but
 slightly mentioned. The view given
 of the subject as analogous to circum-
 cision, and the sprinkling of water and
 blood, were peculiarly pleasing to Mr.
 Frey's natural attachment to Judaism,
 and prevented, for the time, any fur-
 ther inquiry into the truth of the state-
 ment.

The circumstances of his being a
 convert to the Jewish nation, together
 with his situation as a Missionary or
 Agent to promote the conversion of the
 Jews, had called him so often to preach
 and to travel, as to leave him but little
 time for the study of any other subjects
 besides those connected with his im-
 mediate labours.

The subject of Baptism would proba-
 bly still have remained unexamined by
 Mr. Frey, had it not been for the fol-
 lowing occurrence. At the sprinkling
 of one of his children together with the
 children of others, the Minister exhorted
 the parents to bring up their child-
 ren "in the nurture and admonition
 of the Lord." This scriptural, solemn,
 and affectionate exhortation was en-
 forced by observing that these children
 were members of the church, adopted
 into God's family, &c &c. These decla-
 rations were forcibly impressed upon
 the mind of Mr. Frey, as if he had never
 heard them before. They appeared to
 him, at the moment, inconsistent with
 the doctrine of Perseverance. He,
 therefore, resolved not to present an-
 other child, nor baptize the children of
 others, before he had thoroughly inves-
 tigated the subject.

Since that time, for more than two
 years past, it has been his custom to
 introduce the subject in conversation
 with the Minister, almost in every place
 where he had preached, for the purpose
 of obtaining information. About three
 months since, having been blest with
 another child, immediately his former
 resolution came into remembrance.
 He, therefore, resolved to give himself
 to reading, meditation and prayer.
 After carefully examining the best books
 on both sides of the question, he came
 to the full conviction that *immersion*
 is the only scriptural *mode*, and *believers*
 the only *subjects* of Baptism.

He now felt it his duty to obey the
 command of his Lord and Saviour to be
 baptized by immersion, and accordingly
 proposed himself as a candidate to a
 Baptist church.

We are credibly informed that Mr.
 Frey, since his baptism, contemplates

the course he has taken as "the discharge of a solemn, religious duty, cheerfully leaving the consequence," as he has been known to express himself, "to his covenant God, whom he has the honour and privilege to serve in the gospel of his Son."

Mr. Frey, we learn, has united with the Baptist Church in New York, of which the Rev. Mr. M'Clay is pastor, having been previously a member in good standing of the New-York Presbytery. He is highly esteemed also by the American Society for meliorating the condition of the Jews, which have recently contemplated again employing him as their Agent. [*Chr. Watch.*]

MISSIONARY SOCIETY IN AFRICA.

The following account of an Anniversary Missionary meeting in Monrovia, cannot fail to gratify the benevolent heart. The sons of Africa who are the conductors and supporters, were but lately bondmen in America. Having either purchased, or otherwise obtained their freedom, they are now happily settled in their own land, under the fostering care of the Colonization Society. They carried with them that spirit of active and enlightened piety, which is destined to renovate the world. Already have they raised a standard which we trust shall never be supplanted, till all Africa feels the genial influence of the gospel. Shall not their exertions to help themselves and diffuse around them the knowledge of salvation, in which "their deep poverty has abounded unto the riches of their liberality," lead all the friends of humanity to aid their praiseworthy deeds?

"Doings of the Annual Meeting of the Monrovia Baptist Missionary Society, held at the Baptist meeting house in Monrovia on Monday the 16th of April, 1827.

At 10 o'clock, A. M. Rev. Lott Cary preached the sermon, introductory to business, from Ps. lxxii. 19.; after which the Report of the Board of Managers was read, and at the dismissal of the congregation, which was large and attentive, a collection was taken at the door, amounting to seven dollars and twenty-five cents. The members of the Society then convened. The Treasurer's account was read, which, together with the Report of the Board of Managers, was received.

On motion, Resolved, That the Annual subscriptions be now collected. Whereupon forty-five members came forward. The whole amount raised on this occasion, including a donation of five dollars from Mr. Ashman the Agent, was fifty-seven dollars and twenty-five cents. The Society then proceeded to elect its officers for the year ensuing. when the following persons were chosen. Rev. Lott Cary, *Pres.* Rev. C. M. Warren, *V. Pres.* Mr. S. L. Jones, *Treas.* Rev. John Lewis, *Cor. Sec.* Rev. E. Johnson, *Assist. Cor. Sec.* Wm. W. Stewart *Rec. Sec.*, and five Managers.

COLLEGIATE RECORDS.

There are now three Collegiate Institutions in this country, to which the attention of the Baptists as a denomination ought to be particularly directed.

Waterville College was established in Maine, in 1818; and although it has now grown and become a vigorous child, it still needs some assistance and attention. Its officers are men of piety and learning; all that can be done by them and the Trustees to make it a valuable Institution will be done; they have derived much pleasure from the increase of numbers, and from the satisfaction which the parents have expressed whose children have there received instruction. The last Commencement they graduated fourteen; and have lately added a good number of standard works to their library.

Brown University next demands attention. The friends of this institution look with deep interest to the result of the experiment which has been trying there for a few months; so far their wishes have been more than gratified. This Institution was first opened at Warren, R. I., in 1765, under the guardianship of the pious and learned Manning. Since that time a Maxy and a Messer have presided over its destinies; in the year 1826, Rev. Francis Wayland, Jr. (then Professor of Mathematics at Union College,) was appointed to the presidency; the alterations, additions, and improvements he has made, and is still making, promise to raise it to a high rank among the numerous Institutions of our land. He guides with a steady hand never flinching from its purpose; possessed of a kind heart and watchful eye; and fully sensible of the arduousness of his sta-

tion, he intends to secure its permanent prosperity. He has revised and improved the course of studies in order to keep pace with the various improvements of the day, and the discipline and good behaviour of the students promise likewise all that parental affection and strict morality would require. The library is valuable, and additions are continually making of the most important works; it now contains something over 6,000 volumes.

The College at Washington is soon to re-commence. Its financial concerns will be under the direction of Dr. Semple, a faithful and trust-worthy gentleman. This is an important station, and it is to be hoped that with judicious management it will hold its proper rank among American Colleges.

NEWTON THEOLOGICAL INSTITUTION.

A meeting of several members of the first and second Baptist Societies, in Salem was held at the vestry of the first Baptist church, Monday evening, Sept. 24, 1827, to consider the expediency of aiding the funds of the Newton Theological Institution.

The meeting being duly organized, and prayer offered, the object of the meeting was explained by Rev. Messrs Sharp and Jackson, and others; after which it was

Voled, That this meeting cordially approve of the Newton Theological Institution, and cheerfully recommend it to the patronage of others.

It is but just to say that this vote was followed by the subscription and payment of four hundred dollars, by members of the Societies above named.

ANNIVERSARY MEETINGS IN MAINE.

The Societies in Maine, Auxiliary to the Baptist Board of Foreign Missions, will commence their Anniversaries the last week in December, and will continue in succession till the whole are attended. It gives us pleasure to say that one or more members of the General Board, may be expected to be present at those meetings; and it is requested that the representation from the Primary Societies may be full, since it will contribute to the satisfaction of all concerned, and give permanency to operations which have excited the liveliest hopes, and essentially strengthened the missionary cause. The presence of a

delegation from the vicinity of Boston, will furnish an opportunity for all the Agents of the Magazine, to remit the pay for that work for the current year, to the publishers.

Baptist Church Constituted.

A Baptist Church was constituted at Northboro' Mass. July 2d, consisting of 27 Members. A Sermon was preached on the occasion by Rev. J. Going of Worcester, from Psalm xxxvii. 3. "Trust in the Lord, and do good, so shalt thou dwell in the land, and verily thou shalt be fed." The season was highly interesting to those who feel for the welfare of Zion, and it is hoped, that this little one may become a thousand.

New Baptist Meeting-House opened, and Ordination.

We gave notice in our last number, of the formation of a new Baptist church at Lechmere Point in Cambridge, near Boston, and that a new meeting house was preparing for their accommodation. That house, which is a neat and commodious building, calculated to seat about one thousand people, has since been completed, and on the 10th of October was opened for publick worship. The same day, an ecclesiastical council convened for the purpose, set apart the Rev. John E. Weston to the pastoral charge of the church and society. The services were conducted in the following order. The Rev. G. F. Davis prayed and read select portions of scripture. Rev. B. Jacobs offered the dedicatory prayer. Rev. D. Sharp preached from Eccl. xii. 10. *The preacher sought to find out acceptable words.* Rev. J. Grafton offered the ordaining prayer. Rev. L. Bolles gave the charge. Rev. W. Leverett presented the right hand of fellowship. Rev. H. Jackson addressed the church and society, and the Rev. C. P. Grosvenor made the concluding prayer.

The singing by the choir connected with the congregation, was of a chaste and appropriate character.

We contemplate with much satisfaction the early establishment of this growing society so near the metropolis, and amidst a rapidly increasing population. The sentiment they cultivate of gratitude to God for what he has wrought, and of humble dependence upon him for the time to come, induces the hope that they and their devoted pastor will continue to see his salvation among them;

POETRY.

The sensibilities of the Christian world will ever be affected by an allusion to Mrs. Judson, whose piety, zeal, talents, courage, sufferings, and affection, place her first on the list of eminent Missionaries, and second to none of her distinguished sex, on the page of American history. Every one will recognize her as the subject of the following affecting lines.

THE DYING MISSIONARY.

BY W. WALKER.

Her speaking eye
Told less of outward strife than inward peace,
And gratefully looked upward; from her brow,
The hand of death had swept its ruddy glow,
And changed it into marble; and more dark
Seemed the dishevelled locks, that curled around,
And drank the cold death-dews that gathered there.
Pang after pang assailed her shattered frame,
And stifled sobs, that would not be repressed,
Betrayed their bitterness; her withered hand,
Now rose, now sunk beside her, and bespoke
The weakness and the restlessness of death.
She knew that she was dying, and she felt
That she was desolate; the moaning surge
That beat a foreign shore, she knew must be
Her requiem, and a foreign soil her grave.
Oh, little reck they of their happiness,
At home, in quiet, privileged to die—
An anxious mother, bending o'er one's couch,
To smooth his pillow; the soft, cautious tread
Of watchful tenderness; a sister's love;
A brother's sympathy; a father's prayers;
These, and a thousand nameless blessings more,
Unheeded while enjoyed, but in their loss
Remembered but too well—these were not hers;—
For stranger faces gloomed around her bed,
Yet not in sympathy; they quailed at death,
And shuddered as the perilous hour drew on.
No kindly kindred voice the sufferer cheered,
Nor holy bishop bade her hopes be strong
Of rest beyond the tomb; the feeble wail
Of her sick babe broke on her dying ear
At intervals—and other voice was none,
But there was one, (and yet he was not there.)

The sharer, the companion of her toils;
He breathed the gales of Ava, far away,
Unconscious of the void, the loneliness,
That gathered o'er his path:—"Would he were there!
Oh, he was long in coming!" Then, perchance,
Sprang one rebellious murmur in her heart;
(For she was human, and what heart is pure?)
But it was crushed and smothered in its birth,
Lest it should sting the breast that cherish'd it.
Had it not been her choice? Home and its joys,
Her friends, her kindred, and her native land;
Had she not left them, fain to live and die,
With dark idolaters, of bloody faith,
And bloodier rite—so she might but reclaim,
And lead them heavenward? God had been her aid—
Had blessed, had prospered her, had given her souls,
And some had gone to heaven—her work was done,
And he would lay aside his instrument—
When, how, or where, it was not hers to ask.
And so she, dying, blessed her absent lord,
And bade them tell him that the hand of Death
Was heavy on her, and had palsied hers,
That she might trace no love-memorial—
But they would meet above. And then, her babe—
Her poor sick infant—but I dare not tread
On holy ground—to sketch a mother's soul,
I may not dare—Enough! she fell asleep!
O Burmah! Burmah! there should be a cry
Of desolation in thy moral waste,
Wailing that sleeper. But has Zion, now,
No other daughter, to receive and wear
The falling mantle of the rising saint,
Like her to pity, and like her to save?

[Baptist Register.]

Account of Moneys received by the Treasurer of the General Convention for the Baptist Board of Foreign Missions, &c.

1827.			
Sept. 24.	By Cash from Mrs. George Homer,	3,00	
Oct. 1.	" " from an unknown friend, for Carey Station," per Dea. J. Loring,	5,00	
3.	" from "A friend in Roxbury," for the Burman Mission, per Rev. W. Leverett,	5,00	
6.	" from "Windham County Bap- tist Missionary Society," Ct. per David O. Bolles, Esq. Treas. to be appropriated as follows, viz.		
	For the Burman Mission,	19,19	
	General purposes,	14,76	
		33,95	
15.	" from H. B. Rounds, Esq. Treas- urer of Utica Foreign Mis- sionary Society, per Mr. E. Lincoln,	25,00	
Oct. 15.	By cash of the first "Female Pri- mary Society in Sedg- wick, Me.	20,64	
	" of Mr. Wm. Fly,	3,00	
	" of do. for each of his chil- dren, 3 in number, 10 cts.	30	
	" Mrs. R. Pinkham, being profits on sale of tracts, 1,00 For Carey Station, Per S. Allen, Treas., } Ruth R. Allen, Sec. } ———	24,94	
Oct. 22.	" of "the Primary Society to aid the Burman Mission," be- longing to the First Baptist Church and Society, in Bos- ton, by Miss T. Rogers, Treas.	33,50	
		\$ 130,39	
	H. LINCOLN, Treas.		

NOTICE is hereby given, that the agency of Doctor Clark Lillybridge for collecting moneys due for the Columbian Star, Latter-Day Luminary, and American Baptist Magazine, has ceased. Payments will in future be transmitted to the Treasurer of the Baptist Board of Foreign Missions, or paid to such Agents as may be duly appointed. By order and in behalf of the Board of Managers of the Baptist General Convention,
Boston, Oct. 22, 1827.

H. LINCOLN, Treasurer.

NOTICE.

At a meeting of the Executive Committee of the Massachusetts Baptist Education Society, Sept 20, 1827. Rev. Henry Jackson, of Charlestown, was appointed Secretary pro tem. who will receive and answer letters, and to whom all letters in relation to this Society, may be directed till further notice.

E. NELSON, Sec'y.

CARD.

Mrs. L. Bolles acknowledges with grateful sentiments, the receipt of ten dollars, presented by the Salem Female Tract Society, to constitute her a life member of the Baptist General Tract Society.

AMERICAN BAPTIST MAGAZINE.

No. 12.

DECEMBER, 1827.

VOL. VII.

To the Editor of the American Baptist Magazine.

The following dissertation was read at the Baptist Ministers' meeting, of Middlesex and Norfolk counties, by one of its members; and by the special request of that meeting it is forwarded to you for insertion in the Magazine, as expressive of their sentiments on the subject it illustrates. Attest, H. JACKSON, Sec'ry.

Charlestown, October, 1827.

**IS IT SCRIPTURAL FOR THE MINISTERS OF CHRIST TO ADDRESS THE UN-
CONVERTED; AND IF SO, IN WHAT MANNER SHOULD THIS BE DONE?**

And he said unto them, Go ye into all the world, and preach the gospel to every creature. Mark xvi. 15. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. Acts xx. 31.

THE office of the Christian ministry is the most sacred and responsible; and the condition upon which it is held momentous and fearful. It cannot fail to interest deeply all who think of preaching the gospel, to know to whom it should be addressed, and the manner in which it should be done. It is not my design to discuss very extensively or minutely either of these, but to offer some thoughts, which, it is hoped, may make it evident that the gospel is to be addressed to every impenitent sinner, in a plain and affectionate manner.

1. There can be no well founded objections against the gospel being addressed to impenitent sinners. It was preached to the Jews as a nation indiscriminately, as good news from heaven. Among them, both Christ and his servants

enforced its injunctions. From different sources we learn in what manner their messages were received, and their labours appreciated. They crucified the Lord Jesus. They invented every method not only to destroy his disciples, but to prevent the effects their preaching was calculated to produce. If no one objects to their conduct, even preaching to the very murderers of our Lord, we are unable to perceive the force of any objection to imitating their example, in every age, among all classes of society. These apostles are the very men to whom we look for an exposition of the divine commission. And we are informed they travelled in Judea and all parts of the Roman empire, declaring the unsearchable riches of Christ both to the Jew and Barbarian, the bond and

free, the wise and unwise, on every occasion.

In doing this, they violated neither the design of the gospel, nor the instructions they received. The gospel was designed for the salvation of those who had no disposition either to ask or partake of its benefits. "I came not to call the righteous, but sinners to repentance." "I came to seek and to save that which was lost." "The whole need not a physician, but they who are sick." These are the declarations of the Saviour. "I am sought of them that asked not for me. I am found of them that sought me not." This is the language of prophetic times. The instructions of ministers, whether given by Christ or his disciples, clearly show to whom they are to preach. "Go ye into all the world, and preach the gospel to every creature." "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost." "God hath committed to us the word of reconciliation." "Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." "Christ whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." Paul, that eminent servant of Heaven, said, "Preach the word; be instant in season and out of season;" and in himself we see the sense in which it is to be understood. No nation nor no individual escaped his warning voice. No! if every individual had been placed before him, he would have described the necessity of salvation, and not only pointed, but exhorted every one to believe in Jesus Christ, and flee to his blood, as the blood of the everlasting covenant, for pardon and safety.

2. The feelings of all true min-

isters, and the desire of many for the gospel, prove to whom it is to be preached. If a minister be spiritually minded, he cannot avoid not only declaring, but actually pressing upon the conscience, the obligations of all men to receive and obey it. The more he feels, the more he labours, and the less he inquires to whom he is to preach; but adopts every measure that promises to interest or to bring them to the knowledge of the truth. But if those who are impenitent desire the word of life, may they not demand it? And who would dare resist such a Macedonian cry? It is their desire not simply to hear the gospel explained, but enforced.

The object of the sacred office is by no means accomplished, when the divine commands are announced. No. Even they who deny the authority of addressing the impenitent, uniformly when revived to a consciousness of the value of the souls of others, leave their creed at home, and break forth in powerful strains of exhortation, urging every one, however moral or immoral, to apply to Christ for salvation. Some of us have heard them with indescribable pleasure; and at the same time mourned that they did not always introduce into their systems, what they are compelled to feel and to do on such occasions. Where is the minister who dares not preach to every individual in the most pointed and moving manner? Let him read his commission and forsake his expositors. Let him be as liberal as he who gave him his warrant. What, not preach to every sinner, when the gospel is good news to all people—when he is commanded to preach to every creature! Surely his soul needs to be enlarged and warmed by heavenly love, expanded and melted by Christian sympathy. But if he cannot do it in publick, he must refuse in private. And is there one who

would decline to direct every one of the human species to Christ, if each should individually apply? If so, this would be a circumstance without a parallel. It is nature when we see a man in danger, to relieve him—it was nature in the shepherd to look after the sheep that was lost—it was nature in the woman to turn the whole force of her attention to the piece she had lost, and to search diligently till she had found it;—and is it not nature in Christians to feel for the sad condition in which all men are found? and even an ingredient in their new nature, and of the ministerial office to be solicitous that their miseries should be removed? It is nature in angels to rejoice over every returning prodigal; and ministers surely cannot feel nor manifest a less benevolent spirit, nor a spirit that will not prompt them to fidelity to all. Can they refrain from this duty? Far be it from any heart, that such a disposition should exist. They cannot; they must speak, they must warn. Their spirit is too benevolent, their souls too full of love to decline. When we consider, my ministering brethren, the love of God in giving his Son to die for us, and the condescension in Christ, in becoming the sacrifice, should we not desire, even if we were restricted, to offer his salvation to all? What a privilege that no such restriction is found! There is no danger of our being too faithful, or too successful in winning souls to Christ; let us then, as far as in us lies, **PREACH THE GOSPEL TO ALL MEN.**

Two objections only will be noticed.

1. "God has chosen but a part of mankind to salvation; and Christ had respect in his atonement to no others. It is therefore inconsistent to command all men to repent and believe the gospel; or to preach in that manner, that all should imagine the gospel is de-

signed for them, if they repent and believe, the same as for the elect." This declaration has been made by a great number; but it is a declaration that originated and issued from their own suspicions. The oracle answers, not so. This is a revelation from God, and if one fact be the most prominent, it is that salvation is exhibited for all; all are commanded to repent; and all are promised eternal life, if they believe the gospel. It is most fatal, for a minister to be troubled thus. God has never suggested it. And he aspires far beyond his instruction, who inquires whether a part or the whole are elected in this connexion; it is his business to strengthen the conviction, that all who repent and believe shall be saved, and to labour that every sinner should be saved. Would to Heaven that Ministers and Christians were doubly and trebly anxious and prayerful for this end; and it is believed, we should see a work in our day which would astonish our own souls, and confound every infidel in christendom. Is it replied to the objection that all men are commanded to repent, God did not intend his apostles should enforce the gospel upon every conscience, but only proclaim it in their hearing; then the apostles have violated his holy design, and he has given directions which required an interpreter to interpret. But how do any know that he thus designed? Has he not commanded his ministers to preach to every creature the everlasting gospel, and enjoined upon all men every where to repent? The Scriptures are their own interpreter, and as we find no command they shall not preach to every creature, but several that inculcate it, we conclude, *that minister, who refuses to press upon every individual his obligations to repent of his sins and believe the gospel of Jesus Christ, refuses to comply with the express*

command of the Lord Jesus Christ, with the design of the Christian ministry, and violates the feelings that religion excites both in his own and in the hearts of all true Christians.

2. The other objection is, "that the scriptures contain no addresses of this kind." We grant these were directed, in a great degree, to the saints; but still where are more powerful appeals to the conscience than these records? Prophets, the Messias, and the Apostles equally made them. "How long halt ye between two opinions? if the Lord be God, follow him; but if Baal, then follow him." "Seek ye the Lord, while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." "Repent; for the kingdom of heaven is at hand." "Repent ye, therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord." "Now then, we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled unto God."

II. If it be scriptural and agreeable with Christian feeling that the ministers of Christ should address the unconverted, in what manner should this be done? And here we would observe, that for a minister to think or to act upon this subject correctly, it is necessary he should be truly devotional. It is men of this description, who have been the most active in the cause, and most solicitous for the salvation of sinners. We might refer you to many examples, and to many sections of our country, where such men have lived as evidence of this remark. It is equally important

that a minister should be conscientious. Without this there is no security but what desire will triumph over conviction, and command be sacrificed to education or pre-conceived or pre-established opinion. If a minister read his commission to preach to every creature the gospel, he must in answer to a good conscience execute it; no matter whether he can explain the connection between election and universal obligation or not. It is no part of his business to evade it, unless he can find by the command is meant simply the elect, or else the spirit of the words, *thou shalt not urge upon every man the necessity of salvation, but only declare, in the hearing of all, that they that repent and believe shall be saved.*

No particular rules can be given as to the manner in which the gospel should be preached. The Bible has given none, and Providence has sanctioned none. Some ministers preach the terrors of the law, and the miseries of condemnation in a manner calculated to offend many; and yet their preaching is blessed to the conversion of numbers: while others, and with the same success, preach in a mild and melting strain. Some persons, too, are more affected by the former, while others are by the latter. From such facts we infer, that God had a design in bestowing different gifts, and that he directs such to accomplish his purposes in the places, and among the people his providence designates. Some general rules, however, may be given, that may be profitable to all.

1. A minister should be very plain, decided, and intelligent. He should exhibit truth in the clearest light, and render it impossible for any to have indistinct impressions of what is preached; or, if possible, without some sober convictions. He should be decided, that all may believe him hon-

est. He should be intelligent, and never shun to declare the whole counsel of God. The condition of the sinner and the character of the Christian, their duties and their refuge, should be explained as none can misunderstand. To accomplish this, he should study human nature, watch and observe its different passions, so that he may in the most successful manner, make a salutary impression upon all. Every attempt to excite the feelings, without convicting the judgment of the truth, should be discarded; for unless the judgment is convinced, little good can be anticipated.

The topics best calculated to effect his design, it is believed, are Christ and him crucified: These should constitute the sum of every sermon. However much good the terrors of the law, the torments of the damned, the illustration of the perfections of Deity, the enforcement of moral duties, may produce—Christ and him crucified, is the preaching that has hitherto alarmed and corrected the moral and immoral, and made genuine convictions of sin, and the necessity of personal holiness; as well as presented the medium by which salvation can be obtained. They are further considered the most important; for nothing can have a better tendency to excite the compassion of a Preacher, and to correct him in those feelings and expressions that have proved injurious. In fine, we remark, that all subjects should be imbued in the spirit of the cross, and on all occasions something should be addressed both to the penitent and impenitent. *And it is not conceived how that minister fulfils his commission, unless he practices in this manner.*

2. A minister should be always affectionate in his delivery. In his appeals, he should be mild, affecting, persuasive, and solemn. He must be sensible of the natu-

ral and moral character of his auditors, and remember, by nature he sustains the same. Under this impression, he should address them as sinners, and guard against ever leaving them to suspect he intends to triumph over them either in his words or manner. An overbearing or harsh manner tends to harden rather than soften; and to produce indifference rather than excite concern. To declare, to convince, and to persuade, are his main forts. In these, if faithful; he will be in some degree successful.

In preaching the gospel, it will be useful to inquire by what manner our own minds were influenced; whether by a harsh, or a tender, plain, and affectionate address? To move others, we must be moved. To convict them of sin, we must be sensible of its odiousness. To impress them with the value of the soul, we must feel its danger. And in presenting the Saviour, we must be conscious of his ability and readiness to save. And who of us received the most salutary impressions from any manner that did not convince us the preacher not only felt himself a sinner, but actually exercised a tender anxiety and pity for our situation? A preacher must come at the feet of his hearers, if he would be successful. He must, by entreaty and love, by tears and emotions of concern, enlist their feelings. While he exhorts and persuades in mild and deep-toned language, and evinces compassion for the moral condition of sinners, they have no disposition to withstand him. But the same persons will remain indifferent, if not excited to anger, while listening to that harsh and domineering manner which some use. This, we fear in some instances, is saying, "We possess what you do not, and hence we are better or more deserving than you."

It is a question, and a question worthy our serious consideration, whether any person under a deep sense of the depravity of human nature, and the awful consequences of future punishment, can address an auditory in any other method than by entreaty and tears. When some with apparent composure, dwell upon the torments of the damned, and abound in expressions of the most awful nature, it is feared they are speaking more from habit, than from an affecting view of their own characters as sinners, and the dreadful state of the impenitent. When I hear such, I am satisfied they do not feel their own danger; for otherwise how could they address them about the destruction of their souls, but with tears.

1. These remarks are founded on the general principles of human nature. He that has observed carefully his own feelings, must be conscious, that the first step towards reformation, is to convince the subject of your interest in his well-being; and afterwards to influence him by love. Every appearance of a disposition either to triumph in your better estate, or to compel him to alter, destroys your influence. It is the same general principles we should regard in preaching the gospel. Men are naturally proud, and averse to hearing their condition; knowing the terrors of the Lord, the skilful minister will persuade men to repentance and faith, rather than irritate or drive them. The latter method may possibly succeed; but if like the psalmist, rivers of water run down the eyes of a minister because sinners keep not the law of God, and under this influence he preaches, it is impossible to calculate the good he will effect.

2. They are founded again upon the example of Christ, and his disciples. The manner of Christ was plain and affectionate. He

wept as he beheld Jerusalem. His disciples were not less so. *For many walk, of whom I have told you often, and now tell you, even weeping, that they are the enemies of the cross of Christ.* Worse characters probably do not exist. All Christians, and especially when dying, exhort with peculiar feeling.

3. They are founded on the fact, that they are most congenial with the nature of the gospel. Its character is mild, solemn, and decided. Its essence is the most beautiful illustration of true philanthropy. What can be more so, than the love of Christ and the narrative of his sufferings, together with their design, as portrayed on all parts of the book of God?

Is it replied that Christ and his apostles employed harsh and positive language on some occasions. Be it so. It becomes the Teacher and Judge of all, and they who speak under divine inspiration, to use what terms they please; but sinners addressing sinners, should adopt the method best calculated to accomplish their object, and in the spirit becoming the characters of those who by nature are equal. On special occasions, nevertheless, circumstances may justify different modes of address.

In concluding this dissertation, let me propose for your consideration three inquiries.

1. Do not those ministers who advocate the views here exhibited, possess more enlargement of Christian feeling?

2. Are they not more active in the cause of Christ?

If these be answered in the affirmative,

3. How should those be treated who differ from us? Tenderly. Efforts ought to be made to interest their souls in religion. They should be reminded of the anxiety of all Christians for the salvation of sinners, of the exhortations they once gave to the impen-

itent, of the feelings of all new converts, and solemnly inquired of, whether they can hesitate to invite sinners, when prophets, and the Saviour, and the apostles besought men to repent? and when they hear the general interest that the church on high and on the earth, and all saints feel in this subject,—*And the Spirit and the bride say, Come.—And let him that heareth say, Come.—And let him that is athirst come; and whosoever will, let him take the water of life freely?*



THE IMPORTANCE OF BEING ACQUAINTED WITH BIBLICAL GEOGRAPHY.

It is not our province to descant upon the excellencies of the Bible. We all acknowledge its high claims. It is our chart for the skies, and the principal source of the most valuable information. Whatever renders a volume of so much worth more interesting; whatever increases our confidence in it, and makes even one divinely inspired passage more intelligible, must be important; and would it not add much interest and force to the narratives and instructions of the inspired penmen, to be able to transport ourselves to the very ground on which they stood, and to notice the scenery and phenomena of that land where occurred those events which they recorded? By such an acquaintance, the sacred account of actions would be brought home to our bosoms like the occurrences of our own neighbourhoods: and who knows not with what avidity we seize upon facts connected with the places where our feet have wandered? Though it be not our privilege to visit every scene of action, and to view personally the places where once lived the great and the good; yet

the knowledge which others have gained by actual observation may become our own. Without the fatigue and danger of the traveller, we can follow him through all his devious way, and by our own firesides can trace the footsteps of the patriarchs, prophets, and apostles, and even linger upon those dearer spots of earth where the Saviour of the world died, burst the tomb, and ascended on high. We can roam with Abraham, and fasten our eyes upon the same ragged rocks and mountains, upon which he gazed. We can stand on the banks of Egypt's mighty river, and almost see the astonished Egyptian starting away from the blood-crimsoned stream, whither, as his only resource, he had come to allay his thirst. We can survey the land watered by the Nile, notice its fertility, and feel the assurance that seven years of plenty would well supply seven years of famine. We can pass along with Moses to the Red Sea, and view the people of God treading on dry ground, where just before in their own element, sported the natives of the deep. We can follow the Israelites in their wanderings through Arabia, and from the barrenness of the country and its destitution of water, see the necessity of their being supplied with angel's food, and with water from the rock. We can go with them to Sinai, and almost hear the thunder and see the lightning they saw playing upon its top. We can journey along with Moses, ascend mount Nebo, and from Pisgah view the same promised land he viewed, and, as our eye glances over all the region of Palestine, admire the same prospect he admired.

Continuing still with the Hebrews, we enter the promised land, and find it a mountainous country, traversed by the majestic Jordan, stretching along the Mediterranean, possessed of a fertile

soil, but, as Moses predicted, now desolate, lying under the judgments of God. This is the land with which all our hopes of happiness are associated. It is the land, too, around which the inspired penmen lingered, who in conveying to us the truths of Heaven had recourse to comparisons and illustrations drawn from those objects and occurrences, with which they were conversant; and we must become acquainted with the very scenery, climate, variation of the seasons and calamities, with which they were familiar, or lose much of the beauty and force of the sacred writings. A few instances may serve to illustrate my meaning. The Psalmist says, "There is a river, the streams whereof make glad the city of our God, the holy place of the tabernacle of the Most High." This expression, however figuratively it may have been used, was literally true, as at the bottom of Mount Moriah, a hill situated at the east of Zion, flowed the fountain Siloam, the only fountain whose waters gladdened the sacred city. The prophet Jeremiah compares the impatience of Edom and Babylon, under the divine judgments, to the coming up of a lion from the swelling of Jordan. This allusion is much better understood when we are assured, that the banks of Jordan are lined with trees and shrubbery, where several kinds of wild beasts used formerly to conceal themselves until the swelling of the river drove them from their coverts. The expression, "from Dan to Beersheba," is often found in the Bible, and is of similar import with our expression, from Maine to Florida; the meaning of which, however, in either case, is seen only by those acquainted with the situation of these places. From the passage in John, in which we read, "he (Jesus) must needs go through Samaria," some have supposed that

the Saviour was under a moral necessity to pass through that region: a map of Palestine, however, shows that no other necessity is implied than a geographical one, Samaria lying between Judea, where he then was, and Galilee, whither he was going.

A knowledge of the climate and variation of the seasons of Palestine, illustrates many passages of Scripture. Samuel saying to the Israelites, "I will call upon the Lord, and he will send thunder and rain, that ye may perceive and see, that your wickedness is great in the sight of the Lord in asking you a king," introduces the assertion with the inquiry, "Is it not wheat harvest to-day?" Now in order to understand the import of this inquiry, as well as to see how far the immediate agency of God was exerted, it is necessary to be acquainted with the fact, that in Palestine the phenomena mentioned are as unusual in harvest-time, as a severe snow storm would be among us in the middle of July. Indeed not even a cloud is seen in that country from the first of May to the last of August, the season of harvest; which circumstance illustrates also the passage in Proverbs, "as rain in harvest, so honour is not seemly for a fool," as well as many other passages. The goodness of Judah is compared to a morning cloud. This comparison, so full of meaning to an inhabitant of Canaan, and equally clear to us if informed with respect to the phenomena on which it was founded, loses half its force when read by one unacquainted with the morning clouds of Palestine, and taking the expression by itself, he could hardly say whether blame or praise was intended.

The calamities to which this country was subjected gave a peculiar colouring to certain portions of holy writ. The prophet Joel speaks of a nation coming upon

the land, strong and without number, whose teeth were as the teeth of a lion, that laid waste the vine and barked the fig-tree, making the land, which was as the garden of Eden before, as a desolate wilderness behind, that ran upon the wall and climbed upon the houses and entered in at the windows, whose noise was as the noise of a flame of fire devouring stubble, and as the noise of an army set in battle array, which made the heavens black, and which finally perished in the sea. Now these and similar passages, without a knowledge of the circumstances witnessed by the inspired penmen, have a sort of mystery, which, however favourable it may be to spiritualizing and speculation, will ever be painful to the sober inquirer after truth. All doubt, however, is at once dispelled, and the mind relieved from anxiety by an acquaintance with the appearances and devastations of the locusts in the east. They are termed the army of the Lord, from the military order which they appear to observe. They go in immense numbers and occupy a space of ten or twelve miles in length, and four or five in breadth, and are so thick that the sun cannot penetrate through them, bringing a temporary darkness upon the land. The sound of their wings is terrible, and their ravages are accounted one of the greatest scourges with which a nation can be afflicted.

Frequent allusions are also made to the wind Simoon, or as the prophet Jeremiah terms it, "a dry wind of the high places in the wilderness," elsewhere called "a rough wind," "a spirit of burning," "a horrible tempest." Its blasts continue not longer than seven or eight minutes, but it destroys in a moment every person it passes, who stands erect. The Psalmist says, "the wind passes over it, and it is gone," which is literally

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true as it respects the effects of the Simoon.

These are but a few examples, which illustrate the importance of being acquainted with biblical geography. Upon almost every part of the sacred Scriptures it sheds additional interest. By its aid, we can examine minutely the land where were transacted the greatest of events, the land graced by the footsteps of the Son of God while he was exerting his mighty power to save a ruined world. Transporting ourselves to Palestine, we may catch a sympathy for the sufferings of the Redeemer, from the very scenery that witnessed his agonies. Not the home of our childhood and of our friends has half the charms of that land, or half the power to bring into action the best feelings of the heart.

Mr. Editor,

At my special request, the author of the following Address, J. Holroyd, Esq. has been induced to furnish a copy for your Magazine. It was delivered on taking leave of a large public school of which he had been an efficient instructor.

J.

EXTRACTS FROM MR. HOLROYD'S
ADDRESS TO HIS PUPILS.

IN addressing you at this time, young Misses, I am impelled by inclination, and a desire for your prosperity; and I know of no theme more appropriate than that to which I have so often directed you, and which I hope now occupies your most serious attention.

Education, in the most extensive signification of the term, comprehends every thing, whether systematic or accidental, which has any influence in developing or biasing the powers of the mind, and the tendencies of the heart. The object of systematic education is to cultivate the intellectual and moral powers with a view to some

specific result : and education is good or bad, proper or improper, complete or deficient, as the end which it proposes is laudable or reprehensible, as the course of discipline is more or less conducive to that end, and as the means employed are adequate or inadequate to its accomplishment. Education is either general or particular. General, while it regards us as sentient, moral and intellectual beings ; particular, when it is designed to qualify us for some particular station or occupation in life. A distinguished writer has said, that "any one is well learned who is fully adequate to his business and station. It is no disparagement or inconvenience to a farmer, a mechanic, or even a merchant, that he is not able to solve a problem in Euclid, or to construe Homer or Virgil ; that he is not a proficient in the Newtonian philosophy, in Belles-Lettres, or in any other branch of scholarship. If his learning be adequate to all the business of his particular calling, and to the various relations he stands in toward his Maker and towards society, it is sufficiently extensive."

The subject of Female Education has, of late years, excited the attention of the civilized world. The time was, when the intellectual functions of females were wrapped in a perpetual cloud of darkness, because the opinion was too firmly established, that women did not need solid understanding. But thanks to a christian philosophy and the exertions of genius, that bondage under which the female mind laboured in dark and superstitious ages and countries, and still continues in some parts of the world, has begun to disappear, and woman, among many nations of the present age, now assumes her proper station, a station which God intended her to hold. "She is now risen to a very important rank in social life."

It is seen that she has a mind, as well as a form: her capacity for intellectual improvements, and her right, in common with that of the other sex, to a participation of intellectual enjoyments, are freely acknowledged." I do not mean, that the same kind of education should be given to the former as to the latter ; but that the education which they do receive, should be of a sound and wholesome nature, and correspondent to the situations which they are to fill in life. Were I asked to particularize, I would briefly say, give them a correct knowledge of religion and the moral duties, furnish their minds with sound and practical information, excite a relish for reading, from which they will reap more exquisite delight, than in viewing the fantastick ornaments of the body. To these I would add a knowledge of numbers, of Orthography and English Grammar, and an acquaintance with Geography, History, and Biography.

One of the brightest ornaments of her sex, and of human nature itself, remarks : "The profession of women, to which the bent of their instruction should be turned, is that of daughters, wives, mothers, and mistresses of families. They should therefore be trained with a view to these several conditions, and be furnished with a stock of ideas, and principles, and qualifications, and habits, ready to be applied and appropriated, as occasion may demand, to each of their respective situations."

It is well known, that internal elegance adds beauty to external grace. Would you be happy, then endeavour to acquire those qualifications which will add vigour to life, that when the empire of youth and beauty is lost, when the youthful passion for the amusements of folly have subsided, and when graver things claim your attention, you may still find pleas-

are from internal sources. Learning and good sense are more attractive than beauty with all her charms. For this fair flower will in time decay, while the former, instead of decreasing, increases by the flight of years.

*"When the fair form, which nature gave, is grac'd
With virtuous manners, then who'er draws nigh,
Is doubly captivated."*

"Nothing (says a judicious writer) can fix esteem, but that kind of beauty, which depends on the splendour of a virtuous and enlightened mind. The least degree of understanding will be disgusted at petulance, caprice, or nonsense, even in the fairest form." External accomplishments are continually losing: internal attractions are continually gaining. A beautiful character is as the morning light, "that shineth more and more unto the perfect day." Sense, spirit, sweetness, are immortal. All besides wither like grass. The power of a face to please is diminished every time it is seen. When beauty loses its power to please, (and this will inevitably follow, as the night succeeds the day,) the soul will seek a soul; it will refuse to be satisfied with any thing else.

*"Mind, mind alone, bear witness earth and heaven,
This furing fountain in itself contains
The beautiful and sublime. Here hand in hand
Sit paramount the graces."*

Think not, my young friends, these excellencies of character are not attainable. The hill of science, though it may appear formidable, can be ascended. Would you succeed, you must banish every thing which may divide your attention; overcome all restlessness, fretfulness, and impatience, which harass the mind and unfit it for exertion. A love of novelty not unfrequently distracts our thoughts, and disqualifies us for serious reflection and sober reading. I would therefore most seriously caution you against excessive and indiscriminate reading of

novels and romances. Their contents have the most powerful and deleterious influence. They vitiate the taste, and unfit the mind for history, and matters of sober fact. Nothing important can be done or attained without close and strenuous exertion; but each successive endeavour becomes less irksome, and what was once a toil, becomes a pleasure.

I recommend these things to your consideration, hoping that they will engage you in a vigorous pursuit of human and divine knowledge. Before I part with you, I feel it my duty to say, that your general deportment has excited in my heart, sentiments of the highest esteem and most cordial friendship. May you rapidly progress in knowledge, and may you early cultivate virtuous principles. The joys of the eternal Throne are the promised reward to those who triumph over their passions and the world. Virtue, (I mean that virtue which the Bible inculcates) is the basis on which rests all earthly felicity. Riches may confer a momentary splendour; victories may bring a meteoric glory and brilliance; genius may elevate, and learning spread the reputation of men; but time, as it flows and brings all these, unless it brings virtue, true, heartfelt religion, brings nothing to the purpose. These are transitory,—religion is eternal. This is the source of all happiness; its reward, immortality; and they only are wise, who, while they aim at the one, forget not the other. Remember, at all times, that you are in the hand of God, that you are accountable to Him for your conduct; that your characters are forming for eternity, and that its joys or woes must be your portion. Impressed with anxious solicitude for your happiness and welfare, I now, young Misses, bid you an affectionate FAREWELL.

MISSIONARY DEPARTMENT.

VALLEY TOWNS STATION.

EXTRACTS OF A LETTER FROM REV.
EVAN JONES TO THE CORRES-
PONDING SECRETARY.

Valley Towns, Oct. 12, 1827.

Rev. and dear Sir,

I drop you a line previous to my starting to the Cherokee council, where a great number of people will be assembled: and where I hope to have an opportunity to proclaim the message of salvation. I also expect to visit several Indian settlements bordering on the line, in which a number of persons understand English, but have no opportunity of hearing the gospel. I find I shall have full employment in visiting the various places where the people express a desire, and even an anxiety to hear the word. I rejoice to say the gospel is gaining more and more attention, and that a few are deeply impressed with its sacred truths. The congregations are generally affected with the word preached, and not unfrequently dissolved in tears. The natives used to view all we said as mere legendary tales, in which Indians could have no sort of concern; and the apathy and profligacy of the whites residing among them confirmed this opinion, and some have even taken the pains to endeavour to persuade them that there was no truth in the gospel doctrines. The Indians, however, are now fully persuaded that these are true, and christians their friends.

I have the pleasure to say that the Indian girl mentioned in my journal, (named Ann Judson) has made a publick profession of her faith in Christ, and followed his example in baptism. She gave us a very clear and satisfactory account of the Lord's dealings with her, and we rejoiced to receive her

into christian fellowship. I trust she will be made useful in her generation, and shine as a light in a dark place.

I hope the feeling which appears to be excited in several persons will by the powerful agency of the Holy Spirit be brought to a happy issue.

At Notley the prospect is very pleasing: four or five appear to be under a work of grace, and two of them I hope have found the Saviour precious. At the last meeting, the people in general appeared solemn and much impressed. Some came out who had not been at meeting for two years. The earnestness of their neighbours seems to have aroused them. O when shall the happy day come in which they shall crowd to the standard of Immanuel!

We earnestly solicit an interest in the prayers of God's people.

I am in haste, Rev. and dear Sir, your obedient servant in Christ,

EVAN JONES.

INDIA.

EXTRACT FROM THE SIXTH ANNUAL REPORT ON FEMALE SCHOOLS, CALCUTTA.

In presenting to their kind supporters and to the publick the Sixth Annual Report of their exertions in Native Female Education, the Calcutta Baptist Missionaries are privileged to do it with unabated satisfaction; and while they desire to express their gratitude to those benevolent friends whose liberality from year to year replenishes their funds, they would thankfully acknowl-

edge the goodness of that gracious Being, who has smiled on their continued efforts, and given them evident tokens of his approbation. They conceive that a brief account of each school, though necessarily uniform, will be acceptable to its immediate supporters, and therefore proceed to relate the progress and present state of the various seminaries under their superintendence.

CALCUTTA.

The *Juvenile School*, the first established for the instruction of Native Heathen Females in Bengal, contains 19 pupils. This school continues to give very great satisfaction; and though its number has been somewhat reduced during the year, the superintendent remarks, that the improvement of the children does the schoolmistress great credit. The elder pupils have become well acquainted with the Gospel of Luke, and Henry and his Bearer, during the year; and can read, write, and spell very correctly, and cipher with tolerable ease: a few also know a little of Geography and plain sewing. One of the pupils named Comul, is deserving high commendation. She has solicited permission to become a schoolmistress, and is well qualified for the employment: as she is yet young, however, and the mistress of the school is becoming infirm, it has been deemed advisable for Comul to remain with her at present as an assistant.

During the past year, the *Salem School*, situated in Hintalee, has varied in number from 15 to 25. There are now 19 on its list, whose general conduct and improvement give much satisfaction. Several have read the gospel of Luke, and Henry and his Bearer, during the year; repeat by heart two Catechisms; have spelt a considerable part of Jetter's Spelling Book, and can sew very neat-

ly. Those less advanced, have read the Parables and Miracles, with a commentary, and can repeat Pearson's Catechism. As it regards the attendance in this and other schools, it may be remarked, that frequently several of the children will come for a few weeks or months, and then absent themselves for a time; after which they will often return again, and again cease their attendance: hence the number of children attending each school necessarily fluctuates considerably.

[Besides the above, ten schools are described, by the names of Birmingham, Glasgow, Maze Pond, Leeds, Broadmead, Monmouthshire, Whitchurch Family, Nailsworth, Newcastle and Potteries, and Cheltenham; after which the Report continues:]

Since the last Report, the missionaries have established two other schools, named the *Philadelphia* and *New York* schools.

The *Philadelphia* school, situated a little beyond Doorgapore, was commenced in July last, and contains 30 pupils, all of whom are making pleasing progress.

The *New York School*, situated at Coriya, is under the care of an attentive master, and contains 17 children. The residents of this neighbourhood, occupying a retired spot, are more prejudiced than those whose intercourse with Europeans is more frequent; so much so, that three of the children lately left the school, in consequence of the name of Christ being found in the books given them to read. It is gratifying to add, that such difficulties, which used to be so common, have been during the past year confined to this instance; and that notwithstanding them, the children have very greatly improved. The school was formed only about ten months ago; yet four pupils have learned the whole of Pearson's Spelling Book, and most of Moth-

er and Daughter, and others are advanced in proportion.

The Missionaries desire also to present to your notice another extension of their efforts, from which they anticipate pleasing results.

It had long been a source of regret to observe, that in all the schools, almost so soon as any girl was sufficiently advanced to read and spell readily, she was for some cause or other removed from the benefits of the institution; and that just at the period when she excited most interest, and gave most promise, she was taken to another part of the country, where further instruction was not generally procurable, and where she was obliged, for fear of *publick reproach*, to conceal, and hence almost certainly to lose, the knowledge she had acquired. These circumstances, together with the consideration of the idolatrous practices and vicious habits to which the children return between school-hours, conviuced the Missionaries of the importance of having some pupils whose instruction they might command for a longer time, as well as keep them more constantly under religious instruction. With this view they have purchased ground, on which they intend erecting a *Native Female Asylum*, designed for the support, education and clothing of Native Christian and Heathen girls. It has been farther resolved, that, subject to the control of the general superintendent, the institution shall be placed under the care of a native Christian woman, whose conduct, together with that of her husband, who is also a professing Christian, is very consistent with their profession: and in their house, until the Asylum is erected, those children will remain who may be admitted into the institution.

In July last, one little girl, named Piyaree, was received as a first pupil. She is the daughter of

Christian parents, and is about five years old. She is a very interesting child, being active, and very intelligent for her age. Since her admission, she has learnt all the simple and compound characters, is beginning to spell, and is learning Pearson's Catechism.

With regard to this Asylum, it was further resolved, as was partly mentioned in the last Report, that any person in Europe, America or India, who shall subscribe for the support of any child in the institution the sum of £5, 24 dollars, or 50 rs. annually, shall be entitled to have the child thus supported, called by any name he or she may direct. We doubt not that many benevolent individuals will be happy to avail themselves of an opportunity of thus relieving at once the temporal and spiritual wants of some destitute object of their compassion.

On the 16th January, a publick examination of the schools was held at the Baptist Mission Press. It was attended by many of the most active friends of Native Female Education, of various denominations; and was conducted by Messrs. W. Carey, Ray, and W. H. Pearce, with other Missionaries. About 80 children, being as many as could be conveniently examined in the time allotted for that purpose, were assembled; and arranged in five classes, according to their proficiency, from those acquainted only with the alphabet and its combinations, to those who could read, and readily explain the meaning of any book presented to them. In the course of the examination, the lower classes read in easy books very correctly, repeated the whole of the conversations between Mother and Daughter, and Watts' or Pearson's Catechism, and readily answered any questions as to the meaning proposed by the gentlemen who examined them. The higher classes, in addition to these

exercises, read various parts, as directed, in the Gospel of Luke, Henry and his Bearer, and the Parables and Miracles of Christ, with a commentary, and promptly answered all inquiries as to the meaning. All were examined in one of the Spelling-Books used by the Society; and those most advanced exhibited specimens of their writing and needlework, and readily pointed out any places mentioned on the map of the world.

Throughout the whole, the children acquitted themselves in a manner that excited the surprise and satisfaction of all assembled; and the scene throughout was well calculated to produce in the mind of every well-wisher to the cause of Native Female Education, the strongest emotions of pleasure and encouragement.

In giving an account of the Schools, it is necessary to add, that during the past year we have had to regret the loss of the services of our former Superintendent, (Mrs. Sutton) whose arrangements have removed her to a distant sphere. We entertain the highest sense of her past able and unremitting services, and feel assured that her exertions, though lost to Calcutta, will still be devoted to the great object of Native Female Education. Her place has been supplied by Mrs. W. H. Pearce, who with equal activity and success, has carried on Mrs. Sutton's labours since her departure from Calcutta in June.

It will be seen by the above statement, that, as at the date of the last Report, there are thirteen schools under our care in Calcutta and its neighbourhood. When it is considered that the two most distant schools are eight miles apart from each other, it will be readily acknowledged that this number furnished a sufficiency of employment for one superintendent; and it hardly seemed advisa-

ble to increase the number of schools, until more superintending aid could be secured. We are now happy to state, that this object has been attained, and that Mrs. Yates,* who is eminently qualified, by an anxious desire to promote the good of the children, and by an idiomatick knowledge of the Bengalee language, has consented to devote her time and talents, in conjunction with Mrs. Pearce, to this arduous labour of love.

It is now proposed considerably to increase the number of Schools under the care of these Ladies, and to form them into two divisions, one to the North, including the schools in the neighbourhood of Doorgapore; and the other to the East, including those in Hingtalee, and the vicinity of the new Baptist Missionary premises on the Circular Road.

In reviewing their exertions during the past year, your Missionaries, while they acknowledge and lament over the numerous impediments which lie in the way of female education, are by no means discouraged or led to doubt the ultimate success of their labours: enough has already appeared to convince them, that they shall reap if they faint not; and that every obstacle, if boldly and patiently met, will eventually vanish. To them it appears, that the success which has already attended their labours is beyond what could rationally have been expected, when Female Education first commenced in this country. When it is recollected, that such a practice is an innovation upon a system which has been rendered venerable by antiquity, and to which all seem enthusiastically attached,—that it is a complete change in the habits of a people, who, like the laws of the Medes and Persians,

* The eldest daughter of the late Mr. Grant, one of the early Missionaries of the Baptist Society.

do not alter, and that it has been effected chiefly among those whose parents were least able to judge of the advantages that would accrue therefrom, and by no other means than moral suasion: so far from there being any occasion of discouragement, your Missionaries conceive that it is the duty of the friends of the Society to "thank God, and take courage."

But perhaps some may be anxious to see the fruit of their labours. All the fruit that ought to be expected, is to be seen. Many of the children can read, write, cipher, and sew: what more is to be expected of them? Some persons, perhaps, expect to hear of conversions to God among these children; but such expectations are rather the offspring of an impatient spirit, than of a mind whose judgment is formed from a knowledge of the condition of Hindoo children, and of the religious conduct of children in Christian countries. How seldom is it that we can pronounce with confidence respecting the conversion of children who have had all the advantages of a religious education! Much less, then, can we expect to hear of the conversion of children who are necessarily so little under the care of a Christian lady, and before whose eyes so bad an example is constantly exhibited as a Hindoo family is known to present. But your Missionaries are happy in being able to advert to the fact, that the principles of the Christian religion are implanted in the minds of the children, by means of the Catechisms which they learn, and the Gospels and other books which they read; and hence they can safely say, that all these girls are wiser than many millions of Hindoos of adult age, who have yet to learn the nature and character of the God who made them. In this there is a foundation laid in the mind, that will prove of immense advantage to the individual, whose

lot it may be to instruct them afterwards, when arrived at the age of maturity. The importance of this foundation every Missionary feels, who has had much to do with the depraved inhabitants of this country. And if after the children have left the school, they should meet with no living Christian instructor, yet those new and correct ideas respecting God, being entirely at variance with the degraded notions of the multitude, will frequently lead them to reflect, and from thence to investigate that holy book, which through the instrumentality of your exertions they have been taught to read. Your Missionaries, therefore, while they do not expect to hear of general conversions to God among this people while children, do yet confidently indulge the hope, that when the time of reflection shall come, instances of this will not be wanting.

As another instance of success beyond what could have been so early expected, the Missionaries would advert to the case of the girl Cumul, before mentioned, who is already qualified (age only excepted) to take charge of a school, and is desirous of doing so. This we conceive to be as the dawning of brighter days on Female Education, since it is the introduction of a new, and infinitely more effective set of teachers than those who are now of necessity employed in the schools. Through the instrumentality of well-instructed females, whose number every successive year will increase, and the new sentiments, both with regard to religious, and domestick, and social habits, which every child educated by your bounty, when it becomes a parent, will instil into the minds of her family, the Missionaries venture to predict, that if these efforts be persevered in, the cause of Female Education will in a few years be making rapid advances, of which it is now im-

possible to conceive. With these sentiments your Missionaries would close their remarks, praying, that the blessing of God may enable the friends of Hindoo Females to realize all that their hopes so confidently anticipate.

[*Lon. Bap. Mag.*]

BURMAN MISSION.

The following Journal from the pen of our esteemed friend, Dr. Judson, received by the Corresponding Secretary, will be read with peculiar interest by the friends of Missions, not only on account of the deep interest they feel in the personal safety of those faithful, afflicted, and undaunted Missionaries of the cross, who have maintained, with Christian fortitude, a warfare on the most desperate field of Missionary action, but because the success of this important enterprise is assuming a more encouraging aspect.

JOURNAL OF REV. DR. JUDSON.

Jan, 24th, 1827. Arrived at Amherst, and detached myself from the suite of the Envoy. Was happy to find that Mr. and Mrs. Wade had previously arrived, and were occupying the house built by Mrs. Judson. Mrs. Wade had also taken charge of my daughter Maria, now two years old. As I passed from the landing place to the house, the native christians came out to meet me; and they welcomed me with the voice of lamentation; for my presence reminded them of the great loss they had sustained in the death of Mrs. Judson. There are four only in the place, Moug Shway-bay and Moug Ing, Mah Men-lay, and Mah Doke. The rest of the baptized are scattered in different parts of the country. The teacher Moug Shway-ngong died of the cholera, on his way down from Ava, at the close of the war. Three of the disciples remained in Rangoon, until the place was evacuated by the British, and then failed in their attempts to obtain a passage hither.

On our way, we stopped a few days at Rangoon. The place was invested by the Peguese, who have raised the standard of rebellion, and taken possession of several towns in the lower part of the country. From one of the highest roofs within the stockade, I obtained a view of the mission house, which afforded us shelter so many years. It is now quite in ruins, nothing remaining but the posts

and part of the roof. All the houses in the suburbs and by the river-side are completely swept away. It is not probable, however, that the Peguese will succeed in establishing their independence, or even in getting possession of Rangoon.

We find Amherst in a state of decay, in consequence of Sir Archibald Campbell having fixed his head-quarters at Man-la-mieng, twenty-five miles up the river. Most of the Burmese emigrants have settled in that vicinity. But as the river is not navigable for vessels of any size, Amherst must be the port; and as soon as it receives the fostering care of government, will probably become a flourishing town.

Jan. 28th, Lord's day. This day I recommenced worship in Burmese, after an intermission of two years and a half. About twenty persons were present; and among the rest, Mah Loon-byay, wife of a French trader from Rangoon, settled in this place. She has been, for some months, in the habit of meeting with the native christians, for the purpose of worship.

Feb. 3d. Attended the funeral of Abby, daughter of Moug Shway-bay. She and her elder sister Mary were the first girls with which Mrs. Judson commenced the female school, previous to the late war. They have been with us ever since. Mrs. Wade intends to go on with the school, and has now several girls under her care.

4th, Lord's day. Worship as last Lord's day. Commenced commenting on the Epitome of the Old Testament. In the evening, administered the Lord's supper. Seven communicants present.

10th. A few days ago, went up to Man-la-mieng to pay my respects to Sir Archibald Campbell, and also to obtain an interview with Dr. R. who attended Mrs. Judson, in her last illness. Sir Archibald encourages our removing to his favourite station; but as we are already settled here, we feel disposed to wait a little, until we see what the Supreme Government intend to do for the place.

11th, Lord's day. After worship, had

some particular conversation with Mah Loon-byay, who intimated her wish to become a full disciple, by being baptized. Endeavoured to explain to her the necessity of the new birth, without which, baptism would avail her nothing.

13th. At the evening meeting, which is attended by the native christians, Tuesdays and Fridays, Moug Ing expressed his desire to undertake a missionary excursion to Tavoy and Mergui. We were all particularly pleased with the proposal, as originating with himself, and indicating a state of mind, peculiarly favourable to the spread of the gospel.

25th, Lord's day. After the usual worship, we set apart Moug Ing for the work to which, we trust, he is called by the Spirit of God, appointing him a preacher of the gospel, and teacher of the christian religion, without the charge of any church, or power to administer the ordinances,—an appointment similar to that, which, in our churches, commonly precedes ordination as a pastor or evangelist in the higher sense of the word. And being thus committed to the grace of God, he embarked in a native boat, bound to Tavoy. May the Divine Spirit accompany and guide and prosper the first Burman teacher, we have ever sent forth.

March 13. Received a letter from Moug Ing, dated the 2d inst. informing us of his arrival at Tavoy, five days from this place, and of his attempts to communicate the gospel to the boat people, who listened in silence, without contradicting or reviling.

Apr. 14th. We have been much occupied of late, in completing the mat houses which Mrs. Judson had begun, and in clearing away the trees and underwood, in the vicinity of the mission premises. We have now room for myself and brother Wade's family, and have nearly finished a house for the female school, which will also afford temporary accommodation for brother Boardman's family on their first arrival.

The case of Mah Loon-byay has become very encouraging. In her latest conversation with Mrs. Wade, she gave considerable evidence of having received

the grace of God. One of her daughters, about twelve years old, professes to be anxious for the salvation of her soul, and desirous of becoming a disciple of Jesus Christ.

A letter from Moug Ing informs us, that after remaining a few days at Tavoy, he proceeded by sea to Mergui, his former residence. He met with a favourable hearing from several individuals at Tavoy, and one householder said it would be a good plan to build a zayat by the way-side for the preaching of the gospel.

20th. Returned from Man-la-mieng, whether I went in quest of medical aid for my daughter, accompanied by Mrs. Wade. Happy to meet with Mr. Boardman and family, who had arrived during our absence.

22d, Lord's day. Three hopeful inquirers, beside Mah Loon-byay, deserve notice,—Moug Dwah, husband of Mah Doke,—Moug Thah-pyoo, a poor man, belonging to Moug Shway-bay,—and Moug Myat-poo, son-in-law of a Peguese chief, who emigrated from Rangoon, with his followers, and died in this place. They have regularly attended worship on Lord's days, and thereby manifested some regard to religion. At the close of the discourse to-day, which treated of the wisdom, righteousness, sanctification and redemption, which Christ is to all believers, Moug Myat-poo broke out into some audible expressions of satisfaction. This led to some conversation after worship, in which he professed a desire to know more of this religion; for, said he, the more I understand it, the better I like it.

24th. My little daughter Maria breathed her last, aged two years and three months, and her emancipated spirit fled, I trust, to the arms of her fond mother.

29th, Lord's day. In consequence of the funeral, several of our Burmese acquaintance in the village came a few evenings in succession, according to their custom: and I endeavoured to improve the opportunity, in preaching to them Jesus Christ, the resurrection and the life. Three respectable men, friends of Moug Myat-poo, were of the number. They

all came again to-day, and attended both morning and evening worship. They profess to be quite convinced of the truth of the christian religion; but I fear they are deficient in true repentance.

30th. A letter from Moug Ing informs us of his arrival at Mergui. He conducts publick worship every Lord's day, and has commonly four or five auditors, some of whom also attend the daily family worship. His present residence being very obscure, he is about building a small house, by the way side, which will cost, he says, 14 or 15 rupees; and among other means of attracting company, he proposes to prepare and suspend a religious writing, in front of his house. But, he adds, while man devises, God's pleasure alone will be accomplished; and under this impression, he desires to persevere in his work.

May 6th, Lord's day. Had a long conversation with Mah Loon-byay, in which we became satisfied, that she is a subject of renewing grace. She received her first religious impressions in Rangoon, several years ago, during a season of great domestic affliction, when not finding any comfort at the Roman Catholic church, to which, in consequence of some of her ancestors being of foreign extraction, she considered herself attached, she began to visit at the mission house. After her removal to Amherst, her former impressions were deepened, and though her religious experience has never been so clear and decided, as that of some others, we trust, that she is a growing christian, and ought to be admitted to those sources of nourishment, which the Great Shepherd has provided for the sustenance of his flock.

Moug Myat-poo, mentioned April 22d, and 29th, was present, as usual, at worship, but not accompanied by his three friends. From being a noisy, talkative man, of assumed airs and consequence, he has become quiet, and modest, and docile. Mah Men-lay, who lives near him, speaks in his favour. She says, that ever since he began to attend worship, he has forsaken the habits of intemperance he had contracted, and spends much of his time in reading our

books, and conversing on religious subjects.

May 8. Returned from a visit to Brother Boardman at Man-la-mieng, who went up a few days ago, on account of Mrs. Boardman's health, and now thinks of remaining there for the present. Sir Archibald having offered us ground for a mission station, we fixed upon a site about three quarters of a mile south of the cantonments, commanding a view of the river, and contiguous to a large native town.

15. In the evening, at the stated prayer meeting, the case of Mah Loon-byay, was laid before the church, and we agreed to receive her into fellowship, on being baptized.

20, Lord's day. Mah Loon-byay was accordingly baptized.

26. Brother Boardman and family have been with us a few days, during which we have discussed many points relative to our missionary operations, and made some arrangements concerning the outward affairs of the mission.

A. JUDSON:

Our readers will be pleased to learn by the following letter, that the specie sent to our Missionaries in India, in the Pagoda, has reached its destination in safety; and with Mr. Pearce, they will deeply sympathize with Dr. Judson, in the loss of his interesting daughter.

MR. PEARCE'S LETTER TO THE HON. H. LINCOLN, TREASURER OF THE GENERAL CONVENTION OF THE BAPTIST BOARD OF FOREIGN MISSIONS IN THE UNITED STATES.

My dear Sir,

I have the pleasure to acknowledge the receipt of your obliging letter, dated Dec. 22, 1826, with two thousand six hundred dollars in specie, per *Pagoda*. Of these, as you directed, two thousand dollars have been paid into your Agent's hands, and the proceeds of six hundred, have been handed to the Treasurer of the Native Female Schools, and will be gratefully acknowledged by the officers of that Institution by the next opportunity.

I hope to send by the *Pagoda* your Agent's account current, with the sum drawn by each Missionary, the explanations accompanying which I presume I shall more properly communicate in a letter to the Secretary, Dr. Boles.

The death of Mrs. Judson and her infant daughter, after passing safely through such heavy trials, is indeed mysterious! I affectionately sympathize with Dr. Judson, whose heart seems almost broken by the grievous losses he has sustained.

Referring you to the numerous letters from our dear Missionary brethren in Burmah and its vicinity, I remain, my dear Sir, yours very faithfully and respectfully,
W. H. PEARCE.

Calcutta, June 30, 1827.

HEATHEN CRUELTY.

The following incident fell under the notice of the zealous and indefatigable John Chamberlain, of the English Baptist Mission, and was related to the writer by a lady who had the account from his own lips

A native Princess in the North of India had among her attendants a young lady of great personal attractions, who was accused to her mistress of having been guilty of some improprieties in her conduct. Into the truth of these charges it does not appear that any inquiry was made: but a day or two after, as her highness was taking the air with her retinue, this young female included, she gave directions that a pit should be dug, of a certain depth and dimensions. When her order had been complied with, she turned round to her attendant, and coolly commanded her to go down into the pit. The poor creature, trembling and affrighted, fell at her feet, and most piteously implored for mercy: but all in vain. Into this premature grave she was compelled to descend, her head as she stood in it being nearly level with the surface of the surrounding earth. The Princess then ordered an earthen pan, of the manufacture of the country, shaped nearly like a beehive, to be brought, which was placed on the head of the poor victim, the edges resting upon her shoulders. Immediately the loose earth was thrown in on all sides, and in a few minutes all was

smooth and level as before! To complete the dismal tragedy, and as if to show how completely, even from a *female* heart, all emotions of humanity may be banished, the princess sent for her chair of state, caused it to be placed on the very spot where the object of her resentment was writhing in the agonies of suffocation, and sitting down with the utmost composure, smoked her hookah!

Such then is a faint picture of the state of society where idolatry prevails: and shall we be languid and remiss in our attempts to pour the light of truth on these benighted regions, and to send among them that glorious gospel which breathes every where *peace on earth*, good will towards men? Who can wonder that an amiable Missionary, (Mr. Ward,) should exclaim, after narrating scenes like these:—

“O ye British mothers—ye British widows, to whom shall these desolate beings look? In what corner of this miserable world, full of the habitations of cruelty, shall we find female society like this—widows and orphans like these? Say, how long, ye who never saw a tear, but ye wiped it away—a wound, but ye attempted to heal it—a human sufferer, but ye poured consolation into her heart—how long shall these fires burn—these graves be opened?”

We know perfectly well, Christian females, what answer you would give to such an appeal as this. We know the feeling of horror, indignation and pity, that will be excited in a gentle bosom by the recitals we have had the pain of giving. But do not let this be the *only* effect. Feeling is worth nothing, unless it issue in corresponding effects. Surely the knowledge that such atrocities are constantly going on among our fellow subjects in the east, constitutes a solemn obligation to exert ourselves to the utmost to prevent

and remove them. Zealous, persevering effort, then, is necessary; and will our female readers permit us to say, that in the present exigencies of the mission, its conductors look with earnest hope for *their* assistance! Let none who have been engaged think of looking back—let those who have done a little consider whether they might not do more—and such as have hitherto withheld their aid, seriously ask themselves whether such omissions will appear justifiable in the day when all of us, male and female, must give an account of ourselves unto God!

[*Quarterly Papers.*]

IRELAND.

EXTRACT FROM A LETTER FROM
REV. JOSIAH WILSON, TO THE
SECRETARIES OF THE BAPTIST
IRISH SOCIETY.

Boyle, July 16, 1827.

“I have pleasure in again stating to you that the prospects around us are of a pleasing character; five or six of our schools are in a depressed state by the violence of opposition, but all the others are succeeding quite equal to my expectations.

I have made no stated inspection since my last, but those that I have casually seen are all well attended, and others that I have heard of, are doing well also; in several of which there is an increase of scholars; and I have had three more applications for schools, one of which is from a clergyman, who says—‘I am confident a school is not in any part of Ireland more wanted than here, and also that it would be well attended. This country is so very poor, that I fear it would be impossible to raise any private subscription, and therefore the school would depend on whatever aid your Society may be pleased to grant.’ From the jour-

nals of the Readers you will also perceive that the work is going on, and though a few persist in not letting the Readers into their houses, the desire for instruction, and discussing the various topics upon which so much of the Roman Catholic system depends, may still be said to increase; and a gentleman told me last evening, that if you saw two persons walking together in his neighbourhood, you might be certain their conversation was on these subjects. The increasing request for the Scriptures in that district, is also a proof of this inquiring spirit, and there is also a corresponding determination at all risks to read them. I preached in this place last evening to a large congregation, where I was informed there were more Roman Catholics than on any former similar occasion; it is about ten miles from Boyle. And I may here observe, that had we five or six Sabbath evenings in a week, or could I divide myself into so many parts, I should have large congregations in each.”

FROM THE REV. MR. BRISCOE, TO
THE SECRETARIES OF THE BAP-
TIST IRISH SOCIETY.

Ballina, July 21, 1827.

“After the lapse of another month, I am happy to inform you that the operations of the Society are still proceeding with increasing interest, though in the face of increasing opposition. The priests are now going from cabin to cabin, and collecting all copies of the Scriptures they meet with, so that as far as they can secure such an issue, our schools are likely soon to be deprived of their books; for in addition to their own inquiries, they have publickly commanded their people from the altar, to deliver to them all books of every description circulated through the me-

dium of our Society, and others of a similar nature. All this is done, I believe, by order of Dr. M'Heal, the titular bishop, and if something is not done promptly and decidedly on the part of the Society, the schools must cease."

[*Lon. Bap. Mag.*]

RELIGIOUS DEPARTMENT.

REVIVALS.

LETTER FROM REV. IRAH CHASE TO
REV. DR. BOLLES.

Halifax, Nova Scotia, Oct. 12, 1827.

Dear Sir,

It will give you pleasure to hear what God has done in this place. Since my arrival, which was on the 27th of September, believers have been baptized; a church on the principles of the New Testament has been constituted; the spacious stone chapel of gothic structure, (75 feet by 47,) has been dedicated, or opened for public worship; and Professor CASWELL, whom Providence in a signal manner graciously brought along with me, has been ordained to the ministry of the gospel, and two of the brethren to the office of deacons. More that have 'gladly received the word' and trusted in Christ as their only hope, and that have seen the error and evil of infant christening, are to be baptized next Sabbath, and the Lord's supper is to be administered. Preaching, and prayer meetings, and conferences have been well attended.

Bless the Lord, O my soul! To the Lord be all the glory; and to the Lord let us not cease to pray fervently for the continuance of his work.

I have not time to mention particulars. But, for the honor of the great Head of the church, and the promotion of his truth and salvation among men, our friends here intend to publish without delay a circumstantial account of what has occurred.

I hope to be able, as soon as the first part of next week, to set out on my way to Newton. As ever,

Yours in a precious Saviour,
IRAH CHASE.

REV. MR. EVANS' LETTER TO REV.
GUSTAVUS F. DAVIS, SOUTH-READING, MASS.

Amesbury, Nov. 10, 1827.

Dear Brother,

Knowing that you feel interested in the advancement of that empire which is destined to fill the world, I will give you a

brief sketch of the revival of religion within the bounds of the church situated in Salisbury and Amesbury.

The work commenced the last of January. A cry was heard, "Behold the bridegroom cometh! go ye out to meet him." The wise virgins arose and trimmed their lamps, and sinners took the alarm.

Our meetings were crowded, solemn, and interesting. There was increasing attention until the last of March; since that period, the excitement has been less powerful, but still some have found peace in believing, and we have several inquirers at the present time.

We have received 27 by baptism, and two by letter, since the first Lord's day in April. I trust we are sensible of our unworthiness and the goodness of God; and that we rejoice over these, who a few months past, were "going astray like lost sheep, but now have returned to the Shepherd and Bishop of their souls." But when we see most of the people around us still in unbelief, "our spirit is stirred within us," and we cry, "O Lord, thou Son of David, have mercy on them," open their eyes that they may see "their danger and their refuge too." May their tongues be loosed, that they may sing thy praises. And may they follow thee "in the way."

The Congregational, and Christian church in this vicinity, have received additions, but I am not able to state the number. I remain your affectionate brother in the Almighty Saviour,

GEORGE EVANS.

EXTRACT OF A LETTER RECEIVED IN
PHILADELPHIA FROM REV. JOHN
ENGLES, DATED SURRY COUNTY,
VA. AUGUST 30, 1827.

"We are experiencing at this time a most wonderful revival of religion among us. Such a time I never saw before, nor do I expect to see the like again. The Lord is doing great things for us, whereof we are glad. There is not a night in the week, but there is a prayer meeting in some one of the neighbour's houses, and

when the people assemble together, the children of God are so much built up, and poor penitent souls so much distressed, that they seldom fail to last all night. I am engaged not only every Sabbath, but almost every night in the week.—O that it could be my meat and my drink always to dwell amid such happy scenes. I was not educated amid the loud acclamations of joy and shrieks of grief in religious assemblies, and always have been opposed to it,—looking upon it as ostentation or an indulgence given to the passions, particularly that of sympathy; but the stoutest heart could not enter one of our meetings even in the public meeting-house on Lord's day without shedding tears. In a respectable and fashionable audience of several hundred people it is very common all over the congregation to hear the pitiful groan, the heavy sigh, and in the most pathetic manner, the sound of these words, "O Lord, have mercy on me, a sinner."

Indeed I have been somewhat alarmed in seeing some persons so much affected, fearing lest unhappily they should go into fits of despair. On the 3d Sunday in this month I preached to a large congregation from first Peter 1st Chapter 8th verse. When I came to discourse of joy unspeakable and full of glory, I never before experienced any thing like it in myself, nor in a congregation. It was joy unutterable, and the soul looked forward to the day when in the kingdom of God it should be full of glory. I ceased, when cries for mercy took my place. About one month ago sixty-two persons were baptized in twenty-seven minutes, and next Sabbath we expect that a much greater number will join the church. I have baptizing to do every Sabbath. Let all my friends see this letter. I wish you were all with us: I know you would love to dwell in the tents of Jacob. You would be disappointed in Virginia, and would be ready to exclaim, "Surely the Lord is in this place, and I know it not." [Star.]

In this age of benevolence, every new form of doing good which promises to interest the heart, is entitled to consideration. We are induced to believe the following method of using Tracts in London, has its advantages, particularly in towns and villages, and with this conviction, submit it to our readers.

LOAN TRACT DISTRIBUTION.

The plan to which this paper refers may be thus explained: The Committee of an Auxiliary Tract Society, or a few benevolent individuals, divide their neighbour-

hood into districts, and to each district they appoint 1 or 2 visitors. The districts may consist of twenty families, or more. The visitors take with them the loan Tracts, and leave them at the different houses. They are generally left for a week or a fortnight; in the latter case, one visitor may take two districts. At the expiration of this time the visitors call and exchange them. At the first visit it will be necessary to explain the plan, and to state that *no payment* is expected for the loan. It will be generally found that the poor are very willing to receive these Tracts, and that they feel obliged to the friends who take the trouble to bring them interesting publications to occupy their leisure hours.

The following are some of the advantages which have been found to attend this plan:

1. *It secures the reading of the Tracts.* It is to be feared that where Tracts are casually given, they are often either neglected, or torn and misused; but the visitor here calls for them again, and converses on their contents, and thus ascertains that they are preserved, read and understood. As the Tracts circulate from house to house, those who have received them often converse together about them, and thus an increasing interest is excited in their contents. The shortness, the variety, and the quick succession of the Tracts, particularly the "TRACT MAGAZINE," also render them attractive, and thus tend to form habits of thinking and reading.

2. *This plan employs numerous Agents in a most useful manner.* This system of doing good does not require the gifts of eloquence, superior ability, or rank in life; both sexes, and persons of every station, and age, and talent, may be here employed with success in promoting the mental, moral, and religious improvement of their neighbours. When a sufficient number of decidedly pious visitors can be obtained, they should be preferred, for the sake of their conversation and experience; but the Tract may prove equally useful, whoever conveys it. At the present period multiplied agency is required; and this system is adapted to supply every person who has a willing heart with the means of fulfilling the great obligation that rests upon all Christians, to promote the Redeemer's cause by their personal exertions. In several places the plan of employing the elder scholars of Sunday-schools, under the direction of their Teachers, has been found very efficient and useful.

3. *This plan does extensive good at a small expense.* This benefit is attendant on every sort of Tract circulation; but it is obvious that *lending* a Tract, and that through *many families*, till it is quite worn out, is a still further extension of this advantage.

4. *This plan is the only method of bringing home instruction to thousands of the poor.* When we consider how large a proportion of our population do not attend on divine worship, but live in the total neglect of all the means of grace, it is of vast importance to penetrate into this mass of ignorance and depravity. These domiciliary visits, and the books left, bring home the Gospel to many of those who WILL NOT come out to hear the word of God; and happily they have, in many instances, been made the means of convincing persons of their duty who were living in the neglect of divine worship; for it is found, that those who begin to read Religious Tracts will also soon have their attention excited to hear the Gospel preached. This has been uniformly found to be the result of an efficient plan of loan Tract distribution.

5. *This plan has numerous collateral advantages.* The perusal of the Tracts excites a desire for the Scriptures, to which they refer and direct the reader; thus many persons have been induced to become subscribers to Bible Associations, to obtain this treasure. Numerous children, who were growing up untaught, have been sent to Sunday and other schools, through the persuasion of the visitors. The cases, wants, and characters, of many of the poor, who were pining away in secret misery, have become known, and have been kindly relieved by their Christian visitors.

[*Lon. Evan. Mag.*]

The importance of Tracts has so often been witnessed by their agency in calling the attention of the unregenerate to the concerns of the soul, that we hope our denomination will more earnestly engage in the distribution of the series published by the Baptist General Tract Society. The following List of them, may be procured at the Depository kept by Lincoln & Edmands, No. 59 Washington-Street, Boston.

LIST OF TRACTS

Published by the Baptist General Tract Society, in Philadelphia.

No.	Pages
1 Memorable Thoughts	12
2 Temperance	12
3 Great Error Detected	12
4 Mrs. Hamilton	12
5 Christian's Directory	8
6 Great Question answered	16
7 The Scriptures	8
8 The One Thing needful	4

No.	Pages
9 Man as he is	12
10 Grace of God and a Holy Life	8
11 Brazen Serpent	4
12 Shepherd and his Flock	20
13 The Twins	4
14 Church Discipline	12
19 Earl of Rochester	4
20 Uses of Baptism	12
21 Spread of the Gospel	8
22 Krishna-Pal	16
23 Contented Villager	8
24 Efficacy of the Scriptures	4
25 Infidel Convinced	8
26 Terms of Communion	12
27 Dairyman's Daughter	24
28 Village in the Mountains	20
29 Swearer's Prayer	4
30 Death of an Infidel	8
31 Letter from a Nobleman	4
32 John Wildon	12
33 Little Martha	8
34 Fragments	4
35 Laundry Maid	12
36 Progress of Sin	8
37 Poor Joseph	4
38 Conversion of a Universalist	8
39 James Covey	4
40 Bible the test of Truth	12
41 Divine Songs	24
Total,	360

Account of Moneys received by the Treasurer of the Baptist General Tract Society, from Sept. 5, to Oct. 10, 1827.

From Oliver St. Church, N. Y. to make Elder S. H. Cone, a life Director,	50,00
Howard Malcom, to make his son, Thomas Shields Malcom, a life member,	10,
Theodore Clark, N. York, a life subscription,	10,
Wm. Colgate, do. do.	10,
Garrett N. Bleeker, do. do.	10,
Southwark Phil. Juv. Aux. So. to Gen. So. 1-2	1,87
Upper Freehold & Jacobstown, N. J. do. 1-4	5,62
Salisbury and Rewastico, Md. do. 1-4	10,
Wilderness and Craigg, Va. do. 1-4	5,
Massaponax, Va. do. 1-4	5,
Chautauque Co. N. Y. Aux. So. E. Tucker, Agent,	1-4 10,
Charlotte Co. Va. Dep. per J. B. Jeter,	1-4 10,
Do. do. A. W. Clopton, Agt.	1-4 20,
New York Aux. So. J. Gray, Agt.	1-4 6,
Beaver Dam, Va. Aux. So. per J. M. Anderson,	1-4 15,
Grand River Ass. Ohio Aux. So. J. Bailey, Agent,	1-4 10,
Beth Car Fe. Aux. S. Va. O. Welch, Agt.	1-2 10,
Crooked Run do. do. J. Garnett,	" 1-2 10,
Mrs. Croesky, Philad. ann. subscriber,	1,
Sarah Colgate & P. C. Wilmarth, N. York, do. 2,	
D. F. Newton, Goochland co. Va. donation,	1,12
Edward Smith, New York, do.	5,
Hudson, N. Y. Dep. for Tracts sold,	9,15
New York do. do.	6,68
Cash Sales at General Depository, Philad.	19,21

• 252,67

[*Am. Tract Mag.*]

OBITUARY.

MRS. POLLY COREY.

Departed this life in Brookline, on Lord's day, Oct. 21st. Mrs. Polly Corey, the amiable and pious consort of Dea. Elijah Corey of that place, in the 49th year of her age.

By this stroke of Divine Providence, not only her companion in life, and her children are deeply afflicted, but a very large circle of relatives and friends are called to mourn the loss of departed worth; and all who knew her, most sensibly feel that the cause of Zion, and even the world, sustains a loss in her removal. To delineate the character of one whose virtues were rather retiring than abtrusive, and who (for the last ten years at least) moved principally within the bounds of the domestick circle, is a difficult task; because such a life, though filled up with usefulness, and peculiarly endeared to those who are privileged to come within its pleasing influence, contains but few of those striking incidents which attract the attention of either the biographer or the publick. In these unostentatious walks of life, was our worthy friend destined to pass her earthly pilgrimage, and in this sphere she reflected the brightest traits of the christian and the social character.

Mrs. C. was not made acquainted with the spirit and power of religion, until after she had entered on the great and interesting duties of wife and mother. She, like many others, considered religion as necessary, but remained ignorant of her own state, and the way of life and salvation through the atoning blood of Jesus Christ.

In her view, an amiable disposition, and a life of unblamed morality, constituted religion; with these views, she and her companion united with the parish church in Brookline, where they continued many years. Her thoughts were, however, called to the subject of experimental godliness by witnessing the exercises of her husband's mind, who was hopefully brought to the knowledge of the truth, in the summer of the year 1810. "The first that appears to have wrought powerfully on her mind, was a sermon preached by Dr. Codman in Newton. The subject was, 'Wo to them that are at ease in Zion.'" When she left the assembly, she said to her husband, 'Do you believe what we have heard to-day?' his answer was, 'I believe this is the gospel.' She immediately replied, 'Then I am undone.' She was now brought to a discovery of her own character as a lost and ruined sinner, and fled to the Lord Jesus Christ for salvation. In an application to him by faith, she found peace, and rejoiced in the cheering truth that the blood of the Son of God cleanseth from all sin. The Sa-

DEC. 1827.

viour appeared to her as altogether lovely, and the chief among ten thousand. Having the love of God shed abroad in her heart, she was led to seek out those of a kindred spirit; and was enabled to distinguish between the gospel of the grace of God, and that which may be denominated another gospel.

She also began to inquire what duties she owed to him who had done so much for her. In this investigation she took the New Testament for her guide. Following this sacred directory she was led to discover that those who love the Saviour ought to follow him in all his imitable examples. Accordingly she and her husband were baptized on a profession of their faith by the Rev. Mr. Grafton, and were admitted as members of the Baptist church in Newton, in the autumn of the year 1810. Here she remained until the Baptist church in Cambridge was formed, when she and her husband removed their relation to this church, of which she has been a worthy, and we trust, a spiritual member for nearly ten years.

Her health for this last term has been extremely feeble. A severe fit of sickness, in the autumn of 1817, left her manifestly in a decline; yet she was sometimes able to attend meeting. And when she did, it was to her a season of spiritual enjoyment. She was, however, for the most part confined to her dwelling, and frequently to her chamber. But her spirit was not confined; the cause of God lay near her heart. Though in this long confinement, she manifested to an eminent degree, the meekness and resignation, which the spirit of God describes, and alone bestows; yet she entertained very humbling thoughts of herself, frequently lamenting that she was so little useful in the world. Her mind was seldom elevated with rapture or ecstasy. But she seemed to have a steady confidence in God as her reconciled Father, through Jesus Christ; and her mind seemed to resemble the stillness and sweetness of a summer's evening. That hers, however, was not a useless life, all who knew her are abundantly satisfied. If to exemplify in our life and conversation the meek and lowly christian, is to be useful in the world; if to have a heart expanded with love to the cause of God; and a disposition to aid in the great scheme of christian benevolence in the world; if to soothe the distressed, and assist the needy, is to be useful, then she did not live in vain.

In the latter part of her sickness, she suffered greatly by an attack of the dropsy. Yet she manifested her usual composure,

and discovered the same earnest desire for the salvation of souls around her which had so long filled her heart.

She had been privileged to see three out of four children hopefully brought, in the course of the summer, to the knowledge of the truth. In this gracious Providence she rejoiced with great joy; it was of more value to her than worlds. But she was very anxious that they might be bright and shining lights in the church.

In the last conversation which the writer was permitted to have with her, the subject of her children's conversion was introduced. She observed, "It is a great mercy indeed, but now I want them to be useful christians." Being attended by her daughters in her sickness with filial affection, she was ever watchful of opportunities of imparting some useful instruction. On one occasion, after a severe struggle and violent spell of coughing, she observed, "O, I will bear cheerfully what my heavenly Father sees fit to lay upon me, in hopes it may be useful to my daughters in a chamber of sickness." Her solicitude for the spiritual welfare of her neighbours, and the salvation of sinners remained to the last; this was evidently a ruling desire of her heart. In speak-

ing of her departure, she said, "Let there be a sermon preached at my funeral, and let the text be, *Prepare to meet thy God.* Amos iv. 12.

For a few weeks previous to her decease, her mind was overcast, and her evidence seemed to be clouded; but satan was not permitted long to harass her mind; the Lord lifted upon her the light of his countenance, and she was enabled to say that she knew in whom she had believed, and to trust her soul in the hands of her blessed Redeemer. Such was the nature of her complaints that her last sufferings were great, but with christian patience she waited until her change came; and on the morning of the Lord's day her disembodied spirit took its flight and entered that rest which remains for the people of God, and commenced that Sabbath that shall never end. Her remains were borne to the Rev. Dr. Pierce's meeting-house, (which was kindly loaned on the occasion) where a sermon was preached by her pastor from the text selected by herself. Her earthly part now sleeps in the family vault, in hope of a better resurrection.

'So Jesus slept.—God's dying Son
Pass'd thro' the grave, and bless'd the bed;
Rest here, bless'd saint, till from his throne
The morning break, and pierce the shade.'

ORDINATION, &c.

Ordained at Montville, Me. July 25, Mr. Thomas B. Robinson. Sermon by brother Daniel Ricker, from 2 Tim. iv. 2. "Preach the word." Consecrating Prayer by brother Samuel Fogg. Charge by brother Noah Hooper; and the Right Hand of Fellowship by brother William Boulter.

Baptist Churches Constituted.

A Baptist Church was formed at Harrison, on the 29th of March last, of twelve members. Elder John Haines of Norway, preached on the occasion, and gave the Right Hand of Fellowship. Elder Nathaniel Chase of Buckfield, addressed the throne of grace, for a divine blessing on the newly covenanted brethren.

On the 10th day of August, a Baptist Church, of fourteen members, was constituted in Monson, a neatly settled town in Somerset county. Brother Daniel Bartlet of Sangerville delivered an appropriate discourse from Luke xii. 32., and brother Nathaniel Robinson of Dover, recognized the united brethren as a sister Church, by giving them the Right Hand of Fellowship. Seven have been added to this little flock since, and their prospects are encouraging.

On Sept. 19th, at Craigie's Mills, in Hebron, was opened for divine service, a new decently finished Meeting-house, built and owned solely by Cyrus Shaw Esq., designed for the use of the Baptists in that place. Sermon on the occasion by brother James Hooper of Paris, from Psalms xxxvi. 8. *They shall be abundantly satisfied with the fatness of thy house, &c.* Brother Shaw's purpose is to rent the pews yearly, and devote the proceeds to the support of preaching in the Meeting-house. He has already commenced the business with encouraging success.

Same day in the same place, was organized the Second Baptist Church in Hebron, of seventeen members, chiefly from the church in Paris, and from the first in Hebron. Brother Nathaniel Chase prayed on the occasion.

The individuals proposing to unite in church order, were arranged hand to hand in front of the pulpit, and in that position received the Right Hand, presented by brother John Triggs of the first church in Hebron, in token of the Fellowship of sister churches. Brother John Haines then delivered to them an affectionate Address, suitable to their circumstances.

Immediately after, brother Cyrus Shaw, according to previous arrangement, was chosen and set apart to the office of Deacon by laying on of hands and prayer. The whole service was interesting, and we are encouraged to hope that, as the God of mercy is bestowing on this little, loving band, outward favours; so he will abundantly satisfy them with the fatness of his house, and make them drink of the river of his pleasure.

A Baptist Church was constituted at Northboro' Ms. July 2d, last, consisting of twenty-seven members. A Sermon was preached on the occasion by Rev. J. Going of Worcester, from Psalm xxxvii. 3. "Trust in the Lord, and do good, so shalt thou dwell in the Land, and verily thou shalt be fed." The season was highly interesting to those who feel for the welfare of Zion; and it is hoped, that this little one may become a thousand.

Moneys received by the Treasurer of the Baptist Missionary Society of Massachusetts, from July 20, to Nov. 20, 1827.

By cash from H. H. Brown, Treasurer of the Warren Association, viz.	
From New Bedford church, - - - - -	6,00
From New Bedford Female Mite Society, for Western Mission, - - - - -	13,00
By Cash from a Friend, - - - - -	50
Interest on note, - - - - -	73,00
From 2d Baptist Church, Boston, - - - - -	114,18
From Bible Class, do. - - - - -	10,00
	<hr/> 124,18
From Middlesex Bap. Miss. Soc. per Mr. Blanchard, Treas. - - - - -	42,50
From Mr. Atherton, - - - - -	1,00
Domestick Missionary Society, Woburn, - - - - -	19,50
Female Domestick Mission Society, first church, Haverhill, - - - - -	20,00
Dea Benj Kent, Danvers, - - - - -	2,00
Baptist Benevolent Society, Newburyport, - - - - -	5,00
Female Benevolent Society, Cambridgeport and vicinity, - - - - -	45,77
Female Mite Society, Lynn, - - - - -	10,00
Female Missionary Society, Malden, - - - - -	16,72
First Baptist Church and Society, Charlestown, - - - - -	22,00
Female Primary Society, do. - - - - -	25,00
Female Missionary Society, Newton, - - - - -	35,73
Collected at Prayer Meeting, Franklin, - - - - -	2,40
Collection at the Baptist Meeting-house, West Cambridge, per Rev. Wm. Bentley, - - - - -	18,75
From Bap. Ben. Soc. Newburyport, per Rev. L. Bolles, - - - - -	4,60
Edmund Parsons, Administrator on the estate of Priscilla Badger, late of Boston, - - - - -	50,00
From a friend, for the Western Mission, per Rev. Mr. Glover, - - - - -	3,00
Interest on Stock, - - - - -	30,00
Miss Sally Herrick, Treas. of Charlestown Fem. Miss. Soc. New York, - - - - -	8,87
Elder Herrick, President of Rensselaerville Association, per G. J. Loomis, for Western Mission, - - - - -	8,70
	<hr/> 17,57
H. H. Brown, Treas. Warren Ass. received from New Bedford, - - - - -	15,00
	<hr/> E. LINCOLN, Treas. \$ 602,82

Moneys received by the Treasurer of the Massachusetts Baptist Education Society, from May 20, to Nov. 20, 1827.

By Cash from a friend, by Mr. Sharp, - - - - -	15,00
Interest on note, - - - - -	60,00
Donation from Rev. A. Sherwood, - - - - -	10,00
Dividend on Stock, - - - - -	73,50
Interest on note, - - - - -	64,50
United States Stock paid in, - - - - -	3700,00
Interest on moneys in the Treasurer's hands, - - - - -	96,00
	<hr/> Amount carried forward, 4019,00

Amount brought over,	4019,00
From Carlo H. Snow, Treasurer of the Worcester County Baptist Charitable Society,	100,00
First Baptist Female Education Society, Haverhill,	16,00
Female Education Society, Beverly,	25,00
Young Men's Education Society, Beverly,	23,00
African Church, Boston,	5,00
Newburyport Baptist Benevolent Society,	3,10
First Baptist Church and Society, Cambridge, viz. B. Jacobs, 2—Elijah Corey, 10—Levi Farwell, 10—P. Farwell, 10—Wm. Brown, 5—C. Everett, 5—J. Coolidge, 2—E. Hovey, 1—Collection, 31,90—Education Box, 18,66,	95,56
Baptist Church and Society, Methuen,	7,00
Female Charitable Society, Littleton,	13,88
Baptist Church and Society, do. a Collection,	4,91
Second Female Baptist Education Society, Salem,	32,51
Rev. N. W. Williams,	1,00
Second Baptist Church and Society, Boston,	57,85
Juvenile Education Society, Salem,	9,00
Female Education Society in First Baptist Society, Salem,	59,00
First Baptist Church and Society, Salem,	27,00
Annual Subscriptions of Gentlemen in Salem	38,50
	133,50
South Reading Church and Society,	3,50
Third Baptist Church, Boston,	65,00
Female Education Society, Newton,	31,02
From members of Baptist Church and Society in Roxbury, to constitute their pastor, Rev. Wm Leverett, a life member, for the benefit of the Newton Theological Institution,	50,00
Dividend of United States Stock,	18,00
From the Newburyport Bap. Fem. Ben. Soc. per Rev. L. Bolles,	5,00
From Dea. John Clarke, St. Johnsbury,	2,00
Interest on note,	64,50
Dividends of Bank Stock,	267,00
Abiram Morgan, per Rev. E. Nelson,	10,00
Young Men's Baptist Education Society of Boston and vicinity, per P. Freeman, Treasurer,	150,00

E. LINCOLN, *Treas.* \$ 5203,33

Account of Moneys subscribed and paid to the Agent of the Newton Theological Institution, by members of the Baptist Churches and Societies in Salem, Mass. Sept. 1827, for its general objects.

Michael Shepard,	50,00
Pierce L. Wiggin,	50,
E. Dodge,	10,
Robert Upton,	50,
S. W. Shepard,	20,
William Stickney,	50,
J. Moriarty,	10,
Amasa Wilder,	10,
Samuel Webb,	5,
N. Putnam,	10,
T. Doyle,	10,
Michael Webb,	10,
Stephen Fogg,	5,
D. Rugg,	5,
B. Cheever,	5,
Asa Lamson,	5,
Israel Ward, jr.	5,
Kimball & Sargent,	10,
John Simon,	3,
James Perkins,	10,
James Stone,	5,
Jonathau M. Farnham,	10,
E. Simonds,	5,
James Potter,	5,

Benjamin Stone,	5,00
Samuel Randall,	5,
Samuel Flint,	5,
S. Simonds,	5,
Francis Skerry,	3,
T. Hardy,	3,
Joseph Thwing,	2,
Asa Wiggin,	2,
Moody Foster,	1,
Thomas Perkins,	2,
Jonathan Merrill,	1,
Mr. Edgerly,	1,
Joseph Farnham,	3,
Nathan Farnham,	2,
Ralph Nall,	1,
Rev. R. Babcock,	25,
Rev. George Leonard,	25,
Michael Shepherd, obtained by Prof. Ripley,	200,
	\$ 650,00

Subscriptions obtained in Oct. 1827, by the Agent of the Newton Theological Institution for its general objects, viz.

Methuen.

Mrs. Rebecca Carter,	4,00
Michael Adams,	1,

Haverhill.

A friend,	5,00
Jona. K. Smith,	10,
Misses Smiths,	3,
Sarah I. and Phebe C. Ayre,	3,
A friend,	2,
Ezekiel Hale,	2,
Mrs. Hale,	1,25
Thomas Morse,	1,
Stephen Morse,	1,
Hasen Kimball,	1,

Lowell.

Nathan Oliver,	50,
Samuel C. Olver,	20,
Lewis Fiske,	15,

Chelmsford.

H. & J. Spaulding,	5,
Benj. P. Hutchings,	2,50
Oliver Hutchings,	2,
Artemas Parker,	2,
George S. Messenger,	2,
Mecajah Parkhurst,	5,
Joseph Dowse,	5,
John Farrar, Jr.	1,
Solomon Byam,	2,
A friend,	1,
A friend,	2,50
A friend,	1,
Matthew Griffin,	2,
Elias Sweetser,	3,
Jotham Fletcher,	1,
John Spaulding,	1,
Benjamin Spaulding,	2,
Mrs. Hannah Farwell,	2,
Dea. John Farwell,	20,

Littleton.

Rev. Amasa Saunderson,	5,
Wm. Lapham,	7,
Aaron Tuttle,	10,
Peter C. Edwards,	2,
Mrs. Edwards,	1,
Daniel Flagg,	3,
Calvin Blanchard,	1,
Alden Wheeler,	1,
Jotham Whitcomb,	2,
Jonathan Pierce,	3,
John Blanchard,	1,

Harvard.

Jacob Haskell, Esq.	5,
Job Howard,	5,
Ephraim Stone, M. D.	3,
Silas Haynes,	3,
Jeremiah Dyer,	3,
Mrs. Mary Whitney,	2,
Miss A. Adams,	1,
Asa Farr,	1,
Benjamin Barnard,	2,
Sanderson Houghton,	1,
Rev. A. Sampson,	3,
Thomas R. Samson,	50
Sarah D. Holman,	30
John K. Samson,	10
George Whitfield Samson,	10
	247,25

The Treasurer of the Newton Theological Institution acknowledges the following sums towards founding a Professorship of Biblical Theology in said Institution, viz.

Boston.

Asa Wilbur,	200,00
A Lady, by Mr. Sharp,	10,
John B. Jones,	25,
Nath. R. Cobb,	25,
Ichabod Macomber,	25,

Gideon Vinal,	25,00
Rev. Daniel Sharp,	25,
John A. Lamson,	25,
Peres Gill,	25,
William Cobb,	25,
David R. Griggs,	25,
Samuel Hood,	25,
Wm. W. Blake,	25,
William Graves,	25,
John H. Smith,	25,
Oliver Chandler,	25,
Hiram Jacobs,	25,
Henry Vandine,	25,
Mrs. Gregory, by N. R. Cobb,	10,

515,00

LEVI FARWELL, Treas.

Cambridge, Oct. 20, 1827.

Boston Society auxiliary to the Baptist Board of the United States, in account with James Loring, Treasurer.

		<i>Dr.</i>
1826.		
Feb. 9.	For uncurrent bill,	2,00
Apr. 20.	Cash paid Dea. Heman Lincoln, Treas. of Baptist Board, &c.	803,84
June 5.	Paid Rev. F. Wayland, being expenses of delegation to the Baptist General Convention at New York,	21,
26.	Paid Rev. Mr. Sharp, same delegation,	21,
Sept. 23.	Paid to authorize Delegate to vote in the election of Trustees for Columbian College,	15,
Oct. 18.	Paid Rev. Mr. Knowles, delegate to Convention,	21,
	Paid Rev. Irah Chase, do.	21,
1827.		
Feb. 2.	Paid Treasurer of Baptist Board of Foreign Missions,	113,
		1017,84

For Bengal Schools.

From First Church, for Stillman School,	129,94
Second do. for Baldwin, do.	153,63
Third do. for Sharp, do.	97,39
Federal-Street Church,	8,30
	389,26
For Western Mission,	40,00

Cr.

1825.		
Oct. 24.	By balance in Treasurer's hands, on annual settlement,	282,11
	By collection at 3d Baptist Meeting-house,	46,15
	From an unknown friend, for translations,	100,
Nov. 9.	From the Rensselaerville Baptist Association, by Hermon Hervey, for Burman Mission,	51,
	Collection at Monthly Prayer Meeting, Rev. Mr. Sharp's,	16,06
Dec. 5.	Collection at do. Rev. Mr. Wayland's,	18,28
1826.		
Jan. 2.	Collection at do. Rev. Mr. Knowles',	25,16
Feb. 2.	From Gentlemen's Foreign Mission Society of 3d Bap. Church, by Dea. Lothrop,	129,25
	Collection at Monthly Prayer Meeting, Rev. Mr. Sharp's,	6,55
	Cash for uncurrent Bill sold,	50
24.	From Gentlemen's For. Miss. Soc. of 1st Bap. congregation, by Dr. Caleb H. Snow, for Western Mission, \$20, for Burman Mission, \$100,	120,

March 6.	Collection at Monthly Prayer Meeting, Rev. Mr. Wayland's,	11,31
April 3.	Collection at do. Rev. Mr. Knowles',	9,53
19.	From Gentlemen's For. Miss. Soc. of 2d Bap. congregation, by Mr. B. Sweetser,	148,50
May 2.	Collection at Monthly Prayer Meeting, Rev. Mr. Sharp's,	9,58
June 5.	Collection at do. Rev. Mr. Wayland's,	21,55
July 3.	Collection at do. Rev. Mr. Knowles',	10,19
19.	From Lady at Dedham, for Burman Mission,	6,
Aug. 7.	Collection at Monthly Prayer Meeting, Rev. Mr. Sharp's,	13,67
Sept. 1.	Of Dr. Caleb H. Snow, Treas. of Gentlemen's For. Miss. Soc. of 1st Bap. congregation,	70,
5.	Collection at Monthly Prayer Meeting, 1st Bap. Church,	10,80
	Cash of Mr. Atherton Penniman,	2,
13.	From Abigail Morse,	3,
Oct. 2.	Collection at Monthly Prayer Meeting, Rev. Mr. Knowles',	29,28
29.	Collection at 1st Bap. meeting-house, Rev. Mr. Eastman preached the annual sermon,	27,
Nov. 6.	Collection at Monthly Prayer Meeting, Rev. Mr. Sharp's,	7,29
Dec. 4.	Collection at do. 1st Bap. meeting house,	9,70
26.	From Gentlemen's For. Miss. Soc. of 3d Bap. Ch. by Dea. Lothrop,	104,
1827.		
Jan. 1.	Collection at Monthly Prayer Meeting, Rev. Mr. Knowles',	12,55
16.	From Mr. Benj. Sweetser, Treas. of Gentlemen's For. Miss. Soc. 2d Bap. Church,	8,
Feb. 5.	Collection at Rev. Mr. Sharp's, Monthly Prayer Meeting,	8,25
March 5.	Collection at do. Rev. Mr. Grosvenor's,	20,58
10.	Cash of Dr. Snow, Treas. of Gentlemen's 1st Bap. Miss. Soc. for Western Mission, \$20, Foreign Mission, \$15,90,	35,50
April 2.	Collection at Monthly Prayer Meeting, Rev. Mr. Knowles',	13,16
30.	From Mr. Benj. Sweetser, Treas. of the For. Miss. Association of 2d Baptist Society,	119,95
	From Mrs. George Homer, Treas. of the Bap. Fem. Primary Miss. Soc. of 2d Baptist Society,	68,29
May 7.	Collection at Monthly Prayer Meeting, Rev. Mr. Sharp's,	11,13
June 4.	Collection at do. Rev. Mr. Grosvenor's,	12,12
July 2.	Collection at do. Rev. Mr. Knowles',	9,27
Aug. 6.	Collection at do. Rev. Mr. Sharp's,	13,58
Sept. 3.	Collection at do. Federal-St. Church,	8,30
Oct. 1.	Collection at do. Rev. Mr. Knowles',	9,70
		⌘ 1633,84

The subscribers have audited the above account, and find it correct.

NATH. R. COBB, }
JOHN B. JONES, } Auditors.

Account of Moneys received by the Treasurer of the General Convention for the Baptist Board of Foreign Missions, &c. from October 26, to Nov. 15, 1827.

By Cash from Mr. Edmund Parsons, Administrator on the Estate of Miss Priscilla Badger, being a legacy from said Estate,	50,00
From Josiah B. Furman, Esq. Treas. of the General Committee of Charleston Baptist Association, S. C.	465,00
From Miss Freelove Lyon, it having been contributed by a few females belonging to the Baptist Church and Society in Ashfield and Buckland for the Burman Mission,	20,00
A donation from Miss Freelove Lyon, Per Levi Farwell, Esq.	5,00 25,00
From the children in Miss Nancy Richardson's School in Cambridge port, for Carey Station, per Levi Farwell, Esq.	1,25
From a female friend for the Carey Station, Francis P. Browning, Esq. of Detroit, per Rev. S. H. Cone,	1,00 35,00
From Levi Farwell, Esq. Treas. of the Boston Baptist Association, it having been received by him at the late Annual Meeting in Charlestown, and was contributed as follows, viz.	
From the Baptist Missionary Society in Chelmsford for Burman Mission,	25, 13
Juvenile Cent Society West Cambridge,	3,20
Benjamin Emerson, 2d, Haverhill, Burman Mission,	2,00
Charles J. Hildreth, by do. for do.	1,00
A friend, do. do.	1,00
Two little girls, part of it a reward in a Sabbath School, for the education of Indian children,	.50
Monthly Concert, Chelmsford,	41,73
The Female Benevolent Society, Cambridge Port,	45,77
Mission Box, Littleton,	12,87
Male Primary Society, Woburn,	18,25
Mission Box, Woburn,	1,80
Dea. David Buras, Nottingham West,	.50
	153,75
The Female Union Mission Society of Perth Amboy, N. J. per Rev. Daniel Sharp,	25,00
The Female Missionary Society, Scotch Plains, N. J. for the education of Burmese female children, per Mrs. Mary K. Brown, Treas.	14,00
The French Creek Association, Penn.	7,00
Chautaugue Association, N. Y.	8,25
Per Rev. E. Tucker, Fredonia, N. Y.	15,25
Thomas Hopkins, Esq. for Burman Mission, it having been collected after a discourse delivered before the Baptist Society in Northeast, by Rev. J. Winter on the much lamented death of Mrs. Judson,	9,12
By Cash from Charissa Richards, Secretary of the Female Baptist Missionary Society of Winthrop, Maine, for the Carey Station,	22,00
	⌘ 816,37

HEMAN LINCOLN, Treas.

To Correspondents and Readers.

In closing this Volume of the Magazine, we tender our thanks to its patrons for their support of this work, which stands as one of the oldest Religious Periodicals in our country; and trust they will still continue to aid a Publication which has done so much to promote the cause of truth, the progress of Missions, and the interests of the Baptist denomination.

Our next Number will contain the Proceedings of the Massachusetts Baptist Convention, which met in Springfield, in October last, and will be enriched by information from our Missionaries in India. The Account of Moneys received by the Treasurer of the Salem Bible Translation and Foreign Mission Society is deferred for want of room. We earnestly ask for more frequent Communications from the friends of the work.

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