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PREFACE.

ON commencing a new volume, custom renders it necessary either to take a retrospect of the past, or to exhibit a prospectus of the future. We shall concisely advert to both.

The intelligence spread before our readers the past year has been of a cheering character, particularly in relation to the Burman Mission. A gratifying measure of success has attended the Missionaries; new and promising fields have opened before them, and the Divine Spirit has accompanied their labors, to the conversion of many of the heathen. The new Missionaries, also, who have recently embarked, exceed in number all who were previously in the field, thus strengthening the hands of our brethren, and cheering their hearts in their arduous services. Efforts for the long neglected sons of Africa have also been renewed, by the appointment and embarkation of a Missionary for Liberia.

That these events have been viewed with interest by our readers, is evinced by the pecuniary aid which has been received from various sections of our country, and by Missionary organizations in many places, where efforts had not previously been made.

The future assumes a promising aspect, and we commence a new volume with pleasing anticipations in relation to benevolent enterprise. As a foundation has been laid for extended christian efforts in the Burman Empire; as the number of Missionaries has been increased, and as the press is now in operation, by which the word of life may be extensively circulated, more prominent events are anticipated.

It will continue to be the object of the Magazine, to give early and copious information of the most interesting events in relation to the Foreign Missions under the patronage of the Board, and also to present condensed accounts of the Missions of other Societies, and of the progress of religion in our own country, and in other christian lands. But although the cause of Missions will constitute a prominent portion of the work, a place will also be assigned to Biographical and Theological Communications, and a general notice of the benevolent operations of the day will be concisely recorded.

As the number of subscribers has continued for several years to decline, it is time to speak explicitly in reference to the continuance of the work. The advantage which weekly publications possess over those which are monthly, in furnishing fresh intelligence, is obvious, and operates so directly against their success, that the existence of them is jeopardded.

tained and manifested the spirit of piety. His natural disposition was peculiarly amiable, which rendered him interesting to his friends and associates. Indeed, his prudent conduct and lovely demeanor secured the friendship and esteem of all who were acquainted with him. He was possessed of a superior mind, and excelled in correctness of judgment; on which account, his decisions in cases of difficulty were much regarded, even when quite young.

He was active in doing good, and sought opportunities of benefiting his fellow-beings, particularly after he had publicly espoused the cause of the blessed Redeemer. He felt a lively interest in Sabbath Schools, in which he was employed for a considerable time as a teacher and superintendent. He was often much impressed with the duty of devoting himself to study with the view of entering the Christian ministry. Having a deep impression of the value of the never-dying soul, and ardent desires to promote the eternal well-being of those who were travelling with him to the world of spirits, he desired to be engaged in that employment in which he could be best prepared to accomplish this desirable object. And those who were acquainted with him, and qualified to judge in relation to this subject, encouraged his impressions, feeling assured that he possessed talents which, with a suitable improvement, and with the blessing of Almighty God, would render him a successful minister of the New Testament. With this object before him, he commenced his studies; his father designing to give him a public education. But, having pursued his studies for a season, his health failed, and he was obliged to relinquish his object.

In June, 1826, he was attacked with a fever, and never afterward fully regained his health. In the autumn of the last year, he was obliged to relinquish business, and submit himself to the care of the physician. January last, he left home to visit his friends at Hampton Falls, N. H. from which he never returned. He was suddenly taken more unwell, and continued to fail, till, ripened for heaven, he left the shores of mortality.

As his exercises during his last sickness discover so much of the reconciled Christian, trusting in God, and becoming more and more assimilated "to the spirits of just men made perfect," the reader will be presented with a few extracts from his letters, and some expressions which he uttered, describing his feelings at different times.

Jan. 25. In a letter to his parents, after speaking of the state of his health, he says: "I hope I shall be enabled to put my trust in the Lord, and rejoice to be in his hands. He reigns; he reigns over me; over my reason, over my senses, over my joys, over my afflictions, over all my actions; he reigns over all, and blessed be his name."

26. To his sisters, who are not professedly pious, he writes: "You are young, but not too young to die, nor too young to love the Lord. Many a time he has called you to give up your hearts to him; he has called you by his word, by the preaching of the gospel, by his providences; and now he is calling you by laying his afflicting rod upon your brother, and reducing him low by disease.

He is thus saying to you, 'Be ye also ready, for in such an hour as you think not, the Son of man cometh.' "

Jan. 29. His friend, who attended him constantly during his last sickness, observes, "Lucius is highly favored of the Lord, and enjoys much of the presence of the Saviour. He has experienced many tokens of Jehovah's unchangeable love, and increasing evidence of his adoption. The adversary is sometimes permitted to assail him, but his trust is firmly reposed in the God of salvation."

Feb. 5. In a letter to one of his brothers, he says: "You will probably wish to hear what have been my joys and sorrows for a few days past. Monday: had quite a comfortable day; had given up the world, and found my mind released from the enticing objects of time and sense, and experienced that peace, which, I trust, arose from trusting in the Lord and being reconciled to his will. Tuesday: felt my mind stayed on Christ, and rejoiced that I was in his hands. I felt no choice as it respects life or death; and, if not deceived, felt entire submission to the will of God. Wednesday: was much distressed in body, and in the evening was filled with doubts and fears; yet felt it was all right, that I was sick and laid aside from business."

8. He this afternoon said, "What reason have I to rejoice that I am so near my home! Oh, M——, I pity you, because you must continue awhile longer in this world of sorrow, and cannot with me wing your way to an eternity of bliss." He spoke much of the Saviour, and the glory of the redeemed.

To a number of young friends who visited him, for whom he felt a deep interest, after speaking of his earthly prospects being blasted, he said, "I should be miserable, were it not for the hope I indulge in the mercy of God through Christ, I can now look into the grave with pleasure." He spoke with much feeling of the value of the immortal soul, and the importance of seeking an interest in Christ in the morning of life. Being exercised with excruciating pain, he observes, "I can say with sainted Pearce, 'Sweet affliction, sweet affliction.' "

28. Thursday, he was much tried in mind, and had no evidence himself that he was a pardoned sinner; but since that time the Lord has been pleased to show him great kindness. Friday night, he said, "I wish to praise my Redeemer for the numberless favors with which I have been surrounded. I have committed my all into his hands; my trust is in him; I feel safe and happy. Every tie is severed which bound me to earth, and I am only waiting my Saviour's will to call me come."

March 8. His friend observes: "Lucius takes no interest in things temporal, but seems fully to realize that the eternal God is his refuge, and underneath him is the everlasting arm of Omnipotence. He is favored with delightful contemplations of Divine truth, and of that 'rest which remaineth for the people of God.' When speaking of the happiness of the saints in glory, his soul seems enraptured, and ready at the call of his Saviour, to wing its flight to a world of permanent felicity."

"15. To his brother and sister A. he writes: 'If I should never see you again on earth, I bid you farewell, but I hope not an eternal farewell; for I pray the Lord to prepare you to meet me in heaven.* Remember what I have said, and what Christians say: but above all, remember what God says in his word, 'Except ye repent, ye shall all perish.'"

"23. Sometimes clouds interrupt the bright rays of the Sun of Righteousness: but in his path, which is marked out by infinite wisdom, he finds many rills of comfort to sweeten his affliction, and to fill his soul with joy at the glorious prospect of an exit from this state of disappointment, to a world where he shall hunger no more, neither thirst any more; where "the Lamb that is in the midst of the throne shall feed him, and lead him unto living fountains of waters, and God shall wipe away all tears from his eyes."

"*May 2.* He seems to enjoy much of the divine favor. When in distress he has felt happy in the thought that every pain reduced him lower, and brought him nearer his heavenly home."

In speaking of his sickness, he observed to a friend, "God is very good to me, Mrs. M. Indeed is there any good which I do not enjoy? The kindest of friends, and even strangers, feel for and sympathize with me; my every look is watched, and every wish is gratified." A few minutes after, he added with animation, "God was very kind and good to me yesterday morning. I awoke from a sweet sleep, and held heavenly communion with him in prayer. O, what a kind Saviour he is—O, precious, precious, most precious!"

The following sentences were uttered by him at different times during his sickness, the last of which was one week before his death.

"In great distress: but O, happy, happy thought! the Christian will have to die but once: but O, the sinner, the sinner! who is always dying, but *never* dies!"

Several christian friends being present, he expressed a wish that they might accompany him to glory, but immediately added, "I shall soon welcome you into heaven, if I should be so unspeakably happy as to arrive at that blest abode."

At another time he said, "O, my sinful life! how many opportunities have I neglected of warning the impenitent! how unfaithful in the cause of truth! But to the Saviour have I looked for pardon, and I hope he has granted my request. On him I rest my all for time and for eternity; and if I should ever be received to heaven, sovereign grace will be my theme to interminable ages."

"Welcome pain, welcome death."

May 21. "Wednesday morning," his friend observes, "he had a very distressing turn: he considered himself near the eternal world; and after committing himself and all his dear friends into the hands of his heavenly Father, he leaned his head back upon the pillow, and said, 'Dear Saviour, receive my spirit.' In the

* This sister has since obtained hope in God, and professed her love to Christ and his cause before the world.

evening he remarked to a friend, 'This morning I thought I had got almost through, and it filled me with joy; but when I revived, it grieved me to think I must return again to this world.'

"22. Being asked how he had been in his mind, he replied, 'I rejoice in the prospect of death.'

"25. He breathed his last, without a struggle or a groan, and entered, as we trust, into the full fruition of eternal blessedness."

Yes; we have every reason to believe that his spirit has entered that everlasting home in the skies, which he so fondly anticipated enjoying—has experienced transports of joy unspeakably beyond his highest conceptions while on earth. As the Lord has been carrying forward a glorious revival of religion, among his friends and acquaintances, from the time he left the world to the present, he has doubtless listened with delight, yea, with holy rapture, to the story of redeeming love, which ministering spirits have related among the happy throng. And he has united with them in praising and magnifying the name of God and the Lamb, for matchless grace and pardoning mercy.

This consideration must surely be a precious cordial to the wounded feelings of his surviving friends and affectionate relatives, who have lamented his exit. While they may be mourning here, he is enjoying perfect blessedness in the paradise of God.

The next Lord's day after his remains were committed to the silent grave, a funeral sermon was preached from Ps. xvii. 15. "I shall be satisfied when I awake with thy likeness;" a text which he designated for the occasion during his last sickness.

Reader, do you desire that your last days may be like his, and that you may enjoy with him and with all holy beings the unfading glories and imperishable riches of eternity? Remember, if you would, you must give all diligence to make your calling and election sure; you must walk with God, and make it the grand and pleasing business of your life to honor your dear Redeemer, and serve him with a pure heart and a willing mind. Then, when you have accomplished the designs of the Most High respecting you on earth, you will be welcomed into that bright world, "where is fulness of joy, and where there are pleasures forevermore."

LINES COMPOSED ON HIS DEATH.

'Tis finished, the conflict is past,
The heaven-born spirit is fled;
His wish is accomplished at last,
And now he's entombed with the dead.

The months of affliction are o'er,
The days and the nights of distress;
We see him in anguish no more,
Obtained is his happy release.

No sickness, or sorrow, or pain,
Shall ever disquiet him now;
For death to his spirit was gain,
Since Christ was his life when below.

JAN. 1831.

A Pastor's Address to a Young Man.

His soul has now taken its flight
 To mansions of glory above,
 To mingle with angels of light,
 And dwell in the kingdom of love.

Then let us forbear to complain,
 That he is now gone from our sight;
 We soon shall behold him again,
 With new and redoubled delight.

A PASTOR'S ADDRESS TO A YOUNG MAN.

Mr. Editor,

The following communication is the substance of a letter written to a young friend, who was, at the time it was composed, a member of the church to which I minister. This friend had not been openly immoral, but was wholly indifferent to religious duties. Thinking that it might meet the eye of some one, who, like this person, has "left his first love," and be the instrument of restoring him once more to the enjoyment of divine grace, I send it for your perusal; and should you concur with me, you are at liberty to insert it in your Magazine.

POIMEN.

My dear young Brother,

I have felt much interested in your present situation, and could not endure that the church should finally dispose of your case, without first having communicated to you some of the reflections I have had respecting yourself. You may suppose, that, having baptized you in the name of the Father, of the Son, and of the Holy Ghost, before whose bar we must give account for that solemn transaction, I must feel a peculiar solicitude for you. I assure you I feel more than I can ever express; and tremble at the results to which your present feelings may conduct you. Although your moral character has not been impeached, yet, if you have no love for religious duties, you are in the open road to infidelity and vice. Religion is the devotion of the *heart* to God. It is the state of the heart, therefore, that gives to man his religious character. If your heart, consequently, be not interested in religion, you have no just claim to the Christian name. It is not your relation to the church that causes all my anxiety. This, though a very serious concern, is, in comparison with your future prospects, of small moment. For if you cannot enjoy yourself in the church on earth, what can you anticipate in eternity! O, my dear young friend, I most anxiously wish to behold you walking once more in the truth as it is in Jesus. You are young, and particularly exposed to temptation. Your present course, in all reasonable probability, will determine your future life. There is a striking similarity between a young man's habits and his future character. You are more exposed, than if you had not been a professor of religion. Liberated from responsibilities which you consider irksome, you are in great danger of giving loose to all your feelings, passions, and desires. Let me remind you of your accountableness to God. Forget not that you may be summoned to his bar at a time, and under circumstances which would be the last you would choose, and the last

you now imagine. Let not the great adversary beguile you. Abandon not yourself to indifference. Determine that you will act as a wise man. Allow not your companions to influence or draw you away. Remember they cannot save your soul—they may prevent your salvation. Yes! you may to eternity lament and bitterly regret that you ever saw them—that you did not follow the advice of them who love your soul, and desire and pray for your greatest good. "Get wisdom, get understanding; forget it not; neither decline from the words of my mouth. Forsake her not, and she shall preserve thee: love her, and she shall keep thee. Take fast hold of instruction; let her not go: keep her; for she is thy life. Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away." Think of the feelings and prayers of your dear parents. Think of that Jesus who died for sinners; who now stands at your door and knocks. Will you hear his voice? harden not your heart. You have been advised, cautioned, and persuaded. At the judgment seat of Christ you will not plead ignorance, for you cannot. Remember then you have been faithfully admonished. Wherever you go, recollect my words—think of your friend, who prays for you; and should you live when I am no more, think then of my grave, and let this letter convince you, that though dead, he yet speaketh, and speaks to you. And it is my desire that you will keep this letter for my sake. I give it to you as a memorial of my affection—it is your minister's advice—it may be the last token of his interest in you. But I hope not. It is not too late. You may now return to the church. They will receive you. Persons in your situation frequently think otherwise. They imagine that the interest that has been felt in them, is lost. It is not so. We should all rejoice to see you, and to welcome you among us. You must be a Christian, or you will be lost forever. Do not be hasty however. *Try again.* Attend our meetings. Perhaps the Lord may bless you. I feel persuaded that he will. What more shall I say? It is my heart's desire and prayer to God, that you may be saved.

Farewell. Your most affectionate friend and Pastor, *****

MISSIONS TO THE HEATHEN.

Mr. Editor,

In the last number of your valuable periodical, we find by a communication from the Corresponding Secretary of the Baptist Board of Foreign Missions, that additional missionaries are wanted for "several new stations among the Indians," which the Board have it in contemplation soon to establish. At the present moment when the feelings and sympathies of the whole community are enlisted on the subject of "Indian rights," surely those whose principal desire is the salvation of their souls will not ingloriously slumber at their post.

In our deliberations and efforts for promoting the grand and sacred operations of the missionary enterprise, it is not to be forgot-

ten that "*the field is the world.*" And the exertions and prayers of Christians are to be continued with greater sacrifices and much greater fervency, until this whole earth, which has so long been polluted with the desolations of sin, and upon which the wickedness of man has been great, shall again become the garden of the Lord, and all its inhabitants from the least unto the greatest, shall be converted unto God. While we believe this to be a correct and scriptural view of the subject, we also believe that the aborigines of our own forests have the strongest claims upon our Christian sympathy and benevolence. They are emphatically our brethren. The lands that we occupy furnished the home of their fathers. It is, however, superfluous at this day to talk of the claims that the heathen at home or in foreign lands have upon the treasury of Christian philanthropy. These claims have long since been admitted and acted upon by Christians of almost every denomination, although but to a very limited extent. That missionaries are to be sent forth—the Bible translated into various languages—teachers to be furnished for the instruction of the children and youth—and that these important objects are to be sustained by the liberal contributions of the churches, we consider as subjects not now to be discussed; their expediency and utility having long since been settled. The inquiry therefore forces itself upon our consideration, Who will occupy the vacant stations? Do not some of our young men who are now preparing for the sacred and responsible work of the ministry feel willing to engage in the arduous and self-denying labor of preaching among the *Indians* in the wilds of our own country the unsearchable riches of Christ?

To the man of ardent piety and strong faith, with that love for the souls of men, which nothing short of their conversion and final salvation can satisfy, there must be something peculiarly animating and encouraging, in witnessing the turning to God of those who by the blessing of Heaven upon his efforts have been raised from the depths of ignorance and degradation to the exalted character of the sons of God.

Missionaries should be men of elevated piety; men who have counted the cost. They should be actuated by the same spirit that influenced Brainerd to say: "Here am I, Lord, send me; send me to the ends of the earth; send me to the rough, the savage pagans of the wilderness; if it be but in thy service, and to extend thy kingdom." Men possessing such a spirit have much to encourage them. Missionaries of earlier days may very properly be considered as having been pioneers in the great work. The missionary field, to a considerable extent, has now been explored. The experiment has been made, and not without success. Though much opposition has been experienced, yet now public opinion in the Christian community is in favor of missionary efforts, and the churches are willing to make liberal contributions for the support of missions. While we would not conceal the fact, that the devoted missionary of the cross must endure much labor, and toil with the heat of summer and frosts of winter, we would also express the opinion with confidence that the facilities now presented in aid of

these exertions are so great that the obstacles to be overcome and the difficulties to be encountered, are much diminished, and the cheering prospects of success greatly increased.

A number of missionaries have recently joined the little band in Burmah; yet how small is the number compared with the wants of that vast Empire, containing a population, by the lowest computation, not less than that of these United States. In view of the greatness of this people, with their ignorance and their wants, in connection with the very trivial number of missionaries stationed among them, we are ready to inquire, as the disciples did of our Lord, *But what are they among so many?*

We learn that the Board are anxiously desirous of sending more laborers into the extensive and promising field of Burmah. The signal success with which efforts have thus far been attended, may be considered as a presage of future glory, and ought surely to stimulate all the friends of truth to greater and far more zealous exertions.

But where are the men? "By whom shall Jacob arise?" Where are the devoted ministers whose souls are fired with the love of Jesus, and who are willing to endure hardness as good soldiers? Will not the love of Christ constrain many to sacrifice the sweets of home and the endeared comforts of domestic quietude, for the enjoyment and holy pleasure of directing the benighted Burmans to "behold the Lamb of God that taketh away the sin of the world?" We look to our literary and theological institutions for a reply to these interrogations. Our eyes are directed to the schools of the prophets, and from these nurseries of piety we hope many young, able, and faithful champions of the cross will come forth, and go "far hence to the Gentiles." It is important that all the friends of missions, and especially those who are pursuing a course of study with reference to the ministry, should continually bear in mind that the number now employed under the direction of the Baptist Board is very much below what our churches have it in their power to support. The number engaged in this work ought therefore immediately to be greatly increased; it should be doubled and even trebled.

In aid of this object, let each individual strive for a higher tone of piety. Deep religious feeling, with a proper sense of the condition of a world that lieth in wickedness, will contribute much towards awakening that soul-stirring solicitude which ought always to characterize our efforts for the salvation of our fellow-men.

Those who are engaged as missionaries, or who have the subject under consideration, should reflect much on the greatness of the work—its vast importance—its final results. They should feel as Carey did, soon after his arrival on the shores of Hindostan, in 1793, when amidst all the darkness that surrounded him, and all the opposition that he had to encounter, he could still say, in language implying a confidence in the final success of his mission: "What is there in all this world worth living for but the presence and service of God? I feel a burning desire that all the world may know this God, and serve him." This ought to be the language of every professed disciple of the Redeemer, while with un-

tiring zeal and ardor for the salvation of souls, he should evince that it is the language of the heart.

We have said that the churches are willing to support missions; and we again advert to the enlightened spirit of charity which so much pervades many of our churches in relation to the aid which should be given in the translation and circulation of the Scriptures, and the preaching of the gospel among those who are ignorant of its truths.

We have been much gratified when witnessing the departure of missionaries to see the generous feelings of Christian friends, emulating each other in acts of kindness, and doing all in their power by furnishing many of the delicacies of life for their passage, and thus to lessen, as far as practicable, all the inconveniences and sufferings of a long sea voyage. Nor is this all. They wish to contribute for their comfort after they shall have arrived at their place of destination. Every friend of missions wishes that those who are engaged in this important work should, as far as possible, in their secluded situation, participate the blessings and comforts which they have been accustomed to enjoy while in the bosom of their friends.

This is equally important to the missionaries, and to those whom they instruct. In all ages, where men have lived without the influence of christianity, they have been found destitute of those means of rational enjoyment which raise man above the beasts that perish. The comforts of civilized life always accompany the blessings of the gospel as one of its legitimate consequences. There can be no doubt, but that the heathen often feel a conviction of the superior excellence of Christianity, by witnessing the neatness and decency of its teachers, and by beholding the order, fitness, and systematic arrangement of their frugal household establishments. The heathen should see that the bounties of providence from the Christian's God are received from his hand with gratitude, and if thus received, that the tendency is to purify and sanctify the heart. In this manner godliness is profitable for this life as well as for that which is to come.

We entreat our brethren duly to consider this subject in all its branches. Let a deep conviction of the need of an increased number of missionaries, and of the aid required for their comfort and usefulness, rest on every mind. The result of such a conviction will be, more labor, and much more fervent supplication to God. Our daily prayer should be, "thy kingdom come." "Pray ye therefore the Lord of the harvest that he will send forth laborers" was the direction of the Lord of the harvest, and is the importunate exhortation of

MISSIONS.

PALEY'S NATURAL THEOLOGY, ILLUSTRATED BY PAXTON'S PLATES, AND BY ORIGINAL AND SELECTED NOTES, &c. BY A PROFESSIONAL GENTLEMAN, OF BOSTON.

ST. PAUL has conclusively remarked, that as every house is builded by some man, so he that built all things is God: That is, as the various conveniences, which a habitation for man presents,

evinced it to have been the work of a designing agent, so the order and beauty of creation, and its adaptation to the wants and convenience and happiness of created beings, prove it to have been the work of an almighty, wise, and benevolent Being. A demonstration of this truth, is the object of Paley's Theology; and the greatest success has crowned the effort. An unanswerable argument for the being and attributes of Deity are here presented, from a survey of his works. The treatise is used in many seminaries as a class book; but it is also appropriate for every library, and for every person of taste and reading. No period, perhaps, in the history of the United States, has rendered it more desirable, than the present, to place a work of this character in the hands of the young, as various efforts are made, which are calculated to undermine sound principles in morals and religion.

The following appropriate remarks on this work are extracted from the *Edingburg Review* for Oct. 1827.

"A quarter of a century has elapsed since the publication of Dr. Paley's admirable work, in which he applied the learning of Ray and Derham to a far more argumentative use, than they had been equal to; and brought their physical statements down to the present improved condition of our natural knowledge. But it seems singular, that a work so popular as the author's great name, and its own real merits, made it from the day of its publication, should not, until now, have received the aid and ornament of those illustrations which, with so little trouble, and so moderate a portion of learning, might, at any time, have been bestowed upon it, and which the nature of the subject in many places required. Dr. Paley, as is well known, relies entirely upon the attention and fancy of his reader to follow him in his descriptions, both of structure and functions. When a complicated contrivance, therefore, in animal and vegetable nature is to be unfolded, there is frequently some difficulty in keeping steadily before the mind's eye the picture which his unassisted language, how plain and graphic soever, presents. Readers unacquainted with the sciences are, above all, apt to be embarrassed by this; and even those who are generally possessed of the requisite information, unless they happen to recollect the form of the thing described, from having actually seen it represented before, cannot attain so clear and precise a notion of it, as if they had it pictured before them. Now all this could be remedied with great ease by a few drawings, and some notes referring to them. Mr. Paxton has first thought of supplying the desideratum, and he has executed the task, in a manner so satisfactorily, as well deserve the thanks of the public. So much of the subject belongs to anatomy and physiology, that it was plainly desirable it should be done by a surgeon; and if the difficulty of finding one disposed so to occupy himself was considerable, the obligation he has laid us under is proportionably great.

Mr. Paxton very properly begins with the outset of Paley's argument, where he makes that plain and homely, but powerful and characteristic statement, of the different conclusions drawn by an observer from a stone which he chances to pick up, and a watch, should he, for the first time, find one. A plate is then given, of the various parts of watchwork taken to pieces, with their names and uses very curiously stated in a note. Sections and figures of the eye and ear follow; then extremely good drawings of the skull and vertebræ, the ribs, bones, and joints of the legs and arms, muscles and tendons of

the various parts, the heart, stomach, and other principal organs of the trunk, with the leading vessels separately. There are also two figures, exceedingly well contrived for showing the parts in their connexion, the one enabling us to trace the course of the food from its reception through the alimentary canal, to its final elaboration and reception into the thoracic duct, and the other exhibiting, what Paley calls the *packing* of the body. After illustrating by appropriate figures of the infantine gums, and the foetal heart and arteries, the extraordinary provisions of a prospective nature—the preparations made before hand, with a view to a use which is to spring up or arise after a considerable interval of time, there are excellent plates of the duck's bill, the air bladder of fishes, the fangs of snakes, and several other subjects in comparative anatomy; and a plate exhibiting the structure of the sting and proboscis of insects of various kinds, as seen by the microscope. Some very neat figures are also given of the parts of plants. There are also diagrams in one plate showing Saturn and his ring, and illustrating the statement of the planetary motions."

The present edition of the *Natural Theology*, lately published in Boston, contains Paxton's Illustrations, here described, comprising forty pages of beautifully executed copperplate engravings, consisting of nearly one hundred and fifty figures. The American Editor has added a variety of valuable Notes, original and selected, and annexed a Vocabulary of scientific terms, which greatly increase the utility of the work. Its cheapness, considering the number of engravings, will recommend it to extensive patronage.

EDUCATION DEPARTMENT.

PHYSICAL EDUCATION.

THERE is not a greater desideratum in our whole system of education in this country, than a provision for a suitable quantity of athletic exercise in the everyday business of the student's life. And so long as this branch of education is unattended to, we can never hope to number among the literati of our country, long-lived, profound, practical, and efficient men.

That such a branch of physical education, as is everywhere needed, may be organized and carried into successful operation, appears perfectly feasible. In its organization it will require much practical wisdom; and in perfecting the system it may require much patient investigation and some unsuccessful experiments. But that a union of physical and intellectual culture are practicable, is evident from every lesson of experience, and every principle of philosophy and common sense.

There are two things which ought to be regarded as first principles by those who are about to organize a system of physical education. First, the exercise should be productive manual labor. This is required by the constitution of our nature. Second, there must be attached to this branch of education a suitable importance. This is required by the weakness of our nature.

It is gratifying to perceive that the attention of many great and good men is beginning to be turned to this subject. Such a branch of education is imperiously called for by those who are preparing for the

ministry. In most cases, their previous habits, their age, and the intenseness of their application, render it absolutely necessary that a considerable portion of their time be spent in manual labor.

We are happy to state for the information of those who feel interested upon this subject, that the Trustees of Newton Theological Institution have determined to erect immediately, a commodious workshop for the accommodation of students at those seasons of the year, when every day labor at farming, is less convenient. There is connected with the Institution, also, a beautiful farm of 80 acres now under a high state of cultivation, which together with the workshop, will form a very suitable arena for the developement of physical powers.

BRANCH SOCIETIES.

MAINE BRANCH OF THE NORTHERN BAPTIST EDUCATION SOCIETY.

This Society was formed at North Yarmouth, on the 6th of October, during the meeting of the Maine Baptist State Convention. There being present at this meeting a full representation from every section of the State, embracing most of their ablest ministers, and many of their most efficient laymen, the occasion seemed to be a favorable one for accomplishing an object so important, as that of forming an Education Society for the State. The measure was entered into with perfect unanimity of feeling and of judgment.

During the sitting of the Convention a public meeting was held upon the subject of ministerial education, when a most honorable testimony was given in favor of its utility by several individuals, who had toiled faithfully and successfully in the vineyard of Jesus Christ, unblest with its advantages. Such testimony, which we not unfrequently hear from those who have felt the need of this help-meet, during a life of toilsome labor, is calculated greatly to invigorate both those who are seeking an education, and those who are laboring to multiply the facilities for acquiring it.

This infant Society have before them an inviting field of labor. They encompass a broad surface, and number a great many churches. And to facilitate their labors they have in their midst a well-officered and flourishing College.

Nearly one hundred churches in the State of Maine are destitute of pastors; but God is evidently raising up within that State many who are to become the ministers of his word. There are said to be at least thirty young men within the State, at this time, of promising talents for the ministry. And in relation to these hopeful candidates, the Agent of the Convention, the Rev. Mr. Fogg, in his report before the late annual meeting of that body has remarked as follows: "In almost every place where I have been, young men, hopefully pious, and called of God, I trust, to the ministry, are coming forward to this work. And it is to me an encouraging circumstance, that these young men do not feel willing to come forward, without some further attainments in human and divine knowledge. This trait in their character is pleasing, as it is an indication that they have some just conceptions of the importance of the work. We cannot, perhaps, do a greater service to the church at present, than to exercise a watchful care over these young men, now coming forward to the ministry, and afford them all needful aid, and continue to pray the Lord of the harvest to raise up more. May the Lord direct and succeed all our

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efforts to promote his glory, and the enlargement and purity of his kingdom."

Vigorous measures have been taken by this Society to raise, for immediate use, the sum of five hundred dollars. This amount is nearly equal to the support of seven young men for one year.

The following persons by the concurrence of the Board of the parent Society constitute the three examining committees of this Society.

Examining Committees.

Rev. Daniel Merrill,	Prof. Conant,	Rev. Geo. Leonard,
Rev. Jas. Gillpatrick,	Rev. Joseph Torrey,	Rev. Alonzo King,
Rev. T. B. Ripley.	Rev. J. Chaplin, D. D.	Rev. Adam Wilson.

VERMONT BRANCH OF THE NORTHERN BAP. EDUC. SOCIETY.

This Society was formed at Hynesburg on the 24th of October, at a meeting of the Vermont Baptist State Convention, held in that place. Our brethren in this State have long appreciated an educated ministry, and in various ways they have made praiseworthy and honorable exertions to encourage those who were seeking to obtain this goodly pearl.

The constitution of this Society is essentially the same as that of the other branches. They choose, however, that their students, for the present, be received as heretofore, under the patronage of the parent Society, and receive their quarterly appropriations from its treasury, and that their treasurer make remittances of the whole amount of their funds to the treasurer of the parent Society. They have two examining committees, one upon the west side of the mountains, and one upon the east side. Persons who wish the patronage of the Society, will make application to one of these examining committees. And after an individual has been examined, the committee will represent his case to the Board, by whom he will be received and recommended to the Board of the parent Society. And when an individual has been thus examined and recommended, he may be received by the Board of the parent Society without examination.

The Northern Baptist Education Society have, from the State of Vermont, at this time, ten beneficiaries. This Branch Society have transmitted to the treasury of the parent Society sixty nine dollars, the amount of money paid into the treasury at the time of its organization. Other sums were subscribed at this time, which, together with the money paid into the treasury, amounted to more than one hundred dollars. This is a noble beginning, and it promises well for the future.

From the ability and general character of those to whom this Society have intrusted its concerns for the ensuing year, it is evident that they regard its objects with intense interest.

Examining Committees.

<i>West side of the Mts.</i>	{	Hadley Proctor,
		Eli B. Smith,
		Jonathan Merriam.
<i>East side of the Mts.</i>	{	Leland Howard,
		Joseph Freeman,
		Willard Kimball.

AUXILIARY SOCIETIES.

The Young Men's Education Society of Boston have become auxiliary to the Northern Baptist Education Society, and have established three temporary scholarships. These scholarships they have named STILLMAN, BALDWIN, and WINCHELL.

Upon this Society the Board place great reliance. Having from its origin pursued, by an undeviating course, its ultimate object, it has now, after a growth of eleven years, acquired a permanency and strength of character, which invites great confidence. During the brief period of its existence, it has gladdened, by its benefactions, the hearts of many pious youth, who, from time to time, have gone forth from under its patronage to bless the church and the world.

The Society was constituted in eighteen hundred and nineteen. Its first President was the esteemed and lamented Winchell, who was cut off in the midst of his days. Several of the first members of the Society are now numbered among the most efficient business men of our city; men distinguished too for their general benevolence and Christian enterprise.

During the last year the Society, besides contributing to the Northern Baptist Education Society \$150,00, the support of two young men, established in the Newton Theological Institution a permanent scholarship, and by a special effort paid upon that scholarship \$1000. During the present year, besides the \$225 due upon the three temporary scholarships, they have determined to increase the amount paid upon the scholarship in Newton Institution to \$1250, which is the whole amount required to found a permanent scholarship.

It is hoped that a similar Society may be formed in every city and in every populous town in our land. "Young men for action;" and how pleasing to see these companies of young men combined together as an army of well disciplined troops in a holy warfare for the defence of everything lovely and of good report; and could I reach with my voice every virtuous young man in our land, I would say to him in the language of earnest and affectionate entreaty, Come up hither, and subscribe with your own hand to this noble and Christian enterprise of giving to the succeeding generation an enlightened ministry.

Since the last quarterly meeting of the Board there have been formed two female auxiliary Societies; one in Grafton, by ladies in Rev. Mr. Converse's congregation, and one in Scituate, by ladies in Rev. Mr. Seagrave's congregation.

The Board are ever gratified by intelligence of the formation of female auxiliaries. In years past, the Education Society has deeply felt and deplored its want of this species of co-operation. We need the prayers and the healthful influence of the pious and enlightened females of our numerous congregations, no less than their pecuniary support.

There are circumstances, which render female charities exceedingly desirable. They are generally the dictate of an ardent and active piety, and are usually gathered from a great number of individuals, who are exerting on Society a powerful influence, which they can turn in favor of whatever object they please.

From the renewed efforts of several female auxiliaries, the formation of some new Societies, and the preparations with which we have been made acquainted for the formation of others, we are encouraged to hope for an increase of patronage from this quarter.

Quarterly Meeting of the Board of Directors, held in Boston at the Society's room, Dec. 14, 1830.

At this meeting, ten new applications were made to the Society for patronage. Eight of these applicants were received as usual upon three months' probation, and the other two conditionally. At the same meeting appropriations were made to forty-one young gentlemen. Two others being absent from their studies for a season made no return; so that the whole number of beneficiaries is fifty-one, belonging to ten different States, and one of the British provinces. They are located as follows:

In three Academies, - - -	24 men.
In three Colleges, - - -	10 "
In one Theological Institution,	16 "
Under private instruction, -	1 "

Since the spring of 1830, eight beneficiaries have completed their studies, and have gone out as laborers into the harvest. Four have been settled as pastors in four different States, in promising fields of usefulness. One has sailed to India as a missionary, under the patronage of the Board of Managers of the Baptist General Convention, and one is about to go to the valley of the Mississippi. Another of the remaining two was preaching by the last account as a candidate, and from one we have not heard. The ministry of five of the above-named individuals has been blessed during the past season with special revivals of religion. Since March also two have been dismissed from the Society's patronage at their own request, and four others have been discontinued for want of suitable qualifications.

An account of Moneys received by the Treasurer of the Northern Baptist Education Society, from Sept. 14, to Dec. 14, 1830.

FOR LIFE MEMBERSHIP.		Mite Soc. in Rowley, 4,41	
Rev. A. Briggs, of Malden, Ms. by his people,	50,00	Jabez Farr, and wife,	2,
Rev. Gideon B. Perry, by John Cuggawell,		Young men's Ed. Soc. Beverly,	27,
Esq. of New Bedford,	50,	Female do. do.	23,
Benja. Emerson, 2d, Esq. of Haverhill, Ms. by himself,	50,	Female Cent Soc. Danvers,	21,17
Des. Wm. Brown, by the Bap. Ch. and Soc. in Cambridge, Ms.	50,	Young Men's Education Soc. Salem,	18,43
Rev. Benj. C. Wade, of Woburn, Ms. by his people,	50,	Gentlemen of 1st Bap. Ch. and Soc. do.	25,
Rev. Leland Howard, of Windsor, Vt. by his people,	50,	Collection do. do.	20,
		1st Baptist Fem. Ed. Soc. do.	41,
		Young ladies do. do.	14,
		Male Ed. Soc. Newburyport,	8,
		Female do. do.	7,79
		Bap. Soc. Marblehead,	5,
		Mr. Benja. Kent, Danvers,	1,
			<u>250,55</u>
FOR ANNUAL MEMBERS.		From L. Farwell, Esq. Treas. of the Boston Association, viz.	
Mr. John Stevens,	5,	First church in Boston,	24,
Rev. James Barnaby,	5,	Baptist church and Soc. in Brookline,	40,
Mr. Samuel B. Oliver,	5,	Mr. Samuel Darling,	3,
Mr. Wm. E. Gray,	5,	Bap. Ch., W. Cambridge, Rev. E. Nelson,	3,
			<u>70,00</u>
		North Bank dividend,	48,75
		State do. do.	87,70
		Atlantic do. do.	15,
		New England do.	180,
		Charles-street Bap. church and Soc.	250,
		Lynn Bank dividend,	37,
		A friend,	1,
		A. T. Penniman's interest,	114,
		From Miss. and Ed. Soc. connected with the Sturbridge Association,	47,17
		Henry P. Freeman, Treas. of the Young men's Ed. Soc. Boston,	150,
		From individuals in Cornish, in part to constitute Rev. G. Williams a life member,	15,
		Mr. Jacob Tourlotte,	1,
			<u>250,55</u>

A L S O,

From monthly concert in Lowell, in addition to fifty previously paid to constitute Rev. E. W. Freeman an honorary Life Director, by his people,	50,
From Rhode Island Branch Society,	100,
From Vermont do. do.	69,
From Vermont Bap. State Convention,	7,
Treasurer's interest,	25,77
From Rev. Otis Converse, Treas. of the Worcester Co. Bap. Char. Soc.	200,
Church in Randolph, subscription,	25,
A lady paying annually 2 cts. per week,	1,08
Rev. Geo. Mathews, in part refunded,	2,
Second church, Boston, a collection,	30,
From M. Shepard, Esq. Treas. of the Salem Association, viz.	
Education Soc. in Rowley,	8,00
Soc. Bap. Fem. Ed. Soc. of Salem,	24,75

MISSIONARY REGISTER.

FOR JANUARY, 1831.

SUBSCRIPTIONS and donations to the General Convention of the Baptist Denomination in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq. Treasurer, at the Baptist Missionary Rooms, No. 52, Washington-Street, Boston. The communications for the Corresponding Secretary should be directed to the same place, as his residence is removed to the city.

BURMAN MISSION.

LETTER FROM MR. BOARDMAN TO
THE COR. SEC'RY.

Tavoy, June 21, 1830.

My dear Sir,

The Lord in his loving-kindness and tender mercy, having recovered my beloved partner from that severe and alarming illness which hindered me from appending to my journal for December, certain reflections and observations which the close of the year naturally suggested, I will now subjoin them with a design of giving you a general view of what has been done during the past year, and of our present state. This station has been occupied so short a time, we are so few in number, and our strength is so feeble; the sphere of our labors so circumscribed; our ability to labor efficiently so small, on account of our inexperience and ignorance of the Burman language, especially of the language as spoken in Tavoy; and our success comparatively so inconsiderable, that a lengthened detail of duties performed, projects and plans accomplished, hopes realized, extensive influence exerted, and conversions effected, ought not, as yet, to be expected. Trusting, however, in the gracious promise of the Holy Spirit's agency and co-operation, and hoping that every new year some new achievements may be won, I will send you an annual review, and begin by noticing,

1. *The labors in the Zayat.* These have been neither abundant nor very successful. Nothing worthy of particular notice has occurred but what has been mentioned in my journal for the time. The curiosity of the public respecting my object in coming here, having been gratified, the people have

not come to visit me so much as formerly; and not finding my time fully occupied with visitors, I have fitted up a small room in my zayat, where I sit, when not otherwise engaged, and converse with such as come in, spending the leisure time in reading, writing, studying, and such other employments as tend to promote the great objects I have in view. In some cases, especially in the earlier part of the year, I visited other zayats in town, and conversed with such persons as I met. Both in my own, and in other zayats, I have often held conversations which I cannot but hope will be followed by permanent good.

2. *Village preaching.* Besides several thousand foreigners, there are, in this city, more than six thousand Burmans and Tavoy; in the surrounding villages, about twenty thousand more, and in the jungle about three thousand Karens, making the whole population of the province of Tavoy more than thirty thousand souls. This is literally a population of *atheists*, who believe not only that there *is not*, but that there *cannot be*, any eternal God, or any Supreme Being to govern the world, or call its inhabitants to an account. Among all these people, there is no one to teach them the knowledge of God and salvation, of heaven and hell, but ourselves. An extensive and weighty charge—an awful responsibility rests upon us. And what are we among so many? In the city alone, there are arrayed against us about fifty monasteries, with two hundred men in the sacerdotal garb, all of whom, when employed at all, are engaged in teaching atheism and metempsychosis. Similar monasteries are scattered here and there throughout the whole Province. Against this strong tide of fatal error, there is, as I said, no one to op-

pose an embankment but ourselves. But with God on our side, we will do what we can. The question has often occurred, How can we do the greatest aggregate of good to this whole people? How can we best promote those eternal interests of theirs, whose importance, instead of being diminished, will be increased ten thousand fold, when all other interests shall be forgotten as insignificant? By what course of conduct,—by what plan of operation, can we probably advance, in the *greatest* degree, the *highest* interests of this thirty thousand people, most of whom are dispersed through the province, in villages of from ten to five hundred inhabitants? Village preaching is most obviously required; and, out of the time that could be spared from the business of the family, the zayat, the church, and the schools, I have visited, within the last two months, between twenty and thirty of the villages, and preached Christ crucified, to both priest and people. In a few instances, I have been received and treated but coolly—in most, respectfully—and in some, gladly. Hundreds of persons have heard of a Redeemer, who never before heard of any salvation, nor hoped for any relief from sin and misery, except by undergoing countless transmigrations of the soul, and finally obtaining release on the shores of annihilation. Christian books have also been widely circulated; and in more instances than one, I have heard of their having been read with interest and hopeful advantage. Many persons have acknowledged their doubts of the truth of Boodhism, and some have even boldly avowed their preference of the Gospel. The Karens have justly occupied a considerable part of our attention. They seem to be, in general, a people prepared for the Lord. A large portion of the Karens in this province, and some of those in Mergui and Tenasserim, and some in Siam, profess themselves Christians; and, in the judgment of charity, a number of them, (perhaps ten,) are truly converted to Christ. In February last, I visited a few of their settlements; but as I gave in my journal for the time, a detailed account of the visit, I will only add here, that since that time, they have manifested a greater interest in the gospel than formerly. Large numbers of them have visited us, and spent several successive days at our house—not unfrequently, ten, fifteen, or twenty

being present at once, though their settlements are thirty, fifty, or even seventy miles distant. Repeated applications have been made for me to visit them; and when, unable to go myself, I have sent Ko-thah-byoo, they have received him with the utmost cordiality. In one of the villages which I visited, the headman and two others have been baptized. Four others, (the sorcerer and his principal disciple, who can read Burman, among the rest,) have requested baptism. The Lord's day is regularly observed as a day of abstinence from secular employment, and of worshipping the true God, on which occasion a large number of persons assemble to pray and hear the Scriptures read; and Christianity may fairly be called the religion of the village. This Christian village is called Ts'heik-koo, and its headman Moungh So. It is about fifty miles east of the town. Three other Karens have been baptized during the year; and the influence of the gospel seems to become every month more deeply and widely felt. Urgent applications have recently been made by Karens from the frontiers of Siam, for some one to come across the mountains and preach the gospel to them; and Ko-thah-byoo has been accordingly sent. The present state of the Karens in this region seems urgently to demand that one missionary should devote his whole time to them.

3. *Native Schools.* During several of the first months of the year, the Boy's Boarding School, supported by charities from America, and the Day School, supported by a monthly allowance from government, continued much the same as at the close of the preceding year. The Boarding School consisted of about twelve boys, who, together with a few others, who were not boarders, constituted the Day School; the whole expense of instruction, books, stationary, &c. for which, was met by a monthly allowance from the Bengal government. The only expense remaining to be met by charity, was for the school-house, food, and clothing of the boarders, which I am happy to find by the account, has not exceeded, on an average, three rupees per month for each scholar, or about eighteen dollars a year; a sum considerably smaller than was apprehended at the opening of the school. At the time of the revolt, in August last, we had many apprehensions that not only these schools, but also the station itself

at Tavoy must be relinquished. But in the event, we found ourselves happily disappointed, particularly in relation to the day school, which has increased in number to about 30 scholars, several of whom are lads of promise, and belong to families of respectability and influence. We are particularly pleased with the fact, that there now belong to the school several sons of native Tavoy, none of which class could, previous to the revolt, be prevailed on to continue in the school more than three or four weeks. There are now in the day school, Burmans, Tavoy, Moosoolmans, Portuguese, Indo-Chinese, a Talieng, a Karen, and a Yooan-Shan. They are taught to read, speak, and write the English and the Burman languages; and the advanced classes study the elements of Arithmetic, Geography, and Astronomy. But as a detail of their proficiency in these various branches, small as it now is, would be tedious and uninteresting, I will only add that, with the exception of two Portuguese Roman Catholic boys, who are forbidden by their religious guides, all the scholars attend worship with us in Burman twice a day; and on Lord's days they study and recite scripture lessons under our direction, and all, not even excepting the Portuguese boys, study and commit to memory short lessons in our Burman religious books every day. In the course of the year, a Burman, an Indo-Chinese, and a Karen, the three largest boys in the boarding school, have been baptized and received into christian fellowship, and three others have made application for the same privilege; but as their evidences of piety were not entirely satisfactory, and they are still quite young, we have required them to wait for a season.

Along an extended chain of villages lining each bank of the Tavoy river, a large number of schools under the general superintendance of an itinerant missionary might be advantageously

established. I have submitted to the Board a plan for these schools which has met their approbation, but nothing can be done towards carrying it into effect until one missionary, at least, shall join the Tavoy station.

In the early part of the year, Mrs. Boardman was obliged, by impaired health and the increasing cares of the boy's schools, to discontinue the female boarding school, which she commenced the preceding year; and has since directed her attention more to female day schools, which, being taught by native females, do not demand so much of her time. After much fatigue and perseverance, she succeeded in opening three schools, one of which soon became very flourishing, and afforded us many hopes of becoming useful. It consisted of more than twenty scholars, who made very gratifying proficiency, some of the girls learning to read intelligibly in less than three months. But upon the revolt in Tavoy, this school was quite broken up, and it is but recently that the teacher is rallying her scholars a second time. Eight or ten have already commenced their studies, and we fondly hope the school will become very useful.

At several different times, when the boys' day school has been destitute of an English teacher, Mrs. Boardman has taught English, and thus saved the amount of one hundred Madras rupees, to the fund for female schools.

4. *Native Church.* This church at the close of the preceding year, consisted of three members, a Yooan Shan, (in former letters, called by mistake, a Siamese,) a Karen, and Indo-Chinese. The last of these, we were obliged, at an early part of the year, to separate from our fellowship. He has since lived at Maulmein; and his conduct is better known to our brethren there than to us. The other two members remained steadfast. The church now consists of the following persons:

<i>Names.</i>	<i>Baptized.</i>	<i>Nation.</i>	<i>Remarks.</i>
Moung Shway Bwen,	At Maulmein,	Yooan-Shan,	Employed in teaching and writing. Itinerant Preacher.
Ko-thah byoo,	May, 1823,	Karen,	
May-Ay,	March, 1829,	Karen,	Wife of the above. Headman of T's'heik-koo village.
Moung So,	March, 1829,	Karen,	
Moung Shway Kyoo,	May, 1829,	Burman,	} The largest boys in the Boarding School.
Moung Shway Hmong,	May, 1829,	Indo-Chinese,	
Moung Sekkyee,	May, 1829,	Karen,	
Ko-la-rai,	Oct. 1829,	Karen,	} Inhabitants of T's'heik-koo village.
Moung Kyah,	Oct. 1829,	Karen,	
Moung Kway,	Oct. 1829,	Karen,	Lives near T's'heik-koo village.

As Ma-Hla, the Christian matron from Maulmein is here only for a few months, I have not mentioned her as a member of the Tavoy church. Ten other persons, (five of them Karens,) concerning whom different degrees of hope and expectation are entertained by us, may be mentioned as having made application for Baptism. They are still on trial; and we shall be happy if any of them prove to be worthy of the gospel ordinances.

5. *Miscellaneous notices.* The last has been a year of frequent interruptions in our missionary work, and of repeated and heavy afflictions in our family. The messengers of disease and death have visited us, and left us enfeebled and sorrowful. But we have found it good to bear the yoke in our youth; and we hope that, through the remainder of our life, we may remember, with thankful submission, the loving chastisements of our heavenly Father. Few have been the days during the year, when we have not had some painful affliction in some one or more members of our little family. But already, we see some of the good effects of these parental corrections and admonitions, in a greater desire to be weaned from the world and sublunary enjoyments, and to aspire more ardently after that life which "is hid with Christ in God."

In consequence of these repeated interruptions, and the revolt of the people in Tavoy, all missionary operations have been suspended at this station for nearly a third part of the year. Still it has pleased God to look upon the low estate of the little church. Eight have been baptized, and several others hopefully converted. When I consider that besides this, twenty-five once heathen lads have been daily taught the principles of the christian religion—many hundreds of adults, priests and people, in town and village, have heard of the only true God and Saviour, by the foolishness of preaching—and a large number of christian books have been distributed in various parts of the Province, and read with interest by many individuals, I feel a humble confidence that, through the blessed agency of the Holy Spirit, as we have sown in hope and tears, so, in due time, we shall reap in joy.

In closing this lengthened letter, permit me to remark, that the many inconveniences and actual sufferings necessarily resulting to a missionary and his family, from the want of a

brother and fellow-laborer, in such a country as this, especially in cases of sickness—the wretched state in which his family, the church, and schools must be left if a missionary, thus solitary, is removed by death, and the great need of more laborers in this part of the Lord's vineyard, compel me again to urge the request made the last year, for more missionaries to be sent to this station as soon as practicable.

Meanwhile, I remain as ever, dear Sir, yours, in the service of our Redeemer,

GEO. D. BOARDMAN.

Accompanying the foregoing, Mr. Boardman writes:

Tavoy, Feb. 16, 1830.

Dear Sir,—I have, in compliance with the doctor's advice, spent twelve days by the sea shore, with my family, particularly for the benefit of Mrs. Boardman, who has been brought very low. I am happy and thankful to say, that she has much improved by the sea air.

I intended, but forgot to insert in the accompanying letter, a tribute of respect and gratitude to Major Burney and his lady. From the day of our arrival in Tavoy, till by his promotion in the Company's service he was called to leave this place, he and his lady were incessant in their kindness to my dear family, often conferring on us favors without which we should have been reduced, in several instances, to actual suffering. May they receive a reward at the day of recompense.

Ko-thah-byoo has recently returned from his eastern tour. He was prevented from going across to Siam, by a company of Taliengs from Siam, who were returning, and would not allow him to go in their company.—Their opposition was wholly on account of his religious character. He went five days of his journey, and was then positively prohibited proceeding any farther, without a pass from the governor of Tavoy. Mounk Sek-kyee, however, was allowed to go, with another of the baptized from Ts'heik-koo; and they declared the news of salvation to many of the Karens on the Siamese frontier, some of whom listened, and some did not.

Your letters, written while on your way to and from the meeting of the

Convention in Philadelphia, were received just at the close of the past year; and the Magazines, with a small box from Hartford, Connecticut, for the female schools, reached us two days since.

I remain, as ever, yours in the dear Redeemer,
G. D. BOARDMAN.

N. B. By the latest intelligence from Mr. Boardman, we learn with deep regret, that he labored under very serious indisposition, and had removed to Maulmein. Apprehensions were entertained that he was sinking under consumption. *Ed.*

MR. JUDSON'S JOURNAL.

Maulmein, March 22, 1830. I am now contemplating a visit to Rangoon. Mrs. Boardman is here; and we expect that brother Boardman will remove hither shortly, which we are all inclined to think a better arrangement than the present. If, however, he should not remain here, one of us will return from Rangoon.

Our re-entering Burmah is an experiment which we are making with fear and trembling. Accounts from brother and sister Wade are rather encouraging. They both give it as their decided opinion, that I ought to join them immediately; not merely with a view to Rangoon, but to the neighboring towns; and to all that are afar off, even as many as the Lord our God shall render accessible.

The number of native inquirers in this place has lately rather increased. There are about five or six that I hope are near the kingdom of heaven, and as many more among the Europeans.

Apr. 18. Some encouraging appearances of late have made me unwilling to leave the place until brother Boardman should have actually arrived. One more European, a soldier, has received baptism; and two natives, Moug Dan, a young man, related to several of the Taling disciples, and Mah Poo, wife of Mc'Donald. To-day, two lads whose parents are members of the church, and who both give some evidence of grace, received a final examination, but were rejected by a few dissenting votes.

In the afternoon we were surprised by a visit from brother Wade, who has had another severe attack of the liver complaint, and has come round for a

change. Three persons have been lately baptized in Rangoon, and there are many inquirers.

21. A letter from brother Boardman, informing us that he will soon be here. I conclude, therefore, to accompany brother Wade on his return to Rangoon.

Rangoon, May 2. Arrived in this place, and took up my abode for a few days, in brother Wade's hired house, in the midst of the town, where we have a great deal of company, some of whom will, we hope, hear and live.

18. Thinking it better to reside in different places, for the more extensive diffusion of truth, we had a small building put up, for about fifty rupees, just without the enclosure of the town, in a place of considerable resort; but the neighboring priests made so much opposition, that we were obliged to desist; and we conclude to remove the building to the old mission premises, though that neighborhood is quite deserted.

The governor of the town, formerly the "Atwenwoon Moug K." has received me very kindly, and invited me to stay under his protection.

Brother and sister Wade have several hopeful inquirers. My principal one is a Thah-tay', a person of some little rank, whom we formerly knew at Tsá-gaing. He is an intimate friend of my old protector, the north commandant of the palace, and is here, for a few days, on some government business. He visits us almost every day, and appears, for the first time, to be pleased with the truth, though he has heard something of it for years. All the disciples that I have seen in this place, appear to have grace. A spirit of inquiry is more prevalent, and more boldly indulged, than formerly; and I feel that we have reason to thank God for all the past, and take courage for the time to come.

23. The Thah-tay' is about leaving us for Ava. At his suggestion, I send by him, letters to my former acquaintance, the north commandant of the palace, and the prince Myen-zaing.

25. I have not yet moved out to the new house, nor even seen it; for every day deepens the conviction in my mind, that I am not in the place where God would have me be. It was to the interior, and not to Rangoon, that my mind was turned, long before I left Maulmein; and while I feel that brother and sister Wade are in the right place,

I feel that I am called elsewhere. Under these impressions, I am about proceeding up the river, accompanied by Moug Ing, Moug En, Moug Dway, Moug Dan, baptized April 4, and little Moug Like, mentioned April 18, not yet baptized. The boat on which we embark, will take us to Promé, the great half way place between this and Ava; and there I hope and pray, that the Lord will show us what to do.

A. JUDSON.

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

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ACKNOWLEDGMENT OF DIVINE
GRACE.

Mr. Editor,

It becometh those who have participated in the grace of our Lord Jesus Christ, to acknowledge it with grateful emotion. And there is much to encourage them to do this; for he has assured them that he will bless them with the counsel which is able to direct them in their future course. The Lord has been exceedingly kind to the people in Charlestown, during the present year. Indeed, I have abundant occasion to speak of his goodness during the whole of the eight years of my residence in this town; but have not witnessed such manifest tokens of his almighty grace in any other year, as I have in the present. And I esteem it a privilege to acknowledge the acts of his special grace, and to invite my Christian brethren to magnify the Lord with me, that we may exalt his name together.

Commencement of the work.

The first appearance of the special influences of the Holy Ghost among us, was the peculiar spirit of prayer, that several of the female members of the church enjoyed. One of this number had her attention particularly excited, from the fact, that a very active member had been prevented by sickness from visiting among the people as she was wont to do, nearly a year. She thought that some one ought to discharge the duties, which, on account of her sickness, had been neglected; and that she was the individual to perform them. This consideration made a deep impression upon her own mind, and the minds of others. She acknowledged at a meeting of the church her want of activity and zeal in the cause of Christ, and for a long period enjoyed the sweet and refreshing manifestations of the Divine presence.

About the same time, another of this number had her mind remarkably impressed concerning the Lord's-day school. She felt that she ought to visit the school, and converse solemnly with the scholars on the importance of their salvation, and the necessity of their being immediately converted to Christ. The first Lord's-day she endeavored to pacify her conscience by praying specially for the school. This did not satisfy her feelings, nor deaden her impressions. How apt are Christians to propose some other duty, to avoid a present one; but, however great and important any duty may be under other circumstances, no duty can compensate for the omission of what God enjoins at a particular time. This, we must do, and by no means leave the other undone. On the succeeding Sabbath she repaired to the school, and expressed her deep anxiety for the spiritual welfare of its teachers and scholars.

Another, also, who had been for a long period desirous of having pious mothers meet to pray for the conversion of their children to God, became deeply interested, and in the Maternal Society, which was formed a few months previous, spake of her exercises with great effect. These peculiar circumstances awakened many more of the sisters, who also became feelingly alive to the obligations of Christians. The first person to whom I referred, invited, in select companies, most of the church to visit at her house for prayer and religious conversation; and at one of these visits, the conversation of the minister was blessed to the awakening of her daughter, whose mind had been in years previous seriously excited; but who at that time felt somewhat displeased at the company of so many religious friends. The second person had her mind particularly impressed with the necessity of females exercising the talents the great Head of the church had committed to them for the benefit of their sex. The fact that Frances Wright was exerting such powerful influence over men and women was the means of her conviction. If, said she, an infidel can do all this, what ought not a Christian woman to do for the preservation of the rights, and dignity, and salvation of her sex? The question immediately occurred, what can she do, and what ought she to do? These reflections constrained her to visit a number of the sisters, and urge the propriety

and necessity of their instituting a female prayer meeting, to which not only professors of religion, but also those who had no hope in Christ, should be invited. Such a meeting was established. The members felt considerable diffidence in praying before the world: but this was immediately overcome, and great freedom in prayer and exhortation was afterwards manifested. And in these meetings, the first cases of conviction occurred.

Several members of the church, before any reviving influence of the Spirit was perceptible, had been anxious that meetings, to which a week should be chiefly devoted, should be held, and that at these meetings the ministering brethren of the vicinity should be requested to pray and preach for the benefit of the people. This was an experiment in this part of the country, among our denomination; but it was an experiment, the result of which, many had faith to believe would be glorious. And according to our faith, so it was. O how much Christians need faith! I was at first somewhat excited at its probable consequences. But, Mr. Editor, I find that to conform to the notions of the world, in our religious concerns, is blasting to the operations of grace. I believe the friends of Christ must be discreet; and I am aware they need much more prudence than many of us possess: still, Christians must not descend to the standard of worldly minds; but worldly minds must come up to the standard of the Bible: and they will not do this, so long as Christians continue formal, particular, and cold. Special exertions must be made, if souls are to be converted. When the church puts on her strength, and makes new and energetic efforts—efforts that cost her much self-denial, prayer, and fidelity—then she travels in the greatness of her strength, looking forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners; and many, submitting to her, become the sons and daughters of the Lord God Almighty. The men of the world do not expect that a worldly project will succeed without skill and exertion, corresponding to the effects to be produced. And the saints of the Most High ought not to expect, and they will be disappointed if they do, that God will revive his work, while they do nothing more than go the old round of duties, with the same feeling. I would not be understood, that I wish

new things to be introduced, for the sake of novelty and temporary excitement. I desire that the old paths may be opened again—the paths in which the Apostles and primitive Christians walked, when *daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.*

Means, employed.

Besides the common meetings which the church held for prayer and conference, and which in this state of feeling became more frequent and interesting, many of our members were very desirous of consecrating several days in succession to the service of God in his sanctuary, in the manner to which I have alluded. Though at first some felt strong objections to such meetings, yet, when they saw the grace of God that had been so much revived, they could not withstand the apparent intention of his providence. The church in January, voted, to invite their ministering brethren of this region to meet with us, for so long a time as they might deem it expedient; and give themselves continually to prayer, and to the ministry of the word. This invitation was given, we trust, in faith of the operation of God, and accepted in the exercise of like precious faith.—The first meeting was held on Tuesday evening, the 23d of Feb. when a sermon was preached by brother Freeman, of Lowell, from the language, which seemed afterwards to have been prophetic, “Sinners shall be converted unto thee.” This discourse, as well as every other which was preached, was followed by several exhortations from different ministering brethren. Each service was designed to benefit a particular class of the community. Sermons to Christians, to young people, to awakened sinners, to the impenitent, were exceedingly interesting; indeed, every sermon, exhortation, and prayer, was signally blessed. Above twenty ordained ministers were present, besides several others who are preparing for the sacred office. A special divine influence attended every meeting. These meetings continued till Friday noon, when a most solemn and affecting interview was enjoyed, as the brethren commended each other, with their respective churches, and especially this church, to Almighty God. In the afternoon, many persons attended an in-

quiry meeting; and more than thirty of them confessed that they were anxious to obtain an interest in Christ. One young lady who came, apparently thoughtless, to witness the exercises of the meeting, and who had been uncommonly light and trifling during the whole of the public services, was solemnly convicted of her situation as a sinner, when those who desired religious conversation, were requested to sit by themselves. She said to herself, "Do I not need such conversation, and am I ashamed to acknowledge it?" She felt that she did; and in that hopeful moment resolved, and I trust successfully, that she would never rest till she experienced the truth as it is in Jesus. The anxiety which had been excited did not subside with the termination of these meetings, but seemed rather to increase; and almost daily, for some time, instances occurred of individuals accepting of that liberty wherewith Christ makes his people free. Besides the aid received at the public meetings, several of our brethren occasionally visited and preached among the people. Among these, the labors of brother Aldrich were particularly blessed.

Another great means which tended to facilitate the work, were the conference and prayer meetings. And especially I would mention, the female prayer meeting, of which I have already written. This meeting became so interesting, that it was removed to our upper chapel. On some occasions there were two hundred persons present. The exhortations, readings, singings, and prayers of these meetings were blessed to the awakening and conversion of many to the Lord. Many have been opposed to meetings like these. They have felt that it was wrong for females to pray where those who did not profess religion were present. They have thought it improper even to announce from the pulpit, a female prayer meeting. But such feelings and opinions, I believe to be merely worldly. What impropriety can there be, in the sight of God, for a number of pious females to meet with their own sex for prayer? What encouragement does the fact, that God eminently blessed these meetings, afford the sisters of our churches, to meet together for the express purpose of having their own minds quickened by the Holy Ghost, that they may offer the effectual, fervent prayer for the revival of religion among the peo-

ple where they reside? Our Lord has said, "That if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father, which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." And have we not ample evidence of the precious, encouraging fact, that where no more than two persons have the fervent wrought prayer for the conversion of one or more individuals, that such prayer availeth all it embraced? God has given no limits to our prayers for the Holy Spirit. He has by his command, and by every other motive that can move a pious heart, required his disciples to meet together for prayer. And in every place, where Christians pray in the spirit, from love to Christ, and compassion for sinners, watching thereunto, with all perseverance in supplication, or without fainting, believing, their prayers will avail. For Christ has also said, "And all things whatsoever ye shall ask in prayer, believing, ye shall receive." And I would encourage pious females to invite their unconverted friends to accompany them to their own prayer meetings, and to render their meetings interesting, by fervency in prayer, and zeal in conversation, that they may see that they feel interested for them, and that they have obtained what they have not. And they also will be constrained by every possible means, to obtain the pearl of great price. And especially would I encourage those pious females who live in the destitute settlements of our country, to meet often for prayer; and if there be no brethren, to maintain the sanctuary of the Lord, though they do it entirely in their own houses.

Character of the work.

The revival was strongly marked. From the first there was a deep and solemn conviction of the worth of souls, and of the Divine presence. Many of the church evinced a peculiarly fervent and devotional spirit in prayer, exhortation, and conversation. God evidently was present to hear the prayers, and bless the labors of his children. It was only to ask, and the blessing was received. For a few weeks, nothing seemed so descriptive of the state of things, as the cloud, filled with rain, that hangs over a place, and pours down its waters in plente-

ous effusion. The meetings were exceedingly solemn and interesting. Forty and fifty usually attended our inquiry meetings, and sometimes nearly a hundred. The convictions of sin were pungent and scriptural, and almost every one who professed a hope of forgiveness, appeared to have been literally born into Jesus Christ. They had distinct conceptions of his character, and of the way of salvation through him. Indeed, though I have been in different towns, where great and powerful revivals were enjoyed, I think, as a whole, I never witnessed one, where there were more decided indications that the work was of the Lord.

Subjects of the work.

The persons who became the subjects of grace, during this ever to be remembered season, were from fourteen to fifty years of age; but the greater part, from twenty to thirty. Some of these cases were deeply interesting to us. A gentleman, who had attended and spoken in our evening conferences repeatedly, who had been habituated to pray in his family, and who, many believed, had been a Christian for more than twelve years, was convinced that he knew nothing of experimental religion; became deeply impressed with his character as a sinner; and was converted to Christ. He made this frank confession, that for the whole period he had been engaged in religious duties, he had performed them merely to satisfy the accusations of his conscience; nor had he from any other motive prayed in secret, till the time of the revival. Ah, here is one distinguishing characteristic of true piety. The truly pious man prays *devoutly* in his closet. Among the numerous examples of prayer in the Bible, I remember no one, who was condemned who prayed in secret. Another, the case of a young man, that was striking, as he was the last of a family, where the mother, sister, and four children profess religion, three of them during this work, besides three other persons, who resided with them. Another, of a husband, who had become bitterly opposed to religion, and who was awakened from the address of the Pastor to his wife, when she was received into the church. Another, of a young man, whose father had long professed his disbelief of the Scriptures, but who on the morning of the day be-

fore one of our baptisms, called his daughter, to whose baptism he would not previously consent, and told her, that she and her brother might, if they desired, be baptized the next day. Another, the case of a young lady, who attended the Universalist meeting, and who was awakened from hearing her minister endeavour to prove that all persons were the ransomed of the Lord. His text was, "Let the redeemed of the Lord say so." Ps. cvii. 2. She thought if she was redeemed, why did she not acknowledge it? She knew she had not been, and therefore she could not "say so." She attended our meetings, and entertained a hope previously to my conversing with her. When her minister afterwards visited her, and told her that her feelings and conversion were altogether the work of man, and spake much against the revival, she replied, that she would relate to him her exercises, and that he might judge whether they were produced entirely by man. If, said she, they be the work of man, you are the man. She then gave him an account of her feelings and views, and told him, that as for myself, calling me by name, she did not converse with me, till after she found peace and joy in the Holy Ghost. Another, the case of a lady whose husband, as is supposed, was killed by pirates, about two-years since, and who had been exceedingly unhappy since she heard of the capture of his vessel; hearing of the revival in this place, and desirous of obtaining some solace to her feelings, she came here, hoping to obtain it in religion. She was directed to the only source of substantial support and comfort. And to that source she repaired; and before she left the town, publicly acknowledged the foundation of her hope, by her baptism in the name of Him, whom she found to be manifested as Father, Son, and Holy Ghost.

Our Lord's day school participated largely in this work. On the first Lord's day after the Ministers' Meeting, the female department presented a most interesting scene. Many of the teachers, and more of the scholars, who were not pious, were under powerful conviction of sin, and the whole school was involved in tears. There was no recitation; the time was devoted to prayer and conversation. On the next Sabbath the scene was changed. A number of the school had experienced the power of regenerating grace, during the preceding week, and no sooner than

liberty was given, they left their places, and teachers were heard exhorting teachers, and scholars exhorting scholars; awakening the careless, and pointing the anxious to the Lamb of God.

Among the fifty-one, whom I have baptized this year, are six teachers, and eleven scholars. Eighteen of the number are children of pious parents; and twelve, whose mothers belong to the Maternal Society, and no doubt were converted in answer to their prayers.

Our baptismal seasons were impressive. A great number of people witnessed the administration of the ordinance; and some have dated from them their first religious feelings. Twenty-two was the greatest number baptized at one time.

Effects of the work.

One great motive that induced me to propose the Ministers' Meeting, was, there had been a number of persons, more or less anxious, for two and three years, and who had attended my inquiry meetings during that period. I thought such a meeting might be blessed to them, and I have the satisfaction of believing that all these persons have obtained what they so long desired.

When about 15 individuals had experienced religion, the Congregational brethren in this town, held a public meeting, at which some of their neighboring ministers were present, and which was also attended with the Divine blessing. About forty have united with their church. Including

this number, I think more than one hundred have been the subjects of the work.

The revival also extended to brother Weston's people, in East Cambridge, and to a part of our town where there had been no preaching for many years. It was the means of giving fresh impulse to revivals already begun in several other towns, where brethren labor who attended the meetings in this place.

In consequence of the increase of people in our meeting-house, it became necessary to enlarge it, which was completed at a cost of about \$3500, and provided room for forty additional pews, besides an increase in the galleries.

The future effects of this work of grace, remain to be tested. If the subjects continue faithful, no one will be able to compute them. It depends under God, therefore, upon them to say what they shall be. And the only way to fulfil the anticipations that are reasonably indulged, is, for every one to labor to be faithful. Let each one be constant in private devotion, in attendance upon public worship, especially at prayer and conference meetings, and there will be glorious results. Let converts continue to act like converts, and there will be no blasting influence.

Hoping, Mr. Editor, that this account of the work of grace in this town, will be employed as the instrument of doing good, I send it to be placed in the columns of your Missionary Register.

HENRY JACKSON.

Charlestown, Dec. 24, 1830.

MEETING-HOUSES OPENED, ORDINATIONS, &c.

Oct. 11. The frame of a Baptist Meeting-house was raised in Leominster, Mass.

20. A Baptist Meeting-house was opened in West Springfield, Mass. Sermon by Rev. G. F. Davis.

20. A new Baptist Meeting-house was opened at Westminster, Mass.; and at the same time Mr. Appleton Morse, late student at the Newton Theological Institution, was ordained pastor of the Princeton and Westminster church. Sermon by Rev. Prof. Chase.

Nov. 16. A new Baptist Meeting-house was opened in Rowley, Mass. and a church constituted, styled the Second Baptist church in Rowley.

17. A new Baptist Meeting-house was opened at Lakeville, N. Y. Sermon by Elder Goodale.

18. Mr. C. A. Turner was ordained as an Evangelist, at Blanford, Mass. Sermon by Rev. Thomas Larcombe.

27. Mr. C. Mulford was ordained at the Baptist Meeting-house in Pemberton, N. J. Sermon by Rev. W. T. Brantly.

TREMONT THEATRE.

Much discussion has recently taken place in Boston, in relation to the demoralizing effect of the theatre. A Committee of the Proprietors has examined its situation; and the facts elic-

ited are calculated to awaken the deepest solicitude of all who feel interested for the rising generation. The benefits of a well regulated theatre have often been urged by the friends of the

stage. But the influence of the stage such an increase of useful scientific lectures, debating societies, lyceums, and other valuable institutions, to which should be discounted by the wise and good. It is exceedingly exhilarating to witness at present in this city multitudes of the young repair, as to inspire the hope, that theatrical exhibitions will soon be deserted.

Boston Society Auxiliary to the Baptist Board, &c. in account with James Loring, Treasurer.

1829.						CR.
Nov. 12.	By balance in Treasurer's hands, on annual settlement,	-	-	-	-	386,59
	15. By collection at Federal-St. meeting-house, per Mr. Malcom,	-	-	-	-	55,00
Dec. 7.	" at Rev. Mr. Malcom's prayer meeting,	-	-	-	-	18,65
	" Rev. Mr. Knowles's do.	-	-	-	-	9,15
1830.						
Jan. 4.	" Rev. Mr. Sharp's do.	-	-	-	-	21,75
	" Rev. Mr. Grosvenor's do.	-	-	-	-	8,44
	30. By cash from Miss Margaret B. Doyle, Treas. of the Second Bap. Pri. Fem. Miss. Soc. to be applied to support the Fem. School kept in Burmah, by Mrs. Wade,	-	-	-	-	68,38
Feb. 1.	By collection at Rev. Mr. Malcom's prayer meeting,	-	-	-	-	9,78
	" at Rev. Mr. Knowles's do.	-	-	-	-	7,70
	12. By cash from Mrs. Eliza Smith, Treas. of the Fem. Pri. Soc. of the First Bap. Ch. and Soc. in Boston, for foreign missions,	-	-	-	-	22,25
March 3.	By cash from the Pri. Soc. of the Baptist church and Soc. in Charles-St. from Dea. Stillman Lothrop, Treas.	-	-	-	-	80,00
	By collection at Rev. Dr. Sharp's prayer meeting,	-	-	-	-	12,15
	" Rev. Mr. Grosvenor's do.	-	-	-	-	11,40
April 5.	" Rev. Mr. Malcom's do.	-	-	-	-	26,19
	" Rev. Mr. Knowles's do.	-	-	-	-	6,25
29.	" from Mr. D. Hopkins, Weston, Mass. for Burman mission,	-	-	-	-	5,00
May 3.	" at Rev. Mr. Grosvenor's prayer meeting,	-	-	-	-	4,78
June 7.	" Rev. Mr. Knowles's do.	-	-	-	-	10,25
	" Rev. Mr. Malcom's do.	-	-	-	-	15,40
July 5.	" Rev. Mr. Grosvenor's do.	-	-	-	-	4,90
	" Rev. Dr. Sharp's do.	-	-	-	-	8,10
	14. " from the Pri. Bap. Fem. For. Miss. Soc. of South Boston, for Burman mission, by Mrs. M. B. Hill, Sec. and Treas.	-	-	-	-	15,20
Aug. 2.	By collection at Rev. Mr. Knowles's prayer meeting,	-	-	-	-	11,77
	" at Rev. Mr. Malcom's, 18,25—ring, 12,	-	-	-	-	16,37
Sept. 6.	" Rev. Dr. Sharp's prayer meeting,	-	-	-	-	12,70
	" First Bap. meeting-house prayer meeting,	-	-	-	-	4,95
Oct. 4.	" Rev. Mr. Malcom's do.	-	-	-	-	18,13
	" Rev. Mr. Knowles's do.	-	-	-	-	6,67
						<u>\$880,90</u>

1829.						DR.
Nov. 16.	For cash paid Dea. Heman Lincoln, Treas. of the Gen. Con. as per receipt,					441,59
1830.						
May.	Do.	do.	do.	do.	do.	312,87
						<u>754,46</u>

Balance in the hands of the Treasurer, \$126,44

Boston, Oct. 8, 1830.

We have examined the Treasurer's account and find it correct. The receipts the present year are dolls. 494,31, and in the Treasurer's hands on settlement last year, dolls. 356,59, making dolls. 880,90. The Treasurer has paid to the Treasurer of the General Convention, as appears by his receipt, dolls. 754,46, having now in his hands, dolls. 126,44.

ICHABOD MACOMBER, } Committee.
SAMUEL BEAL, }

Since the above account was examined, the following sums have been received by the Treasurer, viz.

1830.						
Oct. 27.	Cash from Mr. Benjamin Sweetser, Treas. of the Male Pri. Soc. of the Second Baptist Church and Society,	-	-	-	-	65,00
	Cash from Dea. Carleton, collected at monthly prayer meeting, at Rev. Mr. Malcom's, May 3,	-	-	-	-	6,61
Nov. 1.	Collection at first Bap. meeting-house prayer meeting,	-	-	-	-	7,70
	Do. at Rev. Dr. Sharp's meeting-house do.	-	-	-	-	17,52
Dec. 5.	Do. at first Baptist meeting-house—Rev. Mr. Hague preached,—	-	-	-	-	24,51
	Cash of Mr. Daniel Cummings, Treas. of the Male Pri. Soc. of the Federal-St. Bap. Ch. and Congregation, in aid of Foreign missions, (100 of which is to be appropriated for the support of a native Burman teacher,)	-	-	-	-	200,00
						<u>Dolls. 321,34</u>

NEWTON THEOLOGICAL INSTITUTION.

The treasurer of this Institution has always made it a point to publish in the Baptist Magazine all donations in money; but in consequence of some of the articles of furniture for students' rooms having been sent directly to the Institution without any account being sent to the treasurer, it has not been in his power to publish an accurate account of donations of this kind, and therefore he has omitted to publish any. He now takes the liberty to say, that eight rooms of the Institution have been furnished through the liberality of our friends in Boston, Salem, Charlestown, Cambridge, Malden, Lynn, Roxbury, Framingham, West and East Cambridge, Hartford, and other places. Four have been furnished by the Trustees, and two have been furnished by Mrs. N. R. Cobb, and Mrs. J. B. Jones, Boston, making 14 rooms in all that are furnished; and there is much cause for gratitude to God, that these

rooms are now all occupied, having about thirty students at the Institution. And as we have good reason to expect more soon, it has again become necessary to appeal to the liberality of the friends of the Institution on this subject. And here the Treasurer takes the liberty to suggest, that when donations are raised in money for the purchase of furniture, if instead of laying out the money, the donors should forward it to the Treasurer, it would enable him to preserve a uniformity in the furniture of the different rooms, which is very desirable; while at the same time, any articles of bedding or of clothing for the young men will be gratefully received, and duly acknowledged. It should also be borne in mind, that the library of the Institution is still quite below what is desirable. Any donations, either in money or books, for this object, would be very acceptable:

LEVI FARWELL, *Treas.*
Cambridge, Dec. 20, 1830.

Account of Moneys received by the Treasurer of the General Convention of the Baptist Denomination in the United States, for Foreign Missions, from Nov. 25, to Dec. 25, 1830.

From the Middlesex Baptist Miss. Society, per Mr. C. Blanchard, <i>Treas.</i> for Burman mission,	92,19
A female friend, for the Burman mission, per Rev. A. Merriam,	15,00
Mr. Clarke Young, of Falmouth, N. S.	2,00
Mr. Young, of do.	1,00
For Burman Bible, per Mr. Nichols,	3,00
The Madison For. Miss. Soc. Auxiliary, &c. per Rev. Daniel Hascall, <i>Treas.</i>	50,00
Dea. James Loring, <i>Treas.</i> of the Boston Society, Auxiliary, &c.	126,44
Same, as <i>Treas.</i> of the Boston Bap. For. Miss. Soc.	121,34
The above to be appropriated as follows, viz. For general purposes of the Burman mission, 104,71; Female schools in Burmah, 143,07.	247,78
From Dea. James Loring, <i>Treas.</i> of the Boston Bap. For. Miss. Soc.	200,00
One hundred dollars of which is to be appropriated to the support of a native Burman teacher.	
By cash collected in Connecticut, by Rev. Mr. Skinner, for the African mission,	76,43
Received by him in Virginia, for same,	182,19
From the Virginia Miss. Soc. from the Committee of outfit,	242,00
	500,62
From Dea. David Purrington, for the Burman miss. per Mr. Chas. Thompson, Coleraine,	5,40
Females of the Bap. Church in Canton, Mass per Dea. F. Craue,	16,00
By cash for the Burman mission, being 'a Thanksgiving tribute from an indigent family,' per Rev. B. Willard, of Northampton, Mass.	1,00
From Mr Nath'l Oviatt, of Richfield, Ohio, for Foreign missions, per Mr. Benj. Rouse,*	10,50
H. B. Rounds, Esq. <i>Treas.</i> of the Utica Bap. For. Miss. Soc. for Burman Bible, per Mr. E. Lincoln,	50,00

HEMAN LINCOLN, *Treas.*

* Mr. Rouse, in his letter to the Treasurer enclosing this amount, remarks, that the donor was induced to present the donation from reading Mrs. Judson's Memoir.

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No. 4.

MEMOIR OF REV. SAMUEL AMBROSE.

This worthy minister of the gospel was born in Exeter, N. H. His parents were both pious, being termed, in the style of that age, *New Lights*. When in infancy, Mr. Ambrose was so severely burnt that his life was in imminent danger, and his right hand so materially injured, that it was conceived it would incapacitate him for labor. At this early age of life, and under these circumstances, his pious mother prayerfully devoted him to the service of the Lord, and gave him up for the work of the ministry: and never did she renounce the hope that God would call him to labor in the vineyard of the gospel.

At the age of six years, Mr. Ambrose's father died, leaving him and five other children to the care of this devoted mother. In the spiritual welfare and religious instruction of her children this good woman felt a deep and lively interest; and not only read the scriptures to them, and instructed them in the religion of the blessed Redeemer, but also morning and evening prayed with them, and always at the table acknowledged God to be the author of all their mercies. What a blessing to have such a mother! and how much to be regretted, that all mothers should not in like circumstances imitate her pious example.

When eight years old he removed with his mother to Hollis, N. H. Soon after, a revival commenced in the place. Numbers of young persons became pious and united with the church, and among them were his two elder sisters.

Mr. A. speaks of being much alarmed during this revival. His exercises, however, appear to have been only the alarms of a guilty conscience aroused by the apprehensions of divine wrath. A consciousness, that he was unprepared to meet God, made the thoughts of death, judgment, and eternity, very distressing. In the account which he has written of these exercises, there appears to be nothing like true contrition for sin, or faith in the atoning blood of Jesus Christ. From this time he seems to have imbibed a self-

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righteous system. He maintained a regard to his external deportment, while he overlooked altogether the state of the heart.

He soon after united himself with a society of young persons, who met once and sometimes twice in a week for the purpose of singing, reading sermons, and other religious books, and conversation upon select portions of scripture.

"When my turn for engaging in prayer drew near," says Mr. A. "I used to study to please myself and my hearers; without any regard to pleasing God." "And thus," continues he, "I went on, praying in this society, in families where I lived and visited, with the sick, with schools that I taught, and finally, with my own family." More than three years after he was married and settled in life, he maintained regularly morning and evening worship. So effectually did he compass himself about with sparks of his own kindling, that at one time he was ready to regard himself as a most distinguished christian. "But when I thought at all," says he, "upon my state, I regarded myself as a whited sepulchre, or as making clean only the outside of the cup and the platter."

In the 26th year of his age God was pleased to answer the prayers of his pious mother, (who had some time before died in the triumphs of faith) and to display his almighty and efficacious grace in bringing him to renounce all his self-righteousness, and humbly to submit to that righteousness which is by faith in the Lord Jesus Christ.

When his attention began to be more fixed upon the danger of building on a sandy foundation, he sometimes indulged the dreadful thought of wishing to escape from the presence and power of the Almighty. "I wished," says he, "I could find the place where God's eye could not see me, nor God's hand reach me?"

But the time had now come when this self-complacent and unhumiliated sinner was to be stripped of all his imaginary goodness, and rendered a humble beggar at the feet of Jesus. It may be interesting to those who read this Memoir to learn something of Mr. A's exercises from his own language. "I had been," says he, "all my life ignorant of God's righteousness, and going about to establish a righteousness of my own. From a child I had had a form of godliness—but was not only destitute, but wholly opposed to its power. I was attentive to the externals of religion;—constant at worship on the sabbath;—not profane in my language. I had neighbors who were loose, profane, regardless of the Sabbath, and had no form of religion in their families, and I could reprove them. But now I was made to see that, if I were saved, I must bow as low—must become as poor a beggar—must be as entirely and eternally in debt to grace, as my neighbors, who lived in neglect of all the forms of religion. I now found that my proud, wicked, deceitful heart, was full of opposition to God, and especially to his way of salvation by grace. I now found that I had a carnal mind, which is enmity against God. To think that I must have no credit for my good works, as I had termed them, seemed like cleaving the flesh from the bones. I have compared my case to that of a man who for years has been erecting a habitation. At length he

finds that his foundation is the sand, his materials unsound, and his house must be demolished and cast away. So I was convinced that my good works would avail me nothing, that my own righteousness was as filthy rags, and that I could do nothing that would be pleasing in the sight of a holy God, until I had a new heart. Yet after all, my loftiness was not laid low." Self-complacency is the last thing that the sinner will relinquish. "Now, said I, if God will bestow upon me his grace, and give me a new heart, how much I will live to his glory—indulging the thought of making compensation for the benefits received, rather than take them as a gift, and be in debt to grace." Would the limits of this brief memoir permit, it might be interesting to make farther extracts from Mr. Ambrose's writings in this place. Suffice it to say, that he soon after gave evidence of "being a new creature." The fallow ground of the heart was now effectually broken up—all grounds of self-complacency removed—and, as a humble, dependent, broken-hearted sinner, he was enabled to cast himself entirely upon the grace and mercy of our Lord Jesus Christ. His views of the mercy of God in his deliverance, were now as clear as his views of the justice of God were before in his condemnation. His first exercises, after the change took place in his mind, was a calm delight in contemplating the character of Christ, and the wonderful plan of salvation by grace. His soul was filled with love to the Saviour, and with joy inexpressible and full of glory.

His joys, however, were not uninterrupted. His experience of the exceeding deceitfulness of the human heart led him often to question the genuineness of his exercises and the sincerity of his repentance; and sometimes filled him with distressing doubts and fears. Yet, in the midst of fears and doubts, he had one consolation—he could look to Him who searcheth the heart and knoweth the ways of man; and from Him he received the cheering assurance, "Son, be of good cheer, thy sins are forgiven thee." When these doubts were removed, and his mind became settled, he publicly professed his faith in Christ, was baptized by the Rev. Eliphalet Smith, of Deerfield, and united with a Baptist Church in Rumney.

No sooner had Mr. Ambrose found the Saviour, than the love which he bore to him, and the ardent desire he felt for the salvation of sinners, constrained him, like the woman of Samaria, to visit his neighbors, and invite them to come and see a man who told him all things that ever he did. He could not rest—he entered immediately upon the work of an evangelist—exhorting publicly and from house to house—visiting neighboring towns, and testifying to all the grace of God.

It might be gratifying to have a particular account of Mr. Ambrose's exercises in view of the solemn work of the ministry. This gratification, however, we must forego—as his manuscripts are so much injured by time and accident, that nothing definite can be gathered from them. All we can learn is the fact, that such evidence was furnished to his own mind and to the Church, that he was called of God to preach the gospel, that with the approbation of his breth-

ren, he engaged in the work, in about six months after he made a profession of religion.

For two years Mr. A. preached in the vicinity of Plymouth, N. H. at which place his family then resided; but in the fall of 1781, a committee from Sutton, N. H. requested him to visit that place as a candidate for settlement. He complied with the request. Here he found a number of inhabitants, just making a beginning in the wilderness, and famishing for the bread of life. Here were a few Baptist professors ready to welcome Mr. A. as a messenger of Christ. But in the condition of the people there was nothing inviting, except their entire destitution of the means of grace. Yet, such was the demand for ministerial labor in the town and vicinity, that he resolved to remove his family to Sutton, which he did in Feb. 1782. In April a church was constituted, of which he was ordained the pastor, in Oct. of the same year. Over this church he continued to exercise a pastoral care till 1800—preaching, however, in neighboring towns one fourth, one half, and sometimes three fourths of the time.

Mr. A.'s early labors were blessed. A revival was experienced in 1782 and 3, which was quite general in Sutton, and extended to neighboring towns. Another pleasing, but more limited revival, was experienced about eight years after. The additions made to the church during these revivals, we have not the means of ascertaining. They must, however, have been considerable, as the church at one time consisted of about 80 members. But this church experienced a sad reverse from 1790 to 1800. During this time its members were much reduced—serious difficulties existed—heterodox sentiments prevailed. After much deliberation it was thought expedient in 1800 that the church should be disbanded, and that such members as remained steadfast in the faith should unite with neighboring churches. Mr. A. at this time united with the Baptist church in New London; of which he remained a valuable member till the time of his death.

From 1800 to 1820, Mr. A. besides preaching steadily upwards of two years in New Town, N. H. labored with considerable effect in Goshen, Bow, Nottingham, Weare, New Boston, Westmoreland, Danbury, and in several other places—and also performed a large amount of service for the Missionary Society of Massachusetts. His missionary labors extended into the northern parts of New Hampshire, Vermont, Maine, and Canada.

As a missionary he was prudent, zealous and indefatigable in labor—and his labors were not in vain in the Lord. His journals, though imperfect, present him to us amidst hardships, toils and labors, instructing the ignorant, comforting the feeble minded, encouraging the weak, and preaching the gospel of the kingdom to the poor. It was his privilege often to labor amidst revivals, where he had the unspeakable pleasure of pointing anxious sinners to the Lamb of God, and of leading willing converts down the banks of Jordan.

One circumstance in the life of Mr. A. ought not to be passed over in this place. Up to the year 1810 he had enjoyed the most

perfect health. That year he engaged in a mission in the State of Maine. Soon after his arrival in the town of Vienna, he was visited with a severe and protracted sickness. For ten weeks he was confined to the house, and a considerable part of this time his life was not expected. This sickness was peculiarly afflictive, as he was far from home, among strangers, and deprived of the consoling pleasure of the presence, care, and sympathies of his beloved family. But in this sickness he found kind and sympathizing friends, whom he remembered with the liveliest emotion of gratitude to the last. He enjoyed also an inward peace and serenity of mind, which no outward circumstances, no vicissitudes of time could destroy. His peace was made with God. He knew in whom he had believed. He enjoyed the presence of his Saviour, and felt that, whether living or dying, he was Christ's. From this sickness he was restored gradually to the enjoyment of the most perfect health—not, however, without experiencing such effects as materially impaired his speech.

From 1820 to 1828, Mr. A made a few short missionary excursions, but was generally at home during the week, and preached in neighboring towns on the Sabbath. During this period he rendered much seasonable and gratuitous service in adjacent towns in times of revival. The last two years of his life were a season of severe affliction in the family. For fifteen months Mrs. Ambrose was confined by sickness. She died in January, 1830, enjoying a good hope of being with Christ, leaving a husband and ten children to mourn her loss.

His afflictions were received in the spirit of humble resignation, and were, doubtless, instrumental in preparing this venerable servant of Christ for his approaching dissolution. They evidently quickened his zeal, increased his humility, and produced a more unreserved devotion in the service of Christ. He now seemed fast ripening for the joys of the upper world. The third Wednesday in May he met his brethren for the last time in New London. On that interesting occasion he had the privilege of uniting in the public worship of God, and of witnessing the administration of the ordinance of baptism. In the exercises at the Meeting-House, and again at the water, he took a part. At the water he spoke with uncommon freedom and earnestness. He remarked, that, during the course of his ministry, he had been favored with many such privileges, having baptized in three states and in thirty-six different towns;—that probably, this might be the last opportunity he should have of witnessing the administration of that precious ordinance, or of addressing those present. He felt that time was short, even now the time of his departure was at hand, and thanked God he had some comfortable evidence that he was ready to be offered up. He exhorted his brethren with stedfastness of purpose to cleave unto the Lord, and sinners to flee from the wrath to come, and lay hold on the hope of the gospel.

The next Lord's day he attended worship in Sutton. At the close of the afternoon's services he gave an exhortation, accompanied with much feeling and warmth, and concluded by observing

that those whom he addressed might never more hear his voice. His apprehensions were realized. That week he enjoyed usual health, till Saturday evening, when he complained of acute pain and distress about the heart, accompanied with extreme languor and faintness. The family physician was soon in attendance, but no relief could be afforded. The silver cords were loosed—the golden bowl was broken. He continued to sink—the languid pulse beat lighter and lighter, till six o'clock the next morning, May 30, 1830, when he died, aged 76.

Perhaps about the hour on which the Saviour left the grave, triumphing over death and the powers of darkness, the redeemed spirit of this servant of the Lord, emancipated from the body, ascended to glory! His funeral services were attended, the Tuesday following, with every demonstration of respect for the deceased, and of sympathy for his afflicted family. On this occasion Rev. S. Pillsbury preached a solemn and appropriate discourse from *Ps. cxvi. 15. Precious in the sight of the Lord is the death of his saints.*

In contemplating the history of this good man, the exhortation of the apostle comes home with force: "Be ye followers of them who through faith and patience have inherited the promises." That survivors may be the better prepared to do this—a few particulars in the life and character of Mr. Ambrose will be noticed, which seem worthy of imitation.

1. *He was eminently a just man.* In his intercourse he was strictly honest. He might have erred in judgment. He might have differed from others in his opinion of right. But no person can, with good reason, charge him with *intentional wrong*. Through life it was evidently his object to do to others as he could wish them to do to him in like circumstances.

He was just to the characters of men. To reputation he maintained a sacred and inviolate regard. The writer of this article has observed with much satisfaction, that in these times when slander often appears to be the ruling passion, and when many regard reputation and character as common plunder, he never heard Mr. Ambrose speak amiss, or make an unkind remark respecting an absent person.

While some have indulged themselves in speaking freely of the failings of others, he has held his peace, or kindly administered reproof. A good name is better than precious ointment, and happy would it be for the church and for society, if all would imitate the worthy example of the deceased in preserving it inviolate.

2. *Mr. Ambrose was remarkably diligent in business.* He felt the worth of time, and carefully redeemed it. From his childhood he was in the habit of rising early in the morning. Seldom were his eyes closed in sleep after the sun had risen upon the earth. It is no small commendation of his diligence, as well as economy, that while receiving from the beginning, a very limited salary, and sometimes only a mere pittance, he was enabled by industry and good management to maintain a large family, defray the expenses of sickness, and leave something for the benefit of his children.

But it was not in the business of the world only that he was diligent. He served his God with fervent and uniform devotion. He never indulged in sloth. He always found enough in secret devotion, in reading the scriptures, in meditation upon divine things, and in pious conversation, to engage his thoughts and affections the first hours of the day. His habits of diligent application he carried through life. No hour was suffered to run to waste. Whatever might be the business of the day, whether attending the sick in his family, or laboring in the field, or preaching the gospel, or visiting from house to house, he engaged with promptness and cheerfulness. And to this habit of redeeming time much of his usefulness as a man and as a minister are to be attributed. By early rising and diligent improvement of time he found, even amidst the pressing cares of a large family, much leisure for prayer, reading the scriptures, and religious duties.

3. *Mr. Ambrose was a man of prayer.* Devotion was the life and delight of his soul. He lived and walked with God. In an eminent degree he felt his dependance on Him from whom cometh every good and perfect gift. His public devotions were ordinarily humble, appropriate, and fervent. He did not study to avoid uniformity of expression in this exercise; yet such was the humble fervency of his spirit, that he often seemed to approach the throne of grace in a way nearer than any which he had tried before. Sometimes he would rise quite above himself, and pour out his whole soul in unpremeditated strains of pious and holy devotion. Family prayer he maintained with uniform consistency and exemplary simplicity, and seldom failed to excite in those present an interest in the exercise.

He was much in secret devotion. Few men, we apprehend, prize the privileges of the closet more highly. It has been observed by persons most intimately acquainted with him in domestic life, that he allowed not the morning to pass without retiring and spending a season in the closet. This practice he observed at home and abroad.

4. *Mr. Ambrose carefully read the scriptures, and implicitly followed their instructions.* His pious mother early taught him to esteem the Bible above all price.

Before he was seven years old he read it through in course. From that time till his conversion, he was daily conversant with the scriptures. True, he read them either from habit, or early education, or a simple desire for knowledge, or perhaps from a wish to be confirmed in his self-righteous views. Yet the knowledge he thus acquired of the historical and doctrinal parts of the Bible was of great use to him in subsequent life. And when his eyes were opened to discover the excellency and importance of religious truth, he commenced the study of the scriptures with an humble, docile temper of heart. Truth was now the object of his researches. He did not, like many, study subjects more than the Bible. He did not suffer an inventive imagination to form theories and systems, and then bring as much scripture as he could, in support of them. But chastening every inordinate thought and imagination, that would wander beyond the range of scripture, he sought that wisdom

which is from above, from the oracles of God. His circumstances seldom allowed him to read commentators. When they did, he duly appreciated the privilege. Yet he regarded them only as helps, and read them with exemplary caution. He called no man master. He knew that the word of God would stand—and that every thing not in harmony with it, must fall. He looked to the word of God for doctrine, reproof, correction, and instruction in righteousness, and thus became thoroughly furnished unto every good work. Hence his views of divine truth were clear and consistent, because they were scriptural. He viewed the character, perfections and government of God, the state of man, and the glorious plan of salvation by grace, in the light of revelation. Hence too his ideas of doctrine and practice, duty and obligation, divine sovereignty, and man's agency, were consistent. He was neither an Arminian nor an Antinomian. Standing on the high ground of truth, he feared not the weapons of error. Indeed, so acute was his discernment of the meaning of scripture, and so thorough his knowledge of its doctrines and precepts, that his most wily antagonist found it no easy matter to entangle him in his talk.

5. *What he believed to be Bible truth, he faithfully inculcated both in public and in private.* In preaching he aimed to exhibit divine truth in its purity and loveliness. He never daubed with untempered mortar. He felt, that his only hope of success and of doing good, was the just and faithful exhibition of God's word. Such truths as affect the character and condition of the sinner in a natural state, he did not soften down for the sake of pleasing men. In his social intercourse he maintained the same firm regard to truth and faithful dealing with the souls of men. It was not enough that he had preached the gospel faithfully in public. At the close of worship, (especially week-day meetings) he generally entered into free conversation on spiritual concerns. And in his visits it was manifest that the truths of God's word and the welfare of souls lay near his heart. With uncommon readiness he would present such truths of scripture as might be adapted to the respective ages, capacities, and moral condition of the members of the family. Those who enjoyed his visits will long remember the kindness and faithfulness with which he used to converse on religious subjects, and the earnestness with which he pressed upon their consideration the truths of God's word.

ON THE FREQUENT REMOVAL OF MINISTERS.

MR. EDITOR,

WITH the sentiments of "A Layman," in your last Magazine, I fully agree. The advantages of a long and affectionate union between a minister and his people are many and great. A pastor who has been stationary for many years, is far better qualified to administer suitable instruction, reproof or consolation, than a transient teacher possibly can be; and his people will receive with greater deference and candor the truths he delivers, than if they proceeded from a stranger. A protracted and endeared acquaintance creates mutual

confidence. The minister can address his hearers whom he has long known with unreserved freedom; and remembering his kind and soothing attention in their sorrows and his participation in their joys, they on the other hand esteem him, both as their friend and guide, and are prepared to receive benefit from his counsel.

But notwithstanding the obvious advantages arising from a permanent connection between ministers and their people, there are many instances of its interruption. In some cases a few short months have only intervened between the ordination services and arrangements for a separation; and in many instances, this relation has been dissolved when we could have hoped it might have been continued to a far distant day.

The remarks of "A Layman" have led me to reflect whether there was a remedy for this evil of which he complains. And in considering the remedy that was to be applied, it naturally occurred to me to inquire what are the remote or proximate causes of the frequent removal of ministers; if these are ascertained and avoided, their effects, which we deplore, may cease. For as the poet justly says on another subject;

"To know our disease, is half our cure."

Should the result of my own reflections be deemed unsatisfactory, I shall exceedingly rejoice if some abler correspondent will place this subject before your readers in a more clear and powerful light.

1. Permit me to say, then, that I think the haste in which ministers are now generally settled, is a cause of their frequent removal. I can recollect the period when six months or a year was not deemed too long a time for a person to officiate as a candidate. If that was rather too long a season for trial, do not many churches now go to the opposite extreme? A preacher is invited to occupy for a few sabbaths a vacant pulpit. Perhaps his personal appearance is interesting—he has a fine voice—and his talents are brilliant. He attracts a crowd of admirers. At once the decision is made—**This is the man who will build us up and promote our prosperity.** In the admiration of his talents, but little inquiry has been made as to his prudence, and solid attainments. **The church and society are determined forthwith to obtain him.** He accepts their pressing and flattering invitation. But when the charm of novelty has passed away, they begin to feel that their choice was injudicious. They are convinced that the talents which at first delighted them, are more showy than substantial. They perceive a great lack of discretion, and are mortified in seeing a gradual diminution of hearers. This state of things leads to explanations, and if not to mutual recriminations, to a final separation. Now all this might have been avoided. Had the church looked with a more single eye to the glory of God, and sought with greater simplicity the divine guidance, and had they been chiefly anxious to procure "a good minister of Jesus Christ," they would not have been in this dilemma.

It is however but just to the churches, to state that a premature settlement, is not always their fault; ministers themselves, not un-

frequently urge it. In accordance with their own views, they have been invited to become pastors of churches to which they had not even preached once. And in other instances having spoken a few sabbaths, it was distinctly understood that they could not be candidates any longer. Thus societies have been virtually compelled to form a union, which they could have wished for a while to delay. As might have been expected, such hasty connections have been generally temporary; and attended with disappointment.

If then ministers and churches would form a permanent union, let them be well acquainted with each other, before they come to a settlement. Scarcely any consideration of personal convenience should induce a minister to obtain from a people a hasty invitation; and they should allow themselves time, not merely to know what are his pulpit talents, but what are his habits of private intercourse, his temper, and the manner in which he will discharge his pastoral duties. Having been thus cautious in placing their confidence, they will be more likely to confide in him till death.

2. The frequent removal of ministers is occasioned in part by the improper estimate in which the pastoral relation is held. I am persuaded it is not viewed by some in so sacred and important a light as it ought to be. And a connection that is esteemed as comparatively trivial, will be formed without much consideration, and nullified without much regret. Although I do not think that the pastoral relation is necessarily so durable as the matrimonial, which should only be severed by death, yet it bears a resemblance to it in importance. So many interests are involved, and so many sympathies are called into action in this connection, that nothing but the most grave and weighty consideration, can in my opinion justify its termination. When a pastor reflects on the hopes that will be disappointed, the feelings of friendship that will be wounded, and the bitter sense of loss that will be felt by those who have heretofore looked up to him as their spiritual father, he will not lightly resolve to leave his people.

3. And as ministers should not leave their people except for very important reasons, so they should not be tempted to do so by other churches. I am aware it is rather an old fashioned notion, but it has always appeared to me improper, that religious societies possessing wealth should feel themselves at liberty to tempt a minister who is useful and happy, to break away from his ecclesiastical engagements. I am afraid that such conduct originates in selfishness. It is not doing as they would have other churches do to them. It has been said of politicians, that every man has his price. I trust, for the honor of human nature, this is not true. I believe it is not. There are patriots who can neither be bought nor sold. But were it otherwise, churches ought never to act, as though ministerial talents could be purchased with money. I feel great respect for those ministers who are known to have resisted this temptation. I would say to churches, never covet your neighbor's minister; and to ministers, if you are free from worldly embarrassments, and happy and successful in your present sphere, let no considerations of honor or emolument induce you to leave it.

4. Another cause of the removal of ministers, is, the secular embarrassment of a church. Perhaps from the best of motives, but not, it is believed, in the exercise of a sound discretion, a religious society has involved itself greatly in debt. A house has been reared, but under circumstances, which, to keep it from under the hammer, a popular preacher is necessary. Now, it so happens, that there are not many popular preachers. Hence, after a minister has labored in season and out of season, and done his utmost, he fails of sustaining the concern. No fault is alleged against him. He is admitted to be pious, discreet, instructive and attentive to his people—but he is not popular. He cannot draw a crowd of hearers; and a crowd is necessary to meet the pecuniary engagements of the society. Another minister of solid worth is tried, and he experiences the same fate. In these instances, no blame can be attached to the ministers, their failure and their removal arise from circumstances beyond their control. Nor ought the church to be censured for desiring talents that will enable them to surmount their pecuniary difficulties. But it is to be greatly lamented that churches at any time should place themselves in a situation to need shining, rather than solid talents—and to be compelled to look more for gifts than for graces in the men they select for their pastors. I do trust that the painful experience of religious societies in our own and other denominations, in the removal of ministers from this cause, will lead to more cautious, pious and business-like calculations in the erection of houses for the worship of God.

Other causes of the frequent removal of ministers, no doubt exist; but for the present, I submit these, as worthy of the serious and especial attention, not only of our students for the ministry, but of all our pastors and churches.

EUMENES.

REFLECTIONS ON THE LATE ECLIPSE OF THE SUN.

We thank our correspondent for the following reflections, on the late eclipse which so deeply interested the uncounted multitudes within its shade. The analogy which is here drawn, will, we hope, lead many to a perception of the moral eclipse, which prevents them from enjoying the vivifying effulgence of the Sun of Righteousness.

We were lately contemplating, with a curiosity mingled with awe, the sublimest spectacle, which the natural world ever presents to the view of man. We saw the sun at noon-day gradually shorn of his beams, by the interposing shadow of the moon. We gazed in silent thoughtfulness, while the glorious luminary became more and more dim, as its disk slowly became hidden from the eye. We saw the gloom of twilight deepening around. At this moment, who, among the countless thousands whose eyes were fixed on the heavens, could have been so thoughtless as not to feel a sentiment of reverence for the mighty power of God; an emotion of humility, from the consciousness that the united force of all

created beings, could not restore the brightness of the sun, if God should ordain a perpetual eclipse of his light. Who, when the interposing shadow passed away, and the sun again shone forth with undiminished splendor, did not feel a glow of gratitude, and did not shudder, to think of that destruction of all animal and vegetable life, which would have ensued if that light had never returned? Who did not exclaim, "The heavens declare the glory of God, and the firmament showeth his handy work? Hallelujah—the Lord God omnipotent reigneth!"

It may be useful to consider a few analogies between this event, and the moral eclipse by which the gospel is hid to them that are lost.

This obscuration of the sun was the necessary result of the laws which God has established. There was in it nothing more supernatural than his daily rising or setting. It was so far from being a departure from established laws, that it was one of the strongest proofs of the stability and regularity of those laws. It argued no disorder in the universe, but rather displayed its wonderful harmony. It indicated no resistance to the will of God, but showed the exact obedience of the material universe to his pleasure. It reflected no dishonor on his government; but on the contrary, it called forth, from every being capable of thought and pious feeling, an emotion of wonder at the wisdom and power of God.

Not so the moral eclipse. This is the result of a wicked departure from God's moral laws. It is the consequence of rebellion to his will. It proves the deplorable disorder of man's moral nature. It reflects dishonor on the government of God, and therefore excites his displeasure. The gospel itself is a proof of this disorder. It is good news to men—and thus presupposes wretchedness. It proclaims pardon—and thus implies guilt. It announces mercy—and thus intimates unworthiness. It offers pardon and mercy, through a Saviour crucified—and thus insists, that men are helpless and ruined. It brings life and immortality to light—and thus takes it for granted, that men are by nature dead in trespasses and sins. That this gospel is hid, then, is not the fault of God, arising from any defects in his laws, or any neglect in his administration.

The eclipse of the sun was not owing to any failure of his light—any real diminution of his splendor. His bright orb was not affected by the shadow which hid his rays from our eyes. He was shining on, amidst that solemn gloom. Those inhabitants of our hemisphere who reside beyond the reach of the moon's shadow, saw him at the same hour undimmed. He was shining forth then with as free and benignant splendor, as if no shadow were intercepting his beams from us.

So the eclipse of our gospel to them that are lost is not owing to its own obscurity—to the diminution, or withdrawal of its light. No—the gospel shines like the sun in heaven. Bright and glorious in itself, it continues to be the power of God, and the wisdom of God unto salvation, whether men see and rejoice in it, or not. It is God's marvellous light, though it may be hidden from the eyes of multitudes. It is no detraction from the excellence and beauty of the gospel, that men see it not. Though its enemies assail it,

it is as safe from their attacks as the sun from injury by the moon's shadow. Though men hate and disbelieve it, there it shines. To the eyes of God's dear children, the gospel is precious, though hidden to them that are lost, as the sun continued bright to those on whom the shadow which hid its light from us did not fall. And let not the lovers of the Saviour be dismayed, though the enemies of the gospel rage, and take counsel together against the Lord and against his Anointed. Their hostility cannot blot out that gospel, any more than the moon's shadow could blot out the sun. Still will it shine, and shed its light on those who love God, until they shall reach the city where the light of the sun itself will be superseded by the brightness of the Lord God and the Lamb.

The eclipse of the sun was occasioned by the passage of the moon between the earth and the sun, so as to intercept the rays of light, in the same way that a cloud passing between us and the sun partially obscures him. The shade which fell on us was attributable, not to the sun, but to the dark body which interposed itself between.

So the eclipse of the gospel to them that are lost, is not to be ascribed to the gospel, but to the intervention of something else. Something has risen up between man and his Creator. Some dark object has interposed to hide the gospel from the eyes of men. *The god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.* Here is the cause of the moral eclipse. Here is the malignant agency which has shut men's eyes against the light. It is the god of this world—called sometimes the prince of this world—the prince of the power of the air—the devil—satan. He is here denominated the god of this world, to express the power which he has acquired over the hearts of men. They obey him as a god. They are led captive by him at his will.

While the sun was overshadowed, the only method of restoring to the earth his light and warmth, was to remove the interposing body. God would not create another sun to pour on us, from another quarter of the heavens, his cheering light; and leave the darkened luminary in perpetual eclipse. He would not make the moon transparent, so that the rays of light and heat could pass through to us. He would not alter the constitution of our nature, and that of the rest of the material universe, so that all things might go on prosperously in darkness. God would not alter his laws. The moon must roll away, and leave the light unobstructed.

So must the moral eclipse be removed, by taking away that love of sin, and that pride, which now blind the soul, and hide the gospel from its view. God will not give us another gospel. He will not alter it, so as to save men without repentance and faith. He will not change the love of sin and pride, so as to make them virtues. He has resolved to save sinners by the gospel alone, as it is, unchanged, unadulterated. To remove the eclipse, the darkness of the mind must be removed. The gospel needs no change. Let the love of sin and the pride of the heart be taken away, and the gospel will shine into the soul, as the sun shone again on the

earth, when the moon went on in her orbit, and the shadow passed away.

The eclipse of the sun was short. By the laws of the material universe, it could not continue long. The earth was going forward in her orbit round the sun, at the rate of a thousand miles every minute, and the moon was accompanying the earth in this rapid motion, at the same time that she was moving in her own orbit round the earth, with great rapidity, while the sun remained stationary. Of course, the eclipse must be short, for the same reason, that a flying cloud would but for a short time hide the sun from our view.

But alas! there are no natural causes which will terminate that eclipse by which our gospel is hid to them that are lost. There is no principle of motion in the depravity of man. This remains, increasing in strength and producing deeper darkness. The eclipse is, in its own nature, perpetual. The power of God alone can remove the obstacles, and let our gospel pour its beams into the dark and frozen soul. The same power which created the sun and the soul must interfere, to end the dismal moral eclipse. That arm of the Lord must be revealed, which stationed the sun in the heavens, and rolled the earth and the moon around their centre.

The eclipse of the sun ended, without producing any injury, so far as our knowledge extends.

But alas! *if our gospel be hid, it is hid to them that are lost—lost forever—for into utter darkness will the enemies of God be cast. It is the loss of the soul.* If that eclipse had continued—if the sun had never more shone on the earth—the effect would have been the speedy destruction of all animal and vegetable life. This calamity, awful as it would have been, would still have affected the body only, but could not have reached the soul, for that, if redeemed by the blood of Jesus, would have ascended from the darkened earth, to the world of unfading light.

Observations upon the Peloponessus and Greek Islands, made in 1829. By RUFUS ANDERSON, one of the Secretaries of the American Board of Commissioners for Foreign Missions. Crocker & Brewster: Boston, 1830. pp. 334.

WE cheerfully embrace an early opportunity of introducing this interesting volume to the notice of our readers, and of presenting them with an outline of the narrative which it contains.

It is already well known that the American Board of Missions have for many years directed a considerable portion of their attention to the countries bordering upon the shores of the Mediterranean. Messrs. Fisk and Parsons, their first missionaries to Western Asia, have some time since "put off this their tabernacle," in this the original land of Patriarchs, and Apostles, and Martyrs. Year after year opportunities of usefulness have been occupied as they were opened by Divine Providence, until now extensive missionary establishments are beginning to illuminate this so long forgotten

and benighted region. In 1829, Mr. Anderson, one of the Secretaries of the American Board, was sent thither to direct some further arrangements, and specially to obtain such information in respect to Greece as might be of use in promoting the great cause of moral and intellectual cultivation in that country.

With these views, Mr. Anderson embarked at Boston on the 28th of November, 1828, and January 1, 1829, landed at Malta. Of this island he has given us many interesting particulars, and among the rest a more minute account than we have elsewhere seen of the spot on which St. Paul is said to have been shipwrecked.

From Malta he proceeded to the Ionian Islands, and sailing from thence on the 16th of April, 1829, landed at Clarentsa, a small port on the western coast of Greece. From Clarentsa he pursued his journey westward to Corinth, skirting the southern shore of the Gulfs of Corinth and Patras. From Corinth he proceeded to Egina, and from thence, returning, crossed the Peloponnesus a second time, on a line nearly parallel to his first rout, and passing through the very heart of the peninsula. From Olympia, on the river Alpheus, his most eastern point on this journey, he travelled southward as far as Navarino, from whence he crossed the country a third time, passing over the heads of the Gulfs of Messenia and Laconia. He afterwards visited Hydra, Spetsæ, and some of the islands upon the coast, and several of the most important of those in the Archipelago.

From this brief sketch of his rout it will be seen that Mr. Anderson has explored the Peloponnesus more thoroughly, and surveyed it in a greater variety of aspects, than almost any recent traveller. He visited it not merely to gratify literary taste, or pursue antiquarian research, but to inform himself and the American public what were the present condition and capabilities of the country, and what the manners and dispositions of its inhabitants, in order that in possession of more abundant facts, we might the more wisely direct our benevolent efforts. Hence while Mr. Anderson has shown himself feelingly alive to all that was beautiful or grand in nature or in art, he has everywhere taken pains to spread before us Greece as she is, and to let us see the actual state, both moral and intellectual, of this most interesting people. Nor is this all. The whole book is imbued with a spirit of piety and benevolence, which produces in the reader the constant conviction that he is in the society of a man of enlightened understanding, and enlarged, purified and animated moral sentiment.

The latter part of the book contains "Observations upon the territory, population, and government of Greece; upon the state and prospects of education; upon the Greek Church; and upon the measures to be pursued by Protestants for the benefit of the oriental churches." This will be found full of interest to all those who delight to mark the progress of a nation in the work of civilization, as well as by Christians of every denomination, who feel disposed to aid in the attempt to spread the gospel in liberated Greece.

We transcribe, almost at random, the following passages, as specimens of the manner of the work :

“The plain of Dara takes its name from a village situated on a mountain above its northeastern border. It is related of the Turkish commandant in this village, previous to the revolution, that, walking one day before a school taught in the place, he caused the *didascalos* to be dragged from among his pupils and bastinadoed. Our sympathies are not awakened on learning that this petty tyrant was soon after a prisoner in the hands of the insurgent Greeks at Calabryta. The plain is not far from a mile in width, and is ornamented by scattered pear and plane trees, and cultivated chiefly with wheat and maize. Mount Saeta rises on the right of Dara, with firs covering its lofty acclivities. Arriving at the opposite side of the plain, we crossed a considerable stream on a bridge, and at first I could not conceive whence it came, since a tall, unbroken ridge heads the valley. We were afterwards assured that it emerges, like the fountain of Erasinus, from beneath the mountain's base. It must come from the lake we saw on the other side. They call it the Dareiko, or river of Dara. We were now upon the head-waters of the Ladon, the beauty of which struck Pausanias so forcibly, that he pronounced this river to be the most beautiful of all that flow in Grecian or foreign lands. Just below the bridge, the Dareiko receives a streamlet from the south. We follow the river, and soon the plain contracts into a narrow valley, about a league in extent, cultivated with maize. Then the mountains advance on both sides, and form a beautiful glen, filled with willows, wild vines, and magnificent plane trees—a delightful asylum for coolness and repose. The river dashes rapidly along, yet with a gentle murmur, and amid its overhanging foliage ‘the fowls of the heaven have their habitation’ and ‘sing among the branches,’ joyful for such a refuge from the ardent beams of noon. Our feelings rose higher, I trust, than mere gladness; for we saw around us the hand of Him, whose goodness is such, that, in a world he framed for discipline rather than for enjoyment, he has yet bountifully diffused the means of happiness. I thought of the comparison, which Montgomery has clothed in the language of poetry—

If God hath made this world so fair,
Where sin and death abound,
How beautiful, beyond compare,
Will Paradise be found!

At length we came into the valley of Pancrati, so called from a village on the mountains about an hour to the east. In its centre is a cluster of vineyards, and flocks graze on the partially cultivated hills around. Leaving the river to pursue its course to the Olympic plain, we ascended a hill, not knowing what to expect, but anticipating a change for the worse as scarcely avoidable. But no sooner did we look down on the other side, than we involuntarily exchanged expressions of wonder at the manner in which the Author of nature has been pleased to adorn some parts of this picturesque land. At our feet was lying a little, level plain with a rich soil, nearly shut in by hills, and divided into parterres like gardens, by canals bordered with natural hedges of willows and vines, the whole recently planted with maize. Here is another branch of the Ladon, or more properly the river itself, flowing from the eastward, where at some distance it is said to spring from a subterraneous channel that is supposed to communicate with the lake Phonia. Crossing over a bridge to the northern side, we soon found ourselves travelling on the banks of still another branch of the river, bordered with a narrow strip of land, and planted with maize where the ground is not too wet. The mountains are precipitous on either hand, with occasionally a cultivated slope. The road is but lit-

tle travelled, and, losing all sight of it, we kept along the foot of the mountain on one side, but hardly made our way among shrub-oaks, hawthorns, wild vines, and brambles. Towards night we came out among vineyards, enclosed by hedges, and ornamented by Lombardy poplars, the only ones I had seen in the Morea. They seemed like old friends, being familiar to the recollections of my youth. We had now travelled two hours upon this plain without perceiving its northern termination, nor had we found the village we were seeking. The only one in view was at an almost inaccessible elevation. Such a site for villages is, however, very frequent in Arcadia. They seem to have been perched upon mountains, as well to escape the exactions to which they would have been exposed from their Turkish masters if situated on frequented routes, as for security against the inroads of banditti; and sometimes, perhaps, a security to the bandits themselves. This was not the village we desired; so, guided by a peasant, we turned up into a most romantic, hidden dell, at the end of which, as the evening shades came on, we found a little village called Knoph-ta, with mountains towering almost perpendicularly around, their tops covered with clouds. The village contains thirty-six houses, but they had not escaped the fiery visitation of the Arabs. So little accustomed were the peasantry of this village to strangers, that, at the sight of one of our number in Frank clothes, they fled to their houses, and barred their doors. However a shepherd, somewhat more acquainted with the world, ventured to bring us a quantity of milk and our favorite yagourte.

A heavy dew fell in the night, and the thermometer in the morning was at 46 degrees in the open air, and 50 degrees in our tent. We returned to the plain at an early hour. It soon opened to the west, giving place to the villages of Cane, Carnesi, and Mazæca. The district is called Catsanes, and so is the plain, and perhaps also the river.

The plain is cultivated with maize, which the peasants were just ploughing into the earth. The plough has an exceedingly primitive aspect, with but a single handle, and the beam fastened to the yoke. It has no sideboard to turn over the earth, and does little more than tear up the ground. Indeed the poor husbandman is obliged to go over the same ground two or three times before it is ready for the seed, and after all, he does not plough as deep as our farmers think essential to good husbandry. The Greeks need instruction both in the theory and application of industry, as well as in letters and religion, and philanthropists should bring them aid in all these respects.

Wheat and barley are commonly sown in October, though on the richest lands the seed-time is later. The harvest on the maritime plains, is near the end of May and in June: on the higher grounds it is in July and August. Maize is ploughed into the ground in April, on the low land, and in May towards the elevated sources of the rivers, and even in June where the soil is wet. It may be cultivated in summer without artificial irrigation, and the grain in such cases is said to be particularly good; but the crop is more abundant when the ground is watered by art, and I recollect very few instances where maize was not grown in the neighborhood of fountains, or on the banks of rivers. The harvest is in September, or early in October, and an accurate traveller has said that the common produce is thirty or forty to one; but this seems almost incredibly small. The plains and valleys of the Morea are admirably adapted to the culture of maize; for the beds of the rivers are almost always more or less inclined, and so of course

are the valleys and plains. It is easy, therefore, to find a point in the river, from which the waters may be conveyed into small canals cut along the sides of the plain, just above its level. These sometimes run for miles all around the plain, and from them the water is conducted, in small channels made by the plough, to every part of the ground. The channels run in every direction according to the inclination of the ground, and they sometimes impart to the field a singular and grotesque appearance. We have seen the principal canals carried along the sides of hills scores of feet above the river's bed, thus fertilizing a considerable declivity. Maize requires the best soil. So also does cotton, which, like the maize, is planted in April and May, and matured in September; nor will it thrive well without artificial irrigation."

"Retracing our steps, we pursued a S. S. W. course, which soon opened the country in that direction. The descent appeared uninterrupted over a naked tract occasionally broken by hills, down to the foot of the mountains in the district of Contovounia—the highest range in the province, and one of its most striking features. Rising behind the town of Arkadia on the coast, these mountains stretch eastward, and form an angle with the Nomian range, though not connected with it. At seven we came to a spring of water and a shepherd's fold, welcome objects when we wished to encamp, but now becoming rather infrequent. The place was solitary, but we had no inducement to go farther. As has been repeatedly intimated, we felt nearly as safe in solitude as in cities, and our little cotton habitation, which a boy could carry with ease, made us quite independent. When we could find a smooth, grassy surface for a floor, we generally preferred our tent to the houses of the Morea. It was comparatively free from vermin, saved us from many interruptions, gave us more time for writing, and enabled us to travel more rapidly and with much less exposure of health. Without it I see not but we should have been obliged to take the beaten road of travellers, or to have slept repeatedly without covering.

Being wakeful at night, I occasionally heard noises from the hills, which our attendants said proceeded from wolves. The watchful shepherds shouted, and the sheep probably escaped. I was forcibly reminded of the "Good Shepherd." Were the flock near our tent to be forsaken by the shepherd for a single night, it would be scattered and devoured. Just as certainly would it be so with the flock of Christ in this world.

One of the great delights in travelling through a pastoral country, is to see and to feel the force of the beautiful imagery in the Scriptures borrowed from pastoral life. All day long the shepherd attends his flock, leading them into "green pastures" near fountains of water, and he chooses a convenient place for them to "rest at noon." At night, he drives them near his tent, and if there is danger, encloses them in folds, and at the first alarm he is roused for their protection. They know him, they know his voice, they do not flee from him, they follow him. The tender lambs he often keeps at home while their dams are feeding on the mountains, lest they be wearied, or lost, or fall down the fatal steep. When travelling, he tenderly watches over them, and carries such as are exhausted in his arms, or stops the flock till they are rested. Such a shepherd is the Lord Jesus Christ to his spiritual flock. Nay, far more: for he says, "I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand."

EDUCATION DEPARTMENT.

SUBSCRIPTIONS and donations to the Northern Baptist Education Society, should be transmitted to John B. Jones, *Treasurer*, No. 123, Washington-Street, Boston. Communications to the Board should be addressed to E. Thresher, *Cor. Sec.* or left at the Society's Room, No. 59, Washington-Street.

QUARTERLY MEETING OF THE BOARD.

The Board of Directors of the Northern Baptist Education Society, held their quarterly meeting at the Society's rooms on the 8th of March. At this meeting ten new applicants were received to the Society's patronage, increasing the whole number of beneficiaries to sixty-one. Of the fifty-one beneficiaries under patronage previous to the last meeting, ten have been engaged at least a part of the past winter, in teaching school. Four had leave of absence, to supply destitute churches, and have preached with good acceptance. Two of them have been blest in their labors with happy revivals of religion. The others have been successfully prosecuting their studies. Testimonials from their respective instructors as well as information from the various neighborhoods, where the young men have become known as christians, as sabbath school teachers, and as ministers of the gospel, encourage the Board to hope that most, if not all, who are under the Society's patronage will become good ministers of Jesus Christ.

Seldom if ever have the Directors met under circumstances more flattering than at their late meeting. Many facts were presented, which evinced not only the growing usefulness of the Society, but also a happy increase of enlightened public sentiment in its favor. By this latter feature in our future prospects we feel much encouraged. The friends of the Society have ever felt an unshaken conviction in its utility; and, notwithstanding their progress has been opposed on the one hand by a prevalence of unfounded prejudices, and on the other by a want of a necessary patronage, they have never ceased to cherish the hope that they should ultimately be in the possession of such facts as would effectually silence the objector and appeal convincingly to the heart of christian benevolence. Such facts we now possess in rich and pleasing variety; and they plead on the Society's behalf with an eloquence which is felt.

A LIBERAL PROPOSAL.

A benevolent individual, on learning that there were probably many young men in different sections of the country of promising talents, for the christian ministry, who might be immediately called into a course of study preparatory to the ministry, did the Education Society possess the necessary means, generously offers to support, the sixty-first, the seventieth, and the seventy-sixth of the Society's beneficiaries, provided their beneficiaries shall amount to that number in 1831; i. e. when the Society shall have called into a course of study sixty young men to be supported from their ordinary income, he will support the sixty-first, &c.

We make public this liberal proposal, with a hope that it may suggest to other friends of the Society, the idea of doing likewise. Any individual, or number of individuals, who furnish the Society with the means of supporting a young man, have a right to nominate the individual who is thus to enjoy the fruit of their bounty: or, if they have no individual in mind, they may designate the State or territory, from which he shall be selected; provided always, the individual, thus nominated, or to be selected, shall be approved by the Board, and shall become subject to the regulations of the Society. Individuals who provide for the support of a young man, may also designate the Institution at which the individuals who are placed upon their respective foundations, shall pursue their studies, provided the Institution thus named be such as the Board approve; i. e. should an individual propose to support for four years a pious young man, of promising talents for the christian ministry, from the State of Ohio, in the University of Ohio, the Board would take immediate measures to select a candidate and place him in such a course of study.

From facts of daily occurrence, the Board of the Northern Baptist Education Society are convinced that there are in different sections of the country hundreds of young men, whose duty it is to preach the gospel, and who consequently ought to enter immediately upon a course of preparatory studies.

And in what way, permit us to ask, can the well-wisher to religion and his country, expect to promote the interests of each more successfully, than by educating in the way proposed, a promising young man? Suppose the individual thus called from retirement should become a distinguished scholar, and an able minister, and should be rendered instrumental in turning many to righteousness, what an invaluable blessing would he become to his country, and to the church of Christ!

We do not speak of patronizing young men of promise in the prosecution of literary attainments as being a newly discovered charity. This high order of charity has been known, and practised for centuries, and like the trees with which the Creator planted the earth, its seed is in itself. Roger Williams was a charity student, he was patronized by Sir Edward Coke, a distinguished lawyer in the reign of Elizabeth. By the munificence of this gentleman, he received those mental accomplishments which qualified him to act that distinguished part to which Heaven had appointed him, and for which his memory has long been blessed. Williams is but a single instance among thousands. But from this single instance, what abundant fruit has been gathered! Though the vine were planted centuries ago, it still flourishes. The memory of Roger Williams is cherished with lively emotions by millions in the old world, and in the new, and his sentiments are as familiar to the friends of religious freedom, as if they were still listening to the accents of his voice. There may be no Roger Williams to be educated at this time, but there are those who are fitted and designed by Heaven to act a part as glorious, for succeeding generations, as Williams did for those who followed him.

A DAY OF PRAYER FOR LITERARY INSTITUTIONS.

It has been gratifying to learn that the last Thursday in February, was pretty generally observed in this region as a day of prayer on behalf of our literary institutions. On the evening of Thursday a union prayer meeting was held by the several Baptist churches in Boston, at the meeting house of the first

church, now under the pastoral care of the Rev. Mr. Hague. This meeting was peculiarly solemn, and its effects upon those who were assembled, were evidently most happy. A similar meeting was held at the Old South by the Orthodox Congregationalists in this city.

Our hearts have also been gladdened by intelligence from a number of Colleges where the merciful Saviour is making the richest displays of his grace among that most interesting and promising class of our citizens. Behold, christian reader, what hath God wrought! Those who but a few days since were walking in the pride of infidelity, and under the dominion of sin, scoffing at thy prayers and despising the Saviour whom thou dost love and adore, are now rendered penitent, and meek, and humble. Now they bless thee for thy prayers, and say of the merciful Saviour with rapture and with praise, he is *precious*. It may not be in answer to our prayers, that these heavenly blessings were caused to descend, but it is unquestionably in answer to prayer, that the arm of the Lord has been thus made bare for the conversion of those who are so eminently fitted to do good to Zion. Yea, the prayer of faith has doubtless come up as incense before God, from the hearts of those who cry day and night unto him, that he would send forth laborers unto his harvest.

The fact is undeniable, that the Lord has rent the heavens, and come down with the power of the day of pentecost, and has revived his work in several of our colleges within a few weeks past. This fact, in whatever light we may view it, must be one of deep and solemn interest to us. If we have devoutly sought for this blessing by the prayer of faith, we have seen the willingness of God to bless his people in answer to prayer, and if our prayers have been faithless and without fervor, how are we admonished for our unbelief! Or, if we have not prayed at all, how are we reprov'd for standing all the day idle! The Lord is evidently leading forth his people unto victory. And shall we at such a time as this cast off our allegiance to him? No: let us rather put on the whole armour of God, and stand fast.

Encouraged by the promises of his word and his manifest willingness to bless, let us pray without ceasing. And if we pray in meekness, and humility, and faith, it will be with us as it was with Daniel, when he fasted, and wept, and prayed; Gabriel will be caused to fly swiftly with messages of mercy while we are yet speaking.

AUXILIARY SOCIETIES.

The number of our auxiliary Societies is yet exceedingly small. But we are happy to know that they are increasing. Within a short time a female Society has been formed in Lynn, consisting mostly of young ladies. The plan of the Society is this; the young ladies meet once a month, and spend an afternoon, or evening, in needle work, the avails of which constitute one source of the Society's revenue. There are also a number of matrons, who are honorary members, and do not meet with the Society, but pay 75 cents per year. Another source of revenue arises from the fines imposed upon absent members, each lady paying for every absence six and a quarter cents, so that if she absents herself during the whole year, her tax is equal to that of an honorary member. The plan of this Society though unostentatious is nevertheless efficient. United energies become potent. The little rivulet, as it traverses the mountain's side, though beautiful, awakens no idea of vastness, but when it becomes united with

an infinitude of kindred streams in the deep bosom of a majestic river, it becomes truly sublime.

Another female Society within a few days has been constituted in New Bedford. This Society has a prospect of becoming very useful and efficient. At the time it was constituted it forwarded to our treasury, (with the assistance of a few gentlemen) seventy-five dollars, the support of a young man for one year. We encourage ourselves to hope that in future they will be able, single handed, to contribute to the parent Society annually, the support of a young man. Thus they will be accomplishing an entire and very important work. Should the individual thus aided by them become a good minister of Jesus Christ, as we trust he would, thousands will arise in future years to call them blessed. The plan of this Society is such that any lady pays what she pleases, be it less or more. When the Society was constituted those who became members subscribed from fifty cents to five dollars annually. We like the plan of this Society also, because it gives the rich an opportunity to cast in of their abundance, and the widow her two mites. The Society meet once a month for prayer.

By a reference to the treasurer's acknowledgment of money received into the treasury during the last quarter, it will be seen that a former beneficiary has refunded the whole amount he ever received from the Society, with interest. This looks well. And we hope, for the encouragement of our patrons, that as the Society progresses, facts of this kind will multiply upon us.

An account of Monies received by the Treasurer of the Northern Baptist Education Society, from Dec. 14, 1830, to March 8, 1831.

<i>For life membership.</i>		James Tucker,	5,00
		J. W. Tolman,	5,00
Mr. Charles Roberts, by himself,	50,00	Rev. Epes Davis,	5,00
Rev. E. Thresher, by Nathaniel Tucker,		Mr. Ebenezer Pool,	5,00
Esq. of Milton,	50,00	Miss Swaim,	1,00
Rev. Calvin Newton, by his people in Bel-		The avails of a watch given by the late Noah	
lingham,	50,00	Davis in 1829,	20,00
<i>From annual members.</i>		ALSO.	
Dr. John Wales,	5,00	Nathaniel R. Cobb, Esq.	100,00
Zeba Spear,	5,00	Benjamin Mann,	1,00
Frederick Gould,	10,00	Mrs. Hannah Mann,	2,00
Rev. E. Thresher,	5,00	Mrs. Sally Mann,	2,00
Mrs. Elizabeth F. Thresher,	5,00	Interest on Mortgage,	309,00
Miss Sarah Fenner,	5,00	The avails of jewels, by an unknown lady,	2,00
Rev. Samuel Adlam,	5,00	Individuals in Old Colony Association in part	
Joseph A. Warne,	5,00	to support two young men for one year,	89,00
Deacon Samuel Beal,	5,00	From a female auxiliary, and individuals in	
H. Rogers Kendall,	5,00	New Bedford for the support of a young	
Dea. Jonathan Carleton,	5,00	man for one year,	75,00
William Graves,	5,00	Charles Street church on account of scholar-	
Calvin Haven,	5,00	ships. Nos. 1 and 2,	150,00
Elijah Mears,	5,00	Interest on Portsmouth loan,	374,00
Richard Fletcher, Esq.	5,00	On account of Salem scholarship,	67,00
David Cummings,	5,00	From a former beneficiary, refunded the	
Dea. Heman Lincoln,	5,00	whole amount received with interest,	60,00

MISSIONARY REGISTER.

FOR APRIL, 1831.

SUBSCRIPTIONS and donations to the General Convention of the Baptist Denomination in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq. Treasurer, at the Baptist Missionary Rooms, No. 52, Washington-Street, Boston. The communications for the Corresponding Secretary should be directed to the same place.

BURMAN MISSION.

EXTRACTS FROM MR. WADE'S
JOURNAL.

Rev. and dear Sir,

June 3, 1830. We are now trying to preach Christ simply without referring to the Burman system at all. Hitherto we have thought it necessary to combat their errors. We are still at a loss to know precisely what is the best method of preaching to the heathen.

5. More company than usual. I think more than a hundred different persons have listened; and so many begged for books that we could give only to those who live at a distance. We have written to Maulmein for a fresh supply; but I expect we shall be out before they arrive.

7. Had from thirty to forty all the forenoon, and some attentive listeners among them; had more than usual freedom in showing them the nature of sin, and the impossibility of escaping eternal misery, unless they took refuge in Christ.

11. Company all day. A Burman who belongs to the Roman Catholics, after listening with the rest for some time, declared that he was a worshipper of Jesus Christ whom I preached, that he found a tract with a woman in town that contained the religion which he professed, at which he was quite surprised, and told the woman as she did not worship the eternal God, to give him the tract; but she would not, and then he bought it of her for half a rupee, and he had read every day since. I had a good deal of feeling for the poor man, as he seemed to have a zeal for

God, though not according to true knowledge. I urged him to pray earnestly to God for a new heart, because without holiness no man should see the Lord. Several Burmans from a distance begged tracts. Yesterday two priests from a distance called for tracts.

16. Yesterday we had company only part of the day, but to day we had more than usual. One man asked what was the first thing to be done in order to become a disciple of Christ, and several other questions in a manner which leads us to think he has some intention of embracing this religion. The worship of idols is in itself so absurd, that one would think it would be easy to convince them of the folly of it; but it is far otherwise. They are fortified on every side; and when nothing else will do, it answers all arguments to say that it is an ancient custom.

25. Have employed every leisure moment for a few days past in writing a tract of questions and answers, intended to embrace all the principal questions that Burmans usually ask respecting religion, and the objections which they are apt to make.

28. To day had more company than usual, being at least 50 persons assembled at a time. One whom we have for some time considered a hopeful inquirer, spoke quite boldly to day on the side of truth, before a large collection of people, but he lives at a distance, and is going off in a day or two.

July 6. Yesterday the long expected tracts arrived, and the demand for them is so great that 200 of "The View" and 100 Catechisms are gone already; and we are obliged to refuse a great many who ask for them, lest we

should be entirely out again before we can possibly get more. It seems as if the people were almost mad after them. The scriptures we are obliged to give very sparingly, as there are but a few copies in print. The people who come for books are from all parts of the country.

7. As great a demand to day for tracts as yesterday. One priest who had received Matthew sometime ago sent it back to-day saying he had copied it, and begged we would give him another volume.

12. It begins to be said that government keeps a look out to see who are in the habit of coming to listen to the gospel, and though it is undoubtedly a false surmise, yet it will frighten some, and prevent them from listening to the truth; however, there does not seem to be any falling off of company, or to be any less demand for books. It grieves us to be obliged daily to send many away empty who beg importunately; because we have not wherewithal to satisfy their demands.

16. Received letters from Dr. Bolles with magazines, &c. And were exceedingly glad to hear that two missionaries more have been appointed to this land; and that others are sought after. Oh! if the need of more help in this extensive field was at all realized at home, as we realize it who are on the spot, surely many would be ready to offer themselves to the Board saying, "Here am I, send me." How great is the harvest, compared with the number of laborers?

22. For two or three months past there has been a great influx of people from every part of the country consisting of troops lately raised, and who are called to this place to have their military equipage examined; immense numbers of these have been here for books, and if we had had a sufficient number to supply their demands, tracts would at this time have been scattered through nearly every town and village in the province. As it is, the tracts have been very widely circulated. And we frequently hear with what avidity they are read in those places that they have reached. Numbers who live several days' travel from this place, have called, and said, We have heard the fame of this religion, and are come to hear and get books. Yours affectionately,

J. WADE.

DR. BOLLES.

Extract of a letter from Mr. Wade, addressed to Mr. Handy.

"If it were not for the remains of an un sanctified heart, we should meet all the dispensations of Divine Providence with an even spirit, equally thankful for that which crosses the desires of our natural mind, and for that which is naturally agreeable to us;—or in other words, we should receive cross providences as we take bitter medicines, which, though unpleasant to the taste, are necessary to the preservation of life, and restoration of health. These we take because we trust in the skill and good intentions of our physician. But how much greater reason have we to trust in the skill and merciful intentions of our blessed Saviour, who has commended his love towards us by giving his own life to save us from eternal death, though he makes the events of the present life bitter to our natural taste by making us pass through many afflictions!—Surely, our Saviour will not oblige us to suffer any more here, than is just sufficient to mortify our love to self and the world, to purge away our dross, and prepare our immortal spirits for the holiness and happiness of heaven. Can we not, with these views, welcome all the trials, pains and crosses of the present life, and prefer them to worldly pleasures and prosperity?

"It was no doubt this view which made the apostles and primitive saints 'glory in tribulation, and take joyfully the spoiling of their goods;' and this also made many saints in later times, submit to voluntary poverty, reproach, and many crosses, when they had wealth, honors, and worldly ease at their command. Oh, I feel a reverence which I cannot express for those persons who renounce wealth, honors, and all the enjoyments of the flesh for no other reason than that they may be conformed to the afflicted, cross bearing, despised life of our crucified Saviour.—I have no doubt but such souls will shine as stars of the first magnitude in the kingdom of our heavenly Father, forever and ever. O that I had courage and grace enough to imitate them! But, alas, I am exceedingly slow to practise what I so much admire; exceedingly backward to take those intermediate steps which lead to that exalted state of piety, after which I covet. Exalted piety is a summit which cannot be attained without much steady, patient, persevering labor. I trust

that through the atonement of Christ, and the forgiving mercy of God, I shall attain unto heaven at last; but expect I shall be one of those that are scarcely saved; and even this will be a wonder of mercies. Glory be to God, who hath given us this hope, through his abounding grace in Christ Jesus.

Yours respectfully, J. WADE.

To the Treasurer.

Maulmein, June 28, 1830.

Dear Sir,

The prospects seem to be more flattering than ever for the promotion of the gospel in this heathen land. When all who are engaged in the cause of the precious Redeemer, shall feel the necessity of relying on divine aid, rather than secular power, and thus place their confidence on the right object, the cause must and will prosper. But the weakness of human nature is such, that we are too apt to lean on a *broken reed*, even when we know it to be broken; and not put confidence in the Rock which never can be moved. I never had a view of this subject in such a light as I have seen it since I left my native land. The frailty of human life, the utter and complete emptiness of worldly things, and the joys of an upper and never ending state of bliss, I have been permitted to view through a different medium than ever before. That our "life is as a vapour," I really believe. I used formerly to assent to the fact, and as I suppose thousands do, and never suffer myself to reflect particularly upon it, in all its length and breadth! These truths, I regard as truths, and that "without holiness no man shall see the Lord."—I trust all our dear friends at home pray for us, and also that God will hear their prayers. Yours, &c.

CEPHAS BENNETT.

TO THE TREASURER.

Rutland, March 10, 1831.

Dear Sir,

I enclose ten dollars for the Burman mission, being a donation from a female friend, in this county, who was so much interested and affected with

APRIL, 1821.

reading Mrs. Wade's journal and address, that she resolved on making such retrenchments in wearing apparel as should enable her to give something for this mission.

Many of the friends of Zion were deeply affected with the same journal, having been previously excited by the life of Mrs. Judson. Our friends in these regions are much in favor of the Burman mission. And I assure you that what I have enclosed is no small sum for the person who has given it.

With sentiments of respect and esteem, I am yours, &c.

P.

AFRICA.

Letter from Mr. Skinner, to the Corresponding Secretary.

Monrovia, (Liberia) Dec. 9, 1830.

Dear Sir,

We embarked from Norfolk, Oct. 20, and arrived at Monrovia, Dec. 4. We were very kindly treated by the Captain and Agent of the Colony. We had divine services on such Sabbaths as the weather admitted.

There has been something of a reformation here. Six were baptized the day after I arrived, one a daughter of the lamented Mr. Catey. Messrs. Teague and Wearing residing in Monrovia, are the pastors of the Baptist churches here. We were very hospitably received by Mr. Teague, but expect to remove our lodgings next week to Mr. Wearing's. Mr. Teague has a son who has lately become a preacher.

Careytown or New Georgia is a settlement of recaptured Africans. It wears the appearance of industry and neatness, has about thirty professors, all Baptists, a meeting-house, and an exhorter of their own number. It is a fine stand for preaching and a mission. Caldwell has more inhabitants than Monrovia, less trade and less intelligence, but is pleasantly situated along the banks of the St. Paul, and well cultivated. The Baptists are now building a meeting-house. I have not visited Millsburgh, but am informed that there are a number of Baptists there, and that they are destitute of preaching.

It is supposed that the school at Big town, near Cape Mount, might be re-

vived. Mr. Revey after teaching it twelve months left it, as he says, with much regret on both sides. They were making good improvements, and there has been of late much religious anxiety among the inhabitants.

I think this to be a wide and promising field ripe for the harvest. I have arrived at a good time, and can only wish there were more laborers.

I feel grateful to that kind Providence which has brought me here safely, and should the Lord preserve my life hope to be useful. I have enjoyed myself very well, and am much pleased with the general appearance of the place; but much, very much remains to be done for its improvement.

Yours respectfully,

BENJ. R. SKINNER.

REVIVALS.

To the Editor of the Magazine.

Amherst College, Feb. 21, 1831.

Dear Sir,

Having felt the most delightful sensations from the frequent perusal of revivals in your columns, and wishing in this way to promote the interests of Zion, I send you a brief account of a revival during the present winter, in the north Baptist church in Ashfield, Mass. I was present at the first special movings of the Holy Spirit. The church had become more awakened and more prayerful. Two young men of good character, yet as far as any from serious things, were melted into tears, in agony for their souls' eternal interest, at an evening meeting. It seemed wholly the work of God, and marvellous in our sight.

The brethren who had longed and prayed for a revival, began then to bless God, and take courage. Many prayers were offered for them, and some others became affected. These youth soon appeared happy in a Saviour's love. From this the heavenly work began to spread, and christians to be humbled as in the dust. Our meetings became so crowded that we were obliged to repair to the meeting-house for our evening meetings. We were led to exclaim, How dreadful is this place; it is none other than the house of God and the gate of heaven!

It has been said by those who have witnessed many revivals, that they have never been in any, where there was more solemnity and utter dependance on God. About this time the writer was employed to instruct a school within the precincts of the awakening. A few of the scholars had become hopeful converts, but the greater part were vain and thoughtless. Though the teacher tried in some measure to be faithful in daily pointing them to the Lamb of God, though he had requested the few converts to tarry after school, and pray for the impenitent, and be more solemn before them, still all efforts seemed fruitless because not made in faith. No one could himself take any of the glory, but rather lamented that he was not more faithful. God seemed to delay his blessing, as if to convince of unfaithfulness, and show to every one that he does all things after the counsel of his holy will.

A few days subsequent to this, the teacher returned to resume the exercises of the afternoon. No scholars were engaged in accustomed scenes of hilarity about the house. The influence of the Spirit of God had changed the scene. He approached, and hearing the voice of prayer, walked silently into the house, where he beheld the whole school, with the exception of one or two, knelt before the seats, and one at prayer. Two or three prayers were offered, when they rose and took their seats. Fourteen soon burst in tears in great agony for their souls, and wept, most of them, for the space of an hour. What could be done! There was weeping and praising God at the same moment. Never, said those, who hoped in Christ, did they feel their own weakness as then. They felt as though the Apostle's expression 'less than the least of all saints' was full of meaning. They felt unable to do any thing but pray; to which duty considerable of the afternoon was devoted.

If ever memory lingers on a scene that transpired on earth, that time, with bursting joy, methinks will be remembered on the blissful shores of immortality, when those who were witnesses, shall meet each other around the throne of God and the Lamb.

These meetings were continued during the intermission season, for some time. When the scholars did not thus meet in the house they resorted to a neighboring barn to enjoy un-

marked a happy season of prayer. Those who were so deeply impressed have continued affected, and some think they have found the pearl of great price.

Ten of those who have been connected with the school are hopeful converts, and a part of them have followed the example of their Saviour, being buried with him in baptism, according to the original simplicity and beauty of the divine institution.

There have been two bible classes most of the time among them, and some assert that they were the means of serious impressions to them. Twenty-five have been united with the Baptist church as fruits of the work, and a considerable number more are expecting to be baptized soon.

These revivals through our land which yearly increase, seem harbingers of better days to the church. They are clusters from the promised land—a sure prelude of millennial glory. They breathe out a heavenly balmy air like breezes from the celestial city. Through them the church will soar to the mount of God, and catch of the altars, and then surely the gates of hell cannot prevail against it. But for these revivals, the church of the living God, which fled from the face of the great red dragon or beast, and false prophet, into American wilds, would be pursued and slain, and not a saint would be left to sing the requiem of its glory. But blessed be God, there is a fountain opened from his throne, that we trust will ere long roll back the tide of popery and infidelity from our land. Our hope is alone in the blessing of God.

Yours, &c. J. ALDEN, jr.

LETTER FROM REV. JOHN PECK,

To the Treasurer.

Cazenovia, Feb. 10, 1831.

Dear Brother,

I have just returned from Tonawanda, and found that station in a comfortable state. The mission family were in health, and happy in their employment in teaching the poor sons of the forest. The native school was in a flourishing state; the children make progress in reading, writing, arithmetic and geography. I also attended the sabbath school, and was delighted to hear the

little Indian children repeat the holy scriptures in their broken accents. Some of them give evidence of seriousness and great concern for their souls. O, may the precious word that they commit to memory have its desired effect on their hearts, and bring forth fruit to the glory of God.

The native church is in great union, and appear to be walking in the comfort of the Holy Ghost. I preached to them, and they gave great attention to the word, though I had to speak through an interpreter. I then met with them in a conference meeting where the native brethren and sisters seemed much engaged in religion, they spake much of the love of Christ in dying for sinners, and of the goodness of God in inclining the hearts of his children to remember them in their state of ignorance and sin, and send missionaries to teach them the way of salvation. I believe, if all who have contributed for the purpose of sending the word of life to them could have heard them express their thanks to God for the blessing, they would have felt amply rewarded for all they have done for their good, and would be willing to do much more. Six natives present, four men and two women, manifested deep conviction for their sins, and wanted good people to pray to God for them, that he would have mercy on their souls. It is evident the Holy Spirit is operating on the hearts of some of these poor benighted people.

Reformations in this part of the State are more general than what has been for many years. On the line of the Canal the most of the principal villages are visited with the out-pourings of the divine Spirit. On Middlebury, in the county of Genesee, the Lord has come down like showers of rain on the mown grass. Elder Joseph Elliot has baptized 200, and the blessed work still continues. Many other towns are sharing in the blessed work in this region.

Yours in the bonds of the gospel,
JOHN PECK.

EXTRACT OF A LETTER TO THE EDITOR.

Hartford, March 10, 1831.

“God has visited us in mercy. The church is awakening from “the long sleep of death,” backsliders are return-

ing. At my last inquiry meeting more than forty were present, asking the way to Zion; eight or ten have already obtained hope in Christ, and the attention of all classes in this community seems to be arrested to the subject of religion. The present indications of divine grace, promise a most refreshing season to Zion in this city. The Congregational churches share largely in the good work. Though we tremble, we can but "rejoice in hope of the glory of God."

Yours, &c. G. F. DAVIS.

EXTRACT OF A LETTER TO DR. H. LINCOLN.

West-Troy, March 15, 1831.

Dear Brother,

"You have probably heard of the work of the Lord in this region. For a few weeks past we have witnessed most astonishing displays of the mighty power and sovereign grace of our Divine Redeemer. The work is confined to no rank nor condition, no age nor sex; the man noted for his morality is laid in the dust and heard to adopt the words of Paul, "I was alive without the law, but when the commandment came, sin revived, and I died." The openly profane smite upon their breast, and cry in the bitterness of their souls, "God, be merciful to me a sinner." The aged and the young are alike made to submit and receive Jesus as their King and "crown him Lord of all." How solemn to listen to the groans of the wounded sinner, how delightful to listen to the song of the young convert! Twenty-five have lately been buried in baptism, and several more are expected soon to go forward."

ASHLEY VAUGHN.

PLEASING REVIVAL IN THE KEHUKEE ASSOCIATION, N. C.

Some measures adopted by this Association unfavorable to benevolent efforts, have excited regret among the churches of Christ; but the influences of the Divine Spirit in the conversion of sinners will doubtless put a cheering aspect on its affairs, and enkindle the expansive spirit of the gospel. The following letter is from Mr. Worrel,

who resides within the above Association, to the Editor of the Richmond Religious Herald.

Louisburg, N. C. Feb. 2, 1831.

Dear Brother,

Your affectionate and very acceptable letter came to hand the 31st of last month. In answer to your inquiries respecting the revival in this region, I will mention, that Peach Tree, Red Bud, Maple Spring, and Sandy Creek churches belong to the Kehukee Association. At Peach Tree I have baptized seventy, and 13 are waiting for baptism. At Sandy Creek forty-three have been received. Brother Crocker has baptized forty-seven at Maple Spring, and brother Bennet eight at Red Bud churches. Since September, I have had the privilege of leading into the water one hundred and twenty-six. A number of candidates are now waiting.

Since the above mentioned date, brother Crocker has baptized sixty-one, and brethren Crudup and Purify, of Wake county, upwards of one hundred. I have been ready to hope the revival would extend lower down the Kehukee Association, through Nash county, &c. A few years since, this neighborhood was literally a moral wilderness. With the exception of one church, about twelve miles off, there were not more than ten Baptist white males in the county of Franklin. But the scene is changed. I have never before seen such a reformation among white and black, rich and poor. The revival is yet spreading.

REVIVAL IN A SCHOOL.

The great blessing, resulting from pious instructors in schools, has been apparent in many revivals of religion, and should excite an increased solicitude to multiply the number. The station they occupy holds a near affinity to the office of the ministry. The young mind is peculiarly susceptible, and numerous opportunities present for an instructor to impress his own views on the minds of his pupils. If he be pious, and exhibit the peculiarities of the glorious gospel, the happiest results may be anticipated. The writer of

the following statement is a member of the Hamilton Theological Institution, and was engaged at Berkshire, Tioga Co. N. Y. in the instruction of a School. We make the extract from the New York Baptist Register.

"A work of grace commenced in my school about four weeks ago, and three or four we hope were converted. Last Wednesday a week, there seemed to be a new impulse. While I was praying in the morning, one of the young ladies obtained a hope. The feeling seemed to increase in school during the forenoon. I closed by prayer, and went to visit one of my scholars who in distress of mind had sent for me. I returned, and found that two had obtained hopes in Christ during the intermission. On entering the school room, one of the young gentlemen who had not before discovered much feeling, came to me, and with tears requested that I would commence the school by prayer. I did so. The whole school, with the exception of three or four, were in tears.

I dismissed school, and told the students I should remain, and any could stay who wished. None departed. I conversed with individuals; and those who had previously obtained hopes, in obedience to our divine Master, began to say, 'Come.' During that day, nine of my scholars obtained hopes.

The following day, that is, a week ago yesterday, I commenced as usual; but the state of feeling was such that the students could not study. I again dismissed the school. Eleven we trust were that day brought into the kingdom of Christ.

Friday was spent in the same manner. In the afternoon, the report of the state of the school having gone considerably abroad, a young gentleman and three young ladies from Richford, only one of whom was pious, visited us; and the next day they returned, all hoping in the Saviour. Several from the common school in the other part of the house, came in, and we think found the Saviour precious to their souls. During two days, twenty of my students think they found Jesus in that room; and during the four last days of last week, twenty-five persons think they experienced in that same room a change of heart. When I commenced school, only one solitary

individual in school had a hope. Now out of forty-four, twenty-eight indulge hopes, and sixteen are yet strangers to God.

Saturday, we uniformly devote to reviewing the lessons of the past week. So when Saturday came, we reviewed that heavenly lesson which the Holy Spirit had taught us during the week. Each, as far as time would allow, related his experience, interspersed with singing and prayer; and we enjoyed a heavenly season.

Yours in the love of Christ,
ABNER WEBB.

The preceding communications of revivals of religion are presented as a specimen of the articles of intelligence which greet the friends of Zion from every quarter. Jehovah is manifesting his grace in a most signal manner. In cities and in villages, the joys of the redeemed abound. The city of New York continues to excite a deep and awakened interest, and exhibits a happy progress in religious revival. Eleven colleges enjoy seasons of gracious visitation.

We are happy also to state, that there are pleasing indications in Boston, that the Saviour is in the midst of his people, by the increased attention to the means of grace, and by instances of awakening and conversion. The lovers of Zion are especially called to a zealous and untiring devotedness to the service of the Lord. "Arise, shine, for thy light is come, and the glory of the Lord has arisen upon thee."

SABBATH SCHOOLS.

The progress of Sabbath Schools in the United States must be gratifying to all the friends of religion and a free government; for nothing but the prevalence of sound morals and pure religion can insure the permanency of our free and happy civil institutions. The universal establishment of Sabbath Schools will most effectually promote the great objects of Christian benevolence. The resolution of the Ameri-

can Union to establish Schools through the new States has awakened a deep interest. On the 16th of Feb. a large meeting of members of Congress and others met, in the city of Washington, to promote the object. Various addresses were delivered. William Wirt, Esq. being unable to attend, addressed a letter to the meeting, from which we make the following extract.

“ In relation to the world at large, I believe that public virtue has no solid basis, but in religion. I mean by public virtue, that which impels a man, in all his public acts, to look solely to the good of his country, without any view of personal aggrandizement. I believe that the Fathers of our revolution were, for the most part, such men. A great crisis called them out, and the common danger, as well as the common hope, supplied a great motive of action, which held them together, and directed their united efforts to the liberation of their country. But that crisis once passed, and the object achieved, the natural passions of man came into play, and then came personal ambition, with all its disastrous retinue of faction, intrigue, injustice, barbarity, slander, contention, and strife, until our whole country presents a scene from which every honest and peaceable man recoils, without a ray of hope, except from the power of the Almighty. Private vice always keeps pace with public immorality. Principles and manners descend naturally from those who occupy distinguished places, to those who dwell in the humbler walks of life. This is an admitted truth in monarchies, and we have had experience enough to know, that it is extensively true in republics. One distinguished man is able to corrupt a whole neighborhood by his example and machinations; and the sphere of his pernicious influence becomes enlarged, in proportion to the eminence to which he has risen. The only correction is that which you seek to apply, and the plan is laid in the profoundest wisdom. Begin at the other end of society, with the rising generation, in the humbler walks of life. Plant in them the seeds of that gospel, to whose power the world of civilized man bears evidence, and you raise up a great antagonist principle which will overwhelm corruption, though seated on high. The

people in truth hold the upper place among us. They are the spring-head, the natural fountain of all power. Purify the fountain, and its stream will be pure. And what is there so efficacious, nay, what is there that has any power at all to produce such an effect, but the gospel of the Redeemer carried home to the heart by his spirit. Mere human virtue is a cheat—a scintillation at best, which we see continually extinguished by temptation. It has no power to resist the call of selfish ambition, and the tissue of vile means and agents which such an ambition never fails to employ. It may make a show in public; but it has no power to resist the temptations which solicit the passions of man in private, and which have already poisoned all the springs of moral action among us. Nothing less than the living conviction of an ever present God, before whom we are acting and thinking and speaking, and that we have a future state of never ending existence, dependant on his approbation, can impose a moment's restraint on the indulgence of human passion; and nothing can reconcile man to such a restraint, but the formation of a new spirit within him, which will convert that restraint into liberty and privilege, and make the service of God his highest happiness, here, as well as his only sure hope, hereafter. This is the spiritual work of the gospel of the Redeemer, which has brought life and immortality to light, and furnished to man a motive and a spring of action, which enables him to tread the earth and all its vile pursuits beneath his feet, in the contemplation of that immortality to which he is hastening. With these sincere and deep convictions on this subject, it is delightful to anticipate the change that will, in all human probability, be wrought by this great and magnificent scheme of Sabbath Schools, in the rich and populous valley of the Mississippi. It is happy to see that there is nothing sectarian about it, but that the whole Christian church unites in its advancement. And it is not less happy to see that the narrow spirit of political party, or of temporal dominion to the church, has no concern in this case; that the great objects in view are of universal concern, the diffusion of light and knowledge, and the deep and wide dissemination of that pure religion, without which human virtue degenerates into an empty show, or a hypocritical instrument of ambition. That this truly noble and benevolent plan may be

placed under wise and judicious direction, that it may be crowned with success by Him who alone has power so to crown it, and that the kingdom of the Redeemer may come, is the fervent wish and prayer of

“Your fellow-citizen,
WM. WIRT.”

MEETING OF MISSIONARIES AT
NEW ECHOTA.

Dec. 29, 1830. Twelve Missionaries, of different denominations, held a meeting at New Echota, for the purpose of examining various subjects in relation to the state of the Cherokees, and published the result of their deliberations. They state, that a majority of the persons composing the rulers, are full Cherokees; that civilization is progressing among them in a gratifying manner; that the general and almost universal sentiment is unfavorable to emigration. The following is their statement respecting religion:

“In regard to the state of religion we deem it sufficient to state, as nearly as we are able, the number of mem-

bers of the several religious societies. To the Presbyterian churches belong 219 members, of whom 167 are Cherokees. In the United Brethren's churches are 45 Cherokee members. In the Baptist churches, probably about 90; we know not the exact number. The official statement of the Methodist missionaries, made a little more than a year ago, gave 736 as the number of members in their societies, including those who are denominated seekers. The number according to the report of the present year we have not been able to ascertain. We are assured not less than 850. Of these the greater part are Cherokees.”

NEW YEAR'S GIFT.

Our readers will call to mind that a new year's gift for the heathen was recently proposed, of 1000 dollars, for printing the Burman Bible. The Treasurer's account for this month acknowledges the receipt of 150 dollars, in part of this amount, and we trust the friends of the Burman mission will prosecute this highly laudable object to a happy result.

CHURCHES ORGANIZED AND ORDINATIONS.

On the 2d Sabbath in Dec. last a Baptist church was organized in Freeport, Armstrong Co. Penn.

Dec. 12, 1830, a Baptist Church was organized at Westskill, Lexington, Green Co. N. Y.

Jan. 21, 1831, a Baptist church was constituted at Plateskill, Broome, Schoharie Co. N. Y.

Dec. 18, 1830, Mr. Burnwell Holbrook was ordained in Green Co. Alabama.

On Wednesday, 2d March, Mr. Edmund N. Harris was ordained pastor over the Baptist

Church and Society in Barnstable, Massachusetts. Sermon by the Rev. Henry Jackson, of Charlestown.

On Wednesday evening Feb. 16, Rev. Hervey Fittz was publicly recognized as pastor of the 1st Baptist Church in Hallowell, Me. Sermon by Rev. Josiah Houghton, of Fayette.

In Pittsford, Vt. Feb. 8, Mr. Joel K. Green was ordained as Pastor over the Baptist Church and Society in that place. Sermon by Rev. Henry Green.

Account of Moneys received by the Treasurer of the Newton Theological Institution, up to March 22, 1831.

Of Des. Thomas Griggs, Brookline, - - -	5,00	Reuben Stone, Newton, - - -	5,00
Bela Greenwood, - - -	1,00	Articles of bedding from ladies in Charles-st.	
Ladies in Second Baptist Soc. Boston, for the		Bap. Society, Boston, by Mrs. Sharp,	23,00
purchase of furniture, by Mrs. Knowles,	55,00	One feather bed by Mrs. W. W. Blake,	18,00
First Baptist church, Charlestown, - - -	50,00	Books from the Charles-Street female in-	
A member of do. - - -	50,00	dustrious Society, by Dr. Sharp,	71,00
Josiah Ball, Bellingham, - - -	2,00	One pair thirteen inch globes, chiefly from	
Ass Howe, do. - - -	2,00	young persons in the Charles-St. Baptist	
V. Baker, do. - - -	1,00	Society, - - -	30,00
Baptist Society, West Cambridge, in articles		Paley's Works, by a minister of the gospel,	6,00
of bedding, - - -	14,00	Dr. Goodwin's works, 3 vols. folio, by do.	25,00
Baptist church, Roxbury, - - -	50,00	Christian Observer, 14 vols. by do.	

LEVI FARWELL, Treas.

Account of Moneys received by the Treasurer of the General Convention of the Baptist Denomination in the United States for Foreign Missions, from Feb. 25, to March 24, 1831.

From a lady in Portsmouth, N. H. for the Burman mission, per Rev. Baron Stow,	1,00
Y. Z. for printing tracts in Burmah,	20,00
Accompanied by the following note:	
"Sir,—In 1st Corinthians, 16th chapter, and 2d verse, it is written: 'Let every one of you lay by him in store as God hath prospered him.' In compliance with the above injunction, I enclose 20 dollars, which I wish to have appropriated to printing and circulating tracts in Burmah.	
"Feb. 26, 1831.	"Yours, &c. Y. Z."
From Dea. James Loring, Treasurer of the Boston Bap. For. Miss. Soc. for female schools in Burmah, having been contributed by the Fem. Pri. Soc. of the Federal-St. Bap. church and congregation, Boston, under the pastoral charge of Rev. H. Malcom, per Mrs. H. Lincoln, Treas.	68,00
Treasurer of the Baptist State Convention of Massachusetts, it having been received from the Wendall Association, for the Burman mission, per Rev. J. Going,	38,00
Mrs. Maria T. Jackson, and Mrs. Eliza B. Rogers, daughters of the late Rev. Stephen Gano, Providence, R. I. being the first payment for the purpose of supporting and educating a heathen child in Burmah to bear the name of their late venerated parent, per Rev. H. Jackson,	25,00
This generous donation was accompanied with a pledge that it should be continued till it shall amount to the sum of one hundred dollars.	
From Baptist Fem. Miss. Soc. New Bedford, being the first payment towards supporting and educating a Burman child, to be called Ann Freeman, to be continued annually, commencing with the first of September, 1830, by Miss Eliza S. Gardner, Sec'y, per Rev. S. P. Hill,	25,00
R. C. Latane, King and Queen Co. Va. by W. Crane, Esq. per Mr. E. Lincoln,	1,00
From the Albany Baptist Missionary Soc. to be specially applied to the use of the Burman mission, per Mr. E. C. McIntosh,	75,00
Mr. M. Ball, Ag't of the Board, having been collected by him in S. Carolina and Georgia,	275,00
W. R. Stockbridge, Esq. Treas. of the Cumberland Bap. Miss. Soc. Aux. &c. having been contributed as follows, viz.	
Mrs. Nancy Ilsley, Treas. of the Burman Fem. Ed. Soc. of Portland, for the education of Burman female children,	19,00
James Perkins of Minot,	50
Male Primary Society, of Freeport,	10,37
Female do. do. do.	12,71
Young Men's Society of Portland,	100,00
Male Primary Soc. of Bath,	21,00
Male Primary Society of North Yarmouth,	20,03
Female do. do. do.	22,42
Burman Soc. of North Yarmouth, for the education of pious youth,	17,00
Friends in Brunswick, by Rev. B. Titcomb,	4,00
Mrs. Nancy Ilsley, Treas. of the Burman Fem. Ed. Soc. Portland,	17,00
	244,03
Mrs. Holingbroke, Treas. of Fem. Bap. Mis. Soc. Middletown, N. J. per Rev. A. Macclay,	5,01
Montrose Bap. church, Penn. for the Burman mission, per Rev. S. H. Cone,	7,00
Robert Tompkins, Esq. Treas. of the Cayuga Baptist For. Miss. Soc. Aux. &c. per Rev. Cornelius P. Wyckoff, of Auburn,	60,43
	72,44
A lady in Rutland Co. Vt. in consequence of reading Mrs. Wade's journal and address, per Rev. Hadley Procter,	10,00
Dea. James Loring, Treas. of the Boston Bap. For. Miss. Soc. it having been contributed at the monthly concert for prayer, by the four Bap. churches in Boston, for education of female children in India,	112,00
Bap. church in Gibbonsville and West Troy, N. Y. being avails of collections taken at their monthly concert for prayer, to aid in printing the Bible in Burmah, per Rev. A. Vaughn,	20,00
Rev. Daniel Hascall, Treas. of the Madison For. Miss. Soc. Aux. &c.	50,00
A donation of several friends, to the heathen, to be appropriated to the exclusive object of printing the New Testament in the Burman language,	150,00
The following is an extract from the letter enclosing this donation:	
"Dear brother in the Lord,—I have now the pleasure of forwarding you one hundred and fifty dollars, being the donation of several friends to the heathen. I hope that in addition to this you will receive soon fifty dollars more from the Baptist church in this place. You will be particular in the appropriation of the above to the exclusive object of printing the New Testament in the Burman language, agreeably to the desire of the donors. I hope the 1000 dolls. will be made up. Let our dependence, after the most faithful and diligent use of means, be on God alone for the blessing of salvation which it is his divine prerogative to bestow."	
Yours in a precious Saviour,	
Several ladies of the Baptist church and congregation under the pastoral care of Rev. J. C. Welsh, Warren, R. I. being the first payment for the support and education of a Burman boy to be named John Carnes Welsh,	25,00
A few females of Philadelphia and Frankford, a part of which is to be expended for the purchase of various articles to be forwarded to Mrs. Wade in Burmah, and which with the balance is to be appropriated at her discretion, per Mrs. Hetty Gillison, and Mrs. Mary Davis,	100,00
The Juvenile Miss. Soc. Burlington, N. J. for Indian missions in the U. S. by Mr. Peter P. Rusyon, Treas. of the N. J. Bap. State Convention, for missionary purposes,	10,00
H. LINCOLN, Treas.	

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MEMOIR OF REV. WILLIAM STAUGHTON, D. D.

By the kindness of Rev. O. B. Brown, of Washington City, we are permitted to extract the following Memoir from the manuscript of his Sermon, occasioned by the decease of Dr. Staughton, delivered Jan. 3, 1830, from 1 Thess. iv. 13.

THE great Author of being has implanted in our nature a fondness for perpetuity. It is a germ which grows with time and strengthens with experience. It is a principle which fastens upon every object of delight. The scenes of childhood, endeared by the fondest recollections, never fail to interest us. When we revisit those scenes, we look with earnest solicitude for every former object; and if a tree, under whose branches we found shelter, is removed, its loss spreads over the mind a cloud of regret. How much more a living object! A parent—a husband—a minister of God! He was as a tree whose height reached unto the heaven, and the sight thereof unto the end of all the earth. His branches were a shade from the scorching rays of noon, and a protection from the midnight storm. His fruit was meat for all. To many who are gone before him, he marked the path to heaven; and to many lingering survivors he now has led the way. His hand and his heart were alike open to all. His instruction guided the youth to virtuous maturity. His counsel was the support of the fatherless, and the widow's never-failing consolation. We now look for him, but his place is vacant. The little one listens to catch his gentle accents; but silence reigns. The desolate widow waits for his coming, that her sorrow may again be turned to rejoicing: but she looks in vain. Even his own widowed mourner, bereft at once of an earthly guardian and a spiritual father, weeps for the consolations which she had so often heard him impart to others.

We look for him in the halls of literature and science; but he is not there. We go to the holy sanctuary; but another fills his place—his melodious voice is no longer heard—his eloquence has

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ceased to charm—his mild persuasions cease to lure the soul from the maze of error into the love of holiness and obedience of the faith. Why, O Death, art thou so cruel! Does the monster sway an omnipotent sceptre? and is there no balm for the wound which he inflicts? Desolation is in all his goings, and inconsolable sorrow follows his footsteps. The grave closes upon its victim, and a cloud of darkness gathers around the tomb, which the light of philosophy can never penetrate. Must mortals survey the dreary prospect, and sink in despair? No; blessed be God for his triumphant grace: there is a cheering ray emitted from the throne of heaven, shining through all the gospel of inspiration, dispelling the gloom of mortality, and kindling in the soul a confident hope of everlasting life. It is the voice of the Holy Ghost, proclaiming the victory of the Son of God over death and hell, and his triumph over the tomb. This light, beaming upon the soul of the apostle, and rising in holy extacies, breaks out in the following language: "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope."

Proportioned to the estimated value of the object, is our sorrow for its loss. The more valued our friends, the deeper must be the wound which their decease inflicts. The pilgrim regards with peculiar interest, that loveliest, brightest star, which is first the harbinger of the morning, then the glory of the evening; and if, while surveying and admiring its beauty, it should vanish forever from his view, it would leave a regret which every rising dawn, and every retiring twilight would revive. Such must be the regret which the decease of our venerable brother brings to every sensitive mind. He was not an ordinary man. He was indeed a man of like passions with others: but he shone, a star among stars, of peculiar brilliance. We would not be understood to represent him as perfect. He had his imperfections, or he would not have needed death for their cure.

To exhibit the true character of a man, we must view his life as one undivided period. The sun itself has spots; which, if taken alone as proof of the character of the orb, could demonstrate its opacity; but we regard it as a unit, and its glory overpowers our vision. If the character of Abraham had been but partially exhibited, we should not have esteemed him "the friend of God" and "the father of the faithful." If but one or two traits in the life of David were known, we should not consider him "the man after God's own heart." If nothing of Peter but his inconstancy had been transmitted to us, we should not have regarded him as a rock, and a principal pillar in the temple of God. But the whole life of each of these eminent saints, taken as a unit, exhibits a loveliness of character, which every Christian would be happy to emulate. Such also is the character of our venerated brother, whose departure we now mourn. His imperfections were few and venial. His virtues were great and many. A brief outline of what he was, may not be uninteresting.

The city of Coventry, in the county of Warwick, England, was the place of his nativity. His ancestors, for several generations back, were eminent for their piety, and were in communion with

the church of the same denomination in which he lived and died. One of them was deacon in the church of which John Bunyan was pastor; a participant in the persecutions of that eminent man of God, and his companion in the prison where he wrote the *Pilgrim's Progress*. The grace of God, though not communicated by natural descent, is often bestowed on children's children in answer to the prayers of the faithful. So God answered the supplications of his parents in the early conversion of their beloved William. They had removed to Birmingham, where, before he had attained to the years of manhood, he became the hopeful subject of divine grace, and was united to the church in *Cannon Street*, under the pastoral care of the late Rev. Samuel Pearce.

His ardent piety and promising talents, soon brought him into high estimation; and in the nineteenth year of his age, he was called to the public ministry of the gospel.

He was educated at the Baptist academy in Bristol, under the care of the late Dr. Evans; a seminary to which our denomination is indebted for the instruction of many of the profoundest scholars and greatest divines that have adorned the profession. His room companions at this institution, were the Rev. Mr. Hughes, Secretary of the British and Foreign Bible Society, and the Rev. John Foster, author of that celebrated work called *Foster's Essays*. His subsequent career shews the assiduity and success with which he pursued his studies.

After the death of Dr. Evans, Dr. John Ryland, pastor of the church at Northampton, was called to the presidency of that institution; and young Staughton, invited to the pastoral duties of that church, accepted the charge. During this period, he formed an intimate friendship with the late Dr. Andrew Fuller, which continued till interrupted by that fell destroyer of all sublunary bliss, the hand of death.

His continuance with the church at Northampton was not of long duration; for God had appointed for him another field, and given to his mind an inclination calculated to fulfil the divine purpose. He early conceived the intention of coming to America; and no persuasions of his friends, no prospect of rising to superior excellence in his native country, could induce him to relinquish the determination.

In 1793, being then in the twenty-fourth year of his age, he bade a last adieu to the shores of his nativity, and landed in Charleston, South Carolina. He first settled at Georgetown, in that State; but the climate was not friendly to the health of himself or family. In 1796, he took charge of the academy at Bordentown, in New Jersey; from which place he removed to Burlington, in the same State, where he conducted with great success a flourishing grammar school. During this time, his ministerial labors were promiscuous. He held his membership in the church at Jacobstown, under the pastoral care of the late Dr. Burgiss Allison, a place convenient to his residence; but his ministry was not confined to any particular congregation.

While in Burlington, he collected together the little number of fourteen professed believers, with whom he united, and constituted

the Baptist church in that town. While he continued his residence there, it pleased the Lord so to bless his labors, that in 1804 the number was increased to eighty.

At this time he relinquished the grammar school, and removed to Philadelphia to enter upon the pastoral duties of the First Baptist Church in that city, to which he had been invited. Here he entered more extensively into the field of his ministerial vocation. This, of all others, was the work in which he most delighted, and in which he principally excelled. He found the church composed of less than two hundred communicants, and but a thinly scattered congregation. Multitudes, attracted by his eloquence, crowded to hear the word, which he faithfully and zealously proclaimed; and it was attended with the demonstration of the Holy Ghost. In four years, the number of communicants was doubled, and the congregation so increased as to require a house of double its former dimensions to contain the worshippers. The place was enlarged, and still crowded with a solemn and attentive audience.

In 1811, ninety-one members were dismissed from this church, and constituted into a new and distinct church, with the view of opening a place of worship in another part of the city. At their unanimous request, Dr. Staughton united with them as their pastor, leaving the First Church with nearly five hundred communicants, and a house for worship of twice the dimensions of that in which they worshipped when he first came among them.

The new church with which he united, established their place of meeting in Sansom-Street, where they erected a spacious house for meeting, and assumed the name of the "Sansom-Street Baptist Church of Philadelphia." With this church he labored till 1823, at which time the number of its communicants was increased to four hundred and thirty-one.

During his residence in Philadelphia, his labors were always unremitted. Besides appropriating a part of his time to the education of the youth, and a part to the instruction of young candidates for the ministry, several of whom he always had under his care, he often preached four times on a Lord's day, and from three to six evenings in a week. In addition to this, he constantly pursued a regular course of reading, wrote much for the press, and devoted a portion of each week to religious conversation and visits among his flock. His work was his delight. It constituted both his labor and his respite: for in it, the Lord was with him. In this period, he baptized nearly a thousand persons who professed hope in the pardoning mercy of Christ. His talents, his eloquence, his learning, and his manifest sincerity, gave him a celebrity which was equalled by few, and by none transcended.

Nor was his ministerial usefulness confined within the sound of his own voice. To the young licentiate, he was a father. A profound observer of human nature, he was well able to encourage the diffident, to check the aspirant, and with paternal affection to impart to all, the most salutary instruction. In most of our principal cities, the pulpits of our denomination are filled with students of his tuition; and there is scarcely a hamlet in United America, where

the gospel has not been proclaimed by those who were once his pupils.

In 1823, in conformity with the advice of the General Convention of the Baptist Denomination, he removed from Philadelphia to assume the active duties of President of the Columbian College in the District of Columbia, to which he had before been unanimously elected. In this capacity, learning flourished under his auspices; and while the number of students was rapidly multiplying, their beloved President was honored and revered by all.

In 1827, he resigned this station and returned to Philadelphia, where, for a short season he resumed his ministerial labors, till he was recently elected President of the Baptist College at Georgetown in Kentucky. It was on his way to this last charge, that he was arrested by mortal disease in this city. His ministerial labors were closed but a few weeks since in this pulpit—in this place his earthly career terminated, in the forty-second year of his ministry, and this day would have completed the sixtieth year of his age. Death in vain may seek a nobler victim.

In learning, he successfully ranged the circle of science, and the paths of literature were the familiar walks of his daily recreation. In 1801, when he was but in the thirty-second year of his age, the College of Nassau Hall unanimously conferred upon him the honorary degree of Doctor of Divinity, as a testimony of his learning and talents.

But his great object in the cultivation of learning, was to render it subservient to the cause of the Redeemer. In all the great efforts to evangelize the world, he took an active and leading interest. While at Northampton, in England, he became one of the primitive founders of that society which met at Kettering, and formed the plan of the great Serampore mission, which has resulted in the spread of the gospel through most parts of Hindostan. He lived to see it prosper beyond the warmest anticipations of its projectors, and was the last surviving member of that godly band. But alas, he is now gone, to join his compeers in glory. In America his zeal in the same cause was not abated. He may justly be regarded as the founder of the first Bible Society in this country; and in our own denomination, he was one of the first fathers of American missions. As Corresponding Secretary of our General Convention, the conduct of our foreign missions, both in Asia and in the wilderness of America, devolved principally on him; and at his decease the ways of our Zion mourn.

In his private character, he was the essence of benevolence. He was eyes to the blind, and feet to the lame. He delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon him, and he caused the widow's heart to sing for joy. As an affectionate parent, and a kind husband, he shone conspicuously. His family was the uninterrupted abode of harmony and content, and his house the mansion of hospitality. For his decease, the church of Christ must mourn, philanthropy must mourn; and the sable weeds which mark the sorrows of one afflicted family, are but faint emblems of their wo. Indulge then the tear of affection. It is a sad tribute

to departed excellence; and he who mingled his sympathetic tears with those of Mary and Martha, will not chide in you the same sensation.

Before his first removal from Philadelphia he sustained a loss, which, with all his fortitude, he could scarcely endure. It was the death of his dearest, best friend—the wife of his youth—the fond mother of his children. The confident hope that it was with her but an exchange of earth for heaven, was his only relief. But it was a desolating stroke to his family, and to him the bitterness of wo.

He sought not a reparation, till a short time before his own departure, when the Lord gave him an affectionate companion. But the promise of continued bliss on earth, is as the illusion of a dream. The gift seems to have been designed to relieve the pangs of disease by the kind offices of a bosom friend, and to render his passage through the vale of death, the less dreary. He is gone from the embrace of friendship—his work is done, and he slumbers with his fathers. “But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.”

However painful may be the separation of Christian friends, we may not mourn as others, *because death is not the termination of our existence.* The immortality of the soul is so much an object of desire, that men, without the clear light of revelation, have labored to believe the doctrine; but gloomy as is the prospect of annihilation, the light of nature gives no assurance of a happier lot. “Life and immortality are brought to light in the gospel.” Before this word of Jehovah, the darkness of midnight flees—the breath of heaven chases away the clouds, and the Sun of Righteousness pours into the soul, the vision of eternal day. We now cast a look of pleasure upon the motionless form, composed to peaceful slumber, while our thoughts forego the pangs of bereavement in pursuing the living soul, like a prisoner emancipated from confinement, through worlds of unfading glory.

We may not mourn as others, *because death is the end of the good man's affliction.* The life of our brother, like that of all God's children, was not exempt from sorrow. If the voyage of life were attended with perpetual sunshine and a prosperous breeze, the haven which terminates it would be anticipated with less satisfaction: but storms and tempests often arise, which try the mariner's courage, and test the strength of his bark. So our lamented friend, though he has enjoyed pleasant days, has passed through many storms and endured the buffetings of violent tempests. But the friendly hand of death has closed his trials forever. His tears are wiped away. His bosom no longer heaves with anguish.

We may not sorrow as others, *because death has no sting that can inflict a wound upon the christian.* It is but passing the vale which lies between Nebo and Canaan; a valley overspread with shade; but it is *only* the shadow of death, intangible and harmless as the shadow of a rock in the desert. Such was death to our venerated brother. Confident in the affection of

his Saviour, he expressed an assurance of hope while languishing upon the bed of death. "Whatever may be the pleasure of God," said he, "in relation to me, not a doubt remains on my mind, that all will be for the best. Christ has been all my support for more than forty years, in all the vicissitudes of life. He is now my rock, my hope, my all. He has given me the sure tokens of his love, and I know he will never forsake me." These were his words in the last conversation that I held with him, which was but a short time before he fell asleep in Jesus; and while he uttered them, tears of gratitude were streaming from his eyes. In contemplating this peaceful close to a life of labor for his God, this triumphant entrance into a world of glory, we cannot sorrow even as others who have no hope.

We may not mourn as others, *because death does not break our communion*. The saints on earth and the saints in heaven, dwell together in sweet christian fellowship. Their love for each other is undiminished. We rejoice with them in their glory, and they sympathize with us in our trials. Christ, the bond of our union, is the same to both; and in him we enjoy presence of spirit, whether in the body or out of the body. Nor can we suppose them indifferent to our concerns on earth. If angels rejoice in the conversion of a sinner, we cannot believe that the spirits of our departed kindred are less interested. If the reign of Jesus Christ in heaven has special reference to the finishing of the work of redemption below, it would be unreasonable to believe that those of the redeemed who now reign with him, are either ignorant or regardless of the progress of that work in the hearts of their brethren, whose immediate society they have just left, but whose presence in Christ they still enjoy. We are already come to the general assembly and church of the first born, who are enrolled in heaven. We are *now* come to the spirits of just men made perfect. With them we have one sweet communion in the Mediator of the new covenant. If angels are ministering spirits, sent forth to minister to them who shall be heirs of salvation, is it irrational to suppose that the spirits of departed saints are employed in that ministry? It is not improbable that the separate spirits of friends and relatives, and among them our brother, whose decease we are this day called to mourn, are with us now, more than when their animated bodies were before us. They are no longer the objects of sense. We cannot therefore see nor hear them; yet they may attend our daily walks, our seasons of retirement, and our nightly slumbers. They may be the appointed guardians to screen us from danger—to hail, with the first salutation, our departing spirits, and to convoy them to the bosom of our Saviour. These reflections may be regarded as the visionary flights of fancy; but there is in them nothing enthusiastic, nor inconsistent with the word of God. We have delightful associations, and many seasons of lively intercourse with the living spirits of the saints who are gone before us. Another is now added to their number, and we will not sorrow even as others who have no hope.

We will not sorrow as others, *because the gospel teaches us that the dead shall rise*. "For if we believe that Jesus died and rose again from the dead, even so, them also that sleep in Jesus will God

bring with him." The Saviour, in his expiring moments, gave to the king of terrors a mortal wound, and exclaimed, "It is finished." His lifeless body was committed to the tomb, and all creatures, as if in awful suspense, waited the result. As from the work of creation, so now from the mightier work of redemption, he rested during the sabbath day in the consecrated tomb. But as the morning of the first day of the week approached, an angel from God the Father descended and opened the sepulchre. At the same instant the bands of mortality were broken; the king of terrors fled—the prince of darkness retreated, and Jesus, the mighty conqueror, arose in triumph. He received from his Father's hand the keys of hell and of death; and from that auspicious moment, death is a vanquished foe, spoiled of his prey, and disarmed of all his terrors.

This victory have all the saints. Christ has not redeemed our souls, and left our bodies to perish; but from his radiant throne he is shedding that beam of glory which penetrates the tomb, and dispels the cloud which had gathered around it. In the confidence of this hope, we may now approach the tomb, and there behold the place where the Lord was laid. Who, then, that in the profession of this faith, has been buried in the likeness of his death, and raised again in the likeness of his resurrection, would not repose in the tomb where he slumbered, to rise again in his image? Such is the slumber of our departed brother. His body is committed to the tomb, in the confident hope of a glorious resurrection.

We also shall soon sleep with him; but like his, our sleep will also be transient. The night is short. The day-star will soon appear; and with the earliest dawn of the morning, the voice of the archangel and the trump of God will awaken us together. Then shall christian society be restored. Parents and children, husbands and wives, ministers and people, brothers and sisters, shall meet again, and their works of love shall follow them. The last enemy shall be destroyed, and parting shall be no more. Jesus, the Prince of life, will be with them forever. He will wipe away all tears from their eyes. He will unveil the mysteries of his Providence; and show, that wisdom and goodness were combined, no less in all their afflictions and bereavements, than in all the comforts of their pilgrimage. Let these reflections dwell upon our minds, and we shall not sorrow, even as others who have no hope; but we shall joyfully reiterate the language of the apostle, "O death, where is thy sting! O, grave, where is thy victory! The sting of death is sin, and the strength of sin is the law: but thanks be to God who giveth us the victory, through our Lord Jesus Christ."

HINTS TO SABBATH SCHOOL TEACHERS.

So much has been said in praise of Sabbath Schools, that we need not add our testimony in their favour. Instead, therefore, of expatiating on the benefits they have already conferred on the youth of our country, and the great good which they are yet destin-

ed to accomplish, we would offer a few suggestions to the teachers, which, if regarded, may probably increase the efficacy of their instructions.

In Sabbath schools it should ever be the principal object to impart moral and religious instruction. They are established for the purpose of teaching the young to be virtuous and pious. They are seminaries in which children should be taught to control their tempers, to restrain their appetites, to avoid the snares which will beset their untrodden path, and to walk in the ways of wisdom and righteousness. In view of the influences which ought to pervade Sabbath schools, and to go out from thence blessing the world in the conduct and general character of the scholars, how desirable, that the teachers should be discreet as well as pious, that they should have a good acquaintance with human nature as well as of letters, and that in meekness and patience, they should instruct those who are weekly committed to their care.

It is not our intention to dwell on all the duties of a Sabbath school teacher, or we might show that his conduct in school should be amiable, grave and uniform, that his authority should be paternal, that all his measures should be directed by a spirit of forbearance and love—and that in controlling others he should never forget to control himself, that he should never correct in anger, and that he should sacredly guard himself against the least manifestation of petulance and irritable feeling. But in this communication we would confine our remarks to the character of the instruction that should be given; and we suggest that it should be distinguished for simplicity, unity, utility, attractability, and brevity.

1. By simplicity, we mean, that your instruction should be adapted to the capacity of your children. This rule is so proper and important, that even the mention of it may seem unnecessary. But alas! it has often been forgotten—children have been set to explain prophecies, and to answer questions in relation to abstruse and mysterious doctrines of revelation, which men of the greatest learning have candidly acknowledged they did not understand. Such a course is not only a waste of time, but it gives the children a dislike to the study of the Scriptures, by leading them to suppose that they are full of mysteries too intricate to be understood.

How necessary then that the questions which you use should be level to the capacities of the scholars. They may relate to important truths—but if they are beyond their comprehension, they will serve to perplex, but not to instruct them. The apostle Paul has given an example of simplicity in his ministrations. He spake unto some as unto babes. He fed them, to use his own language, “with milk and not with strong meat;” i. e. with the most obvious truths, because they were not able to comprehend the more sublime and difficult topics of the gospel. And not only should the *subjects* be such as can be comprehended by your pupils—the language in which your ideas are conveyed should be simple. A subject, plain in itself, may be made obscure, by the terms in which it is represented. You should, therefore, by *easy*.

words, and short sentences, and illustrations borrowed from the scenes and pursuits of childhood, render it simple as possible. For instance, instead of saying that God is omniscient, it will be better to tell a child that God knows all things; instead of speaking of his ubiquity, it will be more suitable to say, he is every where; that if we make our bed in hell, he is there; if we ascend to heaven, he is there; or if we go to the uttermost parts of the earth, even there shall his hand lead us, and his right hand shall hold us. And instead of describing him as omnipotent, a child will understand us more distinctly, if we inform him that *all power* belongeth unto God.

2. Your instruction should be distinguished by unity. You should seldom call the attention of your scholars to more than one subject at one time. If the attention of persons who have arrived at a mature age, be directed to several subjects in one discourse, the impression, in relation to each, is weak and faint, compared with what it would have been, had their thoughts concentrated on one. In the latter instance they return from the house of God with one subject uppermost in their minds, and distinctly before them. In the former case, they were perhaps pleased, and agreeable emotions were produced while they were hearing, but no distinct images of truth are retained. The mind is not occupied by a continuous chain of reflection. The shadows of thought which the memory calls up in attempting to recollect such a discourse, are indistinct, undefinable, evanescent. How much more so must it be with a child, if in one lesson he learns a little about a number of subjects. The truth is, they all pass away from his mind and are forgotten. What would a child recollect after he left school if, in one exercise, he was taught a little concerning America, a little about France, and England, and Germany, and a little of Geography and Astronomy? Nothing. If you would have him remember any thing, his attention should be so fixed on one object that it shall leave a distinct impression on the mind. This may seem a slow process, but all experience teaches that it is the most sure, effectual, and even rapid way to acquire knowledge. As much as possible then confine the attention of your class to one subject at a time. Is a part of a lesson on the duty of keeping the Sabbath—do not allow them to start off from that to the history of the deluge, because it has been unwisely thrust into the same page. Let the Sabbath be the subject—its claims, the manner of its observance, the benefits of keeping it, and the disasters attending its violation. Then they will return home with at least one truth on their minds—The duty of remembering the Sabbath day to keep it holy. Whereas if you introduce the deluge, and perhaps two or three other subjects, they will recollect nothing so distinctly, as to do them any good.

The same remarks will apply to the duty of filial obedience. Instead of connecting it with the history of Jonah, or the three worthies cast into the furnace of fire, let obedience to parents for that morning be the only theme. Show them why their parents should be honored—and how this honor should be manifested. Remind them of the blessings promised to obedient children, and the curses

denounced on the disobedient. If your book does not contain these questions, frame them yourselves. Unity in your instructions is of vast importance. In other words, instead of loading the memories of your children with questions on a dozen subjects at a time, if you would do them good, scarcely ever let them have more than one.

3. In all your Sabbath school labors you should aim at utility. If you have come to this work with any thing like proper motives, it is your prevailing desire, that you may contribute your part in preparing your scholars to be good and useful men and women, nor are your hopes bounded by the present life. While you would train them up to be virtuous and happy here, you would be instrumental in preparing them for a state of purity and happiness hereafter. But with these desires it is possible to mistake the means of fulfilling them. If you would be useful, you must make it your chief object to place before them useful truths. Your pupils may be busily employed in committing to memory portions of Scripture, and their judgment may be called into exercise on what they commit, and yet they may not be benefited: And for this obvious reason, there may be nothing in the questions, tending to such a result. How important then that the questions you propose, be adapted to the end you have in view. You desire that the children should know and love and obey God—furnish them with questions, which unfold his character, which assert his claims, which teach their obligations. You desire them to be apprized of the evil of sin, to abandon it, and to accept of salvation through the Mediator—let then the hideousness of sin be brought before them, let appeals be made to induce them to forsake it, and expatiate on the freeness and fulness of that grace which dwells in Jesus Christ. You are anxious they should obey their parents, respect their superiors, and be kind to their equals, that they should be sober, and honest, and industrious, that they should reverence the Sabbath and the name of God, and that they should abstain from falsehood, deceit, intemperance and lust:—All these duties then should be explained, and they should be taught their reasonableness and importance. Their vices also should be brought into view, and their evil consequences described not only by reference to Scripture history, but by alluding to instances with which you or the children may be acquainted. In this way your instructions cannot fail, with the blessing of God, of being useful.

4. Let all your instructions be attractive. This indeed should extend to all your intercourse with your scholars. Always meet them with a pleasant countenance, address them in the language of affection and encouragement, let the tones of your voice show that you are interested in their welfare. Surely nothing can be more suitable to the object you have in view. You are teaching them a religion, which, while it brings glory to God in the highest, brings peace on earth and good will to man; and while it reveals the love of God, it enkindles this godlike passion in us. Appear then among your children with looks of benevolence and hope and joy, as those who are engaged in emancipating them from the power of sin, and elevating them to a participation of divine blessedness on earth,

that they may be forever blessed in heaven. Especially endeavour to be attractive in your instructions. The same sentiment delivered in the form of a precept, or an abstract truth, will be quite uninteresting to a child, which, if embodied in a story or a parable, will awaken the deepest emotions of which he is capable. You should avail yourselves of this means of awakening and fixing the attention of the young. And the Bible is full of such delightful stories. Indeed there is scarcely any topic that you cannot beautifully illustrate by Scripture narratives; and if these do not occur, your own recollections of real life will supply you with examples. In this way the knowledge you impart will not be listened to with sleepy or playful indifference, but with gazing interest.

5. Let brevity characterize the lessons you give to your scholars. Your great object is to do them good. Do not then require so much of them that they will feel discouraged. If the questions you give are so difficult or so numerous that they cannot learn them with facility, they will form some excuse for not attending school, or if compelled to go, they will feel little pleasure in being there. Either case would be matter of regret. What children learn with reluctance seldom does them much good. Teachers would do well to bear in mind that it is not so much the quantity as the quality of the instruction on which they are to depend for success. If those who are in years are more pleased with short discourses than long ones, how much more desirable that children should not feel the irksomeness of long and tedious lessons. A few words on some important subject, will be much better remembered and produce a deeper impression, than the most elaborate and extended dissertation. The venerable Dr. Stillman frequently remarked in vindication of short sermons, that he had rather leave his people longing than loathing. This certainly is a consideration which ought never to be forgotten in the instruction of children. When they become weary, and their attention flags, your wisest counsels will be useless. Short lessons, short stories, and short, but pithy sentences, will be longest remembered, and longest exert an influence over the minds of children.

ALPHA.

INDECOROUS HASTE IN LEAVING THE HOUSE OF GOD.

Mr. Editor,

About a year ago, I read some remarks in your Magazine on the evils of late attendance at public worship. I think they were just, and cannot but hope, that they have quickened the pace of some who were previously, almost always tardy at meeting. I wish the same writer had called the attention of your readers to another practice that is scarcely less offensive to the feelings of piety.

I allude to the indecorous haste which some persons manifest in leaving the house of God, at the close of public worship. It has often given me pain to see them busily preparing for their departure, during the singing of the last hymn. Instead of making melody in their hearts to the Lord in a song of sacred praise, they were putting

on their great coats, arranging their gloves, and with hat in hand ready to start the moment the benediction was pronounced; giving a melancholy proof;

“Whoe’er was edified,
Themselves were not.”

I would by no means judge these individuals uncharitably. In some instances this unseemly haste is owing no doubt to inconsiderateness. The habit may have been formed without ever reflecting on its impropriety. It is even possible that christians may have suffered religious injury from it without once suspecting the cause. I think, however, it is only necessary to present this practice in its true light, and Christians, at least, will refrain from it.

Permit me then to say, that this busy preparation for withdrawing at the closing part of worship, disturbs the devotion of others. They may desire to sing the praises of God, and to join in the last prayer and benediction, but their eyes are attracted and their thoughts diverted by the movements of their neighbors. Now it should be a maxim with us, that if we are not devotional ourselves, we will not disturb the devotion of others.

The practice of retiring hastily from the worship of God, is inconsistent with our christian profession. We profess to love the habitation of the Lord’s house and the place where his honor dwelleth. But if we hurry away from divine service; if before the allotted hour has expired, we give symptoms of restlessness, and are preparing to be gone, we should hardly be entitled to credit were we to say, “A day in thy courts is better than a thousand, I had rather be a door keeper in the house of my God, than dwell in the tents of wickedness.” When we are in society that we enjoy, or are engaged in any exercises that give us peculiar pleasure, our time steals away unperceived, we regret to learn that the moment for separation has arrived, and that any thing should interrupt or terminate those scenes which yield us so much delight. If I mistake not, the Christian has similar feelings when he is happy in God. He is glad to go up to the house of the Lord; and finding it good to be there, instead of hastening away, he is reluctant that the services of the sanctuary should so soon close.

Another fact in this connection ought not to be forgotten. Undue haste in leaving the house of God is calculated to dissipate those religious impressions which may have been made on our minds. The very circumstance of preparing ourselves to rush out of the assembly the moment it is dismissed, will have an unfavorable influence upon us. It will take away the solemnity and reverence which we ought to feel; and we shall be in great danger of yielding to those worldly influences which like the atmosphere press upon us from every side. It may be said, that whether we join in the last offices of devotion, or are preparing for the signal to depart, it is a little thing, and therefore not worthy of consideration. But it should be remembered that things which appear little in themselves, frequently produce great effects. The practice on which I have remarked is one of those things which seem trivial, but, it is believed, one that often exerts a most pernicious, piety-killing influence.

I must confess it would be a gratifying spectacle to me, to see a whole congregation seriously engaged in every part of public devotion to its close. And after the benediction, how suitable to the occasion, that a solemn stillness should prevail for at least a few seconds, that each one might lift up a silent prayer to Almighty God for a blessing on his holy word. I am no advocate for the forms of devotion without its power. But we are so constituted, if we would feel the power of piety, we must not be utterly regardless of its forms. Were we to withdraw from public worship in the manner and with the spirit which has been just suggested, it is believed that the blessing of God would follow us, and each of us would have reason to exclaim in the grateful language of the Psalmist; "It is good for me to draw near to God." OMEGA.

RECOLLECTIONS OF PRIMITIVE CHRISTIANITY.

NO. 1.

It must be a matter of sincere regret to a pious mind, that there is discoverable in the great mass of professing Christians of the present day so little of the depth and fervour of religious feeling, which characterize the disciples of the primitive church.

If we mistake not, the piety of the present day is too superficial. It is made to consist more in a few sudden and transient kindlings of passion, than in strong and deep emotion; more in some fitful and desultory wishes, than in continued and patient labors. We are apparently too much satisfied with low attainments. It seems to be enough if we have a *little* evidence of God's favour, and a faint remembrance of *past* spiritual enjoyments. The devotional mind longs for something better; a piety more *deep*, *affectionate*, and *fervent*; more resembling that of other days when Christians walked with God, and bore about in their bodies the dying of the Lord Jesus: and when their souls were fired with a love, and supported by a faith, strong enough to smile at the most terrific forms of persecution and death.

And when we behold the feeble love, the languishing faith, the little sacrifice, the conformity to the world, in those who have named the name of Christ, we are led by a strong impulse of affection like the captive Jews when sitting by the rivers of Babylon to weep over the desolation of Zion.

As one means of awakening our love for a worthy object, is, to contemplate that object, and as we become more assimilated to it, in contemplating it the more intensely, we purpose to recall the recollections of primitive Christianity. The single point to which we shall confine ourselves in the present number will be *its happy and endearing intercourse*.

It must be evident to every reader of the Bible, how purely and fervently the glow of fraternal feeling burned in the breasts of the first Christians. It was in fact the distinctive feature by which they were to be recognized as the followers of their Lord. "By this

shall all men know that ye are my disciples, if ye have love one to another." A thousand cogent and affecting reasons might be assigned why it should be so. They were the subjects of the same joys and sorrows, the same hopes and fears, the same trials and conflicts, and were travelling to the same blissful repose. How well prepared they must have been to mingle their sympathies; and to unburden to each other their inmost griefs. They felt that they could do this with the most affectionate and confidential reliance. They had but one interest to promote; every thought found in every breast its kindred sentiment; and next to the love of God in their souls, their sweetest joy was the communion of the saints. But what were the secret springs of feeling which nurtured and strengthened this bond of holy union? Not surely the love of worldly subjects; nor the desire to dwell on their sufferings; nor the selfish attachment to mere party interest. They were higher, purer, holier. The breasts of the primitive Christians were warmed with *love to Christ*, and *this* prompted to every action, and suggested every thought. Whenever they came together the spontaneous sentiments of their hearts and their lips were the thrilling subjects of *His* life, *His* sufferings, *His* death, and *His* resurrection. These were the foundation of all their hopes, and the source of all their consolation; and were they to have been deprived of the pleasure of such holy and spirit-stirring intercourse, they might have wept their lives away in an agony of despair.

It must be easy to see what a heavenly peace and serenity must have possessed their minds, and how purely the light of their examples must have shone on all around them. No wonder that their conduct elicited the praise of the world, and constrained it involuntarily to exclaim, "Behold, how these Christians love one another!"

We have adverted to these facts to show by way of contrast the great want of spirituality in Christians of the present day. Who does not feel sad, that is obliged to hear the worldly and unprofitable conversation, that too often affords the only entertainment for a social religious circle, and compares it with that elevated and cheering intercourse, which distinguished the primitive Christians? Oh when shall a purer tone of piety pervade our churches? When shall lips burning with the accents of a Saviour's love, receive from others a sympathetic response: and affection warm affection, and heart kindle heart with the sweet and refreshing interchange of christian sympathy?

If religion be valuable, who would not wish to see it extending a more entire influence over every social relation in life? Who would not desire that it might become the controlling principle of our whole conduct? Most certainly, the effects of such a piety could not be otherwise than delightful. It would sweeten and endear our communion here below, and prepare us for its consummation above. It would cheer our faith, strengthen our principles, brighten our hope, and warm our love. We should, in a word, experience the rich blessing of Christ's presence with us, as did the disciples who journeyed to Emmaus: an incident which has been

so beautifully versified by the admired Cowper, that we know not how we can better close these suggestions than by transcribing it.

“ It happened on a solemn eventide,
 Soon after He that was our Surety died,
 Two bosom friends, each pensively inclined,
 The scene of all those sorrows left behind,
 Sought their own village, busied as they went
 In musings worthy of the great event.
 They spake of Him they loved, of Him whose life,
 Though blameless, had incur'd perpetual strife,
 Whose deeds had left, in spite of hostile arts,
 A deep memorial, graven on their hearts.
 The recollection, like a vein of ore,
 The further traced, enrich'd them still the more.
 Ere yet they brought their journey to an end,
 A stranger join'd them, courteous as a friend,
 And ask'd them, with a kind engaging air,
 What their affliction was, and begg'd a share.
 Inform'd, he gather'd up the broken thread,
 And truth and wisdom gracing all he said,
 Explain'd, illustrated, and search'd so well,
 The tender theme on which they chose to dwell,
 That reaching home, the night they said was near,
 We must not now be parted, sojourn here.
 The new acquaintance soon became a guest,
 And made so welcome at their simple feast,
 He bless'd the bread, but vanished at the word,
 And, left them both exclaiming, 'Twas the Lord!
 Did not our hearts feel all He deigned to say—
 Did not they burn within us by the way? ”

S. P. H.

THE GLORY OF GOD, THE GRAND MOTIVE IN DUTY.

No rational being acts without some object in view; and the accomplishment of that object forms the motive of each action; and while each action has a particular motive, there is some grand object to be accomplished, which forms the great motive of all.

So it is with some of the celestial bodies, which revolve around a superior, as the moons round the planets, and all together move round the sun; and, as it is generally supposed, that this whole system with all others systems, move around a common centre—thus it is with each action; and the general conduct of life.

It is evident, that the grand motive of the actions of mankind in general is *self-interest*; a desire to benefit themselves. With regard to many men and many actions, there can be no doubt; the principle is avowed, and in all cases scrupulously acted upon.

With regard to many other actions there is a mixture of benevolence: benevolence is the opposite of self-interest; a desire to benefit others. We may benefit others, while we are seeking our own interest; and in some cases, this may be the most direct way to accomplish the object. In this case there would be, properly speaking, no benevolence, because there would be no wish or intention to confer a benefit on another: and all the advantage derived, is merely incidental.

But when there is a desire to benefit others, even in a small degree, there is benevolence; even if we receive the greater benefit. And the purest benevolence does not require us to exclude our interest entirely; but allows us to regard it in proportion to our relative worth.

A man may possess a spirit of benevolence towards some and not others: and he may appear to possess it, when in reality, he is entirely destitute. When once a man is convinced, that it is for his interest to appear to be benevolent and to benefit his fellow men, as far as it is in his power; and actually exerts himself and does great good; and even promotes the cause of religion; yet as the whole proceeds from selfishness, there is in it, no benevolence.

Hence Christ accuses the Pharisees of giving alms to the poor, in order to receive the praise of men; and of performing frequent acts of devotion for the same purpose. The grand motive was their own interest, and not the poor, who received the alms, nor the Supreme Being to whom their prayers were offered.

The law of God inculcates benevolence, in requiring us to love our neighbor as ourselves, and extending this friendly feeling to all mankind. We can conceive that one who has no respect for God, or does not believe in his existence, might be induced to regard the welfare of all mankind; and thus be truly benevolent.

We see therefore that men may be governed by two distinct principles: *self-love* in which their own interest only is wholly regarded: and benevolence, in which the welfare of mankind is included, together with their own interest in a proper degree. The first of these, if it influenced the conduct of all mankind, would be productive of much mischief, crime and bloodshed: the jarring rights of many would interfere, and more frequently their interests; and this would fill the world with confusion and unhappiness. The other, if it should equally prevail, would produce as much good and prevent many of the evils which we now suffer.

But at the same time, the rights and interests of the Supreme Being might be entirely overlooked and disregarded, as if he had no existence. If it would be criminal to trample on the rights of our fellow men, our equals, how much more on that Being who is infinitely our superior, and greater than all others. If the Supreme Being were just equal to all mankind, it would be proper to regard his rights and interests, as we regard theirs. But as he is infinitely superior to all mankind, and all other beings, it is proper that we regard him in proportion to the exalted character, which he sustains, and station which he fills.

The Scriptures, therefore, present a third motive of action, as distinct from self-interest and benevolence to man, which is the glory of God, and which ought to be the grand motive of our conduct in all that we do, even in the most trivial concerns. While the first is characteristic of the most wicked of men—and the second may be, of an irreligious man; the third, is characteristic of a truly pious man. And however good any one may be, if he is not under the influence of this third motive, he has no genuine

religion. This, therefore, as it distinguishes the pious from all others who nearly resemble them, will, at the day of judgment, mark the dividing line between those who shall be admitted into heaven, and those which will be excluded.

GAIUS.

[To be continued.]

The Means of a Religious Revival. By John Howard Hinton, M. A.
With an Introductory Essay. Boston: Lincoln and Edmands.
 18 mo.

WE first read an English copy of this work, and were so pleased with it, that we urged its republication. A second perusal has confirmed our opinion of its great excellence, and we now confidently recommend it to our readers. At the present crisis especially, when such a deep concern in relation to eternal things pervades the bosoms of thousands in different parts of our land, a work like this is greatly needed. If ever there was a time when Christians were required to be active, it is now. And Mr. Hinton shows in an able and most judicious manner the direction which should be given to this activity.

The measures to which Mr. Hinton advises for promoting a revival of religion, must, we think, be cordially approved by the most enlightened Christians; and we cannot but hope that his solemn and earnest appeals will arouse them to their duty. He unhesitatingly admits, that neither is he that planteth any thing, nor he that watereth, but God that giveth the increase; but he clearly and forcibly shows, that unless they do plant and water, Christians have no reason to expect that the garden of the Lord will flourish.

This discourse was delivered immediately after "an exercise of extraordinary prayer." It seems to have been the chief object of the preacher to convince his hearers that other duties should be added to prayer, if they would see the accomplishment of their desires. He remarks;

"We have presented our petitions at the throne of grace, for the conversion of the world. Here is the answer to them: "YE ARE THE SALT OF THE EARTH." As though the Lord had said, "The conversion of the world lies not only with me; it lies in part with yourselves. If it is mine to pour out a blessing, it is yours to employ the means upon which alone a blessing can rest. Depart, therefore, to your labor; and see that you are as faithful to your obligations, as you have implored me to be to my promises."

The duty of Christians generally to impart religious instruction, and the kind spirit and blameless conduct which should distinguish those who engage in this service, are admirably described;

"The first thing necessary to the conversion of a sinner is instruction: and every disciple of Christ, without excepting even the least informed, is in posses-

sion of sufficient knowledge for this purpose. He may know little; but if he has been taught of God (and if he has not, he is no disciple,) he knows well and clearly, both his guilt and his misery; together with the way of salvation by Jesus Christ, in its suitableness, its excellency, and its all-sufficiency. If he knows this, he can teach it; and if this is all he knows, as it is enough for his own salvation, so it is enough for the conversion of his neighbor. For Christ is "the wisdom of God, and the power of God;" and to know him is to become wise unto salvation.

It is next important to the conversion of a sinner, that he should be addressed neither with harshness, nor with coldness; but in a tone of deep feeling as to the general importance of salvation, and of fervent kindness in reference to his particular welfare. Such a mode of address is obviously most adapted to conciliate his regard, and to penetrate his heart. And this is just the tone which the disciple of Christ is prepared to employ. Having been in a similar condition of wretchedness and ruin, he is qualified to feel tender compassion for that of his fellow men; nor, even in endeavoring to convince of sin, can he well be harsh with the faults of another, since he has experienced a gracious forgiveness of his own. If he speaks, it may truly be expected to be with pity in his heart; and with a thrilling solemnity about the salvation of a soul, which, in his own case, has been wonderfully rescued from everlasting burnings.

To crown all, the disciples of Christ are fitted to be the salt of the earth by the very force of piety itself. Religion gives a visible peculiarity to the character; it makes men different from what they were, and from what others are. And the character thus formed is an instructive one. It presents an aspect of happiness, loveliness and excellence. It is a practical confirmation of that which has been poured from the lips, and appeals powerfully to the heart of the observer. "This man has been telling me," he may say within himself, "that I am unholy, and indeed his conduct puts me to shame. He has assured me that there is a happiness greater than any I have yet found; and I must believe it, for I see it in his countenance. He tells me that religion raises the character, and in truth I see a great change in him. It must be as he affirms." Thus a holy life has a voice. In more convincing tones it echoes the instructions of the lips which have already been as a fountain of wisdom. Its eloquence never ceases. It speaks when the tongue is silent; and is either a constant attraction or a perpetual reproof. It speaks on all subjects, and shows the nature and excellency of religion, both in duty and in trial, both in sorrows and in joys."

Having stated that Christians should endeavor to be instrumental in converting their fellow men, by their instructive and persuasive conversation; by serious admonition or pointed reproof; by affectionate prayer; by writing letters, occasional visits, offices of kindness, and the influence of relationship and domestic association, he meets, and we think unanswerably, the objections which many professors of religion make, who would justify themselves in the neglect of these duties. We trust the following remonstrances will be duly considered by all who have supposed that they were excusable in not being active in promoting the salvation of sinners;

"It is thus, by direct and personal effort, that a disciple of Christ should seek the conversion of sinners.

And this should be the attitude of *every* disciple. None are exempt from the appointment, none are destitute of the qualification. None are without fitness for the work, and none are at liberty to decline it. It may easily be said by some, 'My ability is very small;' and without entering into any argument on this point, I only say, that whatever it may be, it is enough, with God's blessing, to convert sinners. Besides, does not Christ know what it is? Is it not such as he has given you? Is it not such as he requires to be employed? Do you presume to say that what he has prepared for beneficial action is unfit for it; or that what he demands for this purpose shall be refused? However small a portion, you still are a portion of the salt of the earth: see that you act as such. The less your talent, the more need of activity. Beware lest your plea of incompetency be but a cloak for your indolence. Do not so much covet the ability of others, as show diligence in the application of your own.

It may with equal ease be said by others, 'My station is obscure, and my influence small.' Granted: but you will also admit, on the other hand, that, however narrow your circle may be, it is nevertheless a circle of some dimensions that you occupy. You do not stand alone upon the earth. You have some relatives, acquaintance, and neighbors. And are they all pious? If you were to try earnestly, could you not reach any who are living without God? Behold then your duty. Labor for the conversion of these unhappy persons; and wrap yourself no longer in the delusion, that in this direction Christ can require and expect nothing *from you*.

It may with truth be alleged by a third class that they are excessively busy, and are thrown into situations in life which demand all their time and all their power; they surely may leave the work of converting sinners to more leisure hands. Yes; if you are willing to abandon your hope of salvation, and to give up your interest in Christ; but *not else*. If you are his disciples, you are also the salt of the earth; and not the busiest man in the world is at liberty to relinquish one part of the character, and to imagine that he can retain the other. Be assured that this is the fact; and that however closely engaged, you ought to find, and may find, if you are disposed, means of specific exertion for the salvation both of your domestic inmates, your acquaintance, and your neighbors; while a similar aim may run through even the busiest of those busy hours, which, so far from becoming a plea for your total exemption from labor, ought to be regarded as furnishing you with incessant opportunities of promoting this blessed end."

Were we to consult our feelings, we should make more copious extracts from this excellent little volume. But we trust the friends of evangelical truth will procure it for their own perusal. We wish to see it extensively circulated among all our churches, and, indeed, among Christians of all denominations. For we believe, that were its appeals suitably felt, and its counsels generally regarded, Zion would awake and put on strength—and the Lord would arise and have mercy upon her, for the time to favor her, yea, the set time would have come.

MISSIONARY REGISTER.

FOR MAY, 1831.

SUBSCRIPTIONS and donations to the General Convention of the Baptist Denomination in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq. Treasurer, at the Baptist Missionary Rooms, No. 52, Washington-Street, Boston. The communications for the Corresponding Secretary should be directed to the same place.

DEATH OF MISSIONARIES.

It was our pleasing office in the last Number, to announce the safe arrival of the Rev. Mr. Skinner and his family, at the field of their benevolent labors in Liberia. He looked forward with the elevated hope of contributing to diffuse Christian knowledge to the benighted and injured sons of Africa; but his ardent and benevolent labors on earth have now terminated.

In relation to Mr. and Mrs. Skinner's arrival, a letter from Africa states:

"We hailed their arrival in this land with much joy: and anticipated from the abilities of both, and their devotedness in the cause they had espoused of disseminating the glorious light of the gospel, many great and important blessings; and that the time of harvest in this distant part of the field had now come. Especially, as just before then we had experienced as great a revival of religion throughout the whole Colony as ever was witnessed I think in this part of Africa, and many were added to the Church by baptism, and we trust savingly converted. The very next day after brother Skinner's arrival we were blessed to baptize seven more young converts; on which solemn occasion he was not only present, but cordially united in the performance of that most sacred ordinance at the water's edge. And in the evening, administered the Lord's Supper to us in a manner truly edifying, and with a degree of solemnity that was altogether suited to the time and holy ordinance; his whole soul seemed to have been engaged in setting forth the dying love of Jesus."

Mr. S. has been suddenly arrested in his course. God's judgments are in

the great deep, and his footsteps are not known. It is now our painful duty to record the entire extinction of this Missionary family. Attacked by the African fever, each member successively became a victim to death. Mr. Skinner thus describes the death of his children and wife.

"The 7th day of January was my birth day, and I was led to reflect on the goodness of God to me; we had all had the fever so common to this climate, and were so far recovered as to be comfortable; but on the next day, which was the 8th, we were called upon to part with our dear Ann Eliza. Mrs. Skinner bore her death with a christian fortitude. On the 13th my wife was delivered of a son, which on the same day was buried by the dear remains of Ann Eliza; and on the same day, I took the parting kiss of the breathless corpse of my dear companion, Eliza. She was buried on the 14th. Thus in the short space of five days, I ceased to be a father and a husband; coffins enclosed all from which I had anticipated domestic comfort. I enjoyed not the consolation in my afflictions of the company of parents, brothers, or sisters; but I had the consolation to think I had done all in my power for her, and that numerous kind friends had waited upon her, and done everything that was in their power to do. Governor Mechlin kindly offered his assistance, and was her physician through her sickness; but I have still greater consolation than this, that from the first time of my acquaintance with her, everything in her life has given me reason to believe that she was what she professed to be, a Christian; and that the cause of God and of souls was

entwined about her heart, and that she is now with Christ, enjoying more, far more felicity, than she ever did, or even could here. She said after the death of Ann Eliza, she had no expectation that she should live. Referring to the prospect of her own death, she said with an air of submission, The Lord reigns. Her only desire to live was, that she might be useful to Africa."

After the death of his wife and children, Mr. Skinner embarked for this country in the ship Liberia, bound for Philadelphia. For a season, anticipations were cherished of his recovery. Even the day before his decease, he was walking the cabin. But early on the morning of the 5th of March, he was called from earth, and we doubt not joined his companion in the heavenly state. His body was committed to the deep; but on the morning of the resurrection, when the sea shall give up its dead, his mortal part shall be resuscitated, and arise to meet the Saviour in the skies.

We hope in a future Number to present a Memoir of this lamented Minister of Christ and devoted Missionary of the Cross.

On Saturday, February 5th, Mrs. Jones, the companion of the Rev. Evan Jones, of the Valley Towns, was called from her earthly labors to a mansion on high.

"Faith in the Lord Jesus Christ was her strong hold: and well did it sustain her hopes, in the trying hour: giving her the victory over the king of terrors. She has been a faithful laborer in the missionary field, for ten years; and in her last days greatly rejoiced to witness the prosperity of her Saviour's kingdom among the Cherokees.

She always cherished an ardent desire for the conversion of the Indians, and watched and encouraged, with the most tender concern, every symptom of turning to God, among those who were placed under her care, or who came under her notice. She was also a diligent and well qualified teacher of youth. But the Lord has called

her from her toils, and wiped all tears from her eyes, and chased all anxiety from her mind. She died in full assurance of a glorious resurrection."

BURMAN MISSION.

It is gratifying to the friends of Missions, to perceive that an increased interest in this great enterprise is apparent in our denomination, through the United States. The number, whose hearts are deeply impressed with the magnitude of the object, is constantly augmenting, and pecuniary aid is furnished with increasing cheerfulness. This awakened interest does not appear to result from any temporary excitement, but from a more extended knowledge of the wants of the heathen, which Mrs. Judson's Memoir and other works have placed before the public, and from a consciousness of the great obligation which devolves on the disciples of Christ to communicate the gospel to all nations. We may therefore pleasingly anticipate, that benevolent effort will constantly increase, and Christian obligation be more deeply felt, as correct information shall be more generally diffused.

The Board have recently appointed another printer to join the establishment in the Burman empire, and means will be adopted to prosecute with vigour the great object of giving the Bible to the Burmans.

Various communications have been received from the Missions since our last Number. Some of which we now lay before our readers.

FROM MR. JUDSON.

Prome, August 23d, 1830.

Dear brethren and sisters,

Tired of minuting down the events of each day, I have written nothing since my last date, July 16th. My time has been spent in the same way, as stated in the first part of that month. At one period the whole town seemed to be roused to listen to the news of

an eternal God, the mission of his Son, the Lord Jesus Christ, and the way of salvation through his atonement. A considerable proportion of the hearers became favorably disposed. At length the enemy assumed a threatening aspect; the poor people became frightened; many sent back the tracts they had received; and there was a general falling off at the zayats. I was summoned to undergo a long examination at the court house, not however on the subject of religion, but concerning all my past life, since I have been in Burmah. The result was forwarded to Ava. The magistrates still preserve a perfect neutrality, in consequence of the absence of the governor. At Ava, I have been regarded as a suspicious character, ever since I deserted them at the close of the war, and went over to the British. I know not what impressions the governor of this place will there receive, or how he will feel towards me, when he is informed of the noise I have made in Prome during his absence.

On hearing of the declining health of brother Boardman, and brother Wade's intention of leaving Rangoon for Maulmein, I had some thoughts of returning immediately to Rangoon. But on further consideration and prayer, I feel, that I must work while the day lasts at Prome. I have some company at the zayats every day, and crowds on days of worship. Most of the hearers are opposers; but I observe in distant corners, those who listen with eagerness. There are five persons who have, I trust, obtained a little grace; but in the present dark time, they give no satisfactory evidence.

August 30. Since my last letters from Rangoon, I think continually of brother Boardman, and the great loss we are threatened with. May the Lord direct and support him and our dear sister.

September 8. The rise of the river has, for several days, prevented my going to the zayats, they being situated in a distant part of the town. I have employed myself in revising brother Wade's Investigator, and send herewith a clean copy. In return, I hope to be favored with a few hundred printed copies. It is a piece of great merit, and ought to be brought to bear on the enemy, without delay. An edition of three thousand will not be too large. I have already sent down some corrections for brother Board-

man's "Ship of Grace." That piece is well written, but not so well adapted for present service. It is, however, acceptable among the converts; and I should be glad to see it in print, especially if the author should be taken away, that being dead he may yet speak. His Scripture extracts, I have no doubt, will be as judicious as can be made; and the work ought to be put into immediate circulation.

We have had one new inquirer of a most promising appearance, a secretary of the deputy governor. He had repeatedly visited me at the zayats; at length, he came to the house, and finally began to attend our evening worship. But alas, as has been the case with all our good inquirers, he met, I suppose, with some violent threatening, and a few days ago, suddenly and entirely disappeared. Old Oo Myat-pyoo, mentioned July 15th, sends me word, that he reads our writings every day, and thinks of us constantly; but begs we will never mention to any person, that he formerly visited us! As for Moug A, he has privately left the place altogether, for what reason we cannot ascertain. You can have no idea of the fear of government, which pervades all classes. I never saw so much of it before.

My present expectation is, that the way will be clear for me to leave this for Rangoon the latter part of this month.

A. JUDSON.

To the Missionaries at Maulmein, and the Rev. Dr. Bolles, Corresponding Secretary of the American Baptist Board of Foreign Missions.

MR. JUDSON'S JOURNAL.

Below Prome, Sept. 18, 1830.

Afloat on my own little boat, manned by none other than my three disciples, I take leave of Prome and her towering god, Shway Lan-dau, at whose base I have been laboring, with the kindest intentions, for the last three months and a half. Too firmly founded art thou, to be overthrown at present; but the children of those, who now plaster thee with gold, will yet pull thee down, nor leave one brick upon another.

The government visiter, Moug Kywet-nee, who recommenced visiting

us a few days ago, has been hanging about us for two hours, lamenting our departure; and he is now sitting alone at the water's edge, looking after our boat as it floats down the stream. "Mark me as your disciple. I pray to God every day. Do you also pray for me. As soon as I can get free from my present engagements, I intend to come down to Rangoon"—are some of his last expressions.

The sun is just setting. We could not get our boat ready earlier in the day; and as it is Saturday evening, we intend to proceed as far as Men-dai, in order to spend the Lord's day there.

There is no period of my missionary life, that I review with more satisfaction, or rather with less dissatisfaction, than my sojourn in Prome. This city was founded several hundred years before the Christian era. Through how many ages have the successive generations of its dark inhabitants lived and died, without the slightest knowledge of the great Eternal, and the only way of salvation which he has provided! At length, in the year 1830, it was ordered, that a missionary of the cross should sit down in the heart of the city, and from day to day, for above three months, should pour forth divine truth, in language which, if not eloquent and acceptable, was, at least, intelligible to all ranks. What a wonderful phenomenon must this have been to celestial beings, who gaze upon the works and dispensations of God in this lower world! It was necessary to the accomplishment of the divine purposes, that after so many centuries of darkness, there should be just such an exhibition of light as has been made, and no more. Thousands have heard of God, who never, nor their ancestors, heard before. Frequently in passing through the streets, and in taking my seat in the zayats, I have felt such a solemnity and awe on my spirits, as almost prevented me from opening my lips to communicate the momentous message, with which I was charged. How the preacher has preached, and how the hearers have heard, the day of judgment will show. Blessed be God, there are some, whose faces I expect to see at the right hand of the great Judge. The young man just mentioned, the carpenter Moungh Shway-hlah, a poor man, by name Moungh Oo, in addition to some others, mentioned in former letters, give us reason to hope, that they have received the

truth in good and honest hearts. Many also there are, who have become so far enlightened, that I am sure they never can bow the knee to Shway Loo-dau, without a distressing conviction, that they are in the wrong way. Farewell to thee, Prome! Willingly would I have spent my last breath in thee and for thee. But thy sons ask me not to stay; and I must preach the gospel to other cities also, for therefore am I sent. Read the five hundred Tracts that I have left with thee. Pray to the God and Saviour that I have told thee of. And if hereafter thou call me, though in the lowest whisper, and it reach me in the very extremities of the empire, I will joyfully listen and come back to thee.

Men-dai, Sept. 19. Spent the day in the zayat which I formerly occupied. The crowds were very noisy, but some listened with attention. Distributed nearly a hundred tracts. Mai Goo came from her village, with two other women, one of whom appears to have grace. But Mah Win-yo and Mah Ping were not seasonably apprized of our arrival. Just at night dropped down to a small village below Men-dai, that we might have a little evening worship by ourselves.

Near Rangoon, Sept. 24.

We have distributed four hundred tracts between this and Men-dai, having touched at many of the principal places, and spent an hour or two or a night, as we could make it convenient. We should have stopped oftener and staid longer, had not our stock of tracts become exhausted.

Sept. 25. Came in sight of my old acquaintance Shway Da-gong—landed once more in Rangoon—Repaired to the house lately occupied by brother Wade. Since his departure, I find that some efforts have been made to check the progress of religious inquiry. At one time, men were stationed at a little distance, on each side of the house, to threaten those who visited the place, and take away the tracts they had received. Reports were circulated that government was about to make a public example of heretics; the crowds, that used to come for tracts, all disappeared, and Ko Thah-a, who continued to occupy the house, became intimidated, and retreated to his own obscure dwelling. Things are, therefore, at a very low ebb. But we trust in God, that the tide will flow again in its own appointed time.

Sept. 26. Lord's Day. Very few present at worship. All the women actually afraid to come, lest they should be apprehended by government.

Oct. 3. Lord's Day. Have seen most of the disciples and several inquirers during the past week. The case of Ko San deserves particular notice. He is a respectable elderly man, residing in a village north of Ava. Twelve years ago, a copy of the first edition of the first tract found its way thither; and he treasured it up as the truth. At subsequent times, he occasionally met with disciples, particularly during the war, when some of them fled beyond Ava, with the rest of the population. The more he heard of the christian religion, the better he liked it. He has now concluded to remove to Rangoon. His wife is of the same mind with himself; and when they arrive, will both, he says, request baptism.

Moung Kywet-nee, one of Ko Thah-a's disciples, baptized up the country, and now living at Kam-bai (not Kam-bet, as spelt formerly) in this vicinity, a disciple that I have never seen before, pleases me much. He appears to be a steady, conscientious Christian. Moung Bike, an inquirer from Anan-ben, a village beyond Kam-bai, where there are two disciples, has made me a visit for the first time, and spent a night. He has twice requested baptism; but Ko Thah-a says that he is deficient in humility and meekness, so that the poor man is obliged to wait. Moung Thah-doke, another disciple from a village beyond Anan-ben appears well. To-day, my faithful Moung En leaves me for Maulmein, where his wife is. Ko Ing and Moung Dan still remain with me; and I have taken Moung Shway-too, a bright young man, baptized by Thah-a, into the family, instead of Moung En.

Oct. 8. Have just received intelligence, that about the first of September the king issued an order, that I should be removed from Prome, "being exceedingly annoyed, that I was there, in the interior of the country, distributing papers and abusing the Burmese religion." The Woon-gyees, being unwilling to proceed to extremities, made application to Major Burney, the British resident at Ava, who assured them, that he had no control over me; that I was in no way connected with the British government, but employed exclusively in the duties of my profession; and he begged

them not to proceed to adopt a measure which would be condemned as intolerant, by good men of all countries. They said, however, that his majesty's order was peremptory, and that it was necessary for me to confine my labors within the limits of Rangoon. Major Burney then consented to write me on the subject.

A. JUDSON.

Rev. Dr. Bolles, Cor Sec.

BAPTISM OF KARENS.

The following is an account from Mr. Boardman of the baptism of several Karens, previously to his leaving Tavoy. It is addressed to Mrs. Boardman, who had removed to Maulmein, to which place Mr. Boardman was about to repair.

Tavoy, April 18, Lord's-day eve.

My dearest Sarah,

How shall I describe to you the events of the last two days? Where shall I begin? or rather, where shall I end? But I will not detain you in suspense, nor say any thing further to raise your expectations. Our Karen friends from the east arrived on Friday evening. Moung Kyah and Moung Khway were the only two of the baptized whose circumstances would allow them to come. Moung So is still unable to travel so far, and Moung Sekkyer having gone to the south, has not heard of our expected departure. It was a comfort to all that Ko Thah-byoo and Ma-Ay were present to entertain their friends, and unite with us in the delightful employment of yesterday and today. Besides Moung Kyah and Moung Khway, there were 7 Karens who came out for the express purpose of receiving baptism. Several of them have been candidates for that ordinance several months, and all of them have been hopeful converts, and sober, reformed people for more than a year. Several others, four at least from Moung So's neighborhood, would have come, but were either absent from home, or detained by illness. When our friends first arrived, they sat in silence for some minutes. Neither they nor I felt inclined to speak. For an hour or more we had no free conversation. I saw that their hearts were full, and so was mine. Moung Khway at last broke

silence, by saying, "I hear that you are about to leave us, and I know not where we shall meet again; if not in this place, I hope we shall meet in the presence of God." I nodded assent, and he proceeded; "I don't know how it will be, whether we shall know each other in heaven, but I hope we shall, I want to know you there."

In the evening after a discourse on Eph. iv. 17—32, the seven candidates made their application for baptism. We had time to examine only one of them, and deferred the rest till the next morning. In the morning after the usual stated devotions, we all assembled in my little room in the Zayat, and after several prayers, resumed the pleasant work of hearing experiences. The whole day was occupied in this delightful employment. Each person gave us satisfactorily evidence of true grace. True we had not that evidence which arises from a daily observation of their conduct; but Moug Kyah and Moug Khway were solemnly charged to give their testimony regarding this topic, and they uniformly gave a decided testimony in favour of the candidates' total abstinence from all heathenish practices for more than a year; also of their disposition and ability to converse on religion, and particularly to pray. As to the evidence derived from their conversation and relation of experience before the church, I can truly say it was as satisfactory as could be expected, and decidedly more so than Ko Thah-byoo's was when he was approved by the church in Maulmein.

When they had all done, and the church had unanimously agreed to receive them, I inquired if they all wished to be baptized now, or wait till some future occasion should occur, perhaps after the rains; and one of them, who had appeared rather embarrassed, and, on this account, apparently, had given us somewhat less satisfaction than the rest, said he would wait till another time, to which we readily assented. The others all wished to be baptized immediately. After we had been assembled in the zayat an hour or two, Lat Kyike, our amiable Chinese boy, who had given us so much occasion to love him and hope well of him, came creeping in. He sat till all was over. I inquired what his object was in coming. "To ask for baptism, Sir. I have been very much distressed. While the Karens were here relating experience, I thought within myself, these Karens,

who but seldom hear the word of God, and cannot read, are entering the kingdom of heaven before me, who daily hear the gospel, and can read the Scriptures. Besides, I am going to Maulmein, but I do not know that I shall live to reach there; I may die on the way, and I wish to be baptized before I go." His application was so urgent, and his account of his religious views and feelings so satisfactory, that, although we had proposed to delay his baptism for a season, we feared we might do wrong and offend God; and so we unanimously agreed to receive him, and appointed this morning before breakfast for the time of administering the ordinance to him and the six Karen candidates.

After a short recess which the native members of the church and the candidates spent in religious conversation, the Karens come up to me, and made several inquiries, about practical religion. After these inquiries, they wanted to know the names of all the teachers, that they might pray for them distinctly; and also, by what name they should designate the American Indians, of whom they had heard me speak as a people somewhat resembling the Karens; "for, said they, we wish to pray for them also." In the evening I delivered a discourse preparatory to the baptismal service, from the closing paragraph of Matthew's gospel. I spoke of the sovereignty of Christ, "all power in heaven and on earth," therefore he must be obeyed—the commission to go and make disciples of all nations—the command for the disciples and no others to be baptized—the subsequent duties of the baptized to observe whatsoever Christ has commanded, specifying some particulars—the encouragement derived from Christ's promised presence, &c. The season was solemn and affecting. In the morning after the ordinary and extraordinary prayers and practical observations, we repaired to the wonted place, and six Karens and Lat Kyike were baptized. Lat Kyike could not wait for me to come out and conduct him into the water, but came hastening in to meet me.

Towards evening we met to celebrate the Lord's Supper. It was altogether such a communion season as we never before had in Tavoy, either as to the number of communicants, or the feelings manifested by them. It was indeed the house of God, the gate of heaven. O that you had been present

to partake of our unusual joy. After recess and tea, we assembled again for an experience meeting. Mounge Bwah came of his own accord; and we have had such an experience meeting as was never held in Tavoy before. But I must defer particulars for the present. I am quite exhausted with the duties and pleasures of the day.

Mr. Jones to the Cor. Secretary.

Bay of Bengal, N. L. 18° 09'
E. L. 87° 20', Ship Corvo,
Dec. 11, 1830.

Very dear Sir,

A vessel is discovered on the weather quarter, which we hope may furnish us an opportunity of sending to America. I have only time to say that after a voyage of 130 days, we are within 185 miles of the Pilot station for Calcutta. Our health has been good—voyage prosperous—accommodations more than we had hoped. I have many communications partly prepared with a view to send soon after I reach Calcutta.

I am, as ever, dear sir, truly yours,

J. T. JONES.

Rev. L. Bolles, D. D.

REVIVALS OF RELIGION.

Volumes might be filled with the delightful intelligence which reaches us of the triumphs of the cross in our beloved country. When the enemy was coming in like a flood, and infidelity was spreading, the Lord has lifted up a standard. The Holy Spirit is granted in rich effusion, and multitudes of converts are singing hosanna to the Son of David.

A remarkable evidence of gracious answers to prayer is derived from revivals of religion in our colleges. Seasons for particular and fervent supplication in relation to the students of our literary institutions have been observed among different denominations; and while they were speaking, the Lord has lent a listening ear, and descended in the chariot of his grace.

Seasons of great promise call for increased efforts. At the present time, the means of grace are greatly multi-

plied. Prayer meetings are held in a multitude of Churches at the rising of the sun, which are marked by peculiar solemnity, and attended by large numbers. Meetings also in many places are held two, three, and four days in succession, which have resulted in awakening the attention of many, and leading others to the knowledge of the Saviour.

On Tuesday, March 29, the Baptist churches in Boston unitedly commenced a four days' meeting, which was attended successively in the four places of public worship. Several ministering brethren from the neighboring towns, attended with the Pastors in Boston, and engaged in exhortations and prayers. Large congregations attended on these services, the churches were refreshed by the exercises, and excited to activity; a number were awakened to a concern for the salvation of their souls, and others expressed their faith in the Redeemer. A pleasing attention has for some time existed in some of the churches, and hopes are cherished of a more extended work of grace.

On Tuesday, April 11, the Evangelical Congregational churches in Boston commenced a four days' meeting. The services were principally held in Park Street Meeting-House. The meetings for prayer, exhortation, and preaching, were held mornings, afternoons, and evenings, and crowded audiences bore testimony to the deep interest which was felt in the exercises. We learn, that an increasing attention is apparent in the Congregational churches in the city.

Letter to the Treasurer.

Pittsfield, March 24, 1831.

My dear Brother,

I with pleasure communicate what information I possess respecting the revival in this town, with the circumstances preceding it. Our little church

have had more feeling and activity during the winter past—our weekly meetings, besides the sabbath, were attended with much apparent solemnity, and a few conversions; seven or eight during the winter have been added to us by baptism. About one month past a morning prayer meeting was set up, first at six o'clock, now at five, which was often filled to overflowing: many from other denominations came in, and some were deeply impressed with a sense of eternal things; two were baptized last sabbath, and two or three more are expected the next. The week before last it was agreed by us with our Congregational brethren, to visit every family in the town, which we did by going one of each in a district, when much general excitement was manifested. Last week our Congregational brethren had a four days' meeting, which we generally attended. Many are anxious, but it is impossible to ascertain the number; time only can disclose how effectual the work has been or may be. The conversions have not yet been numerous, perhaps from twenty to thirty: we hear of some almost every day. What the result may be we forbear to judge, leaving it with Him who is the searcher of hearts, in whom we hope we trust, and for whom we hope we are willing to labor, believing our labor will not be in vain in the Lord.

I am yours in Christian affection,

L. W.

Letter to Dr. Sharp.

Middletown, April 16, 1831.

My dear Uncle,

I believe when I last wrote, we had some encouraging appearances of a revival of religion, and I can now say we have not been entirely disappointed. It has been felt by the members of the church. At no time since my residence in this place, (and it is said by some, at no time since this church was constituted) has there been that interest in, and engagedness for, the salvation of sinners apparent, as at this time.

Since the first of last month twenty-seven persons connected with my congregation have hopefully been "justified by faith," and have found "peace with God through our Lord Jesus Christ;" more than half of this number are heads of families. I have had the

happiness to baptize since the first of March eighteen joyful followers of the Lamb, and Sabbath after next I expect to have the pleasure of administering that ordinance to a number more. Many are yet bowed down under a sense of sin and condemnation.

I have a great deal for which to thank the Lord, and particularly for all his goodness shown to me and to this people.

Yours most affectionately,

JOHN COOKSON.

Letter to the Editor.

Edgartown, April 6, 1831.

Dear brother,

The Lord has truly come among us with power and great glory, in the conversion of souls. The stout hearted bow, and sweetly submit to his government. Our meetings have been solemn, being signally graced with the divine presence. It has seemed much to resemble, within a few days, the pentecost season. The public mind is so generally and deeply impressed with the importance of an interest in Christ, that the different societies find it necessary to hold meetings from house to house, beginning in the morning and continuing through the day, and in the evening repair to their respective places of worship. Between twenty and thirty have entertained a hope that appear at present well grounded; eight or nine of the number are in our own Society. New cases of conviction and conversion have of late been daily occurring. The subjects thus far have chiefly been adults. The new converts are faithful preachers in our conferences. Pray for us, that the work may continue and become universal.

SETH EWER.

Rev. Mr. Malcom, Pastor of the Federal St. Baptist Church, Boston, in consequence of ill health, has discontinued his public labors for the present, and embarked for England, for the recovery of his health. His persevering labors have been graciously blessed in attracting a large congregation, and in gathering many into the fold of Christ. The people of his charge affectionately commend him to the guidance and care of the Chief Shepherd, with the hope of his restoration to the field of his labors with confirmed health.

DEATH OF THE REV. ROBERT HALL.

From the New Bap. Mis. for March, 1831.

It is our mournful duty to announce to our readers the loss which the Church at large, and our own Denomination in particular, have been called to sustain in the decease of this eminent man. The particulars of this afflictive providence are briefly detailed in a letter by an eye witness of the final scene, from which we have been kindly permitted to make the following extract by the friend to whom it was written.

"February 21, 1831.

"Monday Evening, after post time.

"Your surprise at seeing another letter from me so speedily will be exchanged, I am sure, for lively sympathy and deep lamentations when you learn the affecting catastrophe which we are now deploring. Our dear, excellent, incomparable friend and pastor is, alas! no more an inhabitant of our terrestrial world. An illness of about ten days in an aggravated form and continuance of a distressing affection of the chest (probably of the heart) with which for a considerable time past he has been occasionally affected, has terminated this afternoon between three and four. I witnessed his last mortal conflict, heard his last word calling upon God, and received his last sigh. I closed in darkness those brilliant eyes from which have so often beamed upon us rays of benignity and intellectual fire, and the lips which have so often charmed our ears with the messages of divine mercy and grace. But I cannot now write more on the subject. Adieu. You will know how to sympathize with us.

A countenance with such a combination of peace, benevolence and grandeur, in its silent expression, I never witnessed in a corpse."

Another Account, communicated in a Letter.

Bristol, Feb. 22, 1831.

"Sir,

By the particular desire of Mrs. Hall, it is with great sorrow I have to inform you of the death of our dear and highly esteemed friend, the Rev. Robert Hall, who was taken ill on Thursday week last, and was prevent-

ed preaching in the evening, since which his complaint on the chest increased, which caused much pain, and a great difficulty of breathing. I was with him a great part of last Lord's day, and the whole of the night, and left him about eight o'clock yesterday morning, and then to all appearance he was not worse; he remarked, that he felt better, though he had about four attacks during the night, but not so violent as those of preceding days. His mind was firm, trusting in Jesus Christ for salvation. 'Oh (said he) what should I do if I had not trusted in the Saviour; he is now my only stay, my hope, and salvation.' 'Why should a living man complain?—but I do not complain'—No, there was no complaint; his mind was firm, trusting in the Rock of Ages. After I left, he had another attack, which was severe; and about three o'clock in the afternoon, another more alarming one took place, which closed his eyes. He fell asleep in Christ, saying, "Come, Lord Jesus." This was at 4 o'clock in the afternoon. The loss is great to the church, and particularly to his family. Poor Mrs. Hall and the children feel much, but I hope their trust is in him who will never leave nor forsake them."

We have been favoured by a friend with the following extract from the minutes of the church at Arnsby to which Mr. Hall belonged. It was evidently written by his venerable father, and will now be read with peculiar interest.

"A short account of the call of Robert Hall, jun. to the work of the ministry by this church, August 13, 1780.

The said Robert Hall was born at Arnsby, May 2, 1764, and was, even from his childhood, not only serious and given to secret prayer before he could speak plainly, but was also intensely inclined to the work of the ministry. He began to compose hymns before he was quite seven years old, and therein discovered marks of piety, deep thought, and genius. Between eight and nine years old, he made several hymns which were much admired by many, one of which was printed in the Gospel Magazine. About that time he wrote his thoughts on various religious sub-

jects, and select portions of Scripture. He was likewise possessed of an intense inclination for learning, and made such progress that the country master under whom he was could not instruct him any farther. He was then sent to Northampton boarding school, under the care of the Rev. John Ryland, where he continued about a year and a half, and made great progress in Latin and Greek. In October, 1778, he went to the Academy at Bristol, under the care of the Rev. Mr. Evans; and in August 13, 1780, was sent out to the ministry by this church, being sixteen years and three months old.

The manner the church obtained satisfaction with his ability for the great work, was, his speaking in his turn at conference meetings, from various portions of Scripture, in which and in prayer he had borne a part for upwards of four years before; and having when at home at their request frequently preached on Lord's day mornings to their great satisfaction. They therefore *earnestly* and *unanimously* requested his being in a solemn manner set apart to public employ.

Accordingly, on the day aforesaid, he was examined by his father, before the church, respecting his inclination, motives, and end, in reference to the ministry, and was likewise desired to make a declaration of his religious sentiments; all which being done to the entire satisfaction of the church, they therefore set him apart by lifting up the right hand and solemn prayer.

His father then delivered a discourse to him from 2 Tim. ii. 10: 'Thou therefore my son be strong in the grace that is in Christ Jesus.' Being thus sent forth, as aforesaid, he preached in the afternoon on 2 Thess. i. 7, 8. May the Lord bless and grant him great success!"

The following notice is extracted from the Sermon delivered at the funeral of Mr. Hall, by Mr. Clarke.

From Mr. Hall's long residence in the neighbourhood of Bristol, and from his preaching in this pulpit, he was well known to most of you, if not all. My personal knowledge of him first commenced at Cambridge, where from a boy he commanded the veneration of my youth. By his accustomed visits to my parents, by the

week together, he won the affections of my heart; and his public ministry created my first, though *slender*, attachment to Divine truth. If ever I felt a proper desire for the Christian ministry, he first excited it. The holy tendency of his doctrine, and the pathetic appeals of his ministry, I feel at this moment. He was born at Arnsby, in the county of Leicester, the 22d of May, 1764. He devoted himself to the Christian ministry at the early age of 16, and continued as a burning and shining light, to enlighten and edify the church of God by his public labors, for better than 50 years.

As an author, his productions are the very finest specimens of human compositions; and for their correctness of sentiment, their chastity of style, and their unequalled eloquence, they must ever remain immortal. He places truth in a thousand dresses, but in all pleasing. On grave subjects he is never formal, on light he is never grovelling. He is pure without being superstitious, and correct without a labored effort. Having almost unbounded internal resources at his command, he never deviates from his path to pluck a flower and embellish his page; naturally free and easy, his writings are always clear and luminous, but they never blaze with a sickly, nor bewilder with an unexpected splendour.

As a preacher he had no rival. The crowds which attended his ministry were always awed and subdued—penetrated and delighted. The force and sublimity of truth, from his lips, absorbed all—and each forgot the preacher, while he sunk beneath the weight and beauty, the grandeur and glory of his doctrine. His native talents were of the highest order, and admitted no comparison. All the elements of greatness gave to him a character peculiar to himself, and a large portion of being within himself. His mental powers were stamped with a noble superiority, and all classes owned the impress was God's. His extraordinary faculties fitted him to gaze upon the sun—to dive into the deep—and to explore the hidden treasures of the earth. Nothing appeared too vast for his apprehension—nothing too minute for his discrimination—nothing too subtle for his detection. Upon themes that would have bewildered others,

he felt in his own element, and perfectly at home. The tender tones of his voice, the fire of his eye, the benignity of his countenance, the pathos of his heart, the vigour of his thoughts, the pictures he painted to the imagination, the rapidity of his utterance, the bursts of his eloquence, the deep strains of his piety, the lustre of his character, and the weight of his name, placed him upon an eminence as a preacher, which all admired, but which none could reach.

As a Christian, his private character and his social virtues endeared him to all. His judgment was eminently exact. In him, it is true, there was sometimes an *apparent* dogmatical warmth, and even wildness, while he opposed another's opinion, and gave his own. But this arose solely from his quick perception of the truth, and his confidence in it. The moment a subject was broached, he saw with a rapid glance, all its bearings, and felt so entrenched by the evidence which he instantly placed around him, that none could shake him. He worked the problem, and obtained its proof, before an ordinary mind could survey its structure. His benevolence was great; and whatever was his own, to the pressing necessities of want he spontaneously gave. His humility was pre-eminent.—In the parlour and in the pulpit he was “clothed with humility.” His greatness was lost in his goodness—the scholar in the Christian—and the philosopher in the man of God. He rose by descending—“his gentleness made him great”—and his unaffected simplicity gave him a moral grandeur which never before encircled a mere mortal's brow. His piety was seldom equalled, and never surpassed. With this all his public discourses were impregnated, and all his private devotions were deeply imbued. Heaven was in his eye, and glory was in his heart—the bed-chamber, the grotto in the garden, and the field in the open air, to my personal knowledge, were the common *proseucha* for prayer.

In short, there was in our departed friend a rich assemblage of excellencies, combining in his general character the talents of the cabinet and the field—in his personal, the reflective and the energetic—in his social, all that was faithful in friendship, and all

that was engaging in company—in his preaching, all that was elaborate in argument, and all that was persuasive in eloquence—in his writings, all that was interesting and instructive—he was an able minister, and eminently a man of God. But all these excellences are now eclipsed by the tomb, and placed “beneath the safeguard and seal of death and immortality.” After a short, but severe illness, an affection of the heart, he closed his eyes on all things here, reclining his head upon the breast of the physician, the 21st of last month, in the 67th year of his age. His attendant says, “Over such a corpse, tears are comforts, and grief is an entertaining sorrow. Never had death a finer triumph, never did he take a richer spoil. If at the grave of Lazarus “Jesus wept,” at the recollection of such a friend our feelings must be, they ought to be, and they are, unusually strong. The event leaves us no alternative, but to retire to weep alone, and say, “let us go, that we may die with him.”

But great as this loss is, with Him who wept at the grave of Lazarus resides all consolation under the death of Christian ministers. Thankful for the continuance of our departed friend so long, let us rejoice in his present happiness. . . . Doubtless his reception into heaven was splendid and gratifying. . . . He has listened to the plaudit, “Well done, good and faithful servant,” and mingling with his former associates on earth, he has entered upon the joy of his Lord. Wherefore comfort one another with these words.

With him who wept at the grave of Lazarus resides all power to raise up other laborers equally eminent, and render them yet more successful. Though ministers die, the Saviour lives—the same yesterday, to-day and forever—the life of the church depends upon the life of Christ—“because I live, ye shall live also.”

The sorrow which the Saviour expressed by his tears at the grave of Lazarus, invests death with a great importance. The Master of our faith could not shed a needless tear—his tears therefore bespeak the magnitude of the calamity. Death withers the body, and fixes the unchanging condition of the soul. To save souls the Saviour died, and to restore them

to the image of God, our departed friend lived. He being dead, yet speaks, and the voice which he utters is—weep not for me, but weep for yourselves. Shed these tears of compassion for his bereaved widow, and his fatherless children; and mingle with them your prayers for their support and consolation. The hour is at hand, brethren, when each pastor must resign his charge—"the Master is come, and calleth for thee," and the well-known and respected pastors of the churches at Northampton, Barton, Kettering, Notttingham, and last of all at Bristol, have answered to the call. Oh; that at the last day they may be permitted to say of those who sat beneath their ministry while living, and who pept over their ashes

now dead—"here am I, Lord, and the children whom thou hast given me."

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SABBATH SCHOOLS.

March 10, the Boston Baptist Sabbath School Union held its third annual meeting, at the Lecture Room of the First Baptist Church. An increased interest is taken in this department of benevolence, and the prospects of the Schools gave great encouragement to perseverance. There are thirteen schools, containing libraries of 2035 volumes, 203 teachers, 1697 scholars.

Account of Moneys received by the Treasurer of the General Convention of the Baptist Denomination in the United States for Foreign Missions, from March 24, to April 25, 1831.

From the Baptist church in Peterborough, N. H. collected at the monthly concert for prayer, per Dea. John Field,	4,14
A young lady in Newton, to aid in printing the New Testament in the Burman language, per Rev. H. J. Ripley,	2,00
A female friend, of Dr. Sharp's church, it having been collected at a Saturday evening prayer meeting, per Mrs. H. Lincoln, for the Burman mission,	1,00
Mr. Richard Waterman, of Coventry, R. I. being a donation to the Foreign mission, per N. Waterman, jr. Esq.	100,00
Mrs. Mary B. Hill, Treas. of the Female Missionary Society of the South Baptist church and congregation, Boston, for Burman mission, per Rev. Mr. Neal,	26,00
The following persons, for the Burman mission, per Rev. B. Willard, of Northampton:	
M. Kellog,	1,00
Calvin Lamson,	1,00
Lois Lamson,	1,00
Matthew Cadwell, for Mrs. Wade's school,	1,00
George Hibbard,	1,00
Josiah Kellog,	,25
Chapin Thayer,	,25
Horace Smith,	,50
	6,00
Female friends in Chickapee, Factory Village, Springfield, to aid in publishing the Bible in Burmah, by L. A.	7,00
Dea. James Loring, Treas. of the Boston Baptist For. Miss. Soc. it having been contributed by the Juvenile Miss. Soc. of the Federal-st. Bap. congregation, towards the education of an Indian child at the Valley Towns station, to be called William Manning,	10,00
The Virginia Bap. Miss. Society, per A. Thomas, Esq. Treas.	400,00
Note. \$71,50 of the above to be applied to the Burman mission, and dolls. 31,51 to Burman schools.	
Abel Parker, Esq. of Jaffrey, N. H. as a donation to the Burman mission, per his son, Isaac Parker, Esq.	15,00
Dea. James Loring, Treas. of the Boston Bap. Foreign Mission Soc. having been contributed by the Female Primary Soc. of the Baptist church and congregation in Baldwin Place, Boston, under the pastoral care of Rev. J. D. Knowles, Mrs. M. B. Chorley, Treas. to be specially applied to the education of Burman females,	47,72
A clergyman, a friend to missions, it having been received for marriage fees; to be applied to printing tracts in the Burman language,	5,00
Georgia Baptist Convention, for the Burman mission, per Rev. Adiel Sherwood,	700,00
Twenty-two dollars of the above for the support of a child in Mrs. Wade's school, and one dollar for Bible translation.	
Mrs. C. toward purchasing articles for Mrs. Boardman,	3,00

H. LINCOLN, Treas.

An obituary of Rev. THOMAS PAUL is received:

THE
AMERICAN
BAPTIST MAGAZINE.

VOL. XI.

JUNE, 1831.

No. 6.

MISSIONARY REGISTER.

ANNUAL MEETING OF THE BAPTIST BOARD OF FOREIGN MIS-
SIONS, AT PROVIDENCE.

Providence, April 27, 1831.

The Board met at the First Baptist meeting-house. There were present,

Rev. DANIEL SHARP, D. D.
First Vice President.

Rev. LUCIUS BOLLES, D. D.
Corresponding Secretary.

HON. HEMAN LINCOLN, *Treas.*

JAMES D. KNOWLES, *Rec. Sec.*

Rev. FRANCIS WAYLAND, JR. D. D.

Rev. CHARLES TRAIN,

Rev. IRAH CHASE,

Rev. HENRY JACKSON,

Rev. CYRUS P. GROSVENOR,

Rev. BELA JACOBS,

Mr. ENSIGN LINCOLN.

Letters were received from Rev. Messrs. Brantly, Galusha, N. W. Williams, and Bennet, and William Colgate, Esq. apologizing for their absence.

After spending some time in devotional services, the Board was called to order by the Rev. Dr. Sharp, who took the chair.

Rev. Professor Chase prayed.

The Minutes of the last annual meeting were read.

Resolved, That ministers present, who are not members of the Board, be invited to take a seat, and participate in its deliberations. Rev. Messrs. Grafton, Shurtliff, John C. Welsh, Pattison,

Church, Phillips, Babcock, Philleo, and Leverett, accepted the invitation.

Resolved, That Rev. Messrs. Wayland, Jackson and Jacobs be a Committee, to make arrangements for the meeting to-morrow evening.

Adjourned, till half past two o'clock, this afternoon.

Rev. Dr. Wayland prayed.

Wednesday afternoon.

The Board met agreeably to adjournment. Present, in addition to the members present in the morning:

Rev. SPENCER H. CONE,
Fourth Vice President.

Rev. CHARLES G. SOMMERS,
Rev. ARCHIBALD MACLAY,
THOMAS STOKES, Esq.
Rev. DAVID BENEDICT.

Rev. Mr. Shurtliff prayed.

The Corresponding Secretary then read the Annual Report of the Board. See page 167.

Resolved, That the Report be accepted, and be published under the direction of the Acting Board.

The Treasurer read his Report for the last year.

The Treasurer's account having been audited, it was, on motion,

Resolved, That the account be accepted, and be printed in connection with the Annual Report.

JUNE, 1831.

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Resolved, That there be Committees appointed, on the Burman Mission; on the Indian Stations; on the African Mission; on unoccupied fields of labor; and on Publications; and that these Committees be nominated by the Vice President.

The Vice President nominated the following list, which was approved.

On the Burman Mission—Messrs. Wayland, Sommers, and Benedict.

On the Indian Stations—Messrs. Cone, H. Lincoln, and Train.

On unoccupied fields of labor—Messrs. Bolles, Chase, and Grosvenor.

On the African Mission—Messrs. Maclay, Jacobs and Jackson.

On Publications—Messrs. Knowles, E. Lincoln, and Stokes.

Resolved, That Messrs. Maclay, Sommers, and Stokes be a Committee, to inquire what measures can be adopted, to increase the resources of the Board.

Resolved, That Messrs. Grosvenor, Cone, and Chase be a Committee, to inquire what measures can be adopted, to obtain suitable individuals for Missionaries.

The Committee of Arrangements reported a recommendation, that there be a public meeting to-morrow evening, at the Second Baptist meeting-house, at which a summary statement shall be made by the Corresponding Secretary, embracing the principal facts of the Report, and that there be addresses and prayers by other brethren.

Resolved, That the Report be accepted.

Resolved, That the Corresponding Secretary be instructed to present to the American Bible Society a request for a donation to the funds of the Board, to assist in the publication of the Scriptures in the Burman language.

Adjourned till eleven o'clock, to-morrow morning.

Rev. Mr. Maclay prayed.

In the evening, the Annual Sermon was preached, by the Rev. Rufus Babcock, jr. in the First Baptist meeting-house, from Psalm lxxvii. 1, 2. "God be merciful unto us, and bless us; and cause his face to shine upon us. That thy way may be known upon earth, thy saving health among all nations."

April 28, 11 o'clock, A. M.

The Board met, pursuant to adjournment. Present, Messrs. Sharp, Bolles, Maclay, Stokes, Chase, Jackson, Jacobs, Sommers, Wayland, Cone, Davis, H. Lincoln, Train, Grosvenor, Benedict, and Knowles.

Rev. Mr. Davis prayed.

The Committee on the Burman Mission made the following Report:

The Committee to whom was referred the subject of the Burman Mission beg leave to

REPORT:

That they know of nothing in the present condition of that mission which demands the special attention of the Board. So far as your Committee are acquainted with the facts, the prospect of usefulness in Burmah and the surrounding country was never so encouraging as at the period of our latest information; and the indications of Divine Providence seem fully to warrant the employment of all the means in our power, by preaching, and specially by the press, for the dissemination of the gospel of Jesus Christ among these benighted people.

All which is respectfully submitted.

F. WAYLAND, JR. }
C. G. SOMMERS, } *Com.*

Resolved, That the Report be accepted.

The Committee on the Indian Stations, presented the following Report:

The Committee to whom was referred the consideration of missions to American Indians, beg leave to

REPORT:

That in the judgment of the Committee, the time has fully come, when we should engage in Missionary operations among the Indians west of the Mississippi. The numbers of this degraded and long neglected race already located there; the probable removal thither of several northern and other tribes; the anxiety themselves have manifested to have schools established, and missionaries settled in their midst; and the conviction that American Christians must care for their souls, or the wretched Aborigines of our country will probably perish forever; all point out to us, at this crisis, the path of duty, in plain and unequivocal

ocal language. Our information upon these points has been derived principally from the correspondence of our much esteemed brother Isaac Mc Coy, whose valuable and untiring efforts in the great cause of Indian reform have elicited the respect and affection of every philanthropist.

The Committee are of opinion, that prompt and efficient measures should be adopted to establish at least three stations during the current year in the section of the country alluded to, the first station among the Cherokees, the second among the Creeks, and the third near the mouth of the Kanza River.

The Committee do not deem it necessary to enter into detail upon the subject of these establishments, believing that the Acting Board will make such arrangements as a proper regard to the souls of the heathen, and to the means under our control, may demand.

The Committee recommend that the existing Indian stations be maintained upon their present footing; and if the Puttawatomies or Ottawas should remove from Michigan Territory in the course of the year, that measures be immediately hereupon taken to prosecute missionary labors among them, in whatever region their lot may be cast.

The Committee have learned with great satisfaction, that the preaching of the gospel at the Valley Towns station, has been attended with signal success, and many of the sons of the forest have been brought to the knowledge of the truth as it is in Jesus. The prospect there is most cheering, and demands our grateful acknowledgments to the God of all grace, who has condescended to honor our feeble efforts with his blessing.

The station at Sault St. Marie, is also in a most flourishing condition, and the Thomas station promises to be useful; and upon a review of the whole subject, your Committee are fully persuaded, not merely that duty requires it at our hands, but that the favorable indications of Divine Providence strongly encourage us to enlarge our operations, and to make more vigorous exertions for the civilization and salvation of American Indians, than any which have heretofore marked our missionary career.

Respectfully submitted.

• S. H. CONE, *Chairman.*

Resolved, That the Report be accepted.

The Committee on the African Mission offered the following Report, and resolutions:

The Committee appointed on the African Mission

REPORT :

That they are more deeply impressed with the great importance of this mission than they supposed they should be, when they were nominated. They have taken into serious consideration its local and relative situation, and the vast influence which the colony, enlightened by evangelical sentiments, would exert upon the moral destinies of Africa.

Your Committee think that the slave trade will never be abandoned so long as this awful traffic prevails among her own nations. Until this great and ruinous evil be abolished, little information can be obtained concerning her internal character; and nothing can do away this mighty and terrible evil, but the mild and heavenly influence of the holy gospel. The Committee are anxious therefore not only that the mission should be sustained in the colony, but that vigorous and enlarged efforts should be made to civilize the whole country, by establishing schools in all its towns, and spreading the knowledge of divine truth throughout its borders.

The very great mortality which has hitherto attended this mission has induced the belief in the minds of your Committee, that colored rather than white persons, should be employed as missionaries to Africa. All the white missionaries have been enfeebled and finally died with the diseases of that climate, while most if not all of the colored missionaries have lived there with comparative safety.

Your Committee think, that immediate exertion should be made to obtain pious people of color to become missionaries to that country under the direction of the Board, and therefore recommend the adoption of the resolution which they have annexed to their report relative to this subject.

Your Committee have learned with deep regret, that the Rev. Benjamin R. Skinner, who became a Missionary of the Board to Africa since the last annual meeting, together with his wife and two children, departed this life

within five months from the time they sailed from our shores. But these providences, however mysterious, your Committee believe, were permitted from infinitely wise and gracious designs. Verily God holdeth back the face of his throne, and spreadeth his cloud upon it. What we know not now, we shall know hereafter. The Committee feel that it ought to be made a serious question by all the members of the Board: What does He intend to teach us by these dispensations? Deeply sensible of his holy hand in these events and desirous of cherishing all those fraternal and christian sympathies which they so naturally inspire, your Committee recommend the accompanying resolutions in addition to the one before alluded to, for the consideration of the Board.

Resolved, That the Board regard the death of the Rev. Benjamin R. Skinner, his wife, and two children, as dispensations of divine providence calculated to awaken the most tender emotions; and that while they lament their early departure from this life, and the great loss which the mission to Africa has consequently sustained, they tender their affectionate sympathies to the families of the deceased, praying the God of missions to sanctify these dispensations, and to cause that they may be made subservient to the final prosperity of that mission to which the lives of the deceased were most solemnly consecrated.

Resolved, That the Rev. Mr. Davis, of Hartford, Conn. be requested to prepare a memoir of the late Rev. Mr. Skinner, for publication in the American Baptist Magazine.

Resolved, That the Corresponding Secretary be instructed to correspond with our brethren in the southern States, or elsewhere, desiring information concerning persons of color whom they can recommend as suitable missionaries and teachers for Africa, and that the Acting Board devise measures, by which such persons can be prepared and sent to that country so soon as circumstances will warrant their departure.

All which is respectfully submitted by order of the Chairman.

HENRY JACKSON, *Scribe*.

Resolved, That the Report be accepted, and the resolutions adopted.

The Committee on unoccupied fields of Labor, presented the subjoined Report:

The Committee to whom was referred the consideration of unoccupied fields, would submit the following

REPORT:

The fields which we have already begun to occupy, are extensive, and require more laborers. South America also, and Greece, and Siam, and China, and various other fields, have been contemplated by your Committee, with a deep conviction that stations in these countries should be established as soon as possible. In some of them missionary labors might be commenced without delay, *had we men disposed and qualified for the service.*

In behalf of the Committee,

L. BOLLES, *Chairman*.

Resolved, That the Report be accepted.

The Committee to devise means to obtain additional missionaries, made the following Report:

The Committee to whom was referred the subject of devising measures best adapted to supply the deficiency of laborers which is at present so deeply felt by this Board, beg leave to

REPORT:

That in their judgment the churches of our denomination are in possession of the means of supplying this deficiency, and owe it to the cause of missions, to turn their attention with a new interest to this great subject.

The Committee cannot indulge the belief, that after the numerous and extensive revivals of religion with which our churches have been refreshed within the last ten years, there is not among us a competent number of young men, qualified by nature and by grace for the work of the gospel ministry, and who only require to be called forth by the churches to which they belong and fostered by them as sons with an education suitable to render them efficient laborers.

The Committee confidently believe, that it is the duty of this Board to address to the churches, and to our young brethren, as well as to our brethren in the ministry, every where, a loud and affectionate voice of entreaty, that they

give to this subject a new and most prayerful consideration. The field is extensive and the soil rich, but briars still cover a large portion of the face thereof, and no plants of grace can grow among them. Laborers are needed to cultivate the field, and to sow the good seed of the kingdom. Whom shall we send? Who will go for us? While therefore, we recognise the sovereign authority of God in the kingdom of grace, and fervently pray the Lord of the harvest that He will send forth laborers into his harvest, let every friend of missions feel the reasonableness of employing means in this connection as well as in every other.

C. P. GROSVENOR,

Chairman.

Resolved, That the Report be accepted.

The Committee on Publications made the accompanying Report.

The Committee on the Publications of the Board, respectfully

REPORT :

That the American Baptist Magazine, on its present plan, is, in their opinion, better adapted than any other kind of publication would be, to the wants of the Board, and to the state of our denomination. The Board needs an official organ of communication with the public mind, and a permanent record of its proceedings and documents. The first of these wants, a common religious newspaper might supply to some extent; but a newspaper must be of a local character, and cannot obtain a general circulation. Newspapers, moreover, are preserved by very few of their readers, and if the documents and records of the Board were committed to these transient vehicles only, they would leave but little more trace upon the public mind than the shaft upon the air. The Magazine is not confined, by the nature of its contents, to any district of the country; it is usually preserved; it is easily bound into volumes, and thus transmitted from parents to children, perpetuating in each family which possesses it, a history of the Board, and of its missions.

The Magazine might be made a mere repository of missionary and religious intelligence; but the Committee think, that this measure would not be a judi-

cious one. It would subtract from the Magazine the interest which the biographies and essays impart to it, and which, to some minds, is an additional motive to obtain and read it. The Committee think, moreover, that to spread among the denomination biographies of good men; judicious discussions of truth; and devotional essays on practical religion, is an indescribably important service; and it seems to them a wise measure, to make the attractiveness of missionary and religious intelligence the means of winning the attention of its readers to the instructions and appeals, to which without such an auxiliary, we might not succeed in persuading them to listen.

The Committee recommend, therefore, that the Magazine be continued on its present plan, and that suitable measures be adopted, to obtain for it an extensive circulation. They are aware that the weekly papers will for many reasons be preferred by the mass of the people; but they believe, that there are a large number of individuals in the Baptist churches and congregations who would and who ought to be subscribers to the Magazine, in addition to other publications. If every minister felt, as he ought, the importance of being himself supplied with the official documents of the Board, and of informing the people under his charge of the condition of our missions, there might be found, in every church, one or more subscribers. It is certainly wrong that there should be one Baptist church, among whose members not one copy of any of the documents of the Board could be found: and whose minister, at least, could not furnish, at any time, a general history of its operations from the beginning. The prosperity of our missions depends, as one of the principal means, on the spread of intelligence; and every copy of the Magazine is an agent, which pleads the cause of the heathen and urges the wants of the Board, wherever it circulates.

The Committee rejoice in the prosperity and usefulness of the religious papers, and believe, that they are contributing largely to the success of the Board. Among these, the Columbian Star (the name of which the Editor has recently changed to that of Christian Index,) holds a prominent place, both for the extent of its circulation, and for the ability with which it is conducted. As the chief Baptist publication for the southern States, its value

to the denomination can scarcely be overrated. The establishment is the property of the Board; and the Editor has hitherto held it, under certain conditions. The Committee think, that it is inexpedient for the Board to be the proprietor of a publication not immediately under its own direction. They see no advantages in a continuance of the present connection, and they believe, that the Editor would fulfil his duties with more pleasure to himself, if the publication were entirely at his own disposal. The Committee recommend, that the property of the Board in the *Columbian Star* be transferred to the Rev. Mr. Brantly, on such terms as the Acting Board may think expedient.

Of the Memoir of Mrs. Judson, (which, as the property of the Board, may be ranked with its publications,) the Committee have nothing to add to what is said in the Annual Report, except the remark that the fourth edition is on stereotype plates, from which five thousand copies have already been printed, and from which copies may be easily and rapidly multiplied. The Committee feel desirous, that the Board should adopt measures to spread the book as widely as possible, that whatever good effect it may be able to produce may be to the greatest practicable extent secured.

For the Committee,

JAMES D. KNOWLES,
Chairman.

Resolved, That the Report be accepted.

Adjourned, till three o'clock, P. M.
Rev. Mr. Cone prayed.

Thursday, 3 o'clock, P. M.

The Board resumed its session. Rev. Mr. Train prayed.

After some interesting remarks on the importance of furnishing the Burmans with the printed Scriptures in their own language, it was

Resolved, That the Acting Board be instructed to procure one or more first rate printing presses, to be sent to Maulmein without unnecessary delay.

Resolved, That the Acting Board be instructed to engage, as soon as possible, another printer, to be associated with Mr. Oliver T. Cutter; and that arrangements be made, to send them to Maulmein as soon as may be convenient.

The Committee to devise means to increase the funds of the Board, presented the following Report:

The Committee appointed to inquire by what means the pecuniary resources of the Board may be augmented, beg leave to

REPORT:

That to them this appears to be a subject of immense importance, in view of the enlarged field of usefulness now opening before the missionaries of Christ. The present exigency demands that vigorous measures be immediately adopted by this Board not merely to sustain the stations already originated; but to send the word of life to places hitherto unvisited by the missionaries of the cross. It is moreover the opinion of your Committee, that the providence of God plainly indicates the duty of the American Baptists to furnish with as little delay as possible an edition of the New Testament, commensurate with the wants of the Burman empire. Your Committee are also of opinion, that a field for extensive usefulness has been opened to the Board by the recent revolution in France, and that a suitable person known to your Committee might be obtained as a missionary to that country. In view of these things it appears to your Committee, that an immediate increase of funds is demanded, and unless means hitherto unemployed can be brought into requisition, such an increase cannot be reasonably expected. To your Committee it appears self-evident, that mere epistolary correspondence with distant churches and associations is entirely inadequate, however laborious and efficient the services of your Secretary may be. The Committee would therefore recommend, that one or more Agents in each State in the Union should if possible be employed during the present year, to visit the associations and churches for the purpose of reviving the Auxiliaries which have become dormant, and to originate Auxiliaries where none at present exist. Your Committee cannot but believe, that such a measure would with the blessing of God replenish your treasury, and promote the life and vigour of the American Baptist Missionary cause.

All which is respectfully submitted,
A. MACLAY, *Chairman.*

Resolved, That the Report be accepted.

Resolved, That the Corresponding and Recording Secretaries be a Committee to prepare a suitable Circular, addressed to the Associations, Churches, Ministers, &c. spreading before them the wants of the Board, and appealing to them for aid.

Resolved, That the thanks of the Board be presented to the Rev. Mr. Babcock, for his valuable Sermon delivered the last evening, and that he be

requested to furnish suitable extracts from it, to be published in the American Baptist Magazine.

Resolved, That the Corresponding and Recording Secretaries be a Committee to publish and distribute the proceedings of the Board at this session.

Rev. Dr. Sharp made an affectionate address to the Board, and closed the session with prayer.

Adjourned.

REPORT

Of the Board of Managers, for the Year ending April 29, 1831.

EVENTS connected with exertions to extend the reign of Christ on earth, though they may differ in importance, are never destitute of interest. Some are contemplated with pleasure and others with pain. All who may read this Report will doubtless be conscious of these mixed emotions. Till the year had nearly closed an unusual measure of prosperity appeared to attend our efforts, and aside from the affliction, sickness and death of some invaluable missionaries, no cloud rests upon our prospects.

The details to be given will be presented in the usual order, commencing with the stations abroad.

Maulmein.

Our intelligence from this station is brought down to July 1830, and furnishes the fullest evidence of diligence and untiring perseverance in those who occupy it. The ordinary modes of instruction were pursued with the heathen so far as the engagements of Messrs. Judson and Wade would permit. Having completed in Nov. 1829, a revision of the New Testament, they devised measures for an extension of labors. Mr. Wade repaired to the villages, particularly to Pah-ouk between Amherst and Maulmein, where he remained for several weeks and preached the word with effect.

Mr. Judson gave himself wholly to the ministry at home, and es-

tablished regular worship in English on the Sabbath for the benefit of soldiers and others, among whom there was an increasing attention. It had been his purpose about this time to visit Rangoon, but the state of things became too interesting for him to leave. The work continued till the church in the 45th regiment received an accession of eleven members, making their whole number fifteen, and others remained on the list of inquirers. Within the period which we describe, seven were added to the native church, increasing the number baptized from among the heathen at this place to fifty-six.

It will be recollected that the early converts were of various nations, including certain Hindoos who intermixed with Burman settlers at Maulmein. These amounting to six in number being unable to understand the language in which worship was usually conducted, were set apart as a branch by themselves, with one of the most intelligent of their company to conduct their devotions. But their progress in piety has not answered the expectations which were formed of them. Instability and change have marked their course, particularly that of their leader, and some having left the settlement, the branch may be considered as nearly or quite extinct.

The main body of the church have maintained their christian character with exemplary perseverance, and with as few instances of declension and discipline, as occur in older and better informed communities. The attention paid by them to the means of grace is well calculated to produce a spirit of ardent piety. All the female members of the church assemble once a week for devotional exercises by themselves, and successively engage in prayer. Of some of those seasons it has been said, "God appeared to be in their midst." The following is given as an account of one of their communion seasons. "This afternoon (July 11) the native church according to course, celebrated the death and sufferings of the Lord Jesus Christ. There were present 15 males and 20 females, and including the missionaries, 39. More seriousness than I ever saw before prevailed. Here were Burmese, Talings, Chinese, a Karen, and Americans, together celebrating the love of the Saviour. How comforting the reflection, that the great multitude which no man can number, will be composed of all nations and kindreds, and tongues and people, who will sit down with Abraham and Isaac and Jacob in the kingdom of heaven, and live and love and adore Him who redeemed them with his precious blood, forever and ever.

In February Mr. and Mrs. Wade left for Rangoon, and on the 26th of April, Mr. Judson. Soon after the departure of the latter, Mr. Boardman, at the earnest solicitation of his brethren, arrived from Tavoy, and took up his residence with his family at this place. His health had for some time been failing under the influence of a severe cough, though he was still able to labor. Mrs. B. who was much reduced with disease on the liver, by the advice of her physician, preceded him in this removal. She derived advantage from a

change of air and other means, and recovered in part her wonted strength, but Mr. B. continued gradually to decline. Had he been wholly exempt from care and toil for a few months, he might possibly have regained his health; but his brethren unapprized of his situation, did not make this provision. He found the station demanding all his attention, and immediately gave it. He superintended the press—took charge of the native and English churches, and preached to both, till he became too feeble to do either, except while laying on his bed. When fully advised of his situation, Mr. Wade with fraternal affection hastened to his assistance, and afforded what relief was practicable.

We are unable to contemplate this change of situation in Mr. Boardman only as a merciful interposition of Providence to provide for him the solace of Christian society and friendship under painful and protracted sickness. A Tavoy he and Mrs. B. were alone. They had already passed through scenes of affliction with no missionary associate, and with but one English family, from whose sympathy any attentions were to be derived; and that family (Major Burney and Lady who were assiduously kind) were now on the point of leaving for Ava. In Maulmein, if their comforts were fewer than they might have been in America, they were far greater than in Tavoy, and such as would essentially alleviate suffering and sooth the heart.

Native Assistants.

Some of the native assistants accompanied Mr. Judson in his tour, and the following extract of a letter from the station, dated July 6th, 1830, shows how the remainder have been engaged.

"Of the three native readers or preachers whom our brethren left, one is employed at present according to brother Judson's advice, in

translating a part of the New Testament into Talieng;—one is sickly and does little more than go about the town distributing tracts and portions of the printed Scriptures. For a few days, a month ago, he gave away fifty or more in a day, mostly to a large company of Burman strangers who had come on business from a place near Ava. Another of them about six weeks since completed a tour of more than a month on Pelew Island, where he was very kindly received, and many heard the Gospel with attention, and received books with demonstrations of thankfulness and pleasure. In the course of his tour he distributed about one hundred and fifty tracts and portions of Scripture, and met with three persons who appeared to relish the Gospel so much as to propose coming to us to receive baptism. They have not yet come.—A month ago this same person, who speaks Karen tolerably well, set off in company with Ko Thah-byoo to visit the Karen settlements up the river. I gave them a large supply of books and tracts for distribution. Four days since they returned delighted with their tour; the Karens had received them in the same manner as those in Tavoy had previously received Ko Thah-byoo. Many of them listened with the most encouraging attention to the message of redeeming love. Books were most eagerly received both by those who could read and those who could not, for, said they, we will ask others to read them to us. Long before the close of their tour, their supply of books failed, and Ko Myat-kyaw was compelled to give away the books from his own private satchel. On their return five Karens accompanied them to town, four of whom profess to be decided in embracing the Gospel, and have applied for baptism; but I feel inclined to delay for further proofs of sincerity and steadfastness.”

JUNE, 1831.

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Boarding School.

Mrs. Wade on leaving Maulmein took with her one of the scholars named Sarah Jacobs who was pious, and on arriving at Rangoon, received a second child into the family as a companion to Sarah. The latter in a few months gave evidence of a change of heart and was baptized. How clearly does this, when associated with similar instances, evince the happy influence of family education. The opinion of Mrs. W. upon the subject is thus happily expressed in a letter to Mrs. Davis, of Philadelphia.

“After having seen eight of our dear pupils, together with two women who were learning to read with the girls, through persecution and reproach, following the footsteps of their crucified Lord and Master, and some of them becoming bright ornaments to the little church, and striving hard for that glorious prize which our dear little suffering Mee Shway-ee has no doubt attained—you will not be surprised to hear me say, that I consider the education of Burman girls, and boys too, (if we can have them placed entirely under our care,) a most interesting and important department of missionary exertions.”

Of those which remained at the station she says, that for 1829, they averaged from six to eight, and most of the time boarded in good Christian families who live near, so that we could take care of them and give them religious instruction daily, while they have been sent to a day school taught by one of the young female disciples, after the plan of one of the common schools in America. This arrangement was made to enable her to spend most of her time with adult inquirers, and in visiting the villages with Mr. Wade.

On the transfer of Mr. and Mrs. Boardman, they brought nine of the lads who had been under their charge, and re-opened the school

at Maulmein, to which four others were admitted. This interesting number became the care of Mrs. Bennett in English and Mrs. Boardman in Burman, with promise of successful progress.

Works prepared for the Press.

"Since my last, (says Mr. Judson,) Nov. 1829, I have finished revising the New Testament, and the Epitome of the old—a work in which we have been closely engaged for above a year. We have prepared for the press several smaller works, viz.

1. The Catechism of Religion. This has already passed through two editions in Burmese. It has also been translated and printed in Siamese, and translated in Talieng or Peguese.

2. The view of the Christian Religion, thoroughly revised for a fourth edition in Burmese. It has also been translated in Talieng and Siamese.

3. The order of worship of the Burman church.

4. The Baptismal Service.

5. The Marriage Service.

6. The Funeral Service; the three last consisting chiefly of extracts from Scripture.

7. The Teacher's Guide, or a Digest of those parts of the New Testament, which relate to the duty of teachers of religion, designed particularly for native pastors.

8. A Catechism of Astronomy.

9. A Catechism of Geography.

10. A table of Chronological History, or a Register of principal events from the creation to the present time.

11. The Memoir of Mee Shway-ee.

12. The Golden Balance, or the Christian and Boodhist systems contrasted. This has been translated in Talieng.

The Gospel of St. Matthew was also translated in Siamese by Mrs. Judson, and is now translating in Talieng by Ko Man-poke, our as-

sistant in that department, under the inspection of Mrs. Wade."

Besides the above, as appears by a journal since received from Mr. J. other works of interest have been prepared, of which he thus speaks. "I have employed myself in revising Br. Wade's '*Investigator*;' it is a piece of great merit, and ought to be brought to bear on the enemy without delay. An edition of 3000 will not be too large. Br. Boardman's '*Ship of Grace*' is well written, but less adapted to present use. His '*Scripture Extracts*' I have no doubt will be as judicious as can be made, and ought to be put into immediate circulation.

Printing Establishment.

Mr. and Mrs. Bennett reached Maulmein January, 1830, as anticipated in our last Report; but the individual who was then expected to join him as an assistant from this country changed his purpose. It occasioned a sense of disappointment at the time, but probably through the kindness of Providence has not retarded the progress of the work to be accomplished. In the ship, which was to have carried Mr. Blair, went out, at trifling expense, Mr. Samuel Atkins, a Swede, not in the character of a missionary, though cherishing an ardent missionary spirit, and fully disposed to attempt any physical service by which the salvation of the heathen might be promoted. No doubt is entertained that in some mechanical branch of the printing department he will be exceedingly useful, till further aid can be obtained.

The Board still have it in contemplation to place an assistant with Mr. Bennett, and have appointed Mr. Oliver T. Cutter, of Cambridge, Massachusetts, to that situation, who is expected to go out in a few months.

So soon as the necessary buildings were prepared and the press set up, Mr. Bennett began the pub-

lication of tracts, and issued more than 55000 pages, which proved a most seasonable supply. Never had the demand been so great, or the opportunities for distributing so advantageous. Providence concurred with the circumstances of the mission, and threw in the way a multitude to receive the truth to whom the doctrine of salvation was entirely new. The great necessity and value of these tracts at the time, served to reconcile us to an unavoidable delay in putting the New Testament to press. It was found on opening the types that some deficiencies existed, which, however to be regretted, ought not perhaps to have been unlooked for. The preparation of Burman types is of recent date, and the founders of course were less acquainted with what would be necessary than in most other cases. Measures were adopted to procure what was needed, which we trust have been fully successful, so that the publication may now be considered as in progress. A sufficient quantity of paper has been forwarded from America, for an edition of the New Testament, and of numerous tracts.

Tavoy.

Of the condition and prospects of this station we have been furnished with particular accounts by Mr. Boardman. He says: "Besides several thousand foreigners, there are in this city more than six thousand Burmans and Tavoy, and in the surrounding villages, about twenty thousand more—and in the jungle, about three thousand Karens, making the whole population of the province of Tavoy, more than thirty thousand souls. This is literally a population of Atheists, who believe that there is not, and *cannot* be an eternal God to govern the world and call its inhabitants to an account. Among all these people, there is no one to teach them the knowledge of God and salvation, of heaven and hell, but

ourselves. An extensive and weighty charge—an awful responsibility rests upon us."

We believe that Mr. and Mrs. Boardman had lived under the impression thus described, till reduced by labor and sickness, they accepted the pressing invitation of the brethren at Maulmein last spring to remove there for a time, partly with a hope that it might recruit their exhausted strength, and partly for the purpose of aiding that establishment during the absence of Messrs. Judson and Wade. We exceedingly regret to state that the last intelligence left Mrs. Boardman but partially recovered, and Mr. B. apparently sinking in a fatal decline.

While at Tavoy the *zayat* was made the general seat of instruction for all that would resort to it; and during the year many heard the Gospel at that place. But Mr. Boardman did not confine his labors to such as *came to him*. Knowing the important influence of the priesthood on the destinies of souls, he sought them out, visited and conversed with them at their own places—endeavored to impress their minds with correct views of truth, and finally prepared and left, with the principal of them, condensed summaries of the doctrine of Christ. Nor did he limit himself to Tavoy, but left his family and repaired to the country, where he visited between twenty and thirty of the villages, and preached Christ and him crucified to both priests and people. In a few instances he was received and treated coolly—in most, respectfully—and in some, gladly. Hundreds of persons heard of a Redeemer who never before heard or hoped for any salvation from sin and misery, except through countless transigrations ending in annihilation. Christian books were widely circulated—many acknowledged their doubts of the truth of Boodhism, and some boldly avowed their preference of the Gospel. The Karens occupied

a principal part of Mr. Boardman's attention. They came to the Mission house, frequently 10, 15, or 20 at once, from various distances up to 70 miles, and spent successive days soliciting instruction. At their villages they received Mr. Boardman with demonstrations of pleasure. Zayats were prepared for the accommodation of worshippers, and all business suspended during his stay. When he could not attend in person, Ko Thah-byoo made tours among them with obvious advantage, and the word preached became the power of God unto salvation. In the village of Tshick-koo, 50 miles east of Tavoy, three were baptized, including the head man Moug So, and four others requested baptism—the Lord's day is regularly observed as a day of abstinence from secular employment and of worshipping the true God, on which occasion a large number of persons assemble to pray and hear the Scriptures read, so that Christianity may clearly be called the religion of the village. Urgent applications were made by Karens from the frontiers of Siam for preaching, and Ko Thah byoo was sent to them. A similar desire was manifested by Karens in the Martaban district, after Mr. Boardman arrived at Maulmein, and a few profess to have received the word gladly.

But lest any should anticipate from such auspicious indications among this interesting people more than a knowledge of all the facts will justify, we think it is proper to state, there are obstacles to be overcome requiring great labor before the Gospel can be expected to exert all its influence upon them.

1. The Karens speak a language peculiar to themselves, which has never been reduced to writing, and are divided into two classes or *nations*, as they would say, the *Myeet-thas* and the *Myeet-khyens*. These two classes differ in dialects so as not easily to be understood

by each other, but being opposed by their heathen masters, have more intercourse with each other than either has with the Burmans.

2. They are much scattered, and in places almost inaccessible to any but themselves, the paths leading to their settlements being obscurely marked and little trodden.

Now to reduce their language to writing, and translate the Scriptures into it, would be no ordinary effort, yet there are some considerations which recommend the measure, or entitle it to serious consideration. The Sacred Scriptures are the most powerful means which human agency can employ to enlighten and save them, while the dialect into which they shall be rendered and published, by being made permanent, would probably in time acquire an ascendancy and become the language of them all. They ardently desire a written language, which would naturally lead them to study with much attention whatever was published in it, and as the Scriptures or religious tracts would for a time be the only works subject to their perusal, it might be hoped that impressions received would abide with them and effect a renovation of their whole character.

In view of the second obstacle mentioned it may be said, if their settlements are scattered, they are at the same time *numerous*, being spread over all the forests of Arracan, Burmah, Martaban, Tavoy, Mergui and Siam, so that in point of numbers they are important, and experience shows, if the ways of access are not open and plain, they are nevertheless such as love to Christ and perishing souls, will influence the self-denying missionary to search out and traverse. With these facts before them the Board are giving to the subject all the patient consideration which its importance demands, to enable them to decide what further measures to adopt.

They cannot, however, review

the past but with profound gratitude to God. Two years only had Mr. Boardman been at Tavoy, and within that short period twenty converts were received to Christian baptism and the fellowship of the church. Eight or ten more gave evidence of a change of heart, and would have come forward had he remained.

The incidents connected with his leaving were, many of them, truly affecting, and calculated to evince the sincere piety of the converts. The members were anxious to receive such instruction as in the absence of the teacher might prevent the omission of any duty, particularly the right observance of the sabbath. They shewed the deepest interest in those who had been instrumental of their illumination, and in the other missionaries, by requesting the names of all, that they might make each of them a subject of special prayer. At the same time they (the Karens) desired to know by what appellation they should designate the North American Indians, between whom and themselves, they had been told there were traits of resemblance, and for whom they wished to pray. How clearly does this disinterested love of others mark them for disciples of Christ. The last sacramental occasion seems to have been memorable, and is thus noticed by Mr. Boardman. "It was altogether such a communion season as we never before had in Tavoy, either as to numbers or the feelings manifested: it was indeed the house of God, the gate of heaven."

Burmah Proper.

We have now to report various labors performed by our brethren within the territory of his Burman majesty, from which it will appear that light is spreading in that region of darkness, notwithstanding all the efforts made to resist it. For a time after certain provinces were wrested from the empire, and placed under the government

of the British, it was thought that the missionaries who had encountered so much opposition and tyranny, acted wisely in confining themselves to those provinces in which they could operate securely and freely, without the terror of government to frighten inquirers from their doors. And it may still be a question to be settled by the indications of Providence, whether a permanent residence shall be taken up by any American missionary, within the power of the Emperor.

Events, however, at Rangoon, assumed an aspect too important and inviting to be overlooked by men who had there suffered so much for the truth's sake. Under the labors of Ko Thah-a, the native pastor, a church had arisen of more than twenty members, and "we have reason to believe," says Mr. Wade, "that God is answering the many prayers which both in public and in private, have been offered for the inhabitants of Rangoon, in our native land, during years past, and that the seed which hath been sown there is springing up." As this church had enjoyed no instruction in Christian knowledge, but such as Ko Thah-a could give, it was obviously the part of fraternal duty, in those who understood the way of the Lord more perfectly, to visit and strengthen them in that which was good, and set in order what might be wanting. With this object in view, Mr. and Mrs. Wade repaired thither in February, 1830, as already stated. On arriving, they were in a short time made acquainted with all the native Christians, whom they had never before seen, and found them well established in the faith. Their love to the Gospel and to each other was clearly evinced. Nor did it appear that the harvest was already gathered, but that the fields were still white. Many crowded around the new teachers, to inquire and be instructed. In the course of a week, "the great an-

nual feast and worship day" occurred. Thousands of people assembled from all quarters. Five or six of the most active of the disciples took each a bundle of tracts, and went in different directions, to scatter the good seed, and gave away more than a hundred in a single day, besides telling the news of salvation through Christ to many. One of them said, they felt as though the Holy Spirit helped them in preaching. About the same time another event, which Mr. Wade thus describes, threw in his way a multitude of people. "For two or three months past, there has been a great influx of people from every part of the country, consisting of troops lately raised, and who are called to this place to have their military equipage examined. Immense numbers of these have been here for books, and if we had had a sufficient number to supply their demands, tracts would at this time have been scattered through nearly every town and village in the province. As it is, tracts have been very widely circulated. And we frequently hear with what avidity they are read in those places where they have reached. Numbers who live several days' travel from this place have called, and said, We have heard of the fame of this religion, and are come to hear and get books." In July, the state of Mr. Boardman's health became so poor as to require the return of Mr. Wade to Maulmein; but Mr. Judson, who came hither in May, and ascended the Irrawaddy, still remained. His labors and the incidents connected with them, were equally if not more important than those already described at Rangoon.

As he went up the river, he distributed in most of the principal towns and villages which line its banks, large quantities of tracts, which were received with almost universal avidity. He however made but short stops, till he arrived at Prome, in the heart of the

Empire. In this ancient and populous place he took up his residence; though it was with difficulty, owing to the fears and prejudices of the people, that he succeeded in procuring a shelter for himself. An old zayat was finally assigned him, near the foot of the principal pagoda, which he repaired, and in which he dwelt and received inquirers. The result of his operations here is best described by himself. He says: "At one period, the whole town seemed to be roused to listen to the news of an Eternal God, the mission of his Son the Lord Jesus Christ, and the way of salvation through his atonement. A considerable proportion of the hearers became favorably disposed. At length, the enemy assumed a threatening aspect, and the poor people become frightened." On leaving the place, he records the following: "There is no period of my missionary life, that I review with more satisfaction, or rather with less dissatisfaction, than my sojourn in Prome. This city was founded several hundred years before the Christian era. Through how many ages have the successive generations of its dark inhabitants lived and died, without the slightest knowledge of the Great Eternal, and the only way of salvation which he has provided! At length in the year 1830, it was ordered that a missionary of the cross should sit down in the heart of the city, and from day to day, for above three months, should pour forth divine truth, in language, which, if not eloquent and acceptable, was at least, intelligible to all ranks. Thousands have heard of God, who never, nor their ancestors, heard before. Frequently in passing through the streets, and in taking my seat in the zayats, I have felt such a solemnity and awe on my spirits, as almost prevented me from opening my lips to communicate the momentous message with which I was charged. How the preacher has preached, and

how the hearers have heard, the day of judgment will show. O how many will find their everlasting chains more tight and intolerable, on account of the very warnings and entreaties they have received from my lips! But what more can be done, than has been done? Though warned and entreated, they have wilfully, obstinately, and blasphemously refused to listen. But, blessed be God, there are some whose faces I expect to see at the right hand of the great Judge. Many also there are, who have become so far enlightened, that I am sure they never can bow the knee to Shway San-dau, without a distressing conviction that they are in the wrong way. Farewell to thee, Prome! willingly would I have spent my last breath in thee and for thee. But thy sons ask me not to stay; and I must preach the Gospel to other cities also, for therefore am I sent. Read the five hundred tracts that I have left with thee. Pray to the God and Saviour that I have told thee of. And if hereafter thou call me, though in the lowest whisper, and it reach me in the very extremities of the empire, I will joyfully listen and come back to thee."

Sept. 18th, Mr. Judson left for Rangoon. It seemed an earnest of what may yet be expected as the fruit of these labors, to see a man, a Secretary of government, who had frequented the zayat, lingering about the shore at parting, and as the boat gently glided down the stream, saying to his teacher as his last words: "Mark me as your disciple. I pray to God every day. Do you also pray for me. As soon as I can get free from my engagements, I intend to come down to Rangoon." On his return, Mr. Judson stopped at various places, preached and distributed tracts. When arrived at Rangoon, he found no little excitement produced by the recent attacks on the empire of darkness and sin. The diffusion of so much

light had awakened the enemy, and put him upon the alert to prevent the mischiefs apprehended. A report was circulated that government would make a public example of hereticks, and men were actually set to watch the passes to and from the mission house, and take from inquirers the tracts they had received. These measures produced alarm, and a suspension of visitors; but, says Mr. Judson, "we trust in God that the tide will flow again in its own appointed time."

The whole effect from the timely and singularly wide-spread exertions of the brethren, as above described, having placed tracts in the hands of thousands from all parts of the empire, and accompanied them with fervent appeals to the conscience, can never be estimated by men. We are allowed, however, to calculate from former results that it will be great, and such as will cause the hearts of multitudes to swell with joy forever. Heretofore, but few tracts have been given away, for the missionaries had not the press to print them. But even from those few, fruit has sprung up to the glory of God. The following fact reported by Mr. Judson, is in confirmation of this. "Ko San is a respectable elderly man, residing in a village north of Ava. Twelve years ago, a copy of the first edition of the first tract found its way thither, and he treasured it up as the truth. At subsequent times, he occasionally met with disciples, particularly during the war, when some of them fled beyond Ava, with the rest of the population. The more he heard of the Christian religion, the better he liked it. His wife is of the same mind with himself. He has now concluded to remove to Rangoon, where they both will make an open profession of their faith in Christ." With such an instance before us, nothing need be added to raise our anticipations. The word has gone forth, and shall not return void.

Liberia. (Africa.)

One year since, the hope was cherished by the Board of a successful revival of their labors in this interesting country. The Rev. Benjamin R. Skinner and wife had accepted an invitation to go out, and were only waiting a suitable opportunity. The fall was considered the best season, as most likely to preserve and perpetuate health by taking them there in the coolest part of the year. Accordingly, every preparation being made, in the month of October they embarked at Norfolk, and after a pleasant passage arrived, Dec. 4th, at their place of destination. A letter written by Mr. Skinner a few days after his arrival, excited strong hopes of his future usefulness; but, alas! his first was also his last communication to this Board. Seized by the prevailing fever of the climate, Mrs. Skinner and two small children were first hurried to the grave. Mr. Skinner continued to linger, and supposing that a voyage to his native country might have the happiest effect to restore him, he again embarked. But all was in vain. When he had been twenty days at sea, with no alarming symptoms more than usual, he suddenly failed, and expired March 1st. Thus in the short space of three months, this whole family terminated their course on earth. But an event fraught with so much pain to surviving friends, and so much disappointment to Africa, has no doubt introduced them to their everlasting reward. Their piety was unequivocal and decided when their temporal prospects were the brightest, but displayed itself in the strongest light, when the waves of affliction rolled over them. In the immediate expectation of death, the mind of Mrs. Skinner was serene, peaceful, and happy. Nor was the confidence of Mr. Skinner shaken, when he saw his companion gone, and felt perhaps that he might soon follow her. He justified the

ways of God, approved the course which he had been inclined to choose for himself, and calmly awaited the issue. Blessed are the dead who die in the Lord. The total failure of this second expedition, has induced a belief in the Managers of the Mission, that they must resort to other than white men, for the improvement of Africa. The field is one of great promise. Already there is a church of one hundred and fifty members, spread over the four principal places, Monrovia, Caldwell, Carytown, and Millsburg, but colored men must be their teachers. Doubtless there are in the numerous colored congregations of the South, young men of piety and promise, if sufficient pains were taken to search them out, who might with advantage be educated and prepared to do the service which other Missionaries cannot. Our only hope under God, now arises from this quarter. Nothing will be wanting on the part of the Board, to do all that sound discretion shall recommend, if their brethren will co-operate in pointing out the proper persons to be instructed and qualified for pastors and school-teachers. And in this view we affectionately and anxiously appeal to southern churches. No class of Christians can do so much for the Colony as Baptists, for all the principal citizens are of that persuasion, and of course a special duty devolves on us in relation to them. If we fail in it through neglect the responsibility will still be ours.

Indian Stations.

Some of our stations among the Indians are materially affected by the measures of government, though no one the past season has suffered an essential change except Carey, on the river St. Joseph, in Michigan Territory. By treaty provision, that station has been given up, and the improvements appraised; for which we are to receive an indemnity. It was

expected that the Indians who are Puttawatomies would have been immediately removed, and the station re-established among them at the West; and it is still hoped that a measure of so much importance, may be brought about before the close of the present year. They are unquestionably suffering where they are, from intercourse with whites, who find their interest in demoralizing them and destroying every virtuous principle and habit. It is affecting to think there are men so lost to all moral sense as to be capable of this, but such is the fact. Goaded on by the love of gain, they would paralyze if possible every effort for the improvement of the Indians. Our faithful missionaries however are still attempting what is practicable to save them. Mr. Lykins has spent part of the last season on the ground, endeavoring to defeat the designs of those who would sow discord and division among them; while Mr. and Mrs. Simmerwell, with commendable perseverance, have maintained their posts, and kept together a part of their former charge. Eight promising children are now with them under a course of useful instruction.

Seven young men who received the rudiments of knowledge, and a part of whom became hopefully pious at this station, but were afterwards placed at Hamilton Institution, have completed their education and returned. It is hoped the influence they may exert, will yet be salutary to their nation.

Thomas.

Thomas, a second station within the Territory of Michigan, on Grand River, among the Ottawas, has the prospect of more permanency. Missionaries, Leonard Slater and Mrs. Slater, Jotham Meeker and Mrs. Meeker; female assistant Miss Mary Walton.

The boarding school has varied in numbers from twelve to twenty

children, who have made usual attainments in the acquisition of knowledge; and though occasional indications of religious thoughtfulness have been given by them, no saving change it is believed has been wrought on the hearts of any. A considerable portion of labor has been bestowed on full grown Indians. Messrs. Slater and Meeker have both acquired the language so as to converse in it intelligibly; and besides the usual instructions given by them on the Sabbath, have visited the villages, and taught from house to house. Some have listened with attention, and one it is hoped has believed on the Lord Jesus to the saving of her soul. A young man in the family, hired to labor on the mission premises, is also thought to have experienced the grace of God. These instances, while they show that past labors have not been in vain, encourage the hope of more abundant fruits in days to come. Indeed we have the assurance that the word shall not return void, but accomplish the pleasure of God, and prosper to the end to which he sends it.

Sault de St. Marie.

This station is in Michigan Territory. It was established more than two years ago, under the superintendance of Rev. Abel Bingham. It received last fall an accession of two female assistants, one of whom (Miss Macomber) takes charge of the school, the other, (Miss Rice) will aid Mrs. Bingham in the family. Two houses have been nearly completed for the mission family and boardingschool, and every thing arranged for effective service. The day school which commenced with about forty scholars is still an object of favor with many, and the labors of Mr. Bingham are untiring. He visits the Indians in their lodges, the sick in the hospital, the soldiers in their rooms, and the citizens by their fire sides; and says, in all these

circles, I have labored to perform the work of a missionary, under the impression that I must shortly give an account. On the Sabbath, besides the usual labors of the pulpit, he attends a Lord's-day school, assisted by Miss Macomber, which is in a prosperous state, and which has been supplied with an interesting library, by the people in the vicinity.

The word preached has been received with meekness and joy by a few—two have been baptized—and on the 7th of November a church of six members was constituted. May this little one become a thousand. A healthful moral, as well as religious influence, appears to be exerted by Mr. Bingham. Supported by some judicious men, he has originated a Temperance Society, which now embraces a considerable part of the community, and will no doubt be followed with a blessing.

Valley Towns.

This station is among the Cherokees, just within the limits of North Carolina, on the river Hiwassee, under the superintendence of Rev. Evan Jones. The boarding school, which consists of twenty females, has for several years been subject to the constant inspection and care of Mrs. Jones, who was happily qualified for the situation. To a cultivated mind she united the graces of ardent, self devoted piety. The duties of the place were pleasant though toilsome, and her health frequently suffered, but she was enabled to sustain them with short interruptions till the last fall, when her complaints assumed an alarming character. Medical advice was of little avail. She gradually sunk, till on the 5th of February, her spirit took its flight, winged with faith and love.

But notwithstanding this affliction, there is much, very much in the circumstances of the Mission, to excite the liveliest grati-

tude to God. About the time of our last Report, it may be recollected, a more than usual attention to the word was apparent in the Indians. Meetings were well attended and often crowded. A deep solemnity pervaded many minds, and the thrilling inquiry was heard, "what must I do to be saved?" It was at that period Mr. Jones in a letter thus described the state of things. "The Sun of righteousness is rising with healing in his wings, and the darkness vanishes at his approach. In the wilderness the waters are breaking out, and streams in the desert. The parched ground is becoming a pool, and the thirsty land springs of water. The poor despised Cherokees, who were not a people, are becoming the people of God. On Sabbath day last, I had the pleasure of burying in baptism seven full Cherokees, four males and three females. They had previously given an account of their experience, which was clear and satisfactory. Could our Christian friends hear them, I think they would join with the disciples at Jerusalem who glorified God, saying, then hath God also to the Gentiles granted repentance unto life. The prospect among the inquirers is very encouraging. They are increasing in number and seriousness. Among them are two aged females, who had spent eighty years at least in the darkness of heathenism—thirteen are new cases. We have now forty-six who have placed themselves under the special instruction of the mission. This interesting work appears to have continued with little or no abatement to the present time. In Dec. Mr. Jones says, "At our church meeting this morning, we were overwhelmed with a sense of God's goodness while ten Cherokees gave a clear relation of the work of the Holy Spirit on their hearts," and adds, "in the course of the past year, thirty-eight persons

have been baptized on a profession of their faith, viz. thirty-seven Cherokees, (two only of whom speak English,) and one black man." In letters since received, dated in March, ten more were added, making a total of sixty-one persons received into the mission church, since its constitution. In view of such an accession, we may with propriety exclaim, Behold what God hath wrought. There is something in the character of the converts, affording promise of future good; which ought not to be overlooked. An unusual proportion of them, probably more than half, are males. Several of them evince an evangelical spirit, and are active in persuading others to believe. One, (John Wickliffe) has been licensed as an exhorter, and for more than six months, given himself wholly to the work, under patronage of the Board. A second, (Dsulawe) has been recommended by Mr. Jones, for similar service. We cannot contemplate these indications of active piety and zeal, but as pledges of God's merciful purpose to multiply the triumphs of grace among the Cherokees.

Hickory Log.

Hickory Log is a station among the Cherokees, within the state of Georgia, under the care of Rev. Duncan O'Bryant.

The school at this place has been variously attended, the number at one time being greater than at another, as children could be spared by their parents. Probably the average has not exceeded eighteen.

Besides the labor of teaching, Mr. O'Bryant has been engaged on the Sabbaths in supplying the churches of Hickory Log and Tinsawattee, to which only a small addition has been made.

By a letter just received from Rev. Littleton Meeks, who has visited and examined the schools once a quarter, we are informed that the Indians about the place

have recently manifested an ardent desire to remove to Arkansas, west of the Mississippi, provided their much respected pastor would accompany them, and the object of his communication is to obtain the consent of the Board. To this measure the Board has acceded on certain conditions; for while they object to coercion in any shape to remove them, yet if they prefer to go, they consider that no obstruction should be thrown in the way. Some excellent families left this place more than a year since for Arkansas, and among them several members of the church, who parted from their brethren with many tears. Should the present proposal be carried into effect, the reunion of those friends of Zion at the West, will be productive of great joy, and doubtless contribute to the spread of the Gospel in that region of moral darkness.

New York Convention.

The Board of the Baptist Missionary Convention of the State of New York, as Executive Committee of the Baptist General Convention to manage their stations in the State of New York, beg leave to Report—for the Conventional year ending October 20, 1830—

During the past year the operations of your Committee have been concentrated at Tonawanda. Yet scholars have been obtained from four other tribes, with a prospect of increasing the number. The school has been regularly kept through the year, except when interrupted by sickness and other unavoidable causes. The children have made good proficiency—quite a number read well in the Scriptures, have made some progress in Grammar and Arithmetic, and excel in writing. Br. Rollin, the principal, Sister Rollin and Sister Gardner, assistant teachers, have all been devoted to the object, and have all faithfully discharged the duties

of their respective departments. There is great harmony in the mission family, and the religious prospects of the native church are encouraging. Sabbath and other meetings of the church are regularly attended. The brethren are persevering in their religious course, and ardently desire to be led farther into the mysteries of the Gospel of Christ. Two natives, a brother and sister of the church, have recently finished their earthly course, and left a satisfactory evidence that they have joined the spirits of the just made perfect. One has lately requested baptism, and several others are rejoicing in hope. A spirit of inquiry prevails among those who generally attend Divine worship.

Departure of Missionaries.

It was stated in our last communication to the public, that a few young men had been examined and accepted for foreign service, and were expecting soon to embark. Every preparation was made with becoming despatch, and on the 24th of May, Rev. Eugenio Kincaid and Rev. Francis Mason, with their wives, sailed from Boston for the East, and in August, Rev. John T. Jones and wife. The former arrived in Calcutta in good health, September 30th, and again embarked for Maulmein, November 9th. The latter reached the Bay of Bengal in December.

We cannot contemplate the arrival of these Missionaries but with raised expectation and gratitude. Their assistance has been called for in the language of earnest entreaty, and urged by every consideration of regard to the wants of the perishing, and of sympathy for the exhausted Missionaries on the ground; and though the number is not what it should be, they will afford important relief. Schools which were languishing will be revived, and stations, unavoidably deserted, renewed. In the mean time the pros-

pect at home of a succession of young men, who will devote themselves to self-denying toils among the Heathen, has brightened. Persons in different parts of the country, with no agency but that of the Spirit of God to impress them, have felt constrained to prepare for missionary work; and though the number is inadequate to the exigencies of the Board, still, the view which it offers of divine care for the cause, leaves on the mind a consoling assurance that the heavenly influence will not be withdrawn, till what is wanting is supplied.

Societies, Churches, &c. Auxiliary.

Corresponding indications of divine favor have been manifested in the readiness with which individuals, Churches and Societies have come forward to furnish the means requisite for sustaining our operations. A spirit of enlightened charity has gone forth, under the influence of which persons act more from principle and less from excitement. They look deliberately at the work to be done—the sacrifices to be made—the part to be performed by them—and believing that it was never intended that they should “stand all the day idle,” or “be eased while others are burdened,” calmly decide what they should do, and make their arrangements accordingly. It becomes then a part of their business no less than their secular concerns, and is fulfilled with more abundant pleasure. Some have provided for this claim, by *retrenchments* in various ways, and others by designating to it the proceeds of a field or a part of their income from whatever source it might arise. It deserves to be mentioned, that a friend in Connecticut, who has heretofore repeatedly given generous sums towards the publication of the Scriptures in Burmah, has this year forwarded \$150, for the same object, with an expressed hope that others would

snite and swell the amount to a thousand.

The subject of a second grant to this Board to aid the publication of tracts in Burmah was proposed by Rev. Mr. Sommers to the Directors of the American Tract Society, upon which \$300 were in the kindest manner appropriated to the object.

A gentleman of Coventry, Rhode Island, prompted by benevolence to the heathen, and without solicitation, forwarded \$100 to the Treasurer. A female Society of Providence, in the same State, was the first to imitate the worthy example of a friend in New York, and take upon themselves the entire charge of supporting a native preacher in Burmah at an expense of \$100 per annum. The Male Primary Society of the Federal Street Baptist Church in Boston has since assumed a third, by the payment of a like sum to that object.

Churches have in some instances come to our aid, which had never before taken part in this work of mercy; new Societies have been formed, and old ones, which were languishing, revived. It has been animating to witness both the spirit and effect with which this was done in various Associations, where the impulse promises long to remain, with as much advantage to themselves as to the spiritual illumination of those to whom they cordially contributed. But on this subject our limits will not suffer us to enlarge.

It adds to our pleasure to be able to say that the encouragement thus given to our finances, appears to result from spontaneous feeling rather than pressing solicitation, and has therefore accrued with but little expense. Considerable sums, which in past years were expended in agency, have been saved by the gratuitous services of Pastors, many of whom with meritorious zeal and fidelity have taken upon themselves the respon-

sibility of informing their people on the subject of Missions, and organizing them for action. It must be apparent that where this service is undertaken with becoming resolution, no other persons could execute it so well. They are intimately acquainted with their hearers, and the best time and manner of presenting the subject to them; and the promptness with which they have seconded the effort, shows that they appreciate both the object and the agents. Some ministers, after doing what was practical at home, have visited Churches and Associations abroad, diffused information, and formed Auxiliary Societies, with little or no charge to the funds, but their absolute expenses. Rev. Mr. Bennett, of Homer, New York, has in this manner, under the sanction of the Board, rendered important aid, and the Rev. Mr. Davis, of Brockport, New York, is prosecuting a similar service so far as his engagements will permit. Rev. Lee Comper has travelled extensively and exerted a happy influence in favor of Missions in the State of Alabama, for which he declined all compensation. The only agent under pay is most usefully employed in diffusing intelligence, the mere want of which withholds many worthy individuals from co-operation with us.

While on the subject of gratuitous agency, it is proper to state, that the Agent of the Board at Calcutta, W. T. Beeby, Esq. and his worthy predecessors in office, Rev. Messrs. Pearce and Lawson, have never made a charge of their highly useful services; in consequence of which a constant saving of funds has been realized to a considerable amount, and a corresponding debt of gratitude imposed by those worthy men on all the friends of Missions.

State of the Treasury.

As might be supposed from the preceding representation, the

state of the Treasury is such as to enable the Board to fulfil its existing engagements without embarrassment; a circumstance which they wish to record with the liveliest gratitude to God. They have known what it was, even in their limited operations, and while practising, as they are accustomed to do, the utmost economy, to be straitened for means, and on the present enlarged plans which are imperiously called for, they doubtless will be again, unless vigorous efforts are made by the friends of missions. It must be perceived, that to establish new stations among the Indians, and to send fresh laborers to Africa, Burmah and other sections of the heathen world, will require a far greater amount of funds, than have usually come into the Treasury. Nor can we doubt that when our brethren understand that we have fifty-one missionaries and assistant missionaries already in the field, they will supply what is necessary.

Publications.

The Memoir of Mrs. Judson has reached a fourth edition in this country, and needs no commendation to secure it a place in the family library of all who are acquainted with it. Its utility cannot be estimated in producing for the mission a spirit of sympathy and prayer. Persons who thought little before of their duty to the heathen, upon reading it, have felt convicted of neglect, and been aroused to action. Some have offered themselves for missionary work, and others have generously given of their substance. A copy having been presented by a gentleman of Madras to his friend in Darwar, in the interior of India, the following letter was received in reply.

“I must beg you to remit 500 rupees to Mr. Judson. We are quite delighted with Mrs. Judson's Memoir. I perceive from the concluding remarks of the Compiler, that money is wanted to print the Scriptures, and as I conceive the mission to have done, and to be doing more than any other in the East, they shall never want while it is in my power to assist them with my prayers or money.”

Besides the influence of a religious character which the Memoir exerts upon the hearts of men, the sale of it is a constant source of income to the Mission Treasury. The publishers have already paid in, \$1250, being profits of the work.

The American Baptist Magazine is no less deserving of patronage than at any former time, but doubtless owing to the numerous religious newspapers which now issue from the press weekly, its circulation is less extensive than formerly. And though we may not anticipate that it will be taken to the exclusion of more frequent journals, still its importance as the official organ of the Board, demands that a few copies at least should be in the hands of every church. They would then be furnished with the latest intelligence from all the Missionaries, which might be read with delight and advantage at the monthly concert of prayer, and on other public occasions. Then would moreover in this manner, have in possession at least one copy of each Annual Report, which is regularly published in the Magazine for June, together with all the receipts and expenditures of the year. With so much to recommend the measure, it is earnestly hoped that fresh efforts will be made by ministers and private brethren to increase its circulation.

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.

1830.

May 1.	To cash paid Rev. A. Bingham's draft, in favor of E. P. Hastings, dated Sault de St. Marie, March 27, 1830,			1000,00
"	R. Simmerwell's draft in favor of A. Coquillard, dated Carey, April 18, 1830,			700,
"	Expense on above drafts,			1,34
"	R. Simmerwell's draft, dated Carey, April 5, 1830, at 10 days sight,			300,00
	Less for interest deducted,			,65
				<u>299,35</u>
"	The following bills for Burman mission, &c.			
	Furniture Commis. Co. for mattresses, &c. 34,00	True & Brodhead,		40,00
	Freeman, Cobb & Co. 111,96	Daniel Henchman,		12,
	Miss Lane, 12,82, Miss King, 10,	Lincoln & Fessenden,		5,34
	John Lepean, 4,75, Susan Griggs 19,	J. & C. Daniell,		17,12
	S. H. Foster,	6,40 Foster & Brackett,		3,51
	Mr. Leach,	56 Freeman, Cobb & Co.		2,40
	J. T. Jones, 15, Wm. True, 26,50,	41,50 Miss E. Macomber,		50,00
	Miss Gill,	15, D. W. Elmore,		10,
		Rev. L. Bolles,		5,12
				<u>401,48</u>
7.	To cash paid Rev. Nath'l Kendrick's draft of April 23, 1830, for Indians at Hamilton,			75,
25.	" Mr. Elmore's expenses to Hartford,			5,00
"	Miss Walton, for Indian stations,			80,
"	Mr. Hammond, do.			80,
"	Mrs. Stannard, do.			50,
				<u>155,</u>
June 16.	" Lincoln & Edmands' bill for paper,			521,75
17.	" J. T. Jones, per order of Committee,			200,
"	Lincoln & Edmands, for African mission,			60,
"	Rev. Evan Jones's draft for Valley Towns station, dated April 28, 1830,			60,25
	For exchanging uncurrent money,			3,84
26.	" Rev. Evan Jones's order for the Valley Towns station, dated March 25,			100,
30.	" Rev. Evan Jones's draft of June 2d, for do.			80,
July 7.	" Owners of ship Martha, for passage of missionaries to Calcutta,			1100,
8.	" J. T. Jones, per order of Committee,			30,
"	E. Bailey, for tuition, &c. Miss H. M. Griggs,			30,
"	Grant and Daniell's bill of paper,			540,74
"	Rev. N. Kendrick's order on account of Indians at Hamilton,			75,
"	G. D. Blakies' order on account of W. H. Pearce,			277,79
"	Isaac H. Cary & Co. for rent of chambers,			40,50
"	Rev. Benj. R. Skinner, for African mission,			75,
"	L. Slater's draft for Thomas station,			160,
"	Lincoln & Edmands, on account of Rev. A. Bingham, for Sault de St. Marie,			20,
12.	" Ezra Dyer and Co.'s bill of clothing for J. T. Jones, per order of Committee,			4,50
Aug. 2.	" Lincoln and Edmands,			95,02
"	The following bills:			
	T. C. Wales, 18,75	Lewis Jones,		28,79
	Robinson and Scott, 2,	Arnold S. Langley,		75,
	Wm. Manning, jr. 32,95	Sawyer and Bowman,		1,
	A. S. Langley, 3,50	G. G. Jones, passage of mis-		
	Rev. L. Bolles, 6 months salary, to Oct. 1,	400,	L. Farwell, in part for outfit of missionaries,	390,
	John Templeton, 32,21			92,11
				<u>1071,31</u>
6.	" J. T. Jones, as per bill,			21,29
"	D. R. Griggs's bill,			134,65
16.	" Rev. A. Judson's order of June 8, 1829,			10,26
18.	" For exchanging uncurrent money,			,65
20.	" Rev. Ely Stone, being two quarters for the Tonawanda school,			100,
25.	" Rev. J. Peck, for the Onecida station,			50,
27.	" Rev. A. Bingham's draft in favor E. P. Hastings, dated Aug. 10, 1830,			200,00
"	Miss Mary Rice,			50,
	For the Sault St. Marie station,			<u>250,</u>
Sept. 1.	" For exchanging uncurrent money,			,34
4.	" F. P. Browning's order in favor of J. Ward & Co. for the Thomas station,			350,
"	Cash invested for note, as per agreement of the Committee this day,			6000,
21.	" J. M. Peck's bill for J. T. Jones,			5,
"	A. S. Langley,			37,50
"	A two dollar bill bad money,			2,00
23.	" Rev. Evan Jones's draft, dated Jan. 30, 1830, in favor of M. Cunningham,			30,00
28.	" Rev. N. Kendrick for Indians at Hamilton, as per letter of 9th inst.			627,50
Oct. 4.	" Bourne and Thatcher for desk,			13,
9.	" L. Farwell, Esq. Treas. of the Newton Theol. Inst. for board of J. T. Jones,			6,26

1830.

Oct. 11.	To cash paid for exchanging uncurrent money,	-	-	-	80
14.	Rev. Ely Stone for the Tonawanda school, being for the quarter due 1st. inst.	50,	-	-	50
15.	For exchanging uncurrent money,	-	-	-	3,36
	Lowe and Head, for medicine,	-	-	-	2,33
	Bigelow and Bangs, freight of three boxes to Savannah,	-	-	-	5,88
	For the Valley Towns station,	-	-	-	25,17
20.	Samuel Beal's bill of furniture, etc. for Mrs. Mason and Mrs. Kincaid,	-	-	-	37,50
	Arnold S. Langley,	-	-	-	1,86
21.	For exchanging uncurrent money,	-	-	-	160,
24.	Rev. Evan Jones's draft for the Valley Towns station, dated Sept. 22, 1830,	-	-	-	70,25
30.	Rev. Evan Jones's draft in favor of M. Cunningham, dated Aug. 11, 1830,	-	-	-	50,
	for the Valley Towns station,	-	-	-	14,29
Nov. 4.	Rev. John Peck, for Oneida station, for quarter due Oct. 1st,	-	-	-	250,
5.	Miss Nabby Gill, for board of master F. W. Mason, son of Rev. Francis Mason, missionary in Burmah,	-	-	-	80,
	L. Farwell, Esq. Treas. of Newton Theol. Inst. for board of Rev. F. Mason,	-	-	-	7,50
8.	Rev. Evan Jones's draft dated Sept. 22, 1830, for Valley Towns station,	-	-	-	3,85
10.	Mr. Mason Ball, to defray expences of Agency, per order of the Cor. Sec'ry,	-	-	-	11,35
	Jackson and Lincoln for book case,	-	-	-	15,
17.	Crocker and Brewster's bill,	-	-	-	15,
	Abbot and Post's bill,	-	-	-	15
18.	Exchanging uncurrent money,	-	-	-	1823,38
	Jackson and Lincoln, it having been advanced by them June 6, 1827, to pay sundry demands against the Columbian Star, and which with the interest thereon amounts to	-	-	-	4,25
Dec. 3.	H. H. Barton, for a trunk,	-	-	-	58,
	W. T. Beeby's order in favor W. Nichols,	-	-	-	2500,
	Do. do. in favor Lincoln and Edmands,	-	-	-	50,
	For exchanging uncurrent money,	-	-	-	12,50
	Loaned the Cambridge bank, for four months,	-	-	-	232,
	Paid Rev. Nath'l Kendrick's order for Indians at Hamilton,	-	-	-	3,13
	N. T. Eldredge, for coal,	-	-	-	500,62
	Rev. Jesse Mercer's draft in favor Lincoln & Edmands, dated Oct. 26, 1830,	-	-	-	40,50
	for the Hickory Log school,	-	-	-	2,
10.	Bigelow and Bangs for freight of two boxes clothing,	-	-	-	25
15.	For the outfit and passage of Rev. Benj. R. Skinner, as per account forwarded by the Committee at Richmond, Va.	-	-	-	1,86
	Isaac H. Cary & Co.'s bill of rent,	-	-	-	245,00
	Abbot and Post,	-	-	-	50
27.	Exchanging uncurrent money,	-	-	-	25
1831.					
Jan. 1.	Rev. Evan Jones's draft dated June 30, 1830, in favor of Eli Mustin, for the Valley Towns station,	-	-	-	10,
11.	Rev. L. Bolles, Cor. Sec'ry, one quarter's salary, due the first inst.	200,00	-	-	27,25
	Same, for travelling expences to attend the York, New Haven, and Hartford Associations, the past season,	-	-	-	12,
	Same, as per bill, towards outfit of Mrs. J. T. Jones,	-	-	-	239,25
	L. Peterson,	-	-	-	1,86
	Rev. Evan Jones's draft of Jan. 3, 1831, favor of M. Cunningham,	245,00	-	-	50
	Less for interest deducted,	-	-	-	244,50
Feb. 10.	Rev. Ely Stone, for the Tonawanda school, being for the quarter due 1st Jan.	50,	-	-	11,63
11.	A. S. Langley's bill,	-	-	-	87
	Bigelow and Bangs,	-	-	-	2,50
	Benjamin T. Wells,	-	-	-	15,
12.	Charles Hubbard,	-	-	-	4,50
19.	For exchanging uncurrent money,	-	-	-	40,
21.	Isaac H. Cary & Co. for rent of chambers, one quarter, ending Jan. 19,	-	-	-	40,50
March 1.	Four per cent. discount on 50 dollars Georgia money,	-	-	-	2,00
	A two dollar counterfeit bill,	-	-	-	2,
	Messrs. Dexter and Smith, for half cord of wood for the missionary rooms,	-	-	-	4,00
5.	L. Peterson's bill,	6,30	Charles Bowers' bill,	7,00	13,30
	For articles sent to Mrs. Boardman.	-	-	-	43,
8.	Messrs. W. and J. C. Crane's draft in favor of Cutter and Perkins, dated March 2d, 1831, for the African mission, the same having been paid by them to the order of Rev. Benj. R. Skinner, as per their letter of Mar. 1, 1831,	-	-	-	57
12.	For exchanging uncurrent money,	-	-	-	315,87
15.	Lincoln and Edmands bill,	-	-	-	200,
18.	Rev. L. Bolles, Cor. Sec'ry, one quarter's salary to the first of April,	-	-	-	50,00
	Rev. John Peck, for one quarter's allowance to the Oneida station, due the first of January, 1831,	-	-	-	

* \$587,75 of this sum has been received, and is credited March 19th, 1831. For the remainder the Treasurer has ample security, and he has the fullest confidence that the balance will be paid within six months.

1831,

Mar. 28.	To cash paid Rev. A. Bingham's draft of Jan 26, 1831, in favor of E. P. Hastings, Esq. Pres. of the bank of Michigan, for Sault de St. Marie station,	-	-	-	900,00
April 1.	Rev. D. W. Elmore, from Sept. 6th, 1830, to date,	-	-	-	117,75
"	Arnold S. Langley, as per receipt,	-	-	-	62,50
2.	L. Slater's draft of Feb. 5, 1831, in favor of F. P. Browning, for Thomas station,	-	-	-	150,
9.	Invested in note, by order of the Financial Committee, payable on demand, with interest at five per cent per annum,	-	-	-	4000,
12.	Paid for sundry articles forwarded to Mrs. Wade in Burmah, by direction of Mrs. Gillison and Mrs. Davis, of Philadelphia:				
	Lincoln & Edmands' bill,	25,62	Thomas P. Cushing,	8,25	
	L. Peterson,	5,73	A. S. Langley,	,40	
					40,
19.	One quarter's allowance to the Tonawanda and Oneida Indian stations, in the state of N. York, due the first inst. from the civilization fund from the United States,	-	-	-	100,
"	The following bills:				
"	Mrs. Gill, on account of expenses incurred in providing for the child which has deceased, of Rev. Francis Mason, a missionary to Burmah,	-	-	-	19,35
"	Isaac H. Cary & Co. for one quarter's rent due this day,	-	-	-	40,50
"	Rev. L. Bolles, for postage from April 16, 1830, to April 19, 1831,	-	-	-	60,86
					120,71
20.	A. S. Langley's bill,	-	-	-	2,68
21.	The Treasurer's account of postage for one year,	-	-	-	22,04
					Dolla. 27587,03

1831.

Cr.

May 1.	By cash of Mr. J. Beal, of Hingham, for the Bur. Bible, per Rev. Mr. Ball,	-	-	-	50
7.	Dea. J. Loring, Treas. of Boston Aux. Miss. Soc. for the following purposes:				
	For Mrs. Wade's school in Burmah, by Mrs. Chorley, Treas. of 2d Bap. Pri. Fem. Miss. Soc.	-	-	-	68,38
"	For For. Miss. by Mrs. E. Smith, Treas. Fem. Pri. Soc. of 1st Bap. Ch. and So.	-	-	-	25,25
"	For the For. Miss. by Dea. S. Lothrop, Treas. of Pri. Soc. of Charles-st. Ch.	-	-	-	80,
"	For Bur. Miss. by Mr. D. Hopkins, of Weston, Mass.	-	-	-	5,
"	For Fem. Schools in Bur. collected at monthly prayer meetings in Boston	-	-	-	137,24
					312,87
"	From Rev. Henry Grew, for the purpose of aiding in printing the Scriptures in the Burman language—being a donation from three individuals of Hartford, Con. of 50 dollars each, and to be considered as a part of the proposed "New Year's Gift" of 1000 dollars to the benighted Burmans,	-	-	-	150,
"	Rev. Samuel Huggens, Treas. of the Pennsylvania Miss. Soc. for the following purposes, viz.				
"	A balance,	-	-	-	,70
"	Marcus Hook Society, for Foreign Missions,	-	-	-	10,00
"	A female member of the Blockley Baptist Church, for Bur. Miss.	-	-	-	10,
"	Male Society of the 1st Baptist Church, Philadelphia,	-	-	-	10,
"	Male Society of Sansom-st. Church,	-	-	-	30,
"	Female do, do.	-	-	-	130,
"	Juvenile Indian Miss. Soc. of do.	-	-	-	20,
"	Holmsburgh Fem. Soc. for the education of a Burman child,	-	-	-	12,
"	Phineas Phillips, Great Valley, Penn. in full of 50 dollars, to print the Bible in Burmah,	-	-	-	20,
"	Donation from do.	-	-	-	3,
					245,70
"	Joseph B. Gilbert, Treas. of Conn. Bap. Con. for the following purposes:				
"	For the Burman Mission,	-	-	-	194,60
"	Female schools in Burmah,	-	-	-	40,
"	Printing the Bible in Burmah, 50 dollars to go towards the 1000 dollars to be raised by the 1st of July,	-	-	-	82,02
"	Translation of the Bible in Burmah,	-	-	-	48,60
"	African Mission,	-	-	-	33,
"	Indian Mission,	-	-	-	82,55
					480,77
"	Female Soc. of the 1st Bap. Ch. Phila. forwarded by Rev. W. T. Brantly,	-	-	-	100,
"	From female friend for Burman mission per Rev. Mr. Knowles,	-	-	-	5,
10.	Washington B. p. Assoc. forwarded by Rev. Geo. Wetherell, Treas. of Hartford, N. Y. per Mr. B. Dennis,	-	-	-	5,
12.	Forwarded by Rev. R. B. Skinner to Rev. B. M. Hill, and by him to Dr. Bolles, Af. miss.	-	-	-	1,60
20.	Lady, Shamoken, Pa. by Miss M. K. Wythe, Cor. Sec. Phil. For. & Dom. Fem. Miss. So.	-	-	-	10,
21.	Fem. Indus. Soc. of the 3d Bap. Ch. in Boston, for the education of two girls, Ann Sharp and Sophia O. Lincoln, who are under the care of the Rev. Isaac M' Coy, by Miss Elizabeth Ford, Sec'y,	-	-	-	40,
25.	Amer. Tract Soc. for printing tracts in Burmah, per Rev. W. A. Hallock, Gen. Ag't,	-	-	-	300,
"	A friend to the Bible, to aid in publishing the Bible in Burmah,	-	-	-	50,
"	Miss Sally Alden, for the Bur. Miss. by Rev. Enoch Sandford, of Raynham, Mass.	-	-	-	2,
"	Dea. Wm. Colgate, from the sources, and to be applied to the purposes, following:				
"	From A. M. Beebe, Esq. of Utica, N. Y. for printing the Scriptures in Burmah, forwarded to Mr. Colgate, April 6, 1830,	-	-	-	433,00
"	May 12, from same person, for same purpose,	-	-	-	25,50
"	Rev. Alfred Bennett, for foreign mission,	-	-	-	120,
"	Lewis Porter, April 28, by C. Pratt, Covert, Seneca Co. Foreign mission,	-	-	-	55,72
"	Oliver-St. Mission Society, per Rev. S. H. Cone,*	-	-	-	450,
					1084,22
29.	Daniel Wadsworth, Esq. of Hartford, Burman mission,	-	-	-	5,

* Two hundred and fifty dollars of this sum was contributed by Messrs. Edward Smith, C. L. Roberts, John H. Harris, Robert Colgate, and Edward M. Cone, each 50, for printing the Bible in Burmah.



1831.

May 30. By cash from sundry persons received during the present month, per Lincoln & Edmonds :

		From Abel Parker, Jaffrey, Bur. mission,	15,00
		H. B. Rounds, Esq. Treas. Utica For. Miss. Soc.	80,31
		Noah Davis, Agent General Tract Society,	112,02
		A friend to missions,	10,
		Royal Clarke, Agent Penobscot Aux. For. Miss. Soc.	63,34
		T. Merrill, Treas. Oxford, Me. Aux. For. Miss. Soc. per C. Stockbridge,	31,62
		Oliver-St. N. Y. Ladies' Bap. Miss. Soc.	142,52
		J. Early, Greensboro, Ga.	95
		J. Fosdick, Treas. of the Middlesex and Norfolk Aux. Soc.	475,
		Wm. Moncrief, Whitesboro, Ga. per N. Davis,	10,
		Old Colony Bap. For. and D. m. Miss. Soc. per L. Pierce,	200,
		Henry Darling, Bucksport, Me.	5,
			<u>1146,56</u>
June 1.	"	A. T. Penniman's Mission box, for For. Miss.	50
	"	A friend to Missions,	2,
	"	do. do.	1,
	"	C. D. Mallary, being profits of sale of Mrs. Judson's Memoir,	20,
	"	N. B.	1,37
		Per Messrs. Lincoln & Edmonds.	<u>24,87</u>
	"	Rev. R. Putnam, pastor of the ch. in Marshfield, Mass. for For. Miss.	15,87
	"	Friend in Boston, per Rev. L. Bolles,	37
16.	"	A few members in the church at Wallers, Vir. by Mr. John Wigglesworth, per	
	"	Rev. Dr. Semple,	13,00
	"	Gabriel Gray, Esq. Calpepper county, Vir.	1,
			<u>14,00</u>
	"	U. S. War Department, being quarterly allowance due April 1st from the Civ-	
	"	ilization Fund,	500,00
	"	From do. for educ. of Indian youths, at the Hamilton Inst. being for the year	
	"	1829, and three quarters of the year 1830, at 350 dollars per annum,	612,50
			<u>1112,50</u>
	"	Mrs. Polly Stow, Conway, Mass. for printing the Bible in Bur. by Col. Billings,	3,
17.	"	"Georgia Bap. Con. for For. Miss." for Bur. Miss. by Rev. A. Sherwood, Treas.	400,
19.	"	Hudson Bap. Church, per Rev. H. Malcom,	5,
	"	Rev. J. Barrett, having been contributed as follows, viz.	
	"	Friends in Southwick, for Burman Bible.	5,66
	"	Dea. A. Day, of Westfield, for do.	50
	"	A Friend in Wilbraham, for Indian missions,	50
			<u>6,66</u>
	"	Mrs. E. S. Moore, S. C. per Rev. Basil Manly, for Burman mission,	20,
	"	A friend to missions, per Rev. H. Grew, for annual support of a child at the Valley	
	"	Town station, named Elisa Green,	30,00
	"	From do. for same,	20,
			<u>50,</u>
21.	"	A friend in Boston, per Rev. L. Bolles,	1,
23.	"	Mrs. T. Rogers, Treas. of the Carey Soc. of the first Bap. Ch. in Boston, for the support	
	"	of an Indian lad at the Carey Station by the name of James M. Winshell,	20,
26.	"	Bap. Ch. in Charleston, S. C. It being a collection taken up after the monthly concert	
	"	of prayer—for Bur. Miss. Per A. C. Smith, Esq.	35,75
July 1.	"	R. M. Gamell, of Newtown, King and Queen's county, Vir. collected by him to aid in	
	"	printing the Bible in Burmah,	10,
	"	Mr. E. M'Gregory, of North Leverett, for printing the Bible in Burmah, it having been	
	"	collected as follows :	
	"	Dr. J. Rice, of North Leverett,	1,00
	"	Mrs. L. M'Gregory,	1,
	"	Two friends, each 50 cents,	1,
			<u>3,00</u>
6.	"	Collection taken at Chester, Mass. per Rev. D. W. Eimore,	2,10
7.	"	Mr. James Holman, Sec of St. John's Bap. For. Miss. Soc. per Mr. C. Gibb,	50,
	"	Cumberland Bap. Miss. Soc.	23,75
	"	Friends in Sackville, for Bur. Miss.	3,50
	"	Sent by Mr. C. Tupper of Amherst, N.S. to Mr. W. Nichols, per Mr. C. Gibb,	<u>27,25</u>
15.	"	Bap. Ch. in Bangor, Me. collected at the monthly concert for prayer—for the Burman	
	"	Mission, per Royal Clark, Treas.	14,
	"	S. L. Somers, Treas. of Fem. Miss. Soc. of the South Bap. Ch. New York, for Foreign	
	"	Missions, per Mr. N. Caswell,	50,
28.	"	Mrs. E. Willard, Sec. of the Providence Fem. Miss. Soc. towards the support of a native	
	"	preacher in Burmah, per Rev. R. E. Pattison,	107,
	"	Various sources, during the present month, through the hands of Messrs. Lincoln &	
	"	Edmonds, as follows :	
	"	H. B. Rounds, Esq. Treas. Utica For. Miss. Soc. contributed as follows :	
	"	Whitesboro Fem. school Soc. for promoting fem. schools in Bur.	23,11
	"	For Burman Mission,	26,89
			<u>50,00</u>
	"	Sunbury Geo. Fem. cent Soc. for Mrs. Wade's school, per Rev. H. J. Ripley,	50,
	"	Friend to For. Miss.	1,
	"	Sabbath School No. 13, of the Oliver-st. Bap. Ch. N. Y. for the education of an	
	"	Indian child, named Deborah Caldwell,	10,
			<u>111,00</u>
Aug. 2.	"	Mrs. Watkins,	1,00
	"	Mrs. Wells,	5,
			<u>6,00</u>
9.	"	A child of Mr. Edward Lothrop, four years of age, who takes collections on Sabbath	
	"	mornings, of its brothers and sisters, which in a short time has amounted to	
	"	two dollars,	2,00

1831.

	Aug. 9.	By cash from three months interest on 6000 dollars, lent Cambridge Bank, at 4 per cent per annum,	60,00
	"	Less the interest paid on notes from the town of Cambridge to J. Belknap's estate, to August 25th,	23,33
			<u>36,67</u>
	"	Young Ladies Judson Soc. Cambridge, for Mrs. Wade's school,	30,00
	"	Friend to missions, for do. per Dea. L. Farwell,	25,
			<u>55,</u>
	"	Collection at Rev. Mr. Knowles's Meeting-house, Boston, at the designation of Messrs. Kincaid and Mason as missionaries to Burmah, per Dea. S. Beal,	106,70
	"	Guy Turner, Esq. Chesterfield, Con.	3,00
	"	Mrs. Turner, as above,	1,50
	"	Mrs. S. B. Palmer, from Bap. praying circle, Norwich, Con.	5,50
	"	Edwin Stillman, Mendon, Con.	,25
	"	Mrs. Deborah Kimball, on behalf of herself and other ladies in Lowell, for the support of a Burman female, to be called Ann H. Judson, being the first annual payment,	20,
	"	Dea. A. Bugg, Lowell,	1,
	"	Dea. Mason, "	3,
	"	Two female friends,	,37
		Per Rev. J. T. Jones,	<u>34,62</u>
	"	A lady, per Dr. Sharp, for Bur. Miss.	1,00
	"	Mrs. Mary O'Brien, for the support of a Burman female, to bear the name of Eliza Lincoln.	25,
	"	Deacon William Colgate, having been contributed as follows:	
	"	Rev. E. Loomis, Hudson, for Burman Bible,	3,
	"	Oliver-st. N. Y. For. Miss. Soc. for the support of Mounng Ing, a native preacher in Burmah,	100,
	"	Rev. F. Wayland, Saratoga Springs, for Bur. Bible,	3,50
			<u>106,50</u>
	"	W. A. Smith, for Bur Bible, per Dea. J. A. Waterbury,	1,
16.	"	H. B. Rounds, Est. Treas. Utica For. Miss. Soc. per E. Lincoln,	40,00
	"	Dea. H. Mason, Craftsbury, Vt. for Bur. Miss. by Rev. S. Davison,	10,
	"	John Gill, Littleton, N. H. per same,	3,
			<u>63,00</u>
20.	"	A. S. Palmer, Derby Line, Vt. per Mr. E. Lincoln,	5,
	"	Conn. Bap. Con. per G. Read, Treas. for the following purposes:	
	"	Rock Spring School,	,50
	"	Indian Miss. in U. S.	,50
	"	Printing Scriptures in Burmah,	4,
	"	Tracts do.	6,20
	"	School in Maulmein,	10,05
	"	Sault de St. Marie,	1,
	"	General purposes,	477,75
			<u>500,00</u>
25.	"	Rev. Daniel Hascall, Treas. Madison For. Miss. Soc. Aux. &c.	50,00
26.	"	Semi-annual dividend on 22 shares U. S. Bank stock, at 3 1-2 per cent,	77,00
30.	"	Shaftsbury Assoc. for For. Missions,	110,00
	"	Hudson River Bap. Assoc. having been contributed as follows:	
	"	Troy Ch. for African Miss.	18,00
	"	Albany Ch. do.	12,19
	"	do for general purposes,	69,81
	"	Friend, for Bur. Bible,	3,
	"	Gibbsons ville and West Troy Bap. Ch.	8,
		Per Rev. S. H. Cone,	<u>111,00</u>
	"	Bap. Ch. Hudson, N. Y. collected at the monthly concert of prayer,	13,00
	"	Juvenile Soc. in Hudson Bap. Sunday School, for the support of two Indian boys at the Valley Towns Station, named Howard Malcom, and Benjamin Stanton, by Rev. E. Loomis,	20,
		Per Rev. S. H. Cone,	<u>33,00</u>
	"	U. S. War Department, being the quarterly allowance from the Civilization Fund, due the 1st of July,	500,00
Sept. 8	"	Mrs. C. B. Latasse, King & Queen Co. Vir. for Burman Bible, per Messrs. W. & J. C. Crane,	1,00
9.	"	Baptist State Convention of Alabama, per Temple Lea, Esq.	30,00
	"	Rev. Mr. Smith, of Sunbury, Pen. intended for collection of Mr. Kincaid, by Rev. W. T. Brantly,	5,
			<u>35,00</u>
20.	"	Mr. John Hovey, Treas. of Kennebec Soc. Aux. &c. by Capt. Springer, per Mr. E. Lincoln,	175,00
	"	Rev. C. B. Keyes, Treas. of Berkshire County, Bap. Assoc. Mass. per Dea. James Loring, for the following purposes:	
	"	Burman Bible,	24,81
	"	Foreign Missions,	47,18
	"	Domestic do. Carey Station,	6,76
	"	Over in the above,	,35
			<u>79,00</u>
	"	Mrs. Williams, towards Monument for Mrs. Judson, per Dr. Bolles,	2,58
	"	Rev. S. C. Dillaway, Treas. Washington Bap. Assoc. of the State of N. Y. for Bur. Miss.	30,97
20.	"	Elder Norton, Livermore, Me. for Bur. Miss.	22,00
	"	Interest on do.	7,
			<u>39,00</u>

* The above sum of 22 dollars, was forwarded in March, 1825, and delivered to a gentleman who engaged to hand it to the Treas. but who by mistake omitted it, and it was not received by him till within a few days past.

Sept. 20.	By cash from widow Dillingham, of Newport, R. I. for Burman mission,	50,00
"	Collection for do. in the 2d Bap. church, Newport,	17,50
"	Per Rev. J. O. Choules,	67,50
"	A friend towards a monument for Mrs. Judson, per Mrs. Chaplin,	2,
"	Rev. Henry Davis, of Brockport, N. Y. having been contributed as follows:	
"	Collection at Niagara Assoc. 14,01 Friends to Miss Medina, N. Y. 7,04	21,05
"	Friends to Miss. at Hartford, N. Y. 4,62 Mrs. Buttolph,	50
"	Less expense of collecting, retained by Mr. Davis, 1,17—26,17	25,
"	Mrs. Elizabeth Coggeshall, of New Bedford, towards the support of a Burman child to be called by her name, per Mr. John B. Jones,	25,
Oct. 4.	Sharon Fem. Bap. Miss. Soc. per Miss Pamela Sumner, Sec. Bur. mission,	10,
"	Female friend in Milton, for Burman mission,	50
9.	Jos. Osborn, Esq. Treas. of the East Jersey Miss. Soc. thirty-five dollars of which is from the North Beriah church, N. Y.	80,
"	Levi Farwell, Esq. Treas. of the Boston Bap. Assoc. it having been paid to him at the late annual meeting, and was contributed as follows:	
"	Bap. Church in Weston, collected at the monthly concert for prayer,	10,75
"	Bap. Church in Littleton, do.	11,33
"	Joshua Tucker, Harvard, Burman mission,	10,
"	Worcester County Bap. Char. Soc. per Rev. Otis Convers, Treas.	100,
"	Baptist Church and Soc. Dedham, monthly concert,	30,50
"	Fem. Mite Society of do. Burman mission,	22,08
"	Young Ladies' Industrious Soc. of do. Indian do.	3,75
"	Male and Fem. Juv. Soc. of Woburn, for Burman schools,	6,
"	Bap. Ch. and Soc. Woburn, collected at monthly concerts, Bur. Bible,	52,
"	Female friend, Malden,	50
"	Do. Cambridge,	2,
"	Bap. Ch. and Soc. West Cambridge, monthly concerts,	20,
"	A friend to the Burman mission, Newton,	5,
"	The Lincoln Bap. Miss. Soc. Aux. &c. per Mr. H. Prince, For. Miss.	35,41
"	Lincoln Bap. Fem. Cent Soc. per Mr. H. Prince, for For. Missions,	33,66
"		119,07
11.	A friend in Cumberland Association,	1,00
"	Do. in Wayne, Me.	75
"	Per Rev. E. Thresher,	1,75
12.	Soc. connected with the 1st Bap. Ch. Boston, for the support of a Burman child named Sarah Wayland, per Miss Lydia C. Jepson, Sec. and Treas.	20,
"	Fem. Pri. Soc. of Medfield, to be appropriated at the discretion of the Board, per Miss Katharine Morse, by Mr. E. Lincoln,	13,
"	Eastern Maine Assoc. per Mr. Daniel Faulkner, Treas.	7,64
"	Hancock Miss. Soc. Aux. &c. per Mr. James Gillpatrick, Treas.	3,25
"	W. Metcalf of Sardinia, Erie Co. N. Y. having been contributed as follows:	
"	By Individuals of the church,	6,18
"	Female Society, Eden,	6,37
"	Friends to Burman mission,	1,06
"	Contribution at the close of the Holland Purchase Association,	17,46
"	Do. at the monthly concert for prayer of the church in Sardinia,	7,25
"	Cash to constitute Rev. Whitman Metcalf and Rev. Geo. D. Boardman life members of the Bap. Gen. Tract Soc. contributed by the Female Miss. Soc. of Sardinia, with the request that the avails go to printing tracts in Burmah,	20,
"		58,22
15.	U. S. War Department, being the quarterly allowance from the civilization fund, due 1st inst. for Education of Indians,	500,
14.	Mr. Furrington, Treas. of the Leyden Assoc. for Bur. mission,	25,
15.	H. B. Rounds, Esq. Treas. of Utica Bap. For. Miss. Soc. rec'd Sept. 25,	50,00
"	Same, received this day,	50,
"	Do. being present for Mrs. Boardman,	1,
"	Do. for Mrs. Wade's school,	1,
"	Do. for Burman Bible,	15,50
"		117,50
20.	Wm. Gault, Esq. Treas. of the New Hampshire Bap. Convention,	200,
21.	Mr. Amasa Brown, Treas. of the Black river Bap. Miss. Soc. for the Burman mission, 110,00— for Burman bible, 10,00,	120,00
"	Less for exchanging money, 60 cents,	119,40
23.	Mrs. Sally Vanderpool, Treas. of the Newark Bap. Fem. Miss. Soc.	50,
27.	Addison Bap. Miss. Soc. Me. Aux. &c. per hand of T. Coffin, Esq.	8,
"	Miss. and Ed. Soc. connected with the Sturbridge Assoc. for the Burman mission, per Mr. Z. L. Leonard, Treas.	47,17
30.	Dea. N. Stowell, Treas. of the Mass. Bap. State Convention, it having been contributed as follows:	
"	By the ministers' meeting in Berkshire Assoc. for Burman mission,	59,73
"	Collection at the monthly concert for prayer, Pittsfield, for do.	50,
"	Westfield Association, for Burman mission,	91,63
"	Do. Do. for Foreign missions,	24,95
"	Mr. B. Taylor, Lebanon Springs, Bur. Miss.	10,
"	The Church in Windsor,	42,92
"	Mr. Ira Hall, for Burman bible,	4,
"		263,23
"	Old Colony Assoc. per J. Collamore, Treas. by Lincoln & Edmonds, Bur. Miss.	16,81
"	Fem. Miss. Soc. of Foxboro', per Miss F. Upham, Treas.	6,75

1831.

Nov. 4.	By cash from Nathan Alden, Esq. of East Bridgewater, Ms. for the Burman mission,	5,00
"	Lower Dublin Fem. miss. Soc. Pa. per Rev. D. Jones, for Bur. miss.	36,35
"	A donation from the Female Soc. of Holmesburg, Pa. per same,	15,
"	Young Ladies' sewing society, of Holmesburg, Pa. per same,	5,
"	Forwarded by Rev. Samuel Huggens to Mr. E. Lincoln.	56,25
"	Rev. Dan'l Haucall, Treas. of Madison For. Miss. Soc. Aux. &c.	50,
5.	A female friend to missions, for the Burman mission,	35,
"	Fem. Juv. Soc. connected with 2d Bap. Ch. and Soc. Boston, to aid in the education of an Indian child at Carey station, called Margaret B. Doyle, per Mr. Chorley,	23,45
6.	Mrs. Hannah Carleton of Boston, for Burman bible,	50,
8.	J. Billings, jr. Esq. Treas. of Vermont Bap. State Con. per Rev. E. Thresher, for Burman mission,	300,
"	Essex miss. Soc. N. Y. per Rev. E. Thresher, Bur. mission,	20,50
"	Proceeds of four bushels of chestnuts, from Mr. Jona. Whitney of Conway, Mass. for the Burman mission,	5,00
13.	Interest on \$2000, fund for support of Cor. Sec. from Apr. 18, to Nov. 13, 1830,	57,50
17.	Mr. Jonas Evans, for translation of the Scriptures, per Mr. J. B. Jones,	5,
"	Mr. Amos Hyde, it having been collected at a missionary prayer meeting at Newton Upper Falls,	13,25
20.	Received at sundry times and originally credited to the Bengal Christian School Society, a draft for which has been given on our Agent at Calcutta, W. T. Beeby, Esq.	118,25
24.	Mrs. P. Fisher, of Dedham, Ms. per Rev. Thos. Driver, for Burman bible,	5,
"	Miss Sarah Taft, Sec. of Fem. miss. soc. of Heath, Bur. miss. per Mr. T. B. Taft,	5,37
29.	Rev. C. D. Mallary, Augusta, Ga. being annual payment towards Burman translations, per Rev. W. T. Brantly,	10,
30.	Middlesex Bap. miss. soc. per Mr. C. Blanchard, Bur. mission,	82,19
Dec. 1.	A female friend, for Bur. mission, per Rev. A. Merriam,	15,
3.	Mr. Clark Young, of Falmouth, N. S.	2,00
"	Mr. Young, of do.	1,
"	Burman Bible, per Mr. W. Nichols,	3,
"	Madison For. miss. soc. Aux. &c. per Rev. Daniel Haucall, Treas.	50,

Of the above sum of 50 dolls. together with 50 dolls. credited the 4th of Nov. last, to the Madison For. miss. soc. 49 dolls. are to be appropriated for printing the bible in Burmah, and 28,78 for the education of Burman females.

8.	By cash from Dea. J. Loring, Treas. of Boston soc. Aux. &c.	126,44
"	Same, as Treas. of Boston Bap. For. miss. soc.	121,34
"	To be approp. as follows: Bur. miss. 104,71—Fem. schools, Bur. 143,07.	247,78
9.	Dea. J. Loring, Treas. of Boston Bap. For. miss. soc. (100 dolls. of which is to be appropriated to the support of a native Burman teacher,)	200,
15.	Collected in Conn. by Rev. B. R. Skinner, for the African miss.	76,43
"	Received by him in Virginia, for same purpose,	182,19
"	Vir. miss. soc. Richmond, Vir. per Messrs. Crane & Taylor, for do.	242,
		500,62

In addition to the above amount of 242 dollars, there were very liberal donations of clothing and furniture, towards the outfit, and for the use of Mr. and Mrs. Skinner, after their arrival in Africa; and much kindness and attention shown them during their stay in Richmond, Vir.

17.	By cash from Dea. David Furrington, Colrairie, per Mr. C. Thompson, Bur. miss.	5,40
18.	Females in Bap. church, Canton, Ms. per Dea. F. Crane,	16,
22.	Treas. of the Bap. miss. soc. of Mass. being a part of Miss Bull's legacy for translation of the Scriptures,	563,81
"	Proceeds of three shares of Columbian bank stock, being a part of Miss Bull's legacy for translation of the Scriptures,	321,37
		685,18
24.	For Bur. mission, being a thanksgiving tribute from an indigent family, per Rev. B. Willard, Northampton, Ms.	1,
"	Mr. Nath'l Oviatt, Richfield, Ohio, for For. miss. per Mr. Benj. Rouse,	10,50
"	Mr. Rouse in his letter to the Treas. enclosing this amount, remarks that the donor was induced to present the above from reading the memoir of Mrs. Judson.	
25.	H. B. Rounds, Esq. Treas. Utica Bap. For. mis. so. B. bible, per Mr. E. Lincoln,	50,
27.	Spring Hill Fem. miss. soc. (N. Car.) for Bur. miss. Miss Catharine White, Pres. Miss Sarah Monroe, Treas. per Mr. E. Lincoln,	15,

1831.

Jan. 1.	Dea. Wm. Colgate, New York, for For. miss. contributed as follows:	
"	By a friend in Danbury, Conn. per Dea. Eliakim Raymond,	5,00
"	Ontario Association, per Mr. Abraham Spears, Treas.	18,45
"	Muroro miss. soc. Aux. &c. per Mr. Albert G. Smith, Treas.	31,
"	Collected by Rev. A. Bennett, Ag't, items published in N.Y. Register,	19,24
"	Bap. Ch. in Mulberry-st. New York, Rev. A. M'Clay, pastor, per Thomas Day, Esq. Treas.	100,
		173,69
3.	A young man of New Bedford, as a new year's present for the Bur. mission, to be appropriated to the support and education of a female child to receive the name of Harriet Wells, it being the commencement of a yearly subscription for this purpose, per Rev. S. P. Hill,	25,
4.	A grocer in Boston, being the profits on the sale of some small articles during the year 1830, per Rev. J. D. Knowles,	2,
7.	A. C. Smith, Esq. Treas. of the Gen. Com. of Bap. churches in Charleston Assoc. to be applied as follows: Foreign missions, 390,07; Burman mission, 24,50; Burman Female schools, 24,00,	438,57

JUNE, 1831.

1831.

Jan. 7.	By cash from J. Moriarty, Esq. Treas. of Salem Bible Truss. and For. miss. soc. for the following purposes: For. miss. 680,00; Bur. schools, 60,00; Af. miss. 50,00, 800,00		
8.	" Mrs. Abigail Shiverick, for Bur. miss. per Mr. Gale,		.50
9.	" Male and Fem. miss. soc. of Andover, Vt. Bur. miss. per Rev. Joel Manning,		14,
12.	" Mrs. Phebe C. Wilcox, East Otto, N. Y. for Bur. mission,		1,
17.	" Mr. John B. Miller, Treas. of S. Carolina Bap. State Con. for the following objects: For. miss. 243,19; Fem. schools, Bur. 10,00; Wittington sta. 1,81, 255,		
20.	" Bible soc. of Savoy, Berkshire Co. Ms. for Bur. bible, per Rev. David Wright,		5,
	" Mr. Hiram Richmond, Treas. of the Pri. soc. of Ashfield, Ct. For. miss.		13,
	" Mr. Cyrus Alden, of Ashfield, Ct. for Bur. miss. per Mr. Allis,		10,
	" F. P. Browning, Esq. Detroit, Mich. Ter. for Burman bible,		50,
	" Three children of Dea. Levi Ball, Townsend, Ms. for Bur. schools,		1,50
22.	" Fem. soc. of Albany, for the education of Bur. children, Miss Eliza Seymour, Cor. Sec. for the support of a Burman child, to be called Mary Ann Welch, being the first payment, per Rev. B. T. Welch,		27,
	" Female Mite Soc. of Oysterville, for Foreign missions,		3,54
24.	" Rev. Basil Manly, Charleston, S. C. it having been received by him from a friend in Augusta, Ga. for Bur. miss.		50,
29.	" Miss Elmira Walton, S. Reading, Ms. towards procuring a bell for Thomas sta.		.50
Feb. 4.	" Mr. Emory Osgood, for Bur. mission, per Mr. E. Lincoln,		6,41
	" Fem. miss. soc. of Jay, N. Y. per J. Pennot, jr. by Mr. E. Lincoln.		
	" U. S. War Department, being the quarterly allowance from the civilization fund, due the 1st of Jan. 1831,		500,
10.	" Rensselaerville Assoc. N. Y. per Rev. Elijah Herrick, by Mr. E. Lincoln,		17,25
	" Bap. ch. in Horton, N. S. for printing bible in Bur. per Mr. A. Chaplin, by do. Contributed at the last meeting of the Bap. Con. of Mass. at Southbridge, per Rev. Jona. Going,		11,17
	" An aged Christian friend, after reading Mr. Sutton's letter to Dr. Sharp, per Dr. Sharp,		17,93
	" Semi-Annual dividend on 22 shares of U. S. bank stock, at 3 1/2 per cent,		10,
	" Dea. James Loring, Treas. of the Boston Bap. For. miss. soc. for the Burman mission, having been contributed by the Female Bur. miss. soc. of the third Bap. ch. and con. Boston, under the pastoral care of Rev. Dr. Sharp, per Mrs. L. Clowston, Treas.		77,
15.	" Friend Humphrey, Esq. Albany, N. Y. for the support and education of a Burman child to be called Bartholomew T. Welch, being the first annual payment for this purpose,		50,
16.	" Mrs. Betsey Sprague, Attleborough, Ms. for For. miss. per Mr. Asa Read,		25,
19.	" Archibald Smith, jr. Esq. Treas. of the York Bap. For. miss. soc. Aux. &c. having been contributed as follows:		
	Fem. Soc. Cornish, 4,75	Capt. Ralph Curtis, 8,00	Lucy Walker, 1,00
	Lydia Wilson, 1,	Dea. Jewett, Cornish, 5,	Soc. at Buxton, per
	Avery Clarke, 2,	Rev. David James, 8,	A. Wilson, 5,
	John S. Taylor, 2,	Dea. John Taylor, 5,	J. W. Seaver, Esq. 5,
	Samuel Parks, 3,	Nash Ricker, jr. 1,	Pri. Soc. Cape Neddock, per Rev. O.
	Ben. Soc. Wells, per	Mrs. Sally Taylor, 1,	Barron, 12,
	Rev. O. Barron, 5,17	Rev. Jos. Ballard, 8,	Rev. Henry Smith, 6,
	Rev. J. Gillpatrick,	A. Smith, jr. Esq. 8,	Henry Gile, 2,
	from Soc. G. Hill,	Thomas Gile, 1,	Domitius Ricker, 5,
	South Berwick, 7,	Noah Ricker, 1,	Rev. Atherton Clark, 5,
	Maria Jane Ricker, 1,	Rev. Willard Glover, 2,	Rev. E. Emerson and
	Parker L. Fogg, Soc.	Benjamin Hsley, 1,	Soc. Shapleigh, 5,
	at Shapleigh, 2,	Palmer Walker, 5,	Sarah Swasey, 2,50
	Moses Curtis, 5,	Dea. Chas. Swasey, 5,50	Contrib. at a meet-
	Friends to missions, 1,	Obed Walker, 2,	ing of Aux. Soc. at
	Rev. A. Flanders, 2,	Ephraim Twombly, 2,	Waterborough, 12,48
	Tristram Goodnow, 1,	Rev. Z. Delano, 2,	
	Rev. John Seavy, 5,	A female friend, 2,	
			167,40
19.	" Mrs. Lowe, (late Mrs. Leonard), to educate an Indian boy named Abraham Faw, at the Thomas station,		30,00
	" Mrs. Cornelius, for Burman mission,		10,
	" Church at Alexandria, for do.		2,
			42,
21.	" Messrs. Lincoln & Edmands, being profits on Mrs. Judson's memoir, 3d edit.		500,
22.	" A poor man in Boston, who resolved a few months since to lay by a small sum every week from his earnings, to aid in printing the Burman Testament, per Rev. J. D. Knowles,		2,
	" A friend in South Boston, for printing the Burman Testament,		1,
23.	" Alabama Bap. State Con. forwarded by Dea. Temple Lea, Treas.		150,
26.	" A lady, Portsmouth, N. H. for Bur. miss. per Rev. Baron Stow,		1,
Mar. 1.	" Y. Z. accompanied by the following note: "Sir,—In first Corinthians, 16th chapter, and 2d verse, it is written, 'Let every one of you lay by him in store as God hath prospered him.' In compliance with the above injunction, I enclose twenty dollars, which I wish to have appropriated to the printing and circulating tracts in Burmah. Yours, Y. Z."		20,
3.	" Dea. J. Loring, Treas. of Boston Bap. For. miss. soc. for fem. schools in Bur. having been contributed by the Fem. Pri. soc. of the Federal st. Bap. ch. and con. of Boston, under the pastoral charge of Rev. H. Malcom, per Mrs. H. Lincoln, Treas.		68,

1831.

Mar. 7.	By cash from the Treas. of the Bap. State Conven. of Mass. it having been received from the Wendall Assoc. for Bur. miss. per Rev. J. Gouge,	38,
"	Mrs. Maria T. Jackson, and Mrs. Eliza B. Rogers, daughters of the late Rev. Stephen Gano, of Providence, R. I. 25 dolls. being first payment for the purpose of supporting and educating a heathen child in Bur. to bear the name of their late venerated parent. This generous donation was accompanied with a pledge that it should be continued till it shall amount to the sum of one hundred dollars, per Rev. Henry Jackson,	25,
8.	R. C. Latane, of King & Queen Co. Va. by W. Crane, Esq. per Mr. E. Lincoln,	1,
"	Bap. Fem. miss. soc. of New Bedford, towards supporting and educating a Bur. child, to be called Ann Freeman, to be continued annually, commencing with the first of Sept. 1830, forwarded by Miss Eliza S. Gardner, Sec. per Rev. S. P. Hill,	25,
12.	Albany Baptist miss. soc. to be specially applied for the use of the Bur. miss. per Mr. E. C. M'Intosh,	75,
"	Cash being six months and three days' interest on 6000 dolls. at 4 1-2 per ct. invested the sixth of September last,	137,25
15.	Rev. Mason Ball, Agent of the Board, having been collected by him in South Carolina and Georgia,	275,
"	W. R. Stockbridge, Esq. Treas. of Cumberland Bap. miss. soc. Aux. &c. having been contributed as follows, viz.	
	From Mrs. Nancy Halsey, Treas. of Bur. Fem. Ed. Soc. of Portland, for the education of Burman female children,	19,00
	James Perkins, of Minot,	50
	Male Pri. Soc. of Freeport,	10,37
	Female do. do.	12,71
	Young Men's Society of Portland,	100,
	Male Primary Soc. of Bath,	21,
	Do. do. North Yarmouth,	20,03
	Female do. do.	23,42
	Burman Society of do. for education of pious youth,	17,
	Friends in Brunswick, by Rev. B. Titcomb,	4,
	Mrs. Nancy Halsey, Treas. of the Bur. Fem. Ed. Soc. of Portland,	17,
		<u>244,03</u>
"	Wm. Colgate, Esq. of New York, having been contributed as follows:	
	From Mrs. Hologbroke, Treas. of the Fem. Bap. For. Miss. Soc. of Middletown, N. J. per Rev. A. Maclay,	5,01
	Montrose Bap. Ch. Penn. for the Bur. mission, per Rev. S. H. Cone,	7,
	Robert Tompkins, Esq. Treas. of the Cayuga Bap. For. Miss. Soc. Aux. &c. per Rev. C. P. Wyckoff, of Auburn,	60,43
		<u>72,44</u>
17.	A lady in the County of Rutland, Vt. in consequence of reading Mrs. Wade's address, for the Bur. mission, per Rev. H. Proctor,	10,
18.	Dea. J. Loring, Treas. of the Boston Bap. For. Miss. it having been contributed at the monthly concert of prayer by the four Bap. churches in Boston; for education of female children in India,	112,
"	Bap. Ch. in Gibbonsville and West Troy, N. Y. being the avails of collections taken at their monthly concert of prayer, to aid in printing the Bible in Burmah, per Rev. Ashley Vaughn,	20,
"	Rev. Daniel Hascall, Treas. Madison For. Miss. Soc. Aux. &c.	50,00
19.	R. Wallace, Esq. Washington, D. C. being in part for the notes due from Mr. Peter Force, on account of the Columbian Star printing office,	587,75
21.	Donation from several friends to the heathens, in Con. to be appropriated to the exclusive object of printing the New Testament in the Burman language,	150,
22.	Several Ladies of Bap. ch. and con. under pastoral care of Rev. J. C. Welch, Warren, R. I. being first payment of support and education of a Burman boy, to be named John Carnes Welch,	25,
"	A few females in Philadelphia and Frankford, for the purchase of various articles, to be forwarded to Mrs. Wade in Burmah, and which with the balance of the money, is to be expended at her discretion. Per Mrs. H. Gillison, and Mrs. Davis,	100,
23.	Juvenile Miss. Soc. Burlington N. J. for Ind. Miss. in U. S. by P. B. Runyon, Treas. N. J. Bap. State Con. for Miss. purposes,	10,
24.	Bap. Ch. Peterborough, N. H. collected at monthly concert for prayer, per Dea. J. Field, A young lady in Newton, to aid in printing the New Testament in the Bur. language, per Rev. Prof. Ripley,	4,14
26.	Female friend of Dr. Sharp's ch. collected at a Saturday evening meeting, for Bur. Miss. per Mrs. H. Lincoln,	1,
"	Mr. Richard Waterman, Coventry, R. I. for For. Miss. per N. Waterman, Jr. Esq.	100,
Apr. 1.	Mrs. Mary B. Hill, Treas. Fem. Miss. Soc. of South Bap. Ch. and Con. Boston, for Bur. Miss. Per Rev. Mr. Neal,	26,
6.	Cambridge Bank, being payment of loan to that Institution, Dec. 3, 1830,	2500,
"	Same, being four months interest on the above, at 4 per cent per annum,	33,33
8.	The following persons, for Bur. Miss.	
	Merab Kellog, 1,00 Calvin Lamson, 1,00	
	Lois Lamson, 1, Mat. Cadwell, Mrs. Wade's school, 1,	
	George Hibbard, 1, Josiah Kellog, 25	
	Chapin Thayer, 25, Horace Smith, 50	
		<u>6,00</u>
9.	Female friends in Chicopee Factory Village, Springfield, to aid in printing the Bible in Burmah, by L. A.	7,00
"	Dea. J. Loring, Treas. Boston Bap. For. Miss. Soc. contributed by Juv. Miss. Soc. of Federal-st. Bap. Cong. towards the education of an Indian child at Valley Towns Station to be called Wm. Manning,	10,
12.	U. S. War Dep. being quarterly allowance from Civilization Fund, due 1st inst.	500,
18.	Vir. Bap. Miss. Soc. per A. Thomas, Esq. Treas. (71,50 of which is to be appropriated to the Bur. Miss. and 31,51 to Burman schools),	400,

1831.

Apr. 20.	By cash from Abel Parker, Esq. Jeffrey, N. H. a donation for Bur. Miss. per Isaac Parker, Esq.	15,00	
21.	Doa. J. Loring, Treas. Boston Bap. For. Miss. Soc. contributed by Fem. Pri. Soc. of 2d Bap. Ch. and Cong. Boston, under the pastoral care of Rev. J. D. Knowles, per Mrs. M. E. Chorley, Treas. to be especially applied to education of Bur. females,	47,72	
	A clergyman, a friend to missions, it having been received for marriage fees, for Burman tracts,	5,	
	Several ladies towards erecting a monument to the memory of Mrs. Judson, Aug. 20, 1830,	21,30	
22.	Geo. Bap. Con. per Rev. A. Sherwood, Treas.	700,	
	22 dollars of which for Bur. Miss. to be applied to the support of a child in Mrs. Wade's school, and one dollar towards translating the Bible in Bur. language.		
	Mrs. C. for purchasing articles sent to Mrs. Boardman,	3,00	
			22825,19
	Balance from old account,		9264,70
			Dolla. 32089,89
April 22.	To amount brought from Dr. sheet,	27587,03	
	Balance carried to new account,	4502,86	
		32089,89	

*Errors Excepted.*HEMAN LINCOLN, *Treasurer.*

Boston, April 23, 1831.

The subscribers have examined the Treasurer's account, and find the same correctly cast and properly vouched, and that he has a balance of 4502 dollars, 86 cents, to the credit of the Convention, in the Branch Bank of the United States at Boston.

JOHN B. JONES,
NATHANIEL R. COBB, } *Committee.*

☐ We stop the press to announce that letters are just received, bringing the pleasing intelligence that Mr. Boardman's health is so far restored that he has returned to Tavoy to resume his labors.

For the American Baptist Magazine.

NIGHT SCENE—THE MISSIONARY AT THE GRAVE OF HIS WIFE.

The sun-beams are gone, and the night breeze sweeps by;
The redness is faded from India's sky;
The mountain trees whisper, like spirits, afar,
And set in the wave is the soft evening star.

Not the loud wail of wo, nor the shriek of despair,
Is borne on the breath of the dew-dropping air;
Nor the revelling voice of confusion and play
Disturbs the still night, as it hastes on its way.

While the sentinel-stars are wheeling around,
There comes on the gale a sorrowful sound;
Like a whisper it floats, or the sigh of a bird,
And it dies on the ear, while its breathing is heard.—

“ My wife, she is dead, and my babes they are gone;
Ye have left me, my darlings, a pilgrim forlorn;
With tear-drops I often anoint your green beds,
And nourish the palm-tree that grows o'er your heads.

“ I tread, in my wo, on a far, friendless strand;
O where are the joys of my own father-land?
O for wings of a dove! I would fly to my rest,
And dwell in the skies with the friends I love best.

“ Thou shalt go, my fond soul, when the heathen are there,
With thy own precious converts those glories to share;
Thy wife and thy children thy own be again,
And, crowned with the Saviour, thou ever shalt reign.”

IDEM.

TO READERS AND CORRESPONDENTS.

To insert entire the Proceedings of the Annual Meeting of the Board, at Providence, we have been under the necessity of omitting the monthly receipts of the Treasurer, and many other articles prepared for this Number.

THE
AMERICAN
BAPTIST MAGAZINE.

Vol. XI.

JULY, 1831.

No. 7.

: HINTS TO SABBATH SCHOOL TEACHERS.

IN your Magazine for May, I offered a few remarks on the character of the instruction which should be given in Sabbath schools. Permit me now to suggest what ought to be the character of the instructors. Without further preface I would say, that to be eminently useful, they must be distinguished for piety, prudence, punctuality, patience, and perseverance.

Piety in teachers is of great importance. I do not say that all who are not decidedly pious should be excluded from this office. Were this regulation established, it would be extremely difficult, if not impossible, in many places, to obtain a sufficient number of teachers. Besides, many practical truths may be explained to children by those who have not felt the power of the gospel on their own hearts; and it is an interesting fact, that a great number of teachers have themselves been taught the way of salvation, while they were imparting knowledge to their scholars. Nevertheless, the dominant influence pervading all our Sabbath schools should be fervent and enlightened piety. If teachers would be successful in their vocation, they must keep their own hearts with all diligence, and go from week to week to their respective classes humbly, but earnestly invoking the blessing of God on their labors; they will then be prepared to address their pupils with a tenderness, solemnity, and skill, which can scarcely fail of being successful.

Prudence is highly requisite in a Sabbath school teacher. If you would exert a beneficial influence over children, you must gain both their love and respect. If you fail in this, your ascendancy over their minds will be proportionably feeble. Guard then against all trifling conversation and levity of deportment in their presence. Avoid rash language and frequent changes in your mode of government. Maintain, as much as possible, an evenness of temper towards them. Let them know, not so much from your words as from your conduct, what they may expect, according as their be-

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haviour is good or bad. In this way it is believed you will gradually and most effectually secure their confidence, esteem and love.

Be punctual. If your school commences at eight o'clock, never feel satisfied to be there at fifteen minutes past eight. Be in your place precisely at the appointed time, whatever that time may be. A rigid adherence to this rule will have a happy effect on yourselves. It will work in you habits of forethought and activity and regularity. It will have a favorable influence on your scholars. Observing your example, they will themselves form a habit of punctuality. They will be ashamed to be sometimes late, when they perceive that you are never so. And lastly, it will have a good effect generally on the school. It will promote harmony, order, and silence. There will be no waiting on the part of the scholars for 'a tardy teacher. There will be no interruption of classes that have commenced their lessons, by the movement and noise of teachers, coming in late; and there will be that calm pleasure which is better felt than described, arising from the impression that each is cheerfully, assiduously, and punctually fulfilling his duty.

Patience is peculiarly necessary. No Sabbath school teacher can be very successful, unless he have a large share of patience. Many pupils are under no control at home. They do as they please six days in the week, and it can scarcely be expected that they will meekly submit to restraint on the seventh. And yet, it is of great importance to bring them into subjection to wholesome authority, to persuade them to abstain from all vicious courses, and to inspire them with desires for that which is excellent and praiseworthy. Here is indeed a Herculean task. But it may be performed—not however without great patience. And to increase this patience, a teacher should frequently reflect on the evil influences to which such children are daily exposed, and the forbearance which on this account he should exercise. It will be well for him also to think of the delight he will feel should he be the instrument of reclaiming such children from wretchedness and sin, to glory and to virtue. A teacher, if he would do any good, should constantly suppress the manifestation of peevishness in a Sabbath school. "Never correct in anger," is an adage which ought to be engraven on the memory of every Sabbath school teacher. I have felt indescribable mortification, when I have seen a teacher, even in the house of God, stand over a boy with visible emotions of displeasure, for fifteen or twenty minutes, sometimes striking him with the palm of the hand, and sometimes shaking him so violently as to show that, could he do it with impunity, he would inflict severer punishment. Said I to myself, "there can be but little of the meek and bland spirit of Christianity in such a teacher. He creates more disturbance than the offending boy; and, however good his motives may be, he is not yet qualified to have a class in a Sabbath school." To all who are teachers I would say, "Let patience have her perfect work."

Perseverance in Sabbath school teachers is requisite to their success. The character of the young is not formed by accident, nor at once, but by repeated, various, and continued instructions. They need "line upon line and precept upon precept, here a little

and there a little." Do not therefore be discouraged because you do not see the immediate fruit of your labors. The seed may have taken root—a new and divine life may have commenced in some of your scholars, although you do not perceive it. Or success may for awhile be withheld to try your faith and patience and love; and when these are evinced, the Lord may bless your pious endeavors. The instructions you have given may not have been adapted to turn your pupils from the paths of disobedience to the wisdom of the just. And if the truths themselves have been suitable, there may have been a defect in the manner and spirit in which they have been communicated. Your failure should lead you to examine your motives and mode of teaching, and incite you to earnest prayer, but not to withdraw from the service. Perhaps other truths and other feelings, accompanied with the blessing of God, will be followed with the good you desire. Whatever may be the result, let this sentiment be fixed in your minds: that it is your duty to instruct the young, and that it is the prerogative of the Almighty to bless your instruction.

But you have much to encourage you. Multitudes of children have been converted in Sabbath schools. And he who has blessed these means of instruction, is the same yesterday, to-day, and forever. "Be not, then, weary in well-doing; for in due season ye shall reap, if ye faint not."

"Let those that sow in sadness wait
Till the fair harvest come;
They shall confess their sheaves are great,
And shout the blessings home."

I regret that my remarks on this subject are not more clear and forcible. I feel that I have not done adequate justice to it. But I shall have attained my object, in part, if these hints should cause all the teachers who read them, seriously to consider whether there be not an intimate connection between their piety, prudence, punctuality, patience, and perseverance, and the religious prosperity of their respective schools.

ALPHA.

THE GLORY OF GOD THE GRAND MOTIVE IN DUTY.

[Continued from p. 146.]

Two things deserve attention. The reasonableness of the duty which requires us to make the glory of God the grand motive of action; and the manner in which we ought to perform it.

1. The duty is reasonable on account of the exalted character of the Supreme Being. He stands in no need of our services: "He dwelleth not in temples made with hands, neither is he worshipped as if he needed any thing." He is not dependent on any of his creatures for happiness; that would have been the same, if neither men nor angels had ever been created.

If we trample on his rights and violate his law, we cannot in reality injure him ; he forever remains the same. We owe him our supreme love and constant service ; and if we withhold these, he will remain equally happy. And if angels and all other rational beings should pursue the same course, his felicity would not in the least be affected by it : for he could in a moment destroy them all, and produce an equal number to whom he could exhibit his glorious character and perfections.

He is greater and better than all other beings. We can hardly find language to express a comparison between the infinite Creator and worms of the dust. "All nations before him are as the drop of the bucket ; the light dust of the balance ; less than nothing and vanity. He weigheth the mountains in scales and the hills in a balance ; he taketh up the isles as a very little thing ; and holdeth the waters of the ocean in his hand."

This sublime description conveys but an inadequate idea of the infinite God. He is a sea where all our thoughts are drowned. A particle of dust bears a nearer proportion to the whole universe, with all its rational beings, than all these bear to God. And he is as much better than other beings, as he is greater. "The heavens are not clean in his sight, and his angels are chargeable with folly ;" how vile then must man appear in his sight. There is an infinite moral distance between perfect purity and polluted man.

It is reasonable, therefore, that he should be regarded more than all other beings ; his wishes consulted ; his commands obeyed, and himself glorified, by us in all that we do. We have, therefore, no right to be governed by self-interest, or be satisfied with merely regarding the welfare of our fellow-men. And it ought to be the grand object of all our conduct, as well as of each individual action, to aim at his glory. This is the voice of reason.

And it is equally proper that God should regard his glory in all he does, as the principal motive of action, on account of his greatness. Hence the Scriptures represent, that all things were made for his glory : and he certainly could not be influenced either by a higher or a better motive.

In the creation of the world and the innumerable beings therein, he could not expect to increase his happiness, or gain any advantage. He could merely design to make such an exhibition of himself, of his glorious attributes and perfections to the view of rational creatures, as would lead them to love, admire, adore, and praise such infinite excellence.

As the happiness of the Deity cannot be increased by his creatures, so neither can they make any addition to his glory. To glorify him, therefore, does not imply any addition to his glory, but only the act of praise, which it is in the power of his people to perform. Hence he says, "Whoso offereth praise, glorifieth me : " And Christ says, "Let your light so shine that others, seeing your good works, may glorify your Father in heaven."

In both of these cases, it is evident that praise is intended ; and the same idea is conveyed in the remark of an apostle ; "Whether ye eat or drink, or whatever ye do, do all to the glory of God." As

therefore, the grand object or motive of all his actions is, that he may be praised or glorified by all his rational creatures; so it is made our duty thus to glorify Him; and the duty is as plainly enforced by reason and the fitness of things, as by the authority of the sacred Scriptures. And the duty is precisely what each would approve and require, if placed in such an exalted station with respect to inferior creatures. Nothing could be more reasonable.

2. The duty is enforced by a consideration of all his temporal mercies. He has created us rational beings, and made us capable of contemplating his wonderful works and his glorious character; and of enjoying pleasures far above the beasts of the field and the fowls of the air; and capable of an infinite progression in knowledge and happiness; and rising to an equality with the angels of heaven. And being indebted to him for all these blessings, it becomes our indispensable duty to show our gratitude by continual praise, and glorifying him.

God has not only endowed us with these faculties, but he has upheld and supported us from our earliest moments till the present time; and in the enjoyment of our reason, and health, and bodily organs, friends and all the comforts of life; so that his goodness has been constant, and his mercies innumerable. All these lay us under still greater obligations to the performance of this duty, and show us that it is reasonable, although generally neglected, in consequence of the depravity of the human heart.

3. We might urge likewise the exhibitions which he has made of his grace, mercy, long suffering, and patience, in the salvation of sinners, without which, neither angels nor men would have had a perfect knowledge of the divine character. All these lay us under new obligations, and especially if we have experienced the effect of that grace and mercy which confers blessings infinitely greater than all others, and involves our eternal happiness: it forms the climax of our obligation to glorify our Creator.

4. We might take into consideration his command to have this duty performed by all his rational creatures; by which, independently of every thing else, it becomes the duty of all, both saint and sinner, willing, or unwilling, in all circumstances, and in every condition. And those who refuse will be accountable to him as the final judge; and as this has been the principal duty of man, so the neglect of it will be the principal ground of condemnation.

Our rewards and punishments will be in proportion as this duty has been performed or neglected; for there will be degrees, both of happiness and misery; while the wicked are punished according to their crimes, the righteous will be rewarded in proportion as they have glorified God. Those who have performed this duty will then be found so have acted like God, from the same motive, and to be fitted to dwell with him forever. And those who have not, will not be able to escape his hand, or offer any excuse. They would not do their duty, and must, therefore, submit to his justice.

GAIUS.

[To be continued.]

RECOLLECTIONS OF PRIMITIVE CHRISTIANITY.

NO. II.

To sketch all the lovely traits of character in the early Christians, in any manner worthy of their high importance, would require a volume. It would be exceedingly interesting indeed, to pause on every feature, and contemplate it until we had acquired it for our own; but the most that our limits allow, will be to glance only at some of the most prominent;—and as we have already considered the conduct of the primitive disciples among *themselves*, we shall now look principally at those traits which have particular reference to their relation to the *world*.

Nothing is more evident, then, than that *it possessed not their affections*.

It is a very nice and difficult point to determine, how far a Christian may mingle with the world, and be innocent. A mistake here is very easy to be made; and in avoiding one extreme, there is great danger of running into the other. Perhaps it is impossible to prescribe any precise rules on this subject that will apply to every case; and even if the line of separation between Christians and the world could be exactly defined, the very best rule of conduct which we could adopt, would be the cultivation of a devout and holy disposition. A pious heart is in every case the best casuist; and were we always careful to cherish its devotional feeling, there would be but little danger of our ever doing wrong. Let a Christian, when brought into any peculiar strait, ask himself what course would be most for the glory of God; and generally speaking, his question of difficulty will be solved. Or if he cannot always determine this point, he may gain assistance from a recurrence to the practices of Christ's first disciples.

Now it is evident, that though we are sometimes at a loss to find the exact line of separation, there is a line, broad and real. The primitive Christians acted on the ground that there was, and hence derived all their peculiar hopes and enjoyments. They evidently looked upon this world, rather as a place of banishment, than as their home; upon its friendship as sinful and dangerous; upon its stations, its riches, its pleasures, as dreams. They considered themselves as probationers for heaven, and that their only business here was to glorify God, and to make others Christians. These few facts may comprehend all that is distinctive in the Christian character, and constitute of themselves a sufficient test of Christian discipleship. It was from principles like these that "Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt." It was from principles like these, that all the ancient saints submitted to poverty and reproach—wandered about in sheepskins and goatskins, being destitute, afflicted, tormented. For in the language

of Minucius Felix, himself an early Christian, "that man goes happier to heaven, who is not burdened with the possessions of the world. We choose rather to contemn riches, than to possess them; preferring innocency and patience to them, and desiring rather to be good, than prodigal. Our courage is increased by infirmities, and affliction is often the school of virtue."

The conduct of the primitive Christians was marked by *deep seriousness*. A seriousness as much to be distinguished from a morose and morbid melancholy, as from a thoughtless and foolish mirth. It was a seriousness that derived its character from the nature of those subjects which are the theme of Christian contemplation—from all that is pure in communion with God; from all that is ennobling in a sense of our relation to immortality; from all that is subduing in the thought of death; and from all that is grateful in the consolation of the Christian hope. There is nothing, surely, in the contemplation of such subjects as these, inconsistent with a calm and substantial pleasure, or even with the most thrilling joy; and if at any time they tinge the mind with a shade of pensive and disturbing grief, it is more in consequence of its anxiety for the safety of others, than of any distressing apprehension for its own.

This was precisely the seriousness of the primitive Christians—uniform and consistent throughout. They had no time, they had no heart, for light and trifling amusement. An omniscient God above, an awful eternity before them, the pains and agonies of the cross, gratitude to the Saviour, the value and danger of the immortal soul, all constrained them to be sober minded. And why should not the same restraints operate on all Christians, in the same manner? Have things so altered that we may retain our hopes of heaven, and at the same time yield ourselves to the tyranny of passion or of pleasure? Have sin and holiness become so congenial, that we may suffer ourselves to be led willing captives to Satan, and still be possessed of the love of God? If not, what can we think of those who, professing godliness, can indulge, apparently without compunction, in the idle scenes of this world's giddiness? Or what can we think of those who in certain situations can wear the garb of sanctity, and manifest feelings of religious tenderness, while in others, they can throw off the character of the Christian, and give loose to every expression of unhallowed mirth? Do not such deserve the cutting rebuke that was once addressed to the inconsistent Peter, "Did not I see thee in the garden with Him?" Where in the Bible, where in reason, where in conscience, can we find a license for such inconsistency? Oh,

" 'tis pitiful
To court a grin, when you should woo a soul;
To break a jest, when pity would inspire
Pathetic exhortation; or to treat
The skittish fancy with facetious tales,
When sent with God's commission to the heart.
So did not Paul.

No; he was serious
In a serious cause; he would not stoop
To conquer those by jocular exploits,
Whom truth and soberness assail'd in vain."

The early Christians were characterized by *humility*. This is a grace peculiar to the Christian religion. How little it was practised or even known in the heathen world, appears from the fact that they had no name for it. But it is a virtue of passing excellence, and has been deservedly esteemed as the highest Christian attainment.

It was remarkably conspicuous in the blessed Saviour himself. "Though he was rich, for our sakes he became poor, that we through his poverty might be made rich." "He made himself of no reputation, but took upon him the form of a servant, and was made in the likeness of men." Christ's blessed feet his disciples followed, and beautifully exemplified the same heavenly virtue. In all their intercourse with the world and with one another, they always exhibited the loveliness of a lowly mind. They possessed the deepest conviction of their unworthiness—a sense of their entire dependance on God—and of the necessity of his smile to afford them any real enjoyment. They were prepared therefore to esteem others better than themselves; and while this principle preserved their own souls in safety, it was the fuel that fed their animation, and the secret of all their usefulness to others. Hence the appeal of Paul to his Ephesian brethren. "Ye know that from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations which befel me by the lying in wait of the Jews;" and hence, in every age, the holiest men have been the most humble, "just as the corn," to use the language of the excellent Cecil, "which is fullest in the ear, inclines itself most to the earth."

Another trait in the character of the primitive Christians was *activity and benevolent exertion*. They contemplated man as a sinner and a sufferer. They knew of a way of recovery from the fearful gulf of moral ruin in which he was plunged. Their own bosoms had thrilled with the joy of this salvation, and they longed to point the downcast eye of the hopeless and the lost to its blessed repose. Their souls were fixed on this grand object—of rescuing men from misery and sin, and they pursued it with a warmth of zeal and a strength of effort which no ingratitude could weaken, no obstacles withstand, no discouragements repress, no distresses chill. They came up cheerfully to the work, sustaining the spoiling of their goods, knowing that in heaven they had a better and more enduring substance, and a quieter and more endearing home. They knew that their duty was to yield themselves entirely to God, and that with this, selfishness and self indulgence were utterly inconsistent. Their property, their talents, their influence, their whole souls, they surrendered therefore a living sacrifice on the altar of their holy faith. Hence the declaration of Paul, "And I will very gladly spend and be spent for you, though the more abundantly I love you, the less I be loved." Oh, when was ever heroism so lofty, philanthropy so warm, benevolence so pure, self-consecration so entire? Where can we discover brighter traits of moral courage than in those men, who, in laboring for the good of

man were led to endure derision and contempt, mockings and scourgings, winds and billows, stripes and imprisonments, tortures and death? Would to Heaven that such an elevated piety might again characterise the church. Would that it were even now exhibiting through all our conduct its delightful and holy features; pervading our whole affections; beating with every pulsation; warming with every breath; and stamping its blessed impress on our hearts, our minds, and our souls.

S. P. H.

FULLER ON COMMUNION.

Conversations between two Laymen, on Strict and Mixed Communion; in which the principal Arguments in favor of the latter Practice are stated, as nearly as possible, in the Words of its most powerful Advocate, the Rev. Robert Hall. By J. G. FULLER. With Dr Griffin's Letter on Communion, and the Review of it by Prof. Ripley, of Newton. Boston: Lincoln & Edmands. 1831. 18mo. pp. 321.

We greet the appearance of this work with much pleasure, as we deem it well adapted to give Scriptural views of a subject which has been very much misunderstood. In the system of faith and practice to which the Baptists profess a peculiar attachment, there is probably no feature so repulsive to a superficial observer, as what is commonly designated *strict communion*. It has often been regarded as the mere appendage of a sect, arbitrarily adopted in a less enlightened age, and now pertinaciously retained by the pride of party spirit, or that stern bigotry which gives to transient rites and forms, the dignity that belongs to the essential doctrines of Christianity. With such views of its character, it has often been sagely predicted that the prevalence of light and piety would ere long annihilate it: and that the record of its existence would only serve to remind us at last of the frailty of human nature, and of the ignorance of darker times.

While many have thought and spoken thus, the Baptists themselves, though aware of the difficulty of making their sentiments appreciated, have yet held as strict an adherence as formerly to this peculiarity, and have felt no tremors respecting the ultimate triumph of their principles. Firmly believing that in the Bible they have seen the will of the Legislator of the church clearly expressed, defining the subjects, and *prescribing the order*, of the positive institutions of the gospel, they have not dared to swerve from a rule so high, in conformity to any human opinion, however adorned by learning, or sanctioned by antiquity.

With this statement of their views they have generally been satisfied. Their argument is based solely on *divine authority*; simple, concise, easily comprehended—not needing elaborate discus-

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sion, but from the difficulties with which human ingenuity has enveloped it. While they have seen the outline of the constitution of the church, exhibited in the commission of Christ, in the precepts and practice of the apostles, they have felt it their imperious duty to adhere to it: nor has this sense of obligation been at all diminished by the eloquence of those who are wont to charge them with excessive scrupulousness, and to extol in lofty terms, the liberal genius of Christianity. Although it has been painful to be separated in external church fellowship from those with whom they have cherished a cordial communion of spirit, it has ever been a consolation to know that, others being judges, they have not deviated from the course which our Lord prescribed, but that the schism has originated in the alienations of others from the acknowledged practice of the apostles. And why should such an adherence to the pattern set before us in the divine word be called bigotry? Is not a true spirit of obedience, which is essential to Christian character, most clearly evinced in a readiness to bow to a divine command, even in those cases, where we cannot see the reasons on which it is based? If then baptism be, (as evangelical Christians generally admit) the initiating rite of Christianity by which a connection with the visible church is constituted, and if the communion be an ordinance peculiar to the church as organized in a visible body, would not the Baptists be guilty of a gross inconsistency, in mingling in church fellowship with those whom they consider unbaptized? Would they not be condemned by their own consciences for treating with neglect that positive institution, which our Lord committed to the keeping of his disciples in his last solemn charge previous to his ascension? And could they expect the approbation of the King of Zion, in thus acting contrary to the convictions of their own minds, from mere complacency to their brethren?

The importance of these considerations will be more clearly apprehended, if we keep in view the design of positive institutions. As says Bishop Butler, "the reasons for them are evident, they are manifestly necessary to keep up and propagate religion in the world."* They are designed to give a proper organization to the people of God—to mark them as a distinct association, and thence to preserve the purity of the church. They also set forth emblematically the fundamental truths of religion. When strictly adhered to in their primitive order and simplicity, their good design is accomplished. Let but the dignity of baptism, as the initiating ordinance of Christianity, be fully retained—let it be ever viewed as the "putting on of Christ," the emblem of "death to sin," and a "resurrection to newness of life;" as "the answer of a good conscience toward God;" and to those who have thus stood forth in a visible relation to the Head of the church, let the appointed elements which "show forth the Lord's death," be often administered to cherish and strengthen the principles they have professed; then at once the structure of the church resembles the apostolic model, and is effectual, as far as possible, to the preservation of her purity. Then may

* Analogy, Part 2. Chap. V.

we appropriately say, "Walk about Zion, go round about her, tell the towers thereof, consider her palaces, that ye may tell it to the generation following." Thus may she be transmitted from age to age, shining in the beauty of holiness, protected by the form of her constitution from the corruption of worldly influences.

As we read the history of the Christian church, we see the truth written as with a sunbeam upon its pages, that the *purity of her constitution is directly connected with the purity of her doctrines*. The tendency of the church of Rome to merge into the world, and to form that unholy alliance with the State, which we behold at this day, was early developed in a disposition to treat the ordinances of Christ lightly—to change the modes of those which did exist, and to institute new ones, according to her views of expediency or propriety. When her wealth and power and numbers had increased, her worldly spirit could not brook submission to ordinances so humble and so simple; and thence she sought to give them more inviting forms, and to throw around them the attractions of worldly splendor. And no doubt as vital religion ceased to exert its holy efficacy, a palliative was sought for conscience in the multiplication of ceremonies, and the strictness of religious observance. Thus we perceive that in due time baptism was deemed essential to salvation, that it was thence sedulously dispensed to infants, the sick and the dying, and that the modes of its administration were arbitrarily adapted to the age or strength of the subject. The Lord's supper, too, was considered a necessary preparative for heaven, and thence was often divested of its character as a social ordinance, and administered to a solitary individual on the bed of sickness and of death. In the time of Cyprian, Bishop of Carthage, in Europe, Asia, and Africa, it was dispensed to infants. The Greek church took the practice from the Roman; and the latter renounced it, when the monstrous doctrine of transubstantiation was received. As according to that dogma it was believed that by the priestly consecration the bread and the wine were transformed into the real body and blood of the Saviour, it was thought that elements so sacred would be dishonoured by imparting them to infants. A considerable portion of the Christian world, as the Greek church, the Armenian, the Maronites, Muscovites, and others, still continue the practice of infant communion, and urge in its behalf the sanction of a high antiquity.

And if now we take a survey of those countries where civil and ecclesiastical interests are by law identified, and where the church has become a mere "earthly sanctuary," how sad are the perversions of the ordinances of Christ. Their original intent is forgotten, and their moral efficacy is neutralized. In many lands nominally Christian, the participation of the Lord's supper is made the test of civil integrity, the expression of allegiance to an earthly government. It is deemed necessary to evince that a man adheres to the creed of his ancestors, and that he is not an infidel or a pagan. And, oh! how often have we known it to be regarded as a mere act of courtesy towards a Christian society; an expression of kind

and liberal feeling, and a freedom from all bigotry, while its grand and sacred ends have been unheeded.

We have been incited to make the above remarks from a conviction of the unutterable importance of "keeping the ordinances as they were first delivered" to the saints. Mr. Fuller, in the work before us, has presented arguments from the Scriptures on this subject that are quite demonstrative. To these might be added a volume of arguments drawn from ecclesiastical history. The dreadful tendency of slight deviation from the apostolic constitution of the church has been developed in every age, from the first century to the present time. But we are especially pleased with the cogent manner in which Mr. Fuller sets forth and urges *divine authority* upon the consciences of his Baptist brethren. He sounds a loud and solemn warning against any departure from the primitive constitution of the church in deference to human opinions—to "new forms of error, and new modes of aberration from the truth." He shows that in the commission of Christ there is instituted as strict a connection between baptism and church fellowship, as between faith and baptism; and that to admit those to communion whom we consider unbaptized, is to invert the order which our Lord has prescribed. He reduces his reasoning on this topic to the following proposition: "Christian churches are to receive all whom God has received, who are conscientious, and whose peculiarities are not subversive of any existing divine law." He asks, "Does this rule enjoin the reception of pious Pedobaptists? Let us examine. Has God received them? He has. Are they conscientious? They are. Is their peculiarity subversive of any divine law? In the opinion of every Baptist it is. Consequently, their reception into Baptist churches, would be, on the part of the receiving members, a deviation from the principle."

The publication of this book is very seasonable. Mr. Hall's works have recently been issued, in which his treatise in favor of mixed communion has a prominent place. We admire the character of that excellent man, and often bring his name to fond remembrance, yet we cannot but regret that while he so nobly illustrated and defended the *doctrines* of the church, he was led to depreciate the nature of that *constitution* which he allowed to be apostolic. As his works will be extensively read, it is well to offer to the public an answer to that portion of them which we consider objectionable. That portion is indeed small, and we have no doubt but that Mr. Hall's works, taken as a whole, will ever be ranked among the finest productions of the present age.

The volume of which we have been speaking, is rendered more valuable by an Appendix of Professor Ripley's Review of Dr. Griffin's Letter on Communion. It is concise, comprehensive, and forcible, and worthy of the particular attention of those denominations of Christians who are interested in the discussion of this subject. It is dictated by a spirit of fraternal kindness, under the influence of which, controversy loses all its evils, and becomes a source of inestimable good.

EDUCATION DEPARTMENT.

SUBSCRIPTIONS and donations to the Northern Baptist Education Society, should be transmitted to John B. Jones, *Treasurer*, No. 123, Washington-Street, Boston. Communications to the Board should be addressed to E. Thresher, *Cor. Sec.* or left at the Society's Room, No. 52, Washington-Street.

QUARTERLY MEETING OF THE BOARD.

THE Board of Directors held their quarterly meeting at the Society's Room, No. 52 Washington-St. on the 14th ult. At this meeting eleven new applicants were received upon the funds of the Society, increasing the number reported at the last quarterly meeting, to seventy-two. Since the last quarterly meeting, the Board have been duly informed of the settlement and ordination of three of their beneficiaries, which reduces the number upon the funds of the parent Society to sixty-nine.

On the 9th ult. the Baptist Education Society of Connecticut, at their annual meeting, united, by a unanimous voice, with the Northern Baptist Education Society. This Society has six beneficiaries: so that the whole number of young men upon the funds of the parent Society and its Branches is now eighty-two.

The Baptist Education Society of Connecticut was formed in 1818, but, owing to its limited means, its operations for a number of years were circumscribed to very narrow limits. For several years past, their usual number of beneficiaries has been four. They have now six, three of whom were received at the late annual meeting of the Society. It is ascertained, also, that there are in this state several other individuals, who ought to be encouraged to obtain an education for the christian ministry. And it is gratifying to know that in consequence of the recent connection formed between the Education Society of Connecticut and the Northern Baptist Education Society, that Society can proceed unhesitatingly to encourage as many young men as may be found to possess the necessary qualifications. Should the Education Society of Connecticut find more young men than their means will enable them to sustain, they will recommend them to the patronage of the parent Society.

It was gratifying to observe among those who presented themselves for patronage, at the late meeting of the Board in Boston, individuals from the most extreme sections of our country. The homes of some of them were more than a thousand miles distant. This circumstance was peculiarly gratifying to the Board, because it evinces that the interest felt by our churches upon the subject of education, is by no means local.

We were permitted, also, to recognize among these young men a descendant of Abraham, who, but a few months since, did not believe that Jesus Christ had come in the flesh.

The Board view with intense interest, the increasing number of young men, who from quarter to quarter are coming forward under a conviction of duty to preach the gospel. Since June, 1830, the number of applicants has been gradually increasing at each meeting of the Board. The number of new applicants at the meeting in June, 1830, was but four. But knowing as we do the character of these

young men, we cannot but rejoice in this fact, while, at the same time, we are overwhelmed with feelings of deep solicitude for their pecuniary support. We are permitted, however, to say to our friends and patrons, "hitherto hath the Lord helped us." Our treasury, after paying the appropriations made at the last meeting, the amount of which was considerably greater than was previously ever made, at any one time, shows a deficit of only \$120, which we trust will be made up in a very short time.

Account of Moneys received by the Treasurer of the Northern Baptist Education Society, from March 8, to June 14, 1831.

LIFE DIRECTOR.	
Hon. Nicholas Brown, by himself,	\$100,00
FOR LIFE MEMBERSHIP.	
Seth Mann, Esq. by himself,	50,00
Rev. Thomas Driver, by his people,	60,00
Prof. Solomon Peck, by himself,	50,00
Mr. Edward Bolles, by himself,	50,00
	-----210,00
ANNUAL MEMBERS.	
Mr. Samuel Wiley,	5,00
Rev. Timothy P. Ropes,	5,00
Rev. James D. Knowles,	5,00
A friend, by J. D. K.	5,00
Rev. Bartlett Pease,	5,00
Rev. Jonathan Aldrich,	5,00
Prof. Irah Chase,	5,00
Rev. Silas Hall,	5,00
Mr. Jeremiah Kelley,	5,00
William Nelson, Esq.	5,00
Dea. Nathaniel Stowell,	5,00
Mr. Samuel Shed,	5,00
From a Bible Class,	5,00
Mr. William Heath,	5,00
A female friend, by Rev. Mr. Curtis,	5,00
Thomas Hills,	5,00
John Case, Esq.	10,00
Dea. Philip Brown,	5,00
Rev. C. O. Kimball,	5,00
Mr. Charles Ingals,	5,00
Mr. H. P. Freeman,	5,00
	-----110,00
A L S O,	
Dividend, New England Bank,	180,00
Dividend, North Bank,	48,75
Dividend, State Bank,	87,00
Dividend, Lynn Bank,	52,50
Interest on note,	129,00
Interest on Waterville note,	97,00
	-----594,25
Ladies in Federal-St. Congregation, Boston, one scholarship,	75,00
Ladies in Charles-Street Congregation, do. one scholarship,	75,00
Rev. Stephen S. Nelson,	1,00
	-----151,00
Refunded by a former beneficiary,	12,50

MISSIONARY REGISTER.

FOR JULY, 1831.

SUBSCRIPTIONS and donations to the General Convention of the Baptist Denomination in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq. Treasurer, at the Baptist Missionary Rooms, No. 52, Washington-Street, Boston. The communications for the Corresponding Secretary should be directed to the same place.

BURMAN MISSION.

Recent information has reached the Board from the various missionary stations in the Burman empire, which is of an encouraging nature, and demands an expression of devout gratitude from the friends of missions.

Mr. Judson conceives that his duties in the mission do not admit of his visiting the United States, and therefore declines accepting the invitation of the Board. However gratifying would have been an opportunity of personal intercourse, and however happy results might have been anticipated from Mr. Judson's labours and travels in this country, in favour of missions, we doubt not that the will of God has been diligently sought in arriving at a result, and therefore his friends will cheerfully acquiesce.

Mr. Boardman's health was such as to admit of his return to Tavoy, though sanguine hopes of his recovery are not perhaps authorized.

MR. JUDSON'S REPLY TO THE INVITATION TO VISIT THE UNITED STATES.

Rangoon, Dec. 20, 1830.

Rev. and dear Sir,

I am happy to inform the Board, that my health, which was rather impaired some time ago, is now quite good; so that I should not feel justified in accepting their invitation to return home.

At the same time the kind feeling which dictated the invitation, and the affection though undeserved, which breathes in every line, have made an indelible impression on my heart. I must confess, that in meditating on the subject, I have felt an almost unconquerable desire to become personally acquainted with my beloved patrons and correspondents, the members of the Board; as well as to rove once more over the hills and vallies of my own native land, to recognize the still surviving companions of my youth, and to witness the wide spread and daily increasing glories of Emmanuel's kingdom, in that land of liberty, blest of Heaven with temporal and spiritual blessings above all others.

However, I anticipate a happier meeting, brighter plains, friends the same, but more lovely and beloved; and I expect soon to witness, yea, enjoy that glory, in comparison of which, all on earth is but a shadow. With that anticipation, I content myself, assured, that we shall not then regret any instance of self denial or suffering endured for the Lord of life and glory.

Your affectionate friend and faithful servant,

A. JUDSON.

Rev. L. Bolles, D. D.

MR. JUDSON'S JOURNAL.

Rangoon, Nov. 21, 1830.

Dear Sir,

Since my return to this place, I have chiefly confined myself to the garret of the house we occupy, in order to get a little time to go on with the translation of the Psalms, which was begun three years ago, but has been hitherto postponed for more important

missionary work, which was ever pressing upon us. Some of the disciples occupy the front part of the house below, and receive company, and distribute tracts and portions of scripture. The more hopeful visitors are shown the way up stairs. But notwithstanding this arrangement, I am interrupted above half my time. People find their way to me, from all parts of the country, and some, I trust, return with that light in their heads, and that love in their hearts, and that truth in their hands, which will operate as a little leaven, until the whole mass is leavened.

Two have been lately added to the church in Rangoon,—one of them the husband of a female disciple, whom he formerly persecuted for her religion, but whose example he has now followed,—the other, an old woman of seventy four, who has met with violent opposition from a host of children, and grandchildren, who, for a time, confined her, lest she should be baptized; and at last she was baptized by stealth. On her return from the water, in wet clothes, she suddenly met three of her sons, grown men, who, it seems, were suspecting some mischief. At first, she thought of avoiding them; but feeling very happy, that she was now a full disciple, life and death, praise and abuse became, at the moment, indifferent to her; she met them courageously, and to their rude questions, What have you been about, mother? she mildly and promptly replied, I have been baptized into the religion of the Lord Jesus Christ, to the entire renunciation of the religion of our ancestors. The young men appeared to be astonished, and, contrary to her fears, refrained from all abusive treatment, and suffered her to proceed home quietly, as if nothing had happened. There are a few others, who seem to be near the kingdom of heaven; but weakness of faith and the fear of men keep them back.

Ko Inglest me, a few days ago, on an excursion to Tavoy and Mergui. I hope that he will accompany brother Boardman, in his proposed return to the former place, and assist him in baptizing several Karens, who are waiting there to profess the christian religion. Mounge En has returned from Maulmein and taken Ko Ing's place; and of all the disciples I have yet employed, he seems to be the best qualified to receive promiscuous company.

He was when I first knew him extremely irritable. He was frequently betrayed into a passion, at the Goung-zay-gyoon zayat. But now he bears with imperturbable composure, and a smiling countenance, the floods of contradiction and abuse, which sometimes pour upon him. Nor is he ever so much in his element, as when surrounded by a large company, some contradicting, and some approving. Mounge Mo also, one of Ko Thah-a's converts, has been on a visit to the villages on the other side of the river. He was absent ten days, and distributed 300 tracts. From his account, the fields in that quarter also are quite ready for the harvest.

A. JUDSON.

Rev. Dr. Bolles, Cor. Sec.

MEE SHWAY-EE.

Mr. Judson states in one of his communications, that

“From the circumstance, that the Memoir of Mee Shway-ee was sent home in my hand writing, it has been inferred, that I was the compiler. It ought, however, to be ascribed to Mr. Wade. Some additions and alterations only belong to me. But as it was the joint production of three persons, we did not wish to have any name specified. We are all ready to vouch for the truth of the narrative.”

MR. WADE'S LETTER.

Maulmein, Nov. 18, 1830.

Rev. and very dear Sir,

We were greatly rejoiced on reading the last communications from you, to find we were so soon to expect fellow laborers from our native land to join our little number here, for truly they are greatly wanted. O that they were able to enter immediately upon their work, for we are at present very few compared to the extent of the field we have to occupy.

Since my return from Rangoon, I have to preach six times a week in Burman, and three in English, read all the proof sheets, and correct the works of two Burman copyists, besides many occasional duties, and lately brother Judson has requested me to assist in revising his translation of the Psalms, so that my time is completely occupied with these various duties without being able to devote any part of it to sa-

vat preaching as formerly, for which I feel sorry, because we cannot expect that souls will be converted unless the gospel is preached to them, and very few who are not christians attend at our place either evenings or on Lord's days. Two natives, however, have been baptized in this place since my last to you. The first, Moung Yapan, is a Karen, and the first of the Karens that has come from the heart of the Karen settlements in this part of the Provinces to receive the Christian religion. Ko Myat Kyan, one of the native assistants for a few months past, has spent most of his time among the Karens, and he reports about ten persons who are very desirous of being baptized the first opportunity; but my duties here have not allowed me to be absent long enough to make them a visit as yet. The other person baptized was Mah Nen, the wife of Moung Shway-pwen. She is from Tavoy. One other person asked for baptism last Sabbath, and as he appears very well, it is probable he will soon be baptized.

With kindest regards to the members of the Board, and all Christian friends, I remain very respectfully yours,

J. WADE.

LETTERS FROM MR. BENNETT

Have been received, directed to the Secretary and Treasurer, which evince the great importance of the printing establishment. The demand for tracts is constantly increasing, and he solicits additional strength to this department, which we are happy to say the Board have determined to grant. We take a few extracts from his communications.

"Maulmein, Sept. 28, 1830.

"We hope soon to be cheered with the assistance of more laborers in this field, for the harvest is truly great and the laborers few. I hope the printer will not come empty handed, but will bring paper, ink, &c. Affairs are as prosperous as could reasonably be expected, though there are not so many inquirers as formerly; yet still there are a few, and now and then one is baptized. Darkness seems to be giving way, and light is spreading. The reading interest seems increasing, and of course tracts, &c. are more wanted.

JULY, 1831.

28

We have just heard that the Research, which is daily expected from Bengal, will bring five or six missionaries. This rejoices our hearts. O may they come in the fulness of the blessing of the gospel of Christ. The enemy are marshalling their forces, but they must soon give way, for 'truth is great, and will prevail.' There is a good field which we think might be opened in the Bend, among the soldiers, was there a person to engage in it. There are here more than 1500 troops, and they have no chaplain, and only a few, (thirty or thirty-five) have gospel privileges, and they come out here, about a mile and a half. The church among them remains in general steadfast, and they evince good piety. Some few have apostatized. Some are anxious for their salvation; and our earnest desire is, that they may find Him who only can cleanse the sinner from his pollutions."

Nov. 22, 1830.

"There have been printed more than 70,000 tracts, about 33,000 of which have been sent from the office, the remainder are not yet put up. The call is increasing—Light is spreading—Darkness is diminishing—The millennial morn is drawing near—Souls are perishing, and souls are rejoicing—And let us ardently pray that the kingdoms of the world may soon become the kingdom of our Lord and of his Christ. We have enjoyed very comfortable health since we came to Maulmein, though I have not made much progress in the language, as I have been more usefully employed."

MR. BOARDMAN'S HEALTH.

Much solicitude has been felt on the subject of Mr. Boardman's health, and from intelligence received at various periods, the friends of missions had supposed he would not survive his complaints. Favourable indications, however, have recently appeared; but whether the encouragements now presented are transient, or arise from any radical change, we are not informed. The following letter from him, details, in a pleasing manner, the composure, the unaffected joy, with

which a disciple of Christ contemplates an exchange of worlds.

TO THE CORRESPONDING SECRETARY.

Maulmein, Aug. 25, 1830.

My dear Sir,

After writing you on the 6th. ult. my symptoms gradually grew worse, and my strength daily failed till the 20th. when I called in a physician, who advised the immediate and total suspension of all the severer duties of my avocation, such as speaking or reading aloud, or intense study; put me on the regular diet of a consumptive patient, and gave me a little medicine, saying, that, though there were no hopes of an entire recovery, the medicine might help me; and if I could be kept from sinking under my complaints, till the close of the present rains, I might recover a little; and by removing to some other climate to avoid the next rains, might perhaps survive another year, &c. All this I considered more hopeful than probable. Death seemed near; and I closed my worldly concerns as fast and as far as strength would permit. I gave up all labors for the present, and all plans for future labors. Two or three months, I supposed would close my earthly career, and usher me into the holy and blessed presence of my gracious God and beloved Redeemer. Death had no alarms, nor terrors. My beloved family and the perishing heathen were all that made me, in the least degree, unwilling to die. And even them I could resign to the hands of a gracious and covenant-keeping God. Meanwhile, prayer was made by the native christians here and at Rangoon, and by others, daily, without ceasing, for me: And God heard their prayers. I soon began to recover strength, and the violence of my complaints abated by degrees. In a fortnight, brother Wade came round from Rangoon, to assume my labors and responsibilities. Till his arrival brother Bennett administered to the European congregation, and Ko Shway-bay to the Burman. Brother Bennett continues to assist brother Wade. I am now so far restored to health that I sometimes sit up all day, and can read and write without much fatigue. But I cannot study, or put forth any mental effort. Neither dare I preach, lest I should induce a return of my complaints in all their violence. The physician recommends a

sea voyage, and has mentioned a return to America; but I cannot consent to the latter, except as a last resort. If I continue convalescent, I hope to return to Tavoy in two or three months, and if any of the expected missionaries who may be destined to that station, should arrive soon, I could then conduct them to their station, and perhaps be of some little service to them at their first setting out. I am in hopes that no less than two will be destined to Tavoy and its neighbouring villages. The mission house there, you will recollect, was left in good repair, with a man to watch it, who is to have five rupees per month for his services. I hear that the house is still in good order. Brother Bennett is still going on with the printing of tracts.

With our united, best respects, as ever, I remain, yours in our dear Redeemer,
GEO. D. BOARDMAN.

TO THE SAME.

Maulmein, Nov. 25, 1830.

My very dear Sir,

Through the abundant mercy of our heavenly Father, I am yet alive, and my health is so much improved, that I expect to embark in an hour on board the steam vessel *Diana*, with my family, to resume the station at Tavoy. Our hearts have been gladdened this very day of our departure, by the intelligence that brethren Kincaid and Mason, with their wives, and a printer, have arrived in Bengal, and may be expected here daily. And, indeed, so sanguine were we all, that hearing the report of a ship's arrival at Amherst this morning, probably from Bengal, and bearing the long expected missionaries, that our brethren Wade and Bennett have just gone down to meet and receive them. The health of my family, excepting myself, is comfortable; but our hearts have been pierced anew by the loss of our dear babe, on the 8th of September. He was eight months old, and though generally feeble, was one of the most interesting and lovely of babes. The Lord has dealt with us severely, but not unkindly. He gave and he hath taken away, and I hope we can cordially acquiesce in his arrangements.

Want of time and health and strength forbids me to add. My brethren will doubtless inform you of the state of affairs here and at Rangoon, where brother Judson is. After arriving at

Tavoy, I hope to be able to give you a more detailed account of myself for the last three months.

With our united affectionate salutations, I remain, yours in the service of Jesus Christ,

GEO. D. BOARDMAN.

LETTER FROM MR. MASON TO MR. LEVERETT.

Calcutta, Oct. 30, 1830.

Dear Brother,

We have been in Calcutta a month to day, but should have almost been in Maulmein by this time, had the vessel in which we have engaged passage sailed at the time appointed. The time of our departure is now fixed for Monday.

The missionaries here of all denominations set a commendable example, of that union which ought ever to prevail among christians, however in some points they may feel constrained to differ. On the fifth of October I made one at the missionary breakfast and prayer meeting, which always follows the monthly concert. It was held at Brother Hill's, the congregationalist, where twelve missionaries of four different denominations assembled, and among the number father Edmonds, the companion of Dr. Vanderkemp. Before breakfast prayers were offered, a chapter read, and hymns sung; and at the breakfast table an interesting discussion took place relative to the Hindoo laws which offer obstructions to the natives' professing christianity.

The British government in India is pledged to govern the Hindoos by the Hindoo laws, the Mahometans by the Mahometans' law, and the British by the laws of Britain. It appears by the Hindoo law, that no individual is qualified to inherit or retain property, who by any cause whatever is unable to perform the funeral obsequies of their religion. An idiot, a blind person, one that has lost a limb, or suffering from disease, and especially one who has lost cast, is disqualified for the performance of these duties. Natives when they become christians, of course, lose cast, and the Hindoos are too virulent opposers of christianity to meliorate in the least any of their laws, which can be brought to bear against christians. Several cases have occurred where native converts have suffered seriously from the existence of this law.

In one instance a converted Bramhun, was unable to inherit a patrimony of twenty thousand rupees [ten thousand dollars,] in consequence of losing cast through becoming a christian: and several cases have occurred, where from one to three thousand rupees,

FROM MRS. BOARDMAN TO DR. BOLLES.

Tavoy, Dec. 2, 1830.

My beloved Pastor,

You will see by the date that we have resumed our old station at Tavoy. We left Maulmein a week ago, and arrived here on Lord's day. Eight promising lads who have most of them been in the boys' boarding school two years, accompanied us. The school consisted of twenty-seven scholars, previous to its removal from this place, and now we have returned, those who did not accompany us to Maulmein wish to enter again. Among the boarding scholars six give us good evidence of piety. But they are young, and will have many temptations to contend with when they leave us. But it is consoling to think that God will not suffer one of his little flock to perish.

Moung Ing, the native preacher, is now with us, and sits in Mr. Boardman's zayat, explaining the Scriptures to all who will listen. Moung Shwabwen, the young Burman who came with us when we first removed to this place, is still with us. His wife has been in our family about a year and a half. She gives us good evidence of piety, and was baptized about two months since. Ko Thah-byu, the Karen who has been so useful among his countrymen, is with us, with his wife and their infant child. He proposes setting out on a journey to the Karens to inform them of our arrival.

God has again come very near to us, and wounded our hearts afresh. Our youngest child, aged eight months, flew to meet his sainted sister, on the 8th of September last. We mourn, but not without hope; for we shall soon be in that blissful world—be pure and lovely, like our dear departed ones in glory.

I remain, yours, most affectionately and respectfully,

S. H. BOARDMAN.

have been lost from the same cause. The object of the missionaries is, to procure the abolition of this law; which may be done without the question of christianity being agitated, by repealing the act that requires a capability to perform funeral obsequies, as a qualification to hold property. No formidable opposition is anticipated from the natives; many of them would willingly have the law repealed, for by suffering many who have not lost cast, retain and inherit property that are unable to perform funeral obsequies; but it is well understood, that they enjoy it by sufferance only. A wealthy native, by no means favourable to christianity, told brother W. H. Pearce the other day, that he should be glad to have the law repealed, for he had no legal claim on his property, one of his ancestors having lost a leg. Nor can the government object that, to make the repeal in question, would be unprecedented. Fortunately there is a precedent in point. By the Mahometan law, no Mahometan could be convicted of murder by two witnesses, unless one of them was a Mahometan, yet the government did not scruple to enact, that the court should give judgment according to the evidence, irrespective of the religion of the witnesses. The Governor General was petitioned by the missionaries, on the subject, at the time they petitioned for the abolition of suttees; but while he did the one, he left the other undone. This morning the missionaries came to a determination, to write a joint letter, stating the facts in the case, a copy of which to be enclosed by the missionaries of each denomination, in a letter to the respective bodies to which they belong, soliciting them to devise efficient measures to bring the subject before Parliament. In the inquiries instituted on this subject, our friends have learned, what they were not previously aware of, that the Mahometan law does not permit persons renouncing Mahometanism to retain or inherit property.

Last week I was out at Chitpore, where I had the pleasure of witnessing the baptism of three native men.

Brother W. H. Pearce preached on the occasion, in Bengalee, to an attentive auditory, of more than two hundred natives. The place of meeting, was a beautiful grove which seemed made for the purpose. On one side was the tank for baptizing, while on the other there was a thick grove of cocoa, and

jack trees; the latter offering a refreshing shade, while the former stretching their branchless trunks and tufted heads to the heavens, seemed like giants smiling on the scene below. As much order was observed throughout, as at any of our baptisms in Massachusetts. But I must close, not however without soliciting your prayers and the prayers of your affectionate people, that myself and my companion may prove useful missionaries, and that we may be the means of converting souls.

We both unite in our affectionate regards to yourself, and Mrs. Leverett, together with all inquiring friends.

Yours, &c. FRANCIS MASON.

FROM MR. MASON TO THE CORRESPONDING SECRETARY.

Maulmein Dec. 29, 1830.

Dear Sir,

My last was I think of Nov. 2d, the day we embarked for this place, but it was not until the Monday following, Nov. 8th, that we left the mouth of the river, and it was the 27th, before we reached Amherst. Our passage, though tedious, was on the whole pleasant. The weather was mild, the accommodations good, and the treatment handsome from all on board. We had several passengers, among whom were two intelligent Jews, natives of Bagdad. I regretted that no Hebrew testament was at my disposal, as they were good Hebrew scholars, both reading and writing it with points. I was not a little surprised to find that with a few trifling exceptions I had been taught to pronounce Hebrew at Newton precisely as it is pronounced by the Jews of Bagdad. But the Jews appeared perfectly astonished to find any one that was not a "son of Abraham" capable of reading with them their favorite book. I turned to several prophecies of Christ, to Isa. 53, Ps. 2 and 10, with many other passages, and asked to whom they referred; "to the Messiah," was the ready reply. The subject of the Messiah was always a welcome one, but they would not hazard a conjecture concerning the time of his appearance, tenaciously contending that the time is not mentioned in Scripture. An appeal to their present degraded state as a nation, was a conclusive argument to them that the Messiah had not yet ap-

peared. I found that they rejected Jesus for precisely the same reason that their ancestors did eighteen centuries ago—because his “kingdom is not of this world.” They are waiting for the Messiah to lead them back to their native land, and make Jerusalem the capital of the world. Proud as they were of their relationship to Abraham, the words of Paul would often flash across my mind with peculiar force,—“they are not all Israel which are of Israel, neither because they are the seed of Abraham are they all children.” I felt much interested with these venerable looking companions, and never regretted more the want of some suitable Hebrew tract, of which I know not that any such thing exists, with which to present them, and it was not without a sigh that we exchanged for the last time at Amherst, the patriarchal salutation, “may every kind of blessing be yours.”

We found brethren Wade and Bennett waiting for us at Amherst, where the day before they had seen brother Boardman start in a steam boat for Tavoy. I could scarce help regretting that we had not arrived a day sooner to have accompanied him, but as it was one of those circumstances which are above human control, I knew it was wisely ordered for the best. You are perhaps aware that through the difficulties found in navigating the river, few ships go up to Maulmein—the Research did not; but by the prompt assistance of our brethren, we had our baggage loaded in boats, and were under way with it for this place before eight o'clock at night, and before two the next morning we were in Maulmein.

No mode of conveyance offering immediately for Tavoy, I got a Burman teacher the same week, and have since been pursuing the study of the language in the manner advised by brother Wade. We have no printed grammar here; every missionary that comes out has to copy Dr. Judson's. The expense of which would soon pay for printing an edition, if you send out many more missionaries, which I hope you will, for here is work enough and encouragement enough to work. Expecting to leave here soon, my principal attention has been directed to this object, as no grammar in its improved state is to be had to copy at any station except this.

In respect to the affairs of the mission, you have doubtless better infor-

mation than I can give. Mr. Judson writes that there is a greater demand for tracts in Rangoon than he is able to answer, and that he has some hopeful cases among inquirers, but on account of the government they are afraid to stir. From Mr. Boardman we have the pleasing intelligence that more than forty Karens had been to see him since his arrival, all either baptized or wishing baptism, and that he was about to examine eighteen for the ordinance. From the accounts had in Calcutta we despaired of finding Mr. Boardman alive, but I saw Dr. Maule yesterday, who left him eight or ten days ago, and he says that his case is not to be despaired of, but thinks it absolutely necessary for him to leave Tavoy. Madras is the place had in contemplation for him to remove to.

Mrs. Mason and myself want nothing but the gift of tongues to make us happy, and we are labouring to acquire that every day. We feel that we are in the country, and have the work before us, for which we were designed, and which is most congenial to our hearts, but are extremely desirous of acquiring the language.

Respectfully, &c.

FRANCIS MASON.

MIDDLESEX AND NORFOLK MISSIONARY SOCIETY, AUXILIARY TO THE BAP. BOARD OF FOR. MISS.

The fifth annual meeting of this Society was held with the first Baptist church in Cambridge, on Wednesday, April 13th. Delegates were present from most of the churches and Primary Societies composing this Auxiliary. The meeting was opened with prayer by Rev. Joseph Grafton, of Newton. Interesting addresses were delivered by Rev. Messrs. Nelson, Leverett, Warne, Wade, Bolles, and Sharp. Dr. Bolles stated several facts in relation to the Burman mission; and Dr. Sharp made some very impressive remarks upon the worth of the soul, and the adaptation of the gospel to men of every class and of every clime. In the evening, a discourse was delivered before the Society by Rev. Charles Train,

of Framingham. The Society will hold its next annual meeting with the first Baptist Church in Charlestown, on the second Wednesday in April, 1832. Rev. E. Nelson, of West Cambridge, first, and Rev. A. Briggs, of Malden, second, preacher.

The Treasurer of the Middlesex and Norfolk Baptist Missionary Society acknowledges the receipt of the following sums since May 1, 1830.

		<i>Dr.</i>
	Balance on hand, for Dom. Miss.	55,24
From	Male Bap. Pri. Soc. West Cambridge,	7,07
	Female do. Charlestown, For. Miss.	20,00
	Do. do. do. Dom.	20,00
	First Bap. ch. and soc. do. For. Miss.	17,37
	Do. do. do. Dom.	17,58
	First Baptist church, Cambridge, collected at monthly concert,	55,00
	Male Pri. Soc. Cambridge, For. Miss.	98,00
	Newton Bap. ch. do. do.	17,00
	Weston do. do. do.	10,00
	Miss Eliza Newell, do. do.	1,00
	Male Pri. Soc. Roxbury, do. do.	31,00
	Fem. do. do. do.	31,86
	Col. at concert, do. do.	29,40
	Female friend in do. Bur. Miss.	10,00
	Framingham Mite Society, for Education of Burman youth,	13,00
	Three little girls, in Framingham,	,30
	Charles Train,	1,00
	Fem. Bap. Miss. Soc. Randolph, for Foreign Missions,	24,23
	Male do. for For. Miss.	25,30
	Bap. ch. Watertown, for For. Miss.	5,00
	Male Pri. Soc. Charlestown, Dom. Miss.	77,00
	Do. do. do. Bur. Bible,	23,00
		\$589,13

CONTRA.

		<i>Cr.</i>
Cash paid	J. Howe, for printing circular,	2,00
	Extra Going, agent for the Mass. Bap. Convention,	115,55
	H. Lincoln, Esq. Treas. For. Board,	417,00
	On hand for Dom. Miss.	54,58
		\$589,13

JAMES FOSDICK, *Treas.*

Charlestown, May 5, 1831.

Having examined the above account, and compared the several items with the account of the Treasurer, we find it correct.

H. JACKSON, } *Aud. Com.*
J. HOWE, }

INDIAN STATIONS.

LETTERS FROM REV. MR. JONES
TO THE COR. SEC'RY.

Valley Towns, Mar. 17, 1831.

Rev. and dear Sir,

In the midst of sorrows and troubles and temptations and great unfaithfulness, I have much satisfaction to record the mercies of God, and the triumphs of

the faith once delivered to the saints. The Lord is shedding the gentle and kindly dews of his grace on this people, and opening their hearts to receive its gracious influences. On Sabbath day last, and Saturday preceding, we had interesting meetings. Many came thirty and thirty-five miles for the purpose of conversing and receiving instruction, before the public meetings should commence.

On Saturday evening the congregation was large and very attentive. The Rev. Mr. Butrick of the Presbyterian mission, introduced the meeting by a serious and impressive discourse. We afterwards gave an invitation to the anxious seat, which was soon filled, and mourning and weeping on account of sin pervaded the assembly. I trust many were tears of penitence, the overflowings of contrite spirits.

We intended to have had church meeting for hearing experience; but all appeared so deeply affected that we thought it best to put it off till morning.

On Sunday morning, eight full Cherokees, five men and two women, came before the church and gave an account of the exercises of their minds. We trust they have experienced the renewing influences of the Holy Spirit, and have fled for refuge to the Saviour of sinners. They were baptized in Hiwassee river in the presence of a large company of Indians.

Afterwards the Rev. Mr. Butrick preached a funeral sermon on the death of my much lamented wife. The text was, "Precious, in the sight of the Lord, is the death of his saints." I trust the important truths delivered were applied with power to many hearts. Dsulawe addressed the people in the evening in a very earnest and intelligent exhortation. The evening, as usual, was employed in devotional exercises.

Our sphere of labor is extending on all sides, and the Lord seems to be raising up some, to help on in the work of calling sinners to God.

I am, dear sir, your obedient servant
in the gospel, EVAN JONES.

Valley Towns, May 2, 1831.

Dear Sir,

I trust it will not weary our friends to be told even of small acquisitions to the ranks of the blessed Redeemer from among the despised children of the forest.

At our meeting yesterday at the mission house, Oohalugee, a young man about seventeen years of age, and Eginnee, a female of about the same age, related their experience. The church being satisfied in the hope that the Holy Spirit had wrought a gracious change in them, they were received and baptized in the name of the adorable Trinity, in the presence of a large company of solemn spectators. Two more came before the church, of whose sincerity we entertained a good opinion, but considering the degree of maturity to which their experience had arrived, it was judged prudent to defer their baptism for the present. Two other candidates were prevented from attending, by sickness in their families.

In the afternoon we enjoyed a most refreshing season at the Lord's table. I think our distant friends would rejoice to witness the solemn, affectionate, and intelligent devotion manifested by the native converts. Their deportment indicates a growth in grace, and in the knowledge of our Lord Jesus Christ.

I am, Sir, your obedient servant
in the gospel, EVAN JONES.

Letters from Mr. Lykins are received, dated Carey, April 13, in which he states that efforts are made by some to prevent the Putawatomes from removing; but remarks, "The result we humbly commit to a gracious Providence, and pray that the rose of Sharon may yet expand, and shed its fragrance over these wanderers of the west."

A letter has been received from Mr. M'Coy, dated Fayette, May 12, from which we learn that he is now about to commence another exploring expedition west of the Arkansaw Territory and the State of Missouri, in which he will be accompanied by two assistants, for the purpose of taking surveys.

THE TWENTY-NINTH REPORT OF
THE BAPTIST MISSIONARY SOCIETY OF MASSACHUSETTS.

The Baptist Missionary Society of Massachusetts, held its 29th anniversary on Wednesday, May 25th, at the

meeting house of the first Baptist Church in Boston.

REPORT OF THE SECRETARY.

Dear Brethren,

The time having expired for which we were appointed to serve you, it is proper we should make you acquainted with our proceedings the past year. We have realized in some degree the responsibility which has rested upon us, and have endeavored to perform our duty according to the best of our ability. We have surveyed somewhat minutely, the extensive field for missionary culture in our country, and through our missionaries and other intelligent brethren we have obtained much information respecting the most important and the most promising fields of labor; and we have endeavored to make such appropriations of your funds, as would render them productive of the greatest amount of good. In reviewing the labors of the year, we have only to regret, that our means of usefulness have been so exceedingly limited, and so lamentably disproportionate to the wants and to the calls of our country. In many places we have seen the fields already white for the harvest, but have been unable to afford the least assistance. Since your last Anniversary, nine missionaries have received appointments from your Board, six of whom have accepted and fulfilled their appointments. The interesting reports, which they have sent us of their labors, afford the most satisfactory evidence that your funds have not been misapplied, and that their labors have not been in vain in the Lord. Some of your missionaries, who went forth weeping and bearing precious seed, have returned rejoicing, bringing their sheaves with them. The wilderness and the solitary place, have been made glad by them, and many a desolate spot has become as the garden of the Lord. Through their instrumentality many of the people of God, in the new settlements of our country, and in other places, but little favoured with the means of grace, have been greatly comforted—feeble churches have been revived and strengthened—and sinners have been converted to God. According to the returns which have been made, it appears from seventy-five to a hundred have been baptized by your missionaries the past year. The usefulness of

this Society is not, however, to be estimated altogether, by the number of conversions which it is instrumental in effecting, nor by the consolation which it is the means of imparting. The missionaries in your employ are men whose hearts are deeply imbued with the spirit of the gospel, and whose influence is favourable to "whatsoever is pure and lovely and of good report." Wherever they go they encourage and foster all the benevolent institutions of the day, and in many places they originate and put into operation various societies for the suppression of vice, and the promotion of truth. All the results of their labors cannot now be perceived, and will not be known till the judgment of the great day, when the secrets of all hearts and the transactions of all time shall be revealed.

The following statement will give you some idea of the proceedings of the Board the past year; of the men who have been employed in their service; the places in which they have labored, and the manner in which they have fulfilled their appointments.

State of Maine.

In this State Rev. John Haynes has labored in your employ three months, during the year past. His labors were principally bestowed upon several feeble churches in the towns of Harrison, Oxford, Norway, Woodstock, Paris and Hamblin's Grant. "These churches," says Mr. Haynes in his report to the Board, "are for the most part situated in a thinly populated part of the country, and cannot enjoy to a very great extent the ministrations of the word and ordinances without assistance from abroad. These churches average about thirty members, a very small proportion of which are able to do any thing in support of preaching. I am directed by them severally to express their gratitude to the Board, for their kindness to them in their needy and dependent condition, and to solicit in their behalf a remembrance in the future charities of your truly benevolent Society. A gradual increase has been enjoyed by these churches, and there are Sabbath schools and tract societies in operation among them.

The Rev. Isaac Case has fulfilled an appointment of eight weeks in the northeasterly part of Maine. Mr. Case visited some of the new settlements in that part of the State. "After leaving the Penobscot river" he

says, "I travelled eight or ten miles through a thick forest, until I came to a settlement called Olammow; here I found a people loving and fearing God. About forty families reside here, distant from any other settlement eight or ten miles. They had lived without hearing much preaching, or having much regard for religion until within fifteen months, when the Lord was pleased to visit them with his salvation, and a great reformation took place.

A Baptist Church was gathered here last year, to which twenty-one have been added by baptism this season. Several of these had lived without God, and without hope in the world, till they had nearly attained the age of three score and ten. This church has ordained one of their members as their pastor. Leaving this place I travelled eight miles through a thick wood when I came to a settlement, where I preached to a few people in the evening. Continuing my journey in the woods I came to another settlement at a place called Cold Stream, where I found loving disciples. This place is new, but the Lord has here raised up a Baptist church containing fifty-seven members. This is the Lord's doing and marvellous in our eyes. After visiting several families and preaching to them one Sabbath, I left them in the care of a good Shepherd, who is able to keep them from falling, and to present them faultless before his throne with exceeding joy. After leaving Cold Stream, I travelled about twenty miles, over a new and very bad road, when I arrived at a place called No. 4. This place has been settled only about three years, but has enjoyed great prosperity. A Baptist church was organized here last July, consisting of six males and four females. Soon after its organization a revival was enjoyed, during which, a few indulged a hope in Christ. I spent two Sabbaths here, baptized four persons, and administered the Lord's supper. They appeared very thankful for my visit, and thought I had been sent to them in answer to their prayers." From this settlement Mr. Case proceeded to the town of Lincoln, on the Penobscot river, where he spent two Sabbaths, and baptized four persons. Here he says is great need of preaching, there being no settled minister between that place and Bangor, a distance of nearly sixty miles. Rev. Jacob Hatch has

labored twenty four weeks under the direction of the Board on a circuit of some extent, in a northeasterly direction from Bangor. He visited the churches mentioned in the letter from Mr. Case, and represents them as being in a happy and flourishing state. During his mission he baptized thirty-eight persons, and admitted them to the fellowship of the churches. "Surely, (says he,) I have seen the grace of God, and was glad; and of all creatures I have the greatest reason to be humble and thankful."

New Hampshire.

In this State the Rev. Simeon Chamberlain has labored three months under the patronage of the Board. His labors were principally confined to the Baptist church in Bradford, and appear to have been acceptable and useful. He baptized one person—two or three others entertained a hope in Christ. He established a Sabbath school which has since been highly prosperous. This church by great and very commendable efforts have succeeded in furnishing themselves with a commodious house for public worship. There are many feeble churches in New Hampshire, several of which have been assisted by the Board the past year. It is hoped that the commendable and systematic efforts, in behalf of the cause of Christ by the brethren in that State, will soon, under the blessing of God, enable all these churches to build houses for themselves, (where needed,) and to maintain among them the ministry of the word.

Massachusetts.

At the request of the Board the Rev. William Bentley spent six weeks at Lexington in this State. During this visit he baptized several persons; and when he left, others were inquiring what they should do to be saved. Several feeble churches in this State have been assisted from your funds the past year.

Rhode Island.

Rev. William W. Hall has been employed by the Board three months. His labors were principally confined to the manufacturing villages on the Blackstone river. Here is an inviting field of labor. One hundred dollars have been appropriated by the Board to the Rhode Island Baptist
 JULY, 1831.

Convention, to be expended under their direction in the support of preaching in that neighborhood.

New Jersey.

In this State, Rev. William Clark has been employed three months. His labors were principally confined to a few feeble churches. "I preach, (says he, in his report,) mostly at nine different places. I usually have large congregations; what the result will be does not yet appear." At — the prospects appear somewhat pleasing—two have been baptized, and others appear to be earnestly inquiring after the truth. At two or three places Mr. Clark succeeded in forming missionary societies.

New York.

In this interesting State, which has during the last six months been signally blessed with showers of divine mercy, two or three missionaries have been employed by the Board. Our venerable brother the Rev. Francis Wayland senior, has labored three months, principally with the churches in Kingston and Galway, Washington county. With respect to the first, he writes, "During my stay with them (two weeks) I preached seven sermons, attended two prayer meetings, one funeral, one Bible class, visited twenty-five families, and conversed and prayed with the members. I found this church in an afflicted and destitute state, having recently been under the painful necessity of excluding some of their number, and had another removed by death, one of the most pious, efficient and useful brothers among their little number, much beloved and respected by all who knew him.—It was truly interesting to visit him on his sick and dying bed; to behold what mighty grace can do for a poor, lost, ruined sinner; to witness the strength of his faith, and love, and patience, amid severe pain of body; the greatest humility in view of the Lord's goodness and his own utter unworthiness, at the same time possessing such a glorious hope of immortality, which enabled him to meet death with the greatest composure: and while in his arms to speak of his departure with the greatest calmness, and sweetly to fall asleep in Jesus, his blessed and adorable Saviour, who was to him "all in all." I attempted to improve the occasion by a sermon from 1 Thes. iv. 13, 14." With the

church in Galway Mr. Wayland spent five weeks; during which period he preached seventeen times, and visited twenty-nine families, besides attending prayer meetings, &c. These churches expressed their gratitude to the society for their kindness in remembering them in their low estate.

In Livingston county, Rev. Benjamin Oviatt has labored three months. He met with much encouragement in his labor, and during his mission baptized several persons.

Ohio.

In this growing State, Rev. William Sedwick has been employed six months. His labors have been unremitted and successful. In closing his report, he says, "since I last wrote to the Society in June last, I have baptized nine persons—and there is quite a revival in the field of my labors. I hope the Society will feel encouraged. Though its members are in Massachusetts, souls are gathered to Christ by their means, here in the wilderness. 'They that win souls are wise, and shall hereafter shine as the brightness of the firmament.' In heaven you will know the utmost—many will have reason to rise up and bless you in that day."

Illinois, Missouri, and Mississippi.

In these important States, the Board have not directly employed any missionaries the past year. One hundred and fifty dollars have been appropriated for missionary purposes, to be expended under the direction of the Missionary Committee of Illinois—in that State and in Missouri. An appointment to labor six months in Adams and Jefferson counties, Mississippi, was given to Rev. C. G. Hatch; but he has been prevented by sickness from fulfilling the appointment. In behalf of these and of the other States bordering on the Mississippi, the Board have cherished a deep solicitude. Urgent and repeated requests have been made for assistance—money has not been so much wanted as men, educated, pious, devoted men, who were willing to spend and be spent in the service of their Master. The scarcity of missionaries, the small number of men, possessing the desirable qualifications to labor with success, in these new and flourishing

States, has been the greatest obstacle in the way of extending their usefulness, with which the Board has had to contend. From the replies to the circulars issued by your former Secretary, we have received information of many new and inviting fields for missionary labor; but scarcely an individual has been named in these letters, as suitable to be employed in the cultivation of these fields. And for this plain reason: the men are not to be found. There is not a single section of our country adequately supplied with ministers of the Gospel. There are at this moment more than 1000 Baptist churches in the United States destitute of pastors; and the field for missionary labor is continually widening and extending. If the benevolent Saviour should in person take up his residence among us as he once did in Judea, he would again be moved with compassion on seeing the multitudes, in this country, who are perishing for lack of knowledge, and who are scattered abroad as sheep having no shepherd. Again he would say to his disciples with affecting emphasis, "the harvest truly is plenteous, but the laborers are few: Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." The duty of praying for an increase of ministers, has within two or three years been incessantly urged; and many fervent prayers for this object have been offered to Him from whom cometh down every good and perfect gift. And, as we think, in answer to these prayers God is raising up young men, whom he has counted faithful, and is now putting into the ministry.

The Board have learned with pleasure, that many young men in our Colleges and Theological Institutions are beginning to turn their attention to the Western States, with a disposition to inquire, "Lord, what wilt thou have me do?" Several students both at Hamilton and Newton, have associated together for the purpose of gaining information relative to the wants and resources of the west, and with the intention of going there when their education shall have been completed. The Western Association in the Theological Seminary at Hamilton, New York, has opened a correspondence with this Board, which may lead to happy results.

Aid to Churches.

During the past year, eight feeble churches, situated in different parts of the country, have been assisted from your funds in supporting the ministry among them. Most of these churches are favourably located, and will doubtless soon support themselves, and in their turn render assistance to others. From some of these churches letters have been received expressive of their gratitude for the seasonable aid afforded them by your Society.

Christian Watchman.

This weekly publication is still under the patronage of this Society. One hundred dollars have again been presented by its publishers to your Treasurer. We have in years past expressed our decided approbation of this paper. It is still conducted with superior judgment and ability, and is, we believe, exerting a very salutary influence. We cordially recommend it to the attention and patronage of the denomination.

Summary of Appropriations from May 1830, to May 1831.

Appropriated to Churches.			
Wayne,	1830,	Maine,	1 year* 65,00
Do.	1831,	"	" 50,00
Hampden,	"	"	" 20,00
Watertown,	"	Mass.	" 130,00
South Boston,	"	"	" 100,00
Gloucester,	"	"	" 40,00
Faxon Ville, Framingham,			30,00
Chester, New Hampshire,			50,00
Edisto Island, South Carolina,			100,00
			dol. 585,00

* That is, on condition of supporting preaching one year.

Appropriated for Missionary Services.

Rev. Wm. W. Hall,	R. Island,	3 mo.	65,00
Rev. Jacob Hatch,	Maine,	6 "	130,00
Rev. Wm. Sedwick,	Ohio,	6 "	130,00
Rev. Solomon Peck,	Mass.	6 "	104,00
Rev. Wm. Bentley,	"	6 wk.	30,00
Rev. Harvey Ball,	"	3 mo.	65,00
Rev. Chas. G. Hatch,	Mississippi,	6 "	130,00
Rev. Phineas Bond,	Maine,	6 wk.	30,00
Rev. Samuel Wait,	N. Carolina,		50,00
Missionary Committee of Illinois,			150,00
Rhode Island Baptist Convention,			100,00
			dol. 984,00.

From this summary it appears 585 dollars have been appropriated to the assistance of feeble churches, and 984 dollars to the support of missionary labor. We are thankful so much has been done; but we cannot refrain from expressing our astonishment that no more has been done by us,

for the encouragement and support of home missions. It is true much is done by the several State Conventions for the assistance of feeble churches—and something is done by them for the preaching of the gospel among the destitute. But after taking into consideration all that is done in any and in every way, the conviction is forced upon us, that we are greatly deficient in our efforts in behalf of domestic missions.

WM. LEVERETT, *Sec.*

The acceptance of the Report of the Secretary was moved by Rev. Charles Train, who in a fervent and appropriate address, expatiated on the labors of this Society, which at an early period of missionary effort in our country successfully entered the field of action.

Rev. Mr. Freeman of Lowell, seconded the motion, with an eloquent appeal to the assembly, and it was *Voted*, unanimously, to accept the Report.

Rev. Baron Stow, from Portsmouth, moved the acceptance of the Treasurer's Report,* accompanied with an appropriate and spirited address.

The motion was seconded by Dea. Heman Lincoln. He adverted to the triumph which must attend efforts in Zion, because God is in the midst of her; and alluded, with touching interest, to the decease of that indefatigable servant of Christ, Jeremiah Evarts, Esq.

Voted, unanimously, that the Treasurer's report be accepted.

Officers for the ensuing year.

REV. JOSEPH GRAFTON, *President.*
 REV. CHARLES TRAIN, *V. President.*
 REV. WILLIAM LEVERETT, *Secretary.*
 MR. E. LINCOLN, *Treasurer.*

Auditors.

James Loring, and Heman Lincoln.

Trustees.

Rev. E. Williams, Rev. Lucius Bolles, D. D. Rev. Joseph A. Warne, Rev. Daniel Sharp, D. D. Rev. Bela Jacobs, Rev. James D. Knowles, Rev. A. Briggs, Rev. R. Babcock, jr. Rev. E. Nelson, Rev. C. O. Kimball, Rev. H. Malcom, Rev. W. Hague, Dea. H. Lincoln, Dea. L. Farwell, Dea. J. Fosdick.

* See next page.

Baptist Missionary Society of Mass. to E. Lincoln, Treas.

Dr.

1830.			
May 27.	To cash paid Dover Bap. ch. to assist in support of preaching,	-	25.00
June 4.	East Cambridge church for do.	-	25.00
22.	Expense of collecting interest on note,	-	1.50
23.	Bap. ch. Bristol, R. I. to aid in supporting preaching,	-	80.00
	Rev. H. Ball, to aid in supporting preaching at Hingham,	-	36.00
July 22.	To support preaching at Watertown,	-	70.00
Aug. 11.	For support of preaching at Lexington, Mass.	-	6.00
14.	East Cambridge church,	-	25.00
16.	Saxonville, Mass.	-	30.00
30.	Secretary, for postage,	-	5.14
31.	For supplies at Watertown,	-	31.50
Sept. 1.	Hampden church, Maine,	-	20.00
13.	Rev. S. Chamberlain, for three month's services,	-	60.00
14.	William Clarke, for missionary labors,	-	45.00
15.	Rockport church, New York,	-	75.00
Oct. 19.	Rev. William Bentley, for missionary labors,	-	29.88
Nov. 13.	Rev. F. Wayland, sen. for missionary labors, State of New York,	-	55.00
17.	Rev. John Haynes, for labors in Maine,	-	30.00
19.	Rev. J. Bradley, for missionary labors,	-	100.00
25.	Rev. William W. Hall, for labors in Rhode Island,	-	85.00
27.	For preaching at Watertown,	-	5.00
Dec. 1.	Rev. Benjamin Oviatt, for missionary labors,	-	59.50
	Rev. Isaac Case, for labors in Maine,	-	42.00
3.	Watertown church, to support worship,	-	47.50
22.	For three shares Columbian Bank,	-	321.37
	Rev. Peter Ludlow, jr. for labors in South Carolina,	-	100.00
	For western mission,	-	150.00
1831.			
Jan. 3.	William Sedwick, for missionary labors in Ohio,	-	130.00
Feb. 10.	Baptist church in Wiscasset,	-	80.00
20.	For supplies at Lexington,	-	6.00
24.	For preaching at Chester, N. H.	-	50.00
26.	For preaching at Watertown,	-	32.50
Mar. 8.	For preaching at Gloucester,	-	5.00
9.	For box, for books,	-	1.25
31.	Baptist church in Wayne, to aid in preaching,	-	65.00
Apr. 25.	Expense of worship at Lexington,	-	4.50
	For support of preaching at South Boston,	-	30.00
18.	Expense of collecting interest money,	-	1.50
May 25.	For missionary labors in Rhode Island,	-	100.00
	For preaching at Baptist church, South Boston,	-	70.00
	Baptist church, Wayne,	-	50.00
	Secretary, postage,	-	2.75
	Rev. Samuel Wait, for labors in North Carolina,	-	115.00
			<hr/>
			2207.69
	Balance to new account,	-	1373.87
			<hr/>
			3581.56

CONTRA.

Cr.

1830.			
May 13.	By balance in treasury,	-	728.64
	Cash from William Nichols, a portion of the profits on the Christian Watchman,	-	100.00
25.	Subscribers in 1st and 2d Baptist societies in Salem,	-	62.00
	Collection in the 1st Baptist congregation, Salem,	-	22.50
	In 2d do.	-	4.35
27.	Female Domestic Missionary Society, West Cambridge, per E. Nelson,	-	5.00
28.	Rev. S. Glover,	-	1.00
	Two subscribers at annual meeting,	-	2.00
June 8.	2d Baptist church and society, Boston,	-	67.50
	From H, being amount saved the past year by entire abstinence from ardent spirits,	-	
	per Rev. E. Williams,	-	3.00
10.	Rev. J. Grafton, 1.00 Rev. S. Ewer, 1.00	-	2.00
	Collection at annual meeting,	-	80.20
15.	1st Baptist church, Cambridge,	-	51.80
22.	Interest on Mr. Tobey's legacy,	-	40.00
July 4.	A friend in Roxbury, being one dollar a month, from July, 1823,	-	12.00
19.	Federal Street Baptist church and society, collection,	-	33.58
27.	Lucy Swain,	-	1.05
28.	Payment of note,	-	1216.43
Aug. 10.	George Cook, Treasurer of Juvenile Society in 1st Baptist church, Cambridge,	-	11.12
Oct. 1.	M. Shepard, Treas. of Salem Association, viz.	-	
	Baptist society, Danvers,	-	2.00
	Church in Gloucester,	-	5.00
	Male Benevolent Society, Newburyport,	-	3.00
	Female do. do. do.	-	1.98

Cent Society, Marblehead,	-	-	-	-	-	10,00
Domestic Society, Amesbury,	-	-	-	-	-	6,25
Benevolent Society, Lynn,	-	-	-	-	-	12,20
Missionary Society, Gloucester Harbour, for the State Convention,	-	-	-	-	-	12,00
Baptist society, Lynn, to aid feeble churches,	-	-	-	-	-	11,25
Benjamin Kent, Danvers,	-	-	-	-	-	1,00
Oct. 4. Dividend, Columbian Bank,	-	-	-	-	-	25,00
Nov. 8. Female Society of Newton and vicinity,	-	-	-	-	-	22,43
1831.						
Jan. 7. A female friend of missions, per Dea. Lincoln,	-	-	-	-	-	1,00
18. In part of Miss Wyman's donation,	-	-	-	-	-	196,00
Feb. 16. South Berwick church,	-	-	-	-	-	30,00
Mar. 17. Donation from Mr. Atherton,	-	-	-	-	-	1,00
Apr. 6. Dividend, Columbian Bank,	-	-	-	-	-	82,50
12. John B. Jones, Treas. Northern Bap. Ed. Soc. interest on Mr. Cornish's legacy,	-	-	-	-	-	675,00
Do. do. do. do. do.	-	-	-	-	-	81,00
18. Interest on Mr. Toby's legacy,	-	-	-	-	-	40,00
						\$ 3581,56

Errors Excepted,

E. LINCOLN, *Treas.*

Boston, May 25, 1831.

The subscribers, appointed by the Baptist Missionary Society of Massachusetts, to audit the preceding account, have carefully examined the same, and find the several items vouched to our satisfaction.

JAMES LORING, }
HEMAN LINCOLN, } *Committee.*

STOCKS.

18 Shares Columbian Bank,	-	-	-	-	-	1800,00
Notes,	-	-	-	-	-	131,75
Balance of Miss Wyman's donation, in notes,	-	-	-	-	-	248,00
						1680,75

The following items have been received by the Treasurer since the annual account was made up.

Cash from 2d Baptist church and society, Boston, collection, per Rev.-Mr. Knowles,	-	-	-	-	-	48,00
Amount of subscriptions from 1st and 2d Baptist societies, Salem,	-	-	-	-	-	30,
Collection, 1st Baptist society, Salem,	-	-	-	-	-	22,80
William Nichols, profits on the Christian Watchman,	-	-	-	-	-	108,
Jemima Smith, executrix of the will of Hannah Smith, deceased, late of Medfield,	-	-	-	-	-	10,
Collection at the Federal Street Baptist Meeting house, Boston,	-	-	-	-	-	53,75
Collection at the annual meeting, May, 1831, at 1st Baptist Meeting house, Boston,	-	-	-	-	-	50,

OBITUARY.

REV. THOMAS PAUL.

Departed this life April 14th, in the hope of a joyful resurrection, Rev. Thomas Paul, who was for many years Pastor of the African Baptist Church in Boston. As he was extensively known as a preacher, it is presumed that the following brief notice of his life, ministry, and death, will be acceptable to our readers.

Thomas Paul was born September 3d, 1773, in the town of Exeter, N. H. With the incidents of his early life we are not acquainted. It was his happiness, however, to fear the Lord from his youth. At the age of sixteen he experienced religion; and was baptized by Rev. Mr. Locke. Although for a long period his mind had been deeply exercised on the subject of devoting himself to the work of the ministry, he did not commence preaching until he was twenty-eight years of age. He was

ordained at Nottingham West, N. H. May 1, 1805. On this occasion the sermon was delivered by Rev. Robert Jones, the charge by Rev. Isaiah Stone, the ordaining prayer and the right hand of fellowship by the late Rev. E. Nelson of Malden.

Soon after his ordination, Mr. Paul became the Pastor of the African Baptist Church in Boston. This relation was continued about twenty-five years. His labors however were not confined to this church. As a matter both of necessity and choice he frequently made preaching excursions into different parts of the country. His color excited considerable curiosity, and being a person of very pleasing and fervent address, he attracted crowds to hear him; at this period of his ministry, his labors were greatly blessed. Several revivals of religion commenced in different

towns under his ministrations. We know a number of highly respected and pious individuals in different churches in New England who ascribe their conversion to his instrumentality.

In 1823 Mr. Paul addressed a letter to the Baptist Missionary Society of Massachusetts, expressive of the deep interest which for a long time he had felt in relation to the moral and religious condition of the Haytiens, and soliciting the favor that he might be sent there as a missionary. After due deliberation the Board gave him an appointment for 6 months. He was kindly received by President Boyer and other distinguished personages, who gave him permission to preach. For a while he was elated with prospects of success, especially as he found a few pious people who seemed gratified beyond measure by his ministrations. In his communications from Hayti he frequently mentioned "the powerful, precious, soul reviving seasons" which he and the few praying disciples on the Island enjoyed. But his ignorance of the French language convinced him that he could not be generally useful to the inhabitants. He therefore left Hayti with regret, but with an increased desire for its welfare, from what he had actually witnessed of its deplorable, moral condition. The testimony of a pious gentleman on the Island at the time will show that the people were desirous of being instructed in the Protestant religion. "I believe," says he, "if Mr. Paul had been able to preach in the language of this country, his congregation would not have been less than ten or fifteen hundred hearers. Hundreds enter the door, and tarry a short time; and when they find that they can derive no instruction from what is said, they go out with countenances expressive of deep regret, that they do not understand the speaker. The number of inhabitants, their moral and religious condition, their desire to hear the word of life, and their lamentations over the departure of brother Paul, are so many indications, that a teacher suitably qualified, might with the blessing of God expect to do much good."

In all his journeyings he seemed to go among the people in the fulness of the blessing of the gospel of Christ. He was not indeed an ordinary man. For without the advantages of a good education in early life, he became dis-

tinguished as a preacher. His understanding was vigorous, his imagination was vivid, his personal appearance was interesting, and his elocution was graceful. We have heard him preach to an audience of more than one thousand persons, when he seemed to have the complete command of their feelings for an hour together. And, with the exception of an eminent minister now deceased, we never saw any one administer the solemn rite of baptism with so much propriety and effect. On baptismal occasions he was truly eloquent. His arguments were unanswerable, and his appeals to the heart were powerful. The slow and gentle manner in which he placed candidates under the water, and raised them up again, produced an indelible impression on the spectators, that they had indeed seen a *burial with Christ in baptism*.

But his labors are now ended, and it will be gratifying to his friends to know that the Master whom for many years he faithfully and zealously served did not leave him, when he most needed consolation and support.

Mr. Paul labored under severe bodily disease for several months previous to his death. But he was most mercifully sustained. On one occasion he remarked to a friend, "Since I saw you last I have been happy in God—my sky has been without a cloud. I know that when the earthly house of my tabernacle is dissolved, I have a house not made with hands eternal in the heavens." When asked at another time if he had a good hope through grace, O, said he, I am altogether unworthy, but I trust in him "who of God is made unto me wisdom, righteousness, sanctification and redemption." After a short pause, he observed, "I know in whom I have believed, and that he is able to keep that which I have committed unto him until that day." When his sufferings were great, and he felt as if he were dying, he would say in broken accents, "Come—Lord—Jesus—come quickly." But he would add, "I pray—for—patience." He frequently repeated, "I know that my Redeemer liveth. Whom I shall see for myself, and mine eyes shall behold, and not another." On his daughter's observing what a fine day it was, and how calm the water was, he said, smiling, "Just like my mind, my dear—not a wave—unruffled." One morning being asked how he had

rested the preceding night, he replied, "The Lord has spared my life one night longer; but I never longed for any thing so really, as to die and to be with my Saviour." Towards the close of his last sickness, he exclaimed with emphasis and in a voice stronger than usual—"I am now ready to be offered,

and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge, shall give me at that day."

ORDINATIONS, &c.

Feb. 9, Wm. W. Hall recently a student at the Newton Theological Institution, was ordained as pastor of the Baptist church and society at North Marshfield, Mass. Sermon by Rev. Silas Hall.

March 3, Mr. Benjamin Ropes was ordained at Haverhill, N. H. as an evangelist. Sermon by Rev. Timothy Spaulding.

March 10, Mr. Enoch T. Winter was ordained pastor of the Baptist church at Bradford, N. H.

March 17, Mr. Norman Fox was ordained in the Baptist meeting house, Chester, N. Y.

The new and beautiful meeting house, erected by the Baptist church in Hartford, Con. was dedicated, March 23. Sermon by the pastor of the church, Rev. G. F. Davis.

March 27, the branch of the Federal street Baptist church at South Boston was constituted an independent church, by the name of the South Baptist church, Boston. Sermon by Rev. H. Malcom, from 1 Sam. 30 : 6.

April 21, William Pollard and Thomas Barras, were ordained at New York. They were both from England.

April 27, Henry Vogell was ordained at Vernon, Oneida co. N. Y. Sermon by the Rev. F. P. Brown.

April 28, Mr. Eaton Mason was ordained at Springfield, N. H. Sermon by the Rev. Ira Person.

May 3, Rev. Bela Wilcox was installed pastor of the Baptist church, Marblehead, Mass.

May 3, Isaac Wescott was ordained at Whiting, Vt. Rev. L. J. Reynolds preached.

May 22, a new Baptist meeting house was opened in Fluvanna Co. Va.

June 2, Prosper Powell was ordained as an evangelist, at Richland, Vt. Sermon by Rev. Marvin Green.

Account of Moneys received by the Treasurer of the General Convention of the Baptist Denomination in the United States for Foreign Missions, from April 25, to June 25, 1831.

From the Madison For. Miss. Soc. Aux. &c. per Rev. D. Hascall, Treas. to be appropriated as follows :		
General purposes,	- - - - -	48,06
Bible in Burmah,	- - - - -	27,70
Education of Burman female children,	- - - - -	23,25
		---100,00
Hancock Miss. Soc. Aux. &c. Me. per Rev. J. Gillpatrick, by the hand of Mr. J. Faulkner, vis-		
Male Pri. Soc. in Sedgwick,	- - - - -	5,00
Female do. do.	- - - - -	12,50
do. do. in Surrey and Ellsworth,	- - - - -	8,73
do. do. in Hancock,	- - - - -	12,24
Male do. do.	- - - - -	0,45
Female do. in Eden,	- - - - -	7,81
Second do. in Sedgwick,	- - - - -	8,00
Female do. in Bluehill,	- - - - -	8,00
do. do. in Treaton,	- - - - -	2,00
Male do. in Ellsworth,	- - - - -	5,25
Rev. Amos Allen, being part of a legacy of the late Solomon Billings, of Brookville, for charitable purposes,	- - - - -	12,00
Thomas Perkins and family, Penobscot,	- - - - -	2,00
Individuals in Mount Desert,	- - - - -	2,08
Friend to missions in Eden,	- - - - -	3,31
do. do. in Ellsworth,	- - - - -	5,50
Individuals in Bluehill,	- - - - -	5,00
Contribution in Ellsworth, at the annual meeting of the Hancock Aux.	- - - - -	3,39
		---102,16
A stranger, for Bur. Miss.	- - - - -	2,83
Rhode Isl. Bap. State Con. for For. Miss. per N. Waterman, Jr. Esq. Treas.	- - - - -	100,00
Bap. Fem. Miss. Soc. of Seekonk, Mass. Aux. &c. by Mrs. Anna Grafton, Pres. for the Bur. Miss. per Rev. Benj. C. Grafton,	- - - - -	25,50
Unknown friend in Aurora, Portage Co. Ohio, for For. Miss. per Mr. B. Rouse, Cleveland, Ohio,	- - - - -	6,00
Dea. James Loring, Treas. Boston Bap. For. Miss. Soc. contributed by Juv. Miss. Soc. of the Sab. Sch. in Bap. Ch. Union-St. Boston, per Miss Sarah Jepson, Treas. for female schools in Burmah,	- - - - -	8,24
Mr. Goodale, of South Boston, towards procuring a bell for Thomas Miss. Sta. per Mr. Walton,	- - - - -	5,50
Mr. Robert Scott, Amesbury, for Bur. Bib. per Messrs. Lincoln & Edwards,	- - - - -	3,00
Board of Bap. State Con. of N. C. per H. Austin, Esq. Treas. for Bur. Miss.	- - - - -	120,00

Dea. James Foadick, Treas. Middlesex and Norfolk Miss. Soc. for the following objects :		
Foreign missions,	-	369,70
Burman mission,	-	10,00
Education of Burman youth,	-	14,30
Burman Bible,	-	23,00
		<hr/> 417,00
Oxford, Me. Miss. Soc. Aux. &c. for For. Miss. per Rev. A. Wilson,	-	18,00
Elder Nath'l Chase, of Bucksport, Me. for Indian missions, per Rev. A. Wilson,	-	,81
Female For. Miss. Soc. of the First Baptist Church, Philadelphia, per Rev. W. T. Brantley,	-	100,00
Pennsylvania Bap. Miss. Soc. per Rev. Samuel Huggens, Treas. having been contributed as follows :		
Senaeon-Street Female Miss. Soc.	-	33,50
Foreign Miss. Soc. of the First Bap. Church, Philadelphia, per Mr. Wm. Smith,	-	50,00
Senaeon-Street Fem. Miss. Soc. for Burman schools, 20—Foreign miss. 75—India miss. 75,	-	170,00
Rev. Joseph Walker, in full of ten dollars,	-	6,50
		<hr/> 260,00
Forwarded by Rev. W. T. Brantley,		
C. Katzminger, Esq. of St. Matthews Parish, Orangeburg District, S. C. being the second payment to-	-	
wards 500 dolla. to aid in translating the Scriptures in Burmah, per Rev. B. Manly,	-	50,00
A friend in Wells, Me. "for publishing the glorious gospel to the poor pagans," per Capt. J. Littlefield,	-	10,00
Dea James Lerlog, Treas. of the Boston Bap. For. Miss Soc having been contributed by the Primary	-	
For. Miss. Soc. of the Charles-Street Bap. church and congregation, Boston, for foreign missious,	-	
per Dea. S. Lothrop, Treas.	-	99,75
F. Davis, Jr. Esq. of Detroit, Michigan, for Indian stations in that Territory,	-	10,00
Wm. Colgate, Esq. of New York, having been contributed as follows :	-	
Courtland Miss Soc. Aux. &c. per Rev. Alfred Bennett,	-	160,00
Seneca Association Miss. Soc. one gold ring and cash,	-	88,00
Oliver-Street Fem. Miss. Soc. per Mrs. Mary Purser,	-	200,00
Oliver-Street Fem. Miss. Soc. per Rev. S. I. Cone, for general purposes,	-	650,00
A friend for the Burman mission, per W. Colgate, Esq.	-	100,00
Edward Probyn, Esq. for do.	-	50,00
		<hr/> 1248,00
A female disciple, Orleans, Mass. for the Burman miss. per Mr. Harris,	-	1,00
John T. Anderson, Esq. of Hanover Co. Va. towards the education of a Burman child to be called	-	
Frances Ann Anderson, per Rev. L. Rice,	-	10,00
A constant reader of the Missionary Magazine, for the Burman mission,	-	5,00
Mr. A. Baldwin, of Townsend, Mass. for the Burman mission, per Mr. Wright,	-	2,00
Mr. Jacob C. Woods, Executor of the will of Miss Louisa Smith, late of Walpole Norfolk Co. Mass.	-	
per Rev. Moses Curtis, of Medfield, Mass. being a legacy for missionary purposes,	-	300,00
Penobscot Foreign Miss. Soc. Aux. &c. per Mr. Levi Morrill, Treas.—thirteen dollars by Dea. Benj.	-	
Greene, and sixty dollars from Elder Haith,	-	73,00
Ladies Miss. Soc. of Robertrville, S. C. forwarded by Mrs. Phoebe M. Robert, Sec for the Bur. miss.	-	56,00
Mrs Sally Farnmott, of Jay, Essex Co. N. Y. by Mr. Sawyer, four dollars, being proceeds of a gold	-	
necklace,	-	4,50
H. B. Rounds, Esq. Treas. of the Utica Bap. For. Miss. Soc. per Messrs. Lincoln & Edmonds, viz.	-	
Watertown church, N. Y. to educate a Burman child to be called Jacob Knapp, after their	-	
pastor, being the first instalment,	-	10,00
For Burman Bible,	-	100,00
For Burman mission,	-	119,00
		<hr/> 225,00
Friends in Beverly, Mass belonging to Rev. Mr. Aldrich's Society, being the first payment towards		
educating a Burman child to be called Francis Macomber, per Rev. Mr. Aldrich,	-	25,00
Young Ladies Judson Society, of Cambridge, for the education of Burman females, under the care of	-	
Mrs. Wade, per L. Farwell, Esq.	-	50,00
Mrs. Susannah Hobart, of Ashburnham, per J. Conant, Esq.	-	2,00
A friend, for the support of Eliza Greene, at the Valley Towne station,	-	30,00
Burman schools,	-	60,00
Indian do. in the United States,	-	50,00
		<hr/> 140,00
Per Rev. Henry Grew,		
Hudson River Bap. Association,	-	100,00
Troy, N. Y. Baptist Fem. Miss. Soc. for the Bur. mission, per Mrs. Mahala Dennison, Sec.	-	13,00
Baptist Church in Troy, N. Y. for the Bur. miss. per Rev. B. M. Hill, Pastor,	-	20,00
		<hr/> 133,00
Forwarded by Rev. S. H. Cone,		
Dea. Amasa Brown, Treas. of Black River Miss. Soc. N. Y.	-	100,00
Thirteen dollars for printing the Bible in Burmah, the remainder for Bur. miss.	-	
Watertown church, N. Y. towards the support and ed. of a Bur. child, named Jacob Knapp,	-	13,00
A youth, for Bur. Miss.	-	1,06
		<hr/> 114,06
Forwarded by Rev. Jesse Elliot, by the hand of Mr. Abner Webb,		
From York Me. Bap. Miss. Soc. Aux. &c. per A. Smith, Jr. Treas. contributed as follows :	-	
Dr. James Ayre,	-	5,00
Daniel Appleton, North Buxton,	-	2,50
Rev. Frederic Clark, Saco,	-	2,00
Daniel Bickford,	-	1,40
Cornish Female Society, for Bur. mission,	-	2,25
Friend, for Burman mission,	-	3,00
		<hr/> 16,15
By Elder Houghton,		
The Baptist church in Rowe, Mass. for printing the Bible in Burmah, per Mr. F. Hall,	-	4,12

H. LINCOLN, Treas.

TO READERS AND CORRESPONDENTS.

AN account of the revival of religion at Troy, and other deferred articles, will appear in our next Number.

THE
AMERICAN
BAPTIST MAGAZINE.

VOL. XI.

AUGUST, 1831.

No. 8.

THOUGHTS ON THE DANGERS INCIDENT TO THE ESTABLISHMENT OF SABBATH SCHOOLS:

Delivered before the Sabbath School and Bible Class Association in the Newton Theological Institution, April 11, 1831. By H. J. RIPLEY, Professor of Biblical Literature and Pastoral Duties in the Newton Theological Institution.

THE beneficial tendency of well conducted Sabbath schools is conceded by the judicious and informed part of the community. Philanthropists and statesmen, as well as Christians and ministers of the gospel, proclaim their excellence, and connect with them the prosperity and happiness of coming generations. The members of Theological Institutions, then, may be expected to cherish a deep interest in these nurseries of piety, and to avail themselves of opportunities for becoming better acquainted with their condition and results, and for advancing them to a state of greater completeness and of more extensive influence. The forming of Bible Class and Sabbath School Associations, among those who will in a few years occupy important stations in the churches, shows that to some extent this subject is justly appreciated. I rejoice that in this Theological Institution the interests of Sabbath schools are occupying a prominent place.

The Association which you have formed, will, I trust, be attended with incalculable advantage. Coming, as you do, from various sections of the country, visiting, in your seasons of vacation, still other sections, and receiving printed publications from various sources, you may be expected to become better acquainted with the actual state of means for the religious instruction of the young. In the course of a few years you will be widely scattered, and then it will be in your power, by epistolary communications, essentially to benefit your successors in this society, by making known the wants of different places, the means best adapted to supply those wants, and by imparting the results of personal experience. Not only may this society become a depository of the most useful infor-

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mation, but it may diffuse information by its members from year to year entering into pastoral engagements, and by means of publications whose columns are open for the reception of such intelligence. And is it too much to hope for, that by your mutual consultations, by your attending to particular topics relative to the religious instruction of the young, you may devise improvements in the existing plans? When regarded as members of this Sabbath School Association, and as theological students enjoying helps for acquiring a correct knowledge of the Bible, is it too much to hope for, that you will become workmen that need not to be ashamed, not only as ministers and pastors, but also as those upon whose direction Sabbath schools will mainly depend?

We hear much (not indeed too much) of the benefits resulting and yet to result from Sabbath schools. But while you contemplate these benefits, I trust also your minds will be occasionally and very seriously directed to the dangers which may be incident to them. That much human imperfection has mingled with the management of Sabbath schools and Bible classes, who does not know? That much imperfection still remains, and consequently that dangers ought to be guarded against, who can doubt, especially when he considers that the sacred institutions of the gospel, proceeding directly from a divine source, have sometimes been contaminated by earthly mixtures, and have even been made the occasion of ruin to many an immortal mind?

It is, my brethren, to a consideration of some dangers which may be apprehended from the existing arrangements for Sabbath school instruction, that I wish now to direct your thoughts.

1. It is the obvious dictate of revelation, and strong principles natural to the human heart coincide with this dictate, that parents should have much to do with the religious instruction of their children. The natural affection which a parent must feel for his offspring, and the confidence which a child reposes on the instructions of his parents, are peculiarly favorable circumstances. Besides, who, like a judicious parent, can seize the proper times, and deal out instruction in the proper measures? Who like him can bear with the peevishness and childishness of the little scholar, and can know when to curb and when to excite? But no proof is needed, that parental instruction is all-important, is indispensable to the proper culture of the child. With this nothing should be allowed to interfere. Now, unless I greatly mistake, there is danger that many parents may feel themselves exempted from this duty, in consequence of the advantages which the Sabbath school furnishes. The ignorance and the indolence of many parents may shelter themselves under the wing of the Sabbath school; and even natural affection may plead with some for an exemption from this duty, by intrusting the performance of it to those who are supposed to be more capable of discharging it.

Parents may also think themselves relieved, by the Sabbath school, from personally instructing their children, on account of the irregularity with which their own instructions would have to be imparted. By not rightly distributing their time, or by not rigidly

adhering to a right distribution, they find various operations interfering with each other, and not unfrequently some of their duties wholly neglected; and the long intervals which occur are specially injurious to their children's advancement in the knowledge of the Bible. By irregularity and various sorts of mismanagement, the waywardness of their children increases, and the parents may come at length to the settled belief (and perhaps in their case, after having spoiled their children, it may be true,) that almost any one can do more good to their children than themselves can perform. But whatever may be said of the Sabbath school as furnishing a system of correctives for children who have been the victims of such mismanagement, it is certain that those parents greatly mistake who deliberately neglect at a very early period the religious instruction of their children in consequence of the provisions which Sabbath schools furnish. The truth is, these schools are intended not to supersede, but to assist, domestic instruction. And nothing can be plainer, than that the benefits of Sabbath schools must be exceedingly restricted, unless the scholars receive at home instruction that may prepare them for the school, and instruction suited to deepen the impression which the school exercises may make. I fear also that parents who may be willing to relieve themselves of responsibility by placing it upon others, will directly counteract the good they profess to desire for their children from the Sabbath school, and which they flatter themselves their children will more readily gain from the school, than from the domestic instructions which they might impart; for such a shrinking from responsibility, or rather such a glad withdrawing of themselves from it, will have a baleful influence upon their whole characters, and will produce in numerous particulars a carelessness of conduct, and an unconcern respecting the example they set before their children. And may it not be a natural consequence, if children receive all their religious instruction from those who are not their parents, that they will not regard their parents with that religious reverence which their relation and their best interests require? and may they not naturally be led to undervalue those who have been appointed by the God of their existence as their protectors and guides?

The true interests of the rising generation, then, and no less the true interests of Sabbath schools, require that parents should cherish a deep sense of their personal responsibility, should regard the Sabbath school chiefly as a most valuable auxiliary to their own efforts. The altar of domestic devotion must not be deserted, because we can resort to the public altar of the sanctuary. Upon no pretence must the vivifying heat of family religion be chilled. The assiduities of parental care cannot be safely substituted by any other anxiety, by any other diligence, however intense, however constant. Let parents then be continually reminded, that while divine authority proclaims, "Children, obey your parents in the Lord;" the same authority proclaims with a plainness which cannot be misunderstood, and an urgency which must never be unheeded, "Ye fathers, bring up your children in the nurture and admonition of the Lord." Whatever other persons may do in the training up of children, upon parents is laid an in-

junction from the High and Holy One. Let parents feel the force of this injunction; and in their endeavors to comply with it, let them avail themselves of the advantages which the Sabbath school furnishes, and remember too, that the increase of advantages for rightly training their children increases their obligations to bring them up in the nurture and admonition of the Lord.

2. I have mentioned an error into which parents may be led. Let me now, in the second place, direct your thoughts to the danger into which pastors may fall in consequence of Sabbath schools.

It has always appeared to me of immense importance, that a pastor should endeavor to maintain a very intimate and affectionate intercourse with the children of his congregation. These constitute the most interesting, in many respects, and the most hopeful part of his charge. If, at an early period, he acquires their confidence and produces in their minds a conviction that he is their friend, their affectionate wellwisher, their willing and patient benefactor, with how much profit may he believe that in after life they will listen to his instructions; how slow will they be to abandon him for a teacher of a different faith; with how much confidence may he anticipate that with many of them he shall sit down in the kingdom of his Saviour.

It is a mistake, I fear, that children will, as a matter of course, regard their minister with affectionate reverence and confidence. They may indeed regard him with distant respect and awe. Thinking of him only in connection with the services of religion, and as the individual who has not unfrequently caused their consciences to give them pain, they may feel uneasy in his presence, they may endeavor to avoid his sight, and even subject themselves to no little inconvenience in order to escape his observation. Some effort then is needed, on his part, to produce an attachment to his person. His pastoral visitation of families, if judiciously conducted, will do somewhat towards gaining their affections. The esteem which their parents manifest towards him will exert an additional influence. But to these let there be added regular opportunities of meeting the children in an affectionate and tender manner for religious instruction and advice, and I cannot but think a very desirable state of feeling will exist both in the pastor and in the children. This is not the occasion for advising in what manner such meetings should be conducted, or what kind of religious instruction should be imparted. The decision of such a question might safely be left with a good pastor himself, whose heart would cherish fond solicitude for the children, and would be devising ever new expedients for making them acquainted with the Saviour.

The danger, you will anticipate me in expressing it, the danger to which the Sabbath schools exposes pastors is, the entire omission of such attentions to the children of their congregations. As in the case of parents, so pastors are not wholly free from a willingness to diminish their cares; and to presume that although in different circumstances it would be an indispensable duty to exercise a personal supervision over the children, yet as religious instruction is so copiously imparted in the Sabbath school, the work is accomplished

to better effect than it could be by their exertions. It is indeed done to better effect by the Sabbath school arrangements than it was done previously to the existence of Sabbath schools; but it is not done to so much effect as it would be, if to the weekly efforts of the school teacher, were added the monthly attentions of the pastor.

Nor can it be justly said in excuse for this neglect, on the part of pastors, that the arrangements for Bible class instruction furnish sufficient opportunities for bringing the pastor into intimate connection with the youthful part of his society. Of the value of Bible class instruction, and of its happily supplying a void that had existed for ages, I am very sensible. But it is not enough that the pastor form an intimate acquaintance with the young, and exert his influence over them in the form of a Bible class. For a large number, though at an early period connected with the Sabbath school, do not become members of a Bible class: especially is this true respecting lads, who sooner leave the paternal roof, and are exposed to more powerful temptations than their sisters, and who, moreover, frequently at an unsuitable age, are removed to a distance from parents, and placed in circumstances almost entirely new. How desirable then that the assiduous care of pastors should be extended towards them at that which may well be called the forming period of their lives. Again, how often does the bloom of childhood yield to the paleness of death! The little immortal comes forth as a flower, and is cut down. Would it not be a pleasant reflection to the pastor, as he is consoling the afflicted parents, as he looks upon the coffin which contains the desire of their eyes, would it not be a pleasant reflection, that that child knew him, and loved him, and confided in him; that that child he had often met in company with others, for purposes of the highest import; that for the salvation of that child he had often felt earnest desires, and poured forth fervent prayers?

I fear that in some places pastoral attentions to small children are not so frequent now as before the introduction of Sabbath schools. I would affectionately suggest it for your consideration, whether pastors ought not, occasionally and without long intervals, to be present in the Sabbath school, and to show the interest which they feel in the instruction of the young; and whether, besides this occasional attendance, they ought not to appoint stated times for meeting the children either in order to review the Sabbath school lessons, or to impart different, though kindred, instruction.

3. I pass in the third place to consider another sort of dangers which are incident to the present plans of conducting Sabbath schools. Those which have already been named, exist out of the school; these are found within it. Those already mentioned, might exist in the most improved form of Sabbath schools; these now to be mentioned arise from the present deficiency of means for proper instruction.

It has hitherto been a sore complaint, in regard to education, that no small amount of time, when a person has arrived to years of discretion, must be occupied in unlearning what with most sedulous care and pains had been taught him at an early period. 'To

say nothing of defects, either as to the manner or the matter of instruction, some things which in common schools it has been usual to impress upon the learner as highly necessary, are positively bad and injurious. I regret to say, that some Sabbath school children will have, in future life, to unlearn some things which are taught them in the books most usually employed. Wrong principles of interpreting the Bible repeatedly show themselves; and the great mass of the persons who are so benevolently employed as teachers, are incapable of discerning the impropriety, and consequently of avoiding the danger. Besides needless questions, misapplications of Scripture, and wrong explanations, questions sometimes occur of too lofty and subtle a character, not only transcending the capacities of the young pupil, but I fear tending, at certain stages of understanding, to produce a sceptical turn of mind. Many Sabbath school teachers place a slavish reliance upon the books which they employ, and almost of course infuse into the minds of their pupils the errors of the book; while other teachers, relying more upon their own resources, or gathering their materials from popular commentaries, inculcate some principles and opinions which, to say the least, will be of very little service. Now by these wrong views of the Bible, it is obvious that the march of Christianity is impeded, and the coming generation cannot become thoroughly furnished unto every good work; though it must be thankfully acknowledged that they will be better furnished, by the large mass of correct knowledge which they acquire, than former generations have been.

Should one say, the evil now complained of is a necessary evil—the minds of children must necessarily misunderstand the instructions of the Bible: I must be permitted to dissent from his statement as to the extent for which he probably would plead. I thoroughly believe a very extensive knowledge of the Bible may be imparted to children at an early age; and the right manner of understanding the metaphorical and other modes of instruction in the Bible may not only safely, but profitably, be made known. And why not? What book is there, written in so natural a style as the Bible? In what other book are there so many of the most common forms of expression in social intercourse?

It is said, that the danger of imbibing not altogether correct views of the Bible cannot be avoided, as the mass of Sabbath school teachers, and many who are otherwise connected with Sabbath school instruction, and even many ministers, have not themselves acquired thoroughly correct views of the Bible? I grant this; and I lament it. And I take occasion here to say, so much the greater obligation is resting upon the rising generation of ministers, and upon none more than upon the students of this Institution and the members of this Association, to become deeply and correctly acquainted with the oracles of God, and to make others correctly acquainted with them. The correction of the error which occasions the danger we are considering must commence with the ministers of the gospel—the public, acknowledged expounders of the Bible; from them, Sabbath school teachers and church members

must receive more correct views, and thus we may hope the influence of pure truth will pervade the body of Christians, and will free their well meant operations from every dangerous mixture. My impressions on this subject, I acknowledge, are very deep; and I cannot but most sincerely regret that it seems to be too much overlooked. Nor do I think an adequate remedy will be applied, until pastors more generally have a more correct and more extensive knowledge of the Bible, and sustain a more intimate connection with the teachers of Sabbath schools, imparting to them correct views, and through them exerting a salutary influence upon the groups of young immortals whose tender thoughts they are rearing.

But enough of unpleasant representation. I make no apology, however, for the nature of these remarks. If the dangers exist, they ought to be known, and to be guarded against. And one important way in which the members of this Association can benefit the cause of Sabbath schools is, by occasionally in a modest manner adverting to this somewhat unusual view of the subject. In your intercourse with the parents of Sabbath school children, it will be well to hint that domestic religious instruction should not be neglected in consequence of the advantages which Sabbath schools afford; that on the contrary, instruction at home should enforce the instructions of the school; that the efforts of teachers should be seconded, and made doubly valuable by the efforts of the father and the mother. The gratitude and respect of a child's heart ought not to be taken away from the parent, and transferred to the teacher. A child ought indeed to cherish much gratitude and respect for the professed teacher; but much more gratitude and respect ought it to be in the habit of cherishing for its parents. With how much confidence soever it may approach its teacher, upon its parents it ought to have a still more affectionate reliance. And those parents who wholly resign to others the religious care of their children are placing out of their hands a most powerful instrument for securing the happiness and the salvation of their children.

In your intercourse with pastors you may find suitable opportunities for making inquiries and giving hints corresponding to the subject of these remarks. But let me caution you that this is a point in which peculiar delicacy should be exercised. It is not in your power at present rightly to estimate all the circumstances in which any particular pastor may be placed; and the relation which you sustain to the churches and to settled pastors requires you most carefully to avoid whatever might appear assuming. In respect to pastors, be rather learners than advisers. You may best consult for your own usefulness, and for the promotion of the Sabbath school cause, by making yourselves as extensively acquainted as possible with the arrangements of different churches, by noticing the excellencies and the defects of their plans, and thus by the experience of others, and the suggestions of your own good sense, you may become fitted to guard against dangers of every sort, and to place the Sabbath schools of which you may hereafter have the general supervision in the most profitable attitude.

THE GLORY OF GOD, THE GRAND MOTIVE IN DUTY.

[Continued from p. 197.]

THIS is a very solemn and momentous subject, in which each one is deeply interested ; and worthy of our serious attention ; and ought to lead us with anxiety to inquire how this duty should be performed, with a full determination to discharge it faithfully.

1. It is not only in the great and important concerns of life, that we should be actuated by a desire to glorify God, but also in those most common and trivial : And lest there should be any misunderstanding, it is remarked by the apostle, that "whether ye eat or drink, or whatever ye do, do all to the glory of God." If he had mentioned some of the principal actions only, we might have inferred that in common and trivial things, as eating and drinking, we need not be particular in regarding the rule. But having mentioned these every day occurrences, it shows us that the rule should apply to all our actions, without exception.

The glutton and epicure eat for their own pleasure ; they think nothing about the glory of God, but solely the gratification of their appetites. Of such it is said, "Whose God is their belly." Multitudes eat for their own interest ; to gain strength to attend to their business, to increase their property, or advance their fame. God is not in all their thoughts : at least, they have no regard to him or his glory in the concerns of the table ; they eat for themselves, and drink for themselves. And multitudes eat and drink for their own ruin. They have no regard to God, nor the good of society, nor their own families, nor their own health nor happiness, nor yet for heaven ; this is the case with the drunkard, sunk down among the lowest dregs of human nature, not far removed from the brutes.

But the good man eats and drinks that he may thereby have strength to glorify God : this ought to be his motive always. This does not imply that he takes no pleasure in his food ; for it is probable that he takes more pleasure than either the glutton or the drunkard. It does not imply that he shall have no choice of food ; or that he shall use the coarsest ; but rather that which shall be the best to nourish his body.

He will regulate the quantity by the same rule, both in eating and drinking ; and receive as much as will enable him in the best manner to discharge his duty. Every one, therefore, who is less capable of doing his duty, either on account of the quantity or quality of his food, does not glorify God. Or if in these things we give offence either to Jew or Gentile, or the church of God, we deviate from the rule of rectitude. We ought, in this respect, to say with the apostle : "Even as I please all men, in all things, not seeking mine own profit, but the good of many that they may be saved." This is introduced as an example of the manner in which we should glorify God in all the concerns of life ; live for him, and for the promotion of his cause.

2. We should glorify God in all other things: in our business, by attending to such only, and conducting it in such a manner, as will be for his glory. We ought to observe this rule in every bargain we make, and in all our business transactions; the least as well as the greatest.

We should glorify him in our charities and benevolence; by selecting such objects, and bestowing so much as will accomplish the design. Christians generally come short in the amount which they cast into the sacred treasury: here and there we see one that comes near his duty, and these are looked upon as prodigies of benevolence; and therefore the chariot wheels of the Lord are long in coming. But these prodigies must be multiplied till covetousness is rooted out of the church, and a penurious christian shall become a prodigy: and then the Lord will quickly come in his kingdom.

We must glorify him in our visits and friendships: much may be done in this respect, and much ought to be done by every one. If Christians were to have their conversation in heaven, on religious subjects, and let it savor of grace, and seek the spiritual good of their fellow men, instead of their own praise, they might be instrumental of the salvation of many; and this would be the most effectual way of glorifying God.

We should glorify him in all our afflictions and trials. This is indeed a difficult duty, and needs much grace; but it may be done, and will be done when we are patient and submissive, as an example to others, and as the means of increasing our personal piety.

And we must glorify God in death. This will best be done by having lived a holy life. The death of a good man has a great effect. No one can witness such a scene—the holy triumph of the soul, the patient suffering of the agonies of dissolution, and the smile of joy—without wishing like Baalam, “Let me die the death of the righteous.” Nothing is better calculated to convince the mind of the reality of religion, and the importance of possessing it, as the best preparation for death. Thus we should glorify God in all that we do, in life and in death.

Some perhaps may condemn these remarks as superstition; as being overmuch righteous: making religion too strict. But this is not the case: it is merely coming up to the scripture standard, from which Christians generally have awfully departed; and the church will never arise and shine, till they return to their duty.

Some may approve, but not be disposed to perform: they know the right, and yet the wrong pursue. The path to heaven is filled with crosses; and the Christian can scarcely stir a step without being obliged to take up one: if he neglect, knowing the duty, he must be beaten with many stripes.

Some may endeavour to do it, but come short: and this, no doubt, will be the case with all who make the attempt. But the good Lord will pardon such, and give them strength equal to their day. If we glorify him, he will glorify us: if not in this world, yet

in the future, as he sees will be the most for our advantage. Not the feeblest efforts will be overlooked. Our degree of glory and happiness will be in proportion to our exertions on earth to discharge this duty. If we glorify him not, we shall certainly be condemned, and if we do not make it the principal business of life so to do: and each must make his choice, and be prepared to abide the consequences.

If we are engaged through life in this delightful employment, we shall be prepared to relish it in all its heavenly purity in the world above: and while the boundless periods of eternity roll on, we shall still be engaged in the same duty with all holy beings in glorifying God.

GAIUS.

THE CLAIMS, TENDENCIES, AND MERITS OF TRUE RELIGION.

MR. EDITOR,

Rev. Mr. Warne, of Brookline, preached, not long since, in the First Baptist Meeting-house in Charlestown, the quarterly sermon before the Baptist Ministers' Meeting of Middlesex and Norfolk Counties: perhaps the plan of the discourse may be acceptable to your readers.

H. J.

Acts xxi. 13. What mean ye to weep, and to break my heart? For I am ready not only to be bound, but also to die at Jerusalem, for the name of the Lord Jesus.

ONE of the most striking features in the religion of Jesus Christ, is the extent and openness of its claims on its subjects. It demands a readiness to yield obedience to endure suffering, and to make sacrifice: in a word, it claims the man and his possessions.

The truly religious man is prepared to meet such claims. Is his willingness to meet them enthusiasm? Or is not religion worthy of such sacrifices? These thoughts are suggested by considering the character and course of the apostle Paul. Of him Jesus said, "I will show him how great things he must suffer for my name's sake." But religion had prepared the apostle for this discovery: his language was, "What wilt thou have me to do?" and "What things were gain to me, those I counted loss for Christ; yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." In accordance with these declarations, he says in the text, in reply to the entreaties of his brethren and companions that he would not go to Jerusalem, "What mean ye to weep, and to break mine heart? For I am ready not only to be bound, but also to die at Jerusalem, for the name of the Lord Jesus."

Three propositions may be based on the text.

I. Religion as a system laid down in the Bible demands great sacrifices.

Its great command is, "If any man will come after me, let him

deny himself, and take up his cross and follow me." The religion of the Bible demands the sacrifice

1. Of every thing *sinful*. Of this we have evidence collateral and direct. Of the former kind is the name of the Author of religion: "Jesus, for he shall save his people *from their sins*." The avowed design of his mission is also collateral evidence. "For this purpose the Son of God was manifested, that he might destroy the works of the devil." Compare the former part of the verse. That design comprehended not only the destruction of sin, but its destruction by the culture of holiness. "He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Of the latter kind, or direct evidence, are the pointed and inflexible demands it makes on its subjects. See Matt. v. 29; Deut. xiii. 6—10; Rom. viii. 13; Gal. v. 24; Col. iii. 5, 6; 1 Pet. iv. 1—3.

2. Of everything *doubtful*. This extends not only to things which may be really indifferent, but of which we may ourselves entertain scruples, Rom. xiv. 23; but to things of which we entertain no scruples, but are certain of their indifference, if others who observe us are scrupulous respecting them, 1 Cor. viii. 4—10. Compare verse 12. This passage requires sacrifices to even the needless scruples of others; and the former one covers all cases doubtful to ourselves.

3. Of many things *lawful*. Paul considered the law of love to prohibit to him certain articles of lawful food, Rom. xiv. 19—21; 1 Cor. vi. 12, and x. 23. The several relations of life may be lawfully sustained, and the social and domestic pleasures arising out of them enjoyed. Generally, indeed, the duties of these relations must be performed; yet they must be disregarded, and even comparatively hated, when to retain them would be to dishonor Christ; sometimes indeed when a greater honor to him would accrue from our relinquishing than from our retaining them—as in the case of missionaries, who leave home and friends and relatives, to go far hence unto the Gentiles. Again, to preserve our own lives is, in general, not only lawful, but our duty; yet religion may call for its exposure and even for its actual sacrifice. In truth, it does call for habitual readiness to sacrifice it, Matt. xvi. 24—26; Luke xii. 4, 5. Ease, reputation, possessions—all things, are to be held in the spirit of martyrdom, 1 Cor. iv. 9, 11—13. The Author of Christianity requires his followers to make all these sacrifices, not only willingly, but joyfully, Matt. v. 11, 12.

II. Religion, as a principle implanted in the heart, disposes men to make great sacrifices. "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."

The truth of the proposition will appear, if we look at religion itself, and at its effects on its subjects.

1. Look at *religion itself*. What is religion as a principle in the heart? It is *supreme love to God*. Of course, it must expel the supreme love to sin, and therefore must dispose he man to sacrifice all that is sinful, as previously stated. This tendency of religion is asserted, Titus ii. 11, 12. The grace of God teaches us, "that

denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present evil world; looking for that blessed hope, and the glorious appearing of the Great God, and our Saviour Jesus Christ."

Again, supreme love to God will readily dispose men to the sacrifice of everything doubtful; for to these there can only be a feeble and irregular attachment. If it secures the sacrifice of everything sinful, *a fortiori* of everything doubtful.

Again, supreme love to God must expel supreme love to self, or kindred, or reputation, or possessions; for there can be only one object of supreme love. The Christian feels that *he* is not his own, and far less his possessions, &c. As to relatives, he knows no man after the flesh; he says unto his father and his mother, I have not seen him; nor does he acknowledge his brethren, or know his own children, Deut. xxxiii. 9. Consequently, when a collision of claims occurs, the principle by which it shall be decided is already settled, and he advances steadily to make the demanded sacrifice.

2. Look at the effects of religion on its subjects. Ex. gr. The Hebrew Christians, who took—not calmly, nor contentedly—but even joyfully, the spoiling of their goods: the worthies enumerated Heb. xi. *passim*; Peter and John, Acts v. 41. Paul, who though ready to yield everything but principle, for *that* contended not only against Judaizing teachers, but against fellow apostles, Gal. ii. 11. How cheaply did he rate his life! Acts xx. 24. How joyfully did he anticipate a violent death! 2 Tim. iv. 6. What do we see in all these instances, but the readiness inspired by religion, as a principle in the heart, to make the sacrifices demanded by religion, as a system laid down in the Bible?

III. Religion, as a whole, is worthy of great sacrifices.

Proof of this proposition cannot be given in full, except to those who are the subjects of religion; a stranger intermeddleth not with the joy which it ensures and imparts. Religion is worthy of great sacrifices, for three reasons.

1. Because of the good which it imparts. The consistent, self-sacrificing Christian is, in a qualified sense, possessed of all things, 1 Cor. iii. 21—23. He may have troubles, but the throne of grace is a present solace; and his very trials promote his highest interest, Rom. viii. 28; 2 Cor. iv. 17. He may have enemies; but religion clothes him in the panoply of God, and will encircle his brow with the chaplet of victory, Rom. viii. 37.

2. Because of the peace which it secures. The Christian has peace with God; peace of conscience; peace under tribulation in the world; peace under self-denial, and self-sacrifice. But he has more than mere peace; he has joy; he is filled with joy, even "with all joy and peace in believing;" Rom. xv. 13. He has peace in death, Ps. xxxvii. 37; peace amidst a dissolving universe in the day of judgment, 2 Pet. iii. 14. Compare verses 10—13.

3. Because of the glory which it reveals. A kingdom is prepared for them: they shall be kings in it, for they are made kings and

priests unto God; they shall be joint kings with Jesus himself: "for they shall reign with Him. They shall shine as the sun in the kingdom of their Father." All that is sinful in them shall be purified; all that is imperfect, supplied; all their powers of enjoyment enlarged inconceivably, and then *filled*, but never *satiated*. Even their bodies, the least noble part of them, shall be fashioned like the glorious body of Jesus.

Consider religion, then, in the good it imparts, in the peace it secures, and in the glory it reveals; and say, whether as a whole, it is not worthy of all the sacrifices, which, as a system, it demands, and as a principle it prompts.

IMPROVEMENT.

1. Is this glory prepared for the followers of Jesus? Let them be patient and joyful, yea, "exceeding joyful in all their tribulations:" the end is at hand, and what an end! Let us gird on our armour anew, and never hesitate should duty call on us to sacrifice our interest, reputation, friends, or even our life. Religion, as a whole, is worth them all. Consider the glory which shall be revealed in us! Language cannot express it; thought cannot conceive it; we can only say it is *glory—a weight of glory—an eternal weight of glory—an exceeding, a more exceeding, a far more exceeding and eternal weight of glory.*

2. Is this glory prepared for the followers of Jesus? What infatuation has seized those who are content to lose it! Content they are, for they will not be roused to make efforts to secure them; and without efforts they cannot be obtained. "Strive, then, to enter in at the strait gate." "The kingdom of heaven suffereth violence, and the violent take it by force."

3. This is not the worst of their state. They not only lose the glory, but they inherit the curse. Blackness and darkness, forever, are before you, impenitent sinners; a fire which is unquenchable; a pit which is bottomless; a worm which is deathless; devils for your companions, and hell for your dwelling place. But this doom you may escape if you flee now for refuge to the hope set before you; believe on the Lord Jesus Christ, and you shall be saved.

BURNING OF WIDOWS.

Mr. Editor,

The remarkable fact, of the burning of widows on the funeral pile of their husbands, in India, has long attracted the attention of the Christian world; but I do not recollect to have seen in your Magazine any account of the origin of the custom. I therefore send you for publication the following extract from the *CRIS OF INDIA*, by J. PEGGS.

ALPHA.

DIODORUS SICULUS, who twice refers to the practice of Suttee, in 103d and 106th Olympiad, or B. C. 327 and 314 years, supposes the practice to have originated in the unfaithfulness of the women

to their husbands, and their taking them off by mixing deadly plants with their food. "This wicked practice," says he, "increasing, and many falling victims to it, and the punishment of the guilty not serving to deter others from the commission of the crime, a law was passed, that wives should be burned with their deceased husbands; and that any individual who refused to comply with this law should be compelled to remain a widow, and be forever excluded from all rights and privileges, as guilty of impiety. This measure being adopted, it followed that the abominable disposition to which the wives were addicted was converted into an opposite feeling. For, in order to avoid that climax of disgrace, every wife being obliged to die, they not only took all possible care of their husband's safety, but emulated each other in promoting his glory and renown." Strabo is of the same opinion. Mandello, a German, who witnessed a Suttee at Cambay, in 1638, accounts for the rise of this singular custom in the same manner. It is possible that this practice may have originated in a mistaken idea of the import of the injunction of the shastra, addressed by the priest to the bride in marriage: "Be thou the companion of thy husband in life and in death;" or from the following passage in the *Rivgad*—"Let those women, no longer widows, excellent wives, anointed with collyrium and ghee, enter, without tears, without complaints, excellent jewels, let them ascend before the source of beings." It is supposed that these words are addressed to fire, as a god, and that they justify the burning of widows.

"The origin of the custom," says an intelligent magistrate in India, "will most probably be found in the voluntary sacrifice of a widow inconsolable for the loss of her husband, and who resolved to accompany him on the funeral pile; not with any idea that such an act could be acceptable to the gods, or any way beneficial to herself in a future existence; but solely because her affection for the deceased made her regard life as a burden no longer to be borne. The example of this heroine, if it remained the only incentive to Suttee, would have been rarely followed; but it of course excited admiration as a novelty; and in a short time the Brahmuns began to perceive that, if properly managed, Suttee might be made a very productive source of emolument; and the most esteemed authors of the age were induced to recommend it as a most meritorious act, productive of good effects to the soul of the widow and her husband, and to those of the surviving members of their families: they also prescribed forms and ceremonies, in which the attendance of Brahmuns was of course indispensable. Menu, and the most ancient and respectable writers, do not notice Suttee; it was therefore, in their time, either unknown or not approved. If the former, how comes it to be recommended in the more modern shasters, if the custom was not of the nature supposed? No modern lawgiver would have ventured to praise an act not mentioned by his predecessors, if an example had not occurred, and been received with universal praise, though a novelty and an innovation. If known, but not mentioned because not approved by Menu, the

authority of the modern shaster is not sufficient to give any merit to the sacrifice. In the first case we do not find that the practice originated in the law, but that the law is the consequence of the practice; and that sacred authority is subsequently produced to enforce the merit of an act originating in the mortal feelings of affection, grief, despair, or some other passion of the mind, equally incapable of affording a hope that it would be acceptable in the eyes of the Deity."

Ram Mohup Roy, in a tract entitled, "Brief Remarks regarding modern encroachments on the ancient rights of Females, according to the Hindoo law of Inheritance," supposes the prevalence of Suttee in Bengal to arise from the existence of polygamy, and the dependent and unhappy circumstances in which widows are left.

"It is not from religious prejudices and early impressions only that Hindoo widows burn themselves on the piles of their deceased husbands; but also *from their witnessing the distress in which widows of the same rank in life are involved, and the insults and slights to which they are daily subjected*, that they become in a great measure regardless of existence after the death of their husbands; and this indifference, accompanied with hope of future reward held out to them, leads them to the horrible act of suicide."

The subject of this cruel custom, however, can rarely be considered voluntary. This is very forcibly stated by W. Ewer, Esq. Sup. of Police, Lower Provinces Bengal Presidency:—"It is generally supposed that a Suttee takes place with the free will and consent of the widow, and that she frequently persists in her intention to burn, in spite of the arguments and entreaties of her relations. But there are many reasons for thinking that such an event as a voluntary Suttee very rarely occurs: few widows would think of sacrificing themselves unless overpowered by force or persuasion; very little of either being sufficient to overcome the physical or mental powers of the majority of Hindoo females. A widow, who would turn with natural instinctive horror from the first hint of sharing her husband's pile, will be at length gradually brought to pronounce a reluctant consent; because *distracted with grief at the event, without one friend to advise or protect her, she is little prepared to oppose the surrounding crowd of hungry Brahmuns and interested relations, either by argument or force.* Accustomed to look on the former with the highest veneration, and to attach implicit belief to all their assertions, she dares not, if she were able to make herself heard, deny the certainty of the various advantages which are supposed to attend the sacrifice:—that by becoming a Suttee she will remain so many years in heaven, rescue her husband from hell, and purify the family of her father, mother, and husband; while, on the other hand, that disgrace in this life, and continual transmigration into the body of a female animal, will be the certain consequence of refusal. In this state of confusion, *a few hours quickly pass, and the widow is burnt before she has had time even to think on the subject.* Should utter indifference for her husband, and superior sense, ena-

ble her to preserve her judgment, and to resist the arguments of those about her, it will avail her little,—the people will not be disappointed of their show; and the entire population of a village will turn out to assist in dragging her to the bank of the river, and in keeping her down on the pile. Under these circumstances *nine out of ten widows are burnt to death.*”

It must be peculiarly grateful to Christian philanthropists to reflect that the abolition of this cruel and wicked rite may be traced to missionary efforts.

AIDS TO DEVOTION.

Aids to Devotion, in Three Parts; including Watts' Guide to Prayer. 1 vol. 18mo. Boston: Lincoln & Edmands. 1831.

It is of the highest importance that the subject of prayer be correctly understood and properly appreciated, as it is the Christian's most powerful weapon against the powers of darkness. The present volume will therefore be welcomed by the religious public, and especially by the great body of young persons who have been introduced to the churches during the recent revivals in the United States. The work consists of three parts. Part 1, comprises copious selections from Mr. Bickersteth's *Treatise on Prayer*. Part 2, consists of *Dr. Watts' Guide to Prayer*. And Part 3, of *Devotional Exercises*. We extract the following remarks from the preface, conceiving them to be calculated to exert a beneficial influence at the present time.

“1. All aids to devotion are to be considered as hints for improvement, and not as specific and uniform rules and examples. A general benefit may be derived from reading on the subject, by learning to avoid what is repulsive in manner, voice, or expression; and by adopting what is appropriate and excellent, without copying particular forms, or being limited to specific regulations. Let each Christian endeavor to attain that fervent spirit of prayer, which will enable him in a strain of holy devotion, with strong faith, and cheerful hope, to bring the varying circumstances of himself, his family, the church, and the world, before the throne of grace, in a method which each particular occasion suggests, and in a manner calculated to console his own heart, and enkindle the flame of piety in others.

“2. Christians should, in meetings for prayer, have particular reference to the specific object of the meeting. Solomon's prayer at the dedication of the temple, copiously dwells on that subject; and the apostles, when met to fill the place of Judas, were absorbed in that single object. The interest in prayer meetings, for revivals of religion, or other purposes, is often diminished, by so blending the specific subject, with prayers of a general and diffusive character, as to prevent a concentration of desire in the petitions offered.

“3. Care should be taken not to diminish the interest of a social prayer meeting, by improper length in each prayer. Perhaps there is no greater obstruction to the benefits of a prayer meeting, than in-

attention to this particular. When exhortations and suggestions are offered on this subject, few individuals suppose themselves to be addressed, because each person while engaged in speaking, is less conscious than others, of the time occupied. Let each reader consider this suggestion in application to himself. In public prayers, and on occasions when only one exercise is anticipated, a greater copiousness is desirable; the various parts of prayer may be regarded, and the various objects relating to individuals, the church, and the world,—to objects of benevolence, and the extension of the gospel, may be profitably combined. But where a number of Christians are expected to follow each other, conciseness, and a greater concentration of object, in each individual, would awaken a deeper interest, and produce happier results. Instead of combining in every prayer all that might appropriately occupy the meeting, let one dwell principally on confession, another on petition, and another on thanksgiving. The same remark is applicable to the different objects to be presented. The state of the impenitent, of the inquiring mind, of the young, the aged, the church, the pastor, the heathen, might, as separate subjects, be copiously dwelt upon, in succession, by different individuals, and cause an awakened interest to pervade the exercise. Whenever weariness takes possession of the individuals engaged, their real prayer is, that the service may close, instead of joining in the petitions which are presented.

“4. All persons who would derive benefit from a prayer meeting, should repair to it with a prayerful spirit, and not wait for the arrival of the season to awaken their devotional feelings. Individual and retired prayer happily abstracts the mind from worldly cares, prepares the heart to mingle in social exercises, and imparts those celestial benefits which are to be anticipated from intercourse with Heaven.”

SELECTIONS.

FUTURE HAPPINESS.

IT is apprehended a prevalent mistake exists in attributing future blessedness, in too extensive a degree, to arbitrary bestowment, without a sufficient reference of its enjoyment to the natural consequence of, and as existing in proportion to, the state of individual character or capacity. This mistake seems to arise in part from not sufficiently attending to the nature of present experience, and to the way in which happiness is now enjoyed by intelligent beings formed with capacities like our own. We know from present experience, or at least, every one that reflects for a moment may be convinced, that happiness is enjoyed through the medium of consciousness, or the power which we have of perceiving and being made sensible of the emotions and affections of our own minds. From this perception arises the internal peace and satisfaction of every one who is truly virtuous, and from the same perception arises the uneasiness and misery of every wicked and unrenewed mind: the wicked are like a troubled sea when it cannot rest for the waves thereof;

“there is no peace, saith my God, to the wicked.” It is evidently agreeable to reason and Scripture, and, it is apprehended, accords equally with the experience of every individual, that this inward peace and satisfaction, constituting the essential happiness of the soul, is enjoyed and actually realised, in exact proportion to the degree of sanctification or purity which any individual has attained.—*Lon. Bap. Mag.*

EXTRACTS FROM DR. WAUGH'S MEMOIR.

CONSOLATORY REMARKS TO MOURNERS.

THERE is better company for mourners, than the dearest earthly friends. Read Hebrews xii. ; 2 Cor. v. and John xiv., and suppose the apostles of Christ sitting on the chair or couch which departed friends last occupied, and addressing to you these words in season; nay, behold Jesus Christ himself standing by your side, and saying to you as he did to mourners on earth, “Weep not.”

Were our friends as valuable as our fancy paints them, let us bless God that we had such a treasure to surrender; and let us try to make the surrender, without the reluctance of excessive affection. It is giving up a jewel which Christ claims, and which he will fix in his mediatorial crown, to sparkle, in the perfection of holiness, to all eternity.

Melancholy will grow into a disease, unless we check its progress. It enfeebles the mind to bear, while it adds to the burden.

Exercise in the open air, cheerful but holy conversation with Christian friends, a habit of dwelling on the luminous spots in our life, by which our gratitude to God is enlivened, and our own joy augmented, intercourse with God in reading his blessed word, and in the devotion of the closet, all conduce to the support and strength of the mind under suffering.

The tender connections of life, when cemented by piety, may by death be suspended, but cannot be destroyed.

INFLUENCE OF PIOUS MOTHERS.

A warm hearted and prudent mother will exert an almost unlimited influence over her children during the first six or eight years of their life,—a period of all others when the heart is most susceptible of deep and lasting impressions. The divine Author of our frame hath thus, in his infinite goodness, furnished a pious mother with efficient means for moulding the tempers of her children, and implanting in their tender minds those principles of piety and virtue, which will excite them to everything great and excellent in conduct, and prepare them as immortal beings, for the high destinies of a never ending existence. She will lead her tender and interesting charge to the feet of the good Shepherd, and fill their glowing bosoms with high admiration of his condescension and

grace, by reminding them that when parents brought their children to him whilst he sojourned on earth, he laid his hands on them and blessed them; and that now, when he is exalted to the skies, he still promises to gather the lambs in his arms, and carry them in his bosom. Solomon frequently adverts with great tenderness, to the pious counsels of his mother. Timothy appears to have been instructed, when a child, by his mother and grandmother, in the knowledge of the Scriptures; and it would be difficult to find an instance of children brought up in the fear of God, and the love of the Saviour, while their mother showed no marked solicitude to cherish a life of piety in her family.

“Delightful task! to rear the tender thought,
To teach the young idea how to shoot,
To pour the fresh instruction o'er the mind,
To breathe the enlivening spirit, and to fix
The generous purpose in the glowing breast.”

What an incalculable blessing to the church,—what a glorious prospect of the revival of religion, to behold young females, amidst all the amiable and useful accomplishments which adorn their sex, engraving the words of Solomon on the frame and temper of their hearts,—“Favor is deceitful and beauty is vain; but a woman that feareth the Lord, she shall be praised.” Few men have attained to high eminence, either in science or religion, who have not expressed deep felt gratitude for the example, and counsels, and prayers, of an affectionate and pious mother. In the case of Dr. Waugh, this grateful feeling was strikingly manifested. It were injustice to her memory, not to record most prominently, the reverential affection with which he ever spoke of the character of his mother. It was his delight to breathe into the ears of his own children the story of her piety and kindness. To her he looked back even at the age of threescore years and ten, with all the humility and fondness of a child; and when, nearly forty years after her death, he heard the summons issued that was to gather him to his fathers, his filial tenderness prompted the wish, that his pillow could have been softened by the hand of his mother, and his heart strengthened and refreshed by her prayers!—thus recommending, on his death bed, the performance of that duty to which he was ever anxious to direct the attention of the young,—“Honor thy father and thy mother.”

CHRISTIAN FRIENDSHIP.

Religion is supposed, by those who know it not, to damp the ardor and to limit the enjoyments of friendship; but in reality, its spirit of love prompts to every kind office, and to every gracious deed. There have been few who have shone in friendship like Dr. Waugh. To the companions of his youth who were preserved, like himself, to advanced years, he continued attached through life; and though so far removed from many of them that they rarely met; and though placed in a scene where the bustle, the fascinations, and the varieties of a metropolis would have detached many a heart from all its

partialities to friends in obscurity, he delighted to think of them and to speak of them; and often, in society the most imposing to ordinary minds, would his heart turn to worth in the shade, which, though overlooked on earth, is prized in heaven."

ANECDOTES.

ARCHBISHOP LEIGHTON.

One day, in which there happened a tremendous storm of lightning and thunder, as Archbishop Leighton was going from Glasgow to Dumblain, he was descried, when at a considerable distance, by two men of bad character. They had not courage to rob him, but wishing to fall on some method of extorting money from him, one of them presently said, "I will lay down by the way side as if I was dead, and you shall inform the archbishop that I was killed by the lightning, and beg money of him to bury me." When the archbishop came up, the infamous wretch told him this fabricated story, and the holy, unsuspecting man believed it, sympathized with the survivor, gave him money, and went on his journey. But when the man returned to his companion, he found him actually dead; immediately he began to exclaim aloud, "Oh, sir! oh, sir! he is dead! he is dead!" On which the archbishop returned, discovered the fraud, and said, "It is a dangerous thing to trifle with the judgments of God!"

THE FAITHFUL APPEAL.

A person on a journey, not much acquainted with true religion, after being for some time pensive, exclaimed to his companion, "I never shall forget an expression my friend made on his *dying bed* some years ago." On being asked what it was, it was said to be this:—"You must die, as I soon shall: but if your heart be not changed, you cannot enter the kingdom of heaven; and if that be the case I think we shall never meet again!" Such expressions of religious persons to ungodly friends, is profitably using our influence—it is *faithful preaching*; and such words will eventually be found not to have been spoken in vain. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge in the grave, whither thou goest."

MISSIONARY REGISTER.

FOR AUGUST, 1831.

SUBSCRIPTIONS and donations to the General Convention of the Baptist Denomination in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq. Treasurer, at the Baptist Missionary Rooms, No. 52, Washington-Street, Boston. The communications for the Corresponding Secretary should be directed to the same place.

BURMAN MISSION.

No intelligence has reached us from Burmah since our last Number; but the following letters from Mr. Mason, of a previous date, exhibiting some spirit of inquiry in India, will be read with interest.

TO REV. MR. KNOWLES.

Calcutta, Oct. 1830.

Dear Sir,

When it is borne in mind that the Mahometans in common with the Jews profess to be firm believers in the God of Abraham, and in the Old Testament scriptures, they cannot, notwithstanding their enmity to Christianity, but be a most interesting people to the Missionary. For idolatry they possess a most sovereign contempt, and this contempt they hesitate not to express whenever opportunity offers. One of our Missionary brethren had a Hindoo cook and a Mussulman waiter. Conversing together one day, the waiter was heard addressing the cook with, "what is the reason your God is without arms?" The cook was puzzled. "He had arms formerly," continued the Mussulman; "and I will tell you how they were lost. When Mahomet was on earth Juggernaut was his cook, and he was one day caught stealing; his master had the law enforced against him, which among the Mussulmans you know is loss of the arms; and thus he has been without arms ever since."

Such a people, scattered as they are among idolaters throughout India, must produce some effect upon their associates, and this effect will necessarily be as favorable to truth as it is unfavorable to heathenism. Great as is

the evil of Mahometanism, it will be made a blessing, should God use it as an instrument for the destruction of idolatry. But Mahometanism itself totters. There is evidently a spirit of inquiry abroad among its devotees, and this among a people proverbial for their apathy is no inconsiderable advance in the march of mind; for the path of examination is the path to truth.

As the creation of this spirit may fairly be attributed to the diffusion of information in various ways, the friends of religion may hail with pleasure every means for the diffusion of knowledge which goes into operation, whether or not decidedly religious.

Superficial observers would suppose that the native colleges in which the introduction of Christianity is carefully guarded against, could be of no advantage to Christianity; facts however prove the contrary.

There is in this city a Mahometan college founded in 1780 by Mr. Hastings. The course of instruction comprises "the Arabic language, including general literature, law, philosophy of law, the traditions of Mahomed, logic, geometry, and arithmetic," together with English grammar, and an English course on the European sciences. Many of the students in this college have been in the habit latterly of attending the meetings of brother Carapet; and a few weeks ago some of them expressed a wish to hold a public disputation with him on various points connected with the Christian and Mussulman faiths. Of course their wishes were readily gratified, and the first discussion was held last Friday. Had it been in my power I should have attended, but the seeing of the native baptisms, which occurred on the same evening, preponderated in interest, the

debate being conducted in Hindostanee; so I went to Chitpore.

From those present, I understood the point that the Mussulman attempted to establish was, that "an atonement could be made only for sins committed, and therefore the sacrifice of Christ could be of advantage to none but Jews."

The principal argument urged by our friends against the contested point was that as Christ's atonement was intended to counteract the effects of Adam's sin, and as the effects of Adam's sin extend to all his posterity, Christ's atonement must therefore be available to all the posterity of Adam, who comply with the divine requisitions. The students entered with great interest into the discussion, which only terminated with the day. Two other important points, which they pledge themselves to establish, are, 1. That the prophecies of Daniel were as evidently fulfilled at the coming of Mahomet as at the advent of Christ; and, 2. That there are miracles connected with the establishment of Mahometanism, which afford as strong evidence that Mahomet was sent of God, as the miracles of Christ do of his divine mission.

Recently there have been published two or three tracts against Mahometanism in the Hindostanee language, in which, according to the Mussulmans, Mahometanism is charged with all the follies that can be collected from the practices of its various sects.

But the most interesting feature in the affair is, that they have written a pamphlet, in defence of their religion from the attacks of the Missionaries. It has just issued from the press, and I have not therefore been able to learn any thing very definite in respect to its contents. The Mussulmen often visit brother Carapeit's bungalow, and try every means to puzzle and provoke him; but he is said to be remarkable in disputation. His manner is coolly to receive his opponent's fire, and then to answer him with most provoking deliberation. When a Mussulman speaks of Mahomet, he will sometimes ask, "who was Mahomet?" "The son of Abraham," is the ready reply. "By whom?" "By Ishmael." Ah! not by Isaac then; but 'in Isaac,' it is said, 'shall thy seed be called.'" The Mussulman after a colloquy like this will walk off as mute as melancholy, with defeat depicted in his countenance.

Interesting circumstances relative to the progress of truth frequently fall under brother Carapeit's observation. He was in his bungalow one morning conversing with a native Christian, who was about going to law to obtain redress for some wrongs that he had suffered of a pecuniary nature. During the conversation two natives came in and sat down. After listening awhile, one of them arose and said to the other, "come, let us go; I thought it had been about salvation, but there is nothing of salvation to day; it is all about rupees and annas."

Muzmein, Dec. 29, 1830. We arrived here on the 23th of Nov. and in a few days I expect to leave for Tavoy, whither Br. Boardman has again returned. I remain yours, &c.

FRANCIS MASON.

EXTRACT OF A LETTER FROM MR. MASON, ADDRESSED TO REV. MR. GROSVENOR.

Garden Reach, Nov. 4, 1830.

Dear Sir,

"The first thing done by a botanist on arriving in a new country is to look at his feet for flowers; the painter stretches his eyes over the landscape in reach of the picturesque, while the mere traveller looks every where for strange sights. However, I believe, on approaching Calcutta, the first object to which my attention was almost unconsciously directed was, the number of church steeples. But few made their appearance. Yet on rounding the point on which Bishop's college is located, the whole of the city throws itself at once before the observer's eye at the short distance of three or four miles. My heart almost sunk within me when I thought, "how little is that Christian band which there has to contend with the darkness and superstition of more than half a million of idolaters! But there is more to encourage the heart in this respect, than appears at first sight; for all the Dissenting chapels wear so unassuming an appearance that they cannot be distinguished from dwelling houses. None of them have either bell, steeple or cupola. To a missionary, entering a heathen country like this, that for more than thirty years has been a theatre of missionary effort, it must be a primary inquiry, "what of the progress of truth?" The result of his inquiries will be much the same

here as was my view of the city: less will strike the eye than was anticipated, but a closer examination will develop more than he expected. The number of natives decidedly pious, may not perhaps equal his expectation; but the leaven of truth will be found at work more extensively than he ever anticipated. There is such a connection between moral and intellectual truth, that the progress of the one infers more or less the progress of the other. I was hence led to inquire of the influence exerted by the Hindoo college here in respect to the superstitions of the country. You may or may not be aware that in 1818 a Hindoo college was founded in Calcutta, "the principal object of which is the cultivation of the Sanscrit language, and Braminical science and literature." Provision is also made for the attendance of the pupils of the highest class on a course of lectures on natural and experimental philosophy, and for enabling such of them as may evince a capability and desire of learning to pursue this branch of study still further. A proficiency in the English language being obviously requisite to enable the students to profit by this arrangement, the knowledge of that language was declared to be an indispensable qualification for admission to the highest class.

The college is, I understand, at present, in a most flourishing state, and on the arrival of Mr. Duff, of the Scotch Missionary Society a few months ago, a course of theological lectures was commenced expressly for their benefit. The students were much pleased, and gave good attendance, but before the third lecture was delivered a paper was pasted up in college, signifying that if any of the students presumed to attend Mr. Duff's lectures, they would fall under the displeasure of the faculty."

Although thus prohibited attending, Mr. Mason states some facts, in relation to the young men's disregard of ceremonies, which evince that "the most sacred rites of paganism fall into contempt before the light of truth, and offer encouragement to labor and pray, that the sun of truth may soon arise, in all its effulgence, on this land of the darkness of the shadow of death, where Satan's seat is."

An article had appeared in one of the

native public papers, complaining of the disregard with which heathen rites were treated by the Hindoo students; and the progress of light must bring them wholly into disuse.

INDIAN STATIONS.

LETTER FROM REV. E. JONES TO
THE COR. SEC'RY.

Valley Towns, May 30, 1831.

My dear Sir,

A short time ago I received a letter from Dea. Heman Lincoln, and this morning, one from yourself, sympathizing in my painful bereavement, in the decease of my companion. It is indeed a bitter draught; and our situation, many hundred miles distant from all our relations, greatly enhances our loss as a family.

The sources of consolation, pointed out in your favor, have proved a strong hold in the trying hour, and have extracted the poison from the bleeding wounds. Thanks be to God, we sorrow not as those who have no hope; but while bruised by this heavy stroke, we look forward to that holy, happy world, where pains and bitterness are transmuted into peace and love, and endless and unwasting joys.

I feel under much obligation to several kind friends, whose faces I have not seen in the flesh, for the affectionate expressions of their sympathies on this mournful occasion. These letters are like soothing balm to the wounded spirit. I trust the Lord will visit them in the time of trouble, and reward their kindness a thousand fold.

I feel abased and astonished at the goodness and mercy which the Lord is manifesting to us at this place. "But God will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent." "He hath chosen the foolish things of the world to confound the wise; and the weak things of the world to confound the things that are mighty"—"that no flesh should glory in his presence." These sayings are signally verified at this station. By the very feeblest instrumentality, the Lord is revealing the wonders of his grace. The work moves on with a steady pace. Every portion of labor which we are enabled to apply to this interesting field, surprises us by a speedy increase. Brethren John Wickliffe and Dsulawee are

become very useful; and considering their slender opportunities for obtaining information, they are making very encouraging improvement. I trust the Lord will make them workmen that need not be ashamed.

On Saturday, and yesterday, we had a very solemn meeting at the mission house. On Saturday, preaching three times. Sunday morning, prayer meeting at sunrise, for an hour. At half past eight o'clock, church meeting; when six full Indians professed a hope in Christ, and were approved by the church. At half past eleven o'clock, preached in English, and by interpretation. I trust the Lord was in the assembly. Every individual wore on his countenance marks of deep concern. After preaching, we proceeded to the river, and the six candidates were baptized in the name of the ever adorable Trinity. The scene was witnessed by a large company of spectators. Our brethren, John Wickliffe, Dsulawce, and Wasadi, conducted the exercises of the afternoon and evening in a lively and interesting manner. This morning, prayer meeting at sunrise. After breakfast, made arrangements for the formation of a regular Temperance Society.

I believe the Lord is deepening as well as widening his work among the Cherokees. I think the growth in grace and the knowledge of the Saviour is as apparent among the professors, as the addition to their numbers. May He by his grace preserve them from every snare; and after the dangers, conflicts, and alarms of the warfare are ended, grant them the triumphs of the crowning day. I trust our Christian friends will not forget the poor Indians, in their intercessions at the throne of grace.

I am, Rev. sir, your obedient servant
in the gospel, EVAN JONES.

LETTER FROM REV. A. BINGHAM,
TO THE COR. SEC'RY.

Sault St. Marie, June 13, 1831.

Very dear Sir,

Our school, I think, may be said to be in a prosperous state; from forty to sixty scholars are generally taught this quarter, thus far. Our Sabbath school prospers very well. Two ladies from the Fort, have this spring volunteered their services as teachers—Mrs. Hulbert and Mrs. James, who are well qual-

ified for the work. The Doctor also renders us some assistance in it, especially if Mrs. James is detained, he takes her place.

Our Temperance Society has produced quite an astonishing effect on the Indians. It is believed that there has not been so much drunkenness among them since the snow went off, as there frequently has been in one week in former times. I have got the binding part of our Constitution translated into Indian, which I can read so that they can well understand it; but the Doctor reads Indian very fluently, and is a warm friend to temperance, and assists much in promoting it among the Indians. Thirteen men have already subscribed the constitution, most if not all of whom have formerly been more or less intemperate, and some of them extremely so. But they now appear like very different persons from what they formerly were; but much vigilance will undoubtedly be necessary on our part to encourage, strengthen, and preserve them in their present good resolutions. They have planted their gardens the present season, and it is thought that an inclination to industry is increasing among them.

We are about forming a Bible Society. To this our subscription has far exceeded my most sanguine expectations. After preparing the constitution, I got seventy dollars subscribed in less than half a day. We have now almost ninety.

I received a letter last fall from Rev. Wm. A. Hallock, informing me that they had forwarded 20,000 pages of tracts to me,—and they were received about four weeks ago, in good order. Since they were received, I have made it some part of my business, weekly, to distribute them.

Very respectfully, yours,
A. BINGHAM.

Dr. Bolles.

SPEECH OF REV. MR. CHOPLES,

Before the American Bible Society at its late anniversary in New York, relative to the resolution for supplying every family with Bibles.

I have often found myself engaged, Mr. President, in meditation, upon the gigantic operations of nature in our land—the lofty hills, the mighty rivers, the foaming torrents and the far-spread plains—and I have been struck with the fact, that there is a most beautiful harmony subsisting between

the works of nature and the exhibition of grace in the new creation upon this continent. Here, more than in any other part of the universe, does Jehovah seem to challenge our attention, whilst he displays the wonders of his creative hand and the omnipotent energy of his grace, in overcoming the almost almightiness of sin in the soul. Now, as the subjugation of this world to God's government is to be effected by human agency, and as God's blessing is always connected with the faithful discharge of duty, it would appear that there should be in this land a *mighty* moral machinery, in some measure commensurate with those grand results which Christian faith anticipates. I was present two years ago when this society resolved to supply every family in these United States with a copy of the Bible, and I shall never forget my feelings. I thought I saw a means in some degree proportionate to our object; our Society, leaning on the sure word of prophecy, not only *expected* but *attempted great things*.

The venerable English Prelate occurred to my mind, who, when he heard of the establishment of Sabbath Schools, raised himself on his dying bed and exclaimed, "then I have lived to see glorious days for England!"

Sir—when that sacred resolution was passed, you must have felt that you were on the verge of another revolution, one more glorious than that of '76—you must have anticipated the period when this vast republic shall be composed entirely of *Freemen*, "for they are freemen whom the truth makes free, and all are slaves beside."

Yes, sir, your emotions must have been pious and patriotic; truly could you say with the Bishop, "I have lived to see glorious days for my country;" and almost you might exclaim, in the language of him who waited for the consolation of Israel, "Lord, now lettest thou thy servant depart in peace," &c.

There is something sublime in the name of our Society, "*American Bible Society*." Our title tells our duty; it declares that one quarter of the globe is in our charge, and that in the administration of our mercy we may range from pole to pole. The spirit which prevailed in this society on the memorable day to which my motion refers, was in exact keeping with the admonition of the wise man, " *whatsoever thy hand findeth to do, do it*

with thy might." If ever we do any actual service for God in the world, we must labor and be in earnest—all history proves the fact. If Israel is to be led forth from captivity, God will select as her Liberator one who is ready to turn his back on a Crown, a Court, and a Kingdom. And if Israel shall take possession of the promised land, she must be introduced by a man who had "*followed the Lord fully.*" In after ages, when the temple is rebuilt, it is accomplished by the energies of a people who had "*a mind to work.*" The early spread of the Gospel was accomplished by men who preached everywhere, who were instant in season and out of season, and who were regardless of life itself when its sacrifice was demanded in the furtherance of the truth. And, sir, the moral wilderness will never become the garden of the Lord until there is laborious cultivation bestowed upon it.

On occasions like the present we are compelled to turn our minds to cardinal truths with which we have long been acquainted. Novelty is out of the question; and I am not sure that this is just matter for regret. To dwell upon grand principles with which we have been successfully identified, is often animating, just as the man who for years has dwelt upon the rock regards with complacency in each returning storm the immovable basis on which he resides.

It was declared of Jesus, in antecedent prophecy, *that to him should the gathering of the people be*; and Christ himself said, "*And I, if I be lifted up, will draw all men unto me.*" Sir, the attractions of Calvary have been felt. Jesus is a Conqueror—soon he will reign over a world conquered by love, for his Gospel is everlasting! Dioclesian once reared a pillar to point out the spot where he arrested the course of Christianity—and look at this Assembly, convened in a part of the world then undiscovered! and convened, for what?—to aid the conquest of the Prince of Peace—to throw up a high-way for the glories of a kingdom which shall never have an end. I urge the spread of the Gospel from its adaptation to all climes and classes. Here it is that our religion triumphs gloriously. The crescent cannot flourish amid the pale glories of a northern sky—its grand attractive lures would be deprived of their more than magic charms—Judaism, from its pe-

cularities, can never be a universal system—Pagan mythology, supported as it is by all the trick and cunning of the priesthood, must lose its effect as the community marches on from stage to stage in intellectual improvement, rising from ignorance to knowledge, the Unknown God can never satisfy, sanctify, or save the soul—and men will ask after a *more excellent way*.

But it is not so with Christianity: her trials are her triumphs; the more she is investigated, the stronger will be the faith of her examiner—she evinces her Divine origin by her heavenly effects. Yes, sir, our gospel is for all nations, and I love to think that slips from the Rose of Sharon will take root and flourish on the line or at the poles.

Then why have these joyful tidings been confined within the narrow limits of present Christendom? Why has there been a monopoly of the breath of Heaven, the light of life, the message from the skies? Let us not seek for a reason in the decrees of God, but solve the sad problem in the depravity of man and the inconsistency of nominal Christians. God has made known his will—"Go ye forth, and preach my gospel to every creature."—Oh, sir, the painful truth—we have partaken of our morsel alone—but I am wrong; the gospel is not a morsel, but a *feast*, a *feast of fat things*, and a *feast* designed by God for all nations!—O! we have not recognized the fact that when God blesses a man it is that *he may become a blessing to others*. Thus every Christian has a duty to perform; it is not enough to help plant churches in Burmah or Bengal: *here* we can labor, and there is room to work with all our might. Sir, has not your heart trembled lest Burmans should press into the kingdom, and your fellow-citizens be found wanting a place in glory? O the hamlets of our beloved land! O the souls of those who dwell in our vallies! their souls! the redemption of which is precious, yet ceaseth for ever! It is easier to conceive of cities wrapped in flames, nations destroyed by the flood, or this beautiful creation sinking into ashes, than of the destruction of a soul from the presence of the Lord. If our religion has any soul, any vitality, let us go and plant the Lamp of Life in every valley of the shadow of death.

This world is to be conquered and subdued by Jesus. The word of God

is the sword of the Spirit. By this we must conquer, and the weapons with which we contend *are mighty, &c.*

I once heard, upon this platform, a comparison between the Bible Society and an arsenal. Sir, if I were gazing upon an arsenal, I should feel persuaded that the entire apparatus of war would produce fatal effects. Yet I could not select the particular weapon whose execution should be deadly, or designate the spot where its effect should be seen. I look upon our Society's House as a magazine for war, as containing weapons for a bloodless victory. I cannot, with prescience, select a Bible as foreordained by God to convert a youth, or a Testament, as intended to rouse the conscience of age, this volume, to console affliction, or that one, to convince infidelity; but I am quite satisfied that these sacred books do all go forth divinely commissioned on such messages of mercy, and that they do not enter the abodes of men, separate from that holy influence which is indispensable to their saving efficacy.

There are, too, peculiar reasons why at the present moment strenuous efforts should be made in effecting the circulation of the Bible. The gentleman who seconded the resolution for adopting the Report has eloquently alluded to many of these, and I will simply refer to Popery. I am not insensible to the efforts of Popery, (Catholicity, if she prefer the appellation,) but only circulate God's holy word, and I do not fear her triumphs. Her fate is foretold; her rock is not as our Rock; the Mass shall be forgotten in the one song which shall employ all nations. Sir, I repeat it, I do not fear her *ultimate* triumphs, for her death is prophesied, her sepulchre is prepared, her epitaph is written—"Babylon is fallen—is fallen." Mr. President, when Popery renounced the Bible, the God of the Bible weighed her in the balance—pronounced her wisdom folly, and declared her wanting—and when she impiously assumed the attribute of the most High, and asserted that she was *wisdom*, she committed a suicidal act—she tied around her neck the Apocalyptic mill-stone, which shall at last sink her in the depths of the sea.

When I think of what has been done in the past two years, I feel disposed to bless God, and take courage—but the field is the world, and there is

much to be done ere the laborers unite in the song of harvest home. With Cæsar let us feel that nothing is done while any thing remains to be done; or rather let us take a lesson from a Christian soldier; let us listen to Paul, who urges us to forget what is behind, and press on to things which are before us. And what is behind? only a few battles gained by the grace of God—just enough to show that with his help all things are possible. And what is before? why, a battle-field—a rebel race—a Saviour's joy!

SABBATH SCHOOLS.

To the Editor of the Am. Bap. Magazine.

Sir,

In reading the account of the anniversary celebration of Sunday schools in London, I was very much pleased to observe that this truly important branch of benevolent operations was advancing with rapid strides in the mother country. The number of schools in the United Kingdom is stated to be 10,162—of teachers, 107,545—and of scholars, 1,062,656; with an increase the past year of 267 schools—of teachers, 9,800—and of scholars, 42,463. More than a million of youthful minds are weekly assembled, and taught from the oracles of God the ways of heavenly wisdom. More than a million beings are beginning, in their early youth, to seek the Lord in the way in which alone he will be found, and are imbibing religious habits which will probably never forsake them. There was a very interesting fact stated in one of the addresses, which I think will be worth repeating. There was a family, in which there were three deaf and dumb children, two brothers and a sister. A younger sister of theirs was a member of a Sunday school, and through the blessing of God, her attendance there was blessed to the conversion of her soul. She began immediately to be anxious for her deaf and dumb brothers and sister, and applied herself with great zeal to do them some good. Her perseverance was owned and blessed of God, and she soon had the joy of seeing two of them rejoicing in that Saviour in whom she trusted, and whom she had pointed out to them. What an incentive to action is here presented both to teachers and scholars.

In our own country, the Sabbath school seems to be one of God's most powerful instruments; and every one who is engaged in such a school, and every church which has a Sunday school within its limits, have abundant cause to renewed activity and to animated exertion. Look abroad through our land, and everywhere you see the talented and the influential, the wise and the learned, applying their energies and their acquirements to the business of Sunday school instruction. Those, therefore, who engage in this delightful employment, have able co-adjutors, and have the satisfaction of knowing that they are fellow-workers with the rulers of the land, in promoting the temporal and spiritual happiness of the young.

When we behold men of great minds and fervent piety embarked in this undertaking, we may expect to see a great blessing following their efforts. And is it not the case? Do we not every where hear of revivals in Sunday schools? A large number of the revivals which are taking place in our country have commenced in Sunday schools. God seems to have poured out a special blessing upon them. In almost every instance of revival, where it has not made its first appearance in the Sunday school, the school has shared largely in the gracious visiting. And there is great reason why this should be the case. God always accomplishes his end by means. In Sunday schools where the children have been from week to week engaged in perusing and learning the word of God, the way is already prepared for the operation of his Holy Spirit. I was much pleased with the remarks of the Rev. Mr. M'Ilvaine, of Brooklyn, N.Y. upon this subject, in an address recently made before the American Bible Society.

"Now, sir, I say—what I am glad to know is nothing new, but so true as to be perfectly notorious, and so prominently true that almost every one of us has frequently spoken of it—that if there be any one instrument to which, under the divine blessing, we are especially indebted for the great extent, the peculiar directness and power, the simplicity, purity, and excited character of the recent revivals of religion, that instrument is found in the system of our Sunday schools. The truth is, there never was such a wide preparation before for the operation of the

Spirit of God. There never was a generation of hearers with which the ministry of the word had so little preliminary work to do before it could lead them to Christ. That, out of which the great majority of the new members of Christ have been gained, is by very far the largest generation of Sunday-school pupils that ever came to maturity. In a great measure they were ready. A long portion of the road to the entrance of the strait gate they had already travelled. We had no need, as with thousands of others, to show, by the slow process of illustration, the necessity of a sinner's conversion. They believed it already. There was no need with them of spending time which former generations required, to prove that there is none other name by which we can be saved but the name of Jesus. They had learned and owned it years ago. The seed was all sown, and only needed the dews of heavenly grace to quicken it into fruitfulness. The way of life was full in their view. Nothing remained but to persuade them to enter."

Such is indeed the fact with regard to the scholars of a Sunday school, or such will it be if teachers are faithful in the discharge of their duty. And we may expect to see most glorious results from this source. Multitudes of youthful immortals will be seen flocking to the gates of Zion in every part of our land, and "out of the mouths of babes and sucklings, will the glory of God be perfected." What may we not hope for, when we behold these bands of children, commencing the Christian warfare at their early age, and girding their tender minds with the armor of God? Ought we not to believe that God is indeed hastening on that glorious era, when the whole universe with united voice shall breathe one song of praise and thanksgiving to our God? Let, then, every Sunday school teacher be quickened to greater effort, and be actuated by a stronger and more ardent faith, in view of the great and honorable station which is assigned to Sunday schools, in God's plan of regenerating and saving the world; let every Christian lend his influence and his personal assistance and countenance to this hallowed cause; let him remember both teachers and scholars in his supplications to the throne of grace; and let every Christian church kindly watch over and protect the school that is con-

nected with it. Much remains to be done by the church. See that your school is well supplied with teachers, send your children to be taught there, and visit the school yourselves, that by your presence you may encourage the teachers and add to their influence and authority over the children: And above all, in your prayer meetings, as a church, as well as in your private devotions, remember them in your petitions to a prayer hearing and a prayer answering God. A TEACHER.

REVIVALS.

MR. HILL'S LETTER.

Troy, June 4, 1831.

Mr. Editor,

I feel that it is performing a duty which I owe to Zion, to forward you for publication in the Magazine, some account of the work of grace which has been enjoyed by the people of God in Troy during the past winter; and I attempt the performance of it with some sense of gratitude, not only to the merciful Author of revivals of religion, but also to those who having shared in them, have communicated information respecting them, for the encouragement of their brethren. I remember, Sir, when such accounts were frequently presented to the Christian public through the same medium, and I think it is greatly to be regretted that you are not now oftener furnished with them.

Before proceeding to relate the circumstances in immediate connection with the recent glorious revival, it may be proper to state that a very encouraging state of things existed in the Baptist church during the last thirteen months. A revival, to some extent, was experienced by it in the month of April, 1830, during which it is supposed about twenty individuals were brought to the knowledge of the truth as it is in Jesus: and cases of conversion occasionally occurred through the following summer, creating pleasing occasions for the administration of the ordinance of baptism every month except one; during which period twenty five persons were added to the church. Still the members, generally, appeared but little sensible of the blessing they were enjoying. A state of apathy and carelessness prevailed to considerable extent; and during that

period I was frequently astonished that any accessions at all took place. During the month of November, an uncommon attention and seriousness of the congregation at public and social worship, together with special engagedness in prayer and exhortation on the part of some of the brethren, indicated the approaching blessing. At this time it seemed, indeed, only as the little cloud seen by the prophet's servant, like a man's hand; but it continued to advance and increase, until like a cloud overcasting the whole heavens and gathering fulness, it began to distil its spiritual moisture, and the sound of abundance of approaching rain soon gladdened every heart. The Preparatory Conference, and some other social meetings in the early part of December, were particularly characterised by free and mutual confessions of neglects of duty, especially that of exhorting sinners to repentance. Toward the close of that month a general meeting was held by one of the Presbyterian churches, 4 days in succession, which without doubt, resulted in imparting an unexpected and powerful impulse to the work. Christians were suddenly aroused from their spiritual torpor, and the whole city from inattention and carelessness, by successive reports of the conviction and conversion of men of the first standing in this community, among whom were several of deistical sentiments. Shortly, however, these reports were less frequent, and many began to fear the work would subside. It was a fear that induced Christians to pray; and their prayers were such as a covenant keeping God could answer. Cases of conviction soon multiplied, and the inquiry, "What shall I do to be saved?" commenced and continued on the lips of successive anxious souls during the whole winter. In reflecting upon the interesting period I have mentioned, I have sometimes thought it bore striking resemblance to a tremendous whirlwind, exhausting its first and most violent shock in overturning the sturdiest oaks of a forest, and then passing on with weakened impetus prostrating every smaller tree and plant in its progress.

A thorough conviction of the presence and special operation of God's holy Spirit among us, induced Christians to inquire, "Lord, what wilt thou have me to do," and led to the

adoption of various co-operating measures.

Meetings for prayer, commencing at six o'clock in the morning, were established, and notwithstanding the darkness of the hour, and cold weather of the season, great numbers were found regularly every morning at the appointed place of prayer, in the humble posture most becoming supplicants at the throne of grace. The anxiety of crowds became so great, within a short time, it was thought necessary to suspend the regular Sunday school teacher's meeting and some others, and appropriate every evening in the week to meetings for preaching, exhortation and prayer; and even then, the earnest desires of the people could not be satisfied without numerous meetings of groups of neighbors who assembled for inquiry and prayer, at private dwelling houses, during the day. Anxious meetings were held steadily; and very often after the exercises of an evening meeting were closed, many awakened sinners were ready to manifest in different ways, a desire for special prayer in their behalf. On such occasions I have often seen more than fifty persons rise at one time. During the progress of the work, several brethren, impelled by the urgent calls for attention from the penitent, and their personal desires to be instrumental of good to the souls of others, devoted whole days in visiting from house to house, praying, and exhorting sinners to repentance. With such means in operation, the Lord working wonderfully by his Holy Spirit on the hearts of the people, the revival progressed and spread.

The subjects of the work were of all classes and ages. People of wealth and those of humble circumstances; men of influence and others in obscurity; those of loose morals and infidel sentiments, and such as had long enjoyed a reputation for morality; were all disposed to humble themselves before God, against whom they felt that they had sinned, and earnestly seek a Saviour. Heads that had been made venerable by the frosts of more than threescore winters, were bowed down like bulrushes; and hearts that had never swelled with any other passion than those which half a score of years could generate, were made to feel the bitterness of repentance for soul destroying sin.

One man sixty years old, who had been an Universalist nearly forty years, was awakened through the instrumentality of a little girl of eight years, whose conversation, prayers, and general change of conduct, were conclusive evidence to him of the reality of her regeneration and the necessity of his own. They were baptized at the same time.

Among the subjects of the work was a young woman, who, very early in life, was visited with a distressing illness, which was followed by an unconquerable stammering that prevented her from learning to read. On being visited during her conviction, an attempt was made to explain the instruction given by our Saviour to Nicodemus respecting the brazen serpent. The moment the subject was applied to Christ, and she was assured that if she believed in him she would be saved, her eyes kindled with a sort of fury, and with gesticulations like one possessed with devils, she seemed ready to fall upon, and destroy those about her. She was soothed, however, and in a few days found peace in believing in that Saviour whose precious name had once aroused her enmity. The great change in her deportment and improvement of mind since her conversion, have astonished all who knew her, especially her family connections:

The Bible class and Sunday school connected with the church, have shared largely in the blessing. The latter was re-organized about one year since, at which time several of the teachers "were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world;" but now I hope, *they are all* "made nigh by the blood of Christ, and are fellow citizens with the saints and of the household of God." A very considerable number of the children also indulge hope in Christ, some of whom have been admitted as members of the church; and, thus far, they adorn their profession by a well ordered life and godly conversation. Indeed so much can be said of all who have been admitted into the church; and in some, encouraging indications appear of such an influence from on high, as, I trust, will lead them into paths of eminent usefulness.

Often, as I review the scenes of

the past winter, and contemplate the character and onward course of the young converts around me, I am constrained to exclaim, "What hath God wrought!" and my reflection on the glorious victory of grace and truth, already achieved over the powers of darkness, and the anticipations which I think I can reasonably indulge concerning the future effects of this work of God, often induce me to say with the Psalmist; "Bless the Lord, O my soul; and all that is within me, bless his holy name."

Our baptismal occasions during the revival have been very precious. Of course they occurred in the most inclement season of the year; but other circumstances connected with them imparted to them a peculiar interest. The *grave* where many of the happy converts were "buried with Christ in baptism," was cut through the thick ice of the Hudson; which furnished safe and convenient accommodations for the many hundred persons who encircled us during the administration of the ordinance. In the midst of these large groups, many were always seen, whose eyes suffused with tears, indicated the intense earnestness with which they gazed upon the scene before them, and the agony of soul with which they reflected on their own need of a Saviour.

Among the candidates were found parents accompanied by their children, husbands by their wives, and brothers by their sisters: and on one occasion, after a man and woman, each sixty one years of age, had been emblematically buried and raised again to newness of life, it was delightful to witness their example followed by two little children, one of whom was ten, the other only eight years old; children who had only just entered upon a natural life, professing to live with Christ. On two occasions twenty candidates were baptized: and on two other occasions twenty two submitted to the ordinance; and there are now several candidates ready to obey their Lord in the same manner.

I cannot forbear mentioning, in this place one fact which was particularly noticed by some of the spectators, and ought to silence forever the oft-repeated objections to the scriptural assertion of the immersion of three thousand persons on the day of Pentecost. The first administration of the ordinance to twenty persons occupied nine minutes, including the time

necessary for the administrator to ascertain the state of the shore. At another time twenty-two were baptized in eight minutes and thirty seconds: and at another time the ordinance was administered to twenty-two candidates in only seven minutes and twenty-one seconds. At each time it was administered decently and in order. The number added to the Baptist church by baptism is one hundred and two, which with others baptized previous to the revival makes one hundred and twenty-five, since my residence in Troy. The Methodist and two Presbyterian churches in this city shared in the revival, and have each received about the same number as ourselves. The work extended also to the Baptist church in West-Troy under the pastoral care of brother Ashly Vaughn, who has baptized about fifty persons; but I will not anticipate him, as I hope he will shortly forward you a particular account of the work in that place.

Although, Mr. Editor, the cloud which shed this abundant rain of grace upon us has passed over, it is not exhausted of the blessing. It is evidently watering in its course other portions of the vineyard of the Lord. O! may it still continue to shed down its blissful influence, till every dry and parched place becomes watered and refreshed by the Holy Spirit of God.

It is with sincere gratitude I acknowledge the assistance afforded me by several ministering brethren, among whom I feel that I have special reason to mention Rev. William Bently. He performed a journey of more than one hundred miles in the depth of winter, and labored incessantly in the temple, and from house to house, about six weeks.

I am yours with Christian affection,
BENJAMIN M. HILL.

*Extract of a letter, dated Salem,
Mass. July 12, 1831.*

"The state of religion is truly interesting in this place; probably as many as thirty have obtained peace in the Lord, in the first and second Baptist congregations, and many more inquiring the way to Zion.

I passed the last sabbath in Beverly, and enjoyed a refreshing day. About

forty, almost all of whom are young, were at the inquiry meeting in the evening. "Truly, God is good to Israel!"

A pleasing revival of religion is enjoyed in the Baptist and Congregational churches in Boston. A blessing attended the four days meetings, commenced by the Baptist churches March 9, and by the Congregational churches, April 11. A very considerable number of young persons profess to have experienced religion; many have been baptized, and others are inquiring the way to Zion.

Every mail bears us gratifying intelligence of the work of grace through our land. The protracted meetings, and the morning seasons of prayer, are especially blessed as means in promoting the extension of truth.

INTERESTING INCIDENT.

The conclusion of the anniversary of the alumni of the Hamilton Institution, May 31, was rendered deeply affecting by the following circumstance. William Brown, son of Br. P. P. Brown, appeared before the Society, and related his experience, and the conviction of his mind that God had required him to labor in Burmah. He is now 15 years old; his exercises on the subject commenced immediately on his becoming interested in the Saviour, which is four years since, and now he is fully determined to live and die (if God will,) in Burmah. The pecuniary circumstances of his father not allowing him to give the lad such an education as was necessary, he, after his son had ceased speaking, "gave him up to God, his cause, and his people."—At this moment Dea. Jonathan Olmsted came forward in the fervor of Christian philanthropy, and declared in the presence of the people, that he adopted the lad as his son, to educate, and so far as human means are concerned, prepare him for Burmah; and hoped "hereafter to meet him and many of the poor Burmans who should be converted through his instrumentality, around the throne of God." The scene was touching beyond description;—and by many, while memory retains her seat, will not be forgotten.

DEATH OF REV. JOHN E. WESTON.

The Christian Church has been suddenly deprived of the labors of a faithful and able minister of the New Testament, in the decease of Mr. Weston, late pastor of the Baptist church at East Cambridge. July 2d, he left Lynn to proceed to Dunstable, N. H. where he was engaged to preach on the Lord's day. In Wilmington, stopping at a watering place, and advancing some distance into the pond, the chaise sunk in deep water, and being unable to swim, he failed of reaching the shore, and was thus instantly removed from the sphere of his labors. The body

was found in a short time, and conveyed to Lynn for interment.

Mr. Weston had made great personal sacrifices to obtain an education for the Christian ministry, and possessed talents for the service of no ordinary character. The providence which removed him from earth in the meridian of life, having reached only his thirty-fifth year, is truly mysterious, and leaves us to exclaim, "How unsearchable are his judgments, and his ways past finding out." We hope to present, in a future Number, a Memoir of our departed brother.

ORDINATIONS.

May 26, Mr. R. W. Vining was ordained at Elicotville, N. Y.

June 8, Mr. Reuben P. Lamb was ordained, by request of the second Baptist church in Milo, N. Y.

June 8, Mr. James H. Linsley was ordained at New Haven. Sermon by Rev. D. Wildman.

June 9, Mr. John L. Moore, late a graduate from Hamilton Theological Institution, received ordination at the sitting of the Black River Baptist Association.

June 9, Mr. Evan J. Williams was ordained at Steuben, N. Y. Sermon by Rev. Daniel Morris.

June 16, Mr. Daniel Dye was ordained. Sermon by Rev. John Smitner.

June 25, Mr. Clark Sibley was ordained pastor of the Baptist church in Dublin, N. H. Sermon by Rev. A. Fisher, West Boylston, Mass.

June 28, Mr. Amos Snell was ordained at Ashford, Con. Sermon by Rev. Alvin Bennett.

Account of Moneys received by the Treasurer of the General Convention of the Baptist Denomination in the United States for Foreign Missions, from June 25, to July 20, 1831.

From a friend in Framingham, Mass. for the Burman mission,	3,00
Vermont Bap. State Convention, per John Billings, jr. Esq. for Bur. miss. by Mr. Tilden,	100,00
Rev. Mason Ball, Agent of the Board, having been collected by him in the States of South Carolina and Georgia,	275,00
A person in the neighborhood of Tuscaloosa, Ala. for foreign miss. per Rev. W. T. Brantly,	10,00
Female For. Miss. Soc. of the 1st Bap. church and congregation of Providence, R. I. being the second annual payment for the support of Ko Thah-a, a native Burman preacher, per Mrs. E. A. Eddy,	100,00
Mr. Moses Parsons, of Marshfield, Mass. "being the profits on a particular branch of business, the past year," for the foreign mission,	3,00
A friend, for the Burman miss. per Rev. Mr. Hagu,	1,00
The Franklin Association, N. Y.	200,00
The Madison N. Y. Soc. Aux. &c. per Rev. Daniel Hascall, Treas.	50,00
	<hr/> 250,00
Mrs. Obedience Pelton, of Euclid, Cuyahoga Co. Ohio, for publishing the Bible in Burmah,	2,00
Miss Harriet Pelton, of same, for do.	1,00
Mr. Moses White, of Cleveland, Ohio,	2,00
Collection at Lancaster, after sermon before the Ohio Baptist Convention,	17,19
Collection at Granville, Ohio,	3,34
Mr. W. T. Nelson, for the Burman mission,	10,00
W. T. Smith, Esq. Lexington, Ken.	10,00
Rev. Dr. Fishback, of do.	10,00
Miss Loomis of Albany, for Burman Bible,	1,00
Elder Handy, of Buffalo, N. Y.	,50
	By Rev. Dr. Bolles,
	<hr/> 57,00
Dea. Thomas Pettingell, of St. Johns, N. Brunswick, per C. D. Everett, Esq. for Burman Bible,	20,00
C. D. Everett, Esq. for same,	10,00
	<hr/> 30,00
A friend to missions, for foreign missions, per Dea. Farwell,	5,00
Mr. Nath'l Oviatt, of Richfield, Medina Co. Ohio, per Mr. Benj. Rouse,	6,00
Sunbury, Ga. Female Cent Society, per Rev. Prof. Ripley,	50,00
	H. LINCOLN, Treas.

NOTE. The 630 dollars acknowledged in the last Magazine as having been received from the Oliver-Street Female Missionary Society should have been credited to the Oliver-Street Foreign Missionary Society, as also the two following entries of 100 dollars, and fifty dollars, making the sum of eight hundred dollars.

☞ Moneys received by the Treasr of the Newton Institution in our next No.

THE
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No. 9.

MEMOIR OF THE REV. BENJAMIN RUSH SKINNER, LATE
MISSIONARY TO AFRICA.

THE subject of this Memoir was born in Granville, Mass. Jan. 7, A. D. 1803. His parents, Rev. Ezekiel Skinner, and Mrs. Sarah Skinner, are still living, and now reside in Ashford, Connecticut.

During the year previous to his embarkation for Africa, and on his voyage, he wrote several letters addressed to his wife, to his father, and to his brother E. E. D. Skinner, M. D. from which the principal incidents and extracts of this biographical sketch are derived.

With respect to the period of his childhood, our brother says, "The characteristics of my disposition at this time, as nearly as I can judge, were strict veracity, submission to the requirements of my parents and teachers, docility, eagerness for reading, and an excessive fondness for every childish sport." At this age when unusual efforts are made to give children correct views of morality and religion, the following extract will be read with interest: "I think my entire abstinence from strong drink from my earliest life, to the present day, has its origin in the principles instilled from my father's lips before I was six years old; and I strongly suspect that the Life of Brainerd, and other similar works, had their share in forming my mind for the great work in which we expect soon to engage. I recollect that during the latter part of the period to which I refer, I often fancied myself in some desolate region, where I spent my days in publishing the news of Jesus to the perishing heathen."

We are happy to give an account of our lamented brother's conversion in his own words:

"My earliest impressions of a religious nature were made by the perusal of religious tracts, pamphlets, &c. Besides the religious books which I found in my father's library, such as Allen's Alarm, Baxter's Call, Brainerd's Memoirs, &c. I was frequently supplied with similar works by my neighbors and friends. I would partic-

ularly mention the family of Mrs. Gurley, widow of the late Mr. Gurley, minister in Lebanon, Exeter, and her son Ralph, the present Corresponding Secretary of the American Colonization Society: these friends put into my hands short sermons for children, and interesting memoirs of pious young christians. These evidently had a deep effect upon my mind, for in the earliest scenes of my present recollection, I was frequently seated on the ground in some retired place reading those books and weeping over them. These impressions were like the morning cloud, which early vanisheth away, yet they prepared my mind for those of a deeper and more abiding kind. When thirteen years of my life had gone, I was far from being serious: I was extremely fond of amusement, and most of my leisure time was spent in historical reading, or in sport with my young companions. The gaiety of life had already thrown about me its fascinating charms, and was fast preparing the overthrow of my soul. It was at this time that providence interfered; I was sent to the academy at Colchester. Here I was separated from my former companions, and a pre-disposition to retire from the company of strangers, united with the habits of constant study, gave me both opportunity and disposition to reflect. Reflection was followed by the conviction that I was a sinner, justly doomed to perpetual wo, and that unless God had mercy on me, I must perish. Thus I was led to read the Bible more diligently, and frequently to engage in secret prayer. I recollect that an evening discourse preached in the academy chapel, and the funeral of an infant sister, together with the remarks made to me on this occasion by Mr. Sherman, who was at this time my preceptor, and who attended the funeral, were so many means of deepening this work. There was at this time a struggle in my mind concerning my boyish sports, which sometimes resulted in my leaving them entirely. But the heart was not changed; I loved them still, and therefore I returned as the dog to his vomit, and as the sow that is washed, to her wallowing in the mire. Thus passed the summer. I will mention but one circumstance more. From a principle of duty, I had been accustomed to retire in the field, and to kneel in prayer behind a certain haystack. One of my comrades having observed this, followed me one morning, and surprised me in prayer. 'Ah,' says he, 'Skinner is praying.' I made some endeavours to deceive him; but it shortly occurred to me that I had denied my Lord and Saviour, and this became a source of deep and pungent grief.

"As my acquaintance gradually extended, I associated with the vain. Thus my religious impressions were erased; and when I returned home, I returned to all the carelessness of my former life.

"The succeeding winter was a season of extreme carelessness. I have often wondered that God had not cut me off in the midst of my iniquity. I neither prayed nor read the Bible, nor even reflected on God. Though confined to my house with the rheumatism, I spent the time from 9 o'clock, A. M. to 4 o'clock, P. M. in instructing about fifteen children and youth. After tea, about an hour was usually spent as past time in some sport, and the re-

mainder of the evening till one or two o'clock in the morning was passed in close application to my studies. As I arose late in the morning I had only time to prepare myself for my school, and the winter passed without a single hour devoted to God.

"I have abundant reason to bless God that a new scene was before me, and that I was again to be separated from my old companions, and be placed in a situation where my mind would be called to attend to its eternal concerns. O the goodness and the mercy of God, who, though we forget him, still remembers us. Early in the succeeding spring my father changed his residence for Stafford, a township on the northern boundary of Connecticut, noted for its mineral springs.

"In the northern part of this town there had been a reformation, and many of the converts were still actively engaged in promoting the good cause of their Divine Master.

"My father, anxious for the eternal welfare of my soul, conducted me to a meeting in this part of the town, about 7 miles from his own residence, and left me to spend two or three days, and attend a second meeting about two miles nearer home.

"The solicitude of kind and religious parents for the salvation of their children, though unseen by the children, is often blessed to their good; and though their fondest hopes may be frequently blasted for a season, yet often in the event they are crowned with success.

"The first meeting I attended was at the house of Dea. Gage. This house is situated in a somewhat romantic place, near the foot of one of the mountains in Monson. During this meeting my former seriousness returned, and the next day was spent in the most solemn reflection. I took a solitary walk to a retired place in the mountain. Here I reflected upon the greatness and the goodness of God, and became deeply sensible that I was a ruined sinner. The sublimity of the scene added to the deepness of my impression, and falling upon my knees I invoked the assistance of heaven for the first time *with an audible voice*.

"After many serious reflections I returned to the house, and proceeded to Mr. R. L's, about two miles distant. I walked alone and took a retrospect of former days. This was a painful retrospect. My many resolutions to serve God, had been broken, and for a long time I had lived without prayer, and without religious reflections. I trembled at the idea of renewing my resolutions, lest by breaking them I should add sin to sin. I felt that I deserved hell, and was rendered more sensible of my depravity than I had ever been before. I spent about two days at Mr. Leonard's. While there, Miss C. conversed with me upon the state of my feelings. I freely opened my mind to her. I told her I viewed myself as a lost sinner, and scarcely dared to hope for mercy. On the evening of the second day the young converts held a meeting at this house. To hear these children and youth powerfully pleading the cause of their divine Redeemer so affected me, that I could not restrain myself from constant weeping.

“Various circumstances occasionally affected my mind, and increased my sense of sin. Surrounded by strangers, I found myself on this account more inclined to serious reflection. I had set times of prayer, and never retired before I had attempted to pour out my supplication to God. As I gradually extended my acquaintance I mingled with the vain in their vanity, and surrounded by a company of vicious youth, my only associates, I joined them till my seriousness vanished again like the morning dew.

“Four years passed in such society I fear would have ruined me forever; but, thanks to God who by his providence rescued me from early destruction. In the fall I was engaged by Dr. L. of Hartford, to attend his shop. He was himself a religious man, and his family consisted of one son who was absent, and three daughters.

“A change of place had thus far proved conducive to serious reflection. Unaccustomed to a city life, and having none to lead me to the haunts of vice, and indeed no desire to mingle with the profligate or gay, I sought no society beyond the limits of the house in which I lived.

“As I retired early and slept alone, I had every opportunity for reflection, prayer, and the perusal of the sacred scriptures. Now I felt myself the chief of sinners, and often despaired of mercy. At night I feared to sleep lest I should awake in hell, and in the morning I expected ere the sun should set, to stand before my judge. My sleep, if I slept, was disturbed by frightful dreams, and my waking hours, when unoccupied by business, in mourning and tears.

“The want of seriousness in my young companions, the daughters of Dr. L., united with my natural inclination, was an effectual barrier to serious conversation, and in their presence my thoughts of God were generally dissipated. Among the unregenerate I certainly could never have expected better society. They were modest and amiable in their deportment, had never been led into the society of the gay and the dissolute; and had early been trained by a pious mother, of whom they were now bereaved, to habits of religion and piety.

“My letters to my friends, however, took a serious turn, and I warmly endeavored to persuade my sister that it was high time to repent, and look to God for the pardon of her sins. I was a regular attendant upon divine worship on the Sabbath at the Baptist church, and of the evening service at their vestry. These meetings always served to render me more solemn, and to give me a greater sense of my depravity; and even the approach of the Sabbath had the same effect, so that the middle of the week was generally the time of my greatest stupidity.

“I became daily more convinced that all my round of duties could not save me, that my heart was not right in the sight of God, and that unless saved by his grace, I must perish forever. Death, eternal death stared me in the face, and my cry to God was, that he might have mercy on me a sinner. While thus pouring out my spirit to God one morning, I suddenly found myself praising God.

I felt the sweet rapture of his love, and was transported with joy unspeakable and full of glory.

“It was not the thought that my sins were pardoned, that gave me this serenity and peace, for as yet I had no such thoughts; but it was an evident change in the current of my feelings. Such seasons were frequently enjoyed afterwards, and I took much satisfaction at the house of worship.

“I well recollect the baptism of four persons as a most solemn and impressive season. I remember the pain which the levity of the youth in the house of God gave me, and I think I had an ardent desire for the salvation of souls, and a satisfaction in the service of God. Christians became endeared to me, and especially Mr. Cushman, the pastor of the church.

“I would here remind you that I had never entered into free conversation with any one on the subject of religion, except Miss C. of Stafford; that I had never heard a religious experience, and that I supposed the Christian free from those blemishes of which I have since heard them so frequently complain. I had expected some special communication from heaven, that my sins were pardoned—some light, some voice, or some hand writing, if God should deign to forgive.

“When I first rose from the prayer to which I have alluded, I made the inquiry, ‘What can this be? Is it possible that my sins are forgiven? Can I be a Christian?’ but when I found my mind wandering from God, and my heart still depraved, I answered all the questions in the negative, and though I had frequent seasons of enjoyment in prayer and in the service of God, I had not the least suspicion that this was the enjoyment of the Christian. I still felt the necessity of my sins being pardoned, and of being devoted to the service of God; and while I confessed and lamented my sins, prayed God to forgive them.”

In the spring after he obtained peace of mind at Hartford, owing to ill health, he returned to the house of his father, who at that time resided at Stafford. The ardor of his first love abated, and he sunk into a backslidden state; but through the goodness of God, he was again aroused, and came to the settled conclusion to be the Lord's. The account of his religious experience is concluded as follows:

“Thus, you perceive the grace of God, which has triumphed over my sins. Though I resisted for two years the striving of his Spirit, yet in loving kindness, his arm was stretched out to me still, and I was brought to rejoice in the hope of the gospel, and to praise God for all his goodness to my soul.

“I have abundant reason to bear testimony, that it was the grace of God alone which rescued me from ruin. No one can be under greater obligation to God than I am, and yet I must confess this day, that so far from serving God with fidelity, I have been greatly negligent in his cause. Still I trust in the blood of Jesus for pardon, and hope through the riches of his grace, to enter the state of eternal blessedness, and join with the ransomed of the Lord

in songs of praise to him, who has loved us and washed us in his own blood from our sins, to whom be glory forever and ever, Amen."

On the 29th of November, 1818, Mr. Skinner, at the age of 15, was baptized and united with the Second Baptist Church in Stafford, Con. Like the Ethiopian after his immersion, our brother went "on his way rejoicing." The following year is spoken of as peculiarly interesting, and his father's house as a "place of special enjoyment." For months "no cloud intervened to hide the face of his Redeemer" from him.

About a year after his baptism, he began to have deep convictions of duty to devote himself to the work of the Christian ministry.

His early impressions on this subject are thus described :

"From the time that I indulged a hope, I was anxious for the salvation of souls, and forward in exhortation and prayer. With my most intimate friends, I conversed privately on the subject of their souls' salvation, and to one of these conversations my sister attributed the awakening of her soul. Yet the first thoughts of preaching, did not occur till several months after my baptism.

"Sitting one evening in the conference room, the text 'Lovest thou me?' with its context, 'If thou lovest me feed my sheep,' was very forcibly impressed upon my mind. Exhortation did not free me from the same forcible impression, which continued till I was led to inquire, 'Lord what wilt thou have me to do?' As an answer to this inquiry, the duty of preaching the gospel was as forcibly impressed.

"My natural disposition at first rose against this duty. I excused myself on account of my age, inexperience, ignorance and want of natural abilities. These objections weighed heaviest in my mind, but there were others of no small weight. My choice had long been fixed on a medical life. This had been encouraged by my father from my earliest childhood; I had read medical books, visited the sick with my father, and attended most of the surgical operations which he had performed for several years. With all the vigor of youthful anticipation, I looked forward to this as a source of ample support, which would afford me the privilege of enjoying my parents' society, till we should be parted by death. On the other hand, my little experience had taught me that Baptist ministers were narrowly watched, exposed to slander, toiled hard, and received a scanty subsistence. Their families were exposed to numerous hardships and sufferings, and frequent removals. If I engaged in this profession, I must yield every hope of a permanent residence, under the same roof or even in the vicinity, with my parents, and should they want in old age, I must be doomed to see them suffer without the means of affording them assistance.

"Such was the picture which I had drawn of the two professions. Whether true or false, others must judge. With me it had all the weight of truth, and the consequences of engaging in the ministry seemed unavoidable ruin to all my former hopes. To accommodate my mind to such a change, would have been no easy

matter, had not these difficulties vanished in view of the loving kindness of my Redeemer, and the infinite value of a single soul. The satisfaction of leading one sinner to trust in Christ, would more than counterbalance all the deprivations which I should endure. I could not refuse to make this sacrifice, in view of what Christ had my only remaining plea was insufficiency. This plea I would have presented to God, but so many texts of scripture, rushed upon my mind, to show my sufficiency was of God, who out done for my soul.

“While I felt that a necessity was laid upon me, and aware that if I preached not the gospel, that God would even require the blood of those who should perish through my neglect at my hand, of weakness perfecteth strength, who is able with a worm to thresh the mountains, and who chooses weak things, to confound the mighty, that I resolved to go forward trusting in the Lord.

“This was the secret resolve of my own heart; but there were difficulties to be presented, dangers to be encountered, temptations to be resisted, trials to endure, courage, fortitude, and perseverance to be maintained; in short, the armour was still to be girded on, and the battle to be fought. The possibility that I might be deceived, and that so far from advancing God’s cause, I should prove an injury to the cause which I loved, still harassed my mind.

“The first effort was to write one or two discourses, and if God enabled me to do this, I thought I could then venture before the public. This effort strengthened me, but the difficulty remained to be removed. I then consulted with some of my friends, especially with Mr. H. I followed his counsel for a while. This was, in conference meetings, to dwell upon some particular text, according as my mind should be led; but this did not seem to satisfy the requirement laid upon me.

“My third effort was in the groves. Here not unfrequently after pouring out my spirit in prayer, I attempted to unfold the sacred truths of the scripture. The object of this was the same as that of my former efforts, and the effect the same. These efforts strengthened me to trust in God for assistance; and while they confirmed me in my belief that I ought to preach, served as a real preparation for the work. They led me to study the scriptures, and to make them a subject of reflection, and these soliloquies had a tendency to prepare me for a public speaker. They were connected with prayer, and I have frequently resorted to them as an excellent preparative for the pulpit.

“In these efforts I did not suppose myself fulfilling the duty enjoined upon me, but preparing myself for its fulfilment. I had looked to God for direction, I had meditated upon my duty, I had enjoyed, as I thought, the assistance of God, and had given myself up to the work. I felt a satisfaction in looking upon it as the work of God. To me it did not appear a sacrifice, to proclaim salvation through the blood of Jesus. I already anticipated myself as soon to be engaged in the work, and longed to express my love to God for his kindness to me in the salvation of my soul, and to be an instrument in his hands, in rescuing others from eternal misery.

"Sweet is the work, my God, my king,
To praise thy name, give thanks and sing;
To show thy love by morning light,
And talk of all thy works at night."

He made known his trials to the church; but his youth operated against him, and his brethren were unwilling for a considerable length of time, to give him a letter of approbation. The conflict occasioned by an impression of duty, on his part, and the adverse judgment of those whom he honoured and loved, was very painful. He passed through a scene of mental suffering, on which he could not look back for years without weeping. His father had designed him to be a physician, and he was at this time engaged in studies preparatory to the medical profession, to which he was himself strongly inclined previous to his conversion; but his heart was now fixed on the ministry. His own language is, "I was pursuing the study of medicine, which was so directly opposed to the object I had in view, that in the midst of my studies, I often found myself weeping over my present forlorn condition."

Again he says: "I have now introduced you into the most wretched scenes of my life—scenes the distress of which I have never attempted to describe, and from which I would have gladly sought refuge in death, had not my religion and the grace of God prevented. Day after day, and month after month, was spent in this state. There was a wo upon me if I neglected to go forward, and what was still worse, I should feel the reproaches of ingratitude to my Redeemer, and my most solemn vows to God would be broken. I was so convinced of duty, that I durst not pray for more light, but only for the assistance of God, to perform that which was required. But with my ignorance, and youth, and inexperience, the difficulties before me seemed insurmountable. I had no friend to whom I could unbosom my feelings, and it seemed as if the adversary of my soul was let loose to harass me with every foul temptation, and to lead me on to destruction. But I forbear. The eye of God was upon me, and restrained me from impending ruin. He suffered me to pass through no temptation, no trial, no scene of afflictions, without providing the way for my escape. The conflict was no longer doubtful. The Captain of my salvation appeared for my relief, and strengthened me, and encouraged me to go forward. The word which had been shut up like fire in my bones would no longer be contained."

That perseverance for which he was remarkably distinguished, enabled him to surmount all the obstacles thrown in his way. He improved his gifts as opportunity presented. His talents were gradually developed, until his brethren were constrained by a conviction that he was 'called of God,' to give him their approbation to preach the gospel of Christ.

We may in some future number insert his judicious opinions on a call to the ministry, together with the outlines of a sermon delivered at Hartford, before the Connecticut Baptist Education Society, on the importance of ministerial education. They will be read with interest.

The Board of the Connecticut Baptist Education Society received him as a beneficiary, May 6, 1823, and sent him to the Hamilton Theological Institution. On the 31st day of the same month, he was duly examined by the officers of that institution, and admitted a member.

It was while he was a member of Hamilton Institution, that he came to the resolution to offer himself as a missionary. His views and exercises on this subject may be learned from four letters addressed to his father, while on his voyage to Liberia. We will present copious extracts, which will enable him, though dead, to speak for himself.

“Thinking it might be interesting to you to have before you the varied exercises of mind which finally led me to Africa, I will pen a few, which may offer you some consolation in my absence, especially if providence should not permit my return.

Before I made a public profession of religion, and before I think I met with a change of heart, my meditations were frequently led to the situation of the heathen, and I often fancied myself in their midst, laboring for the advancement of their personal happiness. I suppose the memoirs of Brainerd and others, which I read in early life, inspired this feeling and laid the foundation for my present course of life.

After indulging hope, there was a still more powerful principle, drawing out my mind towards the whole human family, and leading me to anxiously desire the salvation of souls in every part of the world. There was at this time, and through all that scene of trials which terminated in my entering the ministry, a small and scarcely perceptible bias towards the life of a missionary. It is true this was unknown to myself at the time, and I should have started at the idea of becoming a missionary, had it been mentioned to me at that time; but still it had an influence which I have since been able to trace, and it was this that led me to Hamilton.

Shortly after my arrival at Hamilton, I was present at the time when brother and sister Wade, now in Burmah, related their trials, and here those combustibles which had hitherto remained dormant in my breast were kindled to a flame. The feeling which I then had, led me to say to brother Wade, I hoped to follow him some future day, and it continued till I resolved to devote my life to the cause of missions.

I cannot better exhibit the state of my mind on the subject of missions from that period, than by extracts from various letters and other writings which I have in my possession.

Hamilton, June 5, 1823. Brother Wade and wife were examined for the foreign mission and received—a prayer meeting on account of the expected departure of brother and sister Wade. An interesting season.

Brother and sister Wade were set apart at Utica for the Burman mission. O that the Most High would guide them by his Spirit. My soul longs to follow them across the billows of the ocean. Prepare me, O Most High, for this great work.

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Hamilton, June 10. Shall I venture to mention what I have not hinted before? Forgive me, if I say, that *long since* the idolatries of India, the benighted Burmans, have drawn out my heart with ardent desires for their conversion. I have sometimes longed to cross the briny waves, and expose myself in Pagan lands to save their souls from dismal death. My want of abilities is, perhaps, the only obstacle. I need not say then, that last Thursday was an interesting day to me, when you are informed that I was present at the examination of two candidates for the above mission. They were a young married couple—brother Wade, who finished his studies at this institution last year, and Mrs. Wade, a young lady of respectability, hitherto residing in this place. The missionary spirit which burned in their hearts, communicated a lively sensation to me never to be forgotten. The day was solemn. There was a prayer meeting on this subject last Sunday at 5 o'clock, P. M. The season was solemn, interesting, and joyful. Joyful to see two young persons leaving their native country, in the service of their Saviour, to convey the gospel to the heathen.

July 30. One thing remains, which ought not to be passed over in silence. As the Lord has called us, unless we are deceived, from darkness to light, it becomes our duty to labor in that part of the vineyard to which he may call us, and to improve those talents which he has given us. I would not indicate that you or I ought to leave our native land. I know not the thoughts of your heart, nor scarcely those of my own. I am incompetent to judge myself. If my talents were the only criterion, I could never be constrained even to speak again in the name of Jesus. But the Lord is able to establish his cause by the weakest hands.

Sept. 20. Perhaps you will bear with me, if I again advert to those feelings excited in my breast, with reference to the cause of missions. Drawn as I supposed by the Spirit of God, I have sometimes thought myself willing to sacrifice every temporal enjoyment for this most glorious work; to leave every friend, that I might proclaim the glad tidings of peace among the heathen.

Nov. 22. My soul longs to see the heathen youth flocking around the standard of King Jesus, and shouting the praises of their Redeemer. This would be joy unspeakable and full of glory. Even the very thought enraptures my soul.

Dec. 15. This evening felt some penitence for my past stupidity, especially when engaged in secret prayer for the heathen. I had an unusual fervency of spirit.

Feb. 2, 1824. Finished reading Ward's letter. O my God, how deplorable is the state of the heathen. But the Lord has designs of mercy for them. He will cause his name to be magnified in the midst of Pagans and Mahometans. O that the Lord would send more faithful laborers into his Eastern vineyard. Would to God that I were prepared for this arduous work. I would willingly leave all for the sake of poor benighted Burmah. Make plain, O most merciful Parent, my duty, and assist me to perform all that thou requirest.

March 7. I trust that the opportunity of this day has been in some measure blest to my soul. I desire to be more active in the cause of my God. Of late my mind has been greatly excited in behalf of the heathen, and my great desire has been to live for this service, and to die pleading for their souls' salvation. I have mourned because the children of God were so cold in this cause, and have felt it a duty to use my influence to render them more engaged. O that I might devote my life wholly to the heathen. O that ministers might preach for them. Christians pray for them, and all unite to rescue their souls from eternal misery. Interfere, O arm of the Lord, in behalf of the 600,000,000 mad on their idols, save them from swift destruction, and let thy gospel be published in their midst.

April 25. Employed part of the day in reading Winslow's Sketch of Missions. My mind during the whole day was solemn, yet joyful. I think I never spent a day of so great and uninterrupted love for the heathen. My mind during the whole day was full, my prayers ardent, and the riches of God's grace caused me to weep for joy. How long, O Father, before I shall be wafted to the shores of the east! Yet how unfit: My abilities are so small, my unfitness so great, I scarcely dare to hope; I commit myself to thy hands, O God.

April 26. If I be not permitted to enter the abodes of the heathen, I must preach, and pray for them in the land of civilization.

I long to be engaged in the glorious work of proclaiming the true God among idolaters, and preaching Christ Jesus and him crucified, to perishing millions. Dark and gloomy as is the prospect, I sometimes exult in the idea, that we shall soon be tossed upon the waves. I feel that it would be grievous to remain in this country, but joyous to spend my life in spreading the gospel among the heathen, that I can rejoice in tribulation for Christ's sake.

Nov. 14. The same subject which has heretofore occupied my pen, will still remain the delight of my soul. Our little band who anticipate the labors of the mission field, are highly prospered of the Lord. A brother who has a strong desire to preach Christ among the heathen, has lately joined us in our prayer meeting.

These meetings are seasons of refreshing to our souls. I can bless God for the strong claims with which we are bound one to another. Such a unison of feeling cannot be experienced by any, who are not engaged in the same cause. My meditations by day, and by night, are concerning those upon whose shores I long to sound the gospel trumpet.

The savage nations who reside in the wilds of our own country; the South Americans, fighting for liberty, yet slaves to the Catholic superstition; the Greeks, Baptists in sentiment, yet destitute of heart religion, struggling to rise from the oppression of haughty barbarians; their fierce and insolent oppressors, themselves deceived by the imposture of Mahomed; the Jews dispersed among every nation, the bitter enemies of Christ; the Africans oppressed

by all people ; China with 200,000,000 of perishing souls ; the Burmans for whom I first caught the enthusiastic glow, have the alternate possession of my mind ; in short, I have resolved to go where in the judgment of my brethren, Providence seems to direct.

The heathen engage much of my attention. My spirits are again excited in this glorious cause, and my soul is anxious for their salvation. You do not forget them I suppose. If I forget them, may my right hand forget her cunning. May my prayers constantly ascend to the throne of grace in their behalf.

It is high time to be active in the cause of our blessed Master. Let us not forget the duties of our holy religion. Above all, let us remember secret prayer. This is the life of our souls, the only means of promoting that fervor of spirit, which the redeemed ought always to feel, the main-spring to every Christian duty.

Every thing goes pleasantly ; my soul rejoices in the salvation of God. I have been humbled for my past follies, the sweets of retirement have been renewed. It is hard for me to leave my beloved Hamilton, to leave the society of my brethren, our prayer meeting, our conference ; but how much harder will it be, to leave forever the land where Christians meet, to part with brother, and sister, and parents ; without the least expectation of ever again beholding our loved ones.

From all these, and more, I can break with pleasure for the joy that is set before me. To see Pagans forsaking their gods, and bowing at the footstool of Jehovah, is joy inexpressible and full of glory. Already the thought cheers my heart and swells it with ecstacy of praise. Look at the little heathen children, see their faces smiling with the love of Jesus, take them in thy hands, and conduct them to the realms of perpetual bliss.

Hamilton, July 2, 1826. The afternoon's discourse was followed by the communion, previous to which, a letter was read, addressed by Mrs. Wade, to the Hamilton Theological Institution. The appeal was affectionate ; I was reminded of the scenes, which passed in that house three years before, and the mental conflicts and joys, which I had experienced since in connection with the cause of missions. I renewed all my former resolutions, and determined to spend myself in this glorious cause. O my God, prepare me for this work, and give me a door of entrance in the midst of heathen lands.

Sept. 22, 1826. The pleasures of this life and the duties of a missionary produce a continual struggle in my mind. My sentiments must be changed before I can become a missionary, for the sake of honor. If I go it must be because duty compels. Had I a million of dollars, I would give them to free myself from this duty, but God requires that we present ourselves a living sacrifice. Ah, yes, and sometimes I so love the heathen that the world would not tempt me to stay away from them. Were my soul set free at such a time, it would fly to the scattered tribes beyond the Rocky mountains, turn its course to the dreary regions of the north, fly to the succour of the New American Republic, rest amidst the clangour of

the Grecian arms, pass over the burning sands of Africa, or speed its course to the utmost bounds of China. There would I die without honor, without a friend, without a name, if it might open the door for the spread of the gospel. My soul burns within me while I write. With all my imperfections, with all my weakness, I would flee to the abodes of wretchedness, and out of weakness God would perfect strength. Glory to God, the cause is his, and he will accomplish it. He despises not the efforts of the weak. These are the chosen instruments of the Almighty.

Hamilton, March 4, 1827. In the afternoon the minister enforced the duty inculcated in his text, with persuasion calculated to move the hardest heart. We were called upon to imitate God in his moral character, and especially in performing acts of benevolence.

I thought then of the heathen. I was devising means for their good. I longed to be among them, preaching the glad tidings of salvation, and teaching the little pagan children to lisp the name of Jesus. I often think that this would be the sweetest employment in the world. May God grant me the privilege of spending my life for their sakes. Such pleasure would take away all the crosses of the missionary life; and its anticipations would destroy our fear of every hardship. I can almost say, I know I love this cause above every other.

Hamilton, April 4, 1827. I have not lately enjoyed so pleasant a Sabbath as the last. I felt more as I used, when my soul was swelled with the love of missions. I longed for the salvation of those who sit in darkness, and have not the light of life.

The manner in which you touched on missions afforded me much pleasure, and at the same time called forth all the tender feelings of my soul. I love the cause of missions; I love it from my very soul. With joy, with the highest rapture, I would bid an everlasting farewell to America. All the pangs of separation would be lost in the prospect of pointing pagans to the Lamb of God."

[To be continued.]

DIVINE SOVEREIGNTY.

An outpouring of the Spirit produces new views of the doctrine of election. That doctrine in revivals commends itself first to a man's own experience, and secondly, to his observation. First, to his own experience. For he says, What am I? what is my condition? But a few months since I was a careless, thoughtless sinner, had no sense of my guilt; despised religion and the people of God; all warnings and invitations were lost upon me; and now it is all the reverse. I hate my former ways; I love to pray; I cheerfully dedicate my all to God; I have no desire to live, but to the divine glory. Who has made me to differ from what I was?

Surely not myself—never, no never should I have desired such a change, or attempted it. The work is the Lord's, and why has he done it? Not for any merit in me, for I was only fit for the burning; but because he has mercy on whom he will have mercy. Not unto me, but unto thy name, O Lord, be all the glory. Second, to his observation: A community around him has been visited by the Spirit of God. Changes so remarkable, have taken place, that the finger of God in them cannot be denied. Yet they have been limited. One has been taken and another left. The husband has been converted, and the wife remains in her sins. The brother has bowed the knee to Christ, and the sister says, I will not have him to reign over me. Two have sat in the same pew, heard the same sermon, one has been affected to tears, and has given his heart to God; the other, careless and indifferent, has gone away contending with truth, and plunging into vice and death.—He asks how is this to be explained? Those that are left, had the same preaching, the same warnings and invitations as the others, but they stopped their ears, they pulled away the shoulder, and would not have Christ to reign over them. Nor for a time was it different with the saved. Each of them said, "I will not," but afterwards repented. How came they to repent? Not by might, nor by power, but by my Spirit, saith the Lord. He bows his head. He sees that it is right. God may do as he will with some, especially with guilty rebels, choose whom he pleases to honor, and leave whom he pleases to dishonor. He now loves the doctrine of election, yea, with his Saviour, rejoices in spirit, and says, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight." And while he has such evidence of electing love and mercy, he is convinced also of the certain perseverance of all the renewed to eternal life. The Spirit bears witness with his spirit that he is a child of God, and if a child then an heir; that neither life nor death shall separate him from the love of God—that all things are his, for he is Christ's, and Christ is God's."

N. Y. Evangelist.

REVIVALS OF RELIGION.

The subject of Revivals of Religion is awakening an increased interest in every portion of the Christian world, as a conviction is more deeply fixed on the minds of Christians, that by these copious effusions of the Holy Spirit, which are granted in religious revivals, the latter day is to be ushered in. The United States have shared largely in these visits of mercy; but never in so extensive a manner as at the present time.

Among the means, which have been blessed in recent revivals, the following may be particularly noticed.

1. Morning prayer meetings. In almost all instances where early seasons of prayer have been attended, a special blessing has

followed. "Sweet is the breath of morn." At early rising, the mind is unembarrassed with business, the spirits are fresh and vigorous, and petitions are offered to God with holy ardour. David says, "In the morning thou shalt hear my voice." Col. Gardiner's eminent piety was connected with early devotion. Dr. Doddridge remarks :

"He used constantly to rise at four in the morning, and to spend his time till six, in secret exercises of devotion, reading, meditation, and prayer ; in which last he contracted such a fervency of spirit, as I believe few men living ever obtained. This certainly tended very much to strengthen that firm faith in God, and reverend animating sense of his presence, for which he was so eminently remarkable, and which carried him through the trials and services of life with such steadiness and activity: for he indeed endured and acted as always 'seeing him who is invisible.' If at any time he was obliged to go out before six in the morning, he rose proportionably sooner ; so that when a journey or a march has required him to be on horseback by four, he would be at his devotions at farthest by two."

The church as a body have derived equal advantage from early prayer meetings, as individual Christians ; and while the spirit of prayer has been enjoyed on these occasions, a holy influence has descended in the awakening and conversion of sinners.

2. Protracted meetings for religious worship have been signally owned of God in promoting revivals of religion. It is perfectly rational and philosophical to look for such results. The impressions made on the minds of men, by one religious service, are often immediately erased by the perplexing and anxious cares of life ; but where several meetings follow in succession, impressions become more deep and permanent, and a change is produced in the heart and life. Observation evinces that where these meetings have been commenced prayerfully, and with a dependence on the Holy Spirit's influence, the results have been most happy, and converts have been multiplied.

3. A prominent trait in the preaching of the present day, is to urge on the consciences of men, their obligation to immediate repentance and faith in the Redeemer. This was apostolic preaching ; for it is said, they testified, "both to the Jews and also to the Greeks, repentance towards God, and faith in the Lord Jesus." Pressing these truths on the conscience is accompanied with the Spirit's influence, anxiety is awakened, guilt is felt, and men cannot find repose, but by faith in the Lamb of God.

4. Personal conversation with impenitent sinners has been most extensively blessed to their conversion. The character of inquiry meetings has experienced some change. In former periods, they were composed wholly or principally of persons who were supposed to be under deep convictions of sin ; but of late, all persons have been invited, who were free to admit personal conversation on the concerns of the soul. This has given ministers access to many persons, which would not otherwise have been

enjoyed. When pastors visit the families of their congregations, as these visits are in the hours of business, in general they can only meet the female members of the family; but at an inquiry meeting, when an evening is devoted to personal conversation on the great concerns of the soul, a minister has access to those who are commonly immersed in business, and can bring the great truths of the gospel home to the bosoms and feelings of each individual; and the happy results have been apparent, in an awakened attention to the importance of salvation.

5. Sabbath School instruction has evidently contributed in a most extensive manner to the conversion of sinners. The seed has been sown in these benevolent institutions; the minds of the young have been enlightened; their attention has been excited: their prepossessions secured in favor of divine truth, and a people made ready for the Lord. The gracious approbation of Jehovah has been apparent, by bringing many of the children to an experimental acquaintance with the Saviour.

6. A more general effort of the members of the churches, has been apparent in recent revivals, than we have observed on former occasions. Christians are beginning to awake to the truth, that Christ's people are "the salt of the earth," and that they are required to diffuse their influence. When the whole church of Christ shall awake to a sense of their obligation in this respect, the most surprising effects will follow. The members of churches are scattered through the whole community, and were each one in his particular sphere, to exert the influence to which the gospel calls him, an awakened attention might be expected in every class of society.

7. Young converts have been assiduous in spreading before their companions, the rich blessings which they have participated, which has produced the happiest effects. When the mind is first impressed with the love of Christ, there is a warmth of affection, an importunity of address, a fearlessness of giving offence, and a Christian philanthropy, which is almost irresistible; and an exhortation, proceeding from the heart, is calculated to reach the hearts of others; and the active benevolence of persons, who have recently experienced religion, has been owned by the Spirit of God, in bringing many to a knowledge and love of the truth.

We have formerly noticed the deep interest which Christians in England evince on the subject of revivals of religion. At the annual meeting of the Baptist Missionary Society in London, in June last, Rev. Mr. Malcom of this city being present, as a delegate from the Baptist Convention of the United States, was requested to give some information in relation to revivals in America. Some of his remarks are inserted in the *New Baptist Miscellany*, which we copy. Mr. Malcom said:

"He had been requested to give some account of the revivals of religion in his native land. The means employed to effect them were diversified. In many cases, there had been felt a very deep consciousness of barrenness on the part of ministers and churches:

hence arose their days of fasting and prayer, many of which were secret even from their own families. In other instances members of churches have pledged themselves to devote a short time daily to special secret prayer and self-examination. In their sermons *application* was, he thought, a more prominent feature than with English preachers. Other means were employed. Ministers who possessed talents to excite attention and arouse inquiry, were constantly engaged in travelling to effect this object. In other instances meetings would be held twice or thrice a day, for three or four days in succession; when many animating addresses would be delivered by the number of ministers who would be assembled. After preaching, all of the congregation who wished to converse with the minister would be invited to continue, and meetings during the week would be held in the vestries, or lecture-rooms, for the same purpose. Thus the minister had opportunities to converse with them, and to introduce them to the acquaintance of his congregation. Every member of a church is expected to act as a missionary, and to bring his children, his servants, and his neighbors, as far as possible, to these inquiry meetings. In those churches where members had been most ready to assist their minister, most good had been done. They had, in consequence of the scarcity of ministers and missionaries, been led to pray much for the members of their universities and colleges; and recently in the college of New Haven, out of 400 students, 200 had been brought to enjoy the freedom which Christ gives to his people; most of whom would probably become ministers."

Rev. Mr. Hinton, author of the work republished in this country on the means of promoting religious revivals, which should be in the hands of every Christian, on hearing Mr. Malcom's statement, proposed to unite with such as felt the importance of revivals, in setting apart a specific time to seek to acquire a deep consciousness of their spiritual wants, to which many acceded by lifted hands. Mr. Hinton afterwards forwarded the following communication to the Editor of the Baptist Miscellany.

Dear Sir,

"I beg to address a few words to the public, through you, on that still deeply interesting subject, REVIVALS OF RELIGION. At the Baptist Missionary meeting, on Wednesday last, Mr. Malcom of Boston, U. S., stated that *they generally commenced in a deep concern respecting the state of religion as afflictively low.* It may be probably inferred, therefore, that, if any such things occur in England, they will commence in the same manner; and, further, that *the most likely method of attaining a revival of religion is to use means adapted to produce such a deep concern.* Conceiving that a state of broken-heartedness respecting the comparative stagnancy of the cause of Christ, like any other right state of mind, may be produced by the use of proper means, *I hereby most seriously propose to all persons desirous of promoting revivals of religion in this country, to use immediate and vigorous measures for inducing this*

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state of feeling in themselves. Let us employ half an hour every week for the express purpose of afflicting our souls on this account, until we come to such a pitch of grief that more would be excessive and unjustifiable. It is impossible such efforts can be lost, either upon ourselves or others; and, should they be extensively made, they cannot fail to produce most valuable results. Having already made this proposal at the meeting referred to, I know that some Christians will act upon it; by this further publicity, I hope many others will be induced to concur with us. Quite aware that no specific time can suit all persons, for the sake of concert as far as possible I may mention, that several friends with whom I have since conversed, intend to be employed in the way recommended on Sunday mornings, at seven o'clock. I may add, that it is probable a tract may soon appear, adapted to facilitate the exercise by some directions for cultivating a deep concern respecting the state of religion among us." I am, &c. J. H. HINTON.

Many persons consider revivals of religion to be of recent origin; but they have been enjoyed in a greater or less degree in every period of the church. On this subject, we present the following interesting statement, extracted principally from the "Spirit of the Pilgrims" for August last.

"Revivals of religion have not been peculiar to any country or period of the church, but in every place, and in every age, when the people of God have awaked to their duty, and his ministers have faithfully dispensed his word, he has followed their labors with a blessing.—The primitive age of the church was a season of special and powerful revivals of religion. The Spirit of God was gloriously shed forth, sinners in vast numbers were converted, and the religion of the cross spread, in a few centuries, over the greater part of the then known world.

The reformation from Popery was accomplished, in no small degree, by revivals of religion. The phraseology at present applied to them, was not, indeed, at that time, in use, but the things signified by it were every where visible. God's ministers were excited to great earnestness in prayer, and boldness and faithfulness in preaching the gospel, and their labors were eminently successful. Sinners by hundreds and thousands were converted, churches were purified and established, and the professors of a corrupt religion were induced to forsake it and embrace the gospel.

Near the commencement of the eighteenth century, there were powerful revivals of religion in some parts of Germany, in connexion with the labors of Arndt, Franke, Spener, and others.—The history of the Moravians, and of their various settlements, is little else than a continued narrative of revivals of religion.—The times of Owen, Bunyan, and Baxter were seasons of spiritual refreshing in many parts of England. No one can read the accounts of Baxter's labors and success at Kidderminster, without perceiving that the scenes there exhibited, in every thing except the name, resembled the modern revivals of religion. In the next century

religion was greatly revived in England, under the ministry of Whitefield and the Wesleys.

There have been revivals at different periods in Scotland, from the Reformation to the present time. Mr. Fleming records "an extraordinary outpouring of the Spirit in the West of Scotland about the year 1625," called by the "profane rabble, the *Stewarton sickness*." He also mentions a season of "communion at the Kirk of the Shots, June 20, 1630," when as many as *five hundred* were hopefully converted in a day. In the *Christian History*, a periodical published in Boston, in the year 1743-4, more than forty places are mentioned in Scotland in which revivals of religion were at that time in progress.—A revival took place in the north of Ireland, about the year 1628, which Mr. Fleming regards as "one of the largest manifestations of the Spirit, and of the most solemn times of the down-pouring thereof, that hath been seen, since the days of the Apostles."—There have been frequent revivals of religion, during the last half century in Wales, by means of which the number of hopeful Christians in the Principality has been greatly increased. A revival commenced there so late as 1827, in consequence of which, within about fifteen months, more than 3000 persons were added to the independent churches.—"There is," says a sensible writer, "a nearer approximation to what are called revivals of religion in some of the Congregational churches in England, than is usually supposed in this country. The admission of two hundred members in one year to a single church, as at Manchester, would be thought a Revival in America. Yet it was not *spoken of* as such in the religious circles in England."—The revivals which have occurred, within a few of the last years, at the Society and Sandwich Islands, at Ceylon,* and at various other places among the heathen, show also, that these visits of mercy are not, as has sometimes been sneeringly represented, peculiar to the United States, but are enjoyed in every place, where there is earnest effectual prayer, connected with the faithful ministrations of the gospel.

It would be wrong, however, not to admit, with humble gratitude and joy, that our country has been distinguished, perhaps above every other, by the special operations of the Divine Spirit, and the frequency and power of revivals of religion. Revivals commenced here almost as soon as the country was settled. "It pleased the Lord," says Gov. Winthrop, "to give special testimony of his presence in the church of Boston, after Mr. Cotton was called to office there. More were converted and added to that church, than to all the other churches in the Bay. Divers profane and notoriously evil persons came and confessed their sins, and were comfortably received into the bosom of the church." It appears from the records that *thirty-seven* were added to the church in Boston (for there was then but one church) in the space of three months. Similar tokens of the presence of the Holy Spirit were

* The conversion of thirty persons in a year, at one station in Burmah, recently stated by Mr. Judson, may be justly styled a revival.

manifest at that early period in Dorchester, in Cambridge, and at several other places.

The general and powerful revivals with which our country was visited near the middle of the last century, have been often described. The work commenced in Northampton, under the searching and powerful ministry of Mr. Edwards. Here it continued and prevailed, "till there was scarcely a person in the town, either old or young, that was left unconcerned about the things of the eternal world." In the spring of the next year, it extended into the neighboring region, and nearly all the towns in old Hampshire county were visited and revived. It also prevailed in different parts of Connecticut, and in New Jersey.

In 1738, the celebrated Mr. Whitefield first visited the country. He commenced his labors in the southern provinces, and did not visit New England, until the autumn of 1740. During his first visit, his labors in Boston and other places, were followed by a very unusual and general attention to religion. "Multitudes were greatly affected, and many awakened with his lively ministry. Great numbers in Boston," says Mr. Prince, "were so happily concerned about their souls, as we had never seen any thing like it before." In the winter following, Mr. Gilbert Tennent came into New England, where his labors also were abundant, and were greatly blessed. The revival in Boston exceeded any thing ever before witnessed in this part of the country. "The very face of the town seemed to be changed," so as to occasion "great surprise" to the strangers who visited it. From Boston the work spread in every direction over the settled portions of New England. In the Christian History, mention is made of nearly fifty towns in the several provinces, on which the Spirit of God was specially poured out, nearly at the same time.

It may also be gratefully recorded, that the Holy Spirit was specially granted in Boston, at the commencement of the present century, under the labors of Dr. Stillman and Dr. Baldwin, when a number of hundreds were converted and added to the churches in a short period.

The *recent revivals of religion*, as they have been termed, appear to have commenced in the Western part of New York, in Rochester and the surrounding region, in the autumn of 1830. During the next three or four months, the work spread rapidly, and extended itself over a considerable portion of the state. In the course of the winter, favorable appearances were observed in the city of New York, which, at the opening of the spring, assumed a most cheering and decisive character. Nearly all the evangelical churches in the city have shared in the revival, and thousands, it is hoped, have been born of God. Whilst the work was thus pervading the city and state of New York, it made its appearance in the Western parts of Massachusetts, and in various places in Connecticut. At the same time, the tokens of God's presence and power were displayed in some of the principal towns in Maine. About the first of March, an unusual spirit of prayer was imparted to the churches in Boston, and it began to be apparent that the

Lord was there. From that time, the work has been in progress in Boston, and the surrounding region, and many have been made the happy subjects of renewing grace. At the same time that the revival was thus extending itself Eastward, it was also spreading to the South and West. Philadelphia, Charleston, the District of Columbia, Cincinnati, and various places in the Middle, Southern and Western States, have been visited, and in nearly every place to which the work has come, it is still in progress. It has been estimated by one who has paid particular attention to the subject, and has the best means of forming a judgment, that as many as a "thousand congregations in the United States have been visited within six months, to a greater or less extent, with revivals of religion; and that the whole number of conversions is probably not less than fifty thousand"!! Truly this is a great and glorious work—sufficient to fill the hearts of God's people with humility and gratitude, and their mouths with thanksgiving! A work, in the promotion of which holy beings on earth and in heaven have combined their influence, and have rejoiced together!

This work derives additional importance from the *situation and rank* of many of the principal places that have been visited. "It is worthy of special notice that those places have partaken most largely of the blessing which exert the greatest influence upon society. *Cities and colleges* have been the scenes of the deepest interest, as if the divine Spirit would correct the streams of moral influence by purifying the fountains. The colleges which have been most favored are Yale, Amherst, Middlebury, Bowdoin, Williams, Hamilton, Jefferson, Kenyon, Union, Hampden Sydney, New-Jersey, Western Reserve, and the University of Ohio. The whole number of students who appear to have become subjects of piety in these institutions, during the present revival, is *three hundred and twenty*. The effects of this change will not be limited to these young men. Hundreds and thousands will doubtless, experience in consequence of it a similar change in their characters and destiny for eternity, and a multitude which no man can number will rejoice in the result forever.

"The character of this work," says the General Assembly of the Presbyterian Church, "so far as we can learn, has generally been such as the friends of God must approve, and desire to see continued,—still, solemn, and in some cases overwhelming. In general, there has been but little to produce distrust, or to awaken fear in the mind of the most timid and cautious Christian. And it is worthy of remark, that we hear but little of open and violent opposition. The presence and power of God have been so manifest, that the most vile, though they refuse to repent, have not the hardihood to oppose or revile. And for this we should give thanks to God, that while revivals are becoming more frequent, and more powerful, they are also becoming more pure from every thing of human origin."

In this work of salvation, individuals of all ranks, ages, and characters have been included. "The child of six and seven years, yet in the infant school, and the aged sinner who had passed his fourscore years in rebellion, have, in the same congregation, been

brought together at the feet of Jesus, and some of all the intermediate ages. The great and learned officers of State, and the most illiterate servants, have been found together in the same prayer meeting, on a level before the throne of God. The man of wealth and the poor man, have united in *begging for mercy* of Him who is no respecter of persons. It is however believed that no previous revival ever took so large a proportion of the wealth and learning and influence of society as this has done. Literary and professional men who are at the head of society, giving the tone to public sentiment, have been brought into the kingdom in far greater numbers than ever before was known. Moral men, who have regarded themselves as approved of God on account of the purity of their lives, and the openly vicious and profane, have been alike humbled before God on account of their vileness, and the just sentence of wrath which was upon them. In many instances the intemperate, tottering upon the verge of a drunkard's grave, have been rescued by the sovereign mercy of God, and made temperate, sober Christians. Some of every character and condition in life have been taken, so that we need not despair of any, but should labor and pray in hope and faith for all.

"In some congregations, especially in the western section of the state of New York, the work has been so general and thorough, that the whole customs of society have been changed. Amusements and all practices of a doubtful character, the object of which is simply pleasure, have been abandoned, and far higher and purer enjoyment is found in exercises of devotion, and engagements for the glory of God, and the salvation of men. The new converts come at once into all the designs and plans of benevolence which are the glory of the present day, and rejoice in bearing their part in the conversion of the world. It is also worthy of remark, that in very many instances, and we do not know but in all, where a person has wronged another, on his professing repentance before God, he has been solicitous to make a speedy and full restitution for the injury; and in all cases, the converts are immediately zealous friends of the temperance reformation, and friends of every thing that favors the cause of the Redeemer. Should these revivals continue and increase, as we pray they may, and produce no other effects than they have already done, they will shortly bring into our country all the blessings promised of God to the church in the latter days. They multiply the families that call on the name of the Lord; they change the moral aspect and habits of society, by giving the tone of Christianity to public sentiment and practice; they silence the clamor of opposers, and close the lips of the profane; they rescue the Sabbath from under the feet of the impious, break up the deep and strong foundations of iniquity, disperse the assemblies of the wicked, and fill the churches of God. They close up the fountains from whence flow the desolating streams of intemperance, licentiousness, and every vice, and give increasing energy and triumph to all the plans of benevolence, by which this revolted world is to be brought back to the service and favor of God. What more, or what different, then, does the church need, to bring in her millennial glory?"

MISSIONARY REGISTER.

FOR AUGUST, 1831.

SUBSCRIPTIONS and donations to the General Convention of the Baptist Denomination in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq. Treasurer, at the Baptist Missionary Rooms, No. 52, Washington-Street, Boston. The communications for the Corresponding Secretary should be directed to the same place.

BAPTIST FOREIGN MISSION.

The increase of light and knowledge, in Heathen lands, is exhilarating to those who seek the best interests of men; and every advance which is made, increases the facilities for future operations.

A great demand exists in Burmah for tracts, and portions of the Scriptures, and every inducement is furnished to provide an adequate supply. Mr. Judson, under date of November last, thus writes to Mr. Bennett. "Visitors come from all parts of the country. We want thousands of the Catechisms, the View, the Balance, and the Investigator. We shall want a thousand or two of the Gospel of Luke, after the Scripture Extracts are gone. I am more and more convinced that Burmah is to be evangelized by tracts and portions of Scripture. They are a reading people beyond any in India. The press is the grand organ for Burmah. Every pull of the press throws another ray of light through the empire."

Another press has been procured by the Board, to be forwarded by the next opportunity, and a quantity of paper has been recently shipped to the missionaries, to meet the constantly increasing demand for tracts.

FEMALE SOCIETIES.

The Board are happy to recognize the numerous female Associations in

the United States, by which their funds are often replenished. Written communications frequently accompany their benefactions, very few of which can be inserted in the Magazine. We present the following.

Robertville, May 23, 1831.

Sir,

I enclose you fifty-six dollars from the Ladies' Missionary Society of this place, which you will please present to the Baptist Board of Foreign Missions, in aid of the fund for the support of the Burman mission, under their charge. It is hoped that this Society will contribute annually toward the support of the interesting work of enlightening and reclaiming to the service of our dear Redeemer, the poor benighted heathen of the Burman Empire.

With our earnest prayers for the advancement of the Redeemer's kingdom, for which we believe the Baptist Board of Foreign Missions are engaged, I am respectfully yours,

PHOEBE M. ROBERT, *Sec'ry.*

This Society was organized 28th of January of the present year, and adopted rules for its government. The following persons were elected officers for one year.

Mrs. MARTHA LAWTON,
First Directress.

Mrs. JANE BOSTIC,
Second Directress.

Mrs. PHOEBE M. ROBERT,
Secretary.

Miss HARRIET SINGLETON,
Treasurer.

With several Collectors.

Augusta, April 14, 1831.

Dear Sir,

I address you at the request and in behalf of the Augusta Female Missionary Society. As another year has elapsed since we made our last returns to the Board, to which we are auxiliary, it is proper that you should know something of the condition and prospects of our Society. We have thought it best to forward our moneys through the medium of the Georgia Association, with which the Baptist Church in this city is connected. In consequence of this arrangement, our money for the present year will be somewhat delayed.

Our present number of members is about fifty. The amount of money now in the hands of our Treasurer is seventy dollars, which sum we trust will be considerably augmented before the meeting of our Association in October. We still feel the cause of missions to be the cause of Heaven. We consider the gospel, strictly speaking, a missionary system; the founder of it, the Lord Jesus Christ, was a most distinguished Missionary; the Apostles, imbibing the spirit of their divine Master, went forth as missionaries to the world; each church, formed on gospel principles, is a missionary body, and each Christian should regard it as an honor, and a privilege to be known as an advocate of the missionary cause. We are doing less than what we might do in this noble work; yet we are conscious of an increasing attachment to the cause, and we believe that the number of its advocates in this region is also increasing. We would not allow ourselves to be discouraged. We know that the Lord is on our side, and to be faint hearted whilst convinced of this, would indicate a degree of timidity, truly disgraceful to the professed disciples of the Lamb.

With great joy we hear of the brightening prospects in Burmah. Our dear missionaries long sowed in tears, and some have fallen on the field; but the cause lives, the first fruits of the harvest have been gathered in, and we have a right to anticipate the most happy results. But still the laborers are few. Could the voice of an humble female band be heard, we would say, where are the young men who are to occupy the whitening fields? Is not the voice of providence to be regarded? Shall not the Macedo-

nian cry, "Come over and help us," meet with the response from many of our pious young men, "Here we are, Lord, send us." These appeals should be made by every Society, they should be heard from every pulpit, until every denomination shall be fully aroused to the interesting subject, and laborers in sufficient numbers shall go forth to the Burman harvest, and money to a sufficient amount shall be contributed to sustain them.

But Burmah is but a small part of the world. Though this seems to be the ground which in the providence of God has special claims upon the notice of the Baptist churches in America, yet we should pray for the success of all missionary undertakings, nor think our work accomplished, till the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.

By order, and in behalf of the Society,

SUSAN M. MALLARY.

Rev. L. Bolles, Cor. Sec.
of the Baptist Board of
Foreign Missions.

PLEASING INTELLIGENCE FROM
THE INDIAN STATIONS.

To the Corresponding Secretary.

Valley Towns, June 21, 1831.

Rev. Dear Sir,

"The wilderness and the solitary place shall be glad for them, the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice, even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God.

I confidently hope the Lord has commenced a work in this wilderness, realizing in some small degree these precious prophecies. The work of grace is advancing with a steady pace, and is deepening and widening on every side.

The members of the church, who live at a distance, are become so numerous, that it is scarcely possible for all to attend at one place at communion seasons. For the accommodation of those who were thus circumstanced, we appointed a sacramental meeting, for last Sabbath, and the Saturday be-

fore at Deséhsee, about 18 or 20 miles from hence; situated in the beautiful Valley, which gives the name of Valley Towns to this part of the nation.

Our brethren erected a convenient shelter for the occasion, covered with boards and railed round, except two doorways. They also cleared a place at the side of Valley river to go down to baptize, and for the congregation to view the administration of the ordinance.

After preaching on Saturday, four persons came forward and declared their sorrow for sin, and faith in the Lord Jesus Christ. On Sabbath morning at five, we had a prayer meeting for an hour. Before preaching time, two more came before the church and gave a relation of a hopeful work of grace on their minds. During the preaching, by brother John Wickliffe and myself, much seriousness prevailed, and especially in the last prayer, when many seemed greatly affected. After a short interval, we assembled, and proceeded to the river along a straight path made for the purpose by the Indians. A friend who stood by the river side, viewing the procession, remarked, that so large a company of Indians, all clean and neatly clothed, moving solemnly along, singing with joyful lips the high praises of Jehovah, was a most delightful sight, and excited strong emotions of gratitude to Him who has given the heathen to his Son for his inheritance.

Great solemnity prevailed among the spectators, and many appeared deeply interested, while the six candidates, three males and three females, were baptized as disciples of the Lord Jesus.

After a short interval for refreshment, we assembled around the Lord's table and gave the right hand of fellowship to fourteen or fifteen, who approached this sacred ordinance for the first time.

The whole congregation returned, to view for the first time, in this Valley, the light beaming from the emblems of the great atoning sacrifice, and chasing the darkness of unknown ages. I hope the healing virtue of the Sun of Righteousness accompanied his refulgent beams. Devout affection filled the breasts of the members present, while the unbounded love of the blessed Redeemer was in some feeble measure unfolded to them. At the conclusion of the service, I perceived

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many persons in the congregation greatly affected. We therefore invited them to come forward and occupy a seat prepared for the anxious inquirers. Immediately the seat was full. Several more were cleared and filled also, with sinners weeping and mourning for their sins. Every breast seemed to be full, and every heart overwhelmed with various emotions. Some bowed down under the guilt of past sins, some hoping in the atoning blood of Jesus, while many bosoms swelled with gratitude to see their parents, wives, husbands, children, yielding to the gentle sway of the blessed Saviour, and manifesting a willingness to leave the drudgery of Satan. The mourning penitents were of all ages, from eight or nine, to upwards of eighty years of age. And O! how shall I praise my God of love for showing such kindness to my afflicted state, in not only bringing such numbers of poor Indians home to God, but in bringing my own dear son Samuel to the footstool of mercy also. O! how would his departed mother have rejoiced to see him join the repenting Cherokees in bowing before the Lord. "Bless the Lord, O my soul; and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits."

I hope our dear Christian friends will not forget us at the throne of mercy. The Cherokees occupy, at present, a very interesting position, which calls loudly for the sympathies and prayers of the people of God. A spirit of peace and good will pervades the whole nation, the light of the gospel shines with increasing brightness, sinners are converted, and I trust the temple of the living God will be raised, though in troublous times. For "who art thou, O great mountain? before Zerubbabel thou shalt become a plain, and he shall bring forth the headstone thereof with shouting, crying, grace, grace, unto it."

I am, Rev. Sir, your very ob't servant in the gospel,

EVAN JONES.

Valley Towns, June 27, 1831.

Rev. and dear Sir,

I trust "the time to favor Zion, yea, the set time is come," and that here, where darkness and desolation have

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long borne sway, the Lord is enlarging the place of her tents, and stretching the curtains of her habitations; lengthening her cords and strengthening her stakes.

I have the unfeigned pleasure to inform you of the baptism of four more full Cherokees, on a profession of their faith in the Son of God. One, who is quite an interesting young woman, was a pupil at this school, some years ago, and was making good progress in learning; but her mother came and stole her away, much against the child's will. She has ever since been immured in ignorance and paganism, till within a few months past: when the Gospel reached her mind, and the power of the Holy Spirit burst the bands of sin, and brought her into the liberty of God's dear children. She has for some time manifested her faith in the Saviour, by a conversation becoming the Gospel. The conduct of the other candidates was equally encouraging.

Our meetings yesterday were attended with the gracious and powerful influences of the Holy Spirit. Many prayers had been offered up for several days, that the Lord might bless our meeting. And indeed I hope he did bless it. On Saturday a solemn serenity rested on the congregation. On sabbath morning at the sun-rise prayer meeting, several of the brethren prayed with much freedom. About 9 o'clock brother John Wickliffe preached. A deep solemnity rested on the audience. When he had done, I preached from Zechariah xii. 10. And I do humbly hope, that the spirit of grace and supplication was granted in a very gracious measure. There was indeed a great mourning; which, in many instances I cannot but hope, was produced by a view of him whom they have pierced. On invitation, a great number came to the anxious seats, manifesting the bitterness of their souls by sobs and tears and groanings which could not be uttered. And O! how did the hearts of several of our brethren thrill with joy, and dissolve in gratitude, which no tongue can express, to see their children and near relations, lay down the weapons of rebellion, and present themselves as poor helpless sinners at the mercy seat; refusing to be comforted, but by him whose blood can heal the soul. And how shall I

reiterate the praise due to him for his repeated and augmented mercies to me, in permitting me to be one of those happy parents, who saw their children come. Not only my son, mentioned in my last, but my two younger daughters, also, joined the weeping throng, and four of our dear Cherokee pupils; among whom were Ann Little, Mary Grew and John Healy. O! that this kindly visitation may be as the fruitful showers, to soften and prepare their young hearts for the profitable reception of the good seed.

Among the mourners, there were a few white people of the most stubborn and abandoned character, who seemed to be cut to the heart. Of these, human wisdom itself will confess, if they are converted, grace doubtless is omnipotent.

Many who did not come forward manifested the most heart rending anguish. One female, in particular, seemed extremely desirous to join the anxious ones, and tried, in vain, to gain an approving look from her husband, without which she was afraid to come.

Our church now consists of seventy-eight members; of whom sixty-eight are Indians, nine whites, and one black. Of the Indians, three males and one female, speak English and Cherokee, and all the rest speak Cherokee only. Twenty-eight have been baptized since the 13th of March last, and I trust the gracious work is not yet over. Certainly, the prospect is as promising as ever. And I can with confidence affirm that I never knew that saying of the Lord Jesus, "Ye are the light of the world," so strikingly verified, as in the case of these Cherokees. Every addition augments the excitement, and by their light shining before men, others are brought to glorify our Father who is in heaven. O! that this work may go on till this nation shall be numbered with the kingdoms of this world, which shall become the kingdom of our Lord and of his Christ.

I am, Rev. Sir, yours in the gospel,
EVAN JONES.

ENGLISH BAPTIST MISSIONARY
SOCIETY.

The annual meeting of this Society was held in London, in June, as usual.

al, and we select from the English Baptist Magazine, a few particulars, and the remarks of some of the speakers.

If to associate with a number of Christian friends, collected from various parts of the United Kingdom, in the solemn worship of our heavenly Father—to listen to the recitals of his goodness, as shewn in the continued triumphs of his Gospel, and to witness new proofs of the devoted attachment of his people to the Redeemer's cause; if these are to be regarded as legitimate sources of satisfaction and delight, many have been privileged to partake of them during those annual services of which we are now to give our readers some brief account.

On Wednesday morning at eleven o'clock, the first public service was held in the Poultry Chapel. After the Rev. W. Groser, of Maidstone, had read a portion of the scripture and prayed, the Rev. C. E. Birt, A. M. of Portsea, delivered a very able and interesting sermon.

In the evening, at Surrey Chapel, after the Rev. Eustace Carey had read the Scriptures, and the Rev. Howard Malcom, M. A. of Boston, America, had offered solemn prayer, the Hon. and Rev. G. H. R. Curzon delivered a sermon eminently distinguished for its evangelical sentiment, its Christian simplicity, and the fervent and affectionate mode of its delivery. His text was Matt. x. 8. "Freely ye have received, freely give."

At eleven, a large congregation assembled in the spacious and elegant chapel near Finsbury Circus, Moorfields, the use of which had been most cheerfully granted by the Rev. Alexander Fletcher and his friends. After a hymn had been sung, and prayer offered by Dr. Newman, the Chairman, W. B. Gurney, Esq. expressed his gratification, that another opportunity presented itself of attending an Annual Meeting of this Society. Many of those then assembled had been favored with an opportunity of being present at many recent meetings of a similar nature, and had felt that the object pursued was but one. But as the meeting was now assembled especially to promote the interests of the Baptist Missionary Society, he would, for a mo-

ment or two, refer to the report about to be presented. If that report should be of an interesting kind; if it should appear, that in one part of the earth many have been added to the numbers of our churches; and if in another part of the world attention had been excited, and a dissatisfaction expressed with their own systems of idolatry; the meeting would be encouraged to go forward cheerfully, to give their property freely, to trust God in every future emergency, and to resolve that if more laborers were wanted the requisite supplies should be afforded. He trusted that the feeling would universally prevail that they all stood on holy ground, and that every speaker would be imbued with the delightful conviction that he was engaged in the cause of God.

The Rev. J. Dyer then proceeded to read the Report; and the Treasurer's account was presented to the meeting from the chair.

The Rev. W. H. Murch, of Stepney, in moving the reception of the report, said:

"All in the East and in the West, abroad and at home, called for thanksgiving to God. Once we very properly were accustomed to thank God for the conversion of a single Hindoo, after many years of labor; but now we hear of more than 30 families, comprising 100 persons, turning from idolatry to Jehovah. Look at Columbo, see the holy man who felt it his duty to leave an important and useful station in this country, to visit heathen lands, and see him with hundreds of young persons already under his instructions. Look at Jamaica, and see a poor man, notwithstanding that he enjoyed the friendship of his master, receiving twenty lashes on his bare body for engaging in public prayer; but that man was now redeemed from the fetters of slavery, and now he could no longer be flogged for such a practice; but may accomplish his object of doing good unmolested. In Jamaica too, though only fourteen ministers had labored there since 1827, there had probably been as much good done as by the whole body of Baptist ministers in this country during the same period. Not less than eleven thousand poor black slaves had, during that short period, been united to our churches,

The Rev. Eustace Carey said, No mind under just and moral cultivation could have listened to the Report without deriving matter for joy and gratitude to God, especially in reference to the churches of Jamaica. In some respects the work of God in that region appeared to exceed the work of God in other instances, and perhaps even to exceed the work of God in the scene of Pentecost; for this had exhibited progressive success without diminution, and inspired the hope that in process of time, the whole Negro population would experience the blessings of the great salvation. In the East, too, we had much to encourage us, and much that was beyond any thing ever known in the experience of him who now addressed the audience. The one station in Calcutta, had within a few years multiplied into six, and we hope without a danger, that we should ever hear that any of those stations have been obliged to be abandoned; and it was of more importance that we should give this character of stability to the work we do, than that we should merely multiply stations. Calcutta was the metropolis of India; and with its environs, contains a population of at least ten hundred thousand souls. Not a spot of greater importance presented itself as a scene of Missionary labors on the habitable globe. All the other stations too had been blessed. Ought we not to keep in view that the gracious Providence was keeping pace with the progress of his gospel, and was sympathetic with the most sanguine hopes of the most anxious friends of India? Observe, that the distinction between native and European society is daily diminishing;—observe, that the chain of caste is thrown off, and as the native mind is divested of its cursed shackles, it is for us to say what shall be its progress in its state of freedom; whether it shall tend to heaven or to hell. A very striking crisis was approaching, the renewal of the charter of the Company. For these 15 years we had witnessed no acts of opposition to the interests of religion in India, and if the interests of religion could be maintained, and the charter be renewed again, we had no objection to the renewal, but our own business was to pour into India, the streams of divine truth.

The Rev. James Flood, of Annato

Bay, Jamaica, was introduced as a missionary returned from the scene of his labors to recruit his health; he said, "Trifling obstacles do not deter the Negro from attending the services of the house of God; eight, ten, or twelve miles, or even more than this, or interposing rivers, are not made an excuse for absence. I recollect a circumstance which greatly affected my mind. On the Saturday night it was known that we intended to administer the Lord's supper on the following day; fifty persons were to be baptized in the morning, and a great desire was felt to be present at that season. Many retired from their work at four o'clock on the Saturday, and having taken their frugal meal, left their habitations, and travelled during the night to arrive in time; but a circumstance common to the climate occurred; a violent storm of rain came on, they were prevented returning to the estates to which they belonged, and sanguinary punishment followed. Just before we left, a most animating circumstance occurred. The Association was held, but it was held in the week the slaves could not attend. We anticipated that many would wish to be present on the following Sabbath to partake in some degree of the delight of such a season; three or four of us therefore went to Montego Bay, and a very numerous assembly met. One baptized thirty persons, and when the sermon was preached many could not obtain admittance within the door; every avenue was crowded, and many exclaimed 'Massa, what shall we do? we have left our homes, and come so great a distance, and now we cannot hear the word of God!' One of the brethren went and stood under a shed, to shield his head from the rays of the sun, and preached to them out of doors. At the close nothing was heard but 'Tankee, Massa, tankee, Massa,' and they said, 'we can raise a little money, let us send it to this good missionary Society.' They collected 50*l.* or 60*l.* Two laborers have been raised up in the field of labor; one of them, whom I have had the opportunity of knowing, as he was a member of my church, stood forth at his ordination in the presence of many who attended only to sneer, and ridicule, and report, and boldly witnessed a good confession. I would gladly stand

before you to day as the ambassador of these poor negroes, and entreat you to abound in your labors."

Rev. Dr. Steinkopff alluded to the fact, that the missionaries at Calcutta had devoted 1000l., the proceeds of their own honorable and industrious exertions, to the cause of the mission. The missionaries in the West Indies had begun in an upper chamber, and now their societies were numerous. What an encouragement to begin in humility! Let us not despise the day of small things.

The Rev. Howard Malcom, M. A. of Boston, in the United States, recording Secretary of the American Baptist General Convention, was introduced by the Secretary, who read a letter from the Rev. Dr. Bolles, of Salem, recommending Mr. Malcom as the representative of their society, and a witness of their fellowship with English Baptists in their exertions to fill the world with the glory of God. Mr. Malcom then addressed the meeting. The following were his concluding remarks.

They had listened to delightful tidings, and would they not do something worthy of themselves? Nothing like a sacrifice could be made in heaven, and, therefore, like David, who refused to serve God with that which cost him nothing, they should make them now. African slaves made sacrifices when they acted in the manner that had been stated by their brother from Jamaica. They might with their subscriptions have purchased each other's freedom, but they rather chose to disseminate the knowledge of spiritual liberty. Men are ready to go forth to serve you, and shall they not be sent? The society did well two years ago, and that zeal should not be allowed to cool. He closed by congratulating the society on its usefulness and prospects, and by reminding the meeting that their works must testify the existence of Christian excellencies, and that each of them would be accepted of God, not for, but according to his deeds before men.

Rev. J. Ivimey introducing a resolution expressive of cordial good will to the Baptist churches in America, and to the Board of Missions, of which Mr. Malcom was the representative, remarked that this resolution was one of his own suggestion. We had complained of the want of

additions to our churches—now he wished to give the right hand of fellowship to the two millions of Baptists in America, and receive them into friendly connexion with our churches.

RELIGIOUS REVIVALS.

It is truly gratifying to perceive that God is still displaying his power and manifesting his glory in the conversion of sinners throughout our land. Every day new accounts of revivals greet our ears, and gladden our hearts. It would seem as if we could scarcely turn our eyes to any part of our country, without beholding many flocking to Zion's temple gates, and earnestly seeking admission to her solemn feasts. Truly, a new era has begun, and if the church will but awake to a proper sense of its duties and responsibilities, we may expect still more powerful outpouring of God's Holy Spirit. It becomes them also to cherish deep feelings of humility and self-abasement in view of this mighty display of God's power. We present to our readers several interesting accounts of what God has done, and is doing to advance his cause and kingdom.

RICHMOND, VIRGINIA.

A deeply interesting season of religious attention is now enjoyed in Richmond, which commenced with a four days' meeting, and a large number have been baptized. Many teachers in the Sabbath School have been subjects of the gracious work. In several instances the husband and wife have descended together into the water, to be buried with their Redeemer in baptism.

Letters recently addressed to a friend in Boston, from Richmond, contain some items in addition to what has previously been published, which we have been kindly permitted to extract.

Lord's-day, July 3, 9 o'clock. This morning at 6 o'clock, we assembled at the water side, and though it rained considerably, there was a large number out. There were 30 persons baptized, 20 of whom were whites.

There are yet in our congregation about 20 inquirers, and about the same number rejoicing. I feel very anxious about the future usefulness and character of the new converts, and trust they will be more devoted than I have been.

Monday, July 4. After the sermon the 30 baptized persons were received into the church. I assure you it was a solemn scene.

July 17. At six o'clock this morning I baptized 22 persons, 12 whites; the assembly was quite large and solemn. I addressed the people at some length, and trust good was done.

Monday, July 18. Yesterday was a day long to be remembered. I went to the Sabbath School in the morning, and was so much reminded of the time when I was a Sabbath school scholar, that I was almost overcome by my feeling. My history since that time rushed through my mind, and I could not but bless God I ever saw a Sabbath School. But what affected me as much as any thing else, was the state of our school. The gallery was almost filled with those engaged in its exercises. Brother C. had a class of fourteen, thirteen of whom were professed disciples of Jesus. J. C. C's class had fourteen boys in it, several of them were professed Christians. When I went up I found almost every teacher conversing with the children on the concerns of their souls. Some were urging the importance of seeking usefulness, and of laying themselves out for doing good in the cause of Christ. I addressed the school about ten minutes; several have said they never knew such a state of things in any school as exists among us. It is the Lord's work, and marvellous in our eyes. At eleven o'clock, the house was nearly filled throughout.

July 21, 1831. On Tuesday and yesterday, I attended at Deep Run the close of the 5 days meeting. I have never before witnessed any thing like it in the country. There were, I should judge, 100 or more inquirers, and about 20 professed conversions. I imagine that 50 of our young converts from Richmond, were there on Tuesday; the woods were made to resound with their praises.

Sardinia, July 6, 1831.

As to the cause of God in this place, I have the pleasure to state that it is at present flattering. We have again re-

ceived a season of refreshing from the presence of the Lord. Within a few months I have had the unspeakable privilege of baptizing nearly fifty; ten last Lord's day, fifteen a few weeks since at one time. God has indeed blessed us in this place, I trust as the fruit of your benevolence. Our present number is over one hundred and seventy. We have not yet quite paid for our meeting-house, but hope to be able to soon. I have engaged to supply the church all the time, the present year, and find much to do; but such is the destitute state of the vicinity around, I am absent much of the time, except on the sabbath, and occasionally then. Oh, that the Lord of the harvest would send forth laborers into his harvest. Truly it is a harvest season; many churches in this part of the country are sharing largely in the blessings of divine grace, and we hope many of the dear youth who are now coming over to the Lord's side, will be called of God to this great work.

Pray for us in this region, and for me, that I may serve God acceptably.

I am, dear brother, yours in Jesus Christ. WHITMAN METCALF.

Rev. W. Leverett.

OBITUARY.

MRS. FANNY BARRETT.

Mrs. Fanny Barrett, the subject of the following memoir, was the daughter of Enoch Hewins, Esq. of Sharon, Mass. She was born April 30, 1799. During the summer of 1817, she was awakened to see and feel her guilty and ruined condition as a sinner against God. In the spring of the following year, she began to hope, though with trembling. In 1819 she was baptized by Rev. A. Fisher, and united with the Baptist church in Sharon. After she made a profession of religion, she was for a time in great distress of mind, almost despairing of mercy. A surviving sister recollects her saying to her, while in that state of mental anguish, "I should rather be the meanest insect, than a rational, accountable creature." Yet the Saviour soon smiled upon her, and she was made sweetly to submit to God.

Few persons have had more impressive views of the purity of the divine character, and the holiness of the moral law, together with a deep and

abiding sense of the depravity of the heart. These were prominent features in Mrs. B's religious views and exercises. Although she did not rejoice in God her Saviour, as many of his followers are permitted to do; yet she ever manifested a deep concern for the honor of religion, and an ardent desire for the prosperity of Zion.

In May, 1823, she was married to Rev. T. Barrett, then pastor of the first Baptist church in West-Springfield. She entered upon the responsibilities of this new situation with great diffidence in herself, and with fervent prayer, that she might so fill it, as to glorify God.

Her subsequent course proved the sincerity of her prayers. Her efforts to enkindle and sustain a missionary spirit among the females of that congregation, cannot soon be forgotten. Much of her time was devoted to religious reading, and epistolary correspondence with different female charitable Societies. In the prosperity of these benevolent associations, she ever manifested a lively interest. But if she was anxious for an increase of liberal effort among the friends of Christ, her desires after increased holiness were not less intense.

In 1824, she was for several months afflicted with a distressing sickness. During her illness she was much affected with a view of her unlikeness to God, and the prospect of being soon called before Him who is of purer eyes than to behold iniquity. For some time her friends despaired of her recovery. Yet the time had not come for her to die; and although she never fully recovered from the effects of this affliction, yet she was so far improved as to enjoy a degree of health.

In 1825 and 6, the church under Mr. B's care enjoyed a great refreshing from the presence of the Lord. Upwards of seventy were added to the church by baptism. Mrs. B. had often expressed a wish that she might be permitted to witness one of those rich displays of divine mercy in the salvation of sinners, of which she had so frequently read. Her desire was now granted; and the season was evidently made a great blessing to her own soul. In her letters to her friends, as well as her conversation at that time, she gave evidence of having gained a

little strength; and that she had, in some degree, risen above those distressing doubts and fears, with which she had been so long, and so frequently assailed. Nor did she ever, after this, suffer as she had before from distressing apprehensions as to her personal salvation.

Soon after the birth of a child, which was in May, 1830, Mrs. B. was afflicted with a return of the complaint which had before well nigh brought her to the grave.

Remedies which had been resorted to with success on a former occasion, were now unavailing; and she continued to fail gradually, till her spirit took its flight, as we have reason to hope, to a better world, on the morning of January 3, 1831. She died at South Oxford, Mass. whither her husband had removed with his family for the purpose of supplying the Baptist church in Dudley.

During her last sickness, she enjoyed the comforts of hope to a greater degree than she ever had before, while suffering from bodily indisposition. On inquiring of her, as to her feelings in prospect of death, she replied, "I can now praise God." She had no doubts, no fears. She was not, however, always in this happy frame of mind. For most of her time, she seemed to use the Apostle's expression, "to labor to enter into that rest." No pious person who was acquainted with Mrs. B. and had observed her correct Christian deportment, her evangelical views, and her untiring zeal in the cause of Christ, could doubt her adoption; yet she was ever suspecting herself. Her want of comfort when indisposed must be attributed partly to those nervous complaints which occasion gloom and depression to thousands whose piety cannot be called in question. But her conflicts have terminated; and we may charitably hope, that she is now rejoicing in the presence of that Saviour who died to "deliver them, who, through fear of death, were all their lifetime subject to bondage.

In the death of this amiable woman, Mr. B. and his children have suffered a great loss. The bereaved husband is called a second time to mourning, having buried his first wife nine years since. But he sorrows not as those who have no hope.

Account of Money and Clothing received by the Treasurer of Newton Theological Institution, from April 1, to July 13, 1831.

Of Mr. David Cummings, Boston.	10,00	Charitable Society, by Rev. Otis	
Dea. Carlton, do toward erecting		Convers,	13,75
Workshop,	100,00	Dea. James Loving, Boston, annual subscrip-	
Mr. William W. Blake,	100,00	tion,	10,00
First Baptist church, Boston, annual sub-		Dea. Thomas Kendall, do. do.	25,00
scription,	50,00	Mr. Roberts, New-York, do. do.	25,00
Mr. William Graves, do. do.	50,00	Mr. Hezekiah Chase, Lynn, do. do.	25,00
J. B. Jones, do. do.	25,00	Dea. J. Batchellor, do. do.	25,00
S. Brown, West Boylston, do. do.	3,00	Baptist church, do. do.	25,00
Amos Lovett, do. do.	2,00	Clothing for young men, from female friends	
Mrs. Norcross, Brighton, do. do.	3,00	in West Boylston,	13,38
A constant reader of the Missionary Maga-		N. B. One of these friends proposed to another	
zine,	2,00	that she would make up as much cloth for the	
Mr. Charles Forbes, Boston, do. do.	25,00	above purpose, as she would furnish; with this	
Mrs. Cobb, Boston, for furniture,	30,00	she complied, and the two have in this way	
From Jacob C. Wood, Executor to the last		procured most of this clothing; a few others con-	
will of Louisa Smith, late of Walpole,		tributed to this subject.	
deceased,	300,00	Cambridge, July 13, 1831.	
Articles of clothing from Worcester County		LEVI FARWELL, Treas.	

Account of Moneys received by the Treasurer of the General Convention of the Baptist Denomination in the United States for Foreign Missions, from July 20, to August 20, 1831.

From two friends, towards defraying the expenses of the bell at the Thomas Missionary Station			
per Mr. E. Lincoln,			5,00
The Oliver Street, N. Y. Foreign Missionary Society for the support of Mounng Ing, a			100,0
native Burman Preacher, per Dea. W. Colgate,			
The following persons for printing the Bible in Burmah.			
Mrs W. Furlington, Bowdoinhan,			2,00
" Priscilla Lunt, of same,			1,00
Mr. Cagrell, Newcastle,			2,00
" Reuben Milner, N. Yarmouth,			5,39
Messrs. Reed and Mr. Rice, Woolwick,			,61
		Per Dea. W. Stockbridge	11,00
William Inglesby, Esq. Charleston, South Carolina, for the Burman Mission, per Mr.			
P. Gerard,			25,00
Mr. Levi Pearce, Treasurer of the Old Colouy Foreign and Domestic Missionary			
Society:			
For the Burman Mission,			50,00
" Burman Bible and Tracts,			40,00
" Indian Missions in the United States,			60,00
			150,00
The For. Miss. Soc. in the Saratoga Association, N. Y. per Mr. Childs, Treasurer:			
For the Burman Mission,			90,00
The Ballston Female For. Miss. Soc. for the education of Burman youth, per			19,00
Miss Lury Saterlee, Secretary,			
The Fem. Mite Society of Ballston Spa. to be appropriated to Mrs. Wade's School,			13,00
per Miss M. C. F. Waterbury,			2,00
The Broadalbin church, N. Y. Burman Mission, per Rev. Dr. Sharp,			
			124,00
A Juvenile Society towards educating Indian children at the Carey Station,			6,11
A friend for the same object,			,20
Mr. Charles Tupper of Amherst, N. S. per the hand of Mr. W. Nichols, having been			
contributed as follows:			
By the Missionary Society in Cumberland, N. S. for the Burman Mission,			18,80
" Mr. Agreen Tingby, Backville, N. B.			1,00
" Mr. Reuben Chase, do.			,50
" Mrs. Jane Upham, Onslow, N. S.			1,00
			21,30
Rev. S. C. Dillaway Treasurer of the Washington Baptist Association, N. Y. having			
been contributed as follows:			
By the Adamsville church and society, for the Burman Mission,			8,00
" The Female Missionary Society, of same for do.			13,00
" Hartford church and society, for do.			2,00
Funds unappropriated by the donors,			28,53
			51,88
Mrs. Abigail S. Howard, for Burman Mission, per Mr. E. Gale,			10,00
		H. LINCOLN, Treas.	

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No. 10.

MEMOIR OF THE REV. BENJAMIN RUSH SKINNER, LATE
MISSIONARY TO AFRICA.

[Concluded from page 269.]

AFTER he had finished his course of studies at Hamilton, he was married to Miss Eliza Read, of Ashford, Con. of whose conversion he had been instrumental several years before. She possessed a kindred spirit. She considered it her duty to devote her life to the missionary cause previously to any particular acquaintance with him, and before she had any knowledge of his intention to devote himself to the same cause. She enriched her mind by study, adorned her christian profession, and ever seemed desirous to be useful in the kingdom of Christ.

Having prayed and conversed much with each other on the deeply interesting subject, they offered themselves to the Baptist Board of Foreign Missions.

The Board were at first undetermined to what station to send them, and Mr. Skinner was ordained as an evangelist, at New Ipswich, Nov. 19, 1827. From his diary it appears that he selected this location from its contiguity to Boston, because it gave him a "good opportunity to become personally acquainted with the members of the Board."

The Board, at length, January 11, 1830, resolved to send him to Africa; but as several months must elapse before he could go, requested him to spend his time in pleading for the African Mission in his native state.

The important question was now settled, his destination determined, and his energies were put in requisition, to promote the object which was evidently nearest his heart.

He deeply sympathized with the sable children of degraded and afflicted Africa. His eyes were suffused with tears while speaking

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of their woes, and he made the most impassioned and touching appeals to the Baptist churches of Connecticut in their behalf. He was willing to do or to suffer any thing which duty required, if he could but be instrumental of their salvation. While hearing him, all were reminded of the strong desire of Paul for the salvation of the Hebrews. When reminded of the mortality of those who had preceded him at the Colony of Liberia, he often said, if he knew that he should live but a few months, he desired to spend those few months on the shores of Africa, publishing the gospel of the grace of God to her benighted children.

The time of separation at length arrived, when he must obey the command, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." And, like the "father of the faithful," to whom it was originally given, he most cheerfully obeyed. The parting scenes are thus described by his own pen.

"*Aug. 3, 1830.* At length the day of our departure has arrived. We have left the house of our friends, and intrusted ourselves to the kind care of our Heavenly Father. The scenes before us will be new, and we trust deeply interesting to our souls. In a few weeks we hope to embark for Africa. We pray that our lives may be spared for Africa's sake, and that we may become a blessing to that people. Long have we groaned over the wrongs they have suffered, and wept over the degradation into which they have sunk, and prayed that God through us and our fellow laborers, might communicate to them the glad tidings of peace and salvation. We esteem it the greatest earthly blessing God can bestow upon us, to permit us to labor in that field. We would not part with this blessing, for all the riches and all the honors the world can bestow. But O how undeserving this privilege! May God enable us to be faithful unto death, and prepare us for the great work in which we are to engage. Cheerfully, great Parent, we resign ourselves into thy hands, happy at the prospect before us, and are only anxious that thy Spirit may be our guide, and thy blessing rest upon the friends whom we leave.

We have as yet the company of our fathers, one brother, and one sister. Our mothers we have left, with the full hope that we shall meet them in glory. My feelings on parting with my sister are best expressed by the lines addressed to her on that occasion. She is but two years younger than myself, and a few days after I indulged a hope and joined the church, she espoused the same cause and united with the same church. But the scenes of childhood and of youth, which in our cases have been so intimately blended, have passed forever. May we be so happy as to spend our eternity together in the sweet employment of praising God.

We are accompanied by our dear little infant Ann Eliza, whom we have dedicated to the service of God among the heathen. Should she be left an orphan in a strange land, we commend her to his keeping, and to the kind care of our dear sister Augusta, and to the affectionate remembrance of all our friends.

Hartford, Aug. 4. To day we gave the parting hand to our kind fathers. May God bless them. They have freely given us to this work. But O what a responsibility rests upon us. We trust we shall have a continued interest in their prayers as long as we live; and if we get home to glory first, we hope to meet them there. It was a joyful circumstance that when I took the parting hand with my brother, I could part with him as with a Christian whom I hoped to meet ere long in Africa. God grant that this hope may be verified.

Hartford, Aug. 5. Our friends manifest great kindness to us. We hope the Lord will reward their labor of love. We have little time for reflection, our course is onward, and may God direct our steps.

Long Island Sound, Aug. 6, 1830, on board the Oliver Ellsworth. Finally we have parted with our sister. She was next older than my wife, and had lived with us nearly two years. As this was the last parting, so I think it was the most sensibly felt. We have now left all our friends except that one who sticketh closer than a brother, and who we trust will never leave us nor forsake us. But is this parting? It affords no sting. The great object before us, has deprived parting of all its pains. Yes, the greatness of the work before us! Who is sufficient for this? Thank God, Christ is; and our sufficiency is of him."

The deceased and his companion spent three or four days preceding their departure from their native state, at the house of the writer of this memoir, and he was present when they gave the parting hand to their beloved fathers. The spirit of the gospel seemed not only to sustain, but to cheer the hearts of both parents and children at this affecting season. Mr. Skinner passed the two following months at the South, visiting the churches, preaching the gospel, promoting the object of his mission, and preparing for his intended voyage. He speaks in terms of lively gratitude of the respectful, kind, and hospitable manner in which he and his family were everywhere received by our Baptist friends. Though many discouraging facts were communicated to him, with respect to his contemplated mission, he remained steadfast in purpose to go to Africa.

The following extracts will show the state of his mind while at the south. "I thank God that, as yet, I have no disposition to withdraw from this blessed work. O, that God would spare my life, and the life of my companion for the sake of Africa; *but I am in the hand of God. Let him do with me as seemeth him good.*" I think I feel more and more the wants of poor Africa; and though most of the whites who have gone to Liberia have died, I still consider that as the field of my choice."

Under date of Oct. 4, 1830, he writes, "This day we received the right hand of fellowship, that *we should go unto the heathen.* The season was highly interesting to my soul. O that God would

hear the prayers of his children in our behalf, and guide us safely across the Atlantic to our destined port."

On the 12th of October, he and his family, at the distance of a few miles from Norfolk, embarked in the ship *Carolinean*, for Liberia. Our brother had anticipated the company of some missionaries and several other christian friends, but was disappointed. Yet he was not discouraged. He says :

"Instead of being accompanied by missionaries and friends, who would be our associates in labor, and a brother and a sister as we had at one time almost hoped, we are destined to cross the ocean alone, without even a professor of religion in the cabin, and without the prospect of being assisted in Africa in our labor, by any except the colonists themselves. These things do not indeed discourage us. The hand of God is here, and this hand has never failed us in the day of trial."

Their passage was, on the whole, pleasant ; and our brother improved every convenient opportunity for imparting religious instruction to the seamen and passengers, by conducting public worship on board the ship, and preaching the gospel. He employed some of his time in reading Denham and Clapperton's *Travels in Africa*, Clapperton's *Second Expedition to Africa*, and Johnson on the *Diseases of warm Climates*.

"These (says he) all present many dangers, difficulties, and trials, which we must expect to encounter in our engagement, especially, if we should extend our labors beyond the limits of the colony ; but God is the rock of our trust and our safety."

He was continually devising good for the sable race among whom he expected to spend the remnant of his days. In a letter to his brother, under date of Nov. 14, he thus writes :

"Quite calm. At 10 o'clock attended divine worship on deck. Addressed the crew from Tim. i. 15. "This is a faithful saying." The stillness of the day is very compatible with the solemnity of the Sabbath. But here the pleasures of retirement cannot be enjoyed, unless in the midst of society. My mind is much occupied with plans of usefulness in Liberia, yet all must be left till I get there. I trust God will guide in wisdom, and assist to execute the most judicious plans for the benefit of Africa."

On the 4th of Dec. our missionary friends arrived at Monrovia, their desired haven, and soon after had the acclimating fever, from which they so far recovered as to be comfortable.

The employment of Mr. Skinner, after his arrival, may be learned from the following extracts from his diary.

"Dec. 16, 1830. Felt a desire to renew my life, and to devote myself exclusively to the work of the ministry. The evening discourse delivered by brother Waring, was very gratifying to me. I am now spending most of my time in studying the scriptures and visiting. I hardly know where I can be most useful ; but I pray to

God to direct me. I preached last Sabbath at the Methodist meeting-house, and in the evening at the Baptist, and enjoyed myself quite well. I visited Careytown and Caldwell, and was much gratified. I think the prospects of this colony very favorable. I preached on Sabbath morning at the Baptist church, and at night broke bread to the church; six had been baptized this day. This was a joyful season to my soul. I also preached on Thursday evening. There are in this place many apparently active, intelligent and pious men; and I trust God will render them useful in the spread of the gospel.

"Dec. 20, 1830. I returned last evening from a bush meeting in Caldwell. I enjoyed myself very well. On Saturday I preached from 2 Cor. x. 15, and on Sunday morning from 2 Cor. x. 3, 5, and was followed by brother Waring, in a discourse from 1 Cor. xiii. 13. In the afternoon, brother H. Teuge, preached from Mark xvi. 15, 16. The whole service was rendered doubly interesting by the reflection, that the meeting ground was once devoted to the idolatrous worship of the natives. I trust the gospel standard, which has now been erected, will spread far and wide over this country. I have endeavored to enforce upon the church here the vast importance of activity in the cause of Christ, from the situation of surrounding idolaters. I think Caldwell a very suitable place for me to establish myself. Its central situation, numbers and destitute condition, are so many recommendations of the place to me, the proper place to commence my labors. But I look and pray to God for direction, and hope he will guide me in the path of duty."

On the 8th January, 1831, his little daughter Ann Eliza expired. On the 13th of the same month, a son was born, and the same day interred by the side of the daughter! On the same day Mrs. Skinner died, and on the 14th was also committed to the dust!!

She bore her sickness with entire resignation to the will of God, and was willing to depart and be with Christ, which she considered "far better" than to dwell on earth. Her only desire to recover was, to be useful to Africa. "Thus," to use the words of brother Skinner, "in the space of five days he ceased to be a father and a husband. Three coffins enclosed all from whom he had anticipated domestic comfort." He was, however, wonderfully sustained under these bereaving strokes of divine Providence, by the conviction that he was in the path of duty, and especially by the hope of immortality and eternal blessedness, which he cherished respecting his beloved companion and little ones. After the death of his wife and children, Mr. Skinner became convinced that such was the declining state of his health, he also must soon cease from his labors if he remained at his post, and resolved to return to his native land. He accordingly embarked in the ship *Liberia*, for Philadelphia. "For a season he seemed to be regaining his health, sat at the table, and ate with his fellow voyagers. Even on the day previous to his decease, he made no unusual complaints, but was walking and reclining about the cabin. But near mid-

night Capt. Hassey, perceiving that he was restless in his berth, spoke to him, inquiring how he felt: he replied, "not very bad." The Captain, however, arose and provided him a cup of tea. He seemed to converse as well as usual, and the Captain returned to his berth, and went to sleep. About four o'clock in the morning of the first of March, he waked again, and perceived that Mr. Skinner was breathing with difficulty, accompanied with a rattling in his throat. Being much alarmed, he sprung from his bed, and placing his finger upon his wrist, found that his pulse had ceased its motion; he was speechless, and soon breathed no more!

His body was committed to the deep. While his companion and children sleep on the shores of Africa—he sleeps in the ocean. But when the *graves* shall give up their dead, and the *sea* shall give up the dead which are in it, they shall come forth to the resurrection of life.*

The religious course of our dear brother was, from the commencement to the close, characterized by sobriety, humility, steadfastness in purpose, perseverance in effort, and uncommon devotion to the service of God. We believe he has heard the plaudit of his Master, "Well done, good and faithful servant: enter thou into the joy of thy Lord."

Mysterious indeed is the providence, which conducted him to Africa, but prevented him from accomplishing the desires to promote her spiritual welfare, which he had so long and so ardently cherished.

God cannot, however, but regard with complacency, the spirit by which Mr. Skinner was actuated in undertaking this mission; for it was the spirit of him with whom he has declared himself "well pleased."

Who that has read the Life of Pearce, can question the acceptableness of what he calls his "passion for missions"—his unconquerable desire to preach to the Hindoos, though by the decision of his brethren he was prevented from enjoying the privilege? We may suppose that God said to each of our missionary friends whose early death prevented them from accomplishing what they desired and prepared themselves to do for Africa, as he said to David, who desired and prepared to build a house for the honor of his name, but was prevented by circumstances beyond his control—"It was well it was in thine heart." That pity for Africans, and that strong desire for the salvation of their souls, expressed in the extracts given

*The news of their death having reached home, a public meeting was called in Ashford, where their parents reside. It was held in the Baptist Meeting-house. A large concourse of sympathising friends assembled from Ashford and the neighboring towns. Prayers were offered by Rev. Messrs. Grow and Wood, and a sermon delivered on the occasion, by Rev. Gustavus F. Davis, of Hartford, from 1 Cor. xiii. 9: "We know in part."

The father of Mr. Skinner, also delivered an address expressive of his submission to God, his increased interest in the cause of missions, and his determination to devote the remainder of his life more unreservedly to the spread of the gospel at home and abroad. The season was peculiarly solemn and deeply affecting to the audience.

in this Memoir, must have been implanted in Mr. S's. breast by him who works in his people, "that which is well-pleasing in his sight."

Confidence in the established and well known wisdom, justice, and benevolence of the divine administration, should hush every murmur, in view of the dark and afflictive events of divine Providence. He "holds back the face of his throne, and spreads his cloud upon it;" but that throne rests on the eternal, immoveable basis of "righteousness and truth."

The pious patriarch once said, "Me have ye bereaved of my children. Joseph is not, and Simeon is not, and ye will take away Benjamin also. All these things are against me." But the very events which he so pathetically deplored, so far from being against him, combined to promote his welfare. The events which in rapid succession removed all the members of this missionary family from this world, are a fathomless deep of mystery, on whose brink it becomes us to stand, and with admiring wonder to exclaim, "O, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

Nor let the friends of Missions be discouraged by the frequent and early removals of the heralds of salvation to distant climes. The missionary enterprise is sanctioned by the mandate of him who said to his disciples, "Go ye into *all the world*, and preach the gospel to *every creature*." The voice of prophecy gives us the cheering assurance of the ultimate success of this enterprise. "He shall have dominion from sea to sea, and from the river to the ends of the earth. They of the wilderness shall bow before him. All the ends of the earth shall see the salvation of our God." &c.

What though in our own denomination, within a few years, a Wheelock, a Colman, a Rice, a Carey, a Skinner, and some of their companions have fallen early victims to death in the benevolent attempt to evangelize the world? Are these events more appalling than the martyrdom of three millions of Christians during the reign of the first ten emperors of Rome? The blood of the martyrs was then found to be the seed of the church, yielding her a rich harvest of other converts to Christianity; and who knows but these painful events may also result in the furtherance of the gospel among the heathen? What we "know not now, we shall know hereafter."

The colony at Liberia, and the Baptist African Mission, have been afflicted by frequent deaths. But what colony was ever established, or what mighty revolution was ever effected, without the loss of some lives? About one half of the emigrants who commenced the British colonies in America died within six months after they landed on these then inhospitable shores. The mortality of the American colony at Liberia has not equalled this.

Who questions the propriety of the early settlement of this country on account of the sad disasters which befel the first colonists?

To establish American independence, the patriots of the Revolution pledged their "lives, their fortunes, and their sacred honor." Many lives were sacrificed before the important object was obtain-

ed ; but who questions the propriety of that pledge, the redemption of which resulted in all the blessings of freedom ?

Must it continue to be said, "The children of this world are in their generation wiser than the children of light ?"

More healthy locations for the Colony and the missionary establishment may be found ; missionaries may, in future, be selected from a warmer climate ; but the good work of missions must go on. Africa must be emancipated, though blood as well as treasures be poured forth still more plentifully to effect her emancipation. "Ethiopia shall soon stretch out her hands to God." D.

CASE OF CONVICTION.

Mr. Editor,

I OFFER for the perusal of your readers, the simple narration of a trifling incident which has in a few days occurred in my own family. Although of but little importance to any one but those immediately concerned, I think it may be made to illustrate religious truths, and, if so, it will be valuable to all. It may be even specially useful from the part of its being of such a nature, as almost every parent is frequently called to witness.

My youngest child is an infant about 15 months old, with about the intelligence common to children of that age. It has for some months been evident, that he was more than usually self willed, but the several attempts to subdue him, had been thus far relinquished, from the fear that he did not fully understand what was said to him. It so happened, however, that I had never been brought into collision with him myself, until the incident occurred which I am about to relate. Still I had seen enough to convince me of the necessity of subduing his temper, and resolved to seize upon the first favorable opportunity which presented, for settling the question of authority between us.

On Friday last before breakfast, on my taking him from his nurse, he began to cry violently. I determined to hold him in my arms until he ceased. As he had a piece of bread in his hand, I took it away, intending to give it to him again after he became quiet. In a few minutes he ceased, but when I offered him the bread he threw it away, although he was very hungry. He had, in fact, taken no nourishment except a cup of milk since 5 o'clock on the preceding afternoon. I considered this a fit opportunity for attempting to subdue his temper, and resolved to embrace it. I thought it necessary to change his disposition, so that he would receive the bread *from me*, and also be so reconciled to me that he would *voluntarily* come to me. The task I found more difficult than I had expected.

I put him into a room by himself, and desired that no one should speak to him, or give him any food or drink whatever. This was about 8 o'clock in the morning. I visited him every hour or two

during the day, and spoke to him in the kindest tones, offering him the bread and putting out my arms to take him. But throughout the whole day he remained inflexibly obstinate. He did not yield a hair's breadth. I put a cup of water to his mouth, and he drank it greedily, but would not touch it with his hands. If a crumb was dropped on the floor he would eat it, but if I offered him the piece of bread, he would push it away from him. When I told him to come to me, he would turn away and cry bitterly. He went to bed supperless. It was now twenty-four hours since he had eaten any thing.

He woke the next morning in the same state. He would take nothing that I offered him, and shunned all my offers of kindness. He was now truly an object of pity. He had fasted thirty-six hours. His eyes were wan and sunken. His breath hot and feverish, and his voice feeble and wailing. Yet he remained obstinate. He continued thus, till 10 o'clock, A. M. when hunger overcame him, and he took from me a piece of bread, to which I added a cup of milk, and hoped that the labor was at last accomplished.

In this however I had not rightly judged. He ate his bread greedily, but when I offered to take him, he still refused as pertinaciously as ever. I therefore ceased feeding him, and recommended my course of discipline.

He was again left alone in his crib, and I visited him as before, at intervals. About one o'clock, Saturday, I found that he began to view his condition in its true light. The tones of his voice in weeping were graver and less passionate, and had more the appearance of one bemoaning himself. Yet when I went to him, he still remained obstinate. You could clearly see in him the abortive efforts of the will. Frequently he would raise his hands an inch or two, and then suddenly put them down again. He would look at me, and then hiding his face in the bedclothes weep most sorrowfully. During all this time I was addressing him, whenever I came into the room, with invariable kindness. But my kindness met with no suitable return. All I required of him was, that he should come to me. This he would not do, and he began now to see that it had become a serious business. Hence his distress increased. He would not submit, and he found that there was no help without it. It was truly surprising to behold how much agony so young a being could inflict upon himself.

About three o'clock I visited him again. He continued in the state I have described. I was going away, and had opened the door, when I thought that he looked somewhat softened, and returning, put out my hands, again requesting him to come to me. To my joy, and I hope gratitude, he rose up and put forth his hands immediately. The agony was over. He was completely subdued. He repeatedly kissed me, and would do so whenever I commanded. He would kiss any one when I directed him, so full of love was he to all the family. Indeed, so entirely and instantaneously were his feelings towards me changed, that he preferred me now

to any of the family. As he had never done before, he moaned after me when he saw that I was going away.

Since this event several slight revivals of his former temper have occurred, but they have all been easily subdued. His disposition is, as it never has been before, mild and obedient. He is kind and affectionate, and evidently much happier than he was, when he was determined to have his own way. I hope and pray that it may prove that an effect has been produced upon him for life.

And now, Mr. Editor, let me say that I should not have taken the trouble of writing, nor given you the trouble of reading this apparently trifling detail, but for some lessons of practical improvement, which it has suggested to my own mind. If you will allow me briefly to lay them before your readers, I will make no farther demands upon your patience.

I. From this incident, which is in every respect literal fact, without any embellishment, parents may learn the intensity of the obstinacy of children. When they find their children stubborn, they need not be surprised. Let them hold out in a mild yet firm course of discipline until this obstinacy is subdued. This is real kindness. There can be no greater cruelty than to suffer a child to grow up with an unsubdued temper. Let us strive, by the grace of God, to cure the evil as early as possible. I do not make these remarks, by way of telling how much better I govern my family than other people. I believe no such thing. Far from it. God has seen fit to call me to bring up a child of unusually unyielding temper. I have related the effect of this method of treatment, in the hope that it might be an encouragement to those who may be required to undergo a similar trial.

II. But secondly, I could not avoid looking upon the whole of this little incident, as illustrative of the several steps in the ordinary progress of a sinner's conversion.

I. I remarked that my child was about 15 months old, and yet I had never been obliged thus to treat him before. The fact is, I had never before required any thing of him, which was directly contrary to his will. Hence there had never occurred any thing to test the question, whether he was disposed to consider my will or his own as of supreme authority. But as soon as a case occurred, which brought him and myself into direct and naked collision, his disposition was revealed in an instant. How unyielding that spirit of disobedience was, I have already related.

I have thought that this part of the incident illustrates the reason why so many sinners *are not*, and why some sinners are in a state of conviction. So long as they do not feel any thing to be *immediately* required of them, which is at variance with their own wishes and pursuits, they are at ease in sin. They feel no distinct opposition to the law of God, and are not in fact *convinced* that they are sinners. Let God grant a sinner's desires, and require of him only external service, and he would be entirely content. But let the Holy Spirit present before him the law in all its broadness, let him see that he must submit his will unreservedly and universally to the will of God, and he is at once in open rebellion. He

was living without the law before, but let the commandment thus come, and his sinful disposition revives; that is, comes forth in its power, and he dies, that is, yields himself at once to its deadly influence. Thus the commandment which was unto life, that is, would have secured his happiness had he obeyed, is in consequence of his disposition found to be unto death. We see, therefore, why it is that men are not, when in a state of thoughtlessness, conscious of their enmity to God: namely, because they do not feel that his law is opposed to their will, and we see how it is, that their real character at once is revealed, when the real character of God is brought into immediate collision with their desires.

2. It will be remembered, that I offered my child food, and he would not take it. I offered to receive him to my arms, if he would renounce his hostility to me, and evince it by simply putting forth his arms to come to me. I would not force him to come, nor would I treat him with favor until he submitted. I was right and he was wrong. He might at any moment have put an end to the controversy. He was therefore inflicting all this misery voluntarily upon himself.

Here several things are to be observed.

1. The terms I offered him were perfectly kind. I was willing to pass by all that he had done, if he would only evince a right disposition. 2. I could offer no other terms. To have received him on any other terms would have been to allow that his will was to be my rule of action, and whenever he set out to have his own way, I must have obliged my whole family to have conformed in all their arrangements to his wishes. He must have been made the centre of the whole system. A whole family under the control of a child 15 months old! How unjust this would have been to all the rest, is evident. Besides, my other children and every member of my family would have been entitled to the same privilege. Hence there would have been as many supreme authorities as there were individuals, and contention to the uttermost must have ensued.

Again, suppose I had subjected all my family to this infant's caprice, and had done so whilst he remained under my roof, how could I have afflicted him with a more grievous curse? He would soon have entered a *world where other and more powerful beings than he* would have opposed his will, and his disposition which I had cherished must have made him miserable as long as he lived.

Or again, if all this had been done, he could not have been made happy. He did not *know enough* to be able to secure his own happiness. Had I let him do as he pleased, he would have burnt and scalded himself a dozen times a day, and would very soon have destroyed his life. Seeking, therefore, his good, and the good of the family, I could do nothing else than I did. Kindness to him as much as to them, taught me not to yield to him on any other terms than a change of disposition.

On the contrary, by yielding to me, my whole family has been restored to order; he is happier by far than he has ever been be-

fore, and he is acquiring a disposition which will fit him for the wide world, which, if he lives, he will enter upon.

So, to apply all this to the case of a sinner, *God* can offer a sinner *no other terms than repentance*. To yield to the sinner's will, and save him without the unconditional surrender of his will, would be to make the sinner's will the centre of the moral universe. How would you like a moral government founded on your neighbor's caprice? It would be to throw down the government of law, and make this universe a hell.

It would be unkind to the sinner himself. He does not know enough of the universe to secure his own happiness, if he were permitted to act without control. He would make a hell for himself, even if *God* left him entirely alone. It is, therefore, infinitely kind in *God* to resist him, for if he were not resisted, he would destroy the happiness of the universe and himself together. By resisting him, he only ruins himself.

To avoid all these evils, *God* only requires of him to surrender his own wilful and wicked opposition, and be happy. Is it not exceedingly reasonable that he should do so? Is there any thing to cause his pain but his own wilful obstinacy? Does he not inflict all his misery upon himself? In one word, the creature is trying every possible means of escape from the wrath to come, except submission, and this it obstinately and most sensitively avoids. Ought we to tell a sinner in such a state to wait, to use the means, or to submit to *God*, while yet he was holding out the sceptre of mercy?

3. Again. When very hungry, my child accepted of bread from my hand while yet his opposition to me was unchanged. Extreme distress produced a forced yielding, so far as to secure an immediate alleviation, but his heart was the same as ever.

Thus we fear it is with many a convicted sinner. He sees that eternal destruction is before him, and he must yield or perish. He yields as it were *to force*. He gives up this and that and the other external sin. He surrenders the objects on which his heart is set, rather than his heart itself. The stream is changed rather than the fountain. He gradually convinces himself that *God* has pardoned him, and settles down too frequently in a false hope. At other times *God* reveals to him again the deceitfulness of his heart with still greater clearness, and he is yet more distressed than ever. Happy are they who are thus led to surrender their whole body and soul and spirit a living sacrifice to their *God* and Redeemer.

4. The change, as I remarked, was instantaneous. He might have obeyed me as well twenty-four hours before. It produced an instantaneous change in his whole character.

So in the case of conversion. The sinner has only to submit himself to the righteous government of *God*, and accept of the Saviour's sacrifice, and the agony is over. There is no reason why he should delay. You may do it now, reader, whilst your eyes rest upon this trifling relation. The moment of your doing so, will introduce you to a new world. You will be filled with love to *God*. The peace that passeth understanding will be shed abroad in your heart.

Your bosom will glow with love to the whole family of the redeemed on earth and in heaven. You will find that happiness can never be obtained by obeying your own will, but that it is obtained only by relinquishing it, and making God the centre of your affections, the eternal rest of your soul.

I will close with a very few words of address.

1. We frequently hear persons declare that they are not opposed to God, and therefore need not a change of heart. My dear friend, should God set his law before you in the full exactitude of its enactment; should he cut you off from every thing you love until you obeyed his law, and loved him with all your soul, and mind, and strength, how would it be with you? How would you love such a God, and such a government? In such a condition you will soon find yourself. Is it not true then that you must be born again?

2. To the convicted sinner I would say, that all your distress results from the conviction that you must submit your will to God, or perish. Unqualified submission, is, to an unhumiliated heart, the most grievous of all things. But I pray you consider that it is just. God's throne would be iniquitous unless he required it. You cannot be happy without it. You will be happy as soon as you do it. The whole redeemed universe will rejoice to welcome you to their family. *Submit yourself unto God.*

Not only is God just in this, he is infinitely compassionate. He gave his own Son to suffer, to render this offer possible. Now is his day of grace. He only asks you to be his dear child. His language during all your obstinate resistance to the strivings of his Spirit is, How can I give thee up, Ephraim? How can you resist so compassionate a Redeemer any longer?

3. But beware of a false peace. It is not giving up the objects of our regard, it is the surrendering of the will itself that is repentance. It is the renouncing our own will, and placing the will of God on the throne of our hearts. Let us pray for the searchings of his Spirit, that we may not, in so important a question, be deceived.

4. The evidence of this change is found in a life conformed to the will of God. If our wills are carnal and selfish, our lives will be so too. If the will of God rules in us, our lives will exemplify the holiness of his law. We shall love his society. We shall love to please and obey him. We shall love all holy beings, and derive much of our happiness from communion with the saints.

A PLAIN MAN.

WHAT HAVE MISSIONARY EFFORTS EFFECTED?

Persons who are unfriendly to the efforts of the present day, for diffusing the gospel, frequently represent these efforts as unavailing and without success. It may be useful to advert to some of the results of missions, for the purpose of dispelling darkness and error from their minds; and for this purpose we present the following animated summary.

“There is a movement in the moral world, which has no parallel in the history of our race. In its early progress it was generally regarded as the effervescence of fanaticism, which would soon sub-

side. But it has gone on, from year to year, with increasing velocity and power, exciting the hopes of its friends, and the fears of its enemies, until there is no rational prospect that it can be arrested. This is a movement of benevolence, directed to the moral improvement and the everlasting happiness of men. We behold in it a great diversity of operations, and yet all harmoniously tending to the same result.

One combination after another has been formed for circulating the Bible, until this divine record is already translated and distributed in one hundred and sixty languages, and one whole nation of thirteen millions of souls has a copy deposited in every family. Other combinations, almost without number, have arisen to send the living preacher with this written word into every nation and kingdom under heaven; and because the number of such is inadequate to this object, multitudes have united to search out young men of piety and talents, and qualify them for this great work. And that the expounders of divine truth may be thoroughly furnished for this enterprise—that they may not fall behind the very chief of the adversaries, in literary and scientific attainments, but may be able to contend, not only earnestly, but successfully, for the faith once delivered to the saints, institutions are established for the express purpose of giving them these qualifications. Because thousands are daily passing into eternity without a knowledge of the way to heaven, and because living messengers cannot now be sent in sufficient numbers to convey this knowledge to all, hundreds of thousands of little printed heralds of salvation are continually proclaiming the glad news in the streets and lanes of the city, in the store and workshop, in the palace and the cottage, in the packet and steamboat, with a plainness and pungency peculiar to themselves; and they sometimes speak with effect to those who would not listen to the living preacher. Because the youthful mind is most susceptible of divine impressions, and the rising generation is the hope of the church and of the world, the young are gathered into Sabbath and Infant Schools, where they are taught more of divine truth than their fathers learned in the best colleges in the land. As the christian religion cannot be sustained and diffused without the sanctification of the Sabbath, its friends are combined to rescue it from desecration. And because the use of ardent spirits is daily destroying the property, the health, the intellect, and the moral sense of men, while these are all urgently needed to carry forward these various schemes of benevolence, innumerable combinations have been formed for banishing the destroyer from the church and the world. As the help of man is vain without the divine blessing, and as this blessing descends in answer to the prayers, and especially the united prayers of God's people, there are appointed seasons when the friends of the Redeemer throughout the world unite their supplications at the throne of grace for the influences of the Spirit to accompany their efforts. These monthly concerts may be regarded as one great channel through which divine energy is communicated to the whole.

Nor have these operations been unaccompanied by corresponding results. Fifty thousand pagans have joined Christian churches; four hundred thousand have renounced paganism; and three hundred thousand more are brought under religious instruction. The inhabitants of many islands, who were formerly barbarous idolaters, thieves, and murderers, have embraced the Gospel in its true spirit, loving one another, sanctifying the Sabbath, maintaining family prayer and public worship, and sending missionaries to the other islands. Many individuals in various heathen countries have died in the triumphs of faith. About two thousand missionaries are employed in Christian lands, and fifteen hundred in pagan countries, assisted by two thousand native teachers. Nine million copies of the Word of God, or parts of it, have been distributed. Two millions of children are taught the way of life in Sabbath Schools. Seven hundred habitual drunkards have been reformed, and one hundred and fifty thousand individuals are pledged to entire abstinence from ardent spirits. A flourishing christian colony is established in Africa, with a free government and the means of general education. Forty printing presses are employed in heathen countries, diffusing light and truth around them. Many unwritten languages have been reduced to form and system, and the people taught to read in them the wonderful works of God. Christian missionaries have communicated more correct information in the last thirty years, respecting the actual condition of distant nations, than was ever derived from all other resources. More than fifty journals in this country alone, many of them conducted with great ability, are already devoted to the cause of religion; and these are read in more than eighty thousand families.

The prejudices of Christians, which in many places were numerous and powerful, against the benevolent institutions of the age, are vanishing before the increased light that is shed upon them. Men of station and influence are taking an active part in favour of Sabbath Schools; and we have before us a fair prospect of bringing into these schools the rising generation throughout the whole valley of the Mississippi—the very children who are destined soon to control the destinies of North America, and to exert a mighty influence upon the destinies of many other nations. The churches in many parts of our country, and the seminaries of learning, are now receiving such signal manifestations of the converting and sanctifying power of the Holy Spirit, as no generation has ever experienced since the days of the Apostles.

When we reflect that all this has proceeded, in little more than thirty years, from very small beginnings, against much opposition in the church as well as out of it; and when we remember that moral causes require time to develop their whole power, and that their effects also become causes, and thus the process is increasing in a geometrical ratio, we cannot doubt that this wonderful combination of causes will soon produce some great and glorious result. If the reader wishes to know what that result will be, let him unfold the pages of Divine Revelation, and read the beautiful and sublime exhibitions of it by the same Spirit which is evidently pre-

siding over these revolutions. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him," Dan. vii. 27—"That in the dispensation of the fulness of time he might gather together in one all things in Christ, both which are in heaven and which are in earth," Eph. i. 10,—“The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever,” Rev. xi. 15. Such glowing descriptions of the latter day glory are scattered throughout the sacred pages.

Southern Relig. Tel.

ON RETIRED PRAYER.

THE Christian who wishes to possess deep spirituality of mind, *must* converse much with God—*must* cultivate a spirit of prayer; and “the time of retirement should be duly regulated;” for that which is left to be attended to at any hour, is sometimes omitted, and often very carelessly performed.

Christian ministers, urge upon your hearers this delightful, but, alas! too much neglected exercise. We have our missionary prayer-meetings, our associations for the special purpose of supplicating for a revival of religion in our native land. Many congregations divide themselves into small circles, to meet at each other’s houses, for the same sacred purpose; and it is well, but not all that is needful. Religion is a personal thing, and your public ministrations would be more successful, were your hearers to retire more frequently from the sanctuary to the closet. Watered with much prayer, how richly would the word spring up in their hearts! Were you to spend no more time before the divine footstool than many of your hearers, I will say members, what a mournful effect it would have upon your public duties and your pastoral visits!

Christian parents, upon you devolves an immense weight of responsibility. Look at your beloved children, and ask yourselves whether you really do all in your power to promote their spiritual interests! While under your immediate guidance, are they favored with your prayers, not merely *for* but *with* them? Do you provide them with every facility for retirement? Do you fix both time and place, at and in which they may perform this sacred duty? Are you sure that it is not now attended to with carelessness and inconsideration, and that this habit will not strengthen with increasing years?

Have you one child, in whose heart the plant of piety seems rising, and which only requires more opportunities of conversing with God, and thus inviting the Spirit’s influence to aid its more steady and rapid growth and lovely developement? And will you not give that loved one every help in its journey heavenward, rather than impede its progress? Will not the habit of stated retirement tend to excite serious reflection in others of your children, who as yet afford you no satisfactory evidence that they are renewed in the spirit of their minds?

[*Lon. Evan. Mag.*

EDUCATION DEPARTMENT.

SUBSCRIPTIONS and donations to the Northern Baptist Education Society, should be transmitted to John B. Jones, *Treasurer*, No. 123, Washington-Street, Boston. Communications to the Board should be addressed to E. Thresher, *Cor. Sec.* or left at the Society's Room, No. 52, Washington-Street.

QUARTERLY MEETING OF THE BOARD.

THE quarterly meeting of the Board occurred on the 13th ult. The number of young men received upon the funds of the parent Society, at this meeting, was thirteen,—increasing the number reported at the last meeting to eighty-two. At this meeting, also, two young men were dismissed from the Society's patronage for want of suitable promise, leaving the present number eighty. If we add to these the beneficiaries of the several Branches, the number is increased to one hundred and two. Maine has eight; New Hampshire, four; Rhode Island, four; and Connecticut, six.

This number of beneficiaries, when it is known that they are supported almost entirely by the churches in New England, may seem large to some. But comparing them with the wants of our country, and of the world, we may say of them as was said of the five loaves and the two small fishes, with which the Saviour proposed to feed five thousand—"What are these among so many?" But four young men leave Newton Theological Institution this fall. One of them goes to India, to join the Burman mission, and one to the Valley of the Mississippi.

We will suppose that the number of young men preparing for the Christian ministry is twice as large as the number of beneficiaries, which will give us a fraction more than two hundred. The number of destitute churches in New England, at this moment, actually amounts to more than this number.

Besides, before these young men shall have completed their preparation for the ministry many new churches will have been constituted, and the ranks of ministers now living, as well as those of the young men themselves, will have become greatly thinned by the certain ravages of death. Within four short months we have had repeated and solemn admonitions of the frailty of man and of the brevity of human life. Weston, Leonard, and Dale have fallen by our side. Others, too, have fallen, whom we miss the less, only because they were more remote. Make, then, a distribution of the probable number who four or six years hence will be ready to enter upon the pastoral office, and the number who can be spared to the famishing churches of New England will be small indeed. For let it never be forgotten that a

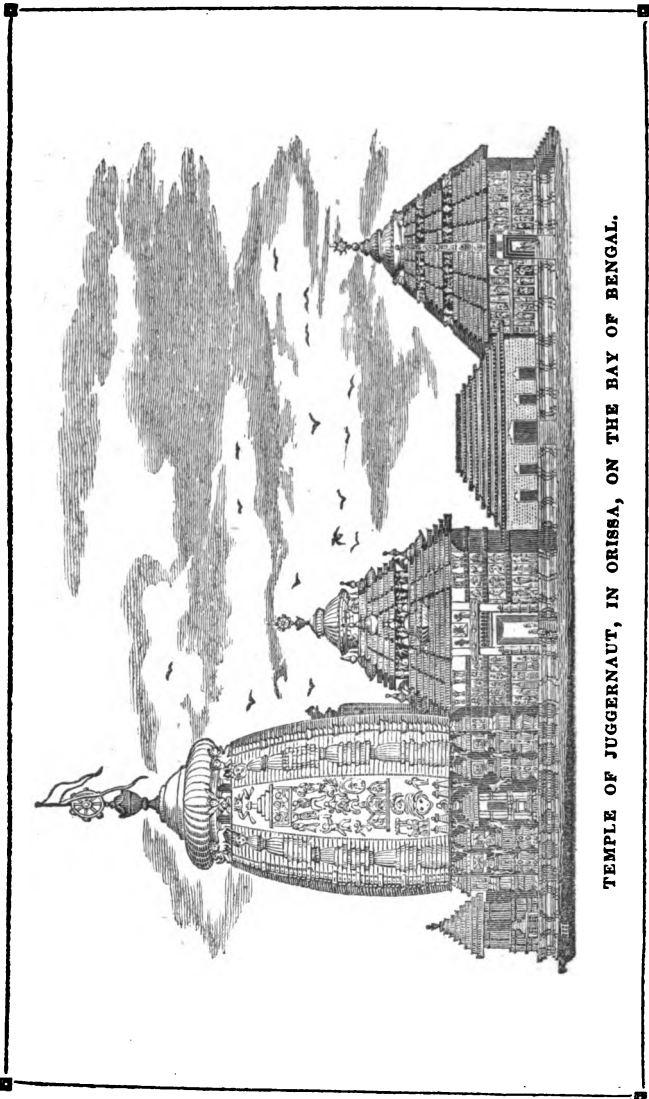
portion must be given to Burmah, to the far distant Indians and to the wide-spreading West.

In consequence of the numerous applications for patronage and the depressed state of the treasury, the Board have diminished the amount of appropriation in all cases where the comparative cheapness of living and the increased facilities which the young men enjoy for earning something by their own industry, render it possible for them to prosecute their studies for a less sum than seventy-five dollars per annum.

The Board, at their late meeting, appropriated between twelve and thirteen hundred dollars to meet the current expenses of last quarter, which as appears from the treasurer's quarterly report exceeds the amount in the treasury for current expenses by about two hundred dollars. At the last quarterly meeting our deficiency was one hundred and twenty dollars, which, on its being made known to a generous friend, was supplied from his own pocket.

Account of Moneys received by the Treasurer of the Northern Baptist Education Society, from June 14, to Sept. 13, 1831.

LIFE DIRECTOR.	
Mr. John B. Jones, by himself, - - - -	100,00
LIFE MEMBERS.	
Dea. Joseph White, - - - -	50,00
Rev. Abisha Sampson, in part, by his people in Harvard, - - - -	20,00
	70,00
ANNUAL MEMBERS.	
Prof. H. J. Ripley, - - - -	5,00
Mr. Samuel Stevens, - - - -	5,00
Dea. Aaron Hayden, - - - -	5,00
Dea. Wheeler, - - - -	5,00
Mr. Cotton Owen, - - - -	5,00
Henry Darling, Esq. - - - -	5,00
Nathan Alden, Esq. - - - -	5,00
	35,00
A L S O,	
Worcester County Baptist Charitable Society, -	400,00
Nathaniel R. Cobb, - - - -	220,00
Interest on Note, - - - -	105,56
Ladies and others in the second Baptist Church and Society, Boston, - - - -	80,41
Young Men's Education Society, in Boston, -	75,00
Rev. A. Fisher's Note, - - - -	53,75
Former Beneficiaries, refunded, - - - -	49,38
Rev. Adiel Sherwood, - - - -	11,25
Mr. James Whittemore, - - - -	2,00



TEMPLE OF JUGGERNAUT, IN ORISSA, ON THE BAY OF BENGAL.

MISSIONARY REGISTER.

FOR OCTOBER, 1831.

SUBSCRIPTIONS and donations to the General Convention of the Baptist Denomination in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq. Treasurer, at the Baptist Missionary Rooms, No. 52, Washington-Street, Boston. The communications for the Corresponding Secretary should be directed to the same place.

EXPENSES OF IDOL WORSHIP.

The immense expense which the heathen lavish on idol worship may well put to shame the parsimony of those, who in Christian lands give grudgingly to diffuse the benevolent system of the gospel of Christ. Mr. Pegg, in his *Cries of India*, presents a catalogue of the host of officers, sixty-eight in number, who attend on the Temple of Juggernaut, in Orissa, and also multiplied items of expense, which are all willingly borne by the idolatrous people.

The annexed cut presents a view of the splendid temple in Orissa.

We extract the following statement of the provisions which are furnished.

"It may be easily supposed," observes Colonel Phipps, "that a very large establishment of priests and others is attached to such a temple as Juggernaut. One of the head men stated the number to consist of 3,000 families, including 4000 families of cooks to prepare holy food. The provisions furnished daily for the idol and his attendants consist of 220 pounds of rice, 97 pounds of kullye (a pulse) 24 pounds of moong (a small grain), 188 pounds of clarified buffaloe's butter, 80 pounds of molasses, 32 pounds of

vegetables, 10 pounds of sour milk, $2\frac{1}{2}$ pounds of spices, 2 pounds of sandal wood, some camphor, 20 pounds of salt, 4 rupees (10 shillings) worth of fire-wood: also 22 pounds of lamp oil for lights at night. *This holy food is presented to the idol three times a day!* the gates are shut, and no one but a few personal servants are allowed to be present. This meal lasts about an hour, during which period the dancing girls attached to the temple dance in the room with many pillars. On the ringing of a bell the doors are thrown open, and the provision is removed. The food prepared for sale, or bespoken by the inhabitants, is not brought into the large tower, but collected in the Begue Mundeer, where it can be seen and sanctified by the idol from his distant throne!

"In addition to this food, a very considerable extra quantity is allowed for the great festivals: and, in order to make this superstition as profitable as possible, the priests have decided that nothing can pollute the food prepared in the temple—it may be conveyed to any place—it may be touched by a Musselman, or a Christian, without becoming unfit for a Hindoo. Nothing can be more convenient than such a belief, as Hindoos in general must eat their food where it is cooked, and a thousand things may pollute it. The consequence is, that the cooks are employed to prepare

food for most of the pilgrims, at a price which varies according to the demand, and is always highest during the festivals. It is said that a few days before the festival of the Ruth Jatra, food is cooked within the court of the temple for at least 100,000 pilgrims; and it will easily be credited that, on these occasions, the 400 families of cooks have full employment. The potters make earthen pots of three sizes; the food is carried away in them, and they form a kind of standard measure: and, as none but new pots can be used, the consumption is very great, and supports a great many families. The only interruption to this cooking is during the time the idol is traveling in his car to the place where he was formed, and returning to the temple; nine days in all."

The number of pilgrim hunters must be considerable; the same gentleman stating,—“One of the principal natives related that a Purhatee, in 1821, despatched 100 agents to entice pilgrims; and the ensuing year received the premium for 4,000 pilgrims! He was at that time busily employed in instructing 100 additional agents in all the mysteries of *this singular trade*, with the intention of sending them into the Upper Provinces of India.” This fact Colonel P. related to the Author at Cuttack in 1822, and declared he would state it to the Marquis of Hastings on his arrival in Calcutta. A Missionary in Orissa, visiting Kontiloo (or Cooloo), about 90 miles from Cuttack, referring to the pundas, or pilgrim hunters, says,—“I am informed there are *forty of these missionaries of idolatry* in Kontiloo. Nov. 1826.” Another colleague in Orissa writes under date “Ganjam, Aug. 1826, I inquired how the pundas knew what to expect (of the pilgrims); and he said that some of them would come and stay *two or three months* in such a place as Ganjam, by which means they became ac-

quainted with different people's circumstances. They subsist by bringing *maha presaud* (holy food), which they give to different persons, and get what they can in return. Some one says of the bad ones, “What a curse to Christendom are the priests of Christendom:” surely one may say, ‘What a curse to Orissa, and to a much greater extent of country, are the pundas and priests of Juggernaut.’”

Let Christians, who enjoy the ordinances of the gospel, cheerfully and gratefully furnish that support which the Lord requires for his ministers, and also for all the benevolent efforts which Christianity demands. Although the blessings of the gospel are inestimable, and stand closely associated with immortality, yet probably few in Christian lands have in the amount of expenditure come up to that of many of the heathen. The love of Christ should burn in Christian bosoms with heavenly ardour, and excite them to deeds of beneficence, proportionable to the magnitude of gospel blessings.

ENGLISH HOME MISSIONARY SOCIETY.

This Society, in England, is similar to our Domestic Missionary Societies, and is laboring to diffuse the blessings of the gospel through the villages and destitute neighborhoods. Its anniversary was held in London, June 21, at which Mr. Malcom, from Boston, attended. We extract from ‘The World,’ an English paper, the following outlines of his address.

The Rev. HOWARD MALCON, could not refuse, for the Society's

sake, for the sake of his own country, nor for his own sake, to say a word or two, as he had just been requested to do. Were it not from a sense of duty, he would rather continue to listen to such delightful remarks as the meeting had already heard. He recollected, a few years ago, having visited the sea-shore of Jersey, where the masts of a vessel were shown him, and the circumstances of the wreck were narrated, with all the order of recent occurrence, by some of the men who had perilled their lives in endeavors to save the crew. The vessel was within a few feet of the shore, and passengers and crew from the rigging waited in hope of deliverance, but notwithstanding all the efforts which were made, not a single soul was saved. After detailing the circumstances connected with the melancholy event, the reverend gentlemen proceeded to ask, whether, if any individual he was then addressing had been present at the wreck, they would not have felt a chivalrous energy to attempt to save a life? But what was it to attempt to save a life? It was to defer for an hour or two, or a year or two, the dissolution of a poor piece of clay, that must ultimately die. It was but prolonging a life, which, if spent as before, would administer to the everlasting condemnation of him upon whom they conferred it. Though no raging storms surrounded this meeting to excite their feelings, yet there were souls perishing on every side to call forth their energies. They were met to save souls! O, glorious enterprise! who would not feel, who did not feel, that to save a soul which should live for ever and ever before God, was an object of supreme importance? How blessed the thought! Surely they would display ardor, surely their best feelings would be aroused by the consideration, and they would form the determination that while life lasted they would give themselves

to the employment. When sending forth missionaries to roam abroad, scattering divine truth, they were perhaps only sowing seed which would perish. But in the cause of Home Missions they were sinking wells in the valley of Baca. From those wells streams of everlasting life would spring up. Wherever a church was planted, they were securing durable instruction, the establishment of Christian institutions formed after the direction of Jesus Christ. In proportion as churches prospered at home, contributions would be received towards every good object abroad, and thus perennial springs would arise, making the world fruitful as autumn till the end of time. It was his happiness to have been the gratuitous Secretary of an institution like this in America during twelve months, when he was obliged to relinquish his office; and never should he forget the earnest entreaties contained in the letters he received, to allow missionaries to remain in the stations appointed to them, if funds could be raised for the purpose. How did a penny grow estimable when it would furnish a good man with a tract. He thought that if letters, such as he had adverted to, could be laid before a meeting like the present, they would need no report, no speeches, for the simple eloquence which those letters contained must touch all their hearts, and would inspire them with a desire to accomplish whatever could be effected. In America they had often caught the holy fire kindled in a land that he had been taught from his earliest lisp to call the mother country. It would delight the present meeting if he could fully set forth the operations of American Christians, and would show that England need not blush to own her daughter. Just in proportion as British Christians came to the help of the Lord against the mighty, in that proportion did they, by their example, set the world on fire with

a holy flame. They knew that British Christians never did more than their duty; and, therefore, if British Christians did thus, they felt they ought to go, and do likewise. In proportion as we transmute the fire which glows in our own bosoms to those around us, we accomplish far more than the Carthaginian father who endeavored to perpetuate his feelings in the bosom of his son. They produced an effect upon millions and millions. Let them then to-night do a noble deed. Not to the praise of man be it spoken, but to the honor of God, that the situation of this Society was so encouraging. They had not to heal disorders, and reclaim dissentients; all that was now necessary was to march onwards in the holy work. Do it they must, for an infinite God invited, and a sense of duty prompted. Let each one determine to give more systematically than he had ever done before to this great cause. How much, he would ask each individual present, did they give?—Sufficient to enable a missionary to give away a Bible? He had often queried how much a Christian ought to give. During the Levitical economy, God required of his people one tenth for the priests. The priests, however, were nearly a tenth of the people, and therefore did not roll in affluence upon poor neighbors! Another tenth was to be given to the poor, and the offerings that were to be presented according to the Mosaic law, absorbed about another tenth. God also required from the Jews one seventh of their time. Had they not then better determine to give a tenth, or even a seventh of their substance to God, and divide it among religious Societies, according to the best of their judgment? They could then tell every beggar, be he reverend, or one driven to their doors from bodily distress, that they had apportioned their money in a way which they believed to be according to the will of God, and no

reasonable man could desire more. He did not, however, wish to limit them to one seventh; men of large fortunes might give one half, and if some were to give nine tenths, it would be much better for their spiritual interests. Mr. M. concluded by alluding again in a feeling manner to the importance of the object before the meeting.

MATERNAL SOCIETIES.

We have on former occasions expressed our deep interest in the formation of Maternal Societies. They at first excited pleasing anticipations, and the results have in many cases exceeded the hopes of the members. During late revivals many children have been subjects of grace. Every year indeed may not in each Society present alike flattering results; but persevering and faithful efforts will always accomplish good. Let therefore the members of every Maternal Society encourage and stimulate each other to the course becoming mothers who profess godliness.

Second Annual Report of the Charleston Baptist Maternal Society.

Another year having glided swiftly away, the period has arrived for another annual report of the experience which our Heavenly Father has granted us since we celebrated our first anniversary. On this second anniversary of our beloved Maternal Society, we again acknowledge the goodness of God, in preserving the lives of all our members, so that death has made no inroads; and likewise in the encouraging fact, that no one through discouragement has forsaken us, but on the contrary our number has increased, and with our number we trust, that our souls have advanced in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

Two of our Society have, during the year, committed to the silent grave their beloved infants.

Although we cannot speak of the gracious goodness of God in converting our children, as in the former

year, when the standard of his grace was unfurled and shone bright around us, yet we have found the most precious effects resulting from our association. Our meetings for prayer and conversation have been solemn and profitable; they have tended to impress our minds more deeply with our obligations as mothers. We have sown and watered in tears. Can we claim the promises? The seed cannot deceive our hope. May we believe this, and thus may our hearts be established. Then will the cloud that hangs over us be dispelled, and the rays of the Sun of righteousness guide our dear children to that cross, by which the world can be crucified unto them, and they unto the world. Shed upon us, O Saviour, thine own light, and then shall we see light!

Our situation is indeed responsible! God hath committed to us immortal souls, and bound us to them, by the tenderest ties. Let us teach them the fear of the Lord; this is the beginning of wisdom. Let us bring them up in the nurture and admonition of the Lord.

There have been some indications of the Divine Presence. May these increase, that we may enjoy his smiles.

While we acknowledge with heartfelt joy and gratitude the divine goodness, and dwell upon the means we enjoy, we would lift up our hearts in prayer, and commit ourselves and our children to God, believing that we must labor as though their conversion depended upon our exertions, and yet that Paul may plant and Apollos water, but that the increase can come only from above.

In behalf of the Society,
SALLY COREY, *Sec'y.*

—
BAPTIST GENERAL TRACT SOCIETY.

The Agent of the Baptist General Tract Society at Philadelphia has issued a circular to the Baptist Churches, soliciting aid to this valuable institution; and although it has been inserted in our periodicals very extensively, yet from cordial approbation of the Tract Society, and an earnest wish to extend the sphere of its

operations, we cannot deny ourselves the pleasure of publishing it in the pages of the Magazine. We do most urgently bespeak the good will and the generous cooperation of the churches to this object. Tracts have been instrumental of widely diffusing the savour of the gospel. They are still capable of exerting a more expansive influence. Let every church in our land constitute its minister a life member, and auxiliary Societies be formed in every section where they do not at present exist.

The Society is constantly issuing new tracts, and these would be greatly multiplied, were adequate means furnished.

Persons in the vicinity of Boston may be furnished with the publications of the Society, at the Tract Depository of Lincoln & Edmands, 59 Washington Street.

Circular to the Baptist Denomination in the United States.

The object of this appeal to American Baptists, in behalf of their General Tract Society, is to urge attention to its wants, and solicit needed assistance. We cannot look back to the origin of this institution and trace its progress from the first small beginning in Washington city, seven years ago, up to its present state of increase and usefulness, without finding much in the beneficial results to call forth our gratitude to God, and excite us to still greater efforts to sustain and enlarge its operations. The Society owes its origin to no party feelings, or improper sectarian zeal, but to a sincere desire to do good, connected with a conviction of the necessity of this instrumentality, arising chiefly from the wants of our denomination. The same reasons that rendered its establishment necessary, still exist, and can now be urged with accumulated force in favour of its continuance and enlargement. Our numerous destitute churches, the many waste places in our new settlements, the peculiar circumstances of the denomination, the errors that extensively prevail, the want of union, of vital piety, of suit-

able missionary effort, of apostolic zeal and devotedness—all these, with many other exigencies, loudly proclaim the necessity of an institution which shall direct its aims specially to the spiritual interests of our own people.

“Besides these considerations, there are others which call for the existence of a society whose operations shall be conducted with reference to the characteristic *sentiments* of the denomination, as well as its wants.

“We are all impressed with a conviction from which we cannot escape, that we are the only denomination of Christians in the land, which maintains the ordinances of the New Testament, as they were delivered to the primitive church. And as we do in our hearts believe, that our brethren of other denominations are in error on this point, we feel ourselves obliged, as we would preserve our consciences void of offence towards our sovereign Lord, to use our endeavours at least, so far as a candid and accessible statement of the reasons of our belief can go, to bring them to the knowledge and acknowledgment of the truth. Truth on this subject, as on every other, must be brought into collision with error, before she can achieve her conquests; and, as almost the only access we have to the minds and consciences of our brethren is through the medium of the press, we feel that it is a service required of us to the cause of truth, to publish and circulate, in the light and diffusive form of the tract, and in the spirit of meekness, our reasons for believing them in error, our justification of our dissent from them, and our admonitions to their relinquishment of a practice which has constrained us to decline their ecclesiastical fellowship.”

Such being the Society's object—aiming as it does to disseminate divine truth, to send the bread of life to the destitute, to enlighten the ignorant, to reform the vicious, to strengthen the weak, to confirm the wavering, and to arouse all to holy effort, it surely has a just claim to the kind regards and generous co-operation of every Baptist in the United States. And this claim is enforced by the fact that God has placed upon the Society the broad seal of his approbation. He has guided its measures, increased its means, and blessed its publications.

Wherever our tracts have gone, they have gained to themselves friends. Wherever they have been received and read, they have exerted a most salutary influence, and in various ways proved a rich blessing to churches and individuals.

The advantages which may be expected to result from the enlarged operations of the Society, are so many and so great, that when duly weighed, it is to be hoped they will have a powerful influence on the mind of every member of our churches. It must be allowed that the distribution of religious tracts is likely to do good. “Is not divine truth the grand instrument which God employs for the conversion of sinners, and for the edification and comfort of saints; till they come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, to the measure of the stature of the fulness of Christ? All the wonders of faith, holiness, and patience, which Christians have displayed, have been wrought by the influence of truth upon the soul. In the promulgation of truth by preaching, which was God's first way of making the gospel known, there are assuredly some peculiar advantages. But in doing it by writing, there are advantages also; and it has this recommendation, that it is God's chief way of making himself known to the human race from age to age, and of presenting truth to the minds of men from day to day, in every land where the revelation of his will is known.” “Paul wrote often, and much, and precious, and said; “When this epistle is read among you, cause it to be read in the churches of the Laodiceans, and that ye also read the epistle from Laodicea.” “Peter also pursued the same happy course, that his brethren, and we also, as it is in this day,” “might be able to have these things always in remembrance.” “Are there not thousands, and tens of thousands, now in glory, whose first impressions of religion, as well as their following improvement, were made by reading? What is a religious tract, but a select portion of divine truth, designed and adapted to make the reader wise unto salvation?”

Tracts, embodying those doctrines, and maintaining those practices, which constitute the faith and order of Baptist churches, are wanted not only for the destitute, but also for

the more favored churches, and for individuals of every grade and character and circumstance. It has been an idea too prevalent that tracts were only designed for waste places, or for the profane and ungodly; but surely they are also much required by the Christian, and through the divine influences of the Holy Spirit, they are happily adapted to promote self-examination—purity of walk and conversation—growth in grace—a spirit of active benevolence—and preparation for heaven.

In connexion with these remarks relative to the necessity and aims of the Baptist General Tract Society, we shall now present a brief statement of its concerns.

When the successor of the late agent entered upon the duties of his office, at the commencement of the present year, the Society was nearly two thousand dollars in debt, principally for paper. Several numbers of the series of tracts were entirely exhausted, and of many others there were but few copies remaining, while the issuing of monthly tracts had fallen three months in arrear. In addition to these embarrassments, another obstacle in the way of discharging our debts was found to exist. The reduced prices of the publications of the American Tract Society had operated during the preceding year, greatly to our disadvantage. And in order to remedy the evil, the Board of Directors found it necessary to reduce the price of our tracts, so as to place our Society on an equal footing with the other in this respect. This measure was adopted in March last; and in consequence of it, we have been obliged to employ an additional press, and to stereotype 226 pages of covers, which, with the work of issuing our regular series, and that of printing several new editions of exhausted numbers, has somewhat increased the original debt. Since the commencement of the year, six new Depositories have been established and orders for tracts executed to the amount of about two thousand dollars. We have now a good supply of tracts on hand, and the demand for our publications is constantly increasing. But this demand cannot be supplied, unless our friends will give us the necessary pecuniary means. The receipts of the

Society, though they have exceeded those of the past year during the same period, have not been adequate to the current and necessary expenses. During a part of the time, four travelling agents have been employed by the Society, whose labors in the main have been attended with gratifying success, though they have added in the aggregate but little to our funds.

We mention these particulars that the public may know the precise state and aspect of our affairs, and be able to estimate the exact dimensions of our wants.

The Society is owing two thousand dollars for paper and printing, which must be paid before the close of the current year, or our operations must be greatly restricted, if they do not entirely cease. Aside from this pecuniary embarrassment, the Society's prospects for usefulness were never brighter and more encouraging than at present. And will the friends of the Redeemer suffer the fair prospects of usefulness to be blighted and all the energies of the Society to be paralyzed for want of means? The time has come when in the providence of God more liberality and zeal in this cause are required. The pecuniary embarrassments of the Society call for immediate relief. Its wants are pressing and urgent. It solicits pecuniary assistance of every Baptist in the country. Will not those then, who understand this necessity, and have the ability, send us seasonable relief? If twenty individuals would each enclose a \$100 note, or a draft to that amount in a letter, and send it to the Agent by mail, it would free the Society from debt and infuse new energy into all its operations. It would be an instance of liberality honorable to the denomination—and by no means disproportionate to the importance of the object, or the necessities of the case. Brethren, consider your obligations to Christ, the luxury of benevolence, the importance of your Tract Society, the urgent nature of its wants, and the value of souls to whom God can make the tracts an endless blessing.

On behalf of the Society,

I. M. ALLEN, Gen. Agent.

For the American Baptist Magazine.

BROWN UNIVERSITY.

The sixty-second annual Commencement of this venerable seat of learning was held at Providence, Sept. 7. The exercises were held, as usual, in the First Baptist meeting-house; and that spacious and elegant edifice was thronged by several thousand spectators. After a prayer by President Wayland, the following exercises took place, interspersed, at suitable intervals, by music:

1. Study essential to Poetical Excellence, an Oration, with the Salutatory Addresses. David King, jr. Newport, R. I.
2. Consecrated Talent, an intermediate Oration. Edward Otheman, Dorchester, Mass.
3. Literary History, an Oration. William Eddy, Middleborough, Mass.
4. The Bible a Classic, an intermediate Oration. Francis W. Bird, Dedham, Mass.
5. Causes of the Superiority of Modern Society, an Essay. Joseph M. Church, Providence.
6. The Christian Statesman, an Oration. Henry Waterman, Providence.
7. The Spirit of Chivalry, an Essay. William F. D'Wolf, Bristol, R. I.
8. An Oration on the Political Character of Milton. Nicholas Hoppin, Providence.
9. Character of Bishop Heber, an Oration. Francis Peck, Bristol, R. I.
10. Natural Science, an intermediate Oration. Walter S. Burges, Rochester, Mass.
11. An Oration on the Influence of the Scholar on the advancement of Political Freedom. Joseph L. Jernegan, Edgarton, Mass.

Candidate for the Degree of Master of Arts.

12. The Power of Conscience, a Poem. Mark A. D'W. Howe, A. B. Tutor in Brown University.

13. Conferring the Degrees.

14. An Oration on the Causes of a Diseased Imagination, with the Valedictory Addresses. William Gammell, Newport, R. I.

The degree of Bachelor of Arts was conferred on the young gentlemen whose names follow:

Francis W. Bird, Walter S. Burges, Joseph M. Church, Luther Crawford, William F. D'Wolf, William H. Eddy, William Gammell, Nicholas Hoppin, Joseph L. Jernegan, David King, jr. Edward Otheman, Francis Peck, Henry Waterman.

The degree of Master of Arts was conferred on six young gentlemen; the honorary degree of Doctor of Divinity, on Rev. William T. Brantly, of Philadelphia; that of Doctor of Laws, on Hon. William Baylies, of Bridgewater, Mass. and that of Master of Arts on Mr. Eleazer M. P. Wells, of Boston, Rev. Bartholomew T. Welch, of Albany, and Mr. William T. Grinnell, of Providence.

The exercises of the Commencement were very respectable. They fully sustained the claim which may be made for this University, that it now furnishes the means of acquiring a thorough education. The graduating class was small, in consequence of the sickness or death of some of its original members. The succeeding classes are larger. The present senior class is stated in the catalogue of 1830, to consist of 28; the junior class, 28; the sophomore class, 29; and the new freshman class, it is estimated, will exceed 30. These facts prove that the University is rapidly regaining public confidence. The President is

highly popular with the students; and there is a cheering prospect that all the advantage will accrue to the University, and to the cause of learning and truth, which was anticipated by his friends, from his acceptance of the Presidency.

This Institution ought to flourish. It is situated in a position of easy access, from all the Atlantic and northern States. It is placed in the midst of a thriving community, in the second town in New England in point of population and wealth. Its situation is healthy and beautiful. The expenses are moderate. The Faculty is not exceeded, in talents or assiduity, by that of any College in the land. A healthful moral influence pervades the institution. A considerable portion of the students are pious. A parent may place his son at Brown University, without trembling for his morals, and with the certainty that his mind will be well disciplined, and liberally furnished with sound as well as elegant learning.

The principles on which the Institution is conducted are consonant with those of Roger Williams. The College has been called sectarian, but without truth. The charter does indeed require, that the President and a majority of the Trustees shall be Baptists; but it also requires, with unparalleled liberality, that the Congregationalists, Episcopalians, and Friends shall always be represented in the Board. Every College in the country, with few, if any exceptions, is under the control of some one religious denomination. Some of these Colleges may admit a few members of other denominations, to a seat among their Trustees; but this is done cautiously, as a politic measure,

to increase their friends, rather than to give to the denominations thus represented any effective influence. But in Brown University the control is divided, by express provision in the charter, among the several denominations which existed in the State at the time of the establishment of the College. A majority was secured to the Baptists, for the sufficient reasons, that they were the most numerous denomination in the State; they were the real founders of the College, and they supplied the greater part of its funds. But the Institution is not sectarian. It is open to all students. No test is required. No theological tenets are taught. The pupils attend public worship wherever they or their friends prefer. In fine, there is no other College in the country, against which the charge of sectarianism may not be made with at least equal justice. If the preponderance of one denomination in its Board of Trustees makes Brown University sectarian, then, *a fortiori*, Harvard, Yale, Amherst, Dartmouth, &c. are sectarian.

The friends of Brown University may therefore confidently ask for it the support of all the friends of religion and learning. On Baptists it possesses a special claim. Manning, Maxcy, Morgan, Edwards, Stillman, Smith, Backus, Gano, Baldwin—the brightest and most endeared names in the history of our churches—were the founders and friends of Brown University. Let the Institution which they loved, be ever dear to their successors.

A subscription was commenced among the friends of the Institution, at the late Commencement, to raise a sufficient sum to defray a large part of the tuition of forty pious, indigent young men. This measure would increase the num-

ber of students, and extend the advantages of the University. It is hoped that this subscription will be filled up.

On the afternoon of Commencement day, the Phi Beta Kappa Society held its first anniversary, in the Baptist meeting-house. The address was delivered by President Wayland. The subject was the *Philosophy of Analogy*. The discourse, though it treated of an abstract and scientific theme, was heard with profound attention by a crowded audience. We cannot now attempt an analysis. It was marked by important and original thought, and by several illustrations of exquisite beauty and surpassing grandeur. We hope that it will be published. It will do honor to the President, and to the University. It will serve the cause of science, and minister a powerful rebuke to those pretended advocates of reason, who venture to impugn revelation. K.

NEWTON THEOLOGICAL INSTITUTION.

It must be highly gratifying to the friends of ministerial education to learn, that there are now at the Newton Institution more than fifty young men preparing for the Christian ministry. All the rooms which have been furnished, are occupied, and aid is requested from the churches to furnish others, as it may be expected that a large accession of numbers will be the result of the late happy revivals of religion. The Institution calls for the aid and fostering care of our churches. Probably no object in the Baptist denomination more imperiously requires decided and liberal support. Let the necessary means be furnished suitably to endow the professor-

ships, and place them on a permanent foundation.

The annual exhibition was celebrated on Thursday, the 15th of September, and gave great pleasure to a numerous and attentive assembly.

The young men gave pleasing evidence of assiduity and progress in their studies, and reflected credit on the officers of the Institution. The following was the order of performance.

HYMN AND PRAYER.

Essays by the Middle Class.

1. On Fanciful Interpretations.

HENRY CARR.

2. Translation of Micah iv. 1—4, with Remarks.

STEPHEN P. HILL.

3. On Quotations from the Old Testament in the New.

JOHN MAGINNIS.

4. Analysis of the Epistle to the Galatians.

ARCHAR B. SMITH.

5. On the Inspiration of the Prophets.

WILLIAM HEATH.

HYMN.

Essays by the Senior Class.

1. On the Motives that should be urged by the Minister of the Gospel. TIMOTHY C. TINGLEY.

2. On Gaudama, the God of the Burmans. THOMAS SIMONS.

3. On Impatience in a Candidate for the Ministry.

HIRAM GEAR.

4. On the Religious Influence that should be exerted in Colleges and other Seminaries of Learning.

BYREM LAWRENCE.

Presenting of Certificates, by the Senior Professor, with an Address to the Class; and Prayer.

BENEDICTION.

For the information of persons who wish to enter the Institution, we extract the following from the official notification of the Professors.

"This Institution is 'adapted to the instruction of graduates and others whose attainments enable them along with graduates to proceed profitably in theological studies.' It is '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.'

Under a deep impression of the importance of making the course of studies here as thorough and as complete as at any Institution, and of encouraging at the Colleges a due attention to one of the most interesting of the ancient languages, it has also been required that candidates for admission be acquainted with Professor Stuart's Hebrew Grammar, and the first forty pages of his Hebrew Chrestomathy."

WATERVILLE COLLEGE,

We are happy to state, is in a prosperous condition. The late commencement was numerously attended, and the increase of students is gratifying to its friends. Located in the centre of the flourishing State of Maine, and furnished with an able Faculty, it cannot fail to be marked by prosperity.

THE BOSTON BAPTIST ASSOCIATION

Held its anniversary for the present season at Roxbury, adjoining Boston. The churches were very generally represented,

and an interesting season was enjoyed. Rev. Mr. Jackson, of Charlestown, preached a most appropriate introductory sermon, from Acts vi. 4. By the returns it appeared that 480 were baptized the last year. Revivals of religion are enjoyed in a great number of churches, and in many instances they have resulted from protracted meetings. A pleasing revival is enjoyed in Roxbury, where the session was held. Death has during the last year removed several ministers who have been connected with this Association—Weston, Leonard, Seaman, and Paul, having finished their course. A larger portion of time than usual was employed in public meetings, a number of sermons were delivered, and we doubt not but the most salutary influence was exerted by the services.

RELIGIOUS REVIVALS.

We continue to hear of the blessed outpouring of God's Holy Spirit in various parts of our highly favored land. Every gale seems to be perfumed with the incense of praise to God, for redeeming grace and pardoning love. The Ruler of heaven and earth is, indeed, watering most copiously this part of his heritage, and making verdant and fruitful the vineyard of his Son. Surely, Christians ought to be humble in view of the displays of Almighty power and love; and they should continually lift up their hearts and their voices in gratitude and adoration to the throne of the great Eternal, while their prayers should be constant and fervent for the continuance and renewal of these blessed seasons.

No statement has so forcibly impressed us in relation to the extent of the present displays of

grace, as a fact which was reported to the Boston Association, viz. that in the York Association, a greater number was baptized the last year, than had been baptized the ten preceding years.

Revival in Richmond, Va.

It is stated in the Religious Herald, that recently Elder John

Kerr baptized thirty-six persons, thirty of whom were colored; making a total of 480, added to the First Baptist church. On the same day, Elder James B. Taylor baptized six persons, five of whom were colored; making the addition to the second Baptist church, 152.

ORDINATIONS, &c.

June 10. Mr. Stephen Goodman was ordained at Saline, Mich. Ter.

June 22, Mr. J. F. Bishop was ordained pastor of the Baptist church at Evans's Mills.

June 28, Mr. Cullen Townsend was ordained pastor of the Baptist church, Middlefield, Mass. Sermon by Rev. Augustus Beach.

July 14, Mr. T. C. Tingley was ordained pastor of the Baptist church in Foxboro', Mass. Sermon by Rev. Silas Hall

Aug. 4, Mr. John Tucker was ordained an evangelist, at the Bethesda Baptist church, Chester Co. Penn. Sermon by Rev. Charles Moore.

Aug. 16, Mr. Moses Field, from the Hamilton Institution, was ordained pastor of the Baptist church in Manchester, Vt. Sermon by Rev. Mr. Proctor.

Aug. 25, Mr. Walter G. Dye was ordained in the second Baptist church in Cortlandville, N. Y. Sermon by Rev. Mr. Bennett, of Homer.

Aug. 31, Mr. Julius C. Barlow was ordained at Hubbardston, Vt. Sermon by Rev. E. B. Smith.

Sept. 8, Mr. Amzi Jones, jr. was ordained at Cornwall, Vt. Sermon by Rev. Mr. Farr, of Hinesburg.

Aug. 6, a Baptist church was constituted at New Berlin, N. Y.

Aug. 9, a Baptist church was constituted at Bozrah, Con.

Aug. 10, a Baptist church was constituted at Dexter, Mich. Ter.

Aug. 16, a Baptist church was constituted at Charlottesville, Va. and the building of a meeting-house commenced.

Sept. 12, The second Baptist church in Lowell, Mass. was constituted. Sermon by Rev. James Barnaby.

July 14, a new Baptist meeting-house was opened at Andover, Con.

Sept. 14, a new Baptist meeting-house was opened in Billerica, Mass. Sermon by Rev. Mr. Freeman.

Sept. 7, a new Baptist meeting-house was opened in Stoughton, Mass. Sermon by Rev. Wm. Leverett.

Account of Moneys received by the Treasurer of the General Convention of the Baptist Denomination in the United States for Foreign Missions, from August 20, to Sept. 22, 1832.

From the Female Union Missionary Society, of Perth Amboy, N. J. for the education of a child at the mission station at Valley Towns, to be named Thomas Brown, per Miss Ev- elina H. Buen, Sec'y,	12,00
A friend in West Warwick, C. C. for Bur. mission, per Rev. W. Bowen,	2,00
Rev. W. Bowen, for do.	,50
A female friend, for Burman Tracts,	2,50
The East Jersey Missionary Soc. for Foreign missions, per Jona. Osborn, jr. Esq. Treas.	1,00
The Fem. Bap. Ben. Soc. of the third Bap. Church and congregation, Middleborough, Mass. towards the support of a female child under the care of Mrs. Wade in Burmah, to be called Mary Hubbard, per Mrs. H. N. Bennett, Sec'y,	80,00
H. B. Rounds, Esq. Treasurer of the Utica For. Miss. Soc. for the following objects:	20,50
For the Burman mission,	150,00
Burman Bible,	41,40
Burman Tracts,	10,00
Mrs. Wade's school,	1,00
	202,40
Mr. John Tidd, Executor on the Estate of Dea. Thaddeus Davis, late of Woburn, deceased, being a legacy for the Burman mission,	20,00
Mrs. Eliza Jameson and Jane Bosworth, for the education of a Burman child under the charge of Mrs. Boardman, to be called Ann Bartlett,	30,00
Elder Lewis Fisher, being profits on the sale of Mrs. Judson's memoir,	2,00
A Contributor, for translating the scriptures into the Burman language, per W. Nichols,	5,00
Mr. John Brewster, jr. Secretary of the Missionary Society at South Reading Academy, for translating the scriptures in Burmah, per Rev. E. Thresher,	14,35
The Saratoga Association, for foreign missions, per Mr. J. Waterbury, Treas.	72,00
Collected at the monthly concert for prayer, at New Bedford, for the foreign mission, per Mr. Cogswell,	20,00
The Oliver-Street Foreign Missionary Society, N. Y.	250,40

H. LINCOLN, Treas.

INTERESTING INTELLIGENCE FROM BURMAH.

Having just received letters from our Missionary Stations at Burmah, we have delayed issuing the present Number, which was finished, for the purpose of publishing the late intelligence. The decease of our brother Boardman will be learned with regret by all the friends of missions.

LETTER FROM MRS. BOARDMAN
TO MRS. SHARP.

Tavoy, Dec. 30, 1830.

My Dear Mrs. Sharp,

Your very kind letter to Mrs. Wade and myself was duly received, and though a long time has since elapsed, I trust you will pardon me, and now allow me to express to you the grateful effusions of my heart. The articles sent us were very acceptable, as we cannot easily procure such here, and on account of the sickness of ourselves and children, together with repeated losses, we felt very thankful for the money.

In our domestic relation, the hand of the Lord has been heavy upon us. About a year and a half ago, we lost our eldest child, a lovely daughter two years and eight months old; four months since, we buried our youngest, a sweet little boy of eight months and a half. Our only remaining child is now two years old. He bears his Father's name, and is a source of much comfort to us. You have ere this, heard of Mr. Boardman's declining state of health. He has been unable to preach for the last five months, and my sad heart sinks within me, at the desolate prospect before me.

In our missionary work, we have much to call forth our gratitude. God is displaying his power and grace among the poor Karens, in a most wonderful manner. Since our return from Maulmein, we have had several companies out to hear the gospel. At one time, upwards of forty came, and staid with us four days, listening every day to the doctrines of the cross, with an attention and solemnity that would have done credit to a Christian congregation. We have seen all who were baptized previous to our visit to Maulmein, and as far as we can learn, they have con-

ducted themselves in a manner worthy the followers of Jesus. Perhaps you recollect a chieftain, mentioned in a letter from Mr. Boardman to your husband, written more than two years ago. He came at first with the sorcerer, who was in possession of the deified book, and not long after, possessed a firm belief in the doctrine of the cross, and requested baptism. Having waited a suitable time, and giving us good evidence of piety, he was baptized, and not long after, another respectable man among them, named Moun Kyah, and his aged father-in-law, followed his example. Their manner of life since, has been such as to remind us forcibly of what we read respecting the apostles and primitive Christians. The chieftain's name is Moun So. He and Moun Kyah, take such parts of the scripture as we have been able to give them, and go from house to house, and from village to village expounding the word, exhorting the people, and uniting with their exertions, frequent and fervent prayers. And God has blest their labors, my dear friend. Three brothers of Moun Kyah have been baptized, and two of Moun So's brothers and one sister, besides several of their more distant relatives. Both of their wives have large families of young children, so that they have never been able to come to town, as it is three days' journey over mountains and through deserts. But from what I can learn of them, they are both in a hopeful way. They unite with their husbands in family prayer, and go to the house of prayer on Lord's day, for they are regular in the observance of Christian worship on that day. Yes, my dear friend, the voice of prayer and praise rises sweetly from the dwellers on the desolate mountains of Tavoy, and I doubt not is as acceptable

to God, as the incense offered in the churches of dear New England. Within the last year, twenty-six have been baptized, making in all thirty-one, not including Kothah-byu. Last Lord's day week, nineteen were baptized, eighteen of them Karens, and one of them an interesting youth, who has been in the school about a year. He is the second son of Mahommed Safet, or as the Burmans call him, Moug thar-apee, the highest native officer in the Province. The name of the youth is Moug Shwa Bwah. He is unusually amiable and modest, but religion has made him meek and lowly like our Saviour. It was indeed an interesting sight to behold the noble little boy going to be baptized, with a company of ignorant Karens, who would be spurned from his father's door.

Mr. Boardman unites with me in kindest Christian love. O pray for us in our affliction.

Yours very affectionately,

S. H. BOARDMAN.

MR. MASON'S LETTER TO THE
COR. SEC'RY.

Tavoy, Feb. 12, 1831.

Dear Sir,

Having an opportunity to send to Maulmein immediately, I sit down to communicate the melancholy intelligence that brother Boardman is no more. He died yesterday, about noon, ten or twelve miles from this place, on his return from the Karen jungle, and was buried here on the mission premises, this morning at seven o'clock.

You are perhaps aware that when he left Tavoy last April, he promised the Karens that, if possible, he would return and make them another visit at their villages. Soon after his return here, in December, the baptized Karens were in to see him, with many others applying for baptism; requesting him to make them his promised visit, and stating that there were many females in the village who wished for baptism, but were unable to come to Tavoy.

At my arrival, last month, I found that twenty two Karens had been baptized, and brother Boardman pre-

paring to go into the jungle to examine others for this ordinance. He told me the Karens were building him a yayat at the foot of the mountain, which he crossed two years ago, and were about coming in to carry him out there. When he first met me on the wharf, I clearly saw the characters of death in his countenance. He was unable to walk to meet me, yet unwilling to show me any thing but the kindest attention, he had himself brought in a chair to the jetty, to welcome me on my landing. Though I looked upon him as a dying man, yet as I saw his heart was set on visiting his Karens, and as the doctor not only approved but even encouraged the journey, I did not advise against his going. Indeed I felt unwilling to deprive him the privilege of exhibiting so fine an illustration of the "ruling passion strong in death." Accordingly we proposed to start on the thirty-first of last month, the Karens having come in two days previous.

It was not contemplated, at first, that sister Boardman should accompany us, but on the morning of our departure, she felt unwilling to be absent from him without any one to perform those kind offices that his situation required, and which no one can perform like a wife. We therefore all started together in the afternoon, leaving the mission premises under the guard of a couple of sepoy's with which the military commander here readily furnished us. Brother Boardman was carried on a cot bed all the way, excepting when the path round a precipitous hill was too narrow for two to walk abreast, and arrived at the place of our destination on the evening of the third day, without any particular exhaustion. During our stay, however, he so evidently lost strength, that sister Boardman on one occasion advised him to return—he replied with more than common animation, "The cause of God is of more importance than my health, and if I return now, our whole object will be defeated. I want to see the work of the Lord go on. Ministers often wish to die in their pulpits, but to die in a pulpit would be nothing to dying here in the midst of the Lord's work." Last Wednesday morning, however, it became so apparent that he could not live long, that we deemed it expedient to return without delay, and

on condition that we complete the examination of the females and of the old men that day, and I baptize in the evening, he consented to return on the day following. Accordingly a little before sunset, he was carried out in his bed to the water side, where, lifting his languid head to gaze on the gratifying scene, I had the pleasure to baptize in his presence thirty-four individuals, who gave satisfactory evidence to all, that they had passed from death unto life. After this, he seemed to feel that his work was done; he had said in the course of the day that if he could live to see this ingathering, he could in a special manner say, Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.

On Thursday morning we started on our return; when we arrived at the first house, its inmates refused us admittance. With some difficulty we got him into a covered corner of the verandah, in a very exhausted state. Through the assiduous attention, however, of sister Boardman, he appeared to revive, and he did not seem materially different on the succeeding morning from what he had been for several days. Still it was very evident that the closing scene of his earthly existence was rapidly approaching, and we concluded, with his approbation, to take him in a boat down a stream which was near, and which passes within three or four miles of Tavoy. He was carried out of the house, or rather from the house, by the Karens, who put him on board the boat, and sister Boardman and myself followed. But on turning to see if he wanted any thing, we found his countenance fixed in death, and it were difficult to determine whether he breathed or not. Thus did this indefatigable missionary die, as every missionary would wish to die, about his Master's business, and surrounded by those in whose conversion from heathenism he had been instrumental. The evening before, on asking him what I should read to him, he said the 34th Psalm. He remarked a few days ago, "I have no transports, no extacies; mine is rather a calm, settled hope on the atoning blood of Christ." On Wednesday evening, he was bolstered up in his bed, and at family worship prayed, speaking with great feeling

of the love of Christ, of wholly trusting in him for pardon and justification from his "infinite sins," nor closed without remembering his poor Karens. Almost the last words I heard him utter yesterday were, to tell sister Boardman that he had felt to pray more for his child than he had ever done before.

Alas! my brother, I have lost a friend of whom I had just seen enough to love. But what is my loss compared with that of his widowed companion? You who knew something of the affection existing between them, may form some faint conception of her feelings. He was respected as well as loved by all who knew him, and his funeral this morning was attended by all the European gentlemen and officers of the station.

Of the Karens I can say nothing at present, except that they are a very interesting people, and a people for whom I feel most deeply interested. We want here, at the present moment, a full set of the infant school apparatus, and whatever else is used in schools that addresses itself to the external senses.

Respectfully yours,

FRANCIS MASON.

LETTER FROM REV. MR. WADE
TO REV. DR. SHARP.

Maulmein, Feb. 28, 1831.

Dear Sir,

Your very acceptable letter by the hand of brother Jones, I had the pleasure of receiving about a week since. We feel thankful for the affection and kindness which you and Mrs. Sharp express for us. Though unworthy, we have received nothing but kindness from our Christian friends all the time we have been in this heathen land, and we rejoice that we have the assurance that their kindness is expressed not only by their letters, but also, by the fervent prayers which without ceasing they offer up to God on our behalf. Convinced as we are that the effectual fervent prayer of the righteous man availeth much, it greatly encourages us in our various labors to reflect that while we are using the means for enlightening the dark minds of the heathen, thou-

sands are unitedly praying for our success. And those that are thus praying for the success of our labors are, we trust, encouraged in their turn by hearing from time to time, of individuals who are turned from their dumb idols to the service of the living God. We have lately had most encouraging accounts from Tavoy, of the work of God among the Karens; at one time thirty-four were received by baptism into the church, and the whole number of this race of people in that vicinity who have been baptized is sixty-nine. Is this not encouraging? Will not the hearts of those rejoice who have offered up their unceasing prayers for the salvation of the heathen? Will not those be glad who have cheerfully contributed their mites for the preaching of the gospel among the heathen? Will not some of the young men who have been commanded by the Saviour to go unto all the world and preach the gospel to every creature, feel their spirits stirred within them, when they hear the news that so many in a single vicinity have been baptized, and fifty-two of them within the last three months? But alas! sorrow is mingled with the joy which we feel on this occasion. Our beloved brother and fellow laborer, Mr. Boardman, who was blessed of God to the conversion of these souls, is gone.

J. WADE.

MR. BENNETT TO DR. SHARP.

Maulmein, Feb. 28, 1831.

Dear Sir,

Near sixty Karens have lately been baptized in the province of Tavoy, and the interesting work of grace increasing. This information I have received verbally, having received no letters for some time from there. There have been five Karens baptized, who reside about four days rowing up the river, above here. The Karens, as a people, are truly very interesting.

The demand for tracts in Burman is far greater than one press can possibly supply. Mr. Judson

in Rangoon, writes, that he wants a thousand *per week*, and they are called for at his house. You will perceive by the Report for 1830, that 84,000 tracts were printed up to Jan. 1, 1831. Since which time an edition of 20,000 of the View has been commenced and is now in progress; and in addition to the 45,222 tracts distributed up to the 1st of Jan. 1830, there has been 27,281 since, making in the whole 72,503 tracts distributed in less than one year. For one year ago none of the above were printed.

It is designed to follow this edition of the View with 10,000 Catechisms four pages, 10,000 Investigator 16 pages, and probably then the Balance, as there are only about 4,000 left of an edition of 10,000 printed in December last. This will not all be completed probably until the end of May, when John's epistles or Luke will most likely be issued.

We received by our brothers Kincard and Mason, two hundred and sixteen reams of paper, and by brother Jones two hundred and twelve more, three canisters of ink, roll skins, &c. The ink, and roll skins, were very seasonably received, as I was than printing with ink made in Maulmein. I had written for ink, and roll skins, but my letters could not have reached America, when this was shipped. Another press I wrote for some time since, and hope it is ere now on its way to this country.

We enjoy very tolerable health generally. I feel that I am fast wearing away, and soon, very soon it will be said of me, *he is gone*. But I feel it matters not, if while we live, we work the work of Him, who calls us, and are not slothful, but faithful servants. There seems to be more than common interest in the English church, the attendance having increased to between fifty and sixty. Many who were formerly intemperate, have adopted the principle of entire abstinence, and some with complete success.

Dear sir, pray for us, as I doubt not you daily do, and permit me to subscribe myself in haste, yours affectionately,

C. BENNETT.

THE
AMERICAN
BAPTIST MAGAZINE.

VOL. XI.

NOVEMBER, 1831.

No. 11.

CIRCULAR LETTER

OF THE BOSTON BAPTIST ASSOCIATION.

Agreeably to the request of this body, which held its late interesting session in Roxbury, Sept. 21 and 22, we very cheerfully insert the following valuable Letter, written by Professor Chase, of the Newton Institution.

THE DUTY OF GIVING CHRISTIAN INSTRUCTION TO CHILDREN.

Dear Brethren,

It is not to a novel subject, but to one which, nevertheless, must always possess a fresh and touching interest that we now solicit your attention, **THE DUTY OF GIVING CHRISTIAN INSTRUCTION TO CHILDREN.**

This duty is, in the first place, the dictate of reason and affection.

Reason requires that the ignorant be instructed. And the more important the knowledge, the stronger is the argument, for its being communicated. And the greater our affection for the persons needing instruction, the more intense is our desire to have them instructed. Who does not pronounce it suitable that children be taught those things which may be useful to them in the present life? And who that loves his children does not desire to have them taught? Now we take it for granted, that the knowledge of the Christian religion is more valuable than the knowledge of any other subject; for it fills the mind with the brightest conceptions of purity and benevolence; and it is connected with what has the promise of the life that now is, and of that which is to come. It is, then, most manifestly and most emphatically, the dictate of reason and affection, that christian instruction be given to children.

Besides, *this duty is clearly implied in the general direction to make the gospel known.*

In the command of our Saviour, *Preach the gospel to every creature*, it is clear that he would have Christian instruction given to all who are capable of being instructed. The common sense of every man understands the direction as having reference to moral agents only, and to all moral agents belonging to the human family. The gospel is to be preached to all; and we are to encourage its ministers to go forth to instruct the most distant nations. Surely then, our own children are not to be neglected; but as soon as they can understand, they are to be taught the simple and affecting story of our redemption, the first principles of the oracles of God.

But further, *the duty of giving Christian instruction to children is expressly enjoined.*

The sacred scriptures exhibit this duty in the most direct and positive manner : *Provoke not your children to wrath, says an Apostle, but bring them up in the nurture and admonition of the Lord.** Nurture is the more general term, in dictating the education or training up of children, which, we know, comprehends instruction and example, rewards and punishments, and whatever may be necessary in this work. *Admonition*, as here used, directs our attention particularly to the mind of the child, as that with which we have especially to do; and we are here taught that this nurture and admonition, or instilling into the mind, must be conformable to the spirit and instructions of our Lord.

So clear and prominent is the duty. It is the manifest dictate of reason and affection; it is implied in the general direction to make the gospel known; and it is expressly enjoined. It rests, therefore, on an immovable foundation; and we need no other.

In view of these considerations, it is to be hoped that we shall all feel the force of the obligations that rest upon us. But it may be useful to mention some additional considerations by which also we should be urged to the performance of this duty.

Consider the susceptibility of the mind in childhood.

This has always been proverbial. In childhood the mind has not the prejudices with which it is likely to be filled at a later period. It is more candid; and the impressions which it then receives are the most likely to be permanent. The evil propensity has not become strengthened by long habits of thinking and acting in an unworthy and unchristian manner. The child exhibits a frankness, and deference, and docility, the most encouraging. And we know that if his mind be not early imbued with correct sentiments, it will be with false and pernicious ones.

Consider the effect on the community.

Children will be either blessings or curses to their parents and to the community. Think of a child brought up in the nurture and admonition of the Lord. You may hope to see him dutiful to his parents, their delight and their glory. Follow him through the periods of youth and of manhood. What a salutary influence he exerts on all his companions! and what a profusion of benefits does he scatter around him, in whatever sphere he may move. 'Train up a child in the way he should go; and when he is old, he will not depart from it.†'

But, on the other hand, think of the unhappy child that has not received Christian instruction. What can you expect but that he will be *the grief of his mother*? Destitute of Christian principle, he will be the easy victim of temptation. He corrupts the principles and habits of others. Or, if he does not absolutely become a pest in society, he at least fails of doing that amount of good which he might have been the honored instrument of accomplishing. Should he, at mature age, through the riches of divine grace, become truly religious, how will he deplore that in childhood his Christian education was neglected, and that from a child he had *not* known the holy scriptures.

In thirty or forty years, the dearest interests of the community will be in the hands of those who are now children. How important that we do what we can to cause that the generation which shall arise, may be a generation to praise the Lord, and to diffuse throughout all the walks of life a pure and happy influence.

Consider the consequences beyond the grave.

* Eph. vi. 4. † Prov. xxii. 6.

If a child be brought up in the nurture and admonition of the Lord, there is reason to trust not only that this Christian instruction will have a good influence upon him in the present life, but also that it will be so blessed as to make him 'wise unto salvation through faith which is in Christ Jesus.*' But if a child grow up in ignorance and contempt of Christian truth and duty, there is an alarming probability not only that he will be worse than useless in this life, but also that he will die in his sins, and fall under that solemn declaration of the Saviour, *Whither I go, ye cannot come.*

Most of those in a Christian land who have given evidence of having become truly pious, we have reason to believe, had some truths of the gospel deeply impressed on their minds at an early age. The seed of divine truth sown in the tender mind, may lie buried long, but we may hope it will not be lost.

Yes, for this we may hope and pray. How often has the recollection of truths, affectionately inculcated in childhood, been brought afresh to the mind at a later period, with an overwhelming power. The tongue of the faithful parent may now be silent in the grave; and the eye that once beamed on the child with parental and Christian love, may now be seen no more; but the instruction, and the patience and tender solicitude with which it was imparted, fill the soul of the hitherto careless wanderer with deep emotion, and become the most prominent among the means of his conversion to God.

In this view of the matter, there is, certainly, great encouragement; but there is still greater, in another view which we are permitted to take. As connected with the truly Christian instruction of our children, we may hope, and we should hope, for their early conversion—for their being brought even in early childhood to a saving acquaintance with religion, to repentance towards God and faith towards our Lord Jesus Christ. Why should we not? The gospel is remarkable for its simplicity. A child may understand it. Many a young child has understood it, so far as its first principles are concerned, and has felt its heavenly power, and given ample evidence of being truly regenerate.

In the time of our Saviour, there were such children. And it is not improbable that he selected one of these, when he rebuked the ambitious contention of his disciples. On this occasion, according to the record of Matthew, 'Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me.†' In Luke, this last declaration is expressed thus: 'Whosoever shall receive *this child* in my name, receiveth me.'§ And Matthew immediately adds the words of the Saviour, 'But whoso shall offend, or cause to sin, *one of these little ones that believe in me*, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.'

On another occasion there were brought unto *our Lord* little children that he should put his hands on them and pray: And the disciples rebuked them. But Jesus said, Suffer the little children, and forbid them not to come unto me, for of such is the kingdom of heaven||—Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.¶

* 2 Tim. iii. 15. † John viii. 21, 22. ‡ Matt. xviii. 2—5. § Luke ix. 48.
|| Matt. xix. 13, 14. ¶ Mark x. 15.

In these passages and the parallel ones, the original words rendered child, little ones, little children, and infants, may indicate children of such an age as to be capable of receiving religious instruction. This every one acquainted with the Greek must know; and it has been abundantly shown by the ablest interpreters. Even the word which at first sight would here seem to be the most unfavorable to this representation, (the word in Luke rendered *infants*,) is the very word which the apostle Paul uses when he says to Timothy, 'From a child thou hast known the holy scriptures.'

If on these occasions of teaching humility to his disciples our Lord directed their attention to children on account merely of the simplicity and meekness which belong, in a remarkable degree, to children generally, his teaching was beautiful and impressive; and if he directed their attention to children who besides possessing these qualities in common with other children, had received the truth in the love of it, his teaching was, certainly, still more beautiful and impressive.

That there were such children in his time is evident from the 21st chapter of Matthew,* where it is stated: 'When the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David, they were displeased, and said unto him, Hearst thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouths of babes and sucklings thou hast perfected praise?'

This is a quotation from the eighth Psalm; and, it being poetry, it is somewhat hyperbolic, according to the poetic manner; but the idea intended to be exhibited is perfectly manifest, namely, that God is pleased when young children feel his love, and utter his praise.

Instances of early piety have occurred in almost every age of the world; and they are not rare in our own country at the present time. Within the circle of our own observation, and particularly in those places where special attention has been paid to the subject of religion, many a striking and lovely example of this kind has presented itself; and we have been most happily taught the force of the passage which has just been repeated, *Out of the mouths of babes and sucklings thou hast perfected praise*. Indeed, there is abundant proof that genuine conversions may occur, and that they have occurred, at a very early period.

Why, then, we ask again, why should we not hope, and labor, and pray for such a blessing in respect to our own children? And who can refuse thus to exert himself, when he thinks of the consequences which may ensue beyond the grave?

Consider *the uncertainty of life*.

There is uncertainty in respect to our *own* lives. Soon our children may be called to weep over our lifeless remains, and be left amidst the dangers of an ensnaring and sinful world. Ah! how can we answer for it, if we neglect the precious opportunities which we now enjoy for bringing them up in the nurture and admonition of the Lord?

There is uncertainty in respect to *their* lives. How often does the loveliest blossom droop and fade away before our eyes! Shall we not do without delay what God himself has commanded us to do, in order that each, whenever removed, may be transplanted to his own garden on high?

We must remember, that dear and lovely as our children may be, they need to be regenerated and saved through Jesus Christ; that *all have sinned*, more

* Verses 15, 16.

or less, as they have become moral agents; and that, just so far as they are sinners, they need to repent, and to receive forgiveness through a childlike reliance on our condescending Lord. The time allotted them may be short. Death is almost daily entering some of our families; and none can tell either how soon, or how suddenly, any one of the dear children committed to our care may be torn away. Now is the precious opportunity of instructing their tender minds, and pointing them to the Lamb of God. The opportunity may soon be gone. How bitter must then be the remembrance of having neglected our duty! How sweet the consolation of having faithfully performed it!

Christian instruction, as we have seen, must not only be given to children; but it must also be given in an affectionate and engaging manner.

'Provoke not,' says the apostle, 'provoke not your children to wrath.' This is, indeed, a general direction; and it is a most important admonition in respect to all our intercourse with children; but it applies, with peculiar force, to our efforts for their spiritual and eternal benefit. It teaches us to guard against a repulsive austerity and moroseness, and to let our whole manner of communicating instruction and admonition be the manifest dictate of love.

While we present unadulterated Christian truth, we must endeavor to present it so affectionately as, if possible, to disarm the enmity of the natural heart. And we must let our little listeners clearly perceive not only that *we* love them, but that *God* loves them, and requires of them only what is necessary to their highest happiness. We must show them that it is *the way of transgressors that is hard*; but that 'the ways of wisdom are ways of pleasantness, and all her paths are peace.'

We must do our utmost to excite and keep up in the tender mind, a cheerful attention to the various things involved in a religious education. This is evident from a parallel passage, in the epistle to the Colossians,* where the apostle says expressly, Provoke not your children to anger, *lest they be discouraged*. Clearly, then, we must, according to the circumstances in which we are placed, take those measures which are the best adapted to encourage our children in all that is right and useful, and especially in receiving Christian instruction.

The duty of giving such instruction is directly and explicitly enjoined upon parents; and they cannot be exonerated from performing it, so far as it may be in their power. Parents, it is most obvious, have peculiar advantages for influencing the minds of their children. And who that has the heart of a parent, does not ardently desire to be qualified for performing, in the happiest manner, so endearing and responsible a work? Who that has the heart of a parent, does not hear a voice from heaven, saying, 'These words . . . shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.'†

But while parents cannot be released from the obligation, to bring up their children in the nurture and admonition of the Lord, they may find that one of the best means of doing this, is to employ the aid of others. It may greatly contribute to the attainment of the grand object, and yet leave much for parents themselves to perform. It may, in our circumstances, possess various manifest advantages. And it may be admirably adapted to encourage our children, and

* iii. 21. † Deut. vi. 6, 7.

to extend to the children of others the same benefits which we would confer upon our own. Whenever this is the case, it is most obvious that the aid of others should be sought. And all must admit that this is now pre-eminently the case with respect to the aid which is found in the *Lord's-day school*. If any man doubt it, let him be more fully informed on the subject. If he still doubt it, let him nevertheless see to it, that he himself neglect not the duty expressly enjoined in the scriptures. Let him think on the value of religious instruction to his own children; let him think on its value to the children of his neighbors; let him hear them on his heart in prayer to God; and we may hope that his doubts will soon pass away.

We, dear brethren, are fully persuaded in our own minds. We see how happily the idea of Christian instruction in the family, and in the *Lord's-day school*, accords with all that we as Baptists believe to be the mind of Christ. Let us convince our erring brethren of other Denominations, that his disciples can feel the force of the divine command, *Bring up your children in the nurture and admonition of Lord*, without performing a ceremony that has not been commanded, and that would displace and annihilate a ceremony that has been commanded,—the solemn act of the believer's being baptized upon the profession of his faith in Him who died for him and rose again.

At no former period have our churches felt a deeper interest in *Lord's-day schools* and *Bible classes*; and it will be seen by our Minutes, that we are bringing increased attention to these methods of doing good into a close and encouraging connexion with this Association, without departing at all from its original principles, or embarrassing its proceedings.

On the subject of which we have been treating, as well as in all other truly Christian enterprises, it surely becomes us as a Denomination, to be among the foremost of those who exhibit and exemplify 'Encouragements to Religious Effort.*' Let us thank God, and take courage, in view of what has already been accomplished for the rising generation, and in view of the indications which we are permitted to behold, that a brighter day is dawning upon the world.

In the course of the year past, a divine blessing has attended the ordinary and the extraordinary means of grace enjoyed in the churches. Multitudes have been converted to God. But amidst the various efforts that have been so signally honored, the duty of giving Christian instruction to children, still holds a prominent place. It must not, and it cannot be forgotten; for it possesses an enduring importance which no event has diminished, and which no language can adequately express.

We have seen on what a deep and broad foundation this duty rests: It is the manifest dictate of reason and affection; it is implied in the general direction to make the gospel known; and it is expressly enjoined. We have glanced at some of the other considerations by which the duty is urged upon us;—the susceptibility of the mind in childhood; the effect on the community; the consequences beyond the grave; and the uncertainty of life,—of our own lives, and of the lives of our children. And we have seen that this duty must be performed in the most affectionate and engaging manner; that, accordingly, and as one means of attaining the grand object, the aid of the *Lord's-day school* should be employed for our own children, and for the children of others, and yet that we who are parents

* See President Wayland's sermon before the American Sunday School Union, at Philadelphia, May, 1830.

should remember we ourselves still have much to perform.* Here is ample scope for the efforts of teachers and of parents. Here is a great and most blessed work to be done; and it may well call forth the unwearied attention of Pastors and churches, and of all that can render assistance. Momentous responsibilities rest upon us all. On every side, we see the dear young immortals intrusted to our care. Shall they be formed for usefulness, and glory, and bliss? Or shall they be neglected, and ruined for time and for eternity? O may we abound in prayer to God for them and for ourselves. *Let thy work appear unto thy servants, and thy glory unto their children, and let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.*

Praying thus, Brethren, we proceed with new courage; we bid you God speed; and continue, as ever, yours in faith and love.

Erratum.—Page 328, 4th line from top, for *in dictating*, read *indicating*.

A VISION OF THE LATTER DAYS.

Micah iv. 1—4.

It shall come to pass in the latter days,
 The mount of the Temple of Jehovah
 Shall be placed on the summit of the mountains;
 And it shall be elevated above the hills.
 And all people shall flow unto it.
 And many nations shall go and say,
 Come, let us go up to the mount of Jehovah;
 To the Temple of the God of Jacob.
 For he will teach us of his ways,
 And we will walk in his paths.
 From Zion shall go forth the law,
 The word of Jehovah from Jerusalem.
 And he shall judge between many peoples;
 He shall rebuke strong and distant nations.
 They shall beat their swords into plough-shares;
 And their spears into pruning-knives.
 Nation shall not lift up sword against nation;
 Neither shall they learn war any more.
 And every man shall set under his vine,
 And under his fig-tree—and none shall harm.
 The mouth of Jehovah of Hosts hath spoken it.

This is the representation of a period which was unfolded to the favored vision of several of the Hebrew prophets. Its language, images and style are those of poetry; and the whole description deserves to be considered as one of poetry's purest and loftiest inspirations. But poetry has meaning, and is often employed to ex-

* See, in the American Baptist Magazine, for Aug. 1831, some important considerations on this subject, in an Address, by Professor Ripley, of the Newton Theological Institution.

press the strongest and sublimest meaning, when all other expedients fail. It can, better than any other method of writing, convey to the mind 'thoughts that breathe, and words that burn,' and clothe them with attributes of irresistible power and beauty.

Such effect it gives to the passage under consideration. Destroy its bold and animated figures, and the beauties of the sentiment would escape us; the vividness and strength of the impression would be gone: but as it is, we have the event of the prediction delineated with the glowings of a most lively fancy, and the effect upon our minds is energetic and complete. The prophet portrays what he sees, and so graphically does he transfer the image of his thoughts, that his readers can scarcely fail of receiving the same impression.

The phrase in the first line, *בְּאַחֲרֵי הַיָּמִים* translated latter days, often refers, agreeably to the usage of the prophets, to the times of the Messiah. Such we must certainly understand to be its meaning here. It designates, however, no precise point of time in which the prophecy is to be fulfilled, but the whole extended reign of Christianity upon earth; its steady and unbroken progress to universality and perfection. The full accomplishment of the prediction can take place only when the principles of the gospel shall be fully developed and universally loved.

The next distinct enunciation contains that form of parallelism so common in Hebrew poetry, by which the same sentiment is repeated in different terms:

The mount of the Temple of Jehovah
Shall be placed on the summit of the mountains,
And it shall be elevated above the hills.

No figure can be bolder or more beautiful. In order to have a just idea of it, we should transport ourselves, in imagination, to Palestine, and place before our eyes the object from which it is drawn—the Jewish temple. This temple was the glory of that nation, and the admiration of the world. The whole appearance of the edifice was one of incomparable splendour and magnificence; and when viewed from a position below, must have been overwhelming. This object of itself, then, would seem to possess sublimity enough for the most elevated imagination, especially if we connect with it the scene to which allusion is made in what immediately follows:

And all people shall flow unto it.
And many nations shall go and say,
Come, let us go up to the mount of Jehovah;
To the Temple of the God of Jacob.
For he will teach us of his ways,
And we will walk in his paths.

The allusion is to the practice of the Jews, who went up to this commanding elevation at stated intervals to offer their devotions. Let us for a moment fancy the scene before us: The gorgeous temple raised above every surrounding object, and reflecting from

its sheets of gold, and precious stones, the sun in forms of brilliancy that might rival its own—every pathway on the mountain thronged with happy worshippers—and the thrilling tones of their music as they ascend, in solemn procession—and we can hardly ask for any thing more grand or impressive. And yet mark how the imagination of the prophet dilates on this sublime imagery; and what an inexpressible grandeur he makes his subject to possess, as he rises upward on the wings of his inspiration. He glances his eye into coming time, and, wrapt in transport, gazes on the blissful prospect that there opens upon him. Then, with the picture of the temple and its worship full on his thoughts, he raises by his description, the mountain on which that temple stands, above all other mountains, and establishes it upon their loftiest summit, the most conspicuous object of attraction and delight to the whole earth. The coloring is altogether so vivid and striking, that we are insensibly borne along with him, and led to contemplate with a similar emotion the same delightful scenes. Our eyes are caught upward to the same heavenly eminence; we see the innumerable crowds of worshippers flocking to the same common and exalted shrine; we hear their happy greetings and holy converse; we behold earth a scene of unbroken beauty and peace, and blending most delightfully with heaven. The whole description is one of unparalleled elegance and magnificence, and after all we can say in its praise, we are still left with feelings too full for utterance.

This single specimen, we may remark in passing, is enough to show that for elevation of thought and grandeur of imagery, the inspired poets are unrivalled; and it utters a severe rebuke upon those who look upon that art as unworthy a pious mind, on which God himself has so strikingly set his seal, and oftentimes chosen as the fittest channel for conveying to the world a knowledge of his truth.

Some have supposed that this prediction was partially, at least, literal—that the temple service was to be re-established, and that all nations were to come and worship at Jerusalem. But such a view of the passage scarcely needs a refutation. It is a description of the spiritual worship of God, which will at last universally prevail. To express this, the prophet uses a figure almost necessarily borrowed from what would be intelligible to the Jews. Like the imagery of all the Hebrew poets, it was familiar, and therefore, though sublime and striking, easily understood. They drew from nature, from real life, and from their institutions, whatever could give beauty to sentiment, and force to illustration, and so interwove these allusions with their most sacred observances, that they could not fail of producing the happiest effect. All that was beautiful and sublime in nature; all that was peculiar in their climate and scenery; all that was grand and magnificent in their national victories; or tender and beautiful in their pastoral life; all that was a subject of grateful or admonitory remembrance in their history, or holy and revered in their religion, was made subservient to this important purpose. So here, the allusion is to the temple and its service, an object constantly before their eyes, and constantly in

their thoughts, and hence peculiarly fitted to strike the imagination. No one, acquainted with these facts, can scarcely be thought to give to this passage a literal interpretation. Such an admission, besides being contrary to the general usage of the inspired writers, would involve the greatest absurdity.

A principle of interpretation thus here arises, which cannot be too much regarded. We first determine that a passage cannot have a literal meaning, because it would be inconsistent with well-known facts and common usage; and then we conclude that its images are employed as its drapery, merely for the purpose of giving it ornament and effect. This is the decision of sober, enlightened common sense.

The next declaration—

From Zion shall go forth the law,
The word of Jehovah from Jerusalem—

received its fulfilment strictly at the time the gospel was first promulgated. From Jerusalem the apostles actually went forth, agreeably to the divine commission of their Lord, to preach the gospel to every creature; and thus it became the radiating point of light and truth to all the surrounding nations.

The prophet proceeds:

He shall judge between many peoples.
He shall rebuke strong and distant nations:

that is, when this happy state of things shall be effected, God himself shall be the arbiter of all national disputes. Hitherto, nations have settled their controversies among themselves, and the consequence has been that they have been settled with tears and blood. But then, all their differences will be referred to God, and will be adjusted by those rules of equity and mutual kindness which are enjoined by the gospel. The result will be universal peace; a condition which is represented by another lively and pertinent figure.

They shall beat their swords into plough-shares,
Their spears into pruning-knives.
Nation shall not lift up sword against nation,
Neither shall they learn war any more.
And every man shall sit under his vine,
And under his fig-tree; and none shall harm.
The mouth of Jehovah of Hosts hath spoken it.

Such is the beautiful description of this happy and blissful period. One might almost think it were a dream of the imagination; the creation of a strong poetic fancy. We, who are accustomed to notice the propensity of mankind to low-born and grovelling pursuits, can hardly be made to believe that they will ever breathe so holy an atmosphere, and dwell amid so pure a light. But yes, it is blissful reality. "Holiness to the Lord," is yet to be written on the most common household utensils, and his glory is to fill the earth. All the dark, deep shadows that now invest us will disap-

pear, and the turmoil of strife will be hushed into a placid and ever-during tranquillity.

"The mouth of Jehovah of Hosts hath spoken it."

Here we ground our hopes, and feel the utmost confidence that they are of the calmest and most unimpassioned nature. They are founded on evidences which the most suspecting mind can appreciate, and which the most determined infidelity can never shake.

We love to look forward to visions of such intense glory. We rejoice to know that our belief of this approaching era rests on so immovable a basis. The emotion it causes is soothing and delightful. We exult in the prospect, and would ever live with reference to it; and as we toil unweariedly on in our labors of piety and love, we will incessantly pray that Heaven may speed it onward.

EDWARDS' NARRATIVE OF REVIVALS.

A Faithful Narrative of the surprising Work of God in the Conversion of many hundred Souls in Northampton, and the neighboring Towns and Villages of New Hampshire, in New England: In a Letter to the Rev. Dr. Colman, at that time Pastor of Brattle-Street Church, Boston. By PRESIDENT EDWARDS. Revised from the Boston Edition of 1738. Boston: James Loring, 132 Washington-Street. 1831.

The title of this little volume sufficiently explains its nature and object. It was published by Dr. Watts and Dr. Guyse, in London, soon after it was written, accompanied with a recommendatory preface. We welcome its re-publication in this country, and with great pleasure commend it to the favor of the religious community. President Edwards was well qualified from personal piety, an enlarged mind, sound learning, and extensive and accurate observation, to present the most authentic and valuable statements relative to religious revivals. The volume here presented to the public evinces,

1. That revivals of religion are not merely of recent occurrence. Those which existed during the period of President Edwards' ministry were as extensive, considering the state of the country, and as remarkable as any which have been witnessed in the present day. The charge of novelty, therefore, cannot be attached to religious revivals. It may also be remarked, that,

2. A perusal of this volume will aid ministers and christians in judging of the nature of the awakings which exist among them, and the marks of transient affections, and of genuineness in relation to instances of apparent conversion, by noticing what generally was apparent in a work of the Holy Spirit at former times.

3. The sameness in the general characteristics of conversions in all ages and nations, furnishes one pleasing evidence of the reality of experimental religion. This sameness is apparent from com-

paring the exercises of saints recorded in scripture, with the exercises of the pious in succeeding ages; and it is also apparent from comparing President Edwards' statements with what at present exists. Whether persons are aged or young, educated or illiterate, in heathen or christian lands, the Spirit's influence in its general outlines produces similar effects in conviction and conversion, and in the progressive exercises of the christian life.

Dr. Alexander, in the *Introductory Essay to the Advice to a young Christian*, relates the following incident.

The late eminently pious and learned theologian, the Rev. Dr. Livingston, related to me, not many years before his decease, a pleasant anecdote, which will serve to illustrate the point under consideration; and which I communicate to the public the more willingly, because I do not know that he has left any record of it behind him. While a student at the university of Utrecht, a number of pious persons, from the town and from among the students, were accustomed to meet for free conversation on experimental religion, and for prayer and praise, in a social capacity. On one of these occasions, when the similarity of the exercises of the pious, in all countries and ages, was the subject of conversation, it was remarked by one of the company, that there was then present a representative from each of the four quarters of the world. These were Dr. Livingston from America, a young man from the Cape of Good Hope, in Africa, another student from one of the Dutch possessions in the East Indies, and many natives of Europe of course. It was therefore proposed, that at the next meeting, the three young gentlemen first referred to, together with an eminently pious young nobleman of Holland, should each give a particular narrative of the rise and progress of the work of grace in his own soul. The proposal was universally acceptable; and accordingly a narrative was heard from a native of each of the four quarters of the globe—of their views and feelings, of their trials and temptations, &c. The result was highly gratifying to all present; and I think Dr. Livingston said, that it was generally admitted by those present, that they had never before witnessed so interesting a scene.

A similar gratification attends the perusal of Edwards' narrative of revivals, viewed in unison with the display of grace now apparent in the United States, and evinces the sameness of true religion in every age, being produced by the same Spirit.

The friends of vital godliness will feel pleasure in making known the value of this estimable work.

MISSIONARY REGISTER.

FOR NOVEMBER, 1831.

SUBSCRIPTIONS and donations to the General Convention of the Baptist Denomination in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq. Treasurer, at the Baptist Missionary Rooms, No. 52, Washington-Street, Boston. The communications for the Corresponding Secretary should be directed to the same place.

ENGLISH BAPTIST MISSION.

It is known to most of our readers, that the English Baptist Society does not at present support the establishment at Serampore; Dr. Carey, Dr. Marshman, and others stationed at that place, having, by consent of the Society, taken the independent management of its concerns. The Society's most prominent station is at Calcutta, where their printing press is established, under the care of Rev. William H. Pearce; and Mr. Yates, and other laborers are successfully preaching the gospel.

Various other stations have also been established. At Monghyr, Mr. Leslie is actively employed. Monghyr is a town of Hindostan, with a fort, seated on the right bank of the Ganges, 230 miles N. N. W. of Calcutta, a view of which is exhibited in the frontispiece to the present number.

The following letter from Mr. Leslie is extracted from the London Bap. Miscellany, for August.

Monghyr, Jan. 17, 1831.

When I was at Hadjipore, a new thought struck me: The Saviour, perhaps, would have thought and

acted differently from the way in which I did. He would probably have confined himself to the poor in his ministrations; but I, for once, thought that I would attack the rich. Many of the native princes attend this assembly; and the only way of getting near them was by attending at their tents, sending in books addressed directly to themselves, and awaiting an answer. Accordingly I sallied out two or three mornings, with a number of books under my arm, handed two or three into the tents, and had the pleasure of being sometimes called in for conversation regarding their contents. The most pleasing interview I had, was with a Mahommedan prince—a man who was really very inquisitive and interesting. He gave me a seat by his side, while his attendants stood around with all their insignia of office. After some desultory conversation, regarding myself and objects, he informed me that he had read our New Testament, and that he, with other Mahommedans, was convinced that the Paraclete mentioned in the 16th of John was really Mahommed; and for this reason he was his follower; but he was, nevertheless, willing to hear what I had to say on the subject. I replied, that whoever was meant by the Paraclete, I could not, for the following simple reason, believe that Mahommed was that person: the Paraclete was promised to the disciples existing at

the time the promise was made; but Mahommed did not appear till all these were dead. The prince appeared very much struck with the force of this; and begged to know what I understood by the Paraclete. I referred him to the account of the day of Pentecost, when the very disciples to whom the promise of the Paraclete had been given, were filled with divine knowledge and power, and were, according to the very words of the promise, led into all the truth. This explanation still more astonished him. He confessed himself unable to reply, and, indeed, added that he was now convinced that Mahommed could not be the Paraclete. He really seemed very much in earnest; and at the close of the interview, pressed my hand very affectionately, saying that he rejoiced he had had an opportunity of conversing on a subject on which he had long been reflecting.

But not thus were all these great men. Some received my books without allowing me to have an interview; others, after looking at them, sent them back; and one or two had the unprincipally manners of throwing them out at the tent door. I was not, however, discouraged. I gathered them up from the ground, and went away to others. I know not, however, that I shall go again to the rich. Not many wise, not many noble, are called. To the poor the gospel is preached.

The number of persons from all directions around us, that have been making inquiries, and that have been attending at our chapel, has been very great. I do not think that the gospel is a matter of indifference in the surrounding districts; on the contrary, I think the interest in it is greatly on the increase. I have, during this season, visited, along with some of the native Christians, many of the numerous villages around us; and everywhere we are known, and something of our message.

Two or three evenings ago I was greatly surprised at meeting a man with whom I had had, at different times, long conversations on Christianity. He is somewhat respectable both as it regards his mental abilities and circumstances in life, but had always shewn himself a strenuous opposer of Christianity. My first words to him were, "Well, I hope your heart is somewhat softer than it was when I last saw you, and when you affixed so many lies upon us and our doctrines." He replied, "Why should not my heart be softer? I have been thinking much of Christ, and have composed two hymns on his work and character." "Will you let me hear them?" "Yes." On this he sung the two hymns in my presence, and in the presence of several others; and they were really not only unexceptionable in point of doctrine, but interesting descriptions of the mercy of Christ, and of the fitness of his atonement for guilty man. I was much affected. I entreated him to tell me if these sentiments were the language of his heart. He replied that he would not tell. But I have seen him since an attentive listener at our chapel, and cannot help cherishing some hope.

My schools and the church continue in their usual state. All the members appear to stand firm. The poor Hindoo man who was last baptized, and who lost his all, is a great comfort to me. He evinces the true spirit of godliness. He is holy, and he is happy.

LETTER FROM MRS. CAREY,

To H. Lincoln, Esq. Treasurer of the American Baptist Board of Foreign Missions.

Calcutta, May 11, 1831.

Dear Sir,

An opportunity presenting itself of sending to America, I avail myself of it, for the purpose of acknowledging the receipt of three

hundred dollars, voted by the Baptist Board of the General Convention, in the United States, for the support of schools under the management of the Calcutta Baptist Native Female School Society, and also of one hundred and eighteen dollars and twenty-five cents, contributed in America for the same purpose: viz. sixty-two dollars from Capt. John Mills, Jr. of Newburyport, Mass. thirty dollars from Mrs. Prudence Farwell, of Cambridge, Mass. twenty one dollars from Miss Helen Tracy, Treasurer of the Bengal Christian School Society, Newburyport, to aid the Female schools in Calcutta; it being a donation from an association of ladies of different denominations, and five dollars twenty-five cents, being a balance of former account. Total, one hundred and eighteen dollars, and twenty cents. While acknowledging the receipt of these several sums in aid of the Calcutta Baptist Native Female School Society, allow me, on behalf of the Committee, to offer sincere and grateful thanks to those kind friends who have come forward so repeatedly and so liberally, to assist them in their efforts to raise the poor degraded females of India to their proper level in the scale of being. And while the Committee entreat their kind supporters not to be weary in well-doing, as far as the silver and the gold are concerned, they still more earnestly entreat their valuable aid by fervent persevering prayer; for most fully sensible are the members of the Committee, that unless the Lord bless their efforts, they must be altogether fruitless.

It will be most gratifying to all who take an interest in the work, to know that it is progressing most evidently; prejudice and opposition seem nearly overpowered, and the grand struggle now seems to be, which Society shall do most in the glorious work.

With sentiments of grateful re-
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spect, believe me to be, dear Sir, on behalf of the Society, yours obediently,

ANNA CAREY, Sec.

BURMAN MISSION.

DEATH OF MR. BOARDMAN.

We announced in our last Number, the decease of this estimable and laborious servant of Christ. He died indeed on the field of battle, amidst the most happy annunciations of success. Who would not, on perusing the communication of Mr. Mason, exclaim, "Let me die the death of the righteous, and let my last end be like his!" Mr. Boardman was enabled to achieve what may excite our surprise and gratitude. In the few years which he spent in the missionary service, he acquired a difficult language, so as to be able to preach to the natives, and gathered among the heathen, a church which would be respectable in point of numbers, even in Christian lands. It has been well said, that life is long, which answers life's great end. In view of what God has accomplished by the labors of our departed friend, his life may be considered to have been long; and we doubt not he has entered into the joys of his Lord. The decease of missionaries, while the fields are white for the harvest, should inspire young ministers, who possess the requisite qualifications, with a heavenly ardor to fill the ranks, and carry forward the work of the Lord, till the heathen shall be given to Christ for his inheritance, and the uttermost parts of the earth for his possession.

A memoir of Mr. Boardman may be expected when the necessary materials shall have been procured.

MR. MASON'S DESCRIPTION OF HIS ARRIVAL AMONG THE BURMANS.

Maulmein, Nov. 28, 1830.

At length arrived "far in heathen lands to dwell," I sit down in the country of my choice, and write amidst the hills, and vallies, and streams, where my thoughts have long dwelt, and among which they have often wandered.

Yesterday morning the pilot came out to us while at sea within sight of the pagoda on the rocky point of Amherst. From

him we learned that brethren Wade and Bennett were at Amherst, waiting the arrival of the *Research*, to see whether the new missionaries were on board. Brother Kincaid and myself immediately went ashore in the returning pilot boat, and in about two hours we were on the beach receiving the congratulations of our brethren; who informed us that only on the day previous brother Boardman had left in the steamer for Tavoy.

While the ship was beating round the rocks, which extend out about two miles across the mouth of the river, I seized the opportunity to look around me. Mrs. Judson's grave and little Maria's, with the "rude fence" and "Hopia tree," are within the enclosure of Captain Corbon, the chief magistrate and master attendant of the port. The town consists of a few hundred miserable huts, and offers nothing worthy of remark. There are but three Europeans in the place, a magistrate, a pilot, and the military commander of about forty Sepoys, which, though a military port, is all the soldiery at the station. The little white building seen at sea, standing on a rock which is insulated at high water, is not a pagoda, as marked on the charts, but an image house. It contains, I understand, two or three images of Gaudama; but the tide being in, I was unable to visit it.

As the next day was Sabbath, we were anxious to go up to Maulmein as soon as possible, and therefore made all haste to engage boats, and have them loaded as soon as our baggage could be got out of the vessel. We succeeded so as to get under way with the turn of the tide, about half past seven o'clock on a beautiful moonlight evening, and arrived here this morning before two. The boat which brethren Wade and Kincaid were in, had arrived a short time before the one with

brother Bennett and myself; and we found the place of landing crowded with native Christians to welcome our arrival. To be received on the beach by a crowd of converted idolaters is a reception, which does not often fall to the lot of a missionary on landing in a heathen country; but every one with the soul of a missionary will readily conceive it more gratifying to his feelings than are triumphal arches and laurel wreaths to the returning victor.

This afternoon, in a tank a short distance from the mission premises, I had the pleasure of witnessing the baptism of a former disciple of Boodh. A mixed multitude was present, of Europeans, and natives, christians and heathens; not to the exclusion even of gentlemen of the yellow cloth (the priests.) Brother Wade prayed in Burman, and we made the Burman woods echo to the tune of "old hundred," with an excellent baptismal hymn of brother Judson's. But such scenes I hope to witness often, for I am full in the belief that

"The groans of nature in this nether world,
Which heaven has heard for ages, have an end.
The time of rest, the promised sabbath, comes.
Six thousand years of sorrow have well nigh
Fulfilled their tardy and disastrous course
Over a sinful world, and what remains
Of this tempestuous state of human things,
Is merely as the working of a sea,
Before a calm that rocks itself to rest."

Dec. 28. The Burman worship days are on the eighth day of the moon, at the full, eighth of the wane, and at the change; and it being full moon to day according to Burman reckoning, I went up this afternoon to the great pagoda to see men bow down to the work of their own hands.

There were not many present when we first arrived, the priests not having returned from eating their second meal, for they are forbidden to eat after the sun has passed the meridian; but before we departed they began to come in considerable numbers. We

went up to a company of priests who were sitting on their haunches, and with clasped hands were chanting over their prayers all together in full chorus with a rapidity of enunciation that well comports with their writing, which it is well known dispenses with such things as stops and divisions between words.

Their prayers, I understand, are in pali, and very few even of those who use them understand a word of what they speak; so the Catholics are not without a precedent in reading to the people in an unknown tongue. But a man with his three little children attracted my attention in particular; he was clasping together the little hands of his youngest child, not two years of age, and teaching it to bow its head to the ground before the pagoda. One of our company asked him, "Why do you bow down to these bricks and stones?" "Ah!" he replied, "the god is inside." It appears that the pagodas are revered on account of the images and relicts of Gaudama, which are buried up within them. One of the priests on being spoken to after he had concluded his devotion, turned from us indignantly with the exclamation, "O you are foreigners!" and went to the western edge of the hill, to repeat his "vain repetition" towards the great pagoda in Rangoon, which is held peculiarly sacred on account of its containing *twelve hairs* of Gaudama.

On remarking to a young priest, "You must be very stupid," pointing to the pagoda, "to pray so long to that pile of stones"—O, he replied, with great apparent sincerity, "it is necessary to pray a great while, the sound has to go through so great a body of bricks and stones to reach the ears of our God."

Offerings of flowers and of rice were strewed in profusion around the Pagoda. Whenever an offering was made the devotee struck the bell with a deer's horn, which

is intended to awaken the attention of Gaudama to their offering.

I came away perhaps with wrong feelings; they were those of indignation rather than pity. It seemed to me impossible for man, "made but a little lower than the angels," to believe in such palpable nonsense: and it was with difficulty that I could persuade myself they were sincere; yet sincere, I must conclude they are. But the sight of the father teaching his child in lisping infancy, to worship the pagoda, still swims before my eyes, and haunts my imagination while I write. Would God, that the enemy of sabbath schools had seen this, that he might blush; the wavering friend of missions, that he might be decided; and the parent that pleads that his children are too young to be taught religion, that he might weep.

FRANCIS MASON.

MR. JUDSON'S JOURNAL.

Rangoon, Feb. 5, 1831.

Since my return from Prome, I have been chiefly employed in finishing the Psalms, the book of Daniel, &c. which were begun some time ago. These, with an Epitome of History and Prophecy, are all the parts of the Old Testament, that are yet translated. I propose next to enter upon Isaiah.

During the past year, there have been baptized, twelve at Maulmein, seven at Rangoon, and twenty-eight at Tavoy in all forty-seven; five of whom are Europeans, and the rest natives; three have been finally excluded, and a few are under censure.

Since the beginning of the year, one young man, by name Moug Shway-gnong, has been baptized here, three or four Europeans at Maulmein, and four Karens at Tavoy.

The most prominent feature in the mission at present, is the surprising spirit of inquiry, that is

spreading every where, through the whole length and breadth of the land. I sometimes feel alarmed,—like a person who sees a mighty engine beginning to move, over which he knows he has no control. Our house is frequently crowded with company; but I am obliged to leave them to Moug En, (one of the best of assistants,) in order to get time for the translation. Is this right? Happy is the missionary, who goes to a country, where the Bible is translated to his hand.

When we can obtain a sufficient supply of tracts from Maulmein, which is not half the time, we give away between two and three hundred per day, *giving to none but those who ask*. The government still preserve neutrality. We have been once accused before the Viceroy, by a deputation from two subordinate departments of government; but his Excellency rejected the accusation with indignation.

A. JUDSON.

Rev. Dr. Bolles.

EXTRACT OF A LETTER FROM
MR. JONES.

Maulmein, Mar. 2, 1831.

Dear Sir,

Those who knew brother Boardman, feel his removal severely afflictive. But they trust God will find instruments to carry on the glorious work commenced by him, till the light of truth shall shed its beams over all the darkness of this interesting but benighted portion of our race. Who will supply the vacancy thus made in the missionary circle? Who will open channels for the water of life to flow among the hundred thousands of Karens and Taliengs? They are perishing with thirst—while comparatively nothing is yet done for Burmah. I see no reason why twenty missionaries, or even five times twenty, might not find immediate and abundant employ-

ment here. I do not say they would have immediate success: but who expects to reap the same day he sows? It is nevertheless true, that no one can reasonably expect to reap unless he sows—but “he that sows bountifully, shall reap also bountifully.” May I remember this. Will not some among the young men of piety in America remember it too?

I hope the Board may be able, this year, to double our number at least.

J. T. JONES.

Dr. Bolles.

EXTRACT OF A LETTER FROM
MR. BENNETT, JAN. 1, 1831.

After presenting a catalogue of the tracts which have issued from the press at Maulmein the past year, Mr. Bennett remarks:

Of the tracts—the whole number of which is 84,000, and the aggregate number of pages, 709,800—45,222 have been distributed, except the few which may now be in the hands of the brethren. There has been but one time when there were so many as 3000 on hand, ready for delivery, ere they were sent or called for. These tracts have been distributed in Rangoon, Prome, Ava, Tavoy, Mergui, Siam, the Shan country, and many up the rivers from this place among the Karens, and Burmans, and around Maulmein.

When the press arrived, there were on hand near 1000 copies of the Catechism, and View of the Christian Religion, with a few copies of Matthew, John, Acts, Hebrews, and Ephesians. These have been distributed in addition to the above.

It may not be amiss to state that one year since it was difficult to give away tracts at all; and often the native assistants who went out on an excursion to preach, with forty or fifty tracts, would return with a very few less

than they carried out. Now, thousands have been called for, and more desired, by individuals who came in person for them, and begged earnestly, than could be supplied. The demand is now far greater than one press can possibly supply. Two more presses could be advantageously employed, were they here. We have no reason to fear that the present demand for tracts will grow less; and we ardently hope it will increase, for who can doubt 'it is the Lord's doing?' The Burman people are a reading people more than any other in India; and shall they not be supplied with the word of God and religious tracts? It would be easy to enlarge on this delightful subject, but I forbear. Let plain simple facts speak, and may the Lord, whose work it is to convert the heathen, impress these truths on the hearts of his children, and induce them to use the means he has appointed for enlightening the dark corners of the earth.

I am, dear sir, your unworthy servant in the Lord's vineyard,

C. BENNETT.

Rev. Dr. Bolles.

LETTER FROM MR. WADE.

Maulmein, Jan. 3, 1831.

Rev. and dear Sir,

You can hardly conceive what pleasure we felt in welcoming our new missionaries to this heathen land. My labors have been lightened thereby, especially in the English department; still however, they are not able to assist in the most essential point, *i. e.* in making known the gospel to the perishing heathen. To do this, two or three years of study at the language is necessary. O may God assist them to acquire a speedy knowledge of Burman; for the demand for laborers in these extensive fields seems to be increasing. It appears to me that a spirit of inquiry about the reli-

gion of Christ, has spread rapidly within a year past, and this excitement appears to be occasioned by the more general diffusion of tracts and portions of scripture, than hitherto. It does seem as if God was preparing the hearts of the people, to receive the light of truth through the Burman Empire by these means.

10th. Since the last date, people and priests, from all quarters of the provinces have been collected, to celebrate the ceremony of putting a new spire on the principal pagoda in this place, which has been slowly undergoing repairs for three years past. Immense numbers of people were collected to make their offerings, and to assist in what they esteem the pious work of erecting the spire. On this occasion, I had a good number of the native Christians stationed among the multitude, each with a bundle of tracts and portions of scripture, and every evening they returned empty handed. Thus the idolaters have carried these messengers of salvation into a great many towns and villages, where the gospel has never before been heard of. The ceremonies continued four days. On the third day, many of the idolaters became enraged to see the eagerness of the people in taking tracts, and in listening to the news of Christ crucified; they cast stones at the disciples, and actually pulled down the *zayat* where a number of them were sitting. They used violence in other respects; but the disciples seemed to rejoice in this, and went again boldly the next day.

The number of persons baptized at this station during the year past is eight; four Europeans and four natives. Besides those who have been already mentioned in former letters as under discipline, the members are all steadfast, and some of them who at one time seemed rather low in religion, have renewed their strength, and appear more hopeful than ever. One European, whose case has

been very hopeful for many months past, was yesterday examined by the church, and being cordially received, was baptized by Mr. Kincaid, and there appears to be some good signs of more than common religious excitement in the European congregation.

Jan. 22. Since the above date, two more Europeans have received the ordinance of baptism. Mrs. Wade has been in very poor health ever since the commencement of the cold season; scarcely a day passes, but she has a fever. She was in the same way all last cold season, though the fever was not quite so severe. The Doctor has strongly advised her leaving the place for a change; but no suitable opportunity has yet offered for her doing so.

Begging an interest in your prayers and those of all our Christian friends, I remain most respectfully yours,
J. WADE.

Rev. Dr. Bolles.

EXTRACTS FROM MRS. WADE'S
LETTER TO MRS. WAYLAND, OF
PROVIDENCE.

Amherst, Feb. 23, 1831.

Dear Mrs. Wayland,

Yesterday I received your kind and very acceptable letter; but this returning salutation comes from a heart oppressed with bitter grief and sorrow. And you too will mingle your sorrows and your tears with ours, when I tell you that our beloved brother Boardman is no more! We weep not for him, for he is now free from all sin, and sweetly rests from all his toil and sufferings in the bosom of that dear Saviour whose love he so much delighted to proclaim, even until death. But we weep for his dear bereaved companion, and for the poor Burmans and Karens to whom his short life had been so rich a

blessing. Alas! we poor short-sighted mortals thought he could not be spared so soon. But 'God's ways are not as our ways, nor his thoughts as our thoughts.' 'How mysterious are his ways, and his judgments past finding out.' Brother and sister Jones arrived at Maulmein six days since, but I have not yet seen them, as we are residing at this place a short time, for the benefit of the sea air, my health having suffered from a slow fever for the last two or three months. I am, however, quite free from fever now, and able to receive visits from our old Burman friends here, and hope my stay may not be entirely in vain.

I hear a 'still small voice' within, saying, Set your affections on things above—Be not conformed to this world—Lay up your treasures in heaven—Pray without ceasing—Where your treasure is, there will your hearts be also—Love thy neighbor as thyself, and the Lord thy God with all thy heart, and deny thyself, and take up thy cross daily and follow me. With regard to my usefulness, it is true that converts are multiplied, that a glorious work is begun in this dark part of the world.

I am sure you will feel compassion for me, and earnestly pray that strength may be given equal to my day, and that the grace of God may be sufficient for me.

Since writing the above, we have received a few lines from pastor Ing, our native brother at Tavoy, who says that brother and sister Boardman, together with the assistants, and brother Mason, had been on an excursion among the Karens, where the Holy Spirit seems to have been poured out in a manner unheard of before in

heathen lands; that brother Mason had baptized *thirty-four* Karens, when our dear departed brother became worse, and they all set out to return, but when within a day's journey of home, his happy spirit took its upward flight. Thus you see, my dear sister, that God in judgment has remembered mercy. *Sixty-nine* Karens have been added to the little church at Tavoy, and almost all the number within these last two or three months. Our dear brother was indeed permitted not only to ascend the 'mount' and behold the 'fair land of promise,' but to acquire also a glorious victory 'this side Jordan.' Mr. Wade thinks that brother and sister Jones, together with sister Mason, will remove to Tavoy soon. But alas! they cannot speak one word to those who are inquiring what they must do to be saved. Who then shall reap that field 'all white for harvest?' Ko Ing and Ko Thah-bu are both good, pious, devoted brethren; but they are still, in many respects, children themselves, and need some one to lead them, and teach them 'the way of God more perfectly.' Mr. Kincaid now takes the pastoral charge of the little English church. The Rangoon station is becoming more and more interesting, and brother Judson is now, in every letter, begging hard to be furnished with 20,000 tracts, &c. for the great yearly festival, just at hand, and says that he must have 1000 every succeeding month. There is also a much greater call for the scriptures and tracts here, and at Tavoy, of late, than was ever before known. Thus brother Bennett is growing pale and thin, from hard labor at the press, without being able to satisfy the demands, and Mr.

Wade, besides correcting proof sheets, and the care of the native church, &c. is making short excursions into the country villages. He has lately been visiting some Karen villages not far distant, where one of the assistants had been laboring, and found a very interesting spirit of inquiry had been excited; and among about a dozen, who expressed a wish to 'come out from the world,' four were considered worthy of the holy ordinance, and were accordingly baptized. Others, also, it is hoped, have been born again. Sister Bennett has made such proficiency in the language, that we ventured to recommence the female boarding school the first of January, and have now ten fine little girls under our care. Sister Bennett is able, with the assistance of a good native sister, to manage the school alone.

Our prospect for boarding schools is extremely interesting; but we want school teachers, both male and female. How can a minister of the gospel leave off preaching to teach schools? And no one, without coming to see, can realize how much a missionary's wife finds to do in almost every department of missionary exertions.

I should delight to devote all my time to schools, and always help what I can; but it is now a long time, that I have had more than I could do in conversing with inquirers, instructing the converts, &c. For a long time past, I have often been obliged to receive my Burman visitors lying on my couch, and attend the native female weekly prayer meeting in the same way; but now, with returning health, I trust I can say with more sincerity and confidence than ever before, 'this life which

thou hast made thy care, Lord, I devote to thee.' When you shall see the letters and journals of the brethren, you will, I am sure, think I speak moderately, if I say that we need ten more missionaries here now. And why should we not have a reinforcement of twenty, as well as our dear brethren of the Sandwich Islands? Is there not one pious young man in the University over which Dr. Wayland presides, who is willing to 'come over and help us?' And is there not in Providence a little band of true followers of him who, for our sakes, became so poor that he had not where to lay his head, that is willing to come forward and deny themselves so far as to support one missionary in Burmah?* But I forget myself when pleading the cause of these poor pagans, and say *too much*, I fear, for a woman. But who, hearing what we hear, and seeing what we see, could speak coolly upon the subject? Your idea of supporting one of the native assistants has often struck me as one of the most interesting objects of christian benevolence. There are besides the two pastors five or six others, either of whom I could most affectionately recommend as worthy of your patronage and your prayers. There is also an excellent Taling sister, who has lately, by a vote of the brethren, been added to the number of native assistants. Some account of her piety and devotedness to the cause of Him who has redeemed her from the grossest idolatry with his own blood, would, I know, be deeply interesting to you; but a pain in my

* It gives us pleasure to state that the ladies in Providence have, for some time, furnished one hundred dollars annually for the support of a native preacher in Burmah. *Ed.*

side admonishes me to lay aside my pen. She can, in her present situation, live on thirty dollars a year, and she wants nothing more. Sister Bennett and myself are now trying to deny ourselves so far as to support her until some other way shall be presented, without drawing on the mission fund.

And now, my dear sister, permit me to plead my great need as my only claim and apology, for requesting that you will every day, when you go into your closet, pray that I may become truly humble before God, that my affections may be weaned from every thing below him, that I may be enabled to devote all I have and am to the cause of that Saviour who I am sure I do desire to love, and taking up my cross learn to deny myself daily and follow his divine footsteps. With much sincere affection, I am, my dear sister, your unworthy friend,

D. B. L. WADE.

INDIAN MISSIONS.

EXTRACTS FROM MR. M'COY'S LETTER TO THE TREASURER.

Union Mission, 25 miles from Fort Gibson, Aug. 25, 1831.

My Dear Sir,

A few days ago I had the pleasure of reading yours of May 20th. It arrived in my absence on a tour in the wilderness of thirty-three days, and it was the more acceptable on account of its being placed in my hands in the hour of deep affliction.

Our youngest child died on the twenty-first of July, in my absence. I left him sick of a fever; but my business did not allow me to remain with him to see him die. We have buried six children since we became missionaries; four of

whom died in my absence, and the three latter all died in less than fourteen months' time.

The Creeks and Cherokees manifest an increasing desire to hear religious instruction, and to have their children educated.

Mr. Lykins informs us that the prospect of usefulness is very encouraging among the Delawares, Weas, and Peorias; they are all anxious for schools and for missions.

I have an interesting correspondence with Mr. Dougherty, agent for upper Missouri, on affairs of government and of missions. Among the Otoes, Omakas, Pawnees, Kanyas, Osages, Delawares, Shawnees, Weas, Peorias, Creeks, Cherokees, and Choctaws, are favorable openings for extensive missionary operations. The way is thrown wide open. It seems to me that if you could only be in this Indian territory to see, and hear, and learn the state of things, you could hardly forbear entering upon a tour of preaching, either to the Indians, or to persuade others to come and preach to them: You would no doubt add to your continued fervent prayers to God for help, your most pressing appeal to Christians, and would cause your voice to be heard from Dan to Beersheba, saying, *Who will go for us?*

I am glad to hear of the appointment of a missionary. Do send on some laborers if you can find them.

I have an opportunity of preaching sometimes, which I improve, at this mission. I preached on one Sunday to about fifty Osage men, at one of their villages, on my late tour, and spoke through my interpreter.

Respectfully and sincerely yours,
ISAAC M'COY.

Hon. H. Lincoln.

BOSTON BAPTIST AUXILIARY
SOCIETY.

On Wednesday evening, Oct. 12, this Society held its annual
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meeting at the Federal Street Baptist Meeting House. Addresses appropriate to the occasion were offered by Mr. E. Lincoln, Dr. Bolles, Dea. H. Lincoln, and the Rev. James D. Knowles. Dr. Sharp presided.

The following Report was read and accepted:

The Board of the *Boston Baptist Foreign Mission Society*, present their annual report, with feelings of gratitude to God, for His mercies during the past year. The blessings which he has bestowed on the missionary efforts of the parent Board, are cheering evidences of his approbation, and encouragements to increased activity. Every vessel that reaches our shores from the eastern continent brings tidings of the triumphs of the cross. The Burman mission enjoys unparalleled prosperity. The gospel has brought light and joy to the hearts of many of the Burmans, and on thousands of minds some impression has been made, by the direct preaching of the word, by conversation, or by tracts. Though one after another of the missionaries has sunk into the grave, yet others have taken their places; and the survivors are animated, rather than discouraged—while they feel, (to use the words of one of them) that “the tombs of our missionaries hallow the scene of our labors.”

The efforts to teach and save the unhappy Indians of our own continent, have not been unavailing. A number have been converted and baptized during the past year at the Valley Towns; and it is hoped that the affairs of the Indians will soon be placed in such a situation as to afford increased facilities for preaching among them the unsearchable riches of Christ.

In Africa, something has been attempted, and though the death

of our missionaries has for a while impeded the benevolent designs of the parent Board, yet it has not cancelled our obligation to prosecute our endeavors for the spread of the gospel in Africa.

We need not, in this report, offer a minute statement of facts respecting the mission, to support which this Society was formed. These facts have been laid before the public in the reports of the parent Board, and in the religious publications. It is sufficient now to say, that these missions deserve our vigorous support, and our continued prayers. Though a conscientious and wise economy is practised, yet the missions cannot be sustained, and much less enlarged, without liberal contributions from the friends of the Saviour.

This Society ought to be among the most zealous auxiliaries of the parent Board. No where can that Board look for support with more confidence, than to the churches in Boston. Here is the seat of the Board. Its operations are conducted here. The men on whom its management chiefly rests, are among us. The missionaries of the Board are personally known to most of us. Many of them have preached in our houses of worship, have been visitors in our families, have mingled in our prayer meetings, and have sailed for their places of labor from our harbor. If, then, a strong interest should be felt any where for missions and missionaries, it should be in this city.

The Board fully believe that a strong attachment to Foreign Missions is felt by our churches, and that if urgent necessity demanded large pecuniary contributions, they would be cheerfully furnished. But the Board regret that the efforts made in this city for the support of foreign missions do not correspond with the ability and the accustomed liberality of the churches. Various causes may be assigned for this apparent

neglect. The pressure of demands for pecuniary aid to other objects is doubtless the principal reason. The Board feel, however, that it is exceedingly important that the male and female mission societies in each of the Baptist congregations should be zealously sustained. The cultivation of the missionary spirit among us is needful to the prosperity of religion in our own churches. Even if money were not urgently needed, the healthful action of the foreign mission societies in each congregation would be exceedingly beneficial, by its effect to foster love to Zion, and zeal for the salvation of men.

This Society is needed for the same purpose. It is a central point of union to the mission societies in the respective congregations. It is a convenient medium of communication with the parent society, and it facilitates the operations of the general treasury, by receiving from the male and female societies their contributions, and transmitting them, in one sum, to that treasury. It helps to diffuse in the city a missionary spirit, by its meetings, and its annual sermon. It is, moreover, in harmony with the general plan of the parent Board, to establish county societies, to which the mission societies in the respective churches in the county shall be auxiliary. This plan has been carried into effect over a considerable extent of country: and it is desirable that it be adopted throughout the Union. These county societies are found to be highly important auxiliaries to the parent Board, and without their agency and superintendence the mission societies in the churches would be liable to languish. By these county auxiliaries and other large societies the delegates to the Baptist General Convention are appointed.

The Boston Baptist Foreign Mission Society must, therefore, be seen to be a necessary part of

the general plan of operations; and it is hoped that the impression which has prevailed to some extent, that it is not needed, will be removed. The Board are desirous that the Society may be sustained with more vigor, and that our zeal and our contributions for the support of Foreign Missions may be greatly increased.

During the year past, God has added to our churches a large number of members. Zion has rejoiced. While we have endeavored to send the gospel to the heathen, we have ourselves been watered. Let us increase our ef-

forts and our prayers for the spread of the gospel at home and abroad, remembering that as there is one Lord, one faith, and one baptism, so there is one kingdom; and that our endeavors to promote the welfare of that kingdom, at any one point, will be felt throughout its whole extent, and will advance the prosperity of the whole.

On behalf of the Board,

J. D. KNOWLES, *Sec. pro tem.*

The following account of the Treasurer was read and accepted:

Boston Baptist Foreign Mission Society in account with James Loring, Treasurer.

		Cr.
1830.		
Oct.	8. By balance in Treasurer's hands,	\$126,44
	27. By cash of Mr. Benjamin Sweetser, Treasurer of the Male Pri. Miss. Soc. of the church and society in Baldwin Place,	65,00
	Cash from Dea. Carlton, collected at monthly prayer meeting, May 3, at Federal-St. Baptist meeting-house,	6,61
Nov.	1. Collection at first Baptist meeting-house, prayer meeting,	7,70
	Do. at meeting-house in Charles-St,	17,52
Dec.	5. Do. at first Baptist meeting-house, Rev. Mr. Hague preached,	24,51
	9. Cash of Mr. Daniel Cummings, Treasurer of the Male Pri. Soc. of Federal-St. Baptist congregation, in aid of Foreign Missions,	200,00
	One hundred dollars of this amount to be appropriated to the support of a native Burman teacher.	
1831.		
Jan.	3. Collection at first Baptist meeting-house, prayer meeting,	7,10
	Do. at meeting-house in Charles-St. do.	21,70
	27. Cash from Mrs. Elizabeth Smith, Treasurer of Pri. Soc. of first Baptist church and soc. for the Foreign Mission,	22,75
Feb.	7. Collection at Federal-St. Baptist meeting-house, prayer meeting,	28,40
	Do. at meeting-house in Baldwin Place, do.	7,70
	14. Cash from Miss Clouston, Treasurer of the Female Burman Missionary Society of church and congregation in Charles Street, for Burman Mission,	50,00
March	3. Cash from Mrs. Heman Lincoln, Treasurer of the Pri. Female Baptist Soc. of the Federal-St. Baptist church and society, for Female schools in Burmah,	68,00
	7. Collection at first Baptist meeting-house, prayer meeting,	11,87
	Do. at meeting-house in Charles-St.	14,81
April	4. Do. do. do. in Baldwin Place,	13,79
	Do. do. do. in Federal-St. meeting-house,	20,00
	9. Cash from Juv. Miss. Soc. of Federal St. Baptist church and congregations, for educating an Indian child at the Valley Towus Miss. Station, by the hands of Mrs. Malcom,	10,00
	21. Cash of Mrs. Margaret B. Chorley, Treasurer of the Baptist Female Pri. Miss. Soc. of the church and congregation, Baldwin Place,	47,72
May	1. Cash of Miss Sarah Jepson, Treasurer of the Juv. Miss. Soc. of first Baptist Sabbath-school, for support of Female schools in Burmah,	8,24
	2. Collection at first Baptist meeting-house, prayer meeting,	10,00
	Do. Federal-St. Baptist do. do. do.	16,15
	9. Cash of Dea. Lathrop, Treasurer of the Pri. Soc. of Charles-St. Baptist Church and society for Foreign Missions,	99,75
June	6. Collection at meeting-house in Baldwin Place, prayer meeting,	10,55
	Do. do. do. in Charles St. do.	16,72
July	4. Do. do. do. do. do.	30,35
Aug.	1. Do. do. do. in Baldwin Place, do.	13,65
Sept.	5. Do. at first Baptist meeting-house, do.	16,41
Oct.	3. Do. at meeting-house in Baldwin Place, do.	14,58
		1006,02

					Dr.
1830.					
Dec. 8.	For cash paid Dea. Henan Lincoln, Treasurer of Baptist Board,	-	-	-	126,44
	For cash paid Dea. Lincoln, Treasurer, &c.	-	-	-	121,34
9.	Do. do. do.	-	-	-	200,00
1831.					
Feb. 14.	Do. do. do. do.	-	-	-	50,00
March 3.	Do. do. do. do.	-	-	-	68,00
18.	Do. do. do. do.	-	-	-	112,00
April 9.	Do. do. do. do.	-	-	-	10,00
21.	Do. do. do. do.	-	-	-	47,72
May 2.	Do. do. do. do.	-	-	-	8,24
10.	Do. do. do. do.	-	-	-	99,75
Oct. 6.	Do. do. do. do.	-	-	-	162,53
					1006,02

JAMES LORING, *Treasurer.*

Boston, Sept. 10, 1831.

We have examined the treasurer's account, and found it correctly cast, and properly vouched; he having paid over all the money he has received to the treasurer of the Baptist Board of foreign missions.

ICHABOD MACOMBER, } *Auditing*
SAMUEL BEAL, } *Committee.*

For the American Baptist Magazine.

BAPTISTS IN MAINE.

Within a few weeks we have had the happiness to visit several Associations at their annual meetings, in the great and prosperous state of Maine.

The first which we attended was the *Cumberland*, at North Yarmouth, on the last Wednesday in August. It was a very interesting session, as several of the churches connected with this body had, during the past year, experienced a happy revival. This was especially true of North Yarmouth and Portland. The recent lamented death of Mr. Leonard, late pastor of the Baptist church in Portland, was duly noticed, and his loss is very deeply felt. He was to have preached the introductory sermon; instead of which, he had entered on higher services in heaven, and this duty was, in an appropriate manner, performed by his worthy predecessor, Rev. T. B. Ripley, who is now very happily located at Bangor, and who was present as a messenger from the Penobscot Association. The preaching and devotional services during this meeting were of a deeply religious character, and were continued

for several days. Recent accounts from this ancient church announce the cheering intelligence that the special attention appears to have increased since the late meeting, and has resulted in the hopeful conversion of a number of individuals.

We next visited the Kennebec Association, at Cornville, about twenty miles north of Waterville. This was also converted into a protracted meeting for preaching, exhortation, prayer, and praise. After the first day, the general business of the Association was conducted in a building near the meeting house, which had been prepared for the purpose, and the meeting house devoted exclusively to religious services. It was supposed, on this occasion, that prayers were particularly requested for at least one hundred persons, and we trust there was joy in heaven over some sinners that repented and gave glory to God, whose attention was arrested during the solemn services of this holy convocation. The ministers appeared to come in the spirit and power of Elias, and to enjoy much of the fervor of true piety.

After leaving Cornville, we spent a few days in visiting several new towns that are very thinly

inhabited, some of which are blessed with an effusion of the Spirit; and on the following week attended the meeting of the Penobscot Association, at Charleston. Arrangements had been made by the pastor and church, which were cheerfully adopted by the Association, for a four days' meeting. This was also a season of much interest, and many were constrained to say, 'It is good for us to be here.' From the favorable indications that were witnessed on this interesting anniversary, in connection with the spirit of prayer that seemed to pervade the hearts of the ministers and messengers of the churches, the happiest results may be anticipated.

Our next and last visit was at the *Lincoln* Association, which held its session in Jefferson. The plans for conducting the meetings were of a character similar to those to which we have briefly adverted in the other Associations. Indispensable engagements would not allow us to remain with our friends here after the closing services of the first day, although we were 'loath to leave the place.' We however learn with great pleasure by a letter received from a valued friend, that it was a season of much religious enjoyment. He says, "On Thursday, the devotional exercises at the meeting-house commenced at nine o'clock. The house was crowded to overflowing. Friday the meeting-house was crowded at an early hour. Many requests were sent in for prayers—a number from awakened souls, begging the prayers of the churches that they might be converted. It was a weeping season.—Results for eternity we hope were effected, which will cause everlasting joy in the realms of bliss." The preaching was generally addressed to the heart and conscience, and many we believe were induced to cry, "Lord, what wilt thou have me to do?" The several important subjects of sabbath schools, the wants

and claims of Waterville College, also Domestic and Foreign missions, were presented at the various meetings, and very cordially received; contributions were taken for Domestic and Foreign missions.

We had the happiness to meet many of the devoted ministers of Christ, of whose preaching and piety it would give us pleasure to express our feelings, did time and room permit. We must however be allowed to mention two or three of those venerable men who have borne the burden and heat of the day, and who will soon go to receive their reward. Rev. S. Boardman (father of the late lamented missionary, Rev. G. D. Boardman,) presided at the Kennebec Association and preached during the session to great acceptance. He is in the seventy-fifth year of his age.

At the *Lincoln* Association, we had the pleasure to see and hear father Case, who has spent many years in missionary labors, and is now in the seventy-second year of his age. We also met Rev. B. Bisbee, who is of the same age, and who has spent many years in itinerant labors. These "servants of the most high God" contributed greatly in building up churches when the country was new, and when they were required to endure much cold, hunger, and fatigue.

It is very gratifying to witness the increase and prosperity of the churches in contrast with their former situation. Some twenty-five or thirty years since, there was only the Bowdoinham Association in this state; and now they number nine Associations, consisting of about two hundred and twenty churches, containing fourteen thousand members, with upwards of one hundred and fifty ordained ministers. Surely this little one has become *more than* "a thousand."

The population of Maine is rapidly increasing, and we believe it will soon become one of the most

important members of the union. The soil is in general good, many parts of it of superior quality. It has great facilities of communication by water, and must be extensively a commercial and an agricultural community.

In the course of our journey we visited for the first time, Waterville College. This is handsomely situated on the Kennebec river, surrounded by a fine country capable of sustaining a large population. The able officers of this Institution are devoted to its best interests, and are now reaping the reward of their toils in witnessing a special attention to religion—A letter from a friend says, "An increasing solemnity prevails among all classes, especially among the students of the college."

We were pleased to find "Zion's Advocate," published at Portland, in general circulation among the churches. This religious journal is exerting a beneficial influence, and we therefore hope it will be greatly increased. The numerous Baptist churches and congregations in this state have it in their power to do much in aid of the great and benevolent operations of the present day. May a spirit of diffusive Christian charity in an eminent degree pervade them all.

MASSACHUSETTS.

REVIVAL IN BROOKFIELD.

Brookfield, Mass. Oct. 15, 1831.

Dear Brother,

At your request I now lay before the readers of the Magazine an account of the revival in this place. I arrived here on the 24th of September last, and found that a work of grace was then in progress. Brother Ezra Going had preached here some two or three weeks before; and the word had been blessed to the convincing of about thirty persons chiefly youth and children, though some of grey hairs were inquiring the way to Zion with their faces thitherward.

The second Sabbath after my arrival was the communion season of the church, and on the Friday previous, seventeen persons, all young, and eight of them males, told their exercise to the church.

I had the pleasure of immersing eleven of these in the presence of a very large and attentive concourse of spectators. As conversions multiplied, we concluded it not best to defer another baptizing season till the next communion, and accordingly appointed this day for a church meeting to hear experiences preparatory to the baptizing tomorrow. Fourteen have told their exercises, though the extreme youth of several induced the church to defer their baptism to a future occasion. Brother Going, who came here to attend our protracted meeting this week, is expected to baptize nine or ten to-morrow. Our protracted meeting has been abundantly blessed. On Tuesday the weather was extremely unfavorable, and not more than twenty attended to listen to an interesting discourse from a Congregational minister, by the name of Everett. On Wednesday I found myself unsupported by any ministering brother, and the attendance in the morning very thin. I concluded to make the morning meeting, a meeting for prayer; and we enjoyed a comfortable season. Afternoon a Methodist minister appeared, by the name of Morton. I prevailed on him to preach; and we listened to an interesting and profitable discourse from the text, "The dead shall hear the voice of the Son of God, and they that hear shall live." John v. 25. I appointed to preach in the evening; and on arriving at the house, was cheered, as by the coming of Titus—by finding that brother Going had arrived. On Thursday the meeting assumed a more interesting character, attendance was better, and in the morning Mr. Wilder, a Congregational minister, preached; and in the afternoon

and evening Mr. Going. The Lord was very evidently present blessing his word. Friday morning was spent as a season of prayer. One old man of seventy years, who had spent a whole life in sin, had at the six o'clock prayer meeting requested the prayers of the meeting; and now several we trust "effectual fervent prayers of the righteous," which avail much, were put up for his salvation. In the afternoon Mr. Pacard, Congregational minister, at Spencer, preached repentance to a large and very deeply interested audience, from the parable of the prodigal son. Before closing the meeting Mr. Going requested, first those who had found the Saviour since the commencement of the revival, then those who had, after counting the cost, seriously resolved they would immediately "Arise and go to their Father"—to arise. About thirty of each class complied with the invitation, though I noticed others of both classes who kept their seats, and knew of others who were not present. The revival at this moment presents as interesting and encouraging an aspect as at any former period. Indeed it seems to be deepening and widening. My whole time is devoted to visiting from house to house, and scarcely a house do I enter but some are rejoicing in the Saviour; others

more or less deeply impressed. I preach every evening in the week at different stations, three or four miles from the meeting-house; and find attentive, mourning, inquiring and rejoicing audiences.

17. Yesterday Mr. Going baptized nine persons, five of them young men, from twelve to twenty-two years of age. This makes twenty-four baptized here since the commencement of the revival, eleven of whom are young men. Of this number I believe the Lord is impressing several with the duty of preparing themselves for the work of the ministry. We feel that we have every encouragement to redouble our prayers and exertions.

There has lately been a protracted meeting held in Spencer, in the Congregational church, attended with happy results; probably one hundred on the last day, rose for prayers; and a goodly number are rejoicing in the Saviour. Our meeting was undertaken in connection with one in the Congregational church in the south parish (Brookfield); the result of the meeting there has been favorable; about thirty, five of them old men of seventy years, among the number. Excuse my haste. Pray for us. In christian affection, I subscribe myself, your brother in Jesus,

D. W. ELMORE.

Account of Moneys received by the Treasurer of the General Convention of the Baptist Denomination in the United States for Foreign Missions, from Sept. 22, to Oct. 22, 1831.

Cash from Mrs. Elizabeth Coggeshall of New Bedford, towards the support of a female child in Burmah, named Elizabeth Coggeshall,	15,00
Mr. Jonathan Whitney of Conway, for Burman Bible,	5,
Bap. Fem. Miss. Soc. Newark, N. J. per Mrs. Sally Vanderpool, Treas.	30,
Cumberland Assoc. Me. being a contribution taken in North Yarmouth, at the annual meeting, per W. R. Stockbridge, Esq.	25,67
Penobscot Assoc. being a contribution taken at the annual meeting at Charleston, Me.	30,10
A few friends, contributed at the house of Mr. Levi Judkins, at Cornville, Me. after exhibiting the book forwarded by Mr. Boardman, from the Karens,	1,10
A sister in Corinth, Me. for publishing the Bible in Burmah, per Dea. Hunting,	5,
William Arnold, of Dover, Me.	25
Eli Towne, of do.	25
Mrs. Judge Kinsley, Hampden, Me.	2,
Bap. ch. Bangor, Me. contributed at the monthly concert for prayer, per Dea. Clark,	13,
Dea. Benj. Buxton, aged 82 years, Thomaston Me. for his friend Rev. Mr. Boardman,	5,
A child of Elder Nathaniel Robinson, Dover, Me. named Nathaniel Stillman,	50
	82,43

The above sum was collected by the Treasurer, while on a recent visit to the state of Maine; in addition to which a contribution was made at the meeting of the Lincoln Association, in Jefferson, amounting to 17,35, and also at the meeting of the Kennebec Association, in Cornville, the amounts of which were paid to the treasurers of the auxiliaries connected with these Associations.

From Levi Farwell, Esq. Treas. Boston Bap. Assoc, contributed as follows :		
Medfield Fern. Pri. Miss. Soc.	- - - - -	14,60
Miss Ann Dexter, Newton,	- - - - -	2,
Monthly concert, Watertown,	- - - - -	14,92
		<hr/> 29,52
Friend in Haverhill, per Rev. Dr. Bolles,	- - - - -	,25
Friend to Bur. Miss. after attending the prayer meeting held at Rev. Mr. Jacobs' church, Cambridge, previous to the sailing of Mr. and Mrs. Cutter for Burmah. Per C. Everett, Esq.	- - - - -	5,
Friend at Newton, for Bur. Miss. Per L. Farwell, Esq.	- - - - -	5,
A little girl in the Sab. sch. in Portsmouth, N. H. per Mr. T. Simons,	- - - - -	,35
Juv. Sewing Soc. Worcester, Mass. for Bur. Miss. by Miss Eunice Howe, Treas. Per Mr. Thomas Simons,	- - - - -	2,50
The late widow Peniah Baxter, of Pomfret, Con. for Bur. Miss.	- - - - -	200,
This sum was forwarded by Rev. Messrs. Gurdon Robbins, James Elliot, and John Paine, it having been placed in their hands by the above named Mrs. Baxter, by her will, to be disposed of according to their judgment, for benevolent purposes.		
Fern. Bap. Bur. Miss. Soc. in Sharon, for translating the scriptures, or otherwise, as the Board may think best, per Mrs. Parmelia Sumner, Treas.	- - - - -	8,25
A female friend of this city for Bur. tracts, per Rev. Dr. Bolles,	- - - - -	1,00
Members of the second Baptist church in Chrltestown, being the amount of one year's subscription for the purpose of educating a female child in Burmah, to take the name of Nancy Holden—The same amount to be continued yearly, for four years. Per Mr. D. Fosdick,	- - - - -	25,
Dea. J. Loring, Treas. Boston Bap. For. Miss. Soc. collected at the monthly concert for prayer in Boston, for the education of Burman females,	- - - - -	162,53
A little boy, for Bur. Miss. by his father,	- - - - -	,25
Brookline (Mass.) church, for purchasing Infant school apparatus, for the mission schools at Tavoy and Maulmein, per Rev. Mr. Warne,	- - - - -	20,
Female friend in West Sittuate, Mass. for Bur. Miss. per E. Lincoln,	- - - - -	3,
Female friend in Cambridge, for pub. Bib. in Bur. per O. T. Cutter,	- - - - -	1,
Dr. Thomas Huntington, Brooklyn, Con. per W. Nichols,	- - - - -	,37
Society connected with the 1st Bap. Ch. Boston, for the support of a Burman child named Sarah Wayland, per Miss Lydia C. Jepson, Sec. and Treas.	- - - - -	20,
Female friend, being the first payment towards educating a female Burman child at Maulmein, under the care of Mrs. Wade, per Rev. J. D. Knowles,	- - - - -	30,
Juv. Miss. Soc. connected with the Male Department of the Federal-st. Bap. Sun. Sch. Boston, being the first payment towards educating a Burman boy at Tavoy, to be named William Manning, per Master John L. Lincoln, Cor. Sec.	- - - - -	20,
Friend to Bur. Bible, per Rev. Dr. Bolles,	- - - - -	3,
Young Men's Tract Soc. Cambridge, per Calvin E. Morse, Treas.	- - - - -	10,
Female Tract Soc. West Cambridge, for printing tracts in Burmah, by Mrs. Nelson, Treas. Per O. T. Cutter,	- - - - -	8,
Middlesex and Norfolk Bap. Miss. Soc. per Dea. James Fosdick, Treas. for the following purposes :		
Foreign Mission,	- - - - -	113,66
Educating a Burman child, to be named Maria T. Jackson,	- - - - -	25,
Mrs. Wade's school,	- - - - -	4,
Indian Missions,	- - - - -	7,34
		<hr/> 150,
H. P. L. for the support of a Burman child, named Eliza Lincoln,	- - - - -	25,
Dr. Thomas Huntington, Brooklyn, Con. for Bur. Miss. per W. Nichols,	- - - - -	20,
Mr. Otis Converse, Treas. of Worcester Co. Bap. Char. Soc. per Mr. Andrus March, for the following purposes :		
General missionary purposes,	- - - - -	137,74
Burman Mission,	- - - - -	9,50
Books to be sent to the Valley of the Mississippi,	- - - - -	2,76
		<hr/> 150,
A lady in Foxborough, Mass. per Mr. Gear,	- - - - -	1,
Miss Hepzibah N. Bennett, of Middleborough, Mass. being deficiency in amount forwarded Sept. 1st, for naming a Burman child Mary Hubbard,	- - - - -	1,
A few young females of Oliver-St. N. Y. for Bur. tracts, per Rev. S. H. Cone,	- - - - -	20,
Woburn church and congregation, contributed, at the monthly concert for prayer, for publishing the scriptures in Burmah, per Mr. Moses Pearsons, Treas. by Mr. John Tidd,	- - - - -	40,
Friend to Missions, to be appropriated for the benefit of For. miss. Forwarded by Rev. I. M. Allen, Agent of Bap. Gen. Tract Soc. Philadelphia,	- - - - -	20,
A young man, a member of Rev. Mr. Knowles's church, for the Bur. Miss. per T. Simons,	- - - - -	1,
Rev. Henry J. Hall, Cornwall, Vt. towards the support and education of a child at Tavoy, to be named by the missionaries, per Mr. Walker,	- - - - -	20,
Infants' Bur. Bib. Soc. connected with the 1st Bap. Sab. Sch. Boston, per H. J. Howland,	- - - - -	1,
Friend to Burmah, per Mrs. O'Brien,	- - - - -	5,
Mrs. Mary Arnold, of Cumberland, a member of the church in Medfield, Mass. to be appropriated for the printing of the Burman Bible. Per Rev. Moses Curtis, by E. Lincoln,	- - - - -	25,
Mr. Sprague, of Templeton, per Rev. Mr. Glover,	- - - - -	2,
Rev. Daniel Hascall, Treas. Madison Bap. For. Miss. Soc. Aux. &c.	- - - - -	100,00

H. LINCOLN, Treas.

☞ The last item in our account last month, from the Oliver-St. Foreign Mission Society, N. Y. we ought to have stated, was given by this liberal church, for a printing press in Burmah. Let other churches follow their generous example, in such distinct objects of charity, and acts of benevolence.

THE
AMERICAN
BAPTIST MAGAZINE.

VOL. XI. DECEMBER, 1831. No. 12.

MEMOIR OF JEREMIAH EVARTS, ESQ.

The American Quarterly Register, for November, contains an interesting Memoir of that devoted friend of Missions, Mr. EVARTS, late Corresponding Secretary of the American Board of Missions, from which we extract the following particulars.

MR. EVARTS was born of respectable parents, in the town of Sunderland, Vermont, on the 3d of February, 1781. At the age of ten years, he removed with his father to the town of Georgia, in the same State. In this place he acquired the usual English education, and commenced preparation for college. In January, 1798, he repaired to East Guilford, in New Haven county, Connecticut, and pursued his studies under the direction of the Rev. Dr. Elliot, the minister of the place. In October of the same year, and in the eighteenth year of his age, he entered Yale College. Here he had the high privilege of listening to the instructions of President Dwight, both as a preacher, and as the director of the studies of the senior class. The class with which he was connected, consisted of nearly sixty members at the time of graduation, and contained an unusual amount of talent. It has furnished, perhaps, as great a number of useful and distinguished men, as any class that has received the honors of the institution. Mr. Evarts, as we learn from one of his classmates, was much beloved and respected by his fellow students. He applied himself to his various studies with great diligence; he then gave much promise of his future eminence as a writer, by the facility and correctness with which he communicated his thoughts. There were men in his class who pushed their researches farther than Mr. Evarts did, into some of the branches of literature and science. As a general scholar, however, he had no superiors.

In his senior year, during the winter of 1801-2, Yale College was visited with an interesting revival of religion. Among the fruits of it was Mr. Evarts. His feelings, though generally calm and equable, were, sometimes, characterized by great warmth and tenderness. In the April following, he made a public profession of religion, and joined the church in the college. At the time his
DEC. 1831.

class graduated, in 1802, he united with those of his classmates who were professors of religion, in a *mutual covenant*, a copy of which has been found among his private papers, to pray for each other, to learn one another's circumstances, and to correspond with and counsel one another in subsequent life. It was a singular felicity for Evarts, and his young friends, to enjoy the instructions of such a man as President Dwight—one, "who did his duty with his whole mind and heart, who thought nothing adequately done, till all was done which the case admitted of." "Into his recitations and discussions he also threw a vast fund of practical instruction, on almost every subject of life, manners, and human business; for few men ever observed more carefully and extensively." In the various subjects, which came before the senior class, it was usual for the President to assume a considerable range of statement and argument, so that the driest parts of logic and metaphysics were rendered exceedingly interesting and instructive. To the counsels and labors of this excellent man, the successive classes of students were greatly indebted. While attending upon his instructions, Mr. Evarts was in the habit of taking notes, or short memoranda—a habit which he continued through life. His appointment at the commencement, in which he received the degree of Bachelor of Arts, was an oration. His subject was the "Execution of Laws." "At the close of it," says one who was present, "when in a strain of commanding eloquence, he introduced Lord Mansfield as rebuking the British community, it seemed as though every heart anticipated in the youthful speaker, some future champion of liberty and law, that should be the pride of his country." This performance subsequently appeared in a series of numbers from a weekly paper printed in Wiscasset, Maine, and was publickly attributed by the editor, to the pen of President Dwight.

After leaving college, he engaged in no settled employment till April, 1803, when he took charge of an academy, in the town of Peacham, in Vermont. In this employment, he remained nearly a year. Soon after the close of his connection with this academy, he returned to New Haven, and entered himself as a student at law, in the office of the late Judge Chauncey. In this office, Mr. Evarts enjoyed eminent facilities for obtaining a knowledge of his profession. Mr. Chauncey was a striking instance of a self-taught man, rising, by native energy and unwearied application, to a post of great usefulness. Without the advantages of a public education, he reached a commanding eminence in his profession. He was attorney for the State of Connecticut, and in 1789, was appointed a Judge of the Supreme Court. Under him Mr. Evarts acquired a familiar acquaintance with the principles of law, and political economy. Early in the summer of 1806, he took the oath of admission to the bar, and opened an office for the practice of his profession in New Haven. His business in the profession which he had chosen was very limited, and his income from that source did not much exceed the mere expenses of his office, the charge of his family being defrayed principally by keeping boarders. This fact is, doubtless, to be ascribed, not to the want of energy and skill in

his business, but to the well known circumstance, that in this profession especially, years of industry and application to study, must be expended, before the general confidence of the community can be acquired.

In May, 1810, Mr. Evarts removed to Charlestown, near Boston, for the purpose of pursuing the duties of his profession, and also to take charge of a literary and religious monthly publication—the Panoplist. This work was commenced in June, 1805, and was discontinued in 1820.* With what ability Mr. Evarts discharged the duties of editor, thousands in the Christian community well know. While the literary character of the work is, in general, very respectable, there are occasional articles of great ability. Mr. Evarts, it is well known, was the author of a large part of the original matter inserted in its pages, from 1810 to 1820. His published pieces, in June, 1814, amounted to *two hundred and twenty-nine*. Most of these were inserted in the Panoplist. As a vindicator of the great doctrines of the gospel, as a repository of interesting biography, as a record of the first thoughts and earliest aspirations of those who laid the foundations of our benevolent societies, as an index of the literary character of the religious community in this country, and in its last years, as the organ of the American Board of Missions, the files of the Panoplist will be of great value to future generations.

In June, 1810, the American Board of Commissioners for Foreign Missions, was formed at Bradford, Massachusetts, for the purpose of devising and prosecuting measures for the extension of the gospel in heathen lands. In 1812, at the third annual meeting of the Board, Mr. Evarts was elected Treasurer, and in 1813, was chosen a member of the Board, and of the Prudential Committee. Besides these duties, Mr. Evarts was intimately associated with Dr. WORCESTER, the Corresponding Secretary, in conducting the correspondence of the Board, in maturing the plans for the complete organization of the Christian community into auxiliary associations, and in all the concerns of the missions.

In 1821, Dr. Worcester died, and Mr. Evarts was, with great unanimity, chosen to succeed him as Corresponding Secretary. His field of labor was now much enlarged. It was such a sphere as would call forth his great powers. In 1811, it was thought that the American churches had not zeal and ability enough to sustain a single mission to the heathen, and one of the missionaries actually received a few hundred dollars in England. In 1810–11, the income of the Board was about *fourteen hundred dollars*; in 1821–22, when Mr. Evarts became Secretary, it was more than *sixty-one thousand dollars*. So remarkably had the Lord of missions smiled on this infant enterprise. Since that time, the progress of this noble institution has been equally cheering. In 1827–28, the income of the Board exceeded one hundred thousand dollars. The number of letters now prepared, annually, at the Missionary Rooms, many

* It is due the late Dr. Morse to state, that he commenced the publication of the Panoplist, and principally by his personal efforts conducted the work for five years with much ability. ED.

of them long, and requiring much thought, exceeds twenty-five hundred. For several years, Mr. Evarts had little to do with the minute details of business and correspondence, or even with conducting the periodical publications of the Board. The last ten annual Reports were written by him, and most of the instructions to the missionaries. In 1818, and again in 1822, he visited the Cherokee Indians. He visited the Cherokee and Choctaw Indians in 1824, and the Cherokee, Choctaw, and Chickasaw Indians, again in 1826. He also spent three or four winters in the city of Washington, during the sessions of Congress, where his principal object was to exert an influence in favor of the civilization and education of the Indians, and especially to protect them from the operation of unjust and iniquitous laws. For two or three years past, his exertions in favor of these forlorn and desolate children of the forest, were very great and arduous. These exertions, though proceeding from the most expansive philanthropy, in the bosom of Mr. Evarts, were in direct connection with the great object of his life—the promotion of the missionary cause. The Board has more than thirty stations among the Indian tribes; all of them will be in some measure affected, and several of them utterly destroyed by the proposed removal of the Indians.

In the autumn of 1829, a series of papers over the signature of "William Penn," appeared in the Washington National Intelligencer, one of the most important political papers published in the United States; in which Mr. Evarts very ably discussed the whole subject of the Indian rights. Their lawful claims to the possession of the territory which they occupy, were completely vindicated. These papers were copied into at least forty other newspapers, and also collected and published in a pamphlet form. They were probably read by more than half a million of the citizens of this country. The whole subject was investigated to the foundation. The familiar acquaintance of Mr. Evarts with political law, and with the great principles which ought to regulate the intercourse of nations; gave to his opinions a weight of authority, and an extent of influence, which will render the papers of "William Penn" an important part of the political history of the times. No attempt has ever been made to answer them. He also wrote various articles in many of the newspapers of the country, particularly just before the bill for the removal of the Indians was agitated on the floor of Congress.

In the measures adopted to prevent the transportation of the public mail on the Sabbath, he was earnest and efficient. He wrote circulars and petitions, and presented them for signatures, attended meetings of the friends of this object, conversed extensively with members of Congress, and compiled and published a pamphlet, consisting of extracts from memorials to Congress from different parts of the country, together with an introduction and conclusion, written by himself. This was attended with much labor and pecuniary sacrifice. Probably no man in this country felt more deeply the importance of the sanctification of God's holy day.

In the efforts which have been made to train men for the Christian ministry, Mr. Evarts was always ready to give his valuable

counsels and influence. He appeared publicly as the advocate of this cause on more than one occasion. At the anniversary of the American Education Society, in 1827, he argued its claims at length, and with his usual sound and discriminating sense.

The health of Mr. Evarts had been declining, for more than a year before his decease. During the winter of 1829-30, though feeble, and evidently needing the benefit of relaxation and a warm climate, he continued his labors at the Missionary Rooms till about the first of April, when he repaired to the city of Washington. The debates on the Indian bill, and subjects connected with that great question, contributed to exhaust his already feeble frame. After his return to Boston, he was laboriously employed in preparing the annual report, (a paper which, for power of expression, and comprehensiveness of view, was never surpassed by any similar document in this or any other country,) publishing the speeches on the Indian bill, writing on the Indian question, and attending to the common business at the Missionary Rooms. After the annual meeting of the Board, in October, these, or similar labors, continued; and in addition, he spent a fortnight at New Bedford, superintending the embarkation of several missionaries for the Sandwich Islands. Here he was exposed to cold and storms, and exerted himself in writing, and in addressing public assemblies in the vicinity, on the subject of missions. He returned from New-Bedford, Dec. 29th, much debilitated, and could labor only at intervals afterwards. He, however, wrote the memorial of the Board to Congress, in behalf of the Indians, while he was so weak, as every hour or two to be obliged to lie down and rest. He wrote, also, a number of important letters. His last letter, as Corresponding Secretary of the Board, was written to the missionaries in the Cherokee nation. His anxiety and labors on the Indian question kept his mind in a state of exhausting excitement for the last year and a half of his life.

As his strength declined, and he became entirely unable to attend to business, he seemed to possess a mind remarkably detached from earth, and to enjoy peculiar fellowship with God. He spent much time in reading Baxter's *Saints' Rest*, and in contemplating, by faith, those new heavens and new earth, wherein dwelleth righteousness. He had himself made arrangements for a journey by land, with some hope of recovering his health, at least for a season, and, with this view, attended minutely to his secular affairs. His own plan was to proceed to Washington, and to endeavor to exert his influence in favor of the Indians, till the close of the session of Congress, and then go an agency for the Board of Missions, in the middle, or southern States. This expectation he continued to cherish, till advised by his physician that a voyage to a warmer climate was the only probable means of restoring his health. In this arrangement he acquiesced; and in an interview with his associates in office, with great tenderness and affection, told them to proceed in their work, without reference to him. This, to his own feelings, was, probably, the most trying moment of his life. He took passage in the ship *Fama*, for the island of Cuba, on the 15th

of February, 1831. When in sight of Abaco, one of the Bahama islands, he wrote the following paper :

"Daily, and many times a day, I have been disposed, I trust, to acknowledge the goodness of God, and to consecrate myself anew to his service. I had thought of making a written and formal consecration of myself to the Lord, this forenoon; but my mind is so weighed down by my feeble body, that I can write nothing except of the simplest kind, and cannot adequately dwell upon the amazing theme of being a servant of God, and of having him for my portion forever."

At half past 3, P. M. he wrote thus:—"We have turned the southwest end of Abaco. I have looked at this work of God, which it is not likely I shall see again; and have turned my thoughts many times to the Lord and blessed Creator of all.

"Here, in this sea, I consecrate myself to God as my chief good;—to him as my heavenly Father, infinitely kind and tender of his children;—to him as my kind and merciful Redeemer, by whose blood and merits alone I do hope for salvation;—to him as the beneficent renewer and sanctifier of the saved. I implore the forgiveness of my numerous and aggravated transgressions; and I ask that my remaining strength and time may be employed for the glory of God my portion, and for the good of his creatures.

"Whether I make my grave on the land or in the ocean, I submit cheerfully to him. It will be as he pleases; and so it should be. I pray that the circumstances of my death, be it sooner or later, may be favorable to religion; that I may not deceive myself in the great concerns of my soul; that I may depart in peace, and be received, through infinite mercy, to the everlasting kingdom of my Lord and Saviour Jesus Christ. Amen."

Mr. Evarts reached Havanna, after a favorable voyage, on the 2d of March. But his health had not received much benefit. After spending some time at Havanna, and Matanzas, and in the interior of the island, enjoying every advantage of climate, exercise, and kind attention of friends, he took passage for Savannah, Georgia, and arrived there on the 24th of April, much exhausted by the voyage. In a few days his symptoms became alarming, and he proceeded to Charleston, South Carolina. There were now evident indications of his being in the last stages of a consumption.

He was cordially welcomed at the house of the Rev. Dr. Palmer. He appeared very much exhausted, and retired immediately to rest. On Friday, as his strength continued to diminish, several ministers, at his request, met in his chamber, when though very weak, he remarked, that he knew his case to be exceedingly critical, that he found it pleasant to be in the hands of God, who would do all things well, that he had no painful solicitude as to the result of his sickness, but thought it to be his duty to use every means for his recovery. He then requested an interest in their special and united prayers; 1st, that if consistent with God's will, he might recover: 2d, that he might have a sweet sense of pardoned sin, and an unshaken confidence in the Saviour; 3d, that if God should spare his life, he might be *wholly* and *entirely* the Lord's; 4th, that,

if it should please God to remove him, by this sickness, he might be able to glorify him, on a bed of languishing and pain, and that his precious cause might be promoted by his death. Saturday evening, May 7th, he remarked, "To-morrow is the rest of the holy Sabbath. I may be in eternity before it arrives. My mind is so weak, I cannot pursue a train of thought; but I bless God it is tranquil. Not my will, but thine, O God, be done."

About 9 o'clock, he said, "Oh, dear Saviour, if this is the last night I have to pray on earth, let my unworthy prayer be exchanged for praise in thy kingdom above. Amen." On Sabbath morning, his appearance was greatly changed, and he seemed to be gradually sinking in the arms of death. To a youthful professor of religion, who was in attendance, he said, "You have professed religion while young; so did I; I rejoice in it. All I have to say to you is, endeavor to aim at great attainments. The present age demands great things of Christians. Be not satisfied with being half a Christian. Be entirely consecrated to his service." To several other young Christians he remarked, "I feel a great interest in young Christians. I want to exhort you to *help* each other. Live near to God. Be bold in his service. It is the only thing worth being bold in. Do not be afraid. The Lord be with you." In the evening, he spent some time in silent meditation.

The Rev. Dr. Leland came in, with whom Mr. Evarts conversed with great interest. In the course of his remarks he observed, "I have given *myself* all away." "This is the land of Beulah," said Dr. Leland, "is it not?" "I think it would be," he replied, "if I had strength to contemplate it."

The next morning, Tuesday, May 10th, his symptoms of approaching dissolution seemed to increase. Rev. Dr. Palmer asked him if he felt that he was near home. "Yes, yes," was his reply. After a little while, he said, "Attend now to what I say, as the words of a dying man." After affectionately commending the members of his family to God and the word of his grace, he said, "I wish in these dying words, to recognize the great Redeemer as the Saviour from sin and hell; able and willing to save all that come unto God by him. To him I commend my spirit as to an all-sufficient Saviour. He is the great champion and conqueror of death and hell. And I recognize the great Spirit of God, as the renovator of God's elect, and herein, if I gather strength, I wish to recognize and acknowledge the church of God, containing all who have truly dedicated themselves to him, in a new and everlasting covenant. And here permit me, a poor, unworthy worm of the dust, to give thanks to many of the children of God, from whom I have received confidence, kindness, and favor, as a disciple of the Lord Jesus Christ. And one more duty; brother P. if in any respect, I have offended the children of God, I ask their forgiveness. If I have grieved them by impatience, or in any other way, I ask their forgiveness."

About two hours after, a gentleman asked him, Have you any thing to say to the missionaries—any message? He said, "O yes; O yes! but I am afraid I shall make distinctions. Do not let

me make distinctions." No, was the reply. *All missionaries.* Does not the missionary cause appear more precious and important than ever ? After considerable pause, and with much expression of countenance, and emphasis of manner, he said, " You have called me back to the world." With a view to recal his thoughts to heaven, it was asked, Can you realize the following words :

" The world recedes, it disappears,
Heaven opens to my view."

" Not strongly." But heavenly things are in your mind ? " Yes," but added he, with characteristic energy, " Look here, see here ; if I am required to give intelligible answers, I must be prepared ; I am in great pain."

About a quarter past nine o'clock, in the evening, he burst forth, with expressions of rapture, which cannot be described—" Praise him, praise him, praise him in a way which you know not of." It was said, you will soon see Jesus as he is, and you will then know how to praise him. " Wonderful, wonderful, wonderful, glory. We cannot understand, we cannot comprehend—wonderful—glory—Jesus reigns." " Call all in ; call all ; let a great many come—I wish to give directions—wonderful—glory—Jesus reigns."

Before the members of the family could be collected, he sank exhausted, and scarcely spoke again. About a quarter before 11 o'clock he fell asleep.

The body of Mr. Evarts, at his request, was examined by his attending physicians, and the result proved that his disease was a chronic, pulmonary consumption. All the viscera, except the lungs, were perfectly sound. The lungs were almost completely decayed.

His funeral service was attended, the following afternoon, and addresses were delivered, by the Rev. Drs. Palmer, and McDowell.

On the arrival of his remains at Boston, a funeral discourse was preached, in Park Street church, (May 25th,) by the Rev. Dr. Beecher—from the passage, Hebrews iv. 11, " And by it, he being dead, yet speaketh." By the request of the Auxiliary Foreign Missionary Society of New York and Brooklyn, an address, commemorative of his character, was delivered in New York, by the Rev. Dr. Spring. The Rev. Dr. Woods, of Andover, a member of the Prudential Committee of the Board, delivered a sermon at Andover, by appointment of the Prudential Committee, on the 31st of July. A very full and interesting view of his life and character, was commenced in the *Missionary Herald* for October of the present year. It is expected that an extended Biography, with a selection from his writings, will be prepared, by some competent writer.

From the traits which are given of his character, we select the following :

Mr. Evarts furnished an instructive example of a cordial attachment to the doctrines of the gospel in connection with an expansive benevolence.

The conductors of our charitable societies are exposed to great danger of losing sight of the essential truths of Christianity ; and in their anxiety to urge forward the cause in which they are engaged,

to forget the high motives which ought to animate them. It is much easier, oftentimes, to excite a community to benevolent action, by the presentation of unworthy, or at least of inferior motives, than to arouse them in view of conscience, of imperious duty, of the love of God, and of the retributions of eternity. But Mr. Evarts was not of this superficial, temporizing class. He understood himself the nature of the Christian religion. He knew that its very spirit is benevolence. The feelings which prompted him to action, flowed from clear views of truth. He meditated, and then he felt. To do good was a matter of conscience with him, not to be postponed, not to be set aside any more than the care of his family, or any other relative duty. What he wished to see with unutterable desire, as that upon which the salvation of a dying world is depending, under God, was the whole church of Christ pervaded and controlled by such a spirit as reigned in him who said, "I am a debtor both to the Greeks and barbarians, to the wise and to the unwise." He knew that the heathen were in a perishing condition, and that Christians were charged with the duty of sending to them the gospel. To see the apathy and cold indifference of many of the professing followers of Christ, sometimes filled his benevolent heart with inexpressible anguish.

Another great lesson taught us by the experience of this beloved and revered man is, that we may expect to die as we live.

Mr. Evarts lived to the glory of his Redeemer, and he had strong consolation on the bed of languishing. He was an intelligent Christian, living and dying. In his last conflict he found the benefits of those habits of reflection, which he had sedulously cultivated, during his days of health. He had obeyed both parts of the apostolic injunction—Grow in *grace* and in the *knowledge* of our Lord and Saviour. He had thus taken one of the most effectual ways to guard against self-deception. He *knew* in whom he had believed. He had given himself *wholly* away: and the Saviour, having loved his own, while he was in the world, loved him unto the end.

The good which Mr. Evarts accomplished, by his consistent example, by his labors, as a conductor of the periodical press, as a fearless vindicator of the rights of the oppressed, as an expounder of the law of nations, as a wise counsellor, as a leading mind, for many years, in the missionary enterprize in this country, and as a friend of the human race, is, indeed, inestimable. The words which were used by him in reference to the early settlers of this country, may, with equal justice, be applied to him. "Posterity will remember him, with inexpressible gratitude; and his name will receive new tributes of admiration with every succeeding age. His labors will contribute, in an eminent degree, to raise up, and purify, and ennoble the future millions of America, and to bring unnumbered multitudes to glory and virtue, to heaven and to God."

THE VINEYARD. A PARABLE.

A certain man, on the settlement of a new territory, purchased an extensive estate ; and being about to remove for a considerable time from his possession, directed his servants to clear and to cultivate it. The soil was rich, and capable of very general productiveness ; but the will of the owner was, that the attention of his servants should be given to the culture of *the vine*. He accordingly left them written instructions to cultivate each one a *vineyard*. For many years this practice was continued by them, up to the very letter of their instructions. But, in process of time, other settlers located themselves around ; and intercourse with them became inevitable ; the language, and thoughts, and manners of the settlers, became, in a great degree, one. By degrees the spoken language varied, in the meaning of some of its terms, from what *was* the spoken language when the estate in question was purchased. This was the case with the term 'vineyard.' At first, the *vineyard* was the only cultivated portion of the territory, and 'vineyard' and 'plantation' were synonymous terms. When other settlers began to cultivate the soil, they, almost necessarily, adopted the language of the first settlers, though their pursuits were different. They all cultivated the soil, and therefore all were said to have *vineyards* ; yet some had only part of their land planted with the vine, or grape, and some with melons, and some with cucumbers, and some even with corn and olives. After a while, the servants of the first settler fell into the adoption of the modes of thought, and habits of speech, of their new neighbors, and honestly supposed that they were doing the will of their master in mingling the culture of the grape with that of the melon and cucumber, and also with that of corn and the olive. After the lapse of a still further period, the culture of the vine fell into very general disuse among them, and was almost entirely abandoned for that of corn and olives. Yet to their corn and olive plantations, they continued to apply the name of *vineyard*. To one of these servants of the original settler, it occurred, that perhaps the course which had been pursued by the generality of his fellow servants, would not meet the approbation of their master ; and he, accordingly, remonstrated with them on the impropriety of their conduct. They thought him unnecessarily scrupulous ; and alleged that words were the signs of ideas, and that the word 'vineyard' now signified 'any cultivated portion of land ;' and therefore, though the culture of the vine or grape had been neglected, they had yet cultivated each his respective vineyard or plantation of corn, or olives, or melons, or cucumbers, and that the culture of these was not expressly forbidden. They added, moreover, that they did not question his (the remonstrant's) plantation being a vineyard, as, indeed, they could not ; for he had nothing under culture but the grape ; and they urged on him, most vehemently, not to question that their plantations were 'vineyards' also, though the grape was not one of their productions. He admitted that *now* the word 'vineyard' did suggest the idea of any

cultivated portion of land ; because the spoken language of the settlers had become somewhat different from what it originally was : He reminded them that the will of their master was to be sought, not in the meaning they now put upon terms, but in that which was originally attached to them: To ascertain this, he referred them to the written instructions left them by their master ; and endeavored to convince them that they did not obey the instructions which were originally given to them ; but attached another meaning than their master had attached to the words in which he had expressed his will. In proof of this, he referred them to other portions of the 'instructions;' viz. such as speak of the vintage, the wine vat, and the press, &c. &c. and concluded by saying that he was so convinced of the importance of his master's approbation, that he, at least, was determined to obey him exactly. If it were even the case that the master would own their respective plantations as vineyards, (of which he, the remonstrant, was by no means sure,) he was at least sure that *that* plantation would be owned by him as a vineyard, where only the grape was cultivated. He concluded, therefore, that whatever risk his fellow servants might choose to run, he, for his part, would cultivate, what not only he, but they also, were SURE WAS A VINEYARD.

Now, reader, though the above is all a parable, it may be made the means of giving valuable instruction on an important portion of revealed truth. By the original settler, in the above parable, is intended, the Lord Jesus Christ ; by the servants to whom he committed the culture of his purchased possessions, the apostles and their successors in the ministerial office ; by the instructions left on record, to teach them the will of their master respecting the culture they were to bestow on his land, the Scriptures of truth. With these explanations, you will be prepared for the following exhibition of the truth which this parable is designed to teach.

When our Lord was about to be taken from his disciples, to the glory of the heavenly world, he gave them a brief, but important commission. He introduced that commission, with the solemn declaration that he was made head over all things to the church militant, and triumphant: "All power is given unto me in heaven and on earth ;" and having thus shown them the basis of authority on which his command rested, he proceeded to the utterance of the command itself: "Go ye, therefore, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost ; teaching them to observe all things whatsoever I have commanded you."

The apostles recognized the authority of Christ, and acted agreeably to their commission ; "they went everywhere, *preaching the word,*" and thus "teaching all nations ;" those who received their instructions on the fundamental points of their message, *were baptized,* and then *instructed* more in detail, "in all things whatsoever the Lord had commanded." Thus the commission of the Lord to the apostles was fulfilled, and that in the precise order of prescription ; for we read what was the instruction first communicated in Peter's sermon on the day of Pentecost ; what course was

pursued towards those who received it, viz. "they were baptized," and what was their subsequent course; "they continued steadfastly in the apostle's doctrine," or "under the instruction of the apostles" in the discharge of the duties of church members, (i. e. "in breaking of bread,") and in those of private Christians, ("and in prayers.")

Such was the practice of the first regularly organized church of Christ, after his departure from the world; and such continued to be the practice of the church for several ages,* at least as far as regards the ordinance of baptism. It was administered to none but professed believers, nor in any other mode than by immersion; and never till it was administered, was the convert received into the fellowship of the church, nor to a participation of the ordinance referred to, in the above quotation, by the expression, "breaking of bread."

The parable may be employed as an appropriate illustration relative to both the mode and subjects of baptism. With respect to the mode of baptism, in these days we hear of "baptism by immersion," and "baptism by sprinkling," and "baptism by affusion, or pouring;" but from the beginning it was not so. There was one leading, prominent signification of the word: and that signification was attached to it when the commission was given: consequently, in the first ages of the church, the recipients of this rite were "buried by baptism." But the question arises, How came any other mode to be adopted? For a full answer to the question, the reader is referred to Robinson's History of Baptism; and here the following brief account must suffice. In the early history of all nations, we find a profusion of figures employed in their language; and it is so in the history of the christian church; where occur figures of speech arising out of the instituted order of things in the christian church, and some of these figures have relation to baptism. Because that ordinance was not administered till the recipient of it was regenerate, it was called the laver of regeneration; and after a while was still further abbreviated, so as that baptism was called regeneration. Still, however, it was understood as figurative; and no injury was derived to the church by any alteration of the ordinance from the form in which it had been originally delivered to her. But after the lapse of a further period, when the generation who first used the figure in this abbreviated form, had gone to their rest, the language began to be viewed in such a connexion with

* The above observation, however, does not apply, in an equal extent, to both the mode and subject of baptism; but is more extensively applicable as respects the mode than the subject. THIRTEEN HUNDRED YEARS performed their circles, during which, as far as possible, the mode of administration was immersion, throughout the whole church, as the learned Pædo-baptists Bossuet and Stackhouse expressly acknowledge. On the contrary, as regards the subjects of this ordinance, it was not more than two centuries, during which pædo-baptism, or the *immersion* of children, was entirely unknown: in the two following, it was allowed by some few: in the fifth and following centuries, it was generally received. The custom of baptizing infants did not begin till the third century after Christ, and was introduced without his command.

[Curcellæus, a Pædo-baptist.]

one portion of divine truth, as to disturb, seriously, the minds of some whose consciences were tender, and whose judgments weak. It is said, "Except a man be born again, he cannot enter the kingdom of God." Now "born again" and "regenerated" are terms of similar import; but by a change in the signification of words, "regenerated" had come to signify "baptized," and thus the following interpretation was put upon the passage, "Except a man be *baptized*, he cannot see the kingdom of God." Now it might sometimes occur that persons in sickness should be converted to God, and baptism would be, to them, impracticable; i. e. immersion would be so. Yet, in the mistaken apprehension of the age, baptism was essential to salvation; in order, therefore, to save the soul, another religious application of water, (sprinkling or pouring,) was substituted for immersion, while yet the *name* of baptism was applied to it. This other application of water, it is true, was not considered valid baptism in the age in which it was introduced, if the sick person recovered; he was, in that case, required to be baptized, i. e. *immersed*.

From some such cause as this, the term baptism came to be used for sprinkling or pouring, and after the lapse of years or ages, the error became so venerable, that the name which was at first given by complaisance to sprinkling or pouring, in process of time, was *claimed* for it, and such religious application of water was declared *to be* baptism.

The Baptists, indeed, like the servant in the parable, remonstrate with their fellow servants or fellow Christians in relation to the subject, and express their doubts as to the propriety of their conduct, and its accordance with their Lord's will. They are thought, as he was, to be unnecessarily scrupulous; and are told that baptism now signifies any religious application of water, in the name of the trinity; and that, therefore, though *immersion* is neglected by all other denominations, yet each and all of them practise *baptism*, though some do it by sprinkling, and some by pouring, and some use both these, and add immersion to them. It is, indeed, conceded to the Baptists, by their fellow Christians of other denominations, that their practice, immersion, *is baptism*; for this cannot be denied; but they are urged not to question that pouring or sprinkling is baptism also, though plainly neither of them is immersion. In reply, they admit that *now* the word baptism is used for any religious application of water; because in this word our spoken language is different in signification from that of the first Christians; but they contend, as their representative in the parable did, that the meaning our Lord attached to the word is to be learned, not from the sense now attached to it, but from that which was originally conveyed by it. To ascertain this, they refer to other portions of the sacred volume, which have relation to the same subject; to such as refer to "going down into," and "coming up out of the water," "being buried by baptism;" a place being chosen where "there was much water;" its being compared to the deluge, which drowned the old world, &c. They profess not to have any right to force their own opinions on the acceptance of their fellow Chris-

tians; but only urge them to search the scriptures on the subject. They attach so much importance to the full and unreserved approbation of their Lord, that, though they will not, and dare not question the sincerity of their fellow Christians, who differ from them on the subject of baptism, they feel that *they* must observe the ordinances "as they were delivered;" and whether others are to be considered as baptized or unbaptized, *their* course must be such as for there to be no question whether they are baptized.

As it regards the subjects of baptism. It is no less clear that, originally, this ordinance was administered to none but believers, than that it was administered in no other mode than immersion. The commission required the apostles *first*, to teach; *secondly*, to baptize those who were taught; and *thirdly*, to carry on the work of instruction so as to embrace ALL THINGS whatsoever their Lord had commanded them.

Now it is obvious that in order to persons being taught, they must have arrived at an age when they can receive ideas, and therefore must have advanced beyond the period of infancy. Nor can this be invalidated by any reference to the baptism of households; for in the cases of all baptized households, it is asserted of them, that they did or enjoyed what is impossible to infants, viz. "addicted themselves to the ministry of the saints," "believed," "rejoiced," "were comforted," &c.* Again, repentance and faith were uniformly required of such as received the word, prior to their admission to the ordinance of baptism; and its absence would have been considered a sufficient reason for refusing that ordinance to an applicant. "If thou believest thou mayest," plainly implies, "unless thou believest, thou mayest not." Now as infants not only *do not*, but *cannot* believe, they may not be admitted to the ordinance. It is useless and irrelevant to talk of the faith of parents or sponsors; the requirement of *personal* repentance, &c. excludes it. "Repent and be baptized *each one* (ἑκαστος ὑμῶν) of you," is the command, and one which infants *cannot* obey.

Here also as in the former case a question arises. How came the ordinance, which was evidently designed only for believers, to be administered to infants, to whom faith is impossible? In answer to this inquiry, it is only necessary to recur to what was before said of the use of figurative language in relation to the ordinance of baptism. Sickness was not confined to unbaptized adults; but infants, also, were often sick; and sometimes died. Now the interpretation which had been put on John iii. 3, 5, in consequence of the words "baptism" and "regeneration" having become almost convertible terms, led many to fear for the safety of the souls of such infants. Parental tenderness endeavored to provide for the safety of such as should die in infancy, and therefore infants in health were immersed that they might enter the kingdom of heaven, and infants in sickness were treated as adults in similar circumstances, i. e. sprinkled. Now to this practice, Baptists, like their representative in the parable, object. They allege that Baptism is the door of entrance into the church, and that none are now to be permitted to

* 1 Cor. xvi. 15. Acts xvi. 34, 40.

pass it, but such as originally did so ; i. e. subjects of *personal* repentance and faith. They appeal to the "book of instructions," and show, not only that baptism was to be administered to such only as believed ; but that those to whom it was administered were "to observe all things whatsoever the Lord commanded,"—and among them the Lord's supper. They contend, therefore, that either baptism *should not* be administered to infants, or that these infants *should* commune at the Lord's table ; but as the latter is *not* practised by any denomination, so the former *should not* be practised.

Their fellow Christians allege, in reply, that infants are not forbidden to be baptized, and therefore it cannot be improper to administer it to them. To this the Baptists reply, "But who hath *required* this at your hand?" for if not required, it will not be accepted. May we substitute water for wine, in the Lord's supper? Yet this is not *forbidden*. Is not the argument as strong for its introduction, as for the admission of infants to baptism?

Finally, it is admitted that, in the first age of the Christian church, baptism was administered only to such as professed personal repentance and faith ; this was the "one baptism" of the primitive church ; and as the "book of instructions" requires us to "keep the ordinances *as they were delivered* to us," we are not at liberty to alter them.

In conclusion, dear reader, bear in mind your relation to the Lord of the vineyard. In the first place, see to it that you are found working in it ; that you are a partaker of real vital godliness ; that you are renewed in spirit by the agency of the Holy Spirit, and pardoned through the blood of Jesus Christ. Having ascertained these points, for your future and farther instruction, betake yourself to the Scriptures of truth ; and yield implicit obedience to their directions. Ascertain from them what kind of churches the apostles planted, and join yourself to such a church. See if any except baptized believers, were associated in church fellowship ; if any communed at the Lord's table who were not baptized, i. e. immersed ; if any were baptized, except upon profession of *personal* repentance and *personal* faith ; and having seen these things in the light of revelation, beware how you follow the sparks which human wisdom or human authority has kindled. The Lord has given you his instructions, and has commanded you "to keep the ordinances *as they were delivered*;" his second coming draweth nigh, and then "happy shall that servant be, who is found so *DOING*."

W.

RELIGIOUS INSTRUCTION.

Mr. Editor,

I have perused with much pleasure the article, on the religious education of children, in your last number ; and as I think it important that the subject should be frequently urged on the attention of parents, I send you for publication, the following extract from an article in the Religious Herald.

1. Parents do not *manifest* a sufficient concern for the spiritual welfare of their children. Indifference has a most powerful influence. If a youth perceive his father mainly solicitous to secure

for him wholesome food and good clothing, will he not naturally place an undue value on these things? If it is apparent that in matters of education, society and wealth, there is more concern than in the salvation of the soul, will not children be confirmed in their propensity to seek a portion here, and to lightly esteem the pearl of great price? In this way many professedly Christian parents ruin the souls of their children. They may be ever so regular in attendance at the house of God, and engage in many good things; but exhibiting in the presence of their children more anxiety to see them shine in this world, than in the next, they contribute to their final destruction. An awful indifference to divine things is thus encouraged even in the nursery.—A bias of mind, averse to serious thought, is given to children before the captivating allurements of fashionable life meet their view, which grows with their growth and strengthens with their strength.

2. Parents do not sufficiently labor to enlighten the minds of their children in the knowledge of divine truth. Many heads of families, and especially mothers, complain that they can do but little good in the world, engrossed as they are with the cares of the domestic circle. But this is a mistake. A parent may produce incalculable good in the religious education of one child. Who can estimate the amount of happiness and usefulness which the mother of John Newton has conferred on the world? Eternity alone will reveal the extent of saving, purifying influence, exerted by the mother of Philip Doddridge. From a child, thou hast known the Holy Scriptures, could be said of Timothy, to the honour of his mother. It is not saying too much, to affirm, that neglect in this matter retards the salvation of many youths. Without a knowledge of the Bible, and their fearful accountability to God, they grow up and become confirmed in impenitence.

3. Prayer on behalf of children is too much neglected among parents. It can hardly be thought that a Christian does not pray for his offspring; but this he may do, and yet be deficient. There should be special seasons of prayer, when with strong cries and tears the eternal interests of his children are presented at a throne of mercy. This, too, should be done frequently in their presence. "Them that honor me, will I honor (says God,) and they that despise me shall be lightly esteemed." Who can tell how much the neglect of this duty may have retarded the conversion of children.

4. Parents have not been sufficiently circumspect in the presence of their families. Many who are correct in business, and honored as members of the church, become loose in their example as soon as they enter the family circle. They are petulant and overbearing in their temper, or vain and worldly in conversation. This inconsistency has a most unhappy influence. Children cannot fail to observe it, and to receive essential injury. They may receive the most pungent appeals, and the clearest exhibition of truth from the pulpit, but they are likely to remain in their sins. Alas! Alas! what an almost insurmountable obstruction is thrown in the way of the early conversion of youth, by the example of parents at home.

MISSIONARY REGISTER.

DECEMBER, 1831.

SUBSCRIPTIONS and donations to the General Convention of the Baptist Denomination in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq. Treasurer, at the Baptist Missionary Rooms, No. 52, Washington-Street, Boston. The communications for the Corresponding Secretary should be directed to the same place.

BURMAN MISSION.

THE following journal, from Mr. Judson, presenting an appeal in behalf of Burmah, will be read with peculiar interest, and, we hope, to some good effect. Let each individual ask himself what aid he can impart for enlightening Burmah with the blessed Gospel. Students at our seminaries will examine, if it be not the duty of such as are now qualified for the service, to cast their eyes towards this heathen land, and trusting in the assistance of the Almighty, go forth with the news of salvation. Christians to whom the Lord has committed abundance, will feel required to impart a portion of their treasures; and those who have not other means to present, can offer the welcome aid of their fervent prayers.

EXTRACTS FROM MR. JUDSON'S JOURNAL.

Rangoon, Feb. 28, 1831. One of the brightest luminaries of Burmah is extinguished,—dear brother Boardman has gone to his eternal rest. He fell gloriously at the head of his troops, in the arms of victory—thirty-eight wild Karens having been brought into the camp of King Jesus, since the beginning of the year, besides the thirty-two that were brought in during the two preceding years. Disabled by

mortal wounds, he was obliged, through the whole of his last expedition, to be carried on a litter; but his presence was a host, and the Holy Spirit accompanied his dying whispers with almighty influence. Such a death, next to that of martyrdom, must be glorious in the eyes of Heaven. Well may we rest assured, that a triumphal crown awaits him on the great day, and “Well done, good and faithful Boardman, enter thou into the joy of thy Lord.”

[Mr. Judson remarks, in relation to several who have died in Burmah, that they possessed a predisposition to consumption before they embarked, which he considers as the reason of their early removal; but states that Burmah is the healthiest country of the east, except Ceylon, and therefore that no one, who has not this predisposition, should be deterred from repairing to this field of labor.]

Let all the rest [not thus predisposed] feel themselves under greater obligation to listen to the heart-melting, soul-stirring cry, which the varied population of this great country, the Shans, the Karens, the Talings, the Burmese, and the Arracanese, are now sending forth from all their towns and villages and hamlets, their mountains, their vallies, and their woods, COME AND SAVE US, FOR WE ARE SINKING INTO HELL!

March 4. The great annual fes-

tival of Shway Dagong is just past, during which I have distributed nearly 10,000 tracts, *giving to none but those who ask*. Priests and people, from the remotest regions, are alike eager to get our writings. I should have given away double the number, if I could have obtained sufficient supplies. But poor brother Bennett cannot, single-handed, and not yet familiar with Burmese printing, answer all the demands which we make upon him, from different quarters. May God forgive all those who desert us in our extremity. May he save them all. But surely, if any sin will lie with crushing weight on the trembling soul, when death draws near, if any sin will clothe the face of the final Judge with an angry frown, withering up the last hope of the condemned, in irremediable, everlasting despair, it is the sin of turning a deaf ear to the plaintive cry of ten millions of immortal beings, who, by their darkness and misery, cry day and night, *Come to our rescue, ye bright sons and daughters of America, COME AND SAVE US!*

I am, however, most grateful and happy, that three new missionaries, with their wives, have lately arrived, and are now applying themselves to the language, and preparing to come up to the help of the Lord against the mighty. May he preserve their lives many years, and make them more successful and blest than their predecessors.

A. JUDSON.

Rev. Dr. BOLLES.

MR. KINCAID'S LETTER.

Maulmein, Dec. 18, 1830.

Dear Sir,

Having at length reached the place of our destination, we feel that we have much reason to lift our hearts in songs of praise to the God of all our mercies. We have been borne in safety across the ocean, and placed in the field

of labour. Having spent one month in Calcutta, where we were treated with every possible kindness, we embarked on board the Research, bound to this place. On the evening of the 27th of November, we anchored near the mouth of the Martaban river, but a little distance from Amherst. We gazed upon the scenery around us with feelings not easily to be described. The sun was just throwing his last rays on the distant hills—the country of Burmah lay before us, its mountains, its vallies, its rivers, and its numerous population. It was then we thought more feelingly than ever, of the moral gloom that cast its deadly shade over all this portion of the globe; it was then we felt more than ever for the missionaries who had toiled and suffered on these shores. Brother Mason and myself went immediately to the town in a boat. We visited the grave of Mrs. Judson, over which the hopia-tree spreads its branches, and casts its grateful shade. Brother Wade procured Burman boats, and at dark, having our baggage in the boats, we left the ship, and at one o'clock on Sabbath morning, we arrived at this town.

In the morning I preached to the English; in the afternoon brother Wade preached to an interesting assembly of Burmans; after which, we had the pleasure of seeing him baptize one, who, but a little time since, was bowing before his idols. In the evening, brother Mason preached to the English, and thus ended the first day after our arrival in Burmah. Brother Wade preaches every evening to the natives; but regrets much that he is unable to visit any of the villages that are thickly scattered over the country. His time is entirely taken up in correcting the proofs, and revising the Psalms.

One of the native preachers, who spends most of his time in preaching among the Karens, has

just returned from a tour among their villages. He says great numbers are anxious to hear the gospel; one man has come with him, and wishes to be baptized; others are to follow in a few days. There are ten families of native Christians living just around our compound, so that I frequently hear them praying in their families. They frequently come around us, and tell us how happy they are to see more teachers come. The simplicity, meekness, and affection of the apostolic age, appear to mark the character of these Burman Christians. O, what a change does the grace of God effect! It is more apparent here than in a christian land. How cheering it is to think of the change that will soon take place in Burmah! *Here* the Messiah will reign—Paganism will give way before him, and all the proud ensigns of heathen superstition will crumble beneath his feet. All the Saviour has spoken, he will accomplish. This cheers the heart in this great moral desert.

I employed a teacher, and commenced the study of the language the first day of this month. I never felt more like giving my undivided attention to any subject, than I do to the acquisition of the language. Mrs. Kincaid has begun the study of the language, and is making good progress. Her health has not been so good for many years as since we left America.

I preach to the English twice on the Sabbath, and every Friday evening; visit the prison once and twice a week, and occasionally the hospital. Have had the pleasure of baptizing three soldiers; and two others are under conviction. They have been to see me a few times, to inquire about the great salvation. Some others appear serious, and listen attentively to the gospel.

Yours, affectionately,

EUGENIO KINCAID.

Rev. Dr. Bolles.

MR. WADE'S TOUR AMONG THE
KARENS.

Maulmein, Feb. 9, 1831.

Rev. and dear Sir,

I have just now returned from a tour among the Karens, who live up the river Gyaing. Brother Bennett having been closely confined to his printing office for a year, and feeling the need of a little relaxation, accompanied me. We set off on the 25th of January, and proceeded up the river between twenty and thirty miles, when we stopped for the night at a village called Damathat. The village contains, I should judge, about forty houses. The inhabitants are mostly Talings. About a mile distant from the village is a mountain rising out of the plain, and standing quite alone. The natives told us that mountain contained a cave, in which the inhabitants of the country have been depositing, from generation to generation, images of Boodh, and portions of their sacred books. It being about an hour before sunset, we took one of the native Christians for a guide, and went to visit the place. We lighted a candle as we entered the mouth of the cave, and were perfectly astonished at the immense number of images of Boodh, of different sizes, and different materials, which were set up in every part of the place. Some were made of brick and mortar, some of wood, some of white stone, some of lead, and some of silver and gold. They were of all sizes, from twenty feet down to two or three inches. Many of the stone images were in such a state of decay that I should judge they had been there several hundred years. The cave extended quite through the mountain, and can be entered from either side. From the roof, which is from ten to twenty feet in height, are innumerable spars of different sizes, extending downward, some quite to the ground, like large pillars, and others only a part of the way down; the sub-

stance of the spars appeared somewhat similar to coral.

As we entered retired parts of the cave, we started up immense numbers of bats, and the reverberation of the sound of their wings was most dismal: The passage of scripture, "They shall give their idols to the moles and the bats," came into my mind; and it seemed as if, anticipating the inheritance allotted them, they had already taken possession. The people were ready to give them up. We returned to the boat about sunset. Just by where our boat lay was another mountain—small, but high; and on the very pinnacle of it was a pagoda. Idolatry, in this country, as in ancient times, "is gone up upon every high mountain, and under every green tree."

On the 26th, we passed several villages; some were inhabited by Talings, and others by a race of people called Soungthoos. These live like the Karens, but are generally more attached to the Buddhist religion. In the afternoon, we got into an uninhabited country; and at night when the tide turned against us, we stopped in a perfect jungle. Our boatmen made up a fire on the shore to defend themselves from tigers, and slept beside it in the open air. Brother Bennett and myself slept in the boat.

The fourth day we reached one of the villages which we had in view when we left home; here we staid over night. The neighbourhood came together to hear the gospel, but none of them appeared particularly hopeful. The next day we proceeded up the river, about twelve miles, to another village, where we spent the night. In this village was one who had asked for baptism sometime ago, but was put off for further trial. He had turned away from the gospel, and resumed his former practices of worshipping demons. Several in the village had heard the gospel from Ko Myat-kyan and other disciples, and had so far be-

lieved, that they gave up the worship of demons for a while and prayed to the eternal God; but in the unhealthy part of the season, when sickness prevailed among them, they could not, as they said, overcome the disease by praying to the eternal God, and they tried the worship of demons again. The fact is, the poor creatures have no idea whatever of medicine, and when themselves or friends are ill, they of course want to do something for the sufferer, and they know of nothing to do only to propitiate the evil spirits according to the ancient custom of their forefathers. Let a teacher among them be provided with a few of the most important medicines, and have some skill to use them, and let him administer to the sick, as well as preach the gospel, and there is reason to believe their superstitious confidence in demons would be easily overcome.

The next morning we went over to a village on the other side of the river, and were glad to find that the villagers had been consulting with one another about building a temporary shed, and inviting us to take up our quarters in that place. We accepted their invitation, and they went immediately about the work; some also came from the village where we spent the night, and assisted them. But we went on to another village, about ten miles higher up the river, where Ko Myat-kyan told us there was one person who believed, and was desirous of receiving baptism. Several in the village seemed favourably inclined towards the gospel; but the person above mentioned was gone from home. Just at night, however, he returned, and after conversing with him a little while, I got a comfortable evidence that he was a real believer. The people urged us to remain with them over night; but we thought best to return to the village where they were building for us. When we arrived, we

found the place for our reception finished. The believer above mentioned followed on after us in a little boat, and arrived shortly after we did. This we considered another proof of the sincerity of his love towards the gospel.

The wild Karens who live five or six days' journey beyond this, have heard of the gospel, and some hundreds of tracts have been carried among them; and though there are but few that can read, they were all so earnest for the tracts, and there not being enough for all who desired them, that they cut the tracts up into bits, that they might have a few words or a few lines of the sacred writing to keep in their houses. They are very desirous a teacher should come among them.

When Sabbath arrived, four persons were examined, and in the judgment of charity were deemed worthy of baptism. These four received baptism, and were added to the church.

After the baptism we set out for home, and reached Maulmein after an absence of fifteen days. I intend to send Ko Myat-kyan back to the place as soon as possible, accompanied perhaps with two of the native Christians—one to travel about among the villages with him, and the other to set up a school in the neighborhood where we resided. Several expressed a desire that their children should learn to read. If a school could be established among them, we might expect happy results, as the only book they would have any thought of reading, or even have the means of obtaining, would be tracts and portions of scripture.

Most respectfully yours,
J. WADE.

Rev. Dr. BOLLES.

SUNDAY SCHOOL MEETING
IN BOSTON.

Every Christian, every patriot, should cherish a deep solicitude for the promotion of Sabbath Schools,

as the happiness of our country, the permanence of its institutions, and the prosperity of our churches, are combined, and intimately associated in the enterprise. The object of the American Sunday School Union, in establishing schools in the Western States, will, therefore, be patronized with cheerfulness and liberality. The recent meeting for this object, in Boston, we shall briefly notice.

On Thursday evening, Nov. 3, a highly interesting public meeting was held in Park-street Meeting-house, with a view to promote the great and deeply absorbing object of the American Sabbath School Union, for establishing schools through the Valley of the Mississippi.

The meeting was called to order at quarter before seven o'clock, by Samuel T. Armstrong, Esq. and the Hon. William Reed chosen Chairman, and Mr. E. Lincoln, Secretary.

Rev. Dr. Sharp addressed the throne of grace, imploring blessings on the Sabbath schools, and particularly in relation to that section of our country, for which the meeting had been convened.

The object of the meeting having been stated by the Moderator, he read the resolution of the American Sabbath School Union, in relation to the Western States, which is as follows:

Resolved, that the American Sunday School Union, in reliance upon divine aid, will, within two years, establish a Sunday school in every destitute place where it is practicable, throughout the Valley of the Mississippi.

The Rev. Mr. Baird, Agent of the Society, in a luminous manner, stated the pleasing prospect of their benevolent efforts, and the gratifying prospect of ultimate success. The Society commenced with 50,000 children in their schools, and they have now more than 450,000. Being himself a native of the West, he was famil-

lar with their wants, and could therefore earnestly plead their cause. Having travelled through the Western States, to ascertain their feelings in relation to this enterprise, he was able to state, that they were ready cheerfully to combine their efforts, and had subscribed more than \$12,000 to encourage the object.

The Rev. Dr. Wisner offered the following resolution:

Resolved, That the American Sunday School Union, in undertaking to supply the Valley of the Mississippi with Sabbath schools, have undertaken a noble work, and deserve the confidence and support of Christians and patriots.

Dr. Wisner, in advocating his motion, dwelt particularly on the point that the Society "deserve the confidence and support of Christians and patriots." In establishing this position, he gave a detailed statement of the manner in which the business of the Society is managed, having paid personal attention to the subject, on a late agency to Philadelphia, from the Massachusetts Union.

The Board at Philadelphia consists of laymen, who are familiar with the routine of business, and of pecuniary affairs, and minutely inspect the various operations of the Society: Several denominations being combined in its counsels.

The Committee of Publication consists of two Baptists, two Presbyterians, two Methodists, and two Episcopalians. Every volume of the Society's publications previous to its being committed to the press, is critically examined by an individual of each communion represented in the committee, and receives the unanimous approbation of the whole. Special committees manage the different departments of the Society, and devote that patient and unwearied attention to its concerns, which demands entire confidence in their proceedings.

The Rev. Mr. Tyng, of the Episcopal Church, Philadelphia, seconded the resolution. He adverted to the pleasure he experienced on repairing to his native place, and being permitted in a public assembly to speak on so elevated a theme as the American Sabbath School Union. One prominent point of distinction in the Society, on which he insisted, was its freedom from sectarianism. This was evinced, not only in its constitution, its officers, and its publications, but also in the agents it employs. Of fifty-nine agents who have been engaged in the Western States, fifteen are Baptists, twelve Presbyterians, eight Methodists, six Congregationalists, two Episcopalians, and fourteen whose particular denomination is unknown. Mr. Tyng remarked, that, being particularly acquainted with many of the Board of Managers, he was perfectly assured, that they were too noble to be dragged at the chariot wheels of any sect. In relation to himself, he belonged to a communion which had itself established a Sabbath school system; yet, in contemplating the expansive operations of the American Sabbath School Union, he was prepared, in the most unqualified sense, to pronounce it a noble institution.

If the territory to be occupied be considered, and the lines of demarkation surveyed, comprising the immense regions of the West, the object which the Society has in view assumes a magnitude which may justly characterize it a noble enterprise.

The very small expense, also, at which knowledge may be diffused, through the medium of Sabbath schools, gives prominence to the institution. The library of each school may consist of at least 52 volumes, well bound; and for each library the Christian public furnish but five dollars, being one half the expense. As each child will have the privilege

of reading the library of 52 books, the average expense is but ten cents for a child, per annum.

By a great variety of arguments, most eloquently urged, Mr. Tyng commended this interesting Society, and the particular object of the evening, to the attention and patronage of the crowded audience which had assembled.

The resolution passed unanimously.

The Rev. Mr. Knowles, of Boston, offered the following resolution:

Resolved, That the fact that God is so signally blessing the efforts which are made for the religious instruction of children and youth, by very numerous conversions in Sunday schools and Bible classes—a fact which characterizes the present era of the church—is a most powerful argument, appealing to Christian hearts to sustain the Sunday school enterprise in the Valley of the Mississippi.

Mr. Knowles remarked, that two races of men had disappeared from the ground on which the present enterprise was to be exerted. A race whose relics indicated knowledge and arts, gave place to the Indian tribes, and disappeared. The Indians had given place to a white population, which now called for the efforts of benevolence to diffuse christian principles, and lay the foundation of christian institutions. Were the wise and prudent of this world to be consulted, governments and good laws would be resorted to as the ground of safety; but the American Sabbath School Union aimed to exert a more powerful agency. And who can estimate the happy effects of their efforts? Who can number the conversions which will occur? We have entire confidence in the measures pursued by the Society. They now ask our aid. They must have it. They will have it. Let the present evening evince our ready co-operation.

Rev. Dr. Cornelius seconded the adoption of the resolution. He adverted to the demand for Sabbath school teachers. How shall the West be supplied? By those who now experience religion in the Sabbath schools. It had been estimated, he said, that 5000 Sabbath school teachers and scholars have been converted to God the last year. Five thousand in one year! From this exuberant source, instructors shall be furnished in sufficient abundance to supply the demands of the Valley of the West.

Dr. Beecher addressed the meeting with his accustomed pathos, and presented considerations that awakened the deepest sensations of Christian benevolence. He remarked, that the moral power which was now to be applied, was to brace up the heart of this great empire, as the west was destined to be the most powerful section of our country; that unless the heart were sound, the extremities must languish, become feeble, and perish. That the present effort was adapted to approach the patient at the most susceptible point, being directed to the children, whose youthful hearts being won to the love of truth, the twig receiving the proper direction, giant vice cannot exert sufficient power to bend it back. What has already been effected excites astonishment. Many whose efforts have been in requisition, dreamed not of the mighty results; when they commenced the inconsiderable rills, they dreamed not of the mighty rivers, which are now majestically flowing through our land. The period for effort, he remarked, was short, as the character of the West would soon be fixed; and as our fathers found it indispensably necessary to receive aid from England in their first efforts, so was it equally necessary to aid the West from New-England, and it will be richly returned, on a reverse of circumstances. Our efforts are necessary to combine the different

sections of the republic. Demagogues might dissever it, but the love of Christ can combine it. We in this effort shake hands with our brethren across the Alleghany, and they will never forget it. But objections are raised. It is said the expense is immense; beggars are as thick as the locusts of Egypt, and are quick in succession as Job's messengers. But the object is to erect the temple of liberty and religion. It will cost much. The question is, Are the blessings worth the price? If unwilling to sustain ourselves, he remarked, many would take us off our hands. Despots would readily take charge of us. But the inquiry should be, How much will it cost to lose our inestimable blessings? What would intemperance, profligacy, idleness cost? We cannot, he remarked, afford to be ruined, and therefore must cheerfully meet the demands which are essential to our happiness, and to the liberty and happiness of the world.

Subscription papers were circulated through the assembly, to receive such donations as were cheerfully offered.

The Chairman addressed the meeting, urging liberal aid, and suggesting, that as multitudes could not personally impart instruction to the West, as ministers or teachers, they should now avail themselves of the privilege of furnishing the means to enable others to effect it.

Dr. Sharp presented an appropriate and animated address, detailing various instances of the happy results of Sabbath School instruction, and enforcing the necessity of education for the heart, as well as for the understanding.

The service, in its various parts, produced an awakened effect, and the addresses were listened to with a most fixed attention, and more than two thousand dollars were subscribed.

The Rev. Dr. Jenks offered the concluding prayer.

MISSIONARY SPIRIT AWAKE.

Mr. Editor,

Since the publication of the late interesting intelligence and powerful appeals from Burmah, I have received several communications enclosing liberal donations in aid of the great missionary enterprise in the East. As specimens, I send you the following for insertion, if you think proper, in the next number of the Magazine. Will not many feel the force of the important injunction, "Go, and do thou likewise?"

Yours, &c.

H. L.

Bap. Missionary Rooms,
No. 52 Washington-St.

Brooklyn, Ct. Nov. 8, 1831.

Dear Sir,

In the Watchman of last week, is a letter from Mr. Judson to Elder Grow, of Thompson, that appeals to the heart of every disciple of Christ, who has any reason to believe that the love of God has been shed abroad in his soul. Can any one read that communication, and not melt with pity for the benighted, perishing heathen? No, sir. I say without fear, that the man who can read of such things without feeling, has reason to tremble for himself. If we cannot believe such evidence, we should not believe, though one should come from the dead. But I did not take my pen to preach, but to practise. I enclose twenty dollars for the Burman mission. May the Lord of the harvest send forth more laborers.

Yours, with much respect,

Alexandria, Nov. 9, 1831.

Beloved Brother,

My heart is glad. The late very interesting intelligence from our beloved missionaries in Burmah, had so impressed my mind, that I mentioned some of the particulars in my sermon last night, and said, "Who of you will send help to the good cause?"

A beloved brother, whom I baptized about two years ago, called

this morning, and said he had purposed to give something, a good while, to the Burman mission, for, said he, it has a powerful hold of my feelings. He then handed a check for one hundred dollars, requesting me to send it to you—fifty dollars to be applied to printing the Bible in the Burman language, and fifty dollars towards supporting a native preacher. This same brother gave fifty dollars, some time ago, through brother Cone, for printing the Burman Bible. The Lord has blessed him with ample means, with a liberal mind, and what is better still, “a good hope through grace.” Please to give him credit as above, and draw upon me at sight for the amount. In a little time I hope to send you more.

Go on, my dear brethren, in your noble labor. You are now reaping, and shall yet reap more abundantly. And O, what a harvest! Well may the sower and the reaper rejoice together.

I should like to be remembered most affectionately to the Board of Managers.

Very truly, yours in noble toil and holy hope,

S. CORNELIUS.

Providence, Nov. 2, 1831.

My dear Brother,

You doubtless recollect that Mrs. Wade mentions a “good Taling Sister,” who had been converted from the grossest idolatry; and was then “by a vote of the brethren, admitted as one of the assistants; that she could live on thirty dollars a year; that she and Mrs. Bennett were trying to deny themselves so far, as to support her until some other way should be found.” On showing this letter to a pious friend, who called, he seemed deeply interested, particularly in the case of this woman; and after a few moments’ reflection, he rose, and with great

animation said, “I have not done enough for the missionary cause, I will support this good Taling sister three years, (that is, for 1832, '33, and '34.” To-day he made the first payment, and desired me to forward it to you, which is herewith enclosed. I assured him, that all money given for any specified object, was sacredly appropriated to that object.

Respectfully, yours,

IMPRISONMENT OF THE MISSIONARIES TO THE CHEROKEES.

The periodical publications have furnished the disgraceful fact, that Dr. Butler and Mr. Worcester, missionaries among the Cherokees, have been sentenced to the penitentiary in Georgia, for residing among the Indians. The imprisonment of Mr. Judson in Burmah, awakened sensations of a deep character through England and America. And shall not the sentence of court in Georgia, consigning these members of the church of Christ and citizens of the United States, to labor in the penitentiary, arouse feelings of the most decisive disapprobation in the breast of every Christian and patriot! It is stated, that they violated the laws of Georgia, by remaining on the Indian lands and exercising their missionary functions. So John Bunyan violated the laws in preaching the gospel, and suffered fourteen years’ imprisonment. The question is, had England a right to make laws forbidding ministers to preach the gospel? and the question now is, has Georgia a right to forbid citizens of the United States to reside on the Indian territory? Perhaps no event has occurred in the country, which has excited greater surprise and displeasure among good men, than the degrading manner in which

the Missionaries of the cross have been arrested, conducted *in chains* to trial, and consigned to the penitentiary.

We hope that a redeeming spirit remains in Georgia, and that she may adopt a course, which shall allay the just excitement which exists in the public mind, her laws be made to correspond with the Bible, and the Indian rights, and the missionaries in their labors find protection. The religious services of the missionaries we learn, are, notwithstanding their bonds, useful to their fellow prisoners.

A letter from Mr. Butler states, that there are some interesting appearances among the convicts. Several have resolved to renounce their profanity, and other acts of wickedness, and several manifest religious feelings. Messrs. Butler and Worcester are permitted to enjoy religious books, and read, pray, and sing with the prisoners. Sometimes, Mr. Butler says, he is occupied for hours in answering questions on religion. Their fare, though coarse, is good and clean. The head keeper is a member of the Methodist church. It may appear in the result, that there was a "needs be" that these worthy men should be imprisoned in Georgia, for the salvation of some of the poor convicts, as Paul was imprisoned at Philippi, for the salvation of the jailer.

RELIGIOUS EXERCISES ON THE
SAILING OF MR. CUTTER, PRIN-
TER, TO BURMAH.

On Lord's day evening, Oct. 2, an interesting public meeting was held at the Baptist Meeting-house in Cambridge, previous to the sailing of Mr. Oliver T. Cutter, and his companion, for Burmah. Mr. Cutter repairs to the mission as an assistant to Mr. Bennett in the printing office. The following was the order of service :

1. Singing the Missionary Hymn—'From Greenland's icy mountains.'
2. Prayer by the Rev. Mr. Hague.
3. Singing the 223d hymn in Winchell's supplement.
4. Address by the Rev. Mr. Knowles. His subject was 'the missionary spirit,' which he showed to be the true spirit of Christianity.
5. Dedicatory prayer by Rev. Mr. Jacobs.
6. Address to the candidates, by the Rev. Dr. Bolles, Corresponding Secretary of the Baptist Board of Foreign Missions.
7. Singing hymn 225 of the supplement.
8. Address, on the duty of promoting the cause of missions, by prayers and pecuniary contributions, by Rev. Dr. Sharp.
9. Singing the Missionary Hymn—'Yes, my native land, I love thee.'
10. Prayer, by Rev. Mr. Grafton. Doxology and Benediction.

On the 12th of October, Mr. Cutter and wife embarked on board the Gibraltar, for Calcutta.

We are happy to state, that the Board have recently appointed Mr. Hancock, another printer, who will probably embark in the early part of the next season.

LETTER FROM LONDON.

Mr. and Mrs. Malcom from Boston have been travelling in Europe for their health. Mrs. M. communicated the following articles of intelligence in a letter to a friend in Boston, dated London, June 28, 1831, which we have been kindly permitted to copy, and which will be read with much interest.

Description of Schools.

"Among the many objects we have visited, and which have produced a great interest in our minds, have been the Penitentiary, Blind Asylums, (in Liverpool and London,) the Infant Schools in the different towns in which we have stopped, the National School, British and Foreign School, &c. &c. The latter contains five hundred boys, and three hundred girls, each kept in a fine large building, and

is supported by public charity. The children are taken from the poorest classes of society, the parents of some being very depraved. In the girls' school there was a Malay and an African, who were to be educated here, and then return to their own country, to become teachers. In the boys' school there were twenty lads sent there by the Pacha of Egypt, to be educated for the same purpose in their country. They were not, however, allowed, by the Pacha, to attend our places of worship, though they study the Bible as one of the books of the school, and the restriction has excited an intensity of desire to know about this religion, which is preached in our churches to which they are not allowed to go. They were very intelligent, and the opinions they expressed respecting some of the despotic and superstitious practices of their own country showed that they had adopted the enlightened views of their teachers."

Description of Mrs. Fry, who is following the example of Howard.

"We have been to visit 'Newgate,' the scene of the truly pious and philanthropic Mrs. Fry's labors. We knew her as soon as she entered the apartment where the convicts were to assemble, from the busts and engravings we had seen of her. She is rather tall, and of robust frame, her countenance receiving its chief attraction from the piety and benignity so strikingly expressed there. We introduced ourselves to her, and were charmed with the beautiful simplicity and urbanity of her manners. She exhibited much satisfaction and interest in our account of the labors of Mr. Dwight of our city, and the statements we were enabled to make her, of the condition of our prisons. She expressed a strong desire that such associations as she is connected with, and originated, may be extensively formed in America. She commenced by reading a chapter in Romans, to the women who had come in, and seated themselves upon benches elevated one above another, and dressed in the most perfectly clean manner. The room was nearly filled with them. Mrs. Fry transcends every other female I have ever heard, in reading the scriptures. Her voice assumed a tenderness, and most becoming solemnity—and produced an interest and impression which were irresistible. She then, in a very affection-

ate manner, deduced some excellent and pious remarks from the portion read, to which the women were profoundly attentive. This apparent affection and piety, are the distinguishing characteristics of her labors among them. After she had ceased, Mr. M. addressed them. They all, with the exception of four or five old and hardened ones, were dissolved into tears, and sobbed loudly, in the most affecting manner, during the whole address. They were young women, with very few exceptions, and had been sentenced to confinement and transportation for different periods of time. One of them has been sentenced to death, for passing bad money; but as she had an infant, it was expected it would be changed for transportation." Mrs. Fry attends to furnishing them with tracts and Bibles in the ship that bears them away; and I am told by those who have been with her in her labors with them before execution, that it is most affecting to hear her converse and pray with them. I thought, while I looked at her, this is indeed true greatness of Christian character."

BAPTIST EDUCATION SOCIETY OF THE YOUNG MEN OF BOSTON.

The annual sermon before this Society was delivered by Rev. Mr. Choules, at the Federal-street Baptist Meeting house, on Lord's day evening, Nov. 13, before a crowded and gratified audience.

The Society raised, during the last year, upwards of \$730. They voted to support, the ensuing year, six temporary scholarships in the Northern Baptist Education Society.

OBITUARY.

REV. WILLIAM KALLOCK.

The Rev. William Kallock was recently appointed by the Baptist Board of Foreign Missions, to labor at the Indian Stations in the West, in which his affections were deeply interested. But the Lord has interrupted his course, and removed him to his heavenly rest. Arrested by sickness, he died at Charlestown, Mass. on the 16th of November, and the funeral services were attended at the Rev. Mr. Jackson's meeting-house, on the Friday

following his decease. Rev. Mr. Knowles preached on the occasion, from Ps. cxvi. 15. : and we have been permitted to extract the following particulars from the discourse :

Mr. Kallock was born in the town of Warren, in the State of Maine, Jan. 1, 1799. His parents feared God, and our brother attributed to the prayers, the counsels, and the example, of his pious mother, especially, those religious impressions which he felt at the early age of ten years, and which issued in his conversion to God. Thus was our brother another example of the power of maternal influence ; proving what mothers can do for the spiritual welfare of their children. To that aged and bereaved mother, it must now be a sweet reflection that she was made the instrument of quickening her son to spiritual life, and thus preparing him for that early death which has now overtaken him.

He was baptized in Warren, at the age of seventeen, and united with the church in that town. His mind was early drawn to a consideration of his duty to preach the gospel ; and after many long and painful conflicts with doubt and fear, he was licensed by the church, in 1826. Feeling his need of mental cultivation, and enlarged knowledge, as one of the qualifications of a minister of Christ, he pursued his studies for a considerable time, at the Academy in South Reading, and at the Newton Theological Institution. During this time he became a member of the Baptist church in Roxbury. He was invited to the pastoral care of the Baptist church in Chester, N. H. where he was ordained in September, 1829. Here he labored for about two years, with fidelity and success. But his heart deeply sympathized with the sorrows of the unhappy Indians ; and he longed to proclaim to them the love of Jesus, and to guide these homeless wanderers to the rest which remaineth

for the people of God. He accordingly offered himself to the Board of Missions, and, with his wife, who shared his feelings and desires in reference to missionary labors, he was accepted as a Missionary to the Indians. He removed to Charlestown to make preparations for his departure to the scene of his labors. The arrangements for his public designation to his work had been made, and had not death interposed, he would probably, ere now, have commenced his journey to the West. But a disorder, the dropsy in the head, which appears to have been, for a long time, making progress towards its fatal issue, seized him, and after a short time, terminated his mortal life. He was deprived of his reason, during the greater part of his sickness ; but his mind, during his lucid intervals, was calm, and peacefully resting on the Saviour ; and his exclamations, during his delirium, showed that his mind was occupied with his missionary designs. To the Treasurer of the Board, he stated, but a few days before his death, and while his intellect was evidently wandering, some of his plans and desires concerning the mission. Napoleon, on his death bed, was heard, in his delirium, to utter a military exclamation, which showed that his mind was busy with the rage of battle. Our departed brother's mind was intent, till his last hours, on the benevolent warfare which he hoped soon to wage, on behalf of the poor heathen.

But he is gone. God has summoned him away : and we, who hoped to see him a successful Missionary for many years to come, are gathered here, to-day, around his cold corpse. Such is the frailty of man—such the uncertainty of human life. But, brethren, precious, in the sight of the Lord, is the death of his saints. He who loves his church with an everlasting love, has seen it best to summon his servant away to

the church above. Let us bow with humble submission to his will, believing that he is just and true in all his ways, and that however mysterious, to our view, may be his dispensations, yet he is infinitely wise, and will make all things work together for good to them who love him. He has appointed the time, the place, and the circumstances, of our brother's death, and faith pronounces, that "all is well."

Let us pray, that we may not only exercise submission, but derive profit. Let us pray for our afflicted, bereaved sister, that God will uphold her with his strength and hide her in the secret of his pavilion. O, may he who is the widow's God and Judge, be her stay and her portion now. May she hear the tender voice of her Saviour, saying, *It is I—be not afraid.* May the good Shepherd carry her little one in his bosom, and make it one of the lambs of his flock. May God console the aged parents with the hope of soon meeting their child in the presence of the Redeemer. May he sanctify this event to us all.

To his ministers, it says, Be ye also ready. Do the work of an evangelist. Make full proof of

your ministry. Be instant in season, and out of season, since ye know not the day nor the hour when your Master will come, and call for you.

To the Board of Missions, it says, Be diligent in your work. Pray the Lord of the harvest to prepare more laborers: be not disheartened, for the work is the Lord's, and

Jesus shall reign where'er the sun
Does his successive journeys run:
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.

To his people, to this church, it says, Watch and pray, and labor for the Lord, looking for and hastening unto the coming of the day of God. Trust in him, that he will be your guide even unto death; and that precious in his sight is the death of all his saints.

To the young, it says, Prepare to meet your God, for you may die young, as he did. Serve the Lord, like him, when you are young, and you will be prepared to live or to die.

To the impenitent it speaks, warning them to seek the Lord, while he may be found. The wicked is driven away in his wickedness, while the righteous hath hope in his death.

Account of Moneys, and other articles, received by the Treasurer of the Newton Theological Institution, from July 20, to Nov. 19, 1831.

J. Whitman, Framingham, -	2,00
Fem. Bap. Education Soc. Newton,	31,04
Mr. Kingsbury, Newton, -	2,
Richard Fletcher, Esq. Boston, annual,	25,
Articles of clothing, from friends, West Boylston, -	13,58
David R. Griggs, Boston, for workshop,	25,
Do. do. annual, -	10,
First Bap. church, Cambridge, annual,	50,
Bap. chh. and soc. Framingham, furniture,	3,
Friend, -	25,
Asa Baldwin, Townsend, -	2,
Fem. prayer-meeting, Cambridge, furniture,	3,33
Friend, by Mr. Grafton, Newton, -	2,
Sundry persons, collected by Rev. E. Going, at Boston Bap. Assoc. Roxbury,	15,25
Epaphroditus, Northampton, -	25,
Friend, in Newton, -	1,
Josiah Bacon, Esq. Newton, annual,	10,
Clothing from West Boylston Fem. soc.	6,50
Nath'l R. Cobb, in full for five years' sub- scription, -	500,
John A. Lamson, Boston, annual,	25,
Rev. Moses Harrington, by Rev. H. Jackson,	5,50
Friend, in Cambridge, -	3,00
Six pair cotton sheets, from Mrs. Cobb, Boston.	

One bedquilt and other small articles from female friends in Rutland, Vt.
Mrs. Gideon Foster, Charlestown, one feather bed, bolster, and pillows.
Dorcas Ed. Soc. Charlestown, 5 comforters.
Female friend in Bap. chh. and soc. West Cambridge, furniture for one room.
Female friends in Bap. church and soc. Lynn, do. do.
Friends in Newton, furniture for one room, by Mrs. Bacon. These kind friends furnished a room some time since, and it was inadvertently omitted to be published.

NOTE. The friends of this Institution will rejoice in the fact, that the increase of students, since the last term, has rendered it necessary for the Treasurer to incur fresh expenses by the purchase of indispensable furniture for their accommodation; and they will promptly and cheerfully furnish the means for the discharge of such welcome responsibilities as must result from the filling up the classes of this Seminary, for the success of which they have so long prayed.

LEVI FARWELL, Treas.

Account of Moneys received by the Treasurer of the General Convention of the Baptist Denomination in the United States for Foreign Missions, from Oct. 22, to Nov. 24, 1831.

Cash from Mrs. Peabody, of Milford, N. H. for Burman Bible, per Mr. J. A. Bolles,	-	1,00
Evangelical Benev. Soc. of the Westfield Association, per Rev. David Wright, Treas. to be appropriated as follows, viz. For the Burman mission, 169,27—Burman Bible, 31,25—	-	-
Foreign missions, 14,60,	-	215,12
Baptist church, Heath, Mass. per Rev. Anthony Case,	-	8,16
Massachusetts Bap. State Convention, per Dea. N. Stowell, Treas. it having been contributed as follows, viz.	-	-
Jan. Collected at the ministers' meeting, at South Lee,	-	17,42
April. Do. do. do. Pittsfield,	-	64,26
July. Do. do. do. New Canaan,	-	27,00
Oct. Do. do. do. at second church, Cheshire,	-	11,30
Do. at monthly concerts in Pittsfield,	-	66,88
Do. at Becket,	-	6,25
From the Missionary society in Wendall Association,	-	38,00
Rev. E. Briggs,	-	3,00
	For the Burman mission,	234,11
Mr. Bartlett, of Harmony, Me. for the Burman mission,	-	50
Kennebec, Me. Bap. Miss. Soc. Aux. &c. per J. Hovey, Esq. Treas. by Capt. S. Springer,	-	166,00
Two little girls, belonging to the Sabbath school, Framingham, Mass. per Mr. Thomas Simons, for Burman mission,	-	50
Oxford, Me. Bap. Miss. Soc. Aux. &c. per Thomas Merrill, Esq. by Mr. S. P. Hill,	-	35,00
A friend of foreign missions in Milton, per Mr. E. Lincoln,	-	50
A Lady in Exeter, N. H. per Rev. J. N. Brown, by Mr. E. Lincoln,	-	2,00
Vermont Baptist State Convention, per John Conant, Esq. Treas. for Bur. mission,	-	350,00
Rev. Daniel Packer, Mountholly, Vt. one half for Bur. bible, the other for Bur. tracts,	-	20,00
Widow Shepard, of Brandon,	-	4,00
Proceeds of jewelry, from same,	-	2,00
Do. from her son,	-	75
A Lady of Mountholly, by Elder Leland,	-	50
A Lady at Ludlow,	-	25
	By Rev. Dr. Bolles,	377,50
Lincoln, Me. Bap. Miss. Soc. Aux. &c. in aid of foreign missions, per Hezekiah Prince, Esq. Treas. by Capt. S. Fuller,	-	92,01
Lincoln Fem. Cent. Society, in aid of foreign missions, per Mrs. Isabella Prince, Treas. by Capt. S. Fuller,	-	26,33
A Friend to Missions, to support a Taling sister for one year, with a pledge to continue the same three years, per Mrs. Wayland, Providence, R. I.*	-	30,00
A Lady of the First church, Boston, for printing the Bible in Burmah, per Rev. Dr. Bolles,	-	5,00
Dea. J. Woodcock, for Burman miss.	-	10,00
Miss T. Rogers, Treas. of the Carey soc. of the First Bap. church, Boston, for the support of an Indian lad at the Cwrey station, by the name of James M. Winchell,	-	20,00
United Fem. Industrious Soc. of Chester, N. H. being the avails of work, per Mrs. Sarah Tenney, Treas. for the Burman mission,	-	4,43
A Friend in South Reading, for the Burman bible,	-	10,00
Calvin Blanchard, Esq. Treas. of the Middlesex Bap. Miss. Soc. for the Bur. miss.	-	117,64
Cyrus Alden, Esq. Treas. Franklin Bap. Benev. Soc. having been contributed by the Bap. church in Conway, for the Burman miss.	-	3,95
Females of the Bap. church, in Charlemont, for same,	-	4,25
	By Mr. F. Hartwell,	8,20
Master John Lawson Lothrop, for the Burman mission, per Mr. W. C. Bolles,	-	2,00
Dr. Thomas Huntington, Brooklyn, Con. for the Burman mission,	-	20,00
Mr. John Ford, being a Widow's Mite, towards printing the bible in Burmah,	-	2,00
A few individuals in Sullivan, N. H. for publishing tracts in Burmah, per Mr. H. Foster,	-	1,00
Rev. S. Cornelius, Alexandria, D. C. contributed by John Withers, Esq. fifty dollars, for printing the bible in the Burman language, and fifty dollars towards supporting a native Burman preacher,	-	100,00
Shafsbury Association for Bur. mission, per Rev. S. H. Cone,	-	100,00
Steuben, N. Y. Bap. Miss. Soc. Aux. &c. by Rev. A. Bennett,	-	47,38
Seneca do. do. do. do.	-	37,48
Cortland do. do. do. do.	-	120,00
Rev. Alfred Bennett, collected by him in sundry places,	-	53,82
	Per William Colgate, Esq.	358,68
Rev. William Reese, Norwich, Ohio, per Mr. W. Nichols,	-	1,00
John Dunlop, Esq. from Edinburg, Scotland, for Burman mission,	-	50,00
Horton Fem. Mite Soc. N. E. being the first payment to aid in the education of a Burman child, per Mrs. E. M. Pryor, Sec.	-	25,00
Fem. Juv. Soc. connected with Rev. Mr. Knowles's ch. and cong. Boston, for the support of an Indian child, at Carey station, named Margaret B. Doyle, per Mrs. Chorley,	-	16,67

H. LINCOLN, Treas.

* The Note appended to the letter from Mrs. Wade, in our last No. p. 348, should read,—instead of "ladies in Providence"—"ladies of the First Baptist Church and Congregation in Providence have furnished one hundred dollars," &c.

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