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THE
AMERICAN
BAPTIST MAGAZINE:

PUBLISHED BY THE BOARD OF MANAGERS

OF THE

Baptist General Convention.

VOL. XXI.

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INTRODUCTION.

THE Baptist Board of Foreign Missions under whose patronage **THE AMERICAN BAPTIST MAGAZINE** is published, feel a deep interest in its circulation. It has for many years been the organ of their communications to the Christian public, and has contained a faithful record of the labours, trials, and success of their Missionaries. In these respects it has been a powerful instrument in sustaining Foreign Missionary operations. It has awakened in some individuals an earnest desire to go among the Heathen; it has called forth the generosity of others, and in others, it has excited a deeper and more constant spirit of prayer that the kingdoms of this world may speedily become the kingdoms of our God and his Christ.

But the usefulness of the Magazine has by no means been confined to its favourable influence on Foreign Missions. While its Biography's, Essays and Reviews, have instructed, consoled and edified Christians—its disclosure of facts concerning the moral and religious condition of our own country and the appeals which it has made to the sympathies of the pious on this subject, have done much already, and will do much more, in giving strength, and zeal, and activity to Domestic Missionary efforts. Nor ought it to be forgotten that this Periodical has invariably advocated the necessity of improving the intellectual character and of enlarging the theological information, of all such young men among us as gave evidence of being called of God to the work of the Ministry. In promoting this desirable object, the **CONTRIBUTORS** to the **MAGAZINE**

have not laboured in vain. Never were the prospects of the Denomination in relation to a pious and educated Ministry more cheering than at the present time.

In view of all these facts, the Board deeply regret that the readers of the Magazine should have so greatly diminished. They are aware, that the great increase of weekly religious newspapers has had considerable influence in this case; yet they are of opinion, that, without the least detriment to these, the American Baptist Magazine may, and should be liberally sustained.

Measures are in operation to increase the size, and elevate the character of the work, and should patronage be afforded, sufficient to justify the expense, it will occasionally be embellished with engravings. The Board indulge the hope, that within a short period, an able, intelligent and pious individual will be obtained—who shall devote the greater part, if not the whole of his time to editorial labours. Those who have hitherto enriched the pages of this work by their communications are earnestly requested to continue them. And others who have not, but are conscious that with a little effort, they might produce sentiments not unworthy of perusal, are very respectfully entreated to be fellow labourers, with those who have long toiled in this department of service.

Boston, Jan. 1832.

THE
AMERICAN
BAPTIST MAGAZINE.

Vol. 12.

January, 1832.

No. 1.

LAST ILLNESS AND DEATH OF THE LATE REV. ROBERT HALL.

The following account of the last sickness of Rev. Robert Hall, drawn up by his physician, who it would seem, is a member of the Baptist church in Bristol, cannot fail of exciting a deep interest in the minds of our readers. We have known Mr. Hall chiefly, as a preacher and a writer, and have yielded to him the homage of our admiration and respect, as one of the most talented men of this, or of any other age. But here we see him withdrawn from the public, in the midst of his family and on a bed of sickness, enduring the most excruciating pain; and our admiration is mingled with love and sympathy, while we witness the warmth and delicacy of his social affections, his deep and unfeigned humility, and his resignation, and patience under almost insupportable sufferings. We would simply add in this connexion, that Mr. H. probably exhibited to as high a degree as any man ever did, the rare union of true greatness and entire simplicity of character.

MY DEAR SIR,

HAVING been informed that you are desirous of learning some particulars relative to the closing days of our deeply-lamented friend and pastor, I will endeavor to give you as full a relation of circumstances as my memory will allow. In attempting this, I regret that I should have had no opportunity of recording notices of conversations and events immediately after their occurrence, whilst fresh in my recollection; for could they be exhibited as at the moment they operated on the feelings, they would necessarily excite greater interest than can reasonably be expected from an account drawn up at the present distance of time. Nevertheless,

as I am conscious of the general accuracy of what has been preserved, I yet anticipate that the statement now made will not be uninfluential, especially on those for whom it is principally designed—his affectionate friends in the congregations over which he presided.

For the history of a great and illustrious man, the minutest circumstances are worthy of preservation. I have often thought, that a correct detail of the physical history contributes very largely to the harder outline, forming the basis on which a Biography should be constructed. The development, successive changes, general temperament, diseases, and decline of the material tenement, exert such powerful sway, in checking or urging, limiting or enlarging, improving or deteriorating the affections and faculties of the mind, that they become topics deserving no small share of consideration with one who attempts the portraiture of individual character: nor may even the apparently accidental changes of local residence be disregarded, in their operation on the intensity and exhibition of character; as, by varying the social connexions, they materially contract or expand the spheres of usefulness through which the mind can extend its influence. But, however these may be estimated, it will undoubtedly be admitted, that the closing days of a long and confessedly illustrious life are worthy of the minutest detail.

These last periods, having a tendency to educe whatever is vigorous or feeble, whatever is benign or malignant, and to separate all that is salubrious from what is morbid, both in body and in mind, form, as it were, the summing up of life, and usually, in all cases where the mental faculties are unimpaired, cast a lustre or a shade over the whole preceding course.

There is something which solemnly arrests the thoughts of most persons in the first intelligence of the death of one whom they have long been habituated to account great; and the most eager curiosity is excited to inquire how an individual elevated above his contemporaries, by unusual abilities, quitted the station which he so eminently occupied in society. But, when powers of mind naturally great, illustrious, and perhaps in their peculiar combination unexampled, have been long subject to the correcting influence of religion; when almost throughout life they have been consecrated to the service of Christ, in advocating the claims of his divine gospel; and when their possessor has been a bright and shining example of all that is lovely, humble, and devotional in Christian disposition; then the interest felt regarding the end of such an one is intense. Multitudes, of all ranks, thirst to know how so great and good a man has left the world; how left the church on earth; how parted from his friends, his family, and his beloved pursuits; and what may have been his contemplations and anticipated hopes, as respects eternity. Such an overwhelming feeling do all the friends of our distinguished pastor experience; and they wait with impatience for some authentic account.

As so distinguished a character, as was Mr. Hall's, will demand for its complete illustration, that all particulars capable of being collected from every source should be preserved, I feel greatly privileged in having been so situated as to be able to contribute a no unimportant share of the materials necessary to his biography; and as it is my intention that this account shall stand separate and apart, I have not confined myself to a mere enumeration of the expressions used by our friend, but have given a general description of what occurred, and have alluded to those diseases which so greatly afflicted him.

It is generally known, that throughout life, or at least from early youth, Mr. Hall was subject to acute pain in the back. When it is considered that this long-continued affliction was ascertained to have been occasioned by renal calculi, of a very singular if not unique conformation, it is surprising that his expression of suffering should have been so feeble, and his endurance of it so patient: but that under the severer goadings of these actual thorns in the flesh, he should rise superior to pain, and actually derive from it an additional excitement to his accustomed eloquence in preaching, and deliver on such occasions some of the richest and most brilliant of his discourses, was as strikingly illustrative of the order of his mind, as it is signally demonstrative of the perennial resources of Christianity.

It was discovered, in the posthumous research, that disease had commenced in the bones of the spine, about the lower part of the back and loins; and it has been ascertained, that, when a child, he manifested the symptoms of this disorder. As it was checked before it became too deep-seated, it has been suggested, perhaps not improbably, that the pain and irritation occasioned by the formation of the calculi in the kidney, became a counteracting means of a remedial tendency, and that to this cause we may possibly have been much indebted for his conservation to the world. Whilst on the one hand, we have to regret that the recumbent position rendered necessary by the pain, which continued more or less through life, deprived us of what otherwise we might have received from his pen; on the other hand, we owe much to this very affliction, by its giving occasion to so beautiful a display of the Christian graces, of patient resignation and general sympathy with the sufferings of others.

Our esteemed friend was subject, during the last five or six years of his life, to sudden attacks of difficult breathing. These attacks, consisting of labored circulation of the blood through the lungs, produced more of terrific agony than of positive pain—a feeling as of impending dissolution, and that in one of its severest modes. So great was his distress, that he has often said to me, during and after an attack, that he could more easily suffer seven years unabated continuance of the pain in his back, acute as it was, than one half-hour of the conflict within his chest; and he always expressed a confidence, that if the attacks were to recur frequently, he should either not be able long to survive, or, (what

he most dreaded,) he should be prevented from exercising himself in public, and be laid aside, in a state of great affliction to himself, and of distress to his family.

The diseases which occasioned these attacks, were ultimately ascertained to have been a softened, and consequently weakened state of the muscular structure of the heart, and a chronic inflammatory process, going on in the interior membrane of the great arterial trunk, the whole course of which presented considerable disease, and which finally became more actively inflamed and ulcerated.

These affections commenced, so far as symptoms indicated their existence, about half a year before our friend removed to Bristol. The tendency to the disease may have existed before; as, from the recorded symptoms, it is probable that his venerable father suffered and died from a similar disorder: but there is reason for believing, that the period of anxiety through which he passed in making up his mind to leave Leicester, tended greatly to aggravate into more manifest and definite existence, what probably had long before been latently developing.

In 1826, the year in which Mr. Hall came to Bristol, he went to London, and there, at the suggestion of friends, took the advice of the late Dr. Armstrong, with some transient advantage. His attacks became more formidable in January, 1828, when he sustained one more than ordinarily serious, just as he was setting out from home to administer the Lord's-supper to his church, by which he was prevented from attending. In March, 1830, on a similar occasion, he had another and a more alarming seizure, in the vestry of the meeting-house, which prevented him from officiating, and obliged him to return home. From this time, there has been observed, by myself, as also by other friends, a very visibly progressive advance in disease, increasing with a rapidity which could not but alarm, as it indicated a crisis at no very distant time. In the evening of new-year's day last, after having given in the morning an unusually solemn address to his people, on the uncertainty of life, he had a series of violent paroxysms, at which time I first discovered an unequivocal sign of decay, in the shrivelled state of the skin of his arm, as it was exposed for the purpose of bleeding. After being bled, he completely rallied; and, resuming his place among his friends, where he was then visiting, took part in the general conversation with perfect facility.

On the last Lord's-day of January, he manifested another unpleasant symptom, (too slight to be generally noticed,) whilst reading the scriptures in the pulpit; namely, a difficulty in pronouncing two or three syllables, and the use of one sound for another. A few days after, in conversation with myself, he was once quite embarrassed by being unable to pronounce a word, and repeatedly substituted another. These were the only occasions on which I noticed this deviation; but it was so unusual with him to be at a loss for a word, and I have so frequently noticed this as the precursory symptom of approaching changes, that I felt

no small degree of apprehension. Still, as was natural, we fondly hoped, when we considered the general vigor of his constitutional strength, that his life might have been protracted much farther than the event has proved.

During this period, it has been increasingly delightful to witness, amongst the most unequivocal signs of an augmenting fatal disease, a remarkable advance in simplicity of mind and devotional ardor—qualities, indeed, conspicuously characteristic before, but now far more beautifully expressed. Our beloved pastor manifested, in his declining days, such a finish of Christian courtesy and dignified deportment, combining such genuine lowliness of heart with such true sublimity of mind, as evidenced him to be rapidly ripening and nearly ready for the ingathering.

The last few months of his life were singularly marked by a heavenly fervor in devotional exercises, both in the family and in the church, in which he would bear upon his heart the cases of all those who needed special intercession, with such minuteness and propriety, such affection, and such elegant delicacy of feeling, as tended, above all his other great and shining talents, to endear him to our hearts when living, as they will chiefly embalm him in our memories now that he is removed. This state of mind was so much appreciated in his family, that almost the first thought of his afflicted widow, after recovering from the shock occasioned by his decease, was, that she had lost his family prayers. And I may add, that those of his friends who were favored to unite with him in these exercises, can never forget his animated and affectionate pleadings. It may be truly said, that latterly, he shone more gloriously in the exercise of prayer, than in that of preaching, though in both he was always pre-eminent.

The last time of Mr. Hall's attendance at Broadmead was at our church-meeting, on Wednesday, February 9th. His concluding prayer, on that occasion, was singularly spiritual and elevated. Standing unconsciously, as he did, on the limits of time and eternity, he diffused, whilst breathing his last public sacrifices of the lip, a most gracious influence over all our minds. He concluded with pathetic intercessions in behalf of a pious young friend, whom he had that evening proposed for membership, finally beseeching that he might never leave the church militant until he should join the church triumphant. Thus closed the public labors of our pastor. He retired, never more, on earth, to meet his beloved flock.

On Thursday, February 10th, Mr. Hall was attacked with a very severe paroxysm, by which he was prevented from preaching the usual sermon, preparatory to the ordinance of the Lord's supper; and with this attack commenced that tendency to augmentation of disease which so rapidly hastened his dismissal. He appeared as well as usual on the preceding part of the day, and had not long before received the visit and executed the request of a friend, whom, on leaving, he attended in his customary manner to the door, and handed to her carriage. I spent an hour or two with him subsequently to this seizure; which I found, on inquiry, had commenced whilst he was in his study, preparing for the evening.

service. He sustained it for some time, expecting it might subside. On attempting, at length, to come down to the parlor, the symptoms were greatly aggravated by the exertion, which necessitated him to remain half an hour on the stairs before he could acquire power to proceed. He had endured the whole of this paroxysm alone, in the hope that he should recover without alarming his family, or disappointing his congregation; and had not some of his family discovered him, in the painful situation in which he was placed, it is probable that no one would have been aware of its occurrence.

Our beloved pastor had, for some time past, evinced a peculiar anxiety respecting the poorer part of his flock, and on a recent occasion he had publicly expressed his concern that they did not make themselves more familiar, by giving him more frequent invitations; telling them that he should feel even greater pleasure in visiting them than others, who could afford him more substantial entertainment. He referred to this subject with me, and spoke at some length, begging he might be informed of any whom I knew to be ill or in trouble, and expressed in general his full intention of visiting the sick and afflicted more assiduously. Not that there was the least occasion for all this anxiety. He was never known to withhold sympathy from any because of worldly inferiority: on the contrary, he was more liable to the opposite extreme, of suffering himself to be misled by the complaints of assumed distress. But the concern manifested for the wants and feelings of the poorer part of his church, evidenced only a progression in degree, of that Christian spirit, of that pure and holy charity, with which his entire character had been so illustriously adorned. Mr. Hall's intensity of feeling for the poor and distressed, seemed to me, to arise much out of a grateful sense of his own comforts under suffering and decline. The affection of his chest had prevented his walking to any considerable distance, nearly all the time he continued with us, which obliged him to ride wherever he went; yet, notwithstanding the almost constant pain in his back, and his entire inability of walking, he had visited amongst his congregation far more than under his circumstances could be expected; and before his coming to Bristol, when able to walk, he devoted much time in visiting all classes of his Leicester congregation, and that often when suffering violent pain. As he lay before me, scarcely rallied from a violent attack of unusual duration, talking with his usual fluency, and in a remarkable strain of humility, I could not but view him with surprise, evidencing, as he did, the highest intellectual vigor combined with the manifestation of the most lowly disposition.

I did not see Mr. Hall again until summoned, on Lord's-day morning, February 13th, when I visited him in conjunction with another medical friend. I found he had passed a dreadful night, suffering the acutest pain in the back in unusual combination with the most agonizing distress in the chest. The two affections were in their results most torturing; the one requiring constant recum-

bency, which directly aggravated the other; whilst the erect posture necessary to a mitigation of the agony of difficult respiration, was incompatible with his sufferings in the back. Having been kept, for many hours, in constant vibration between these opposite efforts at relief, and unrelieved by the usual and even unusual doses of opium, he was dejected and sunk to an alarming degree. Painful as it was to see a great and mighty spirit so prostrated by bodily infirmity, it was nevertheless edifying to witness the divine efficacy of Christian principle in sustaining an undeviating composure of mind. There was no murmuring, no repining, no irritable expression; but the most patient endurance of the most aggravated sufferings. To a friend, who visited him this day, he said, "Oh, my dear sir, I have suffered intense agony; but I have received unspeakable mercies—mercies unspeakable—unspeakable. I am the chief of sinners, and yet I have received the most abundant mercies." For many hours, during the day, he suffered dreadfully, feeling as if he could not long survive. He was, however, relieved, towards evening, from the violence of distress; but being unable to exert himself without exciting a paroxysm, it became necessary to prepare a bed for him in the parlor, whence he was never more to pass, till borne by his afflicted people to the tomb.

Mr. Hall was much relieved on Monday, but remained exceedingly weak. On Tuesday, he had so revived that our hopes were sanguine, expecting that, as on former occasions, his paroxysms would subside, and leave him in a short time again capable of public duty. He spoke of preaching on the next Lord's-day, saying he thought he should be able, but should only attempt it once. His friends did not discourage an indulgence in such an anticipation, evidently pleasant to himself; especially as, from his state at this time, there were hopes of a sufficient recovery in five days, to allow such an attempt; for it was never found that the exertion of preaching affected his chest. No attacks ever occurred during a sermon, or afterwards, as a result of speaking: they were more frequently induced by the process of thought exercised in preparing for the pulpit, or by any circumstances which tended to excite his anxiety. Feeling, however, myself, no security as to the continuance of favorable symptoms, whilst I believed so formidable a disease to be rapidly encroaching on the vital functions, I this day invited Dr. Prichard to join us in consultation. On his arrival, Mr. Hall rose, and met him so much in his usual manner, as at first sight to produce little impression of any immediate danger.

In the evening of this day, he remarked, in conversation, "How thankful I am that I came to Bristol: the lines are fallen to me in pleasant places." On another occasion, he remarked, "How great are the sufferings of the poor. I have received and enjoyed many mercies: many are the privations of the poor;"—stating, that if he should recover, he would endeavor to see them oftener; that he would find them out; that it was proper they should be found out;—adding, "Blessed is he who considereth the poor." He spoke also of the pleasure he anticipated of meeting many of

them in the vestry of the meeting-house, agreeably to a plan he had lately formed. He remarked, what a mercy it was to him, to have so many mercies and alleviations; that there were many—and many whom he knew—(some of whom he affectionately mentioned by name)—who had not the mercies he had.

On Wednesday, he was evidently not so well; and on Thursday his attacks augmented, both in frequency and force. He this day expressed his doubts whether he should preach the next Lord's-day; and that he did not know whether he should ever preach again, but that he remained in God's hand; that he was thankful it was so, for he would do every thing he thought best;—adding, "I am God's creature, at his disposal; and that is a great mercy."

On Friday, he remarked to the friend who sat up with him through the night, in reply to a question, "I have not one anxious thought, either for life or death. What I dread most are dark days. I have not had any yet: I hope I shall not have them."

On Saturday evening, we were all summoned to witness a more violent attack than any preceding; during which his streaming, but almost ice-cold perspirations, and respiratory heavings, threatened the most imminent danger. From this state, however, he was gradually recovered; but remained a long time much exhausted. His voice was very feeble, often inaudible; but when heard it was generally to express his thanks to one and another of his family and friends, for their attentions. On one occasion he remarked, "You have been very kind to me; your attentions have been most exemplary: I can never reward you: I hope you will have your reward at the resurrection of the just." It having been deemed unsafe to leave him this night merely in the hands of friends, I remained up with him. About twelve o'clock he went to bed, and soon passed into an apparently tranquil sleep. In this state he remained very quietly till towards one, when I perceived his chest beginning to heave. In a short time he awoke, and arose on his elbow, saying he must get up, and instantly sprang out of bed to obtain the relief to which the standing attitude was necessary. Almost immediately after gaining his usual position, as near as possible to the fire, a seizure of great severity, threatening to be suddenly fatal, succeeded. Becoming for a few moments insensible, bathed in cold perspirations, and pulseless, he sank down against me, sliding to the floor; so that I feared he would not rise again: but, having been with difficulty elevated on his feet, he recovered his recollection and volition, and threw his arm and weight across my shoulders, by which I was enabled to support him through an hour of intense suffering. When he was a little recovered, I asked him whether he felt much pain. He replied that his sufferings were great: "but what (he added) are my sufferings to the sufferings of Christ? his sufferings were infinitely greater: his sufferings were complicated: God has been very merciful to me—very merciful: I am a poor creature—an unworthy creature; but God has been very kind—very merciful." He then alluded to the character of the sufferings of crucifixion, remarking

how intense and insufferable they must have been, and asked many minute questions on what I might suppose was the process by which crucifixion brought about death. He particularly inquired respecting the effect of pain—the nervous irritation—the thirst—the oppression of breathing—the disturbance of the circulation—and the hurried action of the heart, till the conversation gradually brought him to a consideration of his own distress; when he again reverted to the lightness of his sufferings when contrasted with those of Christ. He spoke of our Lord's enduring the contradiction of sinners against himself—of the ingratitude and unkindness he received from those for whom he went about doing good—of the combination of the mental and corporeal agonies sustained on the cross—the length of time during which our Lord hung—the exhaustion occasioned, &c. He then remarked how differently he had been situated; that though he had endured as much or more than fell to the lot of most men, yet all had been in mercy. I here remarked to him, that with most persons the days of ease and comfort were far more numerous than those of pain and sorrow. He replied, "But I have been a great sufferer in my time: it is, however, generally true: the dispensations of God have been merciful to me." He then observed, that a contemplation of the sufferings of Christ was the best antidote against impatience under any troubles we might experience; and recommended me to reflect much on this subject when in pain or distress, or in expectation of death.

(To be continued.)

THE BAPTISM.

The following beautiful lines, by Mrs. Sigourney, are taken from the *Christian Offering*," a religious annual, which we would especially recommend to the perusal of our young readers.

'Twas near the close of that blest day, when, with melodious swell,
To crowded mart and lonely shade had spoke the Sabbath-bell;
And on a broad, unruffled stream, with bordering verdure bright,
The westering sunbeam richly shed a tinge of crimson light,—

When, lo! a solemn train appeared, by their loved pastor led,
And sweetly rose the holy hymn as toward that stream they sped,
And he its cleaving, crystal breast, with graceful movement, trod,
His stedfast eye unpraised, to seek communion with his God.

Then, bending o'er his staff, approached the willow-fringed shore,
A man of many weary years, with furrowed temples hoar;
And faintly breathed his trembling lip, "Behold! I fain would be
Buried in baptism with my Lord, ere death shall summon me."

With brow benign, like Him whose hand did waver Peter guide,
The pastor bore his tottering frame through that translucent tide,
And plunged him 'neath the shrouding wave, and spake the triune
name,
And joy upon that withered face in wondering radiance came.

14 *Union of Prayers and Alms in promoting the Cause of Missions.*

And then advanced a lordly form in manhood's towering pride,
Who from the gilded snares of earth had wisely turned aside,
And, following in *His* steps who bowed to Jordan's startled wave,
In deep humility of soul, this faithful witness gave.

Who next? A fair and fragile form in snowy robe doth move,
That tender beauty in her eye that wakes the vow of love.
Yea, come, thou gentle one, and clothe thyself with strength divine:
This stern world hath a thousand darts to vex a breast like thine.

Beneath its smile a traitor's kiss is oft in darkness bound:
Cling to that Comforter who holds a balm for every wound;
Propitiate that Protector's care who never will forsake,
And thou shalt strike the harp of praise even "when thy heart strings
break."

Then, with a firm, unshrinking step, the watery path she trod,
And gave, with woman's deathless trust, her being to her God;
And when, all drooping from the flood, she rose like lilly's stem,
Methought that spotless brow might wear an angel's diadem.

Yet more! Yet more! How meek they bow to their Redeemer's rite,
Then pass with music on their way, like joyous sons of light!
But, lingering on those shores, I staid till every sound was hushed;
For hallowed musings o'er my soul like spring swoln rivers rushed.

"'Tis better," said the voice within, "to bear a Christian's cross,
Than sell this fleeting life for gold, which Death shall prove but dross:
Far better, when yon shrivelled skies are like a banner furled,
To share in Christ's reproach, than gain the glory of the world."

UNION OF PRAYERS AND ALMS IN PROMOTING THE CAUSE OF MISSIONS.

*An Address delivered at the Baptist Meeting-House, in Cambridge, when
Mr. Cutter was set apart as an assistant printer to the Burman Mission.*

You are assembled my christian friends, on an interesting occasion. One of your number has just been set apart to Missionary service, not indeed to preach, but to print the sacred Scriptures, and such other books as may promote the cause of learning, piety and good morals. He feels it his duty to consecrate his knowledge of the art of printing to the spiritual good of the Heathen. Never was that art employed in a better cause. In a few days he will leave the scenes of his youth and the beloved land of his nativity, probably forever. This will be no small sacrifice, but having counted the cost, he is prepared to make it, hoping that he shall be a useful coadjutor to the servants of Christ who are already in Burmah. The solemnities of this evening can scarcely have failed to awaken your sympathies—you wish our young friend a safe and prosperous voyage, and are prepared to say, "the Lord go with him and bless him." Such feelings are proper—they are dictated by humanity and piety. But besides the personal interest which you feel in the departure of our friend, you have important duties to per-

form in relation to the Mission itself. The co-operation of Christians who remain at home is almost as necessary to success, as the labours of Missionaries. Without it, Missionaries could not long remain in the field of labour, or if they should, their means of usefulness would be exceedingly limited.

I would particularly urge on you this evening, the importance of promoting Missions by your prayers and by pecuniary aid.—These duties should be united. It is said of Cornelius “thy prayers and thine alms are come up for a memorial before God.” Here we see the delightful union of piety and benevolence. He not only offered up his supplications to God, but he bestowed alms. There are persons who pray for the conversion of the heathen—but they seem to forget that their property is needed in furthering this object. Others are liberal. They readily aid with their wealth—but they are not imbued with that spirit of deep piety which is desirable. They do not accompany their alms with those devout breathings to God which would be ominous of good. How pleasant, when a spirit of piety and a spirit of charity are seen operating together as kindred graces. The former, emanating from devout love to God—the latter, awakened by a tender commiseration for ignorant and suffering man.

The great importance of prayer for the success of Missions must be obvious, when it is considered that without the blessing of God, human efforts will be of no avail. You may send pious young men to Theological Seminaries—you may be at great expense in fitting them for Missionary service—you may provide them all necessary comforts for their voyage, and support them on the field of labor—and these things are all proper and desirable—yet nothing truly valuable will be accomplished by them without the blessing of God. The Missionaries you send to the Heathen will labour in vain, “Until the Spirit be poured upon them from on high ;” then the wilderness will be a fruitful field, and the fruitful field be counted for a forest. They need the supply of the Spirit of Christ Jesus to make them able ministers of the New Testament. The Apostle Paul was deeply impressed with a sense of his own insufficiency and that of his brethren, to do any thing truly good of themselves. I have *planted*, says he, and Apollos watered, but it is God that giveth the increase. So then, neither is he that planteth anything, nor he that watereth, but God who giveth the increase. It was a deep conviction of this truth which led the Apostle to make the request—“Brethren pray for us, that the word of the Lord may have free course and be glorified ; and for me, that utterance may be given me, that I may open my mouth boldly to make known the mystery of the Gospel.” The success of Missionary efforts depends entirely on the blessing of God—and that blessing can only be expected in answer to humble and earnest prayer.

Our Saviour taught his disciples to pray for the spread of the Gospel, when he said, Pray ye,—“Thy kingdom come, thy will be done on earth, as it is in heaven.” In offering this petition Christians pray that the spirit and principles of christianity may universally prevail, and that the gospel of the kingdom may be preached to

16 *Union of Prayers and Alms in promoting the Cause of Missions.*

all nations. For the will of God will never be done on earth so universally as in heaven, until the kingdoms of this world become the kingdoms of our Lord and of his Christ.

As a ground of encouragement, you have the most satisfactory assurances that your prayers for the success of Missions will be heard. You are told in sacred Scripture, that the earth shall be full of the knowledge of the Lord, as the waters cover the sea ;— that many shall run to and fro, and knowledge shall increase; and that the Lord will give to his Son the Heathen for his inheritance, and the uttermost parts of the earth for his possession. When you therefore pray that the labours of Missionaries may be followed with divine success, you can have no doubt whether your prayer is in accordance with the will of God. It is his will that his Ministers should go into all the world and preach the Gospel to every creature, and that the nations which are sitting in darkness and the shadow of death, should behold a great light. You may therefore pray in faith, *i. e.* in the confident persuasion that God will hear you ; because in hearing you he will only fulfil the promise he has made—and satisfy the hopes which his gracious declarations have excited in your bosoms.

It is confidently believed that the Lord has heard prayer in relation to our Missions in Burmah. In addition to former intelligence from that benighted empire of the success of the Gospel, we have within a few days received the gladdening news that there are about 60 Karens who have embraced Christianity, and that other converts are walking in the faith and practice of the Gospel. The demand for the Scriptures and religious Tracts is greater than at any former period. During the past year, about eighty thousand Tracts have been distributed. Mr. Judson says he could distribute a thousand Tracts a week, could he obtain them. Such is the general anxiety of the people to read concerning this new religion, that the press in operation there, cannot furnish any thing like the supply of Tracts that is wanted. This leads me to remark that with your prayers for the conversion of the Heathen, you should join your alms.

If you admit that it is the duty of Christians to send Missionaries abroad, and to pray for their success, you must admit that in the present condition of the heathen, it is the duty of Christians to support their Missionaries, and to provide them means to print and circulate the Bible and religious Tracts, as well as to enable them to establish schools for educating the children of the Heathen.

If Missionaries travel, and preach, and visit the people, and give themselves to the ministry of the word, and devote a portion of their time to the translation of the Scriptures, or the preparation of religious Tracts and the superintendence of schools—and these things they must do if they would be useful—they cannot provide for their personal wants, or for the wants of their families. Nor can it be expected that the Heathen will bring forth their treasures for the support of religious teachers, of whose designs in the first instance they are suspicious, and of whose religion they are ignorant, not having one just sentiment of its utility or excellence. If then, any

thing important be done for the heathen, Christian charity as well as Christian piety must come to the aid of the Missionaries of the Cross. Not only your prayers but your alms must be offered, if you would ensure success to Missionary efforts.

The man who possesses the ability, and yet will give nothing but his prayers for the heathen, may as well withhold them, for there is reason to believe they will not be heard.

When the Wagoner, whose vehicle had sunk in the mire, put his hands together and cried to Hercules for help—Hercules said, thou fool ! put thy shoulders to the wheel, and then call on me and I will help thee. Such, Christians, should be your conduct. You ought to feel that you are entirely dependent on God for his blessing. You ought earnestly to call for help. But while your eyes are directed upwards for help, your shoulders should at the same moment be put to the wheels of evangelical operations ; then, and not till then, you may confidently expect that the Almighty will put forth his arm and effectually aid you.

Alms should accompany prayer in promoting the cause of Missions, because as means, they are as important and necessary as prayer. Prayer itself is not necessary to the success of Missions, only as it is a means of divine appointment which God is pleased to honor. So our charities are not necessary only as means. But as means they are necessary. This is not the age of miracles—but an age in which God employs ordinary means in propagating the Gospel. By these, he is pleased to test the faith—the patience—the perseverance—the liberality, and the self-denial of his people. He requires the aid of his professed friends, that they may show whether they esteem the Gospel so highly as to make any sacrifices for its promotion. Hence, alms are as necessary for the promotion of Missions, as prayer. This sentiment admits of a very clear and satisfactory illustration. We have been informed by the Missionaries in Burmah, that they desire to publish, as soon as possible, thirty thousand Tracts. You may pray that this may be done, and you may pray that the Scriptures may be diffused throughout the empire—but I ask, will either of these objects be attained by prayer alone ? Will the paper and ink start into existence and convey themselves to Tañoy, or Maulmein, or Rangoon, in answer to prayer ? Or will the printing presses move without human agency ? No ! you know that these things are not to be procured by prayers, but by money. You should procure paper, and presses, and printers, and publish the Scriptures and Tracts, and distribute them, and then humbly and confidently plead with God that he would condescend to accept your poor pecuniary offerings, and mercifully bless to the heathen, the holy and glorious truths which you have thus set before them.

So in relation to Missionaries. You must not be satisfied that you have done all that is required of you, when you pray that the Lord would support and bless his Missionary servants. You should cheerfully contribute towards their support, and then pray that the Missionaries thus supported may preach, not in word only,

but in demonstration of the spirit and with power from on high.—When prayers and alms are thus united, the blessing of God may be confidently expected. He will, beyond all question, hear the prayers accompanied by alms-giving, and he will accept of the alms that are thus sanctified by prayer.

A word or two more and I shall have done. It is a solemn consideration that God is an attentive observer of our conduct. Others might not have been acquainted with the piety and liberality of Cornelius. But the Lord had seen his alms and heard his prayers, and they had gone up for a memorial before God. He knows who among us pray and give alms, and who attends to only one of these duties. He sees the man, if there be such an one, who seems to pray, and with apparent earnestness for the conversion of the heathen, but who gives nothing for this object. He also sees the man, if there be such an one, who gives, but unhappily for himself he has no heart to pray. He sees also, the poor man or the poor woman who has nothing but prayer to give, and he accepts the supplication. And it is an affecting thought. He sees those who have no heart either to pray or to give for the cause of Christ. They are without piety towards God, or true benevolence to man. They live entirely for themselves. They neither enter the kingdom of heaven themselves, nor are they willing that others should enter in.

Aim, my brethren, at being habitually devout, and habitually benevolent. Labour every day, and to the end of your lives, to maintain a spirit of humble piety in the sight of God, and of active, untiring benevolence towards your fellow-men.

Especially, be concerned that the glorious gospel of the blessed God be proclaimed among the nations—and while you constantly and fervently pray that the heathen may be converted cheerfully and liberally contribute of your substance for promoting this great object of your prayers.

CHRISTIAN ZEAL.

Another year has gone. As it took its flight, every reflecting mind listened to its farewell admonition: "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." Never did a departing year speak more solemnly. The devastations of the pestilence that "wasteth at noon day," that hath cut off thousands around us in the morning and the evening of life, and hath clothed multitudes of the living in sackcloth, conspired to give its voice a melancholy and heart-thrilling tone. And whilst we shed our tears over the tombs of beloved friends, shall we not, as christians, receive with docility the lessons which our Heavenly Father would impress upon us by his chastising dispensations? Shall we not hearken to the monition, so powerfully urged and reiterated, "Be ye also ready—what thou doest do quickly!" If we commune with our own hearts, and are faithful in self-investigation shall we not

find that this exhortation is for us appropriate and timely? It is true, we have not swerved from the standard of that "faith which was once delivered to the saints;" we still hold fast the system of doctrines that was dear to our fathers. But though sound in principle, have we not been defective in feeling? Though orthodox in profession, have we not been inert in action? Though the understanding be enlightened, has not the heart lacked warmth? Has not the vigor of our first love decreased, and have not our religious affections become languid? If so, surely it is needful that we take heed to our ways, lest the charge brought against the church of Laodicea, stand forth against us, with all its appalling features—"I know thy works that thou art lukewarm, and neither cold or hot."

But even though we may not have sunk down into an apathy so chilling and disgraceful as that of the ancient Laodiceans, no doubt we may well lament that we have evinced no more of that holy *zeal* which they were urged to cultivate. And now, amid the numerous incentives around us, adapted well to stir our spirits up to thought and action, to higher and firmer purposes of devotion than we yet have cherished, let us hear the still small voice of the Spirit, addressing us in the language of kind and earnest exhortation, "*Be zealous.*" The history of the world, of our country and of the church during the year that is past, our present circumstances and the prospects before us, call upon us loudly to "gird up the loins of our mind," to be "clad with zeal as with a cloak," and in our own sphere, to promote with "*all diligence*" the interests of Zion and the glory of our Redeemer.

While we thus speak of the importance of christian zeal, we would yet be careful, clearly to ascertain its *nature*, to distinguish it from that which is spurious, lest perchance we mistake mere tinsel for substantial gold. Every grace has its counterfeit; and there is no art of our arch adversary so characteristic of his mighty genius, as that by which he adapts himself to the peculiar tempers and circumstances of true christians, who when they see themselves in an error, and would fain fly from it, are by this wily tempter urged to the opposite extreme, so that the last error becomes worse than the first. It matters not to him whether the extremes be despondency or presumption, false hope, or absolute despair—the sorrow of the world which worketh death, or the joy of the world which perisheth—the chilling apathy of the formalist, or the fitful fiery zeal of the fanatic—only so that he succeed in banishing from the heart those lovely graces which constitute the beauty of the christian character, which shed around it a hallowed lustre, shining more and more brightly unto perfection, he disregards the mere mode of the operation, and smiles over his accomplished work with infernal triumph.

Thus having desired Peter that he might "sift him as wheat," he devised modes of attack suited to Peter's constitution and condition. That disciple being of an ardent temperament, prone to speak and act rashly, it was easy for Satan to stir up his spirit of

self-confidence, so that from the impulse of unhallowed zeal he might commit some act ill becoming his high character. When therefore he saw his Master surrounded by the officers of the Sanhedrim, forgetting all the dictates of prudence, he drew his sword, and wounded a high priest's servant. As soon as that false zeal was checked, and he was reminded how unworthy was such defence of the nature and dignity of Messiah's kingdom, Satan immediately urges him to the opposite extreme, and induces the most astonishing insensibility. Having erred in acting, he seems to have resolved not to act at all. Then he saw Him whom he loved, whom he had pledged himself not to forsake, falsely accused, reviled and buffeted, without uttering a word in his behalf; shrunk timidly from the charge of being a disciple, met it with equivocation, then with open falsehood, and consummated all by the prompt denial of his Master with an oath. Ah! little had he thought that such dire consequences were connected with the exercise of one wrong principle, a vain self-confidence; that the zeal to which it gave rise was earthly and unholy, and that when it had had its perfect work, and issued in deeds of rashness and imprudence, that the reaction must be so powerful, so terrible. No wonder that "when he thought thereon he wept," even bitterly. Well might he learn from sad experience, the importance of that trait of character which distinguished his after life; a zeal intense and untiring, but humble, enlightened, prudent, uniform.

It is necessary then in obeying the precept "be zealous," that we discern clearly the nature of the grace we would cultivate. There is an unenlightened zeal, "not according to knowledge," earthly in its origin and disastrous in its tendency. Let us consider for a moment the aspect of one under the influence of such a principle.

First, he is exceedingly impatient of the least contradiction from friend or foe. He is bold and earnest, quick in his feelings, strenuous in his efforts;—and thus far all would be well, if he exhibited a proper symmetry of character. But alas! he sets at nought the injunction, to treat "with meekness those that oppose themselves." Impetuous in his movements, he will not condescend to listen to the voice of friendly admonition, nor stop to discuss the merit of his opinions. The counsels of the aged and the experienced he repels with a spirit akin to that of the ancient Pharisees, when to the convincing argument of the man who had received his sight they answered, "Thou wert altogether born in sin, and dost thou teach us?"

Secondly, he is careless of consequences. It is indeed right to go forward fearless of evil, where we have the light of positive command; but it is wrong to permit zeal to degenerate into a rashness which forbids calm consideration, or the selection of means adapted to the end. Such a spirit is an "unruly evil, a world of iniquity, which setteth on fire the course of nature, and is set on fire of hell." If cherished, it would sweep away from Zion all that is fair and lovely, and make the whole sphere of its influence

a scene of wide-spread desolation. Numerous are the instances in which the man of upright intentions, for the want of that prudence which is wisdom put in practice, has wrought out evil, at the anticipation of which he would have shuddered, and the retrospect of which has caused bitter but unavailing regret. Paul did not so. He was "not a whit behind the very chiefest apostles," he "labored more abundantly than they all," yet with his lofty boldness and ardent zeal, he combined a meekness and kindness of spirit, which led him to yield to the prejudices of both Jews and Gentiles, and as far as comported with christian integrity, to become "all things to all men, that by all means he might save some." So too our Saviour himself, was characterized as much by a dignified and heavenly calmness, as by intense zeal for the glory of his Father; and although it was said of him in prophetic language, "the zeal of thy house hath consumed me," it was also said, "thy servant shall deal prudently." We see this illustrated by the very design of the parables, which was, to adapt the garb of truth to the prejudices of men, and to attract their attention to it in spite of their perverseness. His character was not deformed by any unseemly prominence of a single feature, but exhibits as a whole the most fair proportions; and in whatever light it may be viewed, it shines before us, in the most charming "form and comeliness."

The grand object of true christian zeal is the glory of God; and as false zeal admits of but little deliberation, even if it mistake not the proper object of pursuit, it generally seeks to promote it by *unappropriate and unhallowed means*. No doubt, the disciples of our Saviour supposed that the zeal they felt and the means they chose for the vindication of his honor, to be well worthy of themselves, when, indignant at his ill reception among the Samaritans, they earnestly inquired, "Lord wilt thou, that we command fire to come down from heaven and consume them, even as Elias did?" And when they would fain have consecrated the indulgence of wrong feeling by the sanction of a holy example, how keenly must they have felt the rebuke of their Master, "*Ye know not what manner of spirit ye are of.*"

As false zeal is unfriendly to an accurate discrimination of christian character, it ever disposes the mind to hold fellowship with all who assume the name of christian, if there only be an exhibition of sufficient fervor, and a tone of feeling relatively high. And when associated with superstition, as it easily may be, even in its grossest forms, it is astonishing to what excesses it will tend. The Papist of former ages, as he entered the ranks of the crusaders, wielding "carnal weapons" in the cause of the Prince of Peace, breathing threatenings and slaughter against all the enemies of the cross, gloried in his christian zeal, and thought to cut his path to heaven by its energy; and it is worthy of remembrance that when that mighty host of combatants for the Holy Land had urged their way to Jerusalem, with hands reeking with blood, they pressed over multitudes of the slain, to kneel in solemn worship before the sepulchre of Jesus!

Oh! how pleased is Satan, that his followers should bear the name of christian, if they will but retain his spirit. How willing is he, that they should wage war with infidelity itself, if he can but direct the whirlwind of human passion, and preside as the master spirit of the storm! Let us beware of him. The pen of inspiration has delineated his character, and his intents, and "we are not ignorant of his devices."

But true zeal is a most lovely virtue. It burns brightly in heaven, and will live in every bosom there forever. It may be known,

1. By its uniformity.

If our devotion be kindled in heaven, it will not be a flickering flame, but nurtured by celestial influences, it will burn steadily and brightly, although surrounded by an uncongenial atmosphere. "The path of the just is as the shining light, that shineth more and more unto the perfect day."

Even in the affairs of this life, a fiery fitful zeal is dangerous, and attracts deserved reproach from the wise and prudent. The man of business, who has no well-defined views, or controlling principles of action, who one day pursues warmly some new enterprise, and on the next deserts it for another, who, weak in judgment, yet ardent in feeling, is continually vacillating from one extreme to its opposite, accomplishes but little good for himself, and exerts on others a pernicious influence. But he, who cherishes a "zeal according to knowledge," which deliberately selects the proper object of pursuit, and the means of attaining it, which, seduced by no wiles, and appalled by no difficulties, perseveringly holds on the "even tenor of its way," commands at once the confidence of friends, the respect of enemies, and is in due time crowned with the laurel of success. When such a zeal is devoted to the cause of philanthropy and religion, it is worthy of our highest admiration. What an illustrious exemplification of it, has Howard given to the world. He left his home and country, a voluntary exile, exposed himself to untried climes, and to the noisome pestilence, with a cheerful heart endured weariness and fasting, and cold and heat, made the dark recesses of prisons his places of resort, that he might relieve the captive, and cheer the forlorn; and all this he pursued with a zeal kept uniform in intensity, by the "nature of the human mind, forbidding it to be more, and the character of the man forbidding it to be less."

2. Another characteristic of true zeal, is its connexion with the milder graces of the christian.

It is *always* accompanied with meekness, and gentleness and contrition of spirit. "Be zealous and repent," is the admonition of the spirit to the churches. The zeal, whose delight is strife, whose chosen dwelling place is the field of controversy, is not the zeal commended here. That with eagle eye, marks the faults of others, the faults of all opinions and all systems, and glories in its power of defending right and truth, but prompts not to self investigation or humility. This, springing from godly sorrow,

tends to purify the character; exalts the soul to communion with God, and keeps the heart open to the reception of heavenly influences. Thus, says Paul to the Corinthians, "behold this self same thing, that ye *sorrowed after a godly sort*, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea what vehement desire, yea, what zeal, yea, what revenge!" These expressions, denote with intensity this same virtue, zeal according to knowledge, which seeks first the glory of God, and refines and elevates the mind that keeps it in holy exercise.

BRIEF MEMOIR OF DEACON JONATHAN CARLETON.

DEA. JONATHAN CARLETON was born May 20th, 1772, at Methuen, in this State. His parents were highly respectable, both reputedly pious. The mother still survives to be an able and useful member of the Baptist church at Methuen. His early years possessed the ordinary advantages of the New England schools of that period. The date of his conversion to God, he never attempted precisely to determine. It probably occurred when he was about ten years old, during the period of a great revival in his native place, among the people then called new lights. From that time his company was changed. He loved to be in revivals and among religious people, and the sports of boyhood were chastened by an accurate conscience.

About the age of 18 or 19 he thought it his duty to study for the ministry and accordingly went to a neighboring Academy one year. As he had not professed religion, and was even doubtful of his own experience of its power, his christian friends could not encourage his decision. This, together with his own diffidence of himself, and a deep sense of the great duties of the office, bore so heavily upon him, that he reluctantly returned to secular life. He soon after commenced a store in Haverhill, which he conducted with great success and honor for 12 or 13 years.

About the year 1809 he removed to Boston and transferred to this city his mercantile operations. Here he continued 10 or 12 years, a serious and constant attendant on the ministry of Dr. Baldwin; but though active in promoting the interests of the society, he never dared to make a profession of religion. Bold and rash men, or even those of an easy turn, and always prone to hope the best, would have rested content on half his evidence. But he viewed sin so extensively, and watched himself so narrowly, that he could not but hesitate. At this time he lost a promising son of 11 years, by drowning, which he deeply felt, and which impelled him to acknowledge the Lord openly. A few weeks after this bereavement, viz. in July 1819, he was baptized by Dr. Baldwin, and became a member of the 2nd Baptist church in this city. In a few years he was chosen by the church to the office of *Deacon*,

which, after several months of consideration, he timidly accepted. He always cherished a deep sense of the responsibility of this office, and earnestly endeavored to discharge its duties with diligence and fidelity.

When in the year 1825, Dr. Baldwin proposed a new church, Deacon C. was one of the first to second the endeavor, and when the "Federal street Baptist church," was constituted, Nov. 2, 1827, he was one of those who formed it, was chosen Deacon soon after, and continued till his death to enjoy great comfort in this relation. The church was dear to him as his own family. Its wonderful growth and prosperity, was a constant source of unspeakable pleasure, and the means of grace he here enjoyed, were evidently blessed to his increase of piety more rapidly than at any former period of his life.

He was ill only 9 days. On Friday, December 16th, he was seized with a species of apoplexy, with which he had before been threatened. For about a week he was not often rational. Then evidently in answer to fervent prayer, and contrary to the nature of the disease, his intellect was restored, and grew brighter till the moment of his death. At first his expressions in lucid intervals, showed the same diffidence of his being a christian, which had characterized him through life. But in the course of Friday afternoon he grew more confident, and toward midnight, his assurance became complete. From that time, till he could speak no more, his expressions indicated not only peace, but triumph. In this respect he was like Moses, who after walking in the desert, ascended Nebo to die, and there first saw the Canaan to which he had so long journeyed; or like the sun, which seems larger at the setting.

On Friday afternoon he became convinced that he should not recover. But no terror accompanied this awful certainty. As Mrs. C. was sitting alone with him in the evening of that day, he said "*I have always wanted to do something myself for God, but I have done only a very little.*" But he added, "*it is a great comfort to me that God has given me a son to preach the gospel.*" Then lifting up his hands, he repeated, "*it is a great comfort,*" "*great comfort,*" "*great comfort.*" Mrs. C. then said, "*it gives you pleasure also that Mary has become pious.*" "*Oh yes, great comfort,*" he replied "*But the gospel that is it! the gospel that is it!*" Thus showing how his heart was set upon the glory of God and salvation of men. Shortly after, speaking of his own unworthiness which continued to be a prominent feeling, he added, with much exhilaration and energy, "*But I trust I have an inheritance in the heavens.*"

In the course of the evening, Mrs. C. began to sing the 244th hymn of the supplement, "*Come thou fount of every blessing,*" the first four lines of which he also sung, with much feeling and fervency. When it was finished, he remarked in a very joyful manner "*this is pleasant.*" Mrs. C. then said, "*Oh how happy it will be when we unite in singing with the holy angels.*" He replied earnestly, "*happy—happy—happy indeed.*" Several times on

Saturday afternoon, he sang portions of hymns with much fervor. One of these, which he sang more than once, showed how to the last his heart loved Zion, and longed for its enlargement. It was

“Come, thou soul transforming spirit,
Bless the sower and the seed.” &c.

On the night preceding his death, (Saturday) he evidently became very weak. Occasionally, however, he broke out with much strength, in such expressions as “*Rejoice, rejoice, put your trust in Christ.*” “*When shall I get there?*” “*I shall drop this clod!*” — “*confidence in Christ.*” A friend by his bedside, said, if you feel happy in trusting your whole soul to Christ, press my hand. He immediately did so, vehemently. Afterwards he said, “*I do love to be with the Lord.*” “*I long to be with the Lord.*”

When he could no longer utter sentences, he continued to articulate “*happy,*” “*happy,*” “*happy!*” In the very last moment Mrs. C. said to him, squeeze my hand once more, which he did with much feeling. She said, you have got almost through, dear; I will go as far as the gate of heaven with you, there the Lord will take you. You will have your wish; I shall come very soon, and when I get to the gate, you will be the first to meet me. He then pressed her hand more forcibly, and smiled with heavenly serenity. Soon after his spirit resigned its tenement of clay, and rose to receive the mansion prepared for him from the foundation of the world.

“Serenely smiles the victor’s brow,
“Fann’d by some angel’s blessed wing,
“O grave! where is thy victory now?
“Triumphant death! where is thy sting?”

No convulsions attended the last moments, no agonizing grief sounded through the house. All was peace. God was there, not to terrify as when he rends the sinner out of life: or tears from sinners their chief delight; but to bless and to take home his servant, leaving sweet assurances to each of the family, that he would return in his own time, and so take them also, that thus, all might be forever with the Lord.

He thus fell asleep in the sweet and certain hope of a resurrection unto eternal life, on Sunday morning, December 25th, 1831, aged 59 years, 7 months.

As a christian, Deacon C. possessed several peculiar excellencies. “*He was remarkable for godly simplicity.*” Increasing wealth never beguiled him of this characteristic. He was always humble, always accessible. Transparent in his feelings and plans, none ever feared his ill will, or secret opposition.

His punctuality at the meetings of the church was exemplary. Nothing but imperious providences, hindered his being always seen in his place; none seemed to enjoy meetings in the lecture room more than he, and few contributed more to their interest and profitableness. Though he was never fluent, his prayers and exhortations were always appropriate, affectionate, and judicious.

He was a devoted reader of the scriptures. A character too rare in this age of miscellanies. Whenever he was not expressly engaged

either in the counting house, or at home, he resorted to his Bible, and for years made it his chief reading and study. This it was which kept him steady to the truth amid abounding errors, and gave him much of that primitive simplicity of manners, which has been already noticed.

Deacon C. *was distinguished for benevolence to the poor.* He not only devoted several hundred dollars a year to this object, but purchased articles of necessity at wholesale, and distributed them with minute attention to the wants of applicants. He visited extensively among the poor, *sought out* the necessitous, and, not content with allowing the city missionary to refer cases of want to him, he administered his relief as far as his time would allow, with a personal knowledge of the case.

He was remarkable for great uniformity of character. Whenever seen he was the same, "known and read of all men." He was always grave; no vain jests, or foolish laughter ever escaped him. His spirits were never flighty; putting him upon foolish plans, or making him ardent about trifles; nor ever gloomy, depressing his exertions without cause. He was therefore always "ready to good works," and though seldom a leader, was never last.

This evenness of temper, united to the traits just mentioned, and a particular aversion to strife, *made him the habitual peacemaker.* Though no particular difficulty or disagreement had ever arisen in the church or society, occurrences were not wanting to give exercise to this amiable, this blessed characteristic, and many are they in this city and elsewhere who will long remember him as the healer of breaches.

In business, Mr. C. *was active and skilful.* He was not a speculator, and preferred regular industry to bold experiments. All his business operations (at times very extensive) always passed under his own eye, and he never trusted to others, what he could do himself. Having commenced with very limited means, and risen by his own efforts, he ever manifested a great interest in the welfare of young men who were commencing under similar circumstances. Few men, probably, in this city, have done more to assist young men by advice, and capital, and suretiship, than Mr. Carleton.

His long and steady career, his unsullied reputation, and the perfect confidence of the community, enabled him to do more for young men than many others who might feel equally benevolent. He was, however, so select in his choice of those he patronized, and so careful to ascertain their industry, economy and perseverance, that his losses, in this respect, were very trifling, while the satisfaction it gave him towards the close of life was very great.

His domestic virtues were numerous. It is common to say of deceased citizens, that they were kind fathers and parents; seldom can it be so truly said. He respected his domestics and sought their good. At family worship, and other occasions, he would rehearse to them important thoughts he had heard in the house of God. They both loved and respected him, and are among the sincerest mourners, now that he is removed from the head of their peaceful family.

As a Deacon he was much prized by both the churches which he served in this capacity. The same virtues shone here, which adorned his private life. Never forward to plan, or to act for the church, he was generally ready to share his part in requisite endeavors. From the weekly inquiry meeting he allowed nothing to detain him, but sickness or absence from the city. It was a meeting in which he took a most particular interest. To his Pastor* his conduct was ever the most respectful and affectionate. There never occurred a moment's disagreement, and the last words he spoke to him, when he could scarcely utter three words in connexion, were "*my dear minister,*" "*my dear minister.*"

May the example of this good man long prove efficacious, and his labors blest.

*The Rev. Howard Malcom.

EDUCATION DEPARTMENT.

EDUCATION SOCIETIES.

The Baptist Education Society of the Young Men of Boston, held their annual meeting in the lecture room of the 1st church, on the evening of the 14th of November. The meeting was one of deep interest. The Secretary's report, which has been published, was able and well written. From the Treasurer's report it appears that the receipts during the past year have been \$730,00, and that the expenditures for the same period have been \$605, leaving a balance in the treasury of \$125.

Besides sustaining three temporary scholarships, amounting to \$225, the society, during the last year, increased their permanent scholarship from \$1000 to \$1250. During the present year they have resolved to double the number of their temporary scholarships, making in all six temporary scholarships, and one permanent scholarship at \$75 each.

Among the numerous benevolent societies and associations for which the present age is so highly distinguished, we know of no one which exhibits more lovely features than the Young Men's Education Society; whether we regard the object to be accomplished by this association, or the beneficial tendency of such charities upon the young men who bestow them. The influence of such efforts upon a young man's character, is most redeeming. They increase the power of conscience, and have a tendency to develop the whole moral man, cherishing every thing in the affections of the heart which is lovely and of good report. The object to be accomplished also is most noble. It is not surpassed for grandeur in its design, and permanency in its good effects, in the whole compass of benevolent effort.

To feed and clothe the suffering poor is charity of a high order; but it does not compare with that class of benevolent effort of which we are speaking. The poor man, though comfortable for the moment, after a few nights have passed over him, is as wretched as before he was thus relieved. But give to an indigent and pious young man of promising talents, the means of an education, and you create in him sources of enjoyment, and of usefulness to others, which are as lasting as life. In this way good is done by preventing evil, and human happiness is multiplied by cutting off the sources of human wretchedness.

The Baptist Education Society of the young men in Boston was formed in 1814, and is the oldest, it is believed, of any similar society in

the country. It has accomplished much towards securing to our city and to our churches generally an evangelical and enlightened ministry. Nor have its efforts been unavailing as an example to others. It gives us great pleasure to learn that similar societies are being formed in most of the principal cities and towns in New-England: And we devoutly hope that every young man in our country may emulate the virtue of those who have preceded him in this noble charity.

Within the last year, there has been formed a Baptist Young Men's Education Society in the city of New York. From this society we expect much; its resources are great, and its opportunities for doing good are immense.

On the evening of the 27th ult. a Baptist Young Men's Education Society was formed in Providence, R. I. The prospects of this society are very flattering. Its members are well informed, efficient men, from sixteen to thirty seven years of age. The subscription for membership from those present at the formation of the society amounted to one hundred and fifty-seven dollars.

The local relation of this auxiliary to the University, in which there are a large number of the beneficiaries of the parent society, will prove, it is believed, very advantageous to its prosperity. Under such circumstances the society will have constantly before them, numerous, and as we trust happy examples of the beneficial effects of their labors.

The Baptist Education Society, of New York, which, besides the appropriate duties of an education society, supplies the place of a Board of Trustees of Hamilton Theological Institution, was formed as appears from a circular recently published by the executive committee in 1817. It began its operations in 1818. In 1820 the society commenced the Institution at Hamilton, to which its chief attention has since been directed, and which under God it has brought to its present flourishing condition.

The whole expenses of raising up the Institution to its present condition are stated to be as follows:

Whole expenses for students,	36158,63
Building for the Institution,	6806,13
Boarding house,	1000,00
Farm,	2450,00
Library, furniture for room, work shop and other expenses,	4000,00
	<hr/>
Permanent fund,	50414,76
	22800,00

The whole number of young men aided by the society since its formation is two hundred and fifty-one. One hundred and twenty-four of this number have entered upon the duties of the ministry and about ninety are now members of the Institution, under the instruction of four professors and one tutor.

The appeal which the committee make to the Baptists in New York, in behalf of the Institution, which is now in special need of pecuniary assistance, cannot, we think, be fruitless. The help which our liberal minded brethren have in that state hitherto so promptly afforded, when the wants of the Institution demanded, we regard as a certain pledge for all future necessities.

QUARTERLY MEETING OF THE BOARD.

At the late quarterly meeting of the Board, 21 young men were received upon the funds of the society, increasing the number of beneficiaries under the patronage of the parent society and its branches to 124. On the first of January, 1831, the whole number did not exceed

60. The parent society had 52. It has now 100, from which it appears that the whole number of beneficiaries has more than doubled in one year. And we see no reason why we may not expect that this number will be doubled in the year next ensuing, provided the society shall be able to give the necessary encouragement. Whether these young men, who, from quarter to quarter are coming to us, in increasing numbers, shall be encouraged in the pursuit of an education, which at the present period seems so absolutely essential to extensive usefulness, is a question which we put to the friends and patrons of the society, to be answered by them as their consciences may dictate. We invite, at the same time, on the part of every one, a candid and thorough investigation of the proceedings of the Board, and the principles by which they are governed. For certainly we are doing a great work, which must be productive of lasting benefits to the church or of incalculable evils.

The Board were saddened at their late meeting by the intelligence of the recent and sudden death of one of their beneficiaries. Mr. Chauncey Hawley, a member of the Freshman Class in Brown University, died but a few weeks since at his father's residence in Connecticut, of an epidemic which swept away several members of the same family.

Mr. Hawley was a young man of exemplary piety and of great promise. He is said to have died a peaceful and happy death. Thus true it is, that no age nor condition is exempted from the desolations of this last enemy of man. The youth in his studies, the missionary when about to enter upon the field of his labor, and the devoted pastor in the full tide of his usefulness, are each successively taken.

An account of Moneys received from Sept. 13, to Dec. 13.

LIFE DIRECTOR.

Rev. William Hague, in addition to fifty previously paid, 50,00

LIFE MEMBERS.

Mr. Nathaniel Hutchinson, by the Baptist Society in Woburn, 50 00
 Mr. Caleb Hobart, by himself, 50 00
 Isaac S. Davis, Esq., by himself, 50 00
 Levi Pierce, Esq. by himself, 50 00
 Dr. Thomas Huntington, in part by himself, 15 00
 Rev. Abisha Sampson, in addition to 20 previously paid, 30 00

ANNUAL MEMBERS.

Rev. Ezra Going, 5 00
 Mr. Aaron Brigham, 5 00

ALSO,

From a lady paying two cents per week annually, 1 04
 African Mite Society, Boston, 2 56
 First Baptist church and society,
 Charles Street do. 150 00
 First church in Cambridge, 26 92
 Dividend on Bank Stock, 345 75
 Young Men's Education Society of Boston Baldwin Scholarship, 75 00
 Franklin Association, 25 00
 Subscription in West Boylston, 44 00
 Evangelical society of Westfield Association, 50 00
 Young Men's Education Society of Boston, for Winchell Scholarship, 75 00
 Vermont Branch of the N. B. E. S. fifty dollars of which was contributed to constitute Rev. Hadley Proctor a life member, 253 90
 A. Penniman's interest, 129 00
 Deacon Ward Jackson, 50 00
 Middlesex Missionary Society, 30 00
 Capen's interest, 150 00
 Salem Association, 388 34
 Scholarship of do. No. 1, 75 00
 " " No. 2, 19 38

MISSIONARY REGISTER,

FOR JANUARY, 1832.

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. 17, Joy's Building Washington street, Boston. The Communications for the Corresponding Secretary should be directed to the same place.

MR. JUDSON'S JOURNAL.

No. 5.

I am surprised to see, that my last date is three months ago. The truth is, I have been so absorbed in translating, that I have been hardly sensible of the lapse of time. I am just finishing the books of Isaiah and Genesis, having kept them along together, the one by way of refreshment after the toil of the other. I have done but little missionary work, except distributing tracts and superintending the native assistants. But as Genesis, Psalms, Solomon's Song, Isaiah and Daniel, some of the most important books of the old Testament, are now just done, I propose to change my course of labor.

Moung En is settled with me, having brought his wife, Mee Nenyay from Maulmein. His department is to receive company at the house—His wife assists her husband, and also teaches a small school of four children at present, two of them belonging to Moung San-loon, formerly of Maulmein, but now settled in Rangoon. Moung San-loon the 2d. (or Tsan-loon, as I will write his name in future, to distinguish it from the other) is becoming a valuable assistant. It is his business to go about the place, distribute tracts and converse wherever he can get an opportunity; and he sometimes

makes short excursions to the neighboring villages. He frequently meets with very rough treatment, which, as far as I can learn, he bears well.

It has been my habit for several months past, to perambulate the streets every morning, about sunrise, distributing tracts to those who ask. At first, I gave away fifteen or twenty a day. The average has now risen to seventy. We think, from inquiry and observation, that very few are destroyed. They are in almost every house, and are read in private.—The truth is unquestionably spreading. Were it not for the fear of government, I think the spread in this place would be rapid. There are a good many hopeful inquirers, but when they arrive at a certain point, their visits become few and far between. They see the Rubicon before them and dare not pass. The number of such persons is continually increasing. This cannot last always. God will, I trust, make a bridge to facilitate their passage.

I hear that Br. Wade has raised up a church of fourteen Karens, in the neighborhood of Maulmein, and that Br. Kincaid and Br. Jones have large and attentive assemblies from the army. Pour out, O Lord, thy Holy Spirit upon all our feeble efforts, that we may be more successful, and upon thy baptized people at home, that they may begin at last to wake up to the subject of

missions, even though they have been sleeping these eighteen years—not to say centuries*

June 6th. I hear that three more natives and three Europeans have joined the churches at Maulmein. But at the same time, I am distressed to hear that Mrs. Wade is rapidly sinking, and that nothing can save her life but a long voyage. To this measure, her attending physician, Dr. Brown, has long urged her. But her extreme reluctance 'to leave all she loves below the skies and go off' seemed to be an insuperable objection. At length, the brethren met and formally advised her to go home immediately, and Brother Wade to accompany her, partly on account of his own health which is daily getting worse. A copy of their resolutions they sent to me, and I have sent back my entire approbation. I should not wonder, if they were now on their way to Bengal. I hope that they are†

I have also written to the brethren to know what I shall do with myself in the mean time. I know not whether they can keep the press moving without me.

However it is a comfort, that those last arrived are on the ground, and I cannot but sanguinely hope, that dear brother and sister Wade will, in due time, return with renovated health and a fresh reinforcement.

A. JUDSON.

REV. DR. BOLLES.

*The man of sin sleeps not, nor his father. Witness one bishop and two priests lately arrived from Rome, by way of the Red Sea, in addition to four others in the country. Two of them are just proceeding to Ava. I hear also, that they are building a church at Maulmein.

†The Corresponding Secretary has received advices that Mr. and Mrs. Wade had sailed from Maulmein for Calcutta, but has not heard of their arrival there.

MR. JUDSON'S LETTER TO REV. MR. GROW.

The following letter from Rev. Mr. Judson, to the Rev. Mr. Grow, of Thompson, Conn. will be read with the

deepest interest. It has already appeared in several papers, but the demand for it has been increased rather than satisfied, which shews, as the writer suggests, that information is what Christians need. Let them understand facts in the case, and they cannot refrain from action.—Their criminality lays in not providing themselves with the means of information. Every month, the Magazine is furnishing official details from all the stations under the patronage of the Baptists, and on terms so favorable, that few families can reasonably be without it. If one cannot afford to take it, let two or more unite, but let them no longer remain destitute of the intelligence it contains.

Rangoon, March 4, 1831.

Rev. and Dear Brother,—

Your letter of the 19th July last is before me, and your fifty dollars is in the hands of Mr. Jones, at Maulmein, who writes me that he is ready to pay it to my order. — The sentiments expressed in your letter are cheering and encouraging to my heart. I wish that all Baptist ministers felt so, and would all make such presents, though I should prefer their being made directly to the Board. My gratitude however, in both cases is sincere.

I can spare time to write a few lines only, having a constant press of Missionary work on hand; add to which, that the weather is dreadfully oppressive at this season. Poor Boardman has just died under it, and Mrs. Wade is nearly dead.— Brother Wade and myself are now the only men in the mission that can speak and write the language, and we have a population of above ten millions of perishing souls before us. I am persuaded that the only reason why all the dear friends of Jesus in America, do not come forward in the support of missions, is mere want of information, (such information as they would obtain by taking any of the periodical publications.) If they could only see and know half what I do, they would give all their property, and their persons too.

The great annual festival is just past, during which, multitudes come from the remotest parts of the country to worship at the great Shway Dagong Pagoda, in this

place, where it is believed that several real hairs of Guadama are enshrined. During the festival, I have given away nearly 10,000 tracts, giving to none but those who ask. I presume there have been six thousand applications at the house.—Some come two or three months journey, from the borders of Siam and China,—“Sir, we hear that there is an eternal hell. We are afraid of it. Do give us a writing that will tell us how to escape it.” Others come from the frontiers of Cassay, a hundred miles north of Ava,—“Sir, we have seen a writing that tells about an eternal God. Are you the man that gives away such writings? If so, pray give us one, for we want to know the truth before we die.” Others come from the interior of the country, where the name of Jesus Christ is a little known,—“Are you Jesus Christ’s man? Give us a writing that tells about Jesus Christ.” Br. Bennett works day and night at press; but he is unable to supply us; for the call is great at Maulmein and Tavoy, as well as here, and his types are very poor, and he has no efficient help. The fact is, that we are very weak, and have to complain that hitherto we have not been well supported from home. It is most distressing to find, when we are almost worn out, and are sinking, one after another into the grave, that many of our brethren in Christ at home, are just as hard and immovable as rocks; just as cold and repulsive as the mountains of ice in the polar seas. But whatever they do, we cannot sit still, and see the dear Burmans, flesh and blood like ourselves, and like ourselves possessed of immortal souls, that will shine forever in heaven, or burn forever in hell—we cannot see them go down to perdition, without doing our very utmost to save them. And thanks be to God, our labors are not in vain. We have three lovely churches, and about two hundred baptized converts, and some are in glory. A spirit of religious inquiry is extensively spreading through-

out the country, and the signs of the times indicate that the great renovation of Burmah is drawing near. Oh, if we had about twenty more versed in the language, and means to spread schools, and tracts, and Bibles, to any extent, how happy I should be. But those rocks, and those icy mountains have crushed us down for many years. However, I must not leave my work to write letters. It is seldom that I write a letter home, except my journal, and that I am obliged to do. I took up my pen merely to acknowledge your kindness, and behold I have scratched out a long letter, which I hope you will excuse, and believe me,

In haste, your affectionate brother in Christ,
A. JUDSON.

CAUSE OF MISSIONS.

At a meeting of the first Baptist church and congregation of Rochester, held at their meeting house on Monday evening, Dec. 5, 1831, Dr. Oliver C. Comstock was appointed Chairman, and Myron Strong, Secretary. After singing a Missionary hymn, and several fervent prayers had been offered, the following resolutions, having been moved and seconded, accompanied with appropriate and spirited addresses, were passed unanimously.

1. *Resolved*, That we consider the late intelligence from Burmah, a loud call from God upon the Baptist churches of America, to make a general and united effort, in order to send a large reinforcement of preachers and printers of the Word, into that inviting “field already white for the harvest.”

2. *Resolved*, That we, the members of the Baptist church and congregation of Rochester, feeling an ardent desire to promote the glory of our Redeemer, will support, under the patronage of the American Baptist Board of Foreign Missions, one missionary in Burmah; and to this end will make liberal sacrifices, and bring forward our “gold, frankincense and myrrh.”

3. Having thus given our solemn pledge,

Resolved, That we affectionately invite our sister churches of this Association, to co-operate with us, and also send forth one or more missionaries to that dark, benighted land, to proclaim the "way of escape from an eternal hell."

4. Whereas, in our opinion, the reason that so little has been done for the support of Foreign and Domestic Missions, has not been so much for want of means, as of some system that will secure the regular contributions of every individual member of the church; and inasmuch as it is better to raise a smaller sum by a regular, systematic course, than a larger by a sudden ebullition of feeling;—therefore,

Resolved, That we recommend to every lover of Christ, to give in a pledge of the amount he or she will contribute at every monthly concert during the year; and that the sum so raised be devoted to foreign and domestic missions, as the brethren or the individual may desire.

5. *Resolved*, That Brethren O. C. Comstock, Zenas Freeman, and Myron Strong, be a Committee to write an address to our Baptist brethren in the United States, upon the subject of the preceding resolutions.—*N. Y. Bap. Reg.*

These worthy and spirited resolutions are thus alluded to in a letter addressed to the Corresponding Secretary, &c.

ROCHESTER, Dec. 12, 1831.

Very dear Brother :—

We have all along considered the Burman Mission of the first magnitude, and especially committed to our denomination; but the recent advices from that vast and promising field of benevolent exertion have strongly elicited our attention and appealed to the highest sympathies of our hearts. Our church, with means rather limited, and still somewhat embarrassed, have nevertheless made a vigor-

ous and triumphant effort to aid the sacred cause.*

We will mention another encouraging fact, an example which we hope others may emulate and nobly excel. A few months since, a few of the children of our Sabbath School, whose warm hearts prompted them to do something for the Saviour, formed themselves into a Youth's Missionary Society, which rejoiced our hearts much, as it was an act of their own accord. On hearing that sisters Wade and Bennett were denying themselves of the comforts and necessaries of life, so as to support a native missionary, they resolved to raise the \$30 needed, each paying a penny a week, and have *pledged themselves to support a native Missionary in Burmah*. The pledge will be redeemed.

With high regard, &c.

O. C. COMSTOCK, }
Z. FREEMAN, } *Commit-*
MYRON STRONG, } *tee.*

It would afford much pleasure to give extracts from the Address published by the Church in the *N. Y. Baptist Register*, did our limits permit.

ENCOURAGING PROSPECTS FOR
BURMAH.

It will be gratifying to all the friends of Missions to know that extraordinary efforts are making by the Baptist General Convention, to supply the pressing demand for laborers in Burmah. Three or four families, it is expected, will go out as early as opportunity shall offer in the spring. One of them is an experienced printer, who will take with him a third printing press, and render that powerful department of Christian effort every way adequate to the present exigencies of the country. The demand is increasing for tracts, portions of the Scriptures, &c. and if satisfied, will require extensive funds, which it is believed an enlightened public will not withhold. The Secretary for foreign correspondence of the American Bible Society lately addressed the following Resolve of that noble Institution, to the Board of the Convention.

*The amount subscribed is 500 dolls.

At a meeting of the managers of the American Bible Society, Nov. 10, 1831,

Resolved, That the sum of Five Thousand Dollars be appropriated and paid within the ensuing year, to aid the "Baptist General Convention of the United States for Foreign Missions" in publishing the Scriptures in the Burmese language.

Extract from the Minutes.

JOHN SEWARD, *Rec. Sec.*

The truly Christian spirit with which this generous co-operation was proffered, will be seen in the letter which accompanied the Resolution.

To the Baptist General Convention of the United States, for Foreign Missions.

Gentlemen,—I have great pleasure in being the organ of the Board of Managers of the American Bible Society, in communicating to you the foregoing resolution of that body:—

Sincerely praying that you may be greatly blessed in your work of faith, and labor of love among the perishing Heathen of Burmah,

New York, Nov. 14, 1831.

I remain, very respectfully, your obedient servant, and faithful brother in Christ,

JAMES MILNOR,

Sec. for Foreign Cor. A. B. S.

AMERICAN SUNDAY SCHOOL UNION.

The American Sunday School Union, it will be seen by the following letter, have made a donation of their books to our Missionaries in India, and are purposing enlarged efforts in the great work of enlightening and saving the Heathen, as their operations advance.—We hail such concert of feeling as most auspicious to the progress of the kingdom of Christ.

AMERICAN S. S. UNION.

Philadelphia, Oct. 29, 1831.

Rev. Dr. BOLLES :

Dear Sir :—The American Sunday School Union have granted a set of their Sunday School Books, as a donation to the Burman mission. They may be found useful to the devoted men and women who labor in that most interesting mission, either for their own personal, or for translation; and it affords

us great pleasure to have it in our power to present this small token of our high esteem for the individuals of the Mission, and confidence in the Board who direct their labors.

I hope the time is not distant when our Union will be able to aid in the preparation and circulation of Juvenile Books at our foreign missionary stations, and thus contribute something to the advancement of education among the children of nations which worship the false gods.

I am most truly yours,
FREDERICK W. PORTER, C. S.

OBITUARY.

DEATH OF DR. SEMPLE.

Extract of a letter from Rev. Dr. Chapin.

Rev. and dear Sir,—

It has become my painful duty to inform you of the death of our venerated brother, Robert Baylor Semple. He died last Sabbath morning, about ten o'clock, aged 62, and in the forty-third year of his ministry. He was sick about six days, of the bilious pleurisy fever. From the first attack he was confident he should not recover. He possessed his mind fully, and manifested an ardent desire to depart, and be with Christ. The evening before he died, he roused up, and said, "Forty-two years ago this evening, I preached my first sermon;" and exclaimed, "I have fought a good fight, I have finished my course, I have kept the faith, &c." His death will be much lamented in our churches. What its influence will be upon the future history of this college, time must disclose. It has occasioned an important vacancy in our Agency, and in our Board of Trustees. (Whom shall we find to fill his place?) Under afflictions like this, we may say, "Help, Lord, for the godly man ceaseth; for the faithful faitheth from among the children of men."

I am, dear brother,
as ever, yours in Christ,
S. CHAPIN.

College Hill, D. C. Dec. 27, 1831.
Rev. L. BOLLES.

ORDINATION.

Augusta, Geo. Dec. 19, 1831.

Rev. and dear Sir,—

It becomes my pleasant duty to inform you of the ordination of our br. Simons, which took place yesterday at the First Baptist church in this city, of which I have the happiness of being Pastor. On the Saturday night previous, br. Simons preached an appropriate and acceptable discourse on the subject of missions from Luke vi. 31; "And as ye would that men should do to you, do ye also to them likewise."—The Rev. Jabez P. Marshall, of Columbia county, Ga. commenced the ordination services by reading a suitable portion of scripture; the sermon was preached by the Rev. Basil Manly, of Charleston, S. C. from Acts xxii. 21; "And he said unto me, depart; for I will send thee far hence unto the Gentiles." The claims of missions generally, and of the Burman mission in particular, were enforced by several important considerations, in a manner truly affecting and impressive. The pastor then read a letter which had been furnished br. Simons by the Brookline Baptist church, Massachusetts, where he now holds his membership, from which it appeared that he had been regularly called to ordination, and that the church approved of his being set apart as a minister and missionary by their southern brethren. In answer to questions which were then proposed, br. Simons gave an interesting and satisfactory account of the exercises of his mind with respect to the gospel ministry, and particularly with regard to missionary service amongst the heathen, and in the same connexion made a brief statement of his views as to the fundamental doctrines of the gospel. Rev. Joseph B. Cook, of Sumter District, S. C. then made the ordaining prayer, and at the same time a goodly number of ministering brethren, whose hearts seemed to be deeply and solemnly impressed, clustered around, and united in the imposition of hands.—From a part of the two first verses of the 4th chapter of 2 Timothy, our venerable father Mercer delivered a short, though appropriate and paternal charge. Rev. Jesse Hartwell, one of

the Professors in the Furman Academy, presented the Bible, and in doing so, recommended that blessed book to the notice of his brother, as that by which he must assail the abominations of heathenism, and from which his own soul was to derive needful supplies of wisdom, comfort, courage and patience. Rev. Josiah S. Law, of Sunbury, Ga. gave the right hand of fellowship, and in a few accompanying remarks made a feeling and happy allusion to the circumstance that himself and brother Simons had, in time past, been associated together as fellow students, and that two others of their fellow students Mason and Jones, were now in Burmah. After brother Law had finished his remarks, the ministering brethren present, all advanced and gave the right hand as a token of their affection, fellowship, and christian regard. The Rev. Luther Rice made a short address to the congregation, and read the following hymn, composed for the occasion, which was then sung:

Hark! from Burmah's darkened shore,
Sounds the Macedonian cry;
Dying pagans help implore;
"Help, O help us, ere we die!

"Give us all the sacred word,
"Teachers too our feet to guide;
"Point us to the only Lord,
"Who for guilty rebels died."

Hark! another sad complaint;
Burmah's teachers raise the cry;
"Send us helpers—we are faint—
"Some are gone, and soon we die.

"See, the spreading harvest stands
"Waving in the spirits breeze,
"Ripened for the reapers' hands:
"Saints of God the sickle seize."

Hark! a brother's voice replies;
"Burmah's sorrows touch my breast;
"Let me point those darkened eyes
"To the realms of endless rest.

"Love compels me there to dwell,
"There to spend my floating breath;
"Joys of sense, farewell, farewell!
"Welcome sorrow, hardship, death."

Brother, fly to Burmah's shore,
Guide the wanderer to the skies;
When the toils of life are o'er
May you seize the heavenly prize.

The pastor then dismissed the congregation with the christian benediction, after which a collection for the Burman mission was taken up at the doors, which, with some small additions afterwards made, amounted to \$173.

The whole scene was peculiarly affecting, solemn and impressive. It was contemplated by a large congregation with thrilling interest, and was no doubt surveyed by saints and angels in glory, with holy and exalted delight. Might not the glorified spirits of Colman, Wheelock, Price, Mrs. Judson and Boardman, have been looking down upon us, nay, have mingled with us, uniting in our songs, and participating in our joys.— We regard it as a matter of gratitude and praise, that the ordination of a Foreign Missionary has been permitted in the orderings of divine Providence, to take place amongst us.— Impressions have been made upon the minds of many which will not soon be forgotten. We hope that the exercises of the occasion will lead to the happy result of exciting new zeal in many of the southern churches, and leading to more vigorous and successful efforts in the missionary cause.

The Baptist interest at the south is wide spread and deeply rooted. The churches, as you probably know, embrace a large number of men of wealth, education and influence. In the late wonderful revivals of religion, with which our southern land has been blessed, they have received large and valuable accessions, and the standard of piety has been much elevated. When their energies shall be fully developed and properly directed, and this result we anticipate with delightful assurance, they will exert a highly dignified instrumentality in spreading the glorious gospel of the blessed God. It must be regarded as a coincidence peculiarly providential and encouraging, that whilst we are sending out one of our southern brethren to Burmah, a Presbyte-

rian brother in South Carolina, as I have been recently informed, is about to go as a missionary to Bombay, having been approved of by the Board of Commissioners. Is not the hand of the Lord in this? May we not see in this the pledge and forerunner of a deep, powerful and wide-spread missionary movement amongst us? It must be so. There is too much piety and zeal in our churches to allow them to give up the exalted honor and privilege of doing something, of doing much, towards carrying into effect the solemn injunctions of the Saviour, "Go ye into all the world, and preach the gospel to every creature." We cannot believe that God meditates against us so great a curse, as to allow us to withhold our efficient aid from a cause so glorious. We look forward to the time when many of our young men shall be laboring in Burmah, and other heathen lands.

Brother Simons has been advised by us to remain for a time at the south, for the purpose of visiting the churches, and endeavoring to excite a greater measure of interest in behalf of the Burman mission and the missionary cause generally. He purposes returning to the north in time to attend the Triennial meeting of the convention, unless the Board should desire him to return sooner; in that case they will of course make known their wishes in due time. Arrangements will be made amongst us for defraying the expense of brother Simons' outfit.

I ought to have observed, that in connexion with the ordination of brother Simons, we held a protracted meeting, during which there was much faithful preaching, considerable seriousness and solemnity, and many prayers offered up for our dear brother, for Burmah, and for the heathen in all lands.

Yours in the bonds of the everlasting gospel,

C. D. MALLARY.

NOTE.—It is proper to say to our readers, the Board of Missions has entered into a new arrangement for the printing of the Magazine, on account of which, the publication of the present No. is unavoidably later than usual. The future numbers will be issued with punctuality.

The account of monies received for foreign Missions, will appear in the next No.

THE
AMERICAN
BAPTIST MAGAZINE.

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LAST ILLNESS AND DEATH OF THE LATE REV. ROBERT HALL.

(Continued from page 13.)

Through all this conversation, I thought I discovered that our afflicted friend was endeavoring to raise his own mind, somewhat sunk by his great distress, above the influence of disorder; and, after a time, asked him if he experienced any influence of disease in disturbing his mind—whether he felt any morbid depression of his spirits. He very tranquilly and deliberately replied, “Not in the least:” adding, that he was quite composed: he could say, that if it were the divine will, he would rather go than stay; that there were reasons which might lead him to desire life; but there were others, which he had composedly considered and carefully compared, and he thought—he believed he could say *certainly*—he would rather go. Soon after, he remarked, “I fear pain more than death. If I could die easily, I think I would rather die than live longer; for I have seen enough of the world, and I have a humble hope.” Upon this, I intimated my wish that he might be spared to still greater usefulness; to which he replied, “I hope it may be so, sir, if I should be spared; but at my time of life, it is hardly probable I should recover from such an attack, to be of much use.” In fact, there was nothing which Mr. Hall could be said to fear, but being laid aside from usefulness in declining life. This fear I have often heard him express with evident feeling, from the earliest periods of his affliction; though it was difficult, if not impossible, to excite in his mind any fear as to the danger and probable issue of disease. The subsequent part of the night was passed more quietly; not, however, without other attacks, but they were of a much slighter description. Towards morning he again went to bed, and passed

into a quiet sleep, in which he remained undisturbed for a considerable time.

During the Lord's-day, he had several sections read to him from Campbell's Gospels—a book he had with him the whole of the week, and with which he seemed particularly pleased, taking great delight in hearing one or another of his family read. I was this day present when one of his daughters read a few sections; to which he listened with great attention, but made no remarks. The last sections read to him, on this day, comprised the concluding chapters of Mark's Gospel, on the crucifixion and resurrection of our Lord.

A friend having said to him, in the morning, "This God will be our God;" he replied, "Yes, he will—he will be our guide even unto death: yes, he will never forsake." Recovering from one of his paroxysms, in the course of the day, he expressed the greatest gratitude for the many comforts he enjoyed; exclaiming, "What a mercy it is to have so many alleviations! I might have been in poverty; I might have been deprived of all these comforts; I might have been the most abject wretch on the face of the earth." In the morning, he expressed his regret to a friend, that he should not be able to preach this day; to which it was replied, that it was more the duty of his church to pray for him, than his to preach to them. He answered, "Perhaps so: I hope they will pray for me. It is my particular request, sir, that if any persons should inquire for me, you will ask them to pray for me." On being informed, in the evening, that the afternoon had been devoted by his church to special prayer on his behalf, he expressed great pleasure, saying, "I am glad of it, very glad of it—I am glad for their sakes, as well as my own." He appeared much pleased with this expression of sympathy for himself, and rejoiced in the spirit of prayer evinced by his people, as the best evidence of their state.

Towards night there was a great alteration: his strength was much sunk, and his countenance altered. From this debility he somewhat revived. I did not sit up with him this night; but waited in an adjoining room, in case of any sudden change. The night was passed, however, upon the whole, more quietly than might have been anticipated. He had a few seizures, but they were comparatively slight. He this night expressed to the friend who was with him, his simple reliance on his Saviour, and repeated nearly the whole of Robinson's hymn,

"Come, thou fount of every blessing,"

his voice faltering, from exhaustion, towards the end of the last verse. During one of the paroxysms this night, he exclaimed to a friend, "Why should a living man complain? a man, for the punishment of his sins? I think I have not complained—have I, sir?—and I won't complain." On one occasion, being asked whether he had ever preached from 2 Pet. i. 16. "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ:" he replied, that he thought he had not; and, appearing pleased with the mention of the pas-

sage, he said, that if ever he recovered he would certainly make it the subject of discourse.

On Monday, February 21st, Mr. Hall seemed much more composed. On my entering his room early in the morning, he rose on his elbow, and immediately asked me, (not knowing that I had remained up,) if I had been well provided for, and if I had passed a comfortable night. He was thus attentive, in his inquiries, to all who waited upon him, frequently expressing the most anxious concern for their comfort. The benevolent dispositions of his character were singularly displayed in this manner; so that, however desirous his friends might have been of opportunities to show him kindness, they were invariably outdone in return. On my inquiring how he had passed the night, he said he had had a merciful night: he spoke lightly of his seizures, which had been four in number; and seemed altogether better. He soon, however, began to experience a more constant pain in his chest, and more permanent difficulty of breathing between the paroxysms, than he had done before; but remained tolerably free from more violent distress. In the early part of the morning, in addressing one of his family, he said, "Seek first the kingdom of God, and his righteousness; then all other things will be added. Yes, he will never leave you—he will never forsake you." He manifested a particular interest respecting one or two of his friends, of whom he now spoke, as he had done frequently during his illness. He desired that the duty of professing Christ openly might be urged upon them; and observed that nothing would give him greater pleasure, than to hear that they had joined a Christian church.

This morning, whilst in bed where, the last three days, he had remained till he had seen his medical attendants, he had Campbell's Gospels placed before him, in which he read to himself, in his usual recumbent attitude. I could not ascertain exactly what portion he was reading; but, as I am informed he usually read this book in course, it is not improbable he was reading the commencement of Luke's Gospel, or the preliminary notes. Mrs. Hall observing to him, in the course of the morning, that she hoped he was better, and that he would soon recover; he replied, "Ah! my dear, let us hope for the best, and prepare for the worst." I have been informed, that he had stated his opinion, that this day would prove critical; but as this was not expressed to myself, nor known to me until after his decease, I had no opportunity of ascertaining why he should have entertained such an idea.

When his medical attendants met in consultation, between twelve and one, Mr. Hall seemed altogether better, as far as external appearances indicated; though I could not myself but feel convinced, by the aspect of his tongue, and his loathing of food, that his case was hopeless. He expressed to us a strong desire to be dressed, for the sake of greater warmth; and he was, therefore, partially clothed, and reclined on the sofa. I left him between one and two o'clock in his usual position, leaning on his elbow with apparently as much muscular vigour as ever. He certainly presented none of the features characteristic of a dying man: the only thing he com-

plained of, and which created some alarm as to the general issue, was the increasing difficulty of breathing, independent of the laboured respirations which occurred during the paroxysms by which he was principally distressed. Before leaving him, I explained to him the plan of proceeding to be observed ; on which he bowed, saying, that whatever we wished he would comply with ; he would do whatever we desired ; begging that he might not interfere with my duties to other patients, and adding that he thought he should be very comfortable till my return.

In a very short time, and before I had reached home, I was summoned to behold the last agonizing scene of this great and extraordinary man. His difficulty of breathing had suddenly increased to a dreadful and final paroxysm. It seems, this last paroxysm came on more gradually than was usual with those which preceded. Mr. Hall finding his breathing becoming much worse, first rose more on his elbow, then raised his body supporting himself with his hand, till the increasing agitation obliged him to rise completely on the sofa, and to place his feet in hot water—the usual means he resorted to for relief in every paroxysm. Mrs. Hall, observing a fixation of his eyes, and an unusual expression on his countenance, and indeed in his whole manner, became alarmed by the sudden impression that he was dying ; and exclaimed in great agitation, “ This can’t be dying ! ” when he replied, “ It is death—it is death—death ! Oh the sufferings of this body ! ” Mrs. Hall then asking him, “ But are you comfortable in your mind ? ” he immediately answered, “ Very comfortable—very comfortable : ” and exclaimed, “ Come, Lord Jesus—Come ”——He then hesitated ; as if incapable of bringing out the last word ; and one of his daughters, involuntarily as it were, anticipated him by saying, “ Quickly ! ” on which her departing father gave her a look expressive of the most complacent delight.

On entering his room, I found him sitting on the sofa, surrounded by his lamenting family ; with one foot in hot water, and the other spasmodically grasping the edge of the bath ; his frame waving in violent, almost convulsive heavings, sufficiently indicative of the process of dissolution. I hastened, though despairingly, to administer such stimulants as might possibly avert the threatening termination of life ; and as I sat by his side for this purpose he threw his arm over my shoulders for support, with a look of evident satisfaction that I was near him. He said to me, “ I am dying : death is come at last : all will now be useless.” As I pressed upon him draughts of stimulants, he intimated that he would take them if I wished ; but he believed all was useless. On my asking him if he suffered much, he replied, “ Dreadfully.” The rapidly increasing gasping soon overpowered his ability to swallow, or to speak, except in monosyllables, few in number, which I could not collect ; but whatever might be the degree of his suffering, (and great it must have been,) there was no failure of his mental vigour or composure. Indeed, so perfect was his consciousness, that in the midst of these last agonies, he intimated to me, very shortly before

the close, with his accustomed courteousness, a fear lest he should fatigue me by his pressure ; and when his family, one after another, gave way in despair, he followed them with sympathizing looks, as they were obliged to be conveyed from the room. This was his last voluntary movement ; for immediately, a general convulsion seized him, and he quickly expired.

It is not in my power adequately to represent the solemn and awful grandeur of this last scene. Our beloved pastor died from a failure of the vital powers of the heart, amidst the most vigorous energies of consciousness and volition ; his placidity and complacency of spirit being in striking contrast with the wild and powerful convulsions of a frame yielding in its full strength. The last struggle was violent, but short. The pains of dying were extreme ; but they were borne with genuine Christian magnanimity. Peacefully he closed those "brilliant eyes which had so often beamed upon us rays of benignity and intellectual fire." Calmly, yet firmly, he sealed those "lips which had so often charmed our ears with messages of divine mercy and grace." And as he lay a corpse over my shoulder, he exhibited "a countenance combining such peace, benevolence, and grandeur, in its silent expressions," as have seldom been witnessed in the dead. Oh ! what a moment was that when we paused for his next breath—but it came not—and all was over ! Our beloved friend had separated from his flesh. His faith had terminated in sight. He was present with the Lord. I wished only a glance of him, blessing us, I imagined, as he passed away. But here, as on all other occasions, we must learn to live by faith. All left for us to contemplate were the painful and humiliating facts and consequences which death produced. The lifeless corpse of one so great and mighty, so affectionate and beloved ; the failing hearts of the widow and the fatherless, broken and inconsolable ; the sobbings and lamentations of friends ; the confusion spread through the neighborhood ; all combined to provoke each other's despair under so irreparable a loss. When, however, he was transferred to his bed, and we gazed upon that more than ordinary composure of feature which our deceased pastor exhibited, we felt the reaction of faith on sensible objects, exhilarating us with the consolatory conviction, that the gain of the departed was, in a sense, proportioned to the loss felt by the Christian church.

I am aware that the closing days of this truly excellent man were not rich in those expressions of sentiment which the eager curiosity of a multitude usually demands ; but it was the manner, the dignified composure of spirit, the unclouded eye of faith, the majestic demeanor of the Christian, which spoke what words could not intelligibly communicate, and conveyed more full and satisfactory ideas to the beholders. It has lately been well remarked, by an able preacher : "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 seldom encircling the brow of a mortal." Never did our revered pastor present a more

softened, a more benignant majesty of deportment than in the last week of his life. In patience he possessed his soul : with calm solemnity he awaited the coming of his Saviour : with humble, but assured hope, he longed for the moment when he should be accounted worthy to stand before the Son of man. Emptied of self, he was lost in admiring contemplation of the mercies of God, in the great salvation. He was ever backward to speak of himself, or to dilate on his own individual experience. Truly humble and lowly, he saw himself not as seen and approved of men, but as he actually was in the sight of an all-searching but merciful God. From him, we heard no unnecessary self-deprecations, no self-exaltations; but he exercised a dispassionate view of circumstances in all their bearings on the eternal future. The closing scenes of his life brought out to view every thing that was excellent, freed from every trace of what might be regarded as corrupting. Every thing alloying seemed to be depositing in his material fabric, ready to be cast off; whilst all that was perfecting appeared to be accumulating in his mind, to fit him for his departure. I have never before seen, and scarcely shall I again witness, a death, in all its circumstances, so grand and impressive; so harmonious with his natural character, so consistent with his spiritual life. Little indeed was said; but the expressions here recorded contained so many allusions and implications, that they will convey much to those who heard him, and who were aware of the circumstances in connexion. "Mark the perfect man, and behold the upright; for the end of that man is peace:" was fully applicable to our beloved pastor, whilst the words of his Saviour, inaudible to all but himself, were being uttered—"Come up hither."

THOUGHTS ON GOD'S JUDGMENTS.

The scriptures and all history prove, that God sometimes sends calamities as chastisements for sin, and as means of awakening men to an acknowledgment of his government, and an obedience to his commandments. The history of the Jews, of Babylon, of Tyre, of Egypt, and of almost every nation, whether of ancient or modern times, is full of examples of His judgments. Various are the instruments of His displeasure. War, captivity, famine, pestilence, wicked rulers, iniquitous laws, civil discord, and a thousand other evils, are ministers of His vengeance, when he pleases to chastise a guilty people.

The condition of mankind is, in many respects, better now than in any former age. There is a wider spread of knowledge—a greater prevalence of liberty—more general comfort—and above all, a more extended and widening sway of pure and undefiled religion. But much as there is in the state of the world to cause gratitude, and awaken hope, it is still true, that God's judgments are in the earth. There is "upon the earth distress of nations with perplexity, men's hearts failing them for fear, and for looking after those things which are coming on the earth." It may be useful to specify two or three examples of the judgments of God.

The dreadful war in the north of Europe during the last year, which ended in rivetting still more strongly the chains of Poland, deserves to be mentioned. It is a judgment to Poland, for it has poured forth torrents of her best blood, it has made thousands of widows and orphans; it has driven multitudes of her citizens into exile, and has extinguished almost the hope of regaining her lost liberty.

It is a judgment to the great cause of freedom. The friends of human rights in all countries looked to Poland with earnest hope; but she has fallen, and the cause of liberty has, in her fate, suffered a severe calamity.

It may be a judgment to Russia herself. She has, indeed, succeeded in prostrating Poland again at the feet of her Emperor, but she has only made stronger fetters for herself. The despotism which sways its iron sceptre over her has gained strength. The slavery of Poland prolongs her own slavery. And yet to the Imperial government this apparent triumph may prove to be a terrible judgment. "The prosperity of fools shall destroy them." Prov. i, 32. "Pride goeth before destruction, and a haughty spirit before a fall." xvi, 18. The arrogance which the Emperor's victory over Poland will nourish, may excite him to ambitious projects, till, like Napoleon, he shall fall from his lofty height.

Let the inhabitants of the world learn righteousness from this event. There is among men an idolatrous love of liberty. For this men fight and die, as if this were the most essential ingredient in the cup of human happiness. But alas! it is the freedom of the body—freedom from human control—freedom from outward bondage—this, for the most part, is the freedom which men seek. It is not the liberty of the soul—emancipation from the dominion of sin—recovery out of the snares of the devil—the liberty, in fine, wherewith Christ makes his people free. But what is all other liberty without this?

"He is the freeman whom the truth makes free,
"And all are slaves beside."

God may have designed to teach men, by the fall of Poland, to seek that better liberty which the gospel bestows, and not to forget, in their eager pursuit of civil freedom, their duty to God, and their spiritual bondage. This lesson is needed. In Europe there is a feverish thirst for liberty. Society is convulsed—thrones are shaking—the old established institutions seem hastening to a change. Even in England, there are fearful signs of revolution; men's hearts are failing them for fear, and for looking for those things which are coming on the earth. But God is not in all their thoughts; they seek not his guidance and help. Religion is, in Europe, to a most melancholy extent, little more than a gorgeous form—a whited sepulchre. Let her inhabitants learn righteousness. Let the fall of Poland teach her, that God, though the friend of freedom, requires men to seek it by obedience to his commandments; that men must be prepared for liberty, by becoming holy; and that all their struggles for emancipation from despotic power will end in discomfiture, or deeper misery, while they are led captive by Satan at his will.

Let our country learn righteousness, for here the pride of freedom seems to make men feel as if they owed allegiance neither to God nor man. They abuse their liberty, and become licentious. They trample on God's laws—they violate his Sabbath, for example, and plead their freedom as an excuse. There is an impatience under restraint. Some of our countrymen seem almost ready to break the bonds of our national union; and ruin themselves and the whole country, from the insane vanity of freedom—of state sovereignty. Let the fate of Poland teach us righteousness. God can bow us down at the feet of a despot, as easily as he has prostrated Poland.

But we must proceed to consider another dreadful judgment which is now in the earth. An awful pestilence is raging over a large portion of the old world. Beginning on the Ganges, it has gradually spread itself, carrying terror and death in its course. It has reached western Asia. It has invaded Europe. It has raged in the northern portions of the continent. It is advancing westward. In England there is consternation. In our own cities, there is anxiety. It is not improbable that it will visit our country. It may spread over our States, and smite down its thousands, over the breadth of the land, till it shall cross the Rocky mountains, and reach the Pacific, and finally make the circuit of the earth. There is something in this sickness, which marks it as a special judgment of God. It spreads, no one knows how, and in defiance of all attempts to check its progress. It rages in cold countries, as well as under the tropics. It flies over mountains and oceans. It smites down its victims in a few hours; seizing the strong man and melting him down, as if by the lightning's stroke. Many millions of men have died.* In the city of Bagdad alone, 50,000 persons died in about two months. It seems as if God had sent this pestilence as a scourge to the human race; as his messenger to call on the inhabitants of the world: "Earth, earth, earth, hear the word of the Lord:" and by his judgments, to arouse them to learn righteousness.

While death is riding on the wings of the wind through the earth, and men are falling before him, like the grass before the mower's scythe, let the inhabitants of the world learn righteousness, repent of their sins, and believe on the Lord Jesus Christ.

But why do we speak of a judgment which may come?—Already has it been among us. For several weeks has sickness raged over the wide extent of our land. Scarcely a family has escaped. Multitudes have died. In Boston more persons have died, than during any equal period since its foundation. Young men and maidens, old men and children, the honorable man and the counsellor, and men who were pillars in our churches, have disappeared from among us. We look around for them; but alas! in

* It is stated in the London Quarterly Review, that since the cholera commenced its ravages, in 1817, *fifty millions* of human beings have been swept by it into eternity!

the family, in the streets, in the house of God, the places which once knew them know them no more forever.

And shall we, who survive, live as carelessly as before? Shall we not awake out of sleep! Shall we not examine our ways, and turn unto the Lord, saying, "we are consumed by thine anger, and by thy wrath are we troubled?" Ye who have forgotten God, and slighted His word, listen now to His Providence. Be wise now, and make your peace with God. "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, who will have mercy upon him, and to our God, who will abundantly pardon." Isaiah lv, 7. Some of our readers have been preserved from sickness, while others have been visited. Will no sentiment of gratitude lead your hearts to God?—Some who have been sick have recovered. Will you refuse to love and obey Him who has rescued you from death? His judgments and His mercies have been manifested towards you. Will you not learn righteousness?

ENGLISH REFORM.

The Baptists have always regarded an establishment of religion by law, eminently injurious to the vital interests of christianity. The history of all religious establishments confirms us in this opinion, and increases our dread of *any* union, in this country, between Church and State.

Every system of religion which appeared in the world previous to the days of Christ, was associated with the secular government: an association founded not only in the natural longings of all men for power, but in traditions, which has always had great influence. The antediluvian patriarch united priestly and princely power. After the deluge, Noah became both ruler and priest to the whole race. At the confusion of tongues, the tribes scattered abroad over the face of the earth, naturally adopted the organization of the community from which they had broken off; and religion continued connected with the state. Thus the whole current of antiquity tended to induce every where the intermixture of religious institutions with those of the nation.

Jehovah taught a contrary lesson in the institution of the Jewish Church and kingdom, where the pontifical and gubernatorial prerogatives were divided and kept distinct, till those days of confusion came, which resulted in the overthrow of both their religious and civil polity.

The New Testament abundantly teaches that the Saviour never meant to unite the sacred means by which souls are saved, with the defilements and fluctuations of secular authority. His whole life, his frequent declarations as to the nature of his kingdom, and the instructions as to its propagation, which he gave his disciples, all proved that his kingdom was not of this world. Every subsequent age has served to show the impossibility of advancing piety in the heart, or extending the number of such as feel its holy power, by

carnal weapons. Not only is it evident that christianity, enforced by the state, fails almost utterly to secure the conversion of souls, but it is equally so that such a connexion introduces the most pestilential evils into the realm.

Though Christianity is, at this day, connected with the Government in every country where it predominates, except these United States; it is to England that our eyes are now particularly turned, in consequence of the deeply interesting REFORM which has there recently come under discussion. All turn with intense anxiety, to gaze on a great nation, agonizing in the throes of political and ecclesiastical regeneration. All lovers of God or man, must devoutly desire to see a country, whose power and example have such influence upon the nations, and whose humane and pious efforts have long been felt in every part of the earth, come nobly and purely forth from this peril.

The readers of this Magazine cannot be supposed to know much of the causes which have produced the present crisis in England. The daily press has furnished them passing events, and with a knowledge of the riots and other agitations which occur; but it seems our duty, as religious chroniclers, to embody some of the facts which have wrought this result. We must guard against the errors of the fathers, if we wish to escape the sorrows of the descendants.

Among the evils of the system we may mention,

I. *The cost of the establishment is enormous.* The following table shows the actual revenue of the clergy of the Church of England. This arises from tythes and other sources. The area of land in tillage, in England and Wales, is 29,322,290 acres.

Tithes arising from land in tillage,	£8,973,825
Tithes of such parishes as have lost the agricultural character, and become parts of cities and towns,	200,000
*Value of the tithes of coal, iron, tin, and copper mines, generally compounded for a large sum, at the lowest computation, cannot be less than	500,000
1640 perpetual curacies, at 100 <i>l.</i> each,	104,000
1000 benefices not parochial, at 75 <i>l.</i> each,	75,000
2,000 glebes, at 40 <i>l.</i> each,	80,000
The fees of 10,872 livings, at 20 <i>l.</i>	217,440
Incomes of Bishops,	220,000
Incomes of Deans and Chapters,	325,000
	<hr/>
	10,974,765

Deduct 2,000,000 for lay impropriations, and we have left, nearly nine millions sterling, or about forty millions of dollars per annum, drawn from so small a territory as England and Wales to support the clergy. Add to this, half as much more for the ministers of Dissenters, who, we shall presently show, form no small part of the nation, and again, the cost of building and repairing houses of worship, and the burden is seen to be insupportable.

Beside the amount of tithes, &c. a large revenue is enjoyed by the church which is not directly burdensome, arising from possessions with which the church was endowed in olden times, amounting at this time, after all past confiscations &c. to £550,000 per annum.

*In one parish, in the county of Durham, the composition amounts to above 2,500*l.* per annum!

II. *The disproportionate division of this large income.* Some of the clergy have 30, or 40, or 50,000 pounds per annum, live in "castles" and roll in splendor, while others, and those that do the work of instructing the people, are generally cramped with a scanty income, and often in abject poverty, and obliged to subsist in part on charity. This disproportion is perpetually before the eyes of the people, and perpetually creates toward the Hierarchy the most unsuitable emotions on the part of the people, creates endless ambition, intrigue, repinings and envy among the clergy, and forms a disparity among ministers, which is in the utmost degree removed from the simplicity of the gospel.

III. *The unequal distribution of the privileges of public worship.* Each parish has its clergyman or rector, who owns and receives the income. Some parishes are vastly larger than others, but if the people wish more accommodation than one minister and one church afford, they cannot have it without laying on themselves the additional burden, for the income of the whole parish is the "freehold" of the one rector.

This disproportion is made very apparent by a few specifications. Thus the livings of

Easton, Northamptonshire contains	137 inhabitants.
Edgcot, do	67 "
Eaton-sacou, Bedfordshire, "	2,039 "
Eccles, Lancashire, "	23,331 "
Ecclesfield, Yorkshire, "	7,163 "
Edburton, Sussex, "	92 "
Egmore, Norfolk, "	47 "

While the geographical boundaries of parishes have remained unchanged, the population has in some cases increased, and in others diminished; so that we now see the monstrous disproportion of a minister having in one case 47 inhabitants in his parish, and in another 23,331.

IV. *The establishment supports a sect, which is now a minority of the nation, and is therefore oppressive and unjust.*

The following computation assumes 550 hearers as the average in each congregation throughout the kingdom.

There are in England and Wales,

<i>Churches or Chapels.</i>			
Established Churches,	11,600	×	550 = 5,858,000
Roman Catholic,	388	×	550 = 213,400
*Protestant Dissenters,	7,634	×	550 = 4,198,700

In Ireland we are not informed of the churches and chapels, but by the Parliament census of 1821, there were in that country,

Catholics,	4,838,000
Protestants,	1,963,487

Of these Protestants one half are Presbyterians, Baptists and other Dissenters; making in Ireland, say one million of the established party.

*Presbyterians 89—Independents 1,663—Baptists 1,055—Quakers 397—Wesleyan Methodists 2,827—Calvinistic Methodists 424—Other Methodists 660—Unitarians 169—Various minor Sects, 50—Total 7,634.

The total strength of each party throughout England and Ireland will thus be

	England.		Ireland.		
Established Church,	5,858,000	+	1,000,000	=	6,858,000
Roman Catholics,	213,400	+	5,500,000	=	5,793,400
Protestant Dissenters,	4,198,700	+	1,000,000	=	5,198,700

Then to reduce the whole to the two great parties of Conformists and Dissenters.

Roman Catholics,	5,713,400
Protestant Dissenters,	5,198,700
All Dissenters,	10,912,100
Established Church,	6,858,000
	<hr/>
	4,064,100

Thus we see, that the Dissenters from the incorporated Church exceed, by four millions, those who conform thereto!

V. *The secular nature of the Church gives rise to the most abominable and unblushing simony.* Patrons have the power of settling ministers, not the people to whom they are to minister. The *livings*, as they are called, are bought and sold like other property, and hence, like other property, are generally bought or bestowed from mere worldly motives.

A "living" is procured by a parent or guardian, for the same reasons, and on the same principles, as stock or annuities, and persons are placed over the churches, whose only and avowed object is the income. The newspapers frequently contain such statements as the following, copied from the *Morning Chronicle*, of July 13, 1824.

"The church livings in Essex, sold on the first instant, by Mr. Robins, of Regent street, were not the absolute advowsons, but the next presentations contingent on the lives of Mr. and Mrs. W. T. P. L. Wellesley, aged thirty six, and twenty five years, respectively, and were as under :

Place.	Description.	Estimated annual value.	Age of incumbent.	Sold for.
Wanstead	Rectory	650l.	62	2,440l.
Woodford	do.	1,200	58	4,200
Gt. Paindon	do.	500	63	1,600
Fifield	do.	525	59	1,520
Rochford	do.	700	62	2,000
Filstead	Vicarage	400	50	900
Raydon	do.	200	46	580

The biddings appeared to be governed by the age and health of the incumbents, residence, situation, and other local circumstances, with which the parties interested, seemed to be well acquainted."

We have before us another advertisement in the *Morning Herald*, of April 15th, 1830; as follows :

"To be sold, the next presentation to a vicarage, in one of the midland counties, in the immediate neighborhood of two of the finest packs of fox hounds in the kingdom. The present annual income about £580, subject to curate's salary. The incumbent in his 60th year."

To show how few parishes elect their own ministers, we give the following table taken from the "Clerical Guide," an authentic Episcopal Register. There are

In the gift of the	Living.
King and Government	1,014
Lay nobility and gentry,	5,030
Bishops,	1,304
Deans and Chapters,	1,042
Private Ecclesiastics,	1,423
Universities of Oxford and Cambridge,	794
Corporations, and charitable institutions,	197
Inhabitants,	68
	<hr/>
	Total 10,872

Allowing that the Government, the Bishops, the Universities and the Corporations never *sell* livings; (though Parliamentary and family influence, which are as impure motives as love of gain, rule chiefly in these cases) we find 6,453 livings, or nearly two thirds liable to sale, by lay nobility, gentry, and private ecclesiastics! Only in 68 cases out of 10,872 are the pastors chosen by the people! Of the 1423 livings, in the hands of private ecclesiastics, nearly all sustain the double character of patron and incumbent, having bought their own places! The people may be, and are, in some cases, blest with a holy and vigilant shepherd; but he dies, and the patron who presented him, no longer owns the living. An ungodly patron puts over them an irreligious or disagreeable rector, and they must submit, or become despised and oppressed dissenters. Take the case of Leigh Richmond, the late incumbent at Turvey in Bedfordshire. A clergyman has been appointed to that living, who in some particulars so little resembles his predecessor, that a considerable number of the congregation have discontinued their attendance at the Church, erected a meeting house, and formed themselves into a christian church, under the pastoral care of a dissenting minister.

The purchase and sale of pastorships make the people, or rather the parish, the absolute *property* of the minister. Such are the gross obstructions to ecclesiastical discipline, arising from this fact, that minor clerical irregularities, such as card playing, tavern haunting, &c. are not noticed. In some cases, even profligacy escapes requisite censure, or is tardily subjected to discipline, at great pecuniary sacrifice, on the part of the Bishop, who undertakes to perform the vows of his consecration. At the last session of parliament, a petition was presented complaining of a Rector who had for years been notorious for profligacy. "The Bishop of Lincoln stated in his place, in the House of Lords, that, owing to the operation of certain formalities in the ecclesiastical courts, he had hitherto ineffectually endeavored to subject this clergyman to discipline; and considered it a hardship, that in the discharge of duty, he had already incurred an expense of several hundred pounds sterling."

When a person who has received holy orders, happens to possess sufficient property to purchase a benefice, the Bishop has power to oppose this palpable simony, by refusing to institute him; but if he

does so, is exposed to an action for damages. If, after being installed or instituted, his conduct prove grossly immoral, the said Bishop cannot remove him, except by great sacrifice and trouble. Two years must be consumed in the process if he appealed from one judicatory to another, and when a conclusion arrives, and his merited removal is decided on, the courts of common law interpose their authority to protect his "freehold," that is, his living; nor can redress be obtained except by another tedious and expensive process. During all this time his disgraceful and profligate conduct is inflicting scandal on religion, and damage to the morals of the community.

VI. *The Establishment creates various ecclesiastical offices, for which there is no authority in the New Testament, the duties of which being partly spiritual and partly secular, produce great abuses.*

The king is head of the English church and "Defender of the Faith," though often a man of profligate habits. In his gift are the 2 Archbishopsrics and the 24 bishopsrics, beside 22 out of the 31 Deaneries, and 74 out of 497 Prebendaries. All these offices have secular as well as spiritual power and duties. The Archbishop of Canterbury is the chief Peer of the Realm, "next to the Royal Family, and having precedence of all Dukes and all great officers of the Crown." The Archbishop of York has precedence of all Dukes not of the Royal blood—and of all state officers except the Lord Chancellor. The Bishops are Peers of the Realm, and as such, sit and vote in the House of Lords. The Deans control the Cathedrals, and let out its walls by the inch, for monuments, and receive money for allowing persons to see them. They take care of ecclesiastical estates, and keep cathedrals, &c. in repair. Then there are *Canons*, major and minor, and *Prebends*, *Vicars*, *Precentors*, *Arch-deacons*, *Rectors*, and one hardly knows what besides, of whose offices it is difficult to offer any description.

The writer, happening while in Dublin to look over the city directory, found the following officers connected with the Episcopal Cathedral Church of that place :

1 Dean and Ordinary, 1 Registrar, 1 Chantor, 1 Chancellor, 1 Treasurer,
2 Arch-deacons, 25 Prebendaries, 4 minor Canons, 12 Vicars choral,
1 Organist, 1 Solicitor, 1 Virger, 1 Sexton, 2 Librarians, and 1 Master of
the boys of the Choir.

Had the officers of the Cathedral of York, or St. Paul's and some others, happened to have been noticed, the list would no doubt have been more imposing. But the Dublin case furnishes sufficient evidence of ecclesiastical offices of vanity.

In many cases, several livings are held by the same persons. Many of the ministers are Civil Magistrates, and in the exercise of their civil functions, are daily in the habit of arranging militia business; licensing theatres, taverns, and Sunday tea-gardens. Functions these, eminently contrary to the nature of a spiritual vocation.

It is not necessary for the readers of this Magazine to be led into further details, nor will our limits allow them. A fraction only, of the evils of a Church Establishment have been portrayed,

but enough, surely, to put every one on his guard. It should never be proudly and idly said, we are in no danger. Are we Americans such prodigies of wisdom and power as to be subject to no growing abuses—no misguided counsels? Englishmen are not greater fools than ourselves. How then has this ecclesiastical embarrassment been fixed upon them? Partly through the imperfection of their reform from Popery, and partly through the gradual accumulation of abuses. Freed from the first of these causes, we are not less exposed to the latter than they. We must watch then, and be sober, resisting evils in their first stages, and praying constantly to God, to preserve our happy constitution unimpaired.

But while we watch the clergy, we are to watch statesmen still more. If religion be ever connected with the state, it must be grafted on by legislators:—ministers cannot do it. The danger is not so much, that religion will grasp the secular power, as that the secular power will lay hold on religion, or what it may so call, and mix it with civil polity, as was done in Great Britain when the present English Church was formed.

Let us watch statesmen in another respect. Men rush to extremes. There is danger in this country, of so blotting out all religious acts and all recognition of Jehovah, from our halls of legislation and justice, as will in fact establish *Deism*. This has been attempted to be done, under pretence of avoiding denominational differences, or favoring any sect. But will not this be establishing a *sect*, and that too, the smallest in the land? Our original principles, as Baptists, require us to resist any such tendencies, with firmness and consistency.

We will watch against *priestcraft*, and against *infidel and atheistical craft*, and will so do against *well meant mistakes* and *false policy*: and while we watch vigilantly, let us pray mightily that Jehovah may give us to dwell in peace, and extend our borders in prosperity:—that our children may inherit the institutions of our fathers;—and that from this land may go forth the brightness of Truth to the people that sit in darkness.

REVIEW.

THE TRACTS OF THE BAPTIST GENERAL TRACT SOCIETY.—*The first four volumes*.—Philadelphia. Published at their Depository, No. 118, North Fourth Street.

We have just risen from a fresh examination of these interesting volumes. And the reflection has rushed over us, Are all the readers of our Magazine aware of their existence, cheapness, and various worth? Are they to be found in every Baptist family in the United States; and valued, read, and *re-read*, as they ought to be? Is it universally known, that these four volumes of Baptist Tracts, neatly bound, and lettered, and containing 12,000 duodecimo pages, of most excellent christian reading, can be procured as a family possession, for the small sum of \$1,40, that is to say, for 35 cents a volume? Were this known, would they not be eagerly ap-

plied for by every Baptist, at every Depository, or at the hands of every Agent, from the snow-clad villages of Maine to the sunny vales of the Mississippi?—The conviction that this was not the case, suggested the propriety of calling the attention of our readers a few moments, to the character of these volumes, and to the circumstances and claims of the Society which has sent them forth into the world. Our notices of both will be brief, and we persuade ourselves not unseasonable, unprofitable, or without interest.

To begin with the volumes before us. They comprise the first 92 Tracts of the Society's publications. Some few of these may perhaps be called double tracts, containing two distinct articles of nearly equal length and importance. These additional articles swell the number to 100. Of the whole, we remark, that 34 are Narrative Tracts; 20 Doctrinal; 28 Practical; 3 Missionary; a beautiful Allegory; and 4 consist of Sententious Sayings gathered from the whole field of Doctrinal, Experimental, and Practical Religion. Let every one think what a mass of the richest and most select instruction is here embodied! Indeed, we cannot withhold our most cordial approbation, not to say our admiration, from the excellent judgment displayed by the Committee of Publication, in the selection of these tracts. Without the least wish to promote invidious distinctions, we feel no hesitation in saying, that the publications of the Baptist General Tract Society will not, in any respect, suffer by comparison with those of any other society. All denominational prejudice apart, we can easily discern that there are reasons why, as a whole, they should be even superior. The single fact, that the series commenced at a more recent period, when more materials existed from which to make a selection, and when experience had decided among many, which tracts were the most interesting and useful, would justify this observation.

Among the tracts composing the first volume, we would name as eminently valuable, in our view, No. 1. "Memorable Thoughts and Holy Resolutions;" No. 3. "The Great Error Detected;" No. 6. "The Great Question Answered;" No. 14. "Church Discipline;" No. 18. "Menno's Departure from Popery;" No. 20. "Practical Uses of Baptism;" No. 26. "Terms of Communion;" No's. 27 and 29. "The Dairyman's Daughter," and that terror of the openly wicked and profane, "The Swearer's Prayer."

In the second volume, we prefer No. 33. "Little Martha;" No. 34. "Fragments from Philip Henry;" No. 36. "The Progress of Sin;" No. 45. "Scripture Guide to Baptism;" No. 48. "Memoirs of Temperance Pascoe;" and No. 52. "Nature and Importance of Repentance." Perhaps we ought to include No. 46. "The History of Amelia Gale."

In volume third, besides other valuable tracts, we find three that will, we trust, never be forgotten; No. 55. "Memoirs of Pearce;" No. 57. "The Work of the Holy Spirit;" and No. 69. "The Moral Dignity of the Missionary Enterprise." It is rarely we are permitted to group together three such names as those of the authors of the pieces just mentioned, Andrew Fuller, Robert Hall, and Francis Wayland.

Volume fourth is not inferior to any of its predecessors. We would particularly point to No's. 72 and 73. "On Christian Education;" No. 80. "The Backslider," by Fuller; No. 82. "A Persuasive to Christian Fellowship;" No. 85. "Future Punishment Endless;" No. 87. "Loss of the ship Kent, by fire;" No. 89. "On Bigotry;" No. 90. "Memoir of T. S. Winn;" and No's. 91 and 92. On the "Duties of Church Members." To these may be added one, which first appeared as an article in this Magazine, on Prayer. It is from the pen of Prof. Chase of Newton, and forms tract No. 88 of the series.

In thus giving prominence to the tracts we have named, we have no wish to sink any of the remainder into shade. We have not noticed one in the series, that will not richly repay the purchase and the perusal.

And how can we here forbear to inquire, What are our obligations as individual christians, and as a denomination, to a society which has put within our reach so many valuable publications, at a price so low that the poorest members of our churches may afford to possess them? A society which gives us the Life of Pearce, for less than 25 cents, and Fuller's Backslider for 3 cents, and Pengilly's Scripture Guide to Baptism for about 4! Can such a society want encouragement? Can a Baptist church in all our 440, be without its auxiliary, regularly contributing to the funds of the parent society, and in return, receiving, reading and circulating its tracts? Can there be a Sabbath School where they are not introduced, or a congregation without a pastor who are not supplied with these precious substitutes for the ministry of the Word? Can there be a pastor who does not make them the companion of his visits among his people, or a domestic missionary who does not give wings to these silent messengers of salvation as he passes from place to place? Among 350,000 Baptists in our country, is there one who does not covet the privilege of aiding the Baptist General Tract Society, by subscription, or purchase, or donation? Never was aid needed so much as now. No where could an equal sum be appropriated with a higher certainty of doing good, thirty, sixty, and an hundred fold. Nearly three millions of our country's population look up to us for instruction. All this responsibility rests upon us as Baptists. Our Tract Society is a mighty agent for enlightening, purifying, elevating and blessing this immense mass of population. By instant aid, relieved from its present embarrassments, it will commence its operations with renewed vigor: it will act at once on the city and on the country; it will penetrate the western wilderness; and every where in its broad but noiseless track, *the word of the Lord shall have free course and be glorified.*

EDUCATION DEPARTMENT.

Subscriptions and donations to the Northern Baptist Education Society, should be transmitted to John B. Jones, Treasurer, No. 123 Washington St. Boston. Communications to the Board, should be addressed to E. Thresher, Corresponding Secretary, or left at the Society's rooms, No. 18, in Joy's building, near the Post Office, Washington Street, Boston.

NEWTON THEOLOGICAL INSTITUTION.

The Trustees of Newton Theological Institution recently opened a subscription of \$20,000, which we are happy to learn is nearly filled, to be used as a sinking fund for the support of two Professors, for twenty years. It has been ascertained that \$10,000 at five per cent. will pay \$800 per annum for twenty years. This method was chosen, we are told, instead of a permanent endowment, because it was the only plan which seemed practicable. We are by no means certain, however, that the mother of invention has not, in this case, marked for those who wish to honor the Lord with their substance, a very promising means of doing good.

Suppose an individual has \$10,000 with which he wishes to encourage biblical learning, by providing for the support of a theological professor. Upon the plan of a temporary endowment, he would confer upon the succeeding generation, with a capital of \$10,000, a benefit equal to \$16,000, while a permanent endowment of the same capital would confer only \$10,000, leaving \$10,000 at the end of twenty years to another generation with which to fulfil his intentions should they be good men, or if otherwise, to destroy with the same means, what he had hitherto accomplished.

The pecuniary means of doing good are every day increasing. It would seem more important therefore, that we prepare succeeding generations to use aright those means of doing good which God may give them, than that we increase their ability to do evil should they be wickedly disposed. Besides, upon the supposition that those who are to come after us shall be faithful and true men, we should esteem the income of \$6,000 judiciously expended in the education of our ministry, more valuable than that of \$10,000 in the form of dollars and cents.

The Education Society look upon this effort in behalf of the Newton Theological Institution with peculiar favor. The treasury of the Education Society, by this provision, will probably be relieved by an amount nearly equal to that of the salaries of the two professors.

The Institution it is known was commenced under the auspices of the Education Society, and one of the Professors at least continued to receive his entire support from the Society, until March, 1830, when the

pecuniary responsibilities of the Society became so heavy, that it relinquished the support of the Professors entirely to the Trustees of the Institution. Since that time both the Professors have been supported in part by contributions from the Churches, but chiefly by the liberal benefactions of a few individuals. They are now provided for, for twenty years, which will give the Trustees an opportunity to direct their attention to other necessary investments, and the friends of the Education Society an opportunity of forwarding to its Treasury a more liberal support.

A DAY OF PRAYER FOR LITERARY INSTITUTIONS.

It is hoped that all the pious people in our country, will anticipate with fond recollection, the last Thursday in February, and observe it as a day of thanksgiving and prayer in behalf of our Literary Institutions.

The abundant blessings of our Heavenly Father, which he has vouchsafed to these Institutions during the past year, in the hopeful conversion of several hundred educated and promising youth, affords at once, an occasion for thankfulness, and a ground of confidence in Him who heareth prayer.

On the other hand, the moral condition of the great majority of young men in literary pursuits, is such as calls for the united and devout supplications of all who appreciate the blessings of christianity, or the value of the soul.

Prayer is unquestionably God's appointed medium for communicating all spiritual blessings. The testimony of his unerring word is "Ask, and ye shall receive." Encouraged, then, by the promises of the word of God and the experience of his goodness and mercy, let all the pious, who love the Saviour and the souls of men, bring their tithes into the storehouse of the Lord, and prove him therewith, and see if he will not pour out a blessing. Ye parents who love the souls of your children, and desire their salvation; ye patriots who wish well to your country, and hope for its future prosperity; ye christians who seek the glory of Christ and the salvation of sinners, let us pray for the conversion and sanctification of those, who, under God, are to hold in their hands the destinies of religion, of civil society and of domestic happiness.

Should 1832 be as greatly signalized by the bestowment of divine blessings upon our Literary Institutions, as was 1831, how would the power of Satan be broken, and the march of truth accelerated.

THEOLOGICAL SCHOOL AT GENEVA.

Several evangelical ministers in Geneva have commenced a Theological School, in which they propose to teach the true doctrines of christianity as presented in the confessions of the reformed churches in Holland, England, Scotland, France and Germany. The teachers are M. Gausson, Pastor, M. M. Galland, Merle d' Aubigne, ministers.

They have, it appears, the requisite buildings and library, they have also at present, a support for their teachers, but want the means of

assisting indigent young men in their preparation. One hundred and fifty, or two hundred dollars annually, it is thought, will be a competent support for a young man at Geneva.

At a recent meeting held in the city of New York, it was proposed to raise \$10,000 for the encouragement of this infant Institution. Rev. Dr. Spring, Dr. Cornelius, Rev. A. Peters, and Messrs Wilder, A. Tappan, E. Lord and J. C. Brigham, were appointed a committee, with discretionary powers, to manage the fund.

The Rev. Mr. Proudfit, of Newburyport, who has recently returned from Europe, addressed the meeting and communicated much valuable information concerning the present moral condition of Switzerland and France. He hoped that something would be done. He thought, that, besides a provision for the indigent, pious youth of those parts, a number of our most promising young men should be sent out from this country to Geneva, to complete their education, with a view of qualifying themselves for Missionaries in France and Switzerland.

Geneva is a protestant canton of Switzerland, containing 53,910 inhabitants; of these, 37,700 are Calvinists, 15,800 Catholics, 350 Lutherans, and 60 Jews. This province, once distinguished as the abode of a pure christianity, and as a refuge of persecuted protestants, is supposed at present to contain but a small minority who are decidedly evangelical and pious. The great majority of those who are styled Calvinists, are said to be of the lowest order of Socinians. This is particularly true of the Professors in the University at Geneva, which was once fostered by the prayers and labors of Calvin and Beza and Pictet.

PRESBYTERIAN EDUCATION SOCIETY.

The Rev. E. Cornelius, D. D. having been elected Cor. Sec. of A. B. C. F. M. has resigned his office as Cor. Sec. of the Presbyterian Education Society, and the Rev. William Patten has been elected to fill his place, and Rev. John J. Owen as Assistant Secretary. We deeply regret that the interests of education are to be deprived of the labors of so valuable a man; though we by no means suppose that the usefulness of Dr. Cornelius will be at all diminished by this change in the field of his labor.

The Presbyterian Education Society, which was formerly a Branch of the American Education Society, during the last year, dissolved this connexion and became co-ordinate with that Institution. Its territorial limits, are all parts of the United States out of New England, leaving New England to the American Education Society, as its appropriate sphere of action.

The Presbyterian Ed. Soc. includes the following Branches and agencies. *Western Ed. Soc.*, in the western part of N. Y. *Western Reserve Branch*, including *Western Reserve* in Ohio and Michigan. *Western Agency*, Cincinnati, Ohio. *Indiana Ed. Soc.* *West Tennessee Agency* and *East Tennessee Agency*. These several Societies and Agencies now employ constantly four men. Others are expected to enter the same field soon.

MISSIONARY REGISTER,

FOR FEBRUARY, 1832.

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. 17, Joy's Building, Washington Street, Boston. The Communications for the Corresponding Secretary should be directed to the same place.

MR. MASON'S JOURNAL.

On board _____,

March 30, 1831. This evening, accompanied by several members of the mission family, Mrs. Mason and myself came on board this vessel, expecting on the morrow to sail for Tavoy. To part from Christian friends in a land where the Christian is so rare, and to be separated from Christian privileges where they are so few, seem to be events which the Christian cannot but deplore. However, I mourn not; "the Lord is the portion of mine inheritance:" and though he may call me to go where no sabbath is acknowledged, and no kind Christian offices performed, yet he will never send me "where universal love smiles not around."

Sitting on deck this evening, I entered into conversation with the owner of the vessel, who is an Indoo Chinese. After conversing a short time on mercantile topics, the conversation took a religious turn, when he immediately observed, "I no understand plenty English." How true it is "out of the abundance of the heart the mouth speaketh!" Here is a man who has learned to converse concerning his merchandize, but of God and eternity knows not a word!

April 1. The expiring day has brought no pilot and we are yet at the anchorage of yesterday. I have repeatedly strained my eyes in looking at Maulmein, which lies in the distant perspective, but can recognize nothing distinctly save its lofty pagoda; though sometimes it

is almost certain I see the tall leafless tree towering above the surrounding huts, which stand in the Missionary compound; but again I think "'tis imagination all." What desolation sin has made! On the site of yonder town once stood a city of from one hundred to one hundred and fifty thousand inhabitants. But the fire-brand of war consumed its dwellings, and the merciless sword drank the life-blood of their inmates; and so completely was its place blotted out, that when the British first landed, it was the work of a day for the soldiers to cut a path through the jungle to the place of their present cantonment; which is the site of an ancient fortification at the northern extremity of the town. It is at the south-eastern angle of this walled enclosure, of more than half a square mile area, that the great pagoda stands, on the highest point of the ridge of hills that extends about three miles behind the town, parallel with the river, and commanding a prospect which I have seldom seen equalled.

A prospect that wants but a location in Switzerland or Italy, to acquire the appellation, romantic. On the north are seen the lofty hills of Martaban or Zingat mountains, visible at sea more than forty miles; to the right of these are the Zwagaben mountains, at the distance of from twenty to forty miles; but with the rays of the setting sun reflected from their ragged and perpendicular sides, one imagines them not farther than a morning's walk. On one of their summits is a pagoda visible in clear weather with the

naked eye, the materials for which I am told, must have been carried a considerable distance across a narrow ridge, not wide enough for two men to pass each other, seven hundred feet perpendicular descent on each side. Mountains are also seen scattered to the east and south; one or two of which are remarkable for standing alone, in a low, flat region, high, and to all appearance absolutely inaccessible. Five streams may here be viewed at once. The Salwen from the north, the Gaing from the east, and the Attran from the south, all unite in a large basin, which lies spread out on the north, and which finds an outlet between the rocky points of Maulmein and Martaban, but is divided again to the east and south by the Island of Pelew Gewan (the Island of Man-eaters) marked on the old maps Bruxe Island. "The misty mountain tops," the meanderings of the silvery Attran passing amid the gloomy forest, or skirting the distant paddy field that spreads its light green foliage like an island in the jungly ocean around, with ragged rocks, lifting their precipitous sides and naked brows above the plains; these, with a thousand beauties in the landscape, that nature scatters in attractive confusion, but which pen cannot describe, afford a scene which to the painter or poet were grand. Nor is it less so to the Missionary. To him it wears a sublimity far beyond what nature gives it, when he muses on the thousands and thousands of immortal spirits, "dead in trespasses and sins," with which those hills, and vallies, and plains are peopled; and yearns to point them to Him who is as "the shadow of a great rock in a weary land," and

"Sweetly speak of sins forgiven,
Earnest of the joys of heaven."

April 4. Amherst is fast receding from our eyes, and the Hope tree, unconscious alike of the treasure at its feet, and its own classic celebrity, is mingling with the unnoted forest around. A passage, which on last going up to Maul-

mein, I made in five hours, has cost us five days; affording some fine opportunities for the exercise of patience; a quality though of but little display, yet of the last importance to a missionary.

An incident occurred to day which shows the importance of missionaries being *liberally* supplied with medicines. Last evening the captain retired with a high fever, but in hopes that medical assistance might be obtained to day from Amherst, I neglected to prescribe. Learning, however, my mistake, this morning, from the pilot, I recommended medicine, when it appeared that there was not a dose of medicine on board, excepting mine. I accordingly prescribed for him, and success seems to accompany the prescription; for he is much better this evening.

April 6. This morning we found ourselves, at day-light, opposite Ya, the capital of a province of the same name, and about fifty miles south of Amherst. The entrance of the river is so shut in by islands, that the town cannot be seen at sea. It is a spot that seems well situated for another mission station, and would form a connecting link between Maulmein and Tavoy. A missionary itinerating from Ya across the mountains would meet with multitudes of Karens that have not yet *heard* of a Saviour.

April 8. About dark this evening, as we were endeavoring to round Tavoy point, to obtain anchorage within the mouth of the river, a heavy squall came up from the south, and we were glad, in sea parlance, to wear ship and put out to sea again.

April 9. This morning we succeeded in coming into the river, which on a clear day, like the present, affords some fine natural scenery. The southern horizon is spotted with numerous islands that form a part of Malte Brun's Murgui Archipelago. In the east and south, excepting a few alluvial spots, hills and mountains are seen from the water's edge to the separating chain that divides this pro-

vince from Siam, exhibiting in some places six different ridges gradually towering above each other, and distinctly traced by "shade deepening into shade." Precipitous rocks covered, now with a grey, and anon with a scarlet lichen, afford a pleasing relief to the eye, from the dark forests, with which the whole is otherwise clothed. The river, which at the mouth is ten or twelve miles wide, soon becomes diversified with numerous islands; some, irregular masses of rocks; the work, it would seem, of some convulsion of nature; others, low and flat, formed by depositions from the river, overgrown with the fern with which the natives of this country always thatch their houses, and displaying a front little inferior in height to trees. But for eighteen miles above the mouth, not a vestige of human habitations can be seen, nor ought to suggest a thought that the foot of man has ever trod

"Yon rocky falls, that seem to bid defiance
To steps the most adventurously bold.

There silence dwells profound; and if the cry

Of high-poised eagle break, at times, the calm,

The mantled echoes no response return."

Tavoy, April 11. We arrived here this evening about nine o'clock, and were happy to find sister Boardman and her little son well, and pleased to hear of some interesting occurrences of a missionary character; but as she has communicated them in a journal to the Board, it is not necessary to notice them here.

April 24. We examined a Karen and his wife, this evening, who request baptism, and as they give satisfactory evidence of having passed from death unto life, I propose baptizing them to-morrow morning.

April 25. This morning, while the friends of missions were assembled for sabbath evening worship,* I baptised the two Karens noted in the journal of yesterday. They

were up, praying, nearly all the night previous to their examination, as we are told.

April 29. Ko Thah-byoo, who has been making a beginning at school-keeping among his countrymen, returned last evening, accompanied by five or six of his scholars, whom he brought up this morning for examination in relation to their duties. We were well pleased with the progress they have made, considering the opportunities they possess for acquiring the language, Ko Thah-byoo himself speaking Burman imperfectly, and reading worse than he speaks. However, he is the best teacher we can give them, and is much better than none.

May 1. Of two Karens that asked for baptism to day, the first was accepted, but we shall defer his baptism until the following sabbath. The other, a female of rather more than usual natural abilities, that has learned to read with no assistance, but what she could occasionally obtain from a Burman passing through the village where she resides, we were constrained to reject, not feeling satisfied with her piety.

May 6. Yesterday brought us several arrivals of Karens, and this morning, with an audience of more than fifty, we commenced examining the candidates for baptism. We have to day accepted five, rejecting three.

May 7. Six have been approved for the ordinance to day, and three more rejected. In the evening we went out to the baptismal tank, and I baptised the twelve, six men and six women, who have been received. The pleasure arising from these seasons is not a little embittered by the numerous instances that occur, of persons turning from the church to the world, and the consequent responsibility devolving on him who opens the door into the church. And while I rejoice in the pleasing prospects before us, I would not trust them, and I feel most encouraged by the promises of that God who has said, "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall

* The morning of the Sabbath on the other side of the globe, comes on as our evening approaches.

not return, that unto me every knee shall bow, every tongue shall swear."

May 8. This evening I had the pleasure of administering the communion to a church gathered from the heathen, among whom were present forty-four Karens. After Ko Ing had concluded a discourse on the sufferings of Christ, I read that part of the Burman Liturgy, which relates to the breaking of bread, and Moug Shwa Bwen followed in prayer. The bread having been carried round by Ko Thah-byoo, after reading the remaining part of the communion service, Moug Kiya prayed in Karen; Ko Dwah, a deacon of the Maulmein church, carried round the wine, and the services were closed by the blessing being pronounced.

Such is our mode at these extremities of the earth, of celebrating the sufferings and death of our crucified Redeemer. After the services were over, and before the communicants left their seats, I distributed to each individual a little selection of tracts, that had been previously prepared for them.

May 9. This morning the Karens left us for their native villages, from whom we expect to hear little or nothing until the close of the rains; a duration of six months. Ko Thah-byoo will be employed among them during the season, in preaching and keeping school. We have also engaged Moug Thah Nan, one of their number that can read a little, to keep school and teach all he knows. As soon as the mountains are passable after the rains, they have been instructed to communicate the intelligence, and unless brother Jones comes down, we intend sewing* up the doors again, and moving into the jungle.

May 21. Schools being our only field of usefulness during the rains, they obtain considerable of our attention. Sister Boardman, besides

doing all in the boarding school, that Mrs. Mason and myself cannot, is deeply engaged with the female day school, which falls wholly into her department. I have felt the want of school books to be the greatest difficulty. Brother Boardman had intended to have prepared something for an arithmetic, but his sudden death prevented.

To supply this deficiency, I have devoted considerable time latterly, to the translating into Burman, with such alterations as the different weights, measures, and articles, used in this country render necessary, several sheets of "Colburn's Intellectual Arithmetic," and having employed Ko Dwah to write off a few copies, I have this week introduced them into the school. While I have been engaged as above, Mrs. Mason has been translating Dr. Judson's tract on Geography, into English, a part of which has also gone into the school this week. In this way we turn their English studies to the best advantage, as they learn English and Geography together. But there is no inducement for the natives of this country to study the English language; and to do it, to any purpose, requires more labor than these people will devote to any thing. I intend teaching it therefore, no farther than it can be made useful in understanding maps, &c., which cannot be obtained in their own language. Indeed, I should much prefer having maps for them in Burman, and thought of preparing a set; but after drawing one, I found it would require more time than would be justifiable for me to devote to such an object.

May 24. Three Karens arrived this evening who are not christians, but say, "we are considering." They are very anxious to obtain some one to keep school in the village where they reside.

May 25. Moug Sek-Kya, of whose return from Siam we have had previous intelligence, arrived at the mission house this evening, and confirms all that has been said

*Their houses are made of bamboo and other light materials, so that a *thread* constitutes the fastening of the doors.

in relation to the unfavorable reception of Divine truth in that country. In only two houses, he says, could he succeed in leaving tracts. Returning by a circuitous route from the south, he met with something more encouraging among the Karens in that direction. At eight days journey from this place, he says they have built a zayat for a christian teacher, in hopes that some one will come among them, and for whom they are very anxious. Were ever a people prepared for the gospel, surely the Karens are that people! But christians have been waiting so long for "the Lord's time," before they engaged in missions, that when the heathen would "cast their idols to the moles and the bats" they have none to guide them into the way of truth.

May 29. Last evening we had an arrival of six Karens, from the village on this side the mountains, to spend the Sabbath with us, although some of the streams they have to wade are already breast high. Two of the number request baptism, but I think it best for them to wait.

May 30. This morning, Moug Sek-Kya left us with instructions to go to the neighborhood of the place where the zayat has been built, and if practicable, get up a school, but otherwise, to go and keep school in the village from which we received application, as noticed in my journal of the 24th.

Extracts from the last Journal kept by the late Rev. George D. Boardman, after his return from Maulmein to Tavoy.

Tavoy, Dec. 8, 1830.—Received a visit from five Karens, who came out loaded with presents as soon as they heard of our arrival. Two of them requested baptism, but concluded to defer it till Ko Thah-byoo returns from Moug So's village, whither he has gone to communicate the news of our arrival. After evening service, had a slight expectation of blood, the first for about two years.

Dec. 11. Two small companies of Karens visited us, among whom

were two of the baptized. They had not heard of our arrival. They seemed much gratified to see us. Three of them are desirous of being baptized, but they will wait a short season. From one of the baptized, we are happy to learn that all the disciples are in health; and no one has fallen from his steadfastness.

Lord's day, the 12th.—I have been very weak and entirely unable to preach since the expectation of blood on Wednesday night. Ko Ing, who is spending a month or two with us, preaches for me. Ten or twelve Karens present to-day.

Dec. 13.—Moug Sek Kya who has been with us three days, proposes going across to the Siamese frontier and spending three months, partly in trading, and partly in communicating what he can of the Gospel to his fellow Karens. I gave him a supply of scriptures and tracts for distribution, as opportunity offers.

Dec. 16. In the morning a small number of Karens, who have been here four or five days, left us; and in the afternoon, Ko Thah-byoo arrived, with about forty in his train, all of whom, he said had come to receive baptism. It appeared, that there were in the company all the disciples, except the two who had previously visited us. So that we have now met with each one of the thirteen Karen disciples, and a large number of others who wish to be baptized. How pleasing is our interview. But I am too feeble to describe it. We shall probably spend the next three or four days, in examining the candidates. And O may the Spirit of the Lord be with us, to guide us in all our proceedings.

Dec. 20. Finished the examination, which has lasted above three whole days and evenings. Eighteen Karens, among whom were five females, have been accepted, and were this day baptized by our ordained brother Ing. With them, was baptized also, Moug Berah, a lovely lad from our school, the son of the chief native officer in the place. The father is a Moosool-

man, and the little boy has much reason to expect severe persecution, and perhaps the disinheritor of a large estate. But he seems fortified by the grace of God to bear all; and we have long had satisfactory evidence of the reality of his conversion. He applied for baptism before I left this for Maulmein, last April, and was mentioned in my letters to Mrs. Boardman at the time, which letters have been forwarded to the Corresponding Secretary.

In the course of the day, I joined a couple in marriage according to the christian form. The man was baptized last April, and as he had taken his wife since, he desired to have the proper christian ceremony performed. In the evening, I administered the Lord's Supper to thirty-seven persons, four of the church being absent. By the good hand of the Lord upon us, our Church in Tavoy has been nearly doubled to day. O, it has been a precious day. In the evening, at the Lord's table, the solemnity and attention were very peculiar. But I cannot write particulars.

Dec. 21. Our company has left us, after many prayers for blessings to rest on those who go and those who stay. I must not omit that they are exceedingly desirous for a teacher to live among them, to teach themselves, their wives and their children.

Dec. 31. Since the above date, several small companies of Karens have visited us, and four or five persons have made application for baptism. Ko Ing spends most of his time among the Tavoy, visiting and conversing with them at their houses, and discussing religious topics with them at their *zayats*. He finds them much as I have always found them, stupid, inattentive and regardless of what is said, though I believe there are two or three, who, he hopes are thoughtful.

In the course of the month, I have given away four hundred and sixty tracts and portions of scripture in Burman, eight or ten portions in Malabar, thirty or forty in

Chinese, besides a few English books and tracts. My health being, on the whole, somewhat improved, since my removal to Tavoy. I feel some hope of being soon able to do a little missionary work; if not, to teach and preach daily, as I formerly did.

1831. *Jan. 1.* This year opens with the prospect of one or two missionaries joining us at this station; that several Karens, (perhaps ten) will soon be added to the 33 already baptized here, so that our boys school, which will be re-opened in a few days, will have considerable increase of numbers: but there are no animating prospects in relation to the poor people of this benighted city. Last year opened on a most severe and dangerous illness of my beloved partner; this year she and the child are healthy and rugged, and I am the invalid, travelling, perhaps with hasty step, to my long home. I am, however, much improved in health since returning to Tavoy, and have felt better the last fortnight than I have any other fortnight since last July, when I committed myself to the physicians' care, and at his recommendation, suspended all missionary labors. My health and life, and those of my family and friends, I commit to our gracious God upon the ensuing year, praying that he will dispose of us all as shall most promote His glory and the everlasting good of our souls.

Valley Towns, Cherokee Nation,

Nov. 14, 1831.

Rev. and Dear Sir,—

Our mail conveyance has, for some time, been interrupted; so that we could neither receive intelligence from our friends, nor send to them.

We have cause for gratitude, however, that the Lord is carrying on his glorious work. We have not, of late, baptized as many, in the same space of time, as in the spring and summer, but I believe the shaking among the dry bones is more extensively diffused than ever. New places are beginning to partake in the anxiety about spiritual things. Some more of the brethren have risen up to speak a word in the name of the Lord, to their dying people. Meetings for worship are held every sab-

bath day, and frequently in the week, at several places, which brethren Wickliffe, Dsulawe and myself cannot reach. The people attend these meetings and listen with concern to the things of God; and our hope is, that the Lord will yet do greater things for the Cherokees than have hitherto been witnessed.

Since my last communication I have, at three different times, buried in baptism, ten full Cherokees,—five men and five women.

On the last occasion, which was yesterday, two females came thirty miles to receive the sacred ordinance. One of these is about 70 years old. She is filled with gratitude to God for his unspeakable goodness to her in the evening of her days.

I trust the prayers of the people will not cease to go up for the poor Indians.

I am Rev. and Dear Sir,

Your Very Ob't. Servant,

EVAN JONES.

Account of Clothing received by the Board of the Baptist General Convention, for the Indian Stations under their charge, from Oct. 20, 1830, to January 1, 1832.

1830.	
Oct. 20.	Several boxes and bundles from the Worcester County Charitable Society, 150,00
" 21.	Two boxes from the New Hampshire Baptist State Convention, 26,10
" 28.	Two boxes from John Billings, Jr. Esq. Treas. of the Vermont Baptist State Convention, 141,01
" "	Lot of goods from Females in the Baptist Church and Society of Brookfield, Mass. Per. Mr. John Chase, 26,04
Dec. 4.	Four bed spreads, from a few females in Canton, Mass. Per. Dea. F. Crane, 10,00
1831.	
Jan. 6.	A Spinning Wheel, from Mr. Daniel Pierce of Brookline, Mass. 3,50
" 8.	A bundle of goods from the Male and Female Missionary Society of Andover, Vermont, 8,00
April 23.	Three pr. Ladies' Walking Shoes, from Mr. Sprague, of Templeton.—Per. Mr. Glover, 3,00
" "	A box of goods from the Montholly Female Primary Society, 29,25
" "	A bundle of goods from Woburn, Mass. 8,50
May 20.	A box of goods for the Carey Station, from Windsor. Per. I. H. Cotton, Esq. 6,00
June 15.	Two pr. Cotton Stockings for the Foreign Mission, and one pr. Woollen Socks for Domestic Mission, from Miss Mary Bucknam, Lexington, Mass. 3,00
" 24.	Bedding for the Carey Station, from Ladies in Westminster, 3,00
" 27.	Two boxes and one bundle from the New Hampshire Baptist State Convention, 41,03
	Received some time since a box of goods for the Carey Station directed to the care of Mr. McCoy, valued at 51,24
July 30.	One box from John Billings, Esq. Treasurer of the Vermont Baptist State Convention, 50,00
Sept. 21.	Two boxes and a bundle of goods from Dea. N. Stowell, Worcester Mass. 30,00
" 22.	One box from the Female Missionary Society in Townsend, Ms. 7,00
Oct. 1.	One box from the Young Ladies' Industrious Society of West Dedham, 17,76
	Received a box from the same Society last year, valued at 12,25
" 11	Two boxes Clothing, from the New Hampshire Baptist State Convention, marked Swanzey and Jaffrey, 35,00
Nov. 17.	Three bundles and a box from the Worcester County Baptist Charitable Society, 120,87
" 30.	A small box and bundle from Framingham, Per. Dea. N. Stowell, 10,00

Account of Moneys received by the Treasurer of the General Convention of the Baptist Denomination in the United States, for Foreign Missions, from November 25th, 1831, to January 1st, 1832.

From a female friend of Lincoln, Mass. for the Burman mission,	3,00
"A Friend," per Mr. H. Lincoln,	7,00
"A friend of equal privileges" in consequence of reading in the Watchman the letter of Mr. Judson, for the Burman mission,	10,00
Miss Lucy Swaim, for Burman Bible,	1,00
Three ladies who were prevented by the weather from attending the last monthly concert for prayer at Dr. Sharp's meeting house, for female schools.	50
A friend in Aurora, Ohio, per H. Hill, Esq.	7,00
Rev. Mr. Emerson, Weathersfield, Conn. for the Burman mission, per Mr. E. Lincoln,	10,00
A female member of the Baptist church, Brooklyn, Conn. for Burman mission, per Dr. Thomas Huntington,	6,00
H. Burnett, Snow Hill, Ohio, being surplus amount remitted for the Watchman, per Mr. W. Nichols,	00,19
"A friend," for the Burman mission, per Rev. E. Andrews,	1,00
The Connecticut Baptist State Convention, per Jeremiah Brown, Esq. Treasurer for Foreign missions,	300,00
Rev. B. Stow, of Portsmouth, being "A Widow's mite," for foreign missions,	1,00
A friend for the Burman mission, per L. Farwell, Esq.	5,00
Rev. C. Train, Framingham, Mass. accompanied with the following note: Dear Sir, I send you enclosed, five dollars for the Burman mission, I had a heart to send more; but though my income is small, I cannot deny myself the pleasure of doing a little for the cause of God, believing that we are stewards of his bounty. W. I.	5,00
John Mulford, Senior, of New Jersey, for Burman mission, per Rev. Ira M. Allen, Philadelphia,	10,00
The Boston Baptist Foreign Mission Society, per Deacon James Loring, Treasurer, having been contributed as follows:	
Collections at the monthly prayer meetings, for Burman female schools,	55,93
Collection taken at the meeting house in Baldwin place, at the Anniversary of the society, October 23, 1831.	75,00
The Female Primary Society, Auxiliary, &c. of the Federal St. Baptist church and congregation, per Mrs. H. Lincoln, Treas.	76,75
Mrs. Hannah Billings, for Burman female schools, Per Mrs. H. Lincoln,	5,00
	<hr/> 212,68
A female friend, "with her prayers that Burmah may soon be given to the Lord for an inheritance,"	5,00
Mr. D. Hopkins, of Voluntown, Conn. for printing the Burman Bible, per Mr. W. Nichols,	5,00
The second Baptist Church in Tiverton, R. I. being a collection taken for the Burman mission,	5,00
Miss Amy Hambly, for the same,	1,00
Per Rev. Elbridge Gale,	6,00
Rev. Marvin Grow, of Greensborough, Vir. for the Burman mission, per Mr. William Baker,	10,00
Mr. F. Dury of Florida, Mass. for Burman mission, per Mr. F. A. Willard,	3,00
A friend to the Burman Bible, per Rev. Dr. Bolles,	81
I. Nitchie, Esq. of New York, for Burman Tracts, per Rev. S. H. Cone,	10,00
Robert A. Coffin, Esq. of New Ipswich, for printing the Burman Bible, per Rev. A. Meriam,	5,00
Rev. Lee Compere, of Montgomery, Alabama, per Rev. Jesse Mercer, by Messrs Lincoln & Edmands,	35,00
The Alabama Baptist State Convention, for Foreign missions, per Mr. Temple Lea,	124,00
	L. FARWELL, As't. Treasurer.

THE
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No. 3.

FAITH PROMOTIVE OF ACTION.

THE religion of the bible imparts to its possessor a principle of action. He whose heart is warmed with love to God and to mankind, is not left ignorant of the influence which he may exert. By faith he can move the hand that has all power. Of this the Israelites were witnesses, when, flying before the Egyptians, they arrived at the Red Sea. They are commanded to go forward. But whither shall they go? The deep waters are before them. Who, but a man having faith in the Almighty, would have attempted to divide the sea by stretching out his rod over it. Moses, even when commanded to perform this act, had he chosen, might have inquired, what will it avail? Jehovah can with as much ease roll back the billows and make dry land without human agency as with it. But he chose not to make such a remark. He had faith in the Lord of Hosts, and cheerfully used the means appointed for delivering him and the people of Israel from destruction. The Israelites reach in safety the opposite shore. The rod is again stretched forth, the waters close, and Pharaoh and his host perish. It was faith also that induced this man of God to smite the rock, and to lift up the fiery serpent in the wilderness; and what but faith influenced Joshua to compass the city of Jericho, and on the seventh day to cause the trumpets to be blown? What else than this moved Ezekiel to prophesy, saying "Oh ye dry bones, hear the word of the Lord."

The means which these men used, were, of themselves, far from being adequate to produce the effects that followed. But as individuals, in pursuit of earthly good, feel sure of obtaining the object of their wishes, if certain exertions are made, so they used the means appointed, confident of success. They knew that these efforts were connected with the purposes of Jehovah, and that if

made, the desired end would be accomplished. But has the Almighty no purposes to be accomplished at this day, through the instrumentality of his people? If not, how can it be said that the effectual fervent prayer of a righteous man availeth much? If not, why are we urged to be workers together with God, and the strong motive to action furnished, that souls are to be saved through the foolishness of preaching?

The idea, however, is not intended to be conveyed by the foregoing remarks, that any thing can be done to purpose for the salvation of souls without Divine aid. Even the Apostles might have preached, and prayed, and labored until this day, for the renovation and improvement of the human family, and the world would have remained unevangelized, had not their preaching been made effectual, their labors been blessed of God, and a saving change produced by his Spirit. Still, what man of ardent piety ever labored to promote the cause of Christ, and labored in vain? Wherever persevering efforts are made, and the gospel faithfully proclaimed, souls are converted. The wilderness and solitary place are made glad, and the desert rejoices and blossoms as the rose. We are informed what weapons are mighty through God to the pulling down of strong holds; and so far as encouragement to exertion is concerned, it is all one as though we, of ourselves, could produce the results—could change the hearts of men.

Persons who do not feel their dependence, and who have no faith in God, may inquire, what will be the profit of a man's imploring in secret, and publicly, divine blessings, the conversion of friends, and the conversion of the world? And what will be the advantage of warning the wicked of their danger, and of pointing them to the unsearchable riches of Christ? What the advantage of so much praying and exertion for the spiritual good of mankind, as though their eternal welfare depended upon prayers and efforts? in like manner might faithless individuals have inquired of Moses, what will be the advantage of stretching out your rod over the sea, and of smiting a rock, and of lifting up a brazen serpent, as though the deliverance and salvation of the Israelites depended on such exertions? Faithless persons might have asked Joshua, what will be the advantage of compassing the city of Jericho, and of the blowing of the trumpets, as though this were necessary in order for the prostration of its walls? The same inquiry might also have been made of Ezekiel, what will be the advantage of prophesying over dry bones? God could give them life, though you should be employed in pursuit of other objects. To the eye of many a man such actions might have appeared trivial, if they had not excited the sneer of contempt. But Moses, Joshua and Ezekiel, had an answer for such inquiries. They could say, Thus saith the Lord. They could point to the effects produced in consequence of such conduct. So has the devoted christian an answer for inquiries of this kind. He can say, Thus saith the Lord—can point to the declarations and promises of Jehovah, and to the fulfilment of these

promises—to the glorious results that have followed the prayers and labors of pious men in every age.

Indeed, how can the christian be otherwise than active, who sees a communication with heaven opened, and himself able to engage an influence that shall make his efforts productive of blessings incalculable to the human family. With the glory of Jehovah, the cause of Christ, and the worth of an undying soul, in full view, he must exert himself. It is not talking of our being adopted into the family of Christ that proves it. Little claim has any person to be considered a joint heir with the Saviour to an inheritance incorruptible, who does not feel and act in view of motives powerful as those which called the Son of God from a throne to a cross. I will show you my faith by my works, was the language of one whose heart was fired with holy zeal; and this should be the language, the determination of every disciple of our Lord; and then throughout Christendom, revivals would be reaching revivals, and the light of truth, with all its quickening energies, would be spreading itself into every dark corner of the earth, and the whole world would present a happy people, whose God would be the Lord.

Extracts from an Address delivered before the Society for Missionary Inquiry, in the Theological Institution at Newton.

It has been often said, that the spirit of missions is the spirit of christianity. It is indeed pre-eminently the spirit of Christ, who left the court of heaven, and came on a mission of mercy to our fallen world. Jehovah had seen sin, as a deadly pestilence, sweeping over this portion of his dominions, effacing his own image from the heart of man, banishing holiness and happiness from earth, introducing vice and wretchedness, and planting the seeds of death both in the bodies and souls of men. It was to recover the human race from this dire apostacy, and restore them to the image and favor of God, that Jesus Christ undertook his embassy into the world. In leaving the realms of celestial light, and subjecting himself to the weaknesses and woes of human nature, and the malice of human depravity, did he not make an incomparably greater sacrifice than any of his followers ever did in renouncing all the blessings of civilized society, and in taking up their abode with the Heathen? Our Saviour may therefore, with the utmost propriety, be styled the first missionary—the leader of that glorious band who take their lives in their hands, and go forth into the whole world, to proclaim the glad tidings of salvation.

The benevolent design which swelled the bosom of our Lord, when he visited the world, was of an enlarged and liberal character. Codrus, the generous king of Athens, sacrificed his life to secure the liberties of his country; but Christ offered his life as a ransom, not merely for his own nation, the Jews, but for every nation, and kindred, and tongue, and people, under heaven. The remedy which he provided was designed to be as extensive as the

wants and the wretchedness of man. It was the human race that had sinned, and for the human race was the atonement made.

The general nature of our Lord's mission into the world, and the universal provision which he has made to remove the guilt and the punishment of sin, are considerations which give the subject of missions a strong claim upon our attention. If we have availed ourselves of this gracious provision to heal our spiritual maladies, and wash away our guilt, surely we shall be solicitous that these invaluable blessings be extended to all our fellow men—that the boundless benevolence of God, in the gift of a Saviour, be made known to all for whose sake the gift was bestowed.

Indeed, the gospel breathes a spirit of universal benevolence, and they who cordially embrace it, drink deeply into that spirit. Wretchedness, wherever found, they endeavor to relieve; and sin, wherever it exists, they labor to suppress.

But our Lord has not left us to gather our duty, in respect to the cause of missions, merely by inference from the benevolent character and universal provisions of the gospel. He has left on record explicit directions to his followers, to spread that gospel through the world. When he had finished the great work which his Father had given him to accomplish, and was about to ascend again to his native heavens, he gave this last solemn injunction to his disciples: "Go ye into all the world, and preach the gospel to every creature, and lo! I am with you always, even to the end of the world." This command of Christ made it the plain and indispensable duty of his followers, individually, and as a body, to spread the glad tidings of salvation, by every possible method, till the knowledge of the true God and of Jesus Christ, should cover the whole earth.

The inquiry now to be made is, Have christians fulfilled this great command of their Divine Leader. We stand at the distance of eighteen centuries, and look round in vain, on the present state of the world, for evidences of its fulfilment. Indeed, owing to the increased population of the earth, there are probably nearly as many human beings in the world at the present time, who are ignorant of the way of life, as there were at the very period when our Lord issued the command to preach the gospel to every creature. For a century or two, the disciples of Christ appear to have felt the obligation of this command. Though confiscation of goods, alienation of friends, universal odium, relentless persecution, and even death itself stared them in the face—though they were opposed by the combined power of Jew and Gentile, rulers and people, yet they determined to obey God rather than man, and went everywhere, fearlessly proclaiming the "words of this life." And had the same dauntless spirit continued to animate the bosoms of christians, long ere this would the whole world have been regenerated and disenthralled from the bondage of sin. But such, alas! was not the case. The spirit of missions died. The command of Christ was forgotten, and vast multitudes of our fellow beings, in every quarter of the globe, have been permitted, generation after generation, to move onward, in unbroken columns, to the land of

silence and death, uncheered by the bright promises of the gospel, and un sanctified by a belief in its purifying doctrines.

But though the christian church is chargeable with a long and criminal disobedience to a plain injunction of her Lord, yet we rejoice in being able to admit, that in the present age there are numerous indications of better things. During the last half century christians have awoke from the sleep of ages,—they have looked around on the miseries of a world lying in wickedness, and begun to feel their obligations to spread abroad the knowledge of a crucified Redeemer. Feeling has been followed by corresponding action. Christians of almost every name have put their hands to the work, and have sustained, by vigorous and untiring efforts, the noble enterprises in which they have embarked. Already “about two hundred missionaries are employed in christian lands, and fifteen hundred in pagan countries, assisted by two thousand native teachers. 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. The bible has been translated and distributed in one hundred and sixty different languages. Fifty thousand pagans have joined christian churches; four hundred thousand have renounced paganism, and three hundred thousand more are brought under religious instruction. Nine million copies of the word of God, or parts of it, have been distributed, and two millions of children are taught the way of life in sabbath schools.” The most savage and degraded nations have been visited by the heralds of salvation, and many individuals among them have embraced the gospel, and by their intellectual elevation and renovated lives, exhibited convincing proofs of its sovereign efficacy to restore the ruined creature, man.

Such are a few of the effects which have resulted from the powerful impulse given to the minds of Christians within the last half century.

Compared with the inefficiency of the church in former times, much has been done, but nothing compared with what remains to be done. Not more than one million of the heathen, at most, have yet been blessed with the gospel, while about six hundred millions, exclusive of the semi-pagan countries, where popery prevails, still remain in the darkness and guilt of depraved nature. Thus it appears that not more than one six-hundredth part of the work has yet been accomplished. It is a mere beginning that has been made. The duty of preaching the gospel to every creature still rests upon the christian church in its original unabated force. We are under obligations strong as those which bind us to the Saviour, to make vigorous exertions to advance the cause of truth. Whatever may be our situation in life, we must act for the glory of God and the salvation of mankind. Said the venerable Carey, when on the eve of departure to India, “Brethren, I am about descending into the well; you stand at the top, and have hold of the rope. Oh! brethren hold fast on the rope.” The remark of that worthy man

shows how deeply he felt that the arduous enterprize in which he was then about to embark his all, depended upon the interest felt for him among his brethren at home, and upon the efforts which they should make to sustain him in his labors. Indeed, the missionary, while engaged in his work of faith and labor of love, deprived of the sweets of christian fellowship, and often in a destitute, cheerless situation, leans for support, upon the affection and prayers, as well as upon the contributions of the church. His heart would sink within him at the thought of being forgotten by his brethren; his arm would fall nerveless by his side, and he would be ready to abandon, as hopeless, the task of reclaiming the perishing idolaters.

To give energy and success, then, to our missionary operations abroad, there must be felt a missionary spirit at home. For the purpose of obtaining this end, the first and indispensable requisite is ardent piety, without which we shall have little anxiety to save the perishing. Without ardent piety, however well informed our understandings may be, our hearts will be cold, and our efforts inefficient. Present the wants and the woes of the benighted heathen to the minds of lukewarm christians, and you kindle no flame—you arouse them not to action.

Another means of enlisting our feelings in the subject of missions, is to acquaint ourselves with the actual state of the heathen, and with all the operations in progress for spreading the gospel among them. Our interest in any subject depends upon our acquaintance with it. Time was, when christians thought not of sending the gospel to nations "sitting in darkness and in the shadow of death." A few at first considered facts, felt and acted. Others were informed and put forth their exertions. At this day, those who are best acquainted with missionary operations, are the most active in carrying them forward. It is our duty then to obtain as vivid an idea of the situation of the heathen as possible, by contemplating the picture of their state drawn by the hand of those who have visited them. We must acquaint ourselves with the history of each missionary station in pagan lands,—view its origin, progress, and present state. We must examine the formation and proceedings of the missionary societies of different denominations, become acquainted with the characters of the various missionaries and with the customs, manners and habits of the heathen among whom they labor. Indeed, let every christian become well informed upon the subject of missions, and the efforts of the church would be vastly increased, and a far greater amount of her resources would be employed in raising the distant and degraded to light and life. Then the death of a missionary would no more pass unnoticed than the fall of a standard-bearer in the heat of battle, or the extinction of a bright luminary in the midst of heaven.

Another means of enlisting our feelings in the success of missions is a frequent contemplation of the promises of God, and the certainty of the final triumph of the gospel over all its enemies. The scriptures are explicit on this subject. "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." The heathen will "cast their idols to the moles and the bats"—"the isles shall wait for 'Messiah's' law." "Ethiopia shall stretch out her hands to him, and all nations shall call him blessed." How does the prospect of success animate men, even in their worldly undertakings? Now if the hope of ultimate success has a power in it that impels those in pursuit of earthly objects to endure privations and hardships, to face dangers and death, what ought to be the conduct of christians engaged in a cause of no doubtful issue—engaged in a cause in whose behalf the word of God is pledged that it shall go forward until "the kingdoms of this world become the kingdoms of our Lord and his Christ—engaged in a cause also, in which a deep interest is felt by the inhabitants in the world of bliss, and for the establishment of which, the Son of God left heaven and passed through a scene of poverty and reproach, and through the agonies of a death, in view of which the sun was darkened and the earth convulsed. What a cause is this! How elevated is the employment of the engaged christian. Oh! it is a great privilege to be workers together with God in rescuing the world from the dominion of sin—a privilege after which an angel might aspire.—This privilege is ours. Let it not be neglected. No! we must not neglect it, if we would hear it said unto us, in eternity, "Well done, good and faithful servants; enter ye into the josty of your Lord."

FOUR DAYS MEETINGS.

MR. EDITOR,

I have desired to see, in the Magazine, an essay from some judicious pen, on the subject of what are called "Four Days Meetings."—It is, I think, a subject of great and increasing interest to the christian community. These meetings have become very frequent, and in many cases have been attended with a wonderful effusion of the Holy Spirit. This fact naturally creates a desire in all the churches, worthy of the name, to enjoy such a meeting themselves, and some of them probably suppose that these "protracted meetings," as they are sometimes called, cannot be held too often, nor continued too long. In some cases, they have been held fifteen or sixteen days, in succession. There is some danger, that an instrument, of immense efficacy, may be injured, by overaction. Correct views, on this subject, are greatly needed. I hope, that some of your correspondents will discuss it, in all its bearings. If you have nothing more acceptable, you may insert a few extracts from a plain, practical discourse, recently delivered, on the benefits and disadvantages of these meetings. It was not possible to exhaust the subject, in a sermon, nor to treat it in that elaborate manner which would be proper in an essay written expressly for the Magazine. If these ex-

tracts shall excite some person, who enjoys more leisure, and possesses more experience, to enlighten the public mind on this point, I shall rejoice. Z.

They operate beneficially on christians, though they are not, or ought not to be, held mainly for the quickening of the church. There ought to be a previous preparation of heart among the people of God, and the meetings ought to be considered as a united effort of Christians for the conversion of sinners—as a unanimous assault, by the friends of Christ, on the kingdom of Satan. A church, which is in a lukewarm, backslidden state, ought not to hold such meetings. Let her first seek the Lord, by prayer and fasting, till her own graces revive, and her own zeal burns, and she becomes strong for the Lord.

But the meetings, commenced with such a state of pious zeal in the church, will help to make that zeal more ardent, and to benefit, in many ways, the people of God. Their own souls rise above that worldliness, which so often holds them in the dust. They break away from the fetters of business, and earthly cares. Day after day, they go up to the house of the Lord; and while engaged in prayer, and exhortation, and hearing the word of God, their faith grows stronger, their first love rekindles, the world grows less, and heaven draws nearer. They feel more like pilgrims and strangers on earth. They remember that they have other duties than those which pertain to the body and to this world. They have a foretaste of the scenes to come, in their Father's kingdom, when they will serve him day and night in his temple.

Their love to the souls of men increases. As the main object of the meeting is, to pray and labor for the conversion of sinners, the attention of christians is strongly drawn to the worth of the soul, its danger, and the need of immediate repentance. They consequently feel more compassion for impenitent men. They are more anxious for their conversion. They pray more fervently for a blessing on the means of grace. They see more clearly the honor which is due to God's Word and Spirit, without whose power, no beneficial effects can be produced.

Christians become bolder in the cause of God. That guilty shame, or that cold hearted timidity, which so often keeps them silent, when they ought to warn and persuade their fellow men, gives way; their tongues are loosed; they speak of the goodness of God; they exhort their children, their neighbors and their friends, to turn unto the Lord. They encourage one another to be strong and faithful. Their family worship receives a new impulse. Their social meetings become better attended, and more interesting.

In these, and other ways, is the church benefited. She finds that in striving to do good to others, her own welfare is promoted. While doing her Master's work, her own strength is renewed.

But the effect on others is often great and salutary. There are, in most congregations, some believers, who, from the want of strong

evidence of their conversion, or from timidity, or from pride, have never confessed the Saviour among men, and ranked themselves with his people. Such believers are aroused at these meetings. Their fears and doubts are removed. Their pride is humbled. They feel the inconsistency and danger of their situation, and they come forth and stand on the Lord's side. In this day of battle between the Lord and his enemies, they feel, that they must take the station to which he calls them. The church puts on strength and beauty, and they cannot longer remain as exiles and strangers. They come and subscribe with their hands unto the Lord, and surname themselves by the name of Israel.

There are, too, some individuals, who have been convinced of their sins, and whose thoughts have been turned towards Mount Zion. They have felt that they must become christians, and that without pardon and adoption, through the atonement, they must perish in their sins. They have appeared solemn and anxious. They have, perhaps, attended the inquiry meeting. But they have not submitted to the Saviour. Worldly cares have divided their minds—or unbelief has prevailed—or fears have distressed them. These persons are often brought to a decision during these meetings. The prayers and exhortations of christians, and the preaching of the word, enlighten their minds, and warm their hearts. They hesitate no longer. They bow at the Saviour's feet. Their souls are set at liberty. A new song is put into their mouths, even praise unto our God. It is probable, that this class of persons form a large proportion of the number, who appear to become pious, at these meetings. They were thoughtful before, but they needed some powerful impulse to bring them to a decision for God.

But these meetings often operate most happily on careless sinners, who for years have disregarded the word of God; who have not heard it preached, or have heard it in vain. If they can be induced to attend the meetings, they are placed in a new situation. The word of God is preached again and again. It is urged upon their minds and hearts, with so steady and prolonged a pressure, that they cannot wholly escape from its influence. Satan has not the opportunity to steal away the word out of their hearts. The cares of the world and the deceitfulness of riches, are, for a while, kept at a distance. The good seed has some time to take root. The individual breathes a religious atmosphere. Christians are more active, faithful, and prayerful than at other times. Religion is the all-absorbing theme. The world retires from the view, and eternity seems more distinct and near. The hearts of sinners are affected—truth impresses them—their sins rise up to their view—God appears holy and just—they are alarmed—they cry out, "Men and brethren, what must we do?"—and, by the blessing of God, many of them are enabled to repent of their sins, and trust their souls to the mercy of the Lord Jesus Christ for life everlasting.

Such have been the happy effects in multitudes of cases. We have heard of stout-hearted sinners, and proud infidels, subdued to the obedience of faith, at these meetings. And the effect seems to be in accordance with true philosophy, as well as with scripture. If the truth can be brought into contact with men's minds, so long

and so clearly as to force them to think of it, and if earnest prayer to Him who can subdue the heart, accompany the word, we have a full warrant to hope for success. These circumstances concur at these meetings more fully than on other occasions; and for these reasons, it is probable, they have been so signally attended with the divine blessing.

These are some of the benefits of these meetings, to the church and to the unconverted sinner. But there are some disadvantages to which they are liable; and these ought to be mentioned, that we may be on our guard.

I do not consider it as an objection to these meetings, that wicked men are rancorously opposed to them, and assail them with ridicule, and sometimes with threats. Christians ought not, certainly, to do any thing which will irritate ungodly men, unless strong reasons require it. But where duty, or manifest expediency, prompts them to a certain course of action, the hatred and opposition of wicked men ought not to intimidate them. That such men hate these meetings, is natural, and is a proof that they are adapted to disturb the peace of Satan's kingdom. I doubt not, that there are many amiable, yet unconverted men, and even some christians, who disapprove of these meetings, on the ground of expediency; but such persons ought to remember, that while they are entitled to their opinion, others have an equal right to theirs. And if a large body of christians deliberately resolve to hold a series of meetings, a modest man will suppose it possible, that they may be right, and himself wrong: at least, if he cannot approve, he will abstain from open opposition.

Nor do I esteem it as any objection, that there is more danger of admitting improper persons into the church, who appear to have been converted amidst the excitement of these meetings, than in ordinary cases of conversion. That there is more than usual danger of self deception, may be admitted; but this danger may be obviated by increased caution, in examining candidates for admission. If it is allowed, that God can and does convert men at these meetings, then we have no more right to doubt the genuineness of any case of apparent conversion, without satisfactory evidence to the contrary, than we should have at any other time.

It is a strong objection against *frequent* meetings of this kind, that they occupy the time and exhaust the strength of ministers. Several preachers must be present; and where these meetings are multiplied, they impose a tax on the time and the health of ministers, which they ought not to pay. Ministers, at the present day, are burthened with too much labor. Their studies are interrupted; their pastoral duties must be neglected, and the health of many among them is sinking beneath the pressure. Unless some measures be adopted to diminish the cares and toils of ministers, the term of ministerial life will become very short, and a city pastor, especially, must sink into an early grave.

Another danger is, that christians may rely on these meetings to keep their own piety active, and to convert sinners, rather than on the ordinary means of grace. God has given the scriptures, has appointed secret prayer, and has established his churches, his ordi-

nances, and the regular services of the ministry, for the perfecting of the saints, and the conversion of sinners. To these must the church attend, and on these, with the blessing of the Holy Spirit, must her chief reliance be placed. But if christians become accustomed to look to these extraordinary meetings for these effects, there will be great danger that they will undervalue the common means of grace, and that the regular course of pastoral labor, and the privileges of the blessed sabbath, will lose their importance in their esteem. Against this danger christians must guard, and must consider these meetings as extraordinary expedients, to be resorted to very seldom, and with great caution and prayerfulness. One evil of our times, perhaps, particularly in cities, is the multiplication of meetings. Christians are liable to fall into habits of religious dissipation, and to neglect secret prayer; the study of the scriptures; family worship, government and instruction; profitable reading, and other important duties.

Another danger is, that these meetings may produce an excitement, prejudicial alike to the body and the mind; may stimulate christians to excessive efforts, and inspire violent emotions; and may be succeeded by an exhaustion and lassitude corresponding with the degree of the previous elevation. The mind cannot long be sustained above its ordinary level. If it rises much above, it will soon sink below. This is the experience of mankind, and may take its place among the axioms of mental philosophy. That this danger exists is undeniable. It attends all revivals of religion; and every revival which the Church has yet seen, has gradually ceased, more, perhaps, from the exhaustion of christian energy, than from any other cause.

Here, then, is another reason why these meetings should not be frequent. They ought, moreover, to be conducted with the utmost wisdom. All attempts to excite the passions, merely, must be carefully avoided. All theatrical artifice, for effect, must be discarded, as highly injurious, and offensive to the Holy Spirit.* If

* I cannot express, with sufficient emphasis, my disapprobation of the proceedings at some of these meetings, which have brought the meetings themselves into disrepute among many judicious Christians. I have learned, on good authority, that in some cases, ministers, (not Baptists,) have taken out their watches, and told the people, that they would be allowed ten or fifteen minutes to repent and "submit to God," as the common phrase is among such ministers. The penalty for refusal, I suppose, was to be the sealing of their damnation. Such conduct is wicked. It tends to bring ministers and religion into contempt. It resembles much more the conduct of a foot-pad, demanding a man's purse, than that of an ambassador of Christ, beseeching men to be reconciled to God.

In regard to the frequency of these meetings, it would be presumptuous to attempt to determine, how often they ought to be held. This must depend on many circumstances. It may perhaps be found, that once in five years would be as often, on the average, as any one church could hold such a meeting, with safety to its own real interests and to those of the religious community. This arrangement would produce one such meeting every year in Boston, to be held alternately by the five Baptist churches. In the Boston Association, consisting of twenty-five Churches, there would be five such meetings every year, one about every ten weeks. Can they be held more frequently, in this Association at least, without injury to the churches, to the ministers, and to all the interests of Zion? I propose this question, not as one on which my own judgment is fully decided, but as worthy of serious deliberation. It may deserve the attention of the Baptist Ministers' Conference, at their approaching meeting.

men are converted, it is by the *truth*, operating on their understandings and hearts, through the agency of the Spirit. An excitement of feeling, which disturbs the healthful action of the mind and the affections, must be a hindrance to the work of the Spirit. Let the meetings be still and solemn. Let the word of God be preached with simplicity and godly sincerity, accompanied by earnest prayer, and at proper times, by public and private exhortation. Let every Christian feel himself in the presence of the Holy Ghost, and avoid every action, word, and thought, which may tend to grieve him.

And after the meetings have closed, let Christians remember, that they have still a duty to perform. They must continue to pray for unconverted men; they must converse with them, and invite them to the inquiry meeting. They must be on their guard against relapsing into a state of torpor. Let them strive to retain the elevation of feeling and christian zeal to which the meetings raised them; and press onward, with increased alacrity, with a patient continuance in well doing, seeking for glory, honor and immortality.

ΒΑΠΤΙΣΜ and ΒΑΠΤΙΖΩ

Our readers are aware that writers on baptism, particularly on the pædobaptist side, have regarded ΒΑΠΤΙΣΜ and ΒΑΠΤΙΖΩ as synonymous, and as meaning, primarily *to dip*—secondarily *to dye, or tinge*. The following extract from CARSONS' learned and triumphant reply to EWING and WARDLAW, just issued from the Edinburg press, is commended to the notice of scholars :

“ There is a very obvious difference in the use of the words, and a difference that materially affects the point at issue. The difference is, that ΒΑΠΤΙΣΜ is NEVER USED TO DENOTE THE ORDINANCE OF BAPTISM; and ΒΑΠΤΙΖΩ NEVER SIGNIFIES TO DYE. The primitive word ΒΑΠΤΙΣΜ has two significations; the primary *to dip*, the secondary *to dye*. But the derivative is formed to modify the primary only; and in all the Greek language, I assert that an instance is not to be found, in which it has the secondary meaning of the primitive word. If this assertion is not correct, it will be easy for learned men to produce an example in contradiction. That ΒΑΠΤΙΣΜ is never applied to the ordinance of Baptism, any one can verify, who is able to look into the passages of the Greek Testament, where the ordinance is spoken of. Now, if this observation is just, it overturns all those speculations that explain the word, as applied to Baptism, by an allusion to dyeing: for the primitive word, that has this secondary meaning, is not applied to the ordinance; and the derivative word which is appointed to express it, has not the secondary signification of dyeing. ΒΑΠΤΙΣΜ, has two meanings; ΒΑΠΤΙΖΩ in the whole history of the Greek language, has but one. It not only signifies to dip or immerse, but it never has any other meaning. Each of these words has its specific prov-

ince into which the other cannot enter ; while there is a common province, in which either of them may serve. Either of them may signify to dip generally ; but the primitive cannot specifically express that ordinance to which the derivative has been appropriated ; and the derivative cannot signify to dye, which is a part of the province of the primitive. The difference is precise and important. Most of the confusion of ideas on both sides of the question, with respect to the definite meaning of the word Baptism, has arisen from overlooking this difference.

Writers, in general, have argued, from the one word to the other, as if they perfectly corresponded in meaning."

ANECDOTE FROM PARK'S FIRST JOURNEY IN AFRICA.

" Whatever way I turned, nothing appeared but danger and difficulty. I saw myself in the midst of a vast wilderness ; in the depth of the rainy season, naked and alone, surrounded by savage animals, and men still more savage. I was five hundred miles from the nearest European settlement. At this moment, painful as my reflections were, the extraordinary beauty of a small moss in fructification irresistibly caught my eye. I mention this, to show from what trifling circumstances the mind will sometimes derive consolation ; for, though the whole plant was not larger than the top of one of my fingers, I could not contemplate the delicate conformation of its roots, leaves, and capsula without admiration. Can that Being, thought I, who planted, watered, and brought to perfection, in this obscure part of the world, a thing which appears of so small importance, look with unconcern upon the situation and sufferings of creatures formed after his own image ? Surely not. I started up, and, disregarding both hunger and fatigue, travelled forward, assured that relief was at hand, and I was not disappointed."

Verses on the above affecting incident.

BY ALEXANDER LETHAM,

A pupil of the Asylum for the Blind, at Edinburg.

Ah ! lovely flower, what care, what power,
In thy fair structure are displayed
By him who reared thee to this hour
Within the forest's lonely shade !

Thy tender stalk, and fibres fine,
Here find a shelter from the storm :
Perhaps no human eyes but mine
Ere gazed upon thy lovely form.

The dew-drop glistens on thy leaf,
As if thou seem'st to shed a tear,—
As if thou knew'st my tale of grief—
Felt all my sufferings severe !

Baptist Churches in Suffolk County.

But, ah! thou know'st not my distress,
 In danger here from beasts of prey,
 And robbed of all I did possess,
 By men more fierce by far than they.

Nor canst thou ease my burdened sigh,
 Nor cool the fever at my heart,
 Though to the zephyrs passing by
 Thou dost thy balmy sweets impart.

Yet He that formed thee, little plant,
 And bade thee flourish in this place,
 Who sees and feels my every want,
 Can still support me by His grace.

Oft has his arm, all strong to save,
 Protected my defenceless head,
 From ills I never could perceive,
 Nor could my feeble hand have staid.

Then shall I still pursue my way
 O'er this wild desert's sun-burnt soil,
 To where the ocean's swelling spray
 Washes my longed-for, native isle.

BAPTIST CHURCHES IN SUFFOLK COUNTY.

MR. EDITOR,

It will, I think, be agreeable to many of your readers, to see the following account of the increase of our churches in the County of Suffolk, since 1793.

The County embraced, at that time, the following townships.

Chelsea,	Hull,	Stoughton,
*Rocksborough,	Dorchester,	Medway,
Milton,	Walpole,	Wrentham,
Weymouth,	Hingham,	Franklin,
Cohasset,	Dedham,	Bellingham,
Brookline,	Foxborough.	Sharon,
Quincy,	Braintree,	Needham,
Medfield and Dover.		

These limits contained, at that time, the following churches.

1st Boston,	constituted	1665 S. Stillman, D. D.	270 members.
2d "	"	1743 Thos. Baldwin, A. M.	169 "
Bellingham,	"	1750 Noah Alden,	51 "
Wrentham,	"	1769 Wm. Williams, A. M.	86 "
Medfield,	"	1776 A. Cummings, A. B.	62 "
Randolph,	"	1780 Joel Briggs, A. M.	61 "

Total, 6 churches, 649 members.

* So spelled in the records of 1793.

At present, the baptist churches, comprised within the same limits, are as follow :

1st Boston, constituted	1665	Wm. Hague, A. M.	244	members.
2d " " "	1743	J. D. Knowles, A. M.	462	"
Bellingham, " "	1750	(no pastor,)	101	"
Wrentham, " "	1769	John Read,	78	"
Medfield, " "	1776	Moses Curtis,	106	"
Randolph, " "	1780	Samuel Glover,	45	"
African, Boston, " "	1805	W. Christian,	67	"
Charles St. " " "	1807	D. Sharp, D. D.	473	"
Sharon, " "	1814	Caleb Greene,	61	"
Canton, " "	1814	(no pastor,)	68	"
Foxborough, " "	1817	T. C. Tingley,	74	"
Roxbury, " "	1821	W. Leverett, A. M.	143	"
North Randolph, " "	1823	J. M. Driver,	131	"
Dedham, " "	1824	Thomas Driver,	79	"
Federal St. Boston " "	1827	H. Malcom, A. M.	296	"
Brookline, " "	1827	Joseph A. Warne,	85	"
South Ch. Boston, " "	1831	R. H. Neal, A. M.	86	"
Hingham, " "	1831	T. R. Cressy, A. M.	70	"

Total, 18 churches.		2669	members.
Former number, 6 " "		649	"
Increase in 39 years, 12 churches.		2020	members.

Though there is much to gratify in this exhibit, there is also cause of regret that no more has been done. From 1780 to 1805, no church appears to have been formed in the district embraced in this survey. From 1807 to 1817, only two churches were formed. With enlarged numbers and means, our growth should be in compound ratio. There can be no doubt, but that the chief reason why our increase has not been more rapid, is the *deficiency* of *ministers* which has always existed among us. While existing churches languish for want of a minister, surrounding neighbourhoods must be left untouched, and converts are not multiplied. May the prayers and efforts of God's people, for a supply of spiritual teachers, become commensurate to the affecting necessities of the case.

In the year 1800 there were in Essex County only three baptist churches—viz :

Haverhill, constituted	1763	containing	178	members.
Rowley, " "	1785	" "	99	"
Danvers, " "	1793	" "	30	"

Will some correspondent take the pains to give us, in the next number, a similar table of the present number, &c. of churches in that County.

EDUCATION DEPARTMENT.

Subscriptions and donations to the Northern Baptist Education Society, should be transmitted to John B. Jones, Treasurer, No. 123 Washington St. Boston. Communications to the Board, should be addressed to E. Thresher, Corresponding Secretary, or left at the Society's rooms, No. 18, in Joy's building, near the Post Office, Washington Street, Boston.

It has been objected to Education Societies, that their influence is to destroy those peculiar excellencies of character which are usually so conspicuous in men who have arisen by their own merits.

In relation to this objection, we frankly confess, that any thing which would have a tendency to destroy that patience, perseverance, and unyielding application, which characterize the undertakings of self-made men, would be an evil, for which, so far as human attainments are concerned, nothing else could compensate. Whether, however, this be the necessary effect of the assistance granted to young men by an Education Society, is a question which we propose now, briefly to consider, in its application to the economy of the Northern Baptist Education Society.

We are sensible that a society might pursue a course, which would result in the evil complained of, to its fullest extent. Should a society, for example, take a young man from a condition in which he was entirely dependent upon his own industry and talents, and place him at his books, assuring him that every earthly want should be supplied, while he spent six or seven years in a course of study preparatory to the christian ministry, they would probably incur the full force of this objection. The transition in a young man's condition, produced by such a course, would be too sudden, and could not be sustained, ordinarily, without the most disastrous consequences. Men who have arisen from small beginnings to great eminence, as scholars and merchants and artists, have arisen gradually. They have arisen too by effort.

I now proceed to examine the economy of the Northern Baptist Education Society relative to its mode of assisting young men; in doing which, it will be necessary only to consider two points, viz: the amount appropriated, and the method of bestowing it.

1. *The amount of appropriation is limited.* It is in no case more than half, or two thirds of a young man's entire support, leaving the other moiety of his expenses to be provided for by himself.

Although no one is received under patronage until he has entirely exhausted his own funds; still there is no young man of promising talents for the christian ministry, who is entirely without means. Every one, though he may be parentless, has friends; has credit, and an opportunity for earning something by his own industry, without materially re-

tarding his progress, as a student, from these various resources every man can provide for a *part* of his own expenses; but more than this he ordinarily cannot do, without essential detriment to his education. The Education Society, therefore, propose to do nothing more for a young man than to encourage him to help himself.

Such encouragement, so far from being injurious to character constitutes the very aliment by which its greatest strength and excellency are produced. If we look into the history of those who have arisen from obscurity to high attainments, we shall find that they were individuals whom Providence peculiarly favored. The character of the merchant, whose canvass now whitens many seas, received perhaps its first impulse from success in a maritime adventure, for the outfit of which he was in part indebted to another.

Nothing in fact can be more evident than that encouragement, suitably bestowed, quickens genius and prompts the mind to great undertakings. The Education Society, therefore, have in this respect endeavored to follow the analogy of nature.

2. *All appropriations are made as loans, and not as a gratuity.* It is an established law both of Divine Providence and of civilized society, that for every thing which an individual possesses or enjoys he shall give some sort of an equivalent. The husbandman may reap if he will but sow; i. e. the husbandman gives his labor and receives a harvest. The citizen may enjoy the confidence of his fellow citizens, if he will give them, by a suitable disinterestedness and a continued devotedness to their interests, a pledge that he is worthy of such trust.

Cases are not wanting where this law has been violated, and in which the penalty has fallen most heavily upon the transgressor. Take as an instance that class of young men who without an equivalent have received a large share of the wealth and well-earned reputation of their fathers. There are instances, to be sure, where individuals have withstood the blighting influence of such gratuities; but in most cases these misnamed sons of fortune have wilted down under the influence of that which they never earned, into extravagance, and profligacy, and utter disgrace. Take as another example of illustration, an individual who through indolence or irresoluteness determines to throw himself upon public charity. He does so, and after a few months have elapsed you will find that individual sunken into perfect imbecility. On the one hand, he has lost all confidence in his own ability to provide for himself; and on the other, the strongest motives for doing so, in the mind of an industrious and provident citizen, have to him become powerless.

In view of this law of our nature, the Board of the Education Society have been sensible that their appropriations, though limited, could not be safely bestowed as a gratuity. They have believed that the tendency of such gratuities upon the character of a young man would be to enfeeble rather than to strengthen. They have chosen rather to encourage every one whom they patronize to feel that he is virtually educating himself.

Nor will it appear that the Society in this view loses its character as a charitable Institution. We will suppose that the Society requires promissory notes to become due one, two, or three years after a young man shall have completed his education, at which time, if unpaid, they are to bear interest until the day of payment. In the *first* place, the Society asks no insurance upon a young man's life; and in the *second* place, they furnish him with money as he needs for seven or eleven years, bearing no interest. This is the mere monied calculation of the Society's operations, in which we say nothing of that vast influence which in its operations it must necessarily exert in behalf of sound learning and a pure christianity. Now if what we have previously said, be admitted, it will follow that the Society under these regulations is bestowing the highest possible favor upon those whom they patronize; for to do more would prove injurious.

Let us now consider the case of a young man who needs, and is worthy of the Society's patronage, that we may determine, whether it be any favor to him to be thus assisted. We will suppose that an indigent young man forms a determination to seek an education, with a view to the christian ministry, as many have done without encouragement from any source. The individual we will suppose is a farmer, or a mechanic. By applying himself to his business for three years, he earns sufficient to enable him to fit himself for college, and to carry him through the Freshman year. He is now qualified to teach a common school, and by spending a portion of each year as a school teacher, he passes with the same class through the remaining three years, by incurring, we will say, a debt of *two hundred dollars*. He now applies himself as a teacher for one year, and then commences his theological studies which he completes at the end of three years, somewhat in debt. Having thus obtained his sought for qualifications, he enters upon the duties of the ministry, and becomes a powerful and eminently useful man.

Now the benefit of the Education Society to such an individual would be just this, it would save to him and to the christian church four years of his valuable life. Is it here said that the individual who has been assisted by the Education Society is under obligations for four or five hundred dollars? Very true; but in consideration for this he has an equivalent which is worth to him, even in a pecuniary point of view, more than one thousand dollars. It is worth thus much to him, as a minister of the gospel whose life is to be most sacredly devoted to doing good.

Besides, suppose that the individual thus assisted, should, after having completed his preparation, spend two years in teaching, which would be amply sufficient to defray the whole expense of his education, he would in that case gain two years, which, were he a man like Judson, would certainly be worth something to the church of Christ, and to the cause of Missions.

INTELLIGENCE.

One month since we had occasion to mention the election of Rev. Dr. Cornelius as Secretary of the A. B. C. F. M. It now becomes our painful duty to record his death.

This lamented servant of Jesus Christ died in Hartford, Conn. on the 12th of February, after a short illness of five days in the thirty-seventh year of his age. His disease was a fever on the brain. He became indisposed while addressing a missionary prayer meeting, and was obliged to retire.

In the death of Dr. Cornelius, God has been pleased to give us a glimpse of his awful majesty as a sovereign. We saw the movement of his hand, and have seen the completion of its work of death, but we know not the design. In every attempt to account for this fact, human reason is utterly defeated. The instrument seemed in every way fitted to the end for which it had been chosen. Dr. C. was in the vigor of life. He was eminently pious. His attainments as a scholar and a divine—and his extensive acquaintance with pious men, and with the business of religious and charitable associations, secured to him the entire confidence of the christian public. These various qualifications added to the many happy natural endowments which he possessed, formed a combination of excellencies which, to an individual in the station that he had recently been called to fill, were as invaluable as they are rare.

On the other hand, the missionary operations which he was called to superintend, are immense, and require in him who directs them qualifications which very few possess.

In this event, however, though reason forsake us faith will guide us. We are happy in the belief that this and all similar events are the dictate of infinite wisdom and goodness.

The following were extracted from lines which appeared in the Boston Recorder, written upon the death of Dr C.—by L. H. S.

It cannot be, it cannot be, that thou art on thy bier !—
 But yesterday in all the prime of life's unspent career.
 I've seen the forest's noblest tree laid low when lightnings shine,
 And the column in its majesty torn from the temple-shrine;
 But little deem'd that ice so soon would check thy vital stream,
 Or the sun that soar'd without a cloud thus veil its noontide beam.

I've seen thee in thy glory stand while all around was hush'd,
 And seraph wisdom from thy lips, in tones of music gush'd ;
 For thou with willing hand didst lay at joyous mornings' hour,
 Down at the feet of Him who gave, thy beauty and thy power,—

* * * * *

I see a consecrated throng of youthful watchmen rise,
 Still girding on for Zion's sake, their heaven-wrought panoplies ;—
 These in their solitudes obscure thy generous ardor sought,
 And, gathering with a tireless hand, up to the temple brought ;
 These, when the altar of their God they serve with hallowed zeal,
 Shall wear thy memory on their heart, an everlasting seal.

MISSIONARY REGISTER,

FOR MARCH, 1832.

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. 17, Joy's Building, Washington Street, Boston. The Communications for the Corresponding Secretary should be directed to the same place.

EXTRACT FROM MR. MASON'S JOURNAL.

In the Oct. No. of 1831 an account was given of the baptism of 34 Karens, by Mr. Mason. We recently received a journal from him, in which he gives some very interesting particulars respecting the examination of these Karens for the ordinance of baptism. That our christian friends may enjoy as much of this soul animating scene as possible, we publish the following extract.

Feb. 2. This afternoon we arrived at the zayat which is built on the bank of a clear mountain stream that affords fine facilities for baptism. The zayat is a small temporary building erected for the occasion, and consists of a centre room of about twenty feet square, with open verandas on two sides, and small rooms on the other for our accommodation at night.

Soon after our arrival the Karens brought us presents of fowls, eggs, rice, and sugar cane. There are probably between eighty and one hundred persons in the encampment. I counted upwards of sixty at worship this evening.

Feb. 3. We found on examination this morning that of the thirty-seven baptized Karens, twenty-four were present, and satisfactory reasons were assigned for the absence of the other thirteen. In the forenoon we had a prayer meeting, to supplicate the aid of the Holy Spirit in all our approaching transactions. Appropriate portions of the Burman Scriptures, selected by brother Boardman, were read by Mounq Swa Bwen and the two Chinese boys, interspersed with prayers both in Burman and Karen.

In the afternoon we commenced the examination of the candidates for baptism. The plan of examination, as arranged by bro. Boardman, was for me first to question the applicant, through himself or Mrs. Boardman as interpreter, Mrs. Boardman to follow, Mounq Swa Bwen to succeed her, and the Karen christians to close. In the afternoon and evening we examined and most cordially received for baptism four females, as we concluded to examine all the females first. *Mah Nounq*, on being asked, after saying she had sinned against God, how she had sinned against him replied, among other things, "in eating my rice and drinking my water without remembering him and thanking him for them."

Mah Ma, was asked whether she felt herself to be a sinner before hearing the gospel, to which she answered "no, I had no knowledge of the eternal God, and was stupid. I was," she exclaimed with much feeling, "even as a dead person."

Mah Shagee, on being asked if she felt as happy now as before she believed, replied, "O I never was happy while worshipping demons; but now I am happy and filled with joy."

Mah Oo, replied to the question, what do you love most? "I love most to pray to God, and feel happiest in worshipping him."

Feb. 4. To day we examined six applicants for baptism, five of whom we approved.

Mah Shagua, remarked, "I did not see all my sins at first, but gradually until I saw them very great,

then I lost them all at once and was filled with joy."

Mah Pa, said, "before I believed I used to get angry and quarrel with my neighbour, but now we both believe, and I love her, and we never quarrel." Scolding is a sin of which most of the females confess themselves to have been guilty during the "reign of the devil," as they term their unconverted state, but say they do not get angry as formerly.

The same individual, on being asked if she got this "new mind" of herself, replied "no, the Holy Spirit was poured out and caused me to see my sin and know God." They all say that the thought of their sins makes them distressed; but when they think that Jesus Christ died for their sins, then they feel happy.

Feb. 5. We examined and received five more for baptism to-day.

Mah Nalootho, on being asked in respect to her good works, observed "I formerly thought I had done many good deeds but since believing I see they were all full of sin."

Mah Guwa, said "I believed when I first heard, but my mind was not clear and full of light until during the last rains." I asked how she felt between her first hearing the truth and when her mind became light. She answered, "My mind was confused and dark, but now it is clear and light." I asked by whom she thought the world was made, before hearing of the eternal God. She answered, "I did not know who made it; I did not know there was any God, and I did not know there was any sin: I was living in sin without knowing it."

Mah Shagyoo said, "I love to pray, for whenever I pray I feel happy, and my mind is satisfied."

On inquiring the character of a candidate, it was asked whether she stole, told lies, or drank ardent spirits. "O no," cried two or three of the disciples "she left off long ago." These are sins of which most were probably guilty before the introduction of the gospel among them.

Feb. 7. We examined and received to-day six additional candi-

dates for baptism. The first we examined,

Mah Navbala, lives in a little village consisting of four families, the whole of whom, although all unbaptized, have been in the constant practice for nearly a year of assembling for religious worship every sabbath. They have no preacher, no Bible, but a baptized disciple, who reads Burman, has occasionally met with them and read a Burman tract, "giving the same" in Karen. And when deprived of this privilege they pray together, and converse concerning things which relate to the kingdom of God.

Circumstances like these are the more striking when it is borne in mind that the Karens never reckon by weeks, and the first disciples were very much puzzled to know how to determine when the sabbath returned. At last, however, they concluded to keep a diary after the manner of Robinson Crusoe, by notching a stick, and this is their almanack at present.

The above named individual said she did not believe much when she first heard of the new religion, but abandoned the practice of offering to demons and apparitions; "during the last rains, however," she continued, "I was enabled by the power of God to give up my sins, and then I was filled with joy."

Mah Mo, on being asked how she would feel if we refused to baptize her, replied, "I would not be angry with the teacher, but would be grateful and happy that he came from America to tell us of the eternal God."

Mah Lhama was asked why she could not see God. "Because," was the prompt reply, "men have sinned against him, and he has withdrawn from them the approbation of his presence."

When *Mah Nyen* was interrogated in respect to her feelings, she remarked, "After I threw away my old heart I was happy, and have been happy and joyful ever since."

One observed, "Formerly my

mind was much disturbed, and I got angry, and was very proud: but since I believed, my mind has been very calm."

Another was asked if she thought herself a sinner before hearing the gospel. "No," she answered with great feeling, "I knew nothing, nothing at all, until I heard of the eternal God and believed."

Feb. 8. We examined and approved of eight candidates for the baptismal ordinance to-day.

Mah Sur said she was formerly much subject to the head-ache, and was in the habit of making offerings to demons. "I had made an offering," she remarked, "the day I first heard the gospel, and was intending to make another the day after, but I have never made an offering since. I had also been in the habit of drinking to intoxication, but I have never drunk since." She was asked if believing in Christ could save her if she did not forsake her sins. "I can be saved" she replied, "only by believing and wholly having a new heart."

Mah Nasepho, with her husband, are both unbaptized, yet when lately married, they wished to be married like christians, and accordingly all the disciples of the village met together in a *zayat*, and after being publicly pledged to each other for life, one of the disciples prayed. She was asked how she felt about going to feasts. "Formerly," she replied, "I loved to go to feasts, but now I do not want to go, I have no disposition."

Mah Naukhaupho, an interesting little girl, of about twelve years of age, was asked if she loved to play with the other children as formerly, "No," she answered, "if I play I shall forget God, and that would be sinful." In the course of her examination she observed that she could not live without praying, I asked why? she answered "Because I am afraid of sin."

Feb. 9. We received six additional candidates for baptism to-day, four females and two men.

Mah Naukhaphan is an old

woman of about seventy, and formerly a Boodhist. Her children, when they saw her determination to come to apply for baptism, offered to bring her. "No," she said, "let me go and be baptized, and the next day let me die." In the course of her examination, she observed, "formerly I enjoyed the good things of this life, and trusted in works of merit to save me from my sins, but now I see they cannot, and I trust for salvation in the compassion of God, through Jesus Christ. To him I pray, and feel happy."

Mah Nabooton is a little girl of about eleven years of age, and a daughter of Moug So, one of the first Karen christians. She confessed herself guilty of scolding and quarrelling with other children.—She was asked what made her first leave it off, she said her father forbidding it. She was then asked if she would not scold now if she had not been forbidden by her parents. "No," she replied, "for I have not got my old heart, I have got a new heart, and do not want to scold." She was asked, "Who gave you this new heart, the teacher or your father?" Without hesitation she answered, "The teacher preached, and my father admonished, but God gave me the new heart."

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Extract of a letter from Mrs. Boardman to Dr. Bolles.

Tavoy, June 6th, 1831.

My dear Pastor,

I am informed that a despatch leaves early in the morning for Maulmein, and I hasten to send you a few lines, though I wrote a long letter to Mrs. Bolles, on the 14th of last month.

Since that date, we have received an application from a Karen village in a different direction from the residence of the christian Karens, and about nine days journey from Tavoy. The inhabitants had heard of the gospel, and having built a *zayat*, sent for Ko-Thah-byoo to come and instruct them "more perfectly." Ko-Thah-byoo was already engaged, and Moug

Sek Kya, formerly a member of the school, having just returned from Siam, readily accepted the invitation to go and spend the rainy season in preaching to his poor countrymen. It is his intention to collect and teach a school in the village, if practicable.

Moung Ing occupies the zayat where my lamented husband formerly sat, and dispensed the word of life. There is an increasing demand for christian books. The success of schools among the Tavoyans is pleasing. One Tavoy female has asked for baptism, and I trust will be bro't in before long.

We have in our school in all thirteen boarders; five Karen boys, four Chinese, one Portuguese, one Burman, and two little Karen girls.

I am living with brother and sister Mason, from whom I receive every kindness.

As to my future desolate walk, I feel, I trust, a desire to be guided by unerring Wisdom. I have never been able to think of abandoning forever, the cause in which my beloved husband rejoiced to wear out his feeble frame, and sink into a premature grave. The death bed scene has inspired me with a fortitude, or I would hope, faith unknown before, and encircled the missionary enterprise with a glory not till then perceived.

Requesting a continuance in your most fervent prayers,

I remain, my dear pastor,

Yours with sincere affection and respect,

SARAH M. BOARDMAN.

EXTRACTS FROM MRS. BOARDMAN'S JOURNAL,

Tavoy, Feb. 1831.

A visit from the wife of the native Governor.

The Governor's wife has, from our first acquaintance, shown herself very friendly to me, and came the day my dear husband died, to inquire if she could be serviceable to me in any way. To day, she made me a visit evidently for the purpose of trying to console me. As she has often visited me, she is

pretty well acquainted with some of the great features of our doctrine, and out of complaisance, she tried to administer comfort on christian principles. Oh that she felt the weight of them herself. "Do not weep," said she, "you know that the teacher has gone into the presence of God, where he is free from sickness, old age and death, as he used to preach. Your religion is different from ours; when our relatives die, we don't know into what state they have gone." I tried to make her feel that these blessed hopes were set before her, as well as me, if she would only believe.

I had much interesting conversation with her, and she listened attentively; whether or not her heart is touched, is known only to Him, who alone has power to affect the heart.

Happy effects of the Gospel.

15. Three more Karens at evening worship. One came forward and asked for baptism, stating that for more than two years he had believed the gospel, but it is only during the last two months, that he has entirely broken off outward sins, referring particularly to drunkenness. "And why have you left off now?" "Because I do not wish to continue in the practice of what is displeasing to God."

After evening worship, one of the females said, "When I first heard of the eternal God, I felt immediately in my heart that I had sinned against him, and wept very much. But when they told me that the Son of God, Jesus Christ, died on the cross for sinners, I believed in him, and was very happy in my mind. Before the teachers came among us, we were so quarrelsome that we could not live near one another, but built our houses at a distance. Now we all live together, and love even our enemies."

Lords-day. A congregation of near thirty listening hearers. This morning, I was pleased with the simplicity of one of the Karen sisters. She asked me if I had prayed, not in a way to imply a doubt,

but in the same simple manner that she would ask if I had eaten breakfast. After the morning service, the Christian sisters met in my room for prayer, and all took a part, some in Burman, some in Karen, and one in Tavoy. It was a precious season, excepting that we were much disturbed by the native music and dancing at a feast in sight of the house. Though it was a very splendid entertainment, out of doors, under an awning, yet not one of our scholars or people showed the least disposition to go, excepting a little Tavoy girl who has been with me only three days.

Burning of a Priest.

March 2. The whole town, male and female, from the infant to the gray-headed are engaged in the ceremonies attendant upon the burning of a priest, who died several months ago. Seven large coffins, perhaps four feet in height, were drawn by, on as many large cars, adorned with paintings of men and monsters as large as life, images, looking-glasses set in gold, and fancy paper, and a variety of other showy trappings, with a large highly ornamented umbrella over each. The body was wrapped in a gold cloth, and the face covered with gold leaf. It was removed from one coffin to another in sight of our house, and in a way that quite shocked me. Eight men took him on their shoulders, and danced with him in that position, accompanied by the shouts of the multitude, and the deafening sound of native drums, tom-toms, &c. One of the little disciples said, "see mamma, it is as our scripture says, the road to hell is very broad, and very many walk in it." I was particularly gratified with this remark from him, for it cost him more to give up this kind of heathen show, than every other, and he was tempted to go once, even after his attention was arrested to the subject of religion.

Sympathy of Christians for their Teachers.

4. One of our best Karen brethren came to see us, and through

him, we heard that all the disciples are well, that they are living in love with one another, in the enjoyment of religion, and have nothing to distress them, but the loss of their beloved teacher. Poor Moungh Quay was obliged to turn away his face to weep several times, while answering my inquiries. O how they feel the stroke that has fallen upon them; and well they may, for he was a father and guide to them.

After Mr. Mason left, Mah Doke (the only one of the Rangoon sisters in these provinces,) came in to pray with me. The tears rolled down Mah Men's cheeks, as she said, "I have been telling Moungh Shwa Bwen, that now you would be more distressed than ever, and he sent me to speak soothing words." We all knelt down, and it was one of the pleasantest prayer-meetings I ever had, and I fear I shall seldom have so precious a season hereafter.

Efforts of a native Christian to spread the Gospel.

15. Ko Thah-byoo has lately been of his own accord, to several monasteries for religious discussion.

To-day he met with an old lady who often came to see us, when we lived in the other part of the town. She says she remembers what she heard from us, and wishes to know more about the Eternal God. She can read, and begged two books of Ko Thah-byoo, and says she will come and see me. Ko Thah-byoo wishes to go into the jungle to teach his countrymen, but is detained on account of his child's illness. Though he is such an indefatigable preacher, he is I think, the most affectionate and attentive to his family of any of the native christians.

18. Ko Thah-byoo set out for the jungle to-day, taking with him tracts and scriptures, for the disciples, and two dozen catechisms for the children who are to be taught by him.

The young Chinese disciple.

Lord's-day. While Moungh Ing was preaching, Sekkyke, one of the

little Chinese disciples, returned from a visit of two or three weeks, at his grandmother's. He took his seat with the hearers, and the dear child could not help laughing with real delight, at finding himself once more in the midst of the disciples, and under the sound of the gospel; and I confess, when I saw the rapture beaming from his countenance, I had as little command as he over my feelings. In the evening, he came and gave the following account of himself during his absence. "Well my little brother, how did you spend your time, and how did you feel in your mind while at your grandmother's?" "When I arose in the morning, I prayed to God, and then spent most of the day with my cousins watching the flocks. When we came home, after eating, I read the Burman scriptures, to the family, and sometimes studied the English spelling-book that I took with me. Once I went on a little journey to a village that the teacher visited last year. In one house, there were two christian books, that were given by the teacher. The people asked me to read and explain to them, and I did. They listened and were much distressed when I told them the good teacher was dead. "O," said they, "how much pains he took, and how he wearied himself, to preach to us, that we might believe in Jesus Christ, and escape hell. Now he is gone, and will never more tell us to forsake our sins, and love the true God, but we will remember his words." But very many of the villagers visited me and said,— "Liar, why do you worship a God that your ancestors did not worship?"

"As to my mind, I did not forget God, but sometimes felt not much inclination to pray." "Then what did you do?" "I prayed the more earnestly, that God would not allow satan to tempt me to neglect prayer, and by this means, found my inclination to pray increase." "You love your grandmother very much—did you talk to her?" "Yes, I always talk to her

when I am with her, and she says she believes; but when she goes among the enemies she listens to them, and forgets what I tell her about the true God and his Son, Jesus Christ."

—
Extract of a letter from Rev. Mr. Mason.

Tavoy, June 4th, 1831.

Dear Sir,

I was very sorry to lose an opportunity, as I did, of writing you since my arrival at an earlier date, but an overland dispatch being altogether unexpected, and the notice given was so short that I could only send a few letters of but little consequence, already written. Mrs. Boardman, however, was better prepared than myself, so that in point of information I trust you lost nothing.

The situation of things here calls louder for more missionaries at the station than I can possibly do. If a deaf ear is turned to that voice, I despair of mine being heard.

The school at present consists of twelve, and had we a person here that would make schools his great object, they might rise, but until that is the case the good done is either ephemeral or very limited. If we except ten pages of Geography, and four of Astronomy, here are no school books; to supply this deficiency to any purpose, is the work of the school missionary. We might have Chinese taught in our school, which would secure our influence over that part of the population, but the teacher and his scholars must have a *constant* superintendent. But nothing would give the school such an ascendancy as the introduction of Pali. To teach this would be to show the Burmans at once, that we know more of their own learning than they do; for they are not only confessedly ignorant of this language themselves, but they even think that it cannot be fully understood. To know the Burman definitions of a few Pali words, is all the Pali known here, but it is not all that might be known, nor all

that I would have my ideal school missionary to know. I shall do all in my power for the school during the present season, but at the close of the rains I must of course turn my attention to the Karens.—Schools, however, for the Karens, are more indispensable than for the Burmans, as it is only through missionary influence that they can become able to read our books.

Medicines we must have, though the charges in Bengal are most exorbitant; and while we have them we must prescribe for the sick and suffering Karens, whenever they are with us, numerous cases of this character are constantly occurring. Would it not then be for the interest of the Board to supply us with medicine from America? If some benevolent individual would send us a well stocked medicine chest for this people, they might have the satisfaction of knowing that they remove by means of it a great amount of misery. I have a hope, though I confess a faint one, that you have a Karen missionary on the ocean. If this is not the fact I feel disposed to act in that capacity myself until he does come, and resign the school to brother Jones, who I think will be induced to come down here; however this is uncertain.

In Tavoy, Ko Ing is employed constantly in giving away tracts and discoursing to the people in the different zayats, scattered through the town, but principally in the one opposite the mission house. He says we must turn our attention to schools, "for the old wont turn."

June 6, 1831.

With letters from Maulmein, I have just received intelligence that the despatch boat leaves tomorrow morning, and I hasten to close my communications for America.

At their last dates, bro. Bennett, with all his family were absent at Amherst, for the reinstatement of health, and yet there never was a greater demand for laborers or more encouragement to work.

Constant reinforcements are ne-

cessary to carry on the mission with any efficiency.

Please to write me *plainly, fully, and frequently*, and believe me yours in christian affection,

FRANCIS MASON.

TO DR. BOLLES.

Extracts from a letter of Mr. Jones, to a friend in Providence.

We should publish this interesting letter entire, had not a portion of the intelligence received from other sources, some time since, appeared in the Magazine and in other publications. The following extract will, we presume, be read with much interest, though with some of the facts our readers may have been made acquainted. Towards the close of it, we have a heart-touching account of the Karens' "hunger for the bread of life." Who will enter into this field, already white for the harvest? Let those in the ministry, and those preparing for it, read this and like statements, and let each ask himself, in the fear of God, shall not I go?

Rangoon has been occupied many months by brother Judson, who spends much of his time in the business of translation, but exercises a general supervision over the efforts of the native converts to spread the Gospel, through the medium of tracts, and portions of the scriptures. Many thousands of these little messengers of truth have been distributed to various parts of the empire through his agency during the last six months. Some good will doubtless be effected by them. Yesterday several of Mrs. J's scholars petitioned for tracts to be distributed among their wretched companions and soldiers in the cantonment. They labor under disadvantages for want of books adapted to their capacities. A quantity of the publications of the American or State S. S. Union would be exceedingly serviceable here. If somewhat worn, no matter. A circulating library for the use of the English soldiers, containing 200 vols—treating mainly of practical christianity, and religious biography, has been very serviceable, and promises to be more so. A great part of it has been

made up by the contribution of books from the missionaries. Additions would be gratefully received from any quarter.

There is a school of Burman girls at this station, the care of which is divided between Mrs. Bennett, Mrs. Wade, and Mrs. Jones. Its state and prospects are both far better than they were three months ago.

There is also a boys' school at Tavoy, but in what state I am unable to say. We greatly need an efficient superintendent of schools at each station, who shall give himself wholly to the work. The natives can indeed learn to read in the *Kyongs*, or residences of the native priests; but there, together with a capacity for reading, they have instilled into their minds all the debasing, grovelling system of Boodhism. A large number of those who have been taught in our school have given decided evidence of genuine piety.

The number of Karens and others in Tavoy and vicinity, who have been baptized since the commencement of this year is 63. Of those, among the Karens up the river, and at this station, European and natives, 24, making 87—some have been added to the church at Rangoon. I do not know the number. The number of Europeans is eight, there is now a more general seriousness among both natives and Europeans than for a long time previous. In view of these things, ought we not "to thank God, and take courage?" Should not our friends also be encouraged? But when I look at the vast field before me, I feel pained. I cannot do any thing of consequence, through ignorance of the language. There is work for a hundred, and we are only half a dozen. Pray, dear brother, and excite others to pray the Lord of the harvest that he would send forth *more* laborers. Pray too, we beg you, pray earnestly, that he would grant to those who are already in the field, more holiness and more efficiency.

Brothers Wade and Kincaid have made a tour of two or three hundred miles up the Martaban river, to visit the Karens, who reside there in great numbers. They are generally possessed of the same characteristics as distinguish those east of Tavoy. Early in the winter brothers Wade and Bennett had made a previous excursion among them, and baptized five. On this latter occasion they were received with much joy, and after laboring a week, deemed they were justified in baptizing nine more. This church now consists of thirteen members. Since their return the brethren have deemed it expedient to employ teachers and send them for the purpose of learning them to read. Many of them now understand the Burman language so as to speak it with facility. By merely teaching them to read, we render all the Burman tracts and portions of scripture accessible to them. While I have been writing this, the Teacher, who is a member of the Burman Church here, has called on me. He has been among the Karens five or six weeks. Before his arrival, a zayat had been erected, which he expected to occupy. As he was passing up the river, for this purpose, with his wife and children, he says he was filled with anxious fears lest he should be obliged to labor with a very few. Instead of that he is daily *thronged* with those who are *hungry*, literally *hungry* for the bread of life, and is obliged to spend much time in reading and expounding the religious books already published, many are petitioning for baptism, and he thinks several are worthy candidates for that rite. Ko Myat-kyan, a deacon of the church, a licensed preacher, who understands the Karen language as well as Burman, and is distinguished for his eloquence and christian zeal, will labor among them for the present. Here is an immense field for effort. We want a missionary to enter it this moment; there seems to be no ob-

stacles to effort, however extended. Several native christians are occasionally employed in excursions among the villages surrounding this place, for the distribution of tracts, and religious conversation. The good seed is thus scattered in various directions—whether to be devoured by the fowls of the air, or to spring up and yield a harvest of righteousness, we cannot tell. At this place, worship is conducted every Sabbath, both in English and Burman. Brother Wade, of course, officiates in the Burman exercises. Brother Kincaid preaches to the soldiers in the morning, and on Friday evenings. The exercises on Sabbath evening are conducted by myself. We have two Sabbath schools—one of girls, under the direction of Mrs. Kincaid—one for boys, under Mrs. Jones.

Extract of a letter from a female member of the Mission family, at Sault de St. Marie, to a lady in this city.

Nov. 11, 1831.

God is visiting the poor Indians in mercy. A considerable attention to the subject of religion is manifested. I do feel that the Holy Spirit is beginning to accompany the word with power. Our meetings are frequent and well attended, and a few have been converted.

Spirited efforts in behalf of Burmah.

In the Jan. No. of the Magazine, we published the resolutions adopted by the First Baptist church and congregation of Rochester, N. Y. with an account of their "vigorous and triumphant efforts to aid the sacred cause." They have exhibited an example worthy of imitation, and it has, to some extent, been followed.

From the proceedings of the Monroe Foreign Missionary Society, at their annual meeting, we learn, that in a "few minutes" after a subscription was commenced, something more than \$418 was subscribed, in view of which, it was at once concluded, that with a "little exertion," the sum might be in-

creased to one thousand dollars, which, with the five hundred dollars subscribed by the Rochester church, makes fifteen hundred dollars which a single association will contribute this year for one benevolent object. A similar Missionary spirit is evinced by the following communication addressed to the Treasurer of the Baptist General Convention.

"Sardinia, Feb. 7, 1832.

At the monthly concert for prayer, our Church*

"Resolved, that it had become their duty to make a new effort in aid of the Burman Mission, and that, relying on divine assistance, they would raise the present year \$200. Fifty of which is to be paid over to the Education Society of Hamilton, towards educating some young man, having directly in view the Burman Mission."

Over one hundred dollars were immediately subscribed by individuals present, to be paid in proportionate sums at the monthly concert.

From other sections of our country, equally cheering intelligence is reaching us. Indeed, we cannot fully express the pleasure which we have felt in view of the noble exertions which the churches are making to extend the triumphs of the cross. The period is fast approaching, when holiness to the Lord will be inscribed on all our possessions.

Proposition to raise \$1000.

It affords us pleasure to introduce to our readers the following proposition for raising a THOUSAND DOLLARS in aid of the Burman Mission, addressed to the Corresponding Secretary. It is our hope that the feelings of many will respond to the sentiments expressed by the writer.

Subscriptions towards making up the amount, may be forwarded to the Baptist Missionary Rooms, No. 17, Joy's Building, directed to H. Lincoln, Esq., Treas.

New years gift to the Heathen.

Dear Brother,

We trust that the increasing need

*This church, now able fully to sustain itself, and acting so liberally in respect to foreign objects, received, not more than two or three years since, aid from the Mass. Missionary Society.

and encouragement, manifested in the providence of God, to send unto our dying fellow men, the word of eternal life, will excite our beloved brethren, who have heretofore aided us in making up the sum of one thousand dollars by the first of April, to unite with us, this year also, in this blessed work.

You may expect *one hundred and fifty dollars*, from different persons in this place, previous to the specified time. Yours in christian love,

Hartford, Conn. Feb. 5, 1852.

Missionaries wanted.

The Board of the Baptist General Convention would be glad to employ, as Missionaries to Burmah, Africa, and the Western Indians, a number of well qualified ministers. They have applied to the *young*, who are in a course of preparation, and have assurances from a goodly company, of their disposition to engage in the service; but, as two or three years will elapse before only a part of them can be ready, they are induced to inquire, whether there may not be, among those who have completed their studies, individuals on whom the injunction, to go "far hence to the gentiles," rests with impelling force. Are there not some, who will read the following as aptly descriptive of themselves.

"My soul is not at rest. There comes a strange

And secret whisper to my spirit, like
A dream of night, that tells me, I am on
Enchanted ground. Why live I here?

The vows
Of God are on me, and I may not stop
To play with shadows, or pluck earthly
flowers.

Till I my work have done, and rendered
up

Account. The voice of my departed
Lord,

"Go, teach all nations," from the eastern
world,
Comes on the night air, and wakes my
ear.

—And I will go."

From such the subscriber would be glad to hear, at No. 17, Joy's Building, Boston.—They are needed for immediate operations.

L. BOLLES, Cor. Sec.

Thank Offering.

The following sums, were, a few days since, communicated, through one of the pastors in this city, from a female friend in the country, accompanied by the subjoined note.

For the Northern Bap. Ed. Soc.	2,00
“ “ Burman Mission	3,00

This is the thank-offering of a poor friend, which, in remembrance of his mercies during the past year, she makes to him, who, though he was rich, yet for our sakes he became poor, that we, through his poverty, might be made rich.

The Baptists of Kentucky.

We have received the address to the Baptists of Kentucky, which was reported and adopted unanimously at a meeting held at Frankfort, December 11th, 1831.

It is a spirited article, in which the duty of making united and vigorous exertions to promote the cause of Christ, is forcibly urged, and the attention of the Baptist churches in Kentucky directed to the importance of forming a State Convention. The great value of acting in concert, seems to have been strongly felt. Indeed, the utility "of systematic co-operation among ministers and people," must be obvious to every reflecting mind. True, christians have "honestly doubted,"—have opposed organizing into one body, the associations of a state. But in many instances, such persons, upon witnessing the beneficial results, have been constrained to change their opinions, and have become the warm supporters of conventions.

In short, we are highly gratified with the proceedings of the meeting held at Frankfort. We view it as the harbinger of good, as an indication that our brethren of Kentucky are becoming awake to their best interests. We sincerely hope, that the great moral power of the 40,000 Baptists in that state, will be called forth, and rightly directed—that it will be felt, not only in every part of Kentucky, but throughout the Union, and in distant heathen lands. It would give us much pleasure to hail them as fellow laborers with us in every noble and benevolent undertaking.

ORDINATIONS. &c.

- Jan. 18, David Bellamy, was ordained, at Skaneateles, N. Y. Sermon by Rev. N. I. Gilbert.
- Nov. 28, Mr. John Doyle was ordained as an evangelist, at Rawdon, N. S.
- Oct. 1, A Baptist Church was constituted at Chardon, Geauga Co. Ohio.
- Dec. 28, Mr. Calvin C. Williams was ordained, at Sand Lake, Rensselaer Co. N. Y.
- Nov. 10, A Baptist Church was constituted in the north part of Bolton, N. Y.
- Jan. 17, Mr. F. A. Willard was ordained pastor of the Baptist Church in Worcester. Sermon by Prof. Ripley.
- Dec. 21. A Baptist Church was constituted at Augusta, Me.

Account of monies received by the Treasurer of the General Convention of the Baptist Denomination in the United States, for Foreign Missions, from January 1st to February 20th, 1832.

From the Old Colony Baptist Missionary Society, per Mr. Levi Pierce, Treasurer, for the Burman Mission,	50,00	
For translation of the scriptures,	30,00	
	—	80,000
The Baptist Church in Sharon, Mass. collected at the monthly concert of prayer, for Foreign missions, per Jeremiah Richards, Esq.		5,79
"One who owes every thing to his Lord and Master," one half of which is to be applied to the printing of the Burman bible, and the other half for printing Burman tracts,		20,00
Miss Eliza Jameson, of Warren, Me. being a "New Year's Present for the Burman Mission."		10,00
Miss Nancy Kalloch, of Warren, Me. for printing Burman tracts, Dea. N. Stowell, Treasurer of the Massachusetts Baptist State Convention, having been contributed as follows:		2,00
By the Baptist Church in Worcester, being a special contribution made on reading Mr. Judson's letter of March 4, 1831, for the Burman Mission,	100,00	
By the Wendall Missionary Society, for the following purposes:		
For the Burman Mission,	56,37	
"Burman tracts,	10,00	
To constitute Rev. Erastus Andrews a life member of the A. B. Tract Society, of Sunderland and Montague, by the young men in his society,		4,75
For Indian schools,		1,00
"Burman bible,		—
		172,12
John Dunlop, Esq. of Edinburg, Scotland, being the second donation of the same amount from this generous friend, within a few weeks, for the Burman Mission,		50,00
Mr. Robert Scott, of Salisbury, Mass. for printing Burman tracts,		3,00
Rev. Charles B. Keys, Treasurer of the Berkshire County Baptist Association, for the following objects:		
Burman bible,	11,06	
Burman Mission,	39,50	
Burman Female Schools,	11,25	
	—	
	61,81	
Interest on the above,	2,19	
	—	64,00
"A Friend," for Indian Missions, per Mrs. Mary Webb,		3,00
A Friend, as a new year's gift to the Burman Mission, per Rev. J. N. Brown,		1,00
Rev. Moses Curtis, contributed by individuals in Medfield, Mass. to be appropriated as follows:		
For the Burman Mission,	9,00	
At the disposal of the Board,	23,75	
	—	32,75

The Vermont Baptist State Convention, per John Conant, Esq. Treas. being a collection made by the Central Baptist Church, in Shaftsbury, on the first Monday of January, 1832, in aid of the Burman Mission, H. B. Rounds, Esq. Treasurer of the Utica Baptist Foreign Mis- sionary Society, to be appropriated as follows:		70,00
For the Burman Mission,	123,75	
" Schools in Burmah,	13,25	
" Mrs. Wade's School,	13,00	
" Burman bible,	50,00	
	Per Mr. E. Lincoln,	200,00
A Friend, for the Burman Mission, by Mr. E. Lincoln,	2,00	
Mr. Pynson Blake, of Princeton, Mass. for Burman bible,	3,00	
A Female in Philadelphia, to purchase tracts for Burmah, per Rev. James Patterson,—by H. Hill, Esq.	4,00	
Mr. Joseph Carter, having been collected by him from several Baptist friends in Charlestown, Mass. for the support of a native Burman Preacher,	100,00	
O. Starkweather, Esq. of Pawtucket, for Burman Mission,	20,00	
Mrs. Mary May, for the Burman Mission, per O. Starkweather, Esq.	1,00	
A female friend in the country, for the Burman Mission, by one of the Pastors in this city,	3,00	
Mrs. Lydia White, for the Burman Mission, by Messrs. Lincoln & Ed- mands,	20,00	
Moses White, Esq. of Cleaveland, Ohio, for the Burman Mission, having been contributed as follows:		
At the monthly concert for prayer, the past year,	24,00	
By L. Stockwell, Esq.	1,00	
" A friend to missions,	5,00	
" Thomas Whelpley, Esq. as one of a hundred for raising a thousand dollars for the Burman Mission,	10,00	
	40,00	
The Boy's Benevolent Society, attached to the Oliver Street Baptist Church, New York, as a new year's present to the Burman Mission,		2,00
The Male and Female Missionary Society of Andover, Vermont, for the Burman Mission, per Joel Manning, Esq. agent—by Mr. Adams.		15,67
The Female Industrious Society, of the Charles Street Baptist Church, Boston; for the education of two Indian girls, at the Carey Station, named Ann Sharp and Sophia O. Lincoln,—By Miss Elizabeth Ford, Secretary and Treasurer,		40,00
Nathan Alden, Esq. of East Bridgewater, for Foreign Missions,		10,00
Dr. Lawson Long, of North Adams, Mass. as a family donation, for Foreign Missions, per Mr. W. Nichols,		7,50
Rev. J. M. Peck, collected at the monthly concert, for prayer, at Rock Spring, Illinois, for Burman Tracts,		5,00
Mrs. Betsey Stone, Treasurer of the Female Baptist Missionary Society, of Jay, Essex Co. New York,		10,00
The Vermont Baptist Missionary Society, per John Conant, Esq. Treasurer, contributed as follows:		
By Mr. Thomas Hammond, for Burman tracts,	10,00	
A Lady in Montholly, Vermont, for Burman bible,	5,00	
	15,00	
Mr. Benjamin Rouse, of Cleaveland, Cuyahoga County, Ohio, for Burman Mission—contributed as follows:		
By Mr. John Seaman,	2,50	
" Master Benjamin Franklin Rouse,	2,00	
" " Edwin Coolidge, Rouse,	2,00	
" Miss Rebecca Ellen Rouse,	2,00	
	8,50	
A friend, at Joanna Furnace, Penn. for Burman tracts,		20,00
A female friend, for Indian Stations,—by Rev. J. D. Knowles,		3,00
Mr. Benjamin Maxwell, of Heath, Mass. for the Burman Mission, By Mr. Williams,		6,00
The Second Baptist Church in Scroon, N. Y. for Foreign Missions, Per Messrs Lincoln & Edmands,		3,00
The children of the Sabbath School connected with the Baptist Church in Foxborough, Mass. for the Burman Mission, Per Rev. T. C. Tingley,		16,55

From Mr. E. C. M'Intosh, of Albany, New York, contributed by Missionary societies in that place, for the following objects:

For educating B. T. Welch, a Burman child,	26,00
“ “ Mary Ann Welch, do.	27,00
“ General purposes,	68,00
“ Burman bible,	9,00
	<hr/> 129,00

The Boston Foreign Missionary Society,—by Dea. James Loring, Treasurer, for the following objects:

Collections at the monthly Concert for prayer, for Burman Female Schools,	56,15
The Female Foreign Missionary Society, of the Federal Street Baptist Church, for educating a Burman child, named Lydia Malcom; by Miss Rebecca Nutter,	25,00
The Second Baptist Female Primary Society; by Mrs. M. B. Chorley, Treasurer, for Mrs. Wade's Female School at Maulmein,	44,35
The Female Primary Society of the First Baptist Church and Congregation, by Mrs. Eliza Smith, Treasurer,—for Foreign Missions,	11,25
	<hr/> 136,75

Rev. Thomas Barrett, of Dudley, Mass. collected at the monthly concert for prayer, for Burman Mission,

10,00

William Colgate, Esq. of New York, having been contributed as follows:

By the Foreign Missionary Society of the Mulberry Street Baptist Church, New York, Per Thomas Day, Esq.	100,00
By the Cayuga Baptist Foreign Missionary Society, per Robert Tompkins, Esq.	
For African Mission,	4,14
“ Foreign “	95,86
	<hr/> 100,00

200,00

L. FARWELL, As't. Treasurer.

CARD.

THE Friends of Mr. and Mrs. Mason, Missionaries in Burmah, acknowledge with gratitude the donation of a handsome sum in clothing from friends in Canton.

January 31, 1832.

The General Convention of the Baptist denomination in the U. S. for Foreign Missions, will meet at the Oliver-st. Church, New York, on Wednesday, the 25th day of April next, at 10 o'clock, A. M.

By vote of the last Convention, Wm. B. Johnson, of S. Carolina, is to preach the introductory sermon, and in case of his failure, Stephen Chapin, of Dist. Columbia.

Societies, or other religious bodies of the Baptist denomination, in the United States, may send one delegate and vote, for every hundred dollars, contributed annually.

In case any constituent bodies shall be unable to send representatives to the said convention, they are permitted to vote by proxy.

HOWARD MALCOM, Secretary.

Mr. and Mrs. Wade.

We recently stated that Mr. and Mrs. Wade had left Maulmein on account of ill health, and with the intention of revisiting America. On their way to Calcutta, they were overtaken by violent winds, and driven on the coast of Arraeen. Here, the health of Mrs. W. improved so fast, that they abandoned the idea of coming farther, and returned to Maulmein. A more particular account will appear in our next number, together with interesting letters and journals just received by the Cor. Secretary, from Burmah.

THE
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April, 1832.

No. 4.

MEMOIR OF MRS. E. H. JONES, LATE MISSIONARY TO
BURMAH.

Mrs. Eliza Harriet Jones was the daughter of Mr. Robert and Mrs. Mary Newman. She was born in Boston, April 3, 1798. At the age of fifteen she made a public profession of her faith in Christ, and became a member of the Second Baptist Church in Boston, then under the pastoral care of the lamented Dr. Baldwin. The baptism of Mr. Wheelock, with whom she had been acquainted from childhood, was the means of convincing her of the necessity and value of an interest in Christ. Of the impressive scene she thus writes in a letter to a friend: "Well do I remember the sacred morning when he obeyed the Redeemer's command, and followed him into the watery grave, from which he rose with a mild and heavenly countenance that bespoke peace and tranquillity within. It was then, while witnessing the solemn ordinance, that my mind became impressed with the reality and importance of religion." Having found the Saviour precious to her own soul, she felt much solicitude for the salvation of others, and especially did the condition of those perishing without any knowledge of a Saviour deeply affect her heart. In the first prayer she ever offered in the presence of another, the heathen were fervently remembered. She often thought of their wretchedness, and inquired if for them she could do any thing. The time arrived when the strength of her desires for the extension of Christ's kingdom was to be put to the test. The object of her attachment, with whom she expected to be associated in life, had come to the solemn conclusion that it was his duty to go far hence to pagan shores. An important de-

cision was now to be made by her. Her mind became much exercised. Pleasing evidence is afforded of her deep solicitude to ascertain the path of duty. Fearful of deciding wrong, she critically examined herself, and entreated the Lord to direct her steps. After much deliberation and prayer, she became convinced that the finger of God was pointing her to a heathen land as the field of labor, and her heart was filled with gratitude and joy in view of the glorious privilege of sacrificing her earthly enjoyments, and her life, for the salvation of benighted perishing souls. In a letter to Miss B. K. she thus describes her feelings while contemplating a missionary life.

“Boston, June, 1817. How strong are the ties which bind my heart to my beloved friends, to my native land; but stronger by far are those that bind my heart, mind, and soul, to the blessed Redeemer. For his cause (and for his alone) I can cheerfully sacrifice a life of ease, overcome the unnumbered difficulties attending a missionary life, cross the boisterous ocean, land on a heathen shore, dwell with a barbarous people, attempt to acquire a foreign language, and to point the deluded, wretched females, to the once crucified, but now risen and exalted Redeemer. Yes, let the parting hand be given, and farewells be pronounced, if we can assist in ushering in the glorious period when Christ ‘shall see of the travail of his soul and be satisfied.’”

She was married to the Rev. Edward W. Wheelock, late missionary to Burmah, Nov. 9, 1817, and on the 16th, they embarked for Calcutta, on board the ship Independence. Of the parting scene she thus speaks.

“Ever memorable will be the 16th of November. A season when all the feelings of my soul, both painful and joyful, were called into action. Painful, because I never expected to see those dear friends again, whose half articulated farewells then reached my ear; painful, because that instead of spending the remainder of my life in a civilized land, among moral and religious people, I should pass away my earthly existence in a foreign, sultry clime, surrounded by Pagans, who are destitute of the common feelings of humanity. Yet joyful, because God had conferred on me the great privilege of walking in this self-denying path; joyful, because at some future period I hoped to be useful to the poor, deluded creatures who inhabit this part of the world, in being the instrument, employed by a wise and gracious God, of bringing them to a saving acquaintance with the Saviour of lost sinners. When I entered the floating prison, a sweet serenity, unknown before, possessed my bosom. I remembered the seasons when weeping over the deplorable state of the heathen, I pitied them, and now my soul was affected with the goodness and condescension of God, in giving me an opportunity of going to those benighted regions.”

In the following paragraphs from her journal, written during her voyage to India, we discover a pleasing state of mind. They will be read with interest, as exhibiting the power of religion to sustain

the soul in perilous moments, and its adaptedness to impart consolation and enjoyment.

“Nov. 31, 1817. Among the most solemn of my days, must be numbered the last holy Sabbath. At 12 o'clock a sudden storm rose, which filled our souls with great anxiety. I cannot describe the horrors of one half hour. Every moment we expected to be engulfed in the mighty ocean. Never did I view death so near, and never did I feel so safe and happy. A serenity pervaded my soul, to which I had long been a stranger.

Jan. 30, 1818. I have this day been richly entertained in reading the holy scriptures. The character of Christ appears lovely, and the promises are precious. By his presence my soul is refreshed. From his fullness I am feasted. This floating vehicle, is at times, a floating heaven.”

On another occasion, while suffering from an injury, received by accident, she wrote in her journal—

“My Heavenly Father doubtless designed this providence to teach me my dependence on him. May it have its desired effect. O, it is a blessed necessity that drives me to a throne of grace, that keeps me at the foot of the cross.”

Again she thus expresses herself—

“I do indeed number those trials among my richest blessings that are the means of bringing me near to God. Indulged with his presence, I enjoy a competency.”

And,

“If placed beneath the northern pole,
Though winter reign with rigor there,
His gracious beams would cheer my soul,
And make a spring throughout the year.
Or if the desert, sun-burnt soil,
My lonely dwelling soon should prove,
His presence will support my toil,
Whose smile is life, whose voice is love.”

On board the ship in which Mr. and Mrs. Wheelock embarked, a glorious revival was enjoyed; with the particulars of which, the christian public have long since been made acquainted. The following interesting extracts from her journal, and from a letter to Mrs. W. are introduced to show the manner in which the subject of this memoir was affected by the wonderful display of grace.

“Feb. 21, 1818. This has been a pleasant day, and the most solemn by far that I have experienced since I came on board this ship. This morning as usual, I went on deck, and oh what a solemnity pervaded the place. Every countenance indicated a heart deeply affected with sin. Surely the Lord is in this ship.

March 15. A pleasant Sabbath. O, it is delightful to see the dear young converts listening to the word of life. Yet I tremble for them. How little do they think of the trials that assail them. Keep these tender lambs, kind Shepherd of the flock, from the evil that is in the world.”

“March, 1818. May it not be in vain that we have left all for Christ. But in vain it cannot be. Already have we seen souls emancipated from the servitude of sin, and brought into the glorious liberty of the children of God. And shall we ever doubt the veracity and goodness of our Heavenly Father? O no; when surrounded with benighted Pagans, when assailed with numerous trials, we will recollect the wonders which Omnipotence has wrought on board the Independence. Salvation has indeed come to this ship; and will it not also be sent to Burmah? Whether *we* shall ever behold the bright rising of the Sun of Righteousness upon that dark land is uncertain. But this we know, rise it will, rise it must. For to the Saviour most assuredly will be given the heathen for his inheritance, and the uttermost parts of the earth for his possession.”

They arrived at the mission house of Messrs. Carey, Yates, and Penney, April 15, 1818, and were very cordially received.

The subject of this memoir speaks of the happiness she experienced with “these dear friends,” and “of the exceeding precious privilege she enjoyed of sitting around the communion table with Europeans, Portuguese, Mussulmen, Hindoos and Americans.”

“Could professors of religion” she says, “in my dear native land be transported to heathen shores, their hearts would be affected, and their inactivity in the cause of God be reprovèd, while beholding the once deluded, but now regenerated, happy creatures, bowing before the throne of grace, and singing the songs of Zion, and while hearing them speak of the dying love of Christ, of his distinguished mercy towards them, and of their desires for the salvation of their fellow beings.” In the following extract are mentioned some of the glorious considerations by which she was animated and excited to action.

“Most cheerfully can I deny myself the enjoyments of civilized life, if I may be made the instrument of converting but one soul. Life at the longest is but short, and O how sweet will be the joys of heaven, after a life of toil and suffering, to promote the cause of Christ. On earth I wish to be wholly engaged for God,—in heaven I hope to be entirely free from sin, and to enjoy his sacred, his immediate presence.”

Mr. and Mrs. Wheelock were unable to obtain a passage to Rangoon, until August 21, 1818, when they left Calcutta for the place of their destination with bright hopes of future usefulness. They arrived at Rangoon, Sept. 19th, 1818, and were cordially welcomed by the missionaries. They had now entered the field of labor, but the privilege of toiling in it was denied them. Their passage from Calcutta had been uncomfortable. During it, Mr. Wheelock’s health had become much impaired. The scene commenced is not one of effort and success in the cause of Christ, but of suffering and affliction. Yet while experiencing this sad reverse of hope, they were not destitute of enjoyment. In a letter dated Rangoon, April 28, 1819, she writes,

"God has been pleased to deprive us of the privilege of intense application to study, and has blighted our prospects of present usefulness, by visiting Mr. W. with sickness. Our situation at present, is trying, but the consideration that God has placed us here, and that he will over-rule every event for his own glory, and our good, if we truly love him, causes us not only to be resigned to his righteous will, but to rejoice in it. We feel that we can commit ourselves and all our concerns into his hands, to be disposed of as he shall see best.

"Rangoon, June 11. We know not what trials we may yet be called to endure. I feel that I need great grace and all the supports of religion, to bear me up in my afflictions. I fear Mr. W. will not recover from his present illness. He cannot, unless good medical advice can be obtained for him."

So alarming became the state of his health, that with the advice of friends, they embarked for Calcutta, Aug. 8, 1819.

The following extracts from her diary written during this voyage, will exhibit some of her feelings while passing through the most melancholy and trying scenes of affliction.

"Lord I am oppressed, exceedingly oppressed, undertake for me.

"In all my fears, in all my straits,
My soul on thy salvation waits."

I am bowed down with grief, O Lord; let not the stroke be too heavy for me.—He must die: O support his soul in this trying hour."

Mr. Wheelock died much lamented, Aug. 20, 1819. In view of his death she was led to exclaim,

"God's ways are a mysterious deep, clouds and darkness are round about him. Lover and friend he has put far from me. Mysterious event! In the bloom of youth, and from his missionary labor he was called. The world is nothing to me now. But though I am left to roam through it alone, shall I not rejoice that his spirit is liberated, that he is filled with joy in the fruition of God and the Lamb. Oh yes, I would not have him more miserable, that I might be more happy; though nature keenly feels her loss, and must give vent to her sorrows. Why was fond hope so soon cut off, and in so distressing a manner. But God cannot do wrong, and if time never explains it, eternity will. On God I cast myself. I know he is my Father and my Friend. His promises are sure, He will be the widow's husband. When flesh and heart fail, he will be the strength of my heart, and my portion forever."

She arrived at Calcutta not long after this distressing event, and was kindly and affectionately received at the mission house of Carey, Yates and Penney. About a year before, she had been there with her husband, cheered with prospects of being useful to the Burmans. But now how changed her situation. "The tenderest, sweetest ties had been rent asunder," herself left a widow,

and a stranger in a heathen land. Yet she could say, "God has graciously supported me." "I can bless a taking, as well as a giving God."

Soon after her second arrival at Calcutta, she went to reside in the family of Messrs. Lawson and Pearce, "who were unwearied in their kindness to her," for which she felt that "she could never fully express her gratitude." With them she remained until her second marriage, and was engaged in assisting Mrs. L. and P. in their school. In a letter to her sister, dated, July 5, 1820, she says,

"I am still with these excellent friends, Mr. and Mrs. L. and Mr. and Mrs. P. My time has been much occupied in school. The employment is pleasant and profitable to me. It leaves me no time to brood over my trials. But I cease not to remember the chastenings of my Heavenly Father; my soul is humbled within me, when I think that my sins have provoked him to anger; and that they are the procuring cause of all the trials of life—I can say it is good for me to be afflicted.

"I have been much interested of late in what is doing for the education of Bengalee female children. A society called 'The Female Juvenile Society for the establishment and support of Bengalee Female Schools,' has been formed."

In this society Mrs. Jones held an office at the time of her death, and for several years previous, and ever took a deep interest in its prosperity.

In the following extract is manifested a commendable solicitude.

"Dec. 8, 1820. I hope I shall be watchful over my own heart, and rightly appreciate my blessings. O! if I should not: but God I know is able to keep me by his mighty power, and I trust he will enable me to make a right improvement of all the blessings he is pleased to bestow upon me."

Dec. 15, 1820, she was married to Mr. David Jones. This gentleman was from England, and occupied a respectable station in the service of the Hon. East India Company. His life and conversation evinced an attachment to the cause of Christ. He made a public profession of religion, a short time before his death. Mrs. Jones was now very favorably situated for enjoying domestic happiness. But in the midst of temporal blessings she did not forget her obligations to God, and that he was the true source of comfort. In a letter to a friend she thus expresses herself:—

"March 29, 1822. I have all I would or can in reason wish for in this world. O! for a thankful heart, and a disposition to improve them all. I hope I know, indeed I am sure I know, what it is at times to enjoy God in all my mercies—but my forgetful heart, how apt, alas! it is to rove."

Indeed her letters written during these few years of domestic tranquillity and enjoyment, exhibit a thankful heart, and an earnest desire for the glory of God, and the extension of his cause. She

took a deep interest in the societies formed in India for the benefit of the natives, and was ever active in promoting their objects. In the church to which she belonged, she held a useful station. She was one of the two appointed to converse with the native female converts, to hear their experiences, to assist at their baptisms, to inquire into their circumstances, to give them counsel and instruction, and to visit and pray with them in affliction. These duties she faithfully performed. In many ways she rendered important service to the church of Christ, and to the cause of missions, a cause ever dear to her heart. At the house of Mr. Jones, the christian and the missionary always found a home, and kind and affectionate friends. But many were not her days of prosperity. Another scene of trial was approaching to close with her death. For the heart trying events God was evidently preparing her.

Under date of Dec. 9, 1828, she writes,

“I have one unfailling source of comfort, which is, *that we and ours are in the hands of God*, that he knows what is best for us, and will do it. Here I can rest. In him I can put my trust. When my earthly portion is withdrawing, my portion is in God, and it is the enjoyment of his favor, that makes my earthly portion desirable.”

The following extract of a letter was written a short time previous to the death of Mr. Jones, and shows to what source she looked for support, while “seeing a dear friend, wasting away in pain and distress, without being able to afford relief.”

“Jan. 2, 1830. I feel at times, as if my spirits would quite sink under what is before me, and what I am now experiencing. If nature were not strengthened, at least a little above ordinary occasions, it would fail. He who has said ‘as thy day is, so shall thy strength be,’ is faithful to his promises.”

Mr. Jones died Jan. 7, 1830. Respecting his last moments, she says, “My husband spoke frequently, when sensible, of the goodness of God to him through the whole of his life, and particularized several circumstances when it had been remarkably manifested, but added ‘God is *supremely good in death.*’”

Her own feelings in view of her bereavement she thus describes.

“Sept. 1830. I have recently been called to mourn the death of my beloved husband. Many have been the strokes of my Heavenly Father’s hand. But doubtless they were all needful. He gave, and he has taken away, and blessed be his name. Though nature feels her loss, and mourns over the severed ties, I cannot repine at the divine dealings—cannot think it unjust or unkind in God to remove my dearest earthly friend, a little before myself to enjoy his smiles, and the society of holy, happy spirits.”

After mentioning her intention of “visiting her native land for the benefit of her health,” which had become much impaired during Mr. J.’s illness, she observes, “I sometimes fear such happiness

will not be mine to enjoy, on account of my long and troublesome cough.—If it be my Heavenly Father's will that I go home, I can rejoice in it; if it be his will for me to remain, and die here, I can say, 'it is well,' 'thy will be done.' "

We have seen the subject of this memoir while following one and another dear object of her affections to the "Jordan of death." We have witnessed the emotions of her soul during the trying moments of *their* departure. By the following extracts, written a short time previous to her decease, we are informed with what feelings she approached the "cold flood" *herself*, expecting to pass it.

"Feb. 11, 1819.—I know in whom I have believed, in whom I do believe, and can, and do, cheerfully and joyfully, commit the keeping of my soul, for time and eternity, into his gracious hand. I am safe and happy in his love, a love which mortals can never fathom, and which renders me happy beyond description. O! if it were not for the consolations of the gospel, I should sink. This supports me. I have known something of its value for many years, but never so much as in seasons of disappointments, bereavements, and bodily sufferings. It now supports me in view of death, the king of terrors.

*"Jesus, thy blood and righteousness
"My beauty are, my glorious dress ;
"Mids't flaming worlds, in those array'd,
"With joy shall I lift up my head."*

"Yes! and be *owned* and *accepted* by the Judge! In view of soon entering upon heavenly blessedness, I confess it sometimes seems as if I could here no longer stay—a barren wilderness the world appears, I wonder how it is that I have loved life so well and so long."

She embarked for America on board the ship *Corvo*, Feb. 17, 1831, suffering under a pulmonary complaint.

The following extracts are from an unfinished letter of Mrs. Jones found under her pillow after her death, directed to her sister.

"April 22, 1831, I feel like what I believe I am, a dying creature, in dying circumstances. If Samuel has received my last letter, you are prepared in some degree to hear the worst or rather, I should say the *best*; for to die is gain, *great gain*; yes, *glorious gain*. I can look upon death without fear—as a friend, not as an enemy. To die is not ceasing to be, it is a change in our being, which introduces us into our future state.

"May 12. Since writing the above, I have been much worse, but I feel resigned to the will of my Heavenly Father. He knows what is best for me."

She died on the ocean, in lat. 3° 00 South, and 29° west, aged 33 years. In her last moments she was tranquil and happy, and appeared, as she expired, like one sweetly falling asleep in Jesus.

In the life of Mrs. Jones we discover a deep solicitude for the salvation of souls; a spirit of fervent prayer, of holy resignation to the will of God. Highly commendable traits of character are ex-

hibited for imitation. With her indeed, religion was the spring of action. It was this which led her to exchange the society and enjoyment of friends, and the comforts of her native land, for trials and sufferings on heathen shores, and which gave *value* to her earthly existence, by rendering her of much service to her fellow beings. This was her source of happiness in prosperity, her consolation in adversity, and by it she was enabled to gain a glorious triumph over death. But she needs not our commendation. The sentence "well done, good and faithful servant," uttered by the Saviour in eternity, is of far more consequence than thousands of eulogies pronounced on earth.

DR. SCOTT.

MR. EDITOR,

The question has probably occurred to the minds of more than one reader of Scott's "Force of Truth," How did it happen, that so honest and single-hearted an inquirer after truth, who successively relinquished one after another of his long cherished errors, and embraced, at great sacrifices, the humbling truths of the Gospel, stopped short of the point, to which the same spirit would have led him? Why did he not become a Baptist? Why did he, who so anxiously searched the Scriptures, who understood them so well, and who seemed ready to submit his will entirely to their authority, retain a belief in infant sprinkling, which, as its latest champion admits, is not to be found in the Scriptures?

Such persons may be assisted to find an answer, by reading the following extract from a narrative written by himself.

"When I published the 'Force of Truth,' I had never attended to any controversies concerning church government, or any kindred subjects. I found myself a minister of the establishment, and as I saw no sufficient reason to relinquish my station, I was satisfied that it was my duty to retain it. But, soon after, the controversy concerning baptism, 'whether it should be administered to infants, or only to adults, professing faith,' fell in my way; and for some time I was almost ready to conclude, that the anti-pædobaptists were right. This gave me great uneasiness: not because I was solicitous whether, in the search after truth, I were led among them or elsewhere; but because I feared being misled, and deprecated following my publication with a further and *needless* change, which might bring discredit upon it. Many, very many prayers, accompanied with tears, did I pour out on this subject. I read books on both sides of the question, but received no satisfaction. I became even afraid of administering Baptism, or the Lord's Supper. But I said to myself, *He that believeth shall not make haste*: I must retain my station, till I have taken time to examine the subject fully; and I must, in the mean time, do what 'retaining that sta-

tion requires.'—It is remarkable, that in this instance alone, my wife appeared greatly distressed in the prospect of my changing my sentiments.—At length I laid aside all controversial writings, and determined to seek satisfaction on this question, as I had on others, by searching the scriptures, and prayer. I was no less time than three quarters of a year engaged in this investigation, before I came to a conclusion: but I was then so fully satisfied that the infant children of believers, and of all who make a credible profession of faith, are the proper subjects of baptism, that I have never since been much troubled about it."—Life. p. 116.

By this extract it appears, that he was much troubled on the subject, and was almost persuaded to be a Baptist. But the reader will mark several circumstances, which evidently prevented this good man from allowing the evidence of truth to operate fully on his mind.

1. He was afraid of any further change, lest he should bring discredit on the truth. This fear naturally inclined him to give the greatest possible force to the arguments in favor of infant sprinkling, and to look with apprehension on evidence against it.

2. He was a minister of the establishment, and if he had become a Baptist, he must have been a Dissenter. He felt, that being an Episcopalian, he must retain his station, and continue to sprinkle infants, until he could examine the subject fairly. But perseverance in a course of which a man feels doubtful, is not the best way to lead him to an impartial decision.—Those who know the state of feeling in England, towards Dissenters, will readily perceive, that a question, which was to decide whether a minister of the establishment should retain his station or become a Baptist minister, was a very trying one, to an imperfect man.—If this circumstance did bias his mind, he paid dearly for it. If he had become a Baptist, he would probably have been better treated and better supported than he was by his own church. It would not have dishonored even Dr. Scott to become an associate with Fuller, Ryland, Hall, and others, whom he would have found in the Baptist churches.

3. His wife, it seems, was "greatly distressed in the prospect of" his "changing his sentiments" respecting baptism, though she had acquiesced in all the previous changes. This domestic trial undoubtedly had great effect on his mind. It would alone have been sufficient to persuade some men to relinquish the inquiry, and appease their consciences as well as they could.

Under these circumstances, it is not very wonderful, that the Doctor finally resolved to adhere to infant sprinkling. But his mind does not seem to have been fully at ease. He says, "I have never since been *much* troubled on the subject." He had *some* trouble, therefore; and well he might, for the chief argument on which he rested was the "identity of the covenant made with Abraham, and that still made with believers."—It must have caused him *some trouble* to

discern the "identity" between two things which differ from each other as widely, as an infant eight days old differs from a believer in Jesus, as the Jewish nation from the Church of Christ, and as the land of Canaan from the kingdom of Heaven.

It is to be regretted, that a book so valuable as Scott's Commentaries, is, on this point, a teacher of error to thousands of families. One consoling thought is, that it carries precious truths to multitudes, who would not read it, if its author had not been an Episcopalian and a Pædobaptist.

Z.

REVIEW.

CONVERSION THE WORK OF GOD. *A Sermon delivered Dec. 31, 1831; a day devoted by several churches in Newburyport and its vicinity, to united praise, for the spiritual blessings of the year.* By DANIEL DANA, D. D. 8vo. pp. 24. Published by request. Newburyport. W. & J. Gilman. 1832.

This is a seasonable publication. Arminianism, not Antinomianism, is the extreme, to which the peculiar circumstances of the times impel us. It is an age in which great and deserved attention is paid to the thorough education of the ministry. It is also a period distinguished by the astonishing number and extent of revivals of religion. At such a time, among a thousand cheering facts and appearances that seem to announce a happier era to the church of God, there is danger that some elements of mischief may mingle unperceived, and canker the very vitals of her growing prosperity. Satan is not yet bound in his millennial chain. He has access still, not only to a world lying in wickedness, but also to the sacred enclosure of the church. If he cannot turn away the determined student from the accurate and profound investigation of truth, he may give him exaggerated ideas of the "omnipotence of truth" in winning the soul to God. If he cannot check the fervid activity of the devoted Preacher or Pastor, he may succeed in bringing him over to a vain confidence in the inherent efficacy of the means he is employing. In both cases the result is the same. Confidence is withdrawn from its true and only foundation, and is put in an *arm of flesh*. Man usurps the honor that belongs to God. Works become the prominent object, and are emblazoned in every form of panegyric; while GRACE is thrown into the shade, or acknowledged rather in name, than in reality.

In this state of things, it is easy to see, that christian experience becomes corrupted. The spirit of prayer declines. Thanksgiving for spiritual blessings, parts with a large portion of that *sincerity*, as well as ardor, which alone can waft it up as a grateful incense to God. Instead of the modest joy of faith, is witnessed the enthusiasm of presumption, or the fretfulness of despondency. In this state, the mind becomes a fit and fruitful soil for the reception of doctrinal error. And it is a remarkable fact that the very same

errors of doctrine, which in the celebrated Arminius took their rise from the ambition of critical and philosophical learning, in the mind of Wesley, at a later age sprung from an excessive ardor to convert the world. Nor is there any thing, so far as we know, that can, at the same time, awaken all the intellect and the activity of the church, while it keeps down *the pride of both*, but a deeply rooted, and constantly recurring conviction of the great truth, illustrated in this discourse; that after every effort of man has been most faithfully applied to the sinner's heart, **CONVERSION IS THE WORK OF GOD.**

This topic, from the rank it holds in the christian system, is often introduced into the pulpit; and the press has sometimes sent forth works in which it has been treated at large, with much precision, perspicuity and power. But it is seldom that we meet with a sermon, where the discussion is condensed in so small a compass, and conducted in so happy a manner as in this.

The mode of argumentation pursued, is indeed rather popular than profound. So much the better. The subject has suffered, more than almost any other, from the application of metaphysical subtilty and a frigid logic. It has been too often contemplated as a sectarian dogma; abstract, cold and lifeless; without the charm of feeling, the authority of truth, or the glow of devotion, which invest it with such attractions on the sacred page.

We shall endeavor to give our readers an outline of the author's plan, and such specimens of his manner, as will enable them to judge for themselves, of the ability with which it is executed, and of the amiable spirit which breathes through the entire performance.

The text selected by Dr. Dana, is Isaiah xlv. 3. *I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my spirit upon thy seed, and my blessing upon thine offspring.* After a brief introduction, appropriate to the occasion, the author remarks, "These expressions indicate that the human heart is a soil by nature, dry, barren, desolate; adorned, with no verdure; productive of no salutary plant. They indicate, too, that from age to age, the God of mercy, in answer to the fervent desires and prayers of his people, will send down those refreshing influences of his spirit and grace, which shall change the whole face of things, and turn the unsightly, desolate scene into beauty and fruitfulness."—"There is one grand, all interesting truth, obviously couched in the text, upon which I wish to fasten your present attention. It is this, **CONVERSION** (or the renovation of the heart) **IS THE WORK OF GOD.** It is the gift of his sovereign grace; the fruit of the special influence of his Spirit."

After admitting that there is little novelty in the sentiment, the author proceeds to point out its vital importance to all right and christian feeling; and then to establish its truth by evidence derived from "the light of reason, of our own consciousness and observation, and from the most explicit and unequivocal declarations of the word of God."

In arguing from the light of reason, Dr. Dana sets out with the position, or as he states it, "the simple and undeniable fact, that, naturally, there is not a single particle of holiness, nor even the remotest tendency of holiness, in the human heart." This strong position he guards against misconception, by readily admitting the existence of many just and amiable social feelings, none of which however imply real holiness, which consists in the consecration of the heart to God. Another step in the argument leads to the statement, that the universal depravity to which he now alludes, is not a mere negation. It implies strong, positive propensities, to moral evil. "Having confirmed these statements by an appeal to undeniable facts, the author demands, "Can it be supposed that there is any principle in man, which tends to its own annihilation, or extinction?—Is it not a most rational thought, that if human nature is sunk so low as we have seen, the Being who made us at first should reserve it as his own prerogative, to raise us up from our ruins? So mighty and merciful a work, is worthy a God of infinite power and love. He perfectly knows our hearts. He has the most intimate and easy access to our minds. And it would be unphilosophical, absurd and impious to deny, that he can impart to us new principles and dispositions; and this, without remotely infringing our liberty either of thought, of volition, or of action."

The Doctor however adds, "It must indeed be admitted, that if, as some suppose, the depravity of man be not a *native*, but a *contracted* thing; if it commence, not with our existence, but at some subsequent period, the conclusion to which we have come, is not substantiated." The "modern theory" here alluded to, is repelled in the body of the discourse, not so much by argument, as by an appeal to the scriptures and to the views of the Reformed churches in general, and especially of those "venerable old divines, on either side the Atlantic, whom it has become too fashionable to undervalue and neglect;" and its prevalence is deprecated, "as directly calculated to depress the standard of religion, to vitiate its purity, to undermine the foundations of the church, and imminently to endanger the souls of men."

In answer to the question, "whether, though it be granted that the depravity of man is deep and vital, there are not *means*, which being divinely appointed, and faithfully employed, may, apart from the special divine interposition, accomplish the conversion of the soul," the author gives the following simple but eloquent statement of facts—facts which appeal with thrilling power to every one's observation and consciousness.

"Behold then the minister of Jesus, the ambassador of heaven, meeting an assembly of dying and immortal hearers. He speaks to them faithfully, tenderly, earnestly, of their guilt, their danger, their ruin; their exposure to the wrath to come; to those woes which can never be described, nor endured, nor terminated. He beseeches them in Christ's stead to be reconciled to God, and avert the impending destruction. He assails them with every ar-

argument which can be drawn from the love and the terrors of the Almighty; from the compassion and agonies of a dying Saviour; from the worth of the soul; from the beauty and reasonableness of religion; from the solemnities of death and judgment; from the joys and the woes of the eternal world. The experiment is repeated and re-repeated, for months, for years, perhaps for scores of years. And what is the result? Alas! must it be told?—The great majority of gospel hearers live and die, as if these all-interesting realities were fictitious, or, if realities, *nothing to them*. They acknowledge indeed that they are sinners; but they do not repent. They acknowledge that Christ is the only Saviour; but they do not believe in him. They acknowledge that religion is *the one thing needful*; but they treat it as *the one thing needless*. They acknowledge that heaven is infinitely desirable, and turn their backs upon it; that hell is infinitely dreadful, and rush into it. Consider this, my hearers; and consider moreover, how many millions of human beings God himself assails by a variety of most affecting methods—by mercies calculated to melt and break the heart—by afflictions which shake the soul to its centre—by providential warnings—by the kindly, yet powerful monitions of his Spirit—but *all in vain*; and surely you must be convinced that no means can ever convert and save the soul.

“Still we grant that in the conversion and salvation of the soul, means are ordinarily employed. And from the obvious feebleness and inadequacy, even of those means which are employed with success, in this great work, we draw another argument to prove that their efficiency is not their own but wholly derived from the power and blessing of God.—How is it, that truths which have been heard, and read, and meditated, and discussed, a thousand times with no saving influence, have at length come over the soul with the attractions of novelty, and with irresistible power? How is it, that the very same truths which have been received by one hearer with sweet submission and holy delight; have excited in another, sitting perhaps in the same pew, nothing but opposition and scorn?—Questions like these might be indefinitely multiplied, but their answer is one. Whatever are the *means* employed, the power that reaches the heart; that converts and saves the soul; is divine.”

Having thus disposed of what may be called the *philosophy* of the subject, Dr. Dana enters upon the examination of the scriptural evidence in confirmation of his views. “To the law and the testimony. After all our reasonings upon the subject, the grand question confessedly is, What saith the scripture? To the scripture we humbly but confidently appeal, in attestation of the truth of all which has been stated. And on this great subject, the testimony of the Bible is so various and multiform, as well as explicit, that to do it in any degree of justice, we must necessarily proceed on the plan of *classification*.”

He then calls the attention of his hearers, *first*, to "a class of passages, which assert the absolute *necessity* of a supernatural influence, a divine power, to change the heart." In this class he selects John iii. 3 : iii. 5 : vi. 44 : 1 Cor. ii. 14, 15. Rom. ix. 16. Our limits only allow of reference, without quotations, which our readers can consult at their leisure. The *second* class of passages introduce us to "the blessed God himself, asserting it as His own sovereign and exclusive prerogative, to change the heart of man." Deut. xxx. 6 : Jer. xxiv. 7 : Ezek. xxxvi. 26. "That most affecting promise in the prophecy of Ezekiel, how like *life from the dead* is it, to the convinced sinner, who feels that he must have a new heart, or be undone ; and who feels, too, that if left to himself, and his own unaided efforts, the blessing is lost forever. *A new heart, says the Most High, will I give you, &c.*" The *third* class of passages are those "which explicitly ascribe the change, wherever it is actually wrought, to the power of God, and this to the exclusion of all other causes." As John i. 13. 1 Cor. iii. 5, 7. 2 Cor. iv. 6. Ephes. i. 18—20 : ii. 8, 9. On the last of these passages the author remarks, "Here I might ask : Had the Apostle determined to frame a sentence which should strike a fatal blow at human pride and self-sufficiency, which should effectually wrest from every believer the lofty thought of having been his own Saviour ; could he easily have chosen words more appropriate and precise ? No, my brethren ; it can scarcely be conceived. And we may say in this case as Beza did in another ; 'This single passage, like a thunder-bolt, prostrates all mankind, with all their proud pretensions, in the dust.' " The *last* class of passages adduced from the scriptures, give us the "views which the ancient saints themselves entertained respecting the Author of their conversion." 1 Cor. xv. 10. Ephes. ii. 4, 5 : ii. 10. 2 Tim. i. 9. Titus iii. 5. The venerable preacher then sums up the results of his whole argument in the following manner : "Thus my brethren, you have, on this subject, the testimony of reason, of observation, and experience ; of saints, of apostles, and of God himself. And all speak one language. All unite in declaring, that conversion is the work of God ; the gift of his sovereign grace ; the operation of his Spirit.

In repelling the *metaphysical* objection to this glorious doctrine, "that it is incompatible with the liberty and accountability of man, and with his obligation to turn to God," Dr. Dana so happily expresses the views we have long entertained on the subject, that we cannot deny ourselves the pleasure of presenting them to our readers.

"We can only reply, that we perceive no such incompatibility at all. We still maintain that man is a free, voluntary, accountable agent ; under immediate and infinite obligation to return to God ; to repent, to believe and obey. We maintain, that he has no *inability* for these spiritual and holy exercises, but such as results from the alienation of his heart from God, and things divine ; and such as is, of course, utterly criminal and inexcusable. We declare at the same time, that so deep and awful is his depravity ; so entire his destitution of every thing spiritually good, and of every ten-

dency to it ; that he must be indebted for his restoration, to an extraneous and supernatural influence. In other words, we declare his absolute dependence on the sovereign grace of God, for every right exercise and feeling. If in such a statement of things, we are charged with inconsistency, our reply is very short. We are not ambitious to be more consistent on these topics than the Bible. And surely none can open the Bible, and not perceive that it teaches, every where, and without qualification too, the obligation of man on the one hand, and on the other, his entire dependence on the grace of God. It never intimates that there is so much as the shadow of discrepancy between these two doctrines. It never intimates that the dependence of man vacates, or in the least degree impairs his obligation. Nor does it intimate that his obligation disproves or opposes his dependence. With what propriety then, and with what consistency, can those who receive the Bible as divine, undertake to set these doctrines in array against each other?"

We intreat those who talk against our doctrine as "Calvinistic," and as "making men mere machines," to ponder this paragraph well. It goes down to the very root of the difficulty between us and our Free-Will, and Methodist brethren. We shall esteem that a day of peculiar mercy to the Church of God, when our views on this subject come to be fully and fairly understood ; when this long agitated controversy shall, on the broad basis of the Bible, be harmoniously settled ; and contending brethren, no longer confined to the narrow positions and technical dialect of a party, in proclaiming *the unsearchable riches of Christ*, shall take their free and unfettered range through "the whole boundless wealth and magnificence of Revelation."

But an objection, far more formidable, has been brought forward. It is alleged that this doctrine is pernicious in its tendency ; that it fosters sloth in the unawakened, and discourages every effort of the inquiring sinner. As this objection derives all its plausibility from a partial and perverted view of the doctrine, we will let our readers see in what manner it is treated by Dr. Dana.

"We maintain, in reply, that the very contrary of this is the real fact.—While we tell the sinner that all the influence he needs to sanctify and save his soul, is with God ; and tell him too, as we may and ought, that this influence is bestowed as free as water, and only waits for his earnest and persevering supplications, we furnish him with a motive which may well arouse all his faculties, and all his exertions. But give him a flattering and high-wrought description of his own powers ; and you either foster a self-sprung self-righteous religion ; or what is still more probable, you encourage him in the equally ruinous plan of delay. What he thinks can be done by his own unaided exertions, and so easily done, and done in a moment, and done at *any* moment, he will scarcely fail to defer to a more convenient season—most probably to a sick and dying bed."

"We repeat it then, and without fear of contradiction, that the doctrine of divine influence, far from discouraging the sinner in the

great concern of seeking salvation, opens the only source of hope, and furnishes the grand incentive to animated, vigorous, and untiring exertion. Had he no source of reliance but his own unaided strength and efforts, he might well despair. And such a thought will ever be disheartening, in proportion to his self-acquaintance, and conviction of sin. But tell the convinced sinner, tell any sinner not immersed in ignorance and stupidity, of a Holy Spirit ; of help from heaven ; and you furnish an antidote at once to his *pride* and his *despondence*. And these are two of the most formidable foes of his salvation. You bring to him the grand argument for seeking religion, and for using the means of religion."

Our extreme anxiety for the propagation of right views on this important point, must be our apology for remarking, that in addition to the valuable observations above, we wish the preacher had noticed one circumstance connected with divine influence, on which the scriptures lay great weight, in combating the sinner's *sloth* and *delay*. We mean that the promise of that influence is limited in sovereign wisdom to a certain fixed period, unknown to man ; beyond which no promise extends, and all application is in vain. His closing remarks on this topic, however, are so full of truth, and of deep and solemn pathos, that we cannot too strongly recommend them to the attention of our readers, both young and old.

"As to those thousands and millions of gospel hearers, who pervert the doctrine of human dependence, and divine influence, to sloth, to procrastination, to an imaginary *waiting for God's time*, and for some sudden, undefined, overwhelming influence—when in fact they are not waiting on God at all, we can only pity their delusion, and protest against their ruinous folly. We know too that the time will come, when their delusion will cease ; when they will be astonished at their own folly ; when they will see that all their excuses for impenitence were but so many weapons, fatal to their own souls ; and that if they perish at last, they will perish, not by losing a salvation which they desired and sought ; but by voluntarily neglecting and refusing a salvation sincerely offered, and by every powerful, winning, animating motive pressed on their acceptance."

The remainder of this excellent discourse is occupied with a succinct and animated sketch of the Revivals with which our country was so signally blest, the past year, and in which the churches in Newburyport have so largely shared ; with suitable addresses to the several classes of hearers ; Christians, whose prayers have been answered—converts, whose souls have found mercy—inquirers, whose case is still undecided—and the relapsed, together with such as have "passed through this scene of mercy," but are still insensible. We would gladly transfer the whole of these paragraphs where the soul of the affectionate pastor breaks out in counsel and exhortation to his flock, did not the length to which our review has already extended, admonish us to forbear.

If any apology be needed for dwelling so long upon this subject, we would give it in the eloquent language of the venerable author, in his note on the twenty-fourth page :

“Never was there a time, when the friends of Christianity were more imperiously called upon to rally round the standard of truth ; to maintain, in their unimpaired vigor and purity, the peculiar doctrines of the gospel. When thousands of minds at home are becoming soft and impressible, shall they not be stamped with heavenly truth, in its most distinct, and vivid and lovely features ? When we are sending Christianity to millions abroad, shall not those millions receive it at our hands, unsullied, and unadulterated ?”

“WHEN DOES THE SABBATH BEGIN ?

“A careful Examination of the passages of scripture, which are thought to favor the beginning of the Sabbath on Saturday evening, at sunset, and also on the passages which are thought to teach a different practice.”

This is the title of a pamphlet, recently published at Hartford, by “Melvin Copeland, Superintendent of the Central Sabbath School.”—It is a conclusive argument, from purely scriptural reasoning, in favor of considering the Sabbath as commencing and ending like other days.—Our readers may not all be aware, that it has been, and still is, the custom in some parts of New-England, to commence the Sabbath on Saturday evening at sunset, and close it at sunset on the next day.—This practice has been attended with many inconveniences, and the general effect has been, it is probable, that neither of the evenings was observed as it should be.

We cannot do justice to the pamphlet, by a quotation ; but it appears to us worthy of perusal for several reasons.

It is an acute and satisfactory demonstration, from the scriptures themselves, that the day was never considered by the Jews as beginning at sunset, and thus it takes away the foundation on which the custom to which we have alluded rests.

It is a rare specimen of simple appeal to the scriptures, and it shows how sufficient they are for all purposes of doctrine, reproof, correction and instruction in righteousness.

It is a proof of the advantages of Sabbath Schools. This Superintendent, with his Bible, easily vanquishes the learned Doctors, who have given their sanction to the custom which he opposes.

It shows on how slight a foundation some customs rest, which are held dear, and widely practised ; and how soon a candid examination of the Bible overturns them. Mr. Copeland says :

“I could mention the case of a clergyman, of distinguished talents and piety, who had always been in favor of keeping Saturday evening. In the preparation of a lecture on the subject of the Christian Sabbath, he was led particularly to examine this point. As the result of his investigations, he came to the conclusion that Sabbath evening is a part of the Sabbath, and as such should be kept holy. Nor is this a solitary instance of the kind. My belief is, that whoever will take up the subject, and investigate it, thoroughly, with a desire to know what the Bible does teach respecting it, will come to the same conclusion. The fact is, as was stated by the clergyman, alluded to above, *this subject has been ta-*

ken too much upon trust, sustained by what is thought to have been the practice of our forefathers."—pp. 17, 18.

This is the case with another practice—that of infant sprinkling. We wish that Mr. Copeland would open his Bible again, and give to this subject as careful and honest an examination as he has given to the one before us. It is surely not less important, that we know and obey the will of God, in regard to baptism. Why this scrupulous care to ascertain the precise portion of time which God meant should be kept holy, if it is a matter of indifference how one of the Christian ordinances is administered? Mr. Copeland, in his pamphlet, reasons as Baptists are accustomed to reason, and his conclusions, in our judgment, are irresistible. Let him apply his mode of investigation to the subject of baptism, and if he does not become a Baptist, it will be because he has adopted Dr. Wood's opinion, that although infant sprinkling is not found in the Bible, the "proof may be made out in another way." Z.

A SUMMARY VIEW OF THE CHURCHES IN 1831.

The valuable table below, has been prepared with great care and labor, for the Baptist Tract Magazine, by the Rev. I. M. Allen, Agent.

	Whole No. Ass's.	Whole No. Ch's.	Whole No. Min.	Whole No. Baptiz'd.	Total.
Nova Scotia	1	41	34	120	3,309
New Brunswick	1	32	11	60	1,567
Canada	5	38	45	111	1,862
Jamaica, W. I.	1	24	14		10,838
<i>U. States.</i>					
Maine	9	217	165	1484	14,390
New Hampshire	6	77	67	240	5,429
Vermont	7	130	94	1205	9,242
Massachusetts	9	151	215	2077	15,405
Rhode-Island	1	29	23	287	3,770
Connecticut	6	108	101	892	11,152
New-York	29	563	444	9442	51,532
New-Jersey	3	49	36	335	3,699
Pennsylvania	10	132	89	461	7,614
Delaware	1	9	8	6	529
Maryland	2	35	19	43	1,249
Virginia	25	370	236	4354	45,682
North Carolina	22	313	201	785	17,824
South Carolina	9	255	172	2423	22,182
Georgia	17	506	271	3147	37,490
Alabama	14	237	116	245	10,082
Mississippi	6	93	30	129	3,195
Louisiana	2	19	16	45	515
Arkansaw	2	18	4	5	181
Tennessee	15	307	169	361	14,968
Missouri	10	135	79	141	4,577
Illinois	14	145	116	385	4,183
Indiana	17	216	148	504	8,376
Kentucky	32	507	256	718	34,827
Ohio	20	251	133	533	9,317
Michigan	1	8	9	32	356
Seventh-day, Con.	1	29	33	398	3,766
Six Principles, R. I.	1	16	8	94	1,503
Six Principles, N. Y.	1	6	3	13	445
Totals in 1831	300	5,067	3,365	31,073	361,046
Totals in 1830	244	4,454	3,033	13,779	313,138
Increase	56	613	332	17,294	47,908

This statement is as correct as it could be made, by Mr. Allen, with the documents in his possession. But it is undoubtedly defective. The statement in regard to Massachusetts is incorrect. From the last minutes of the Massachusetts Baptist State Convention, it appears, that in October last, the totals were 12 Associations, including the Warren; 180 Churches; 228 Ministers; added by baptism, 2,193; total, 17,737.

EDUCATION DEPARTMENT.

Subscriptions and donations to the Northern Baptist Education Society, should be transmitted to John B. Jones, Treasurer, No. 123 Washington St. Boston. Communications to the Board, should be addressed to E. Thresher, Corresponding Secretary, or left at the Society's rooms, No. 18, in Joy's building, near the Post Office, Washington Street, Boston.

QUARTERLY MEETING OF THE BOARD.

At the quarterly meeting of the Board, on the 13th of March, appropriations were made to seventy-three young men who are pursuing their studies at ten different institutions. A large number made no return at this meeting. The most of them are absent from their studies, for a season, in the employment of school teaching, some are engaged as missionaries, and others are in the pursuit of health.

At their late meeting, the Board were brought to a painful extremity, which, for several months, has seemed to be inevitably approaching. Although eleven young men made application at this meeting, the Board did not deem it advisable to receive any of them upon the funds of the Society. They were examined and encouraged to hope for patronage at a future meeting. Since June 1831, forty-five new applicants have been received upon the funds of the parent Society, which, added to the number previously under patronage, require an aggregate of expense as great as the Society with its present resources can possibly sustain. The Board presume that the ability of the Society may be increased. But they considered it more proper to refer this question to the Society and its friends, than to incur responsibilities without any prospect of being able to meet them. The Board therefore adopted the measure alluded to, and instructed their Secretary to appeal to the friends of the Society at this moment of emergency.

The testimonials from the several Institutions where the young men are pursuing their education, concerning their piety, moral character and progress in learning, were such, in most cases, as encourage the hope of great future usefulness.

DEATH OF MR. CALVIN WRIGHT.

The Board have been again saddened by the intelligence of the death of another of their beneficiaries. Mr. Calvin Wright, died in Augusta, Georgia, Jan. 22. Mr. W. was a member of the Junior class in Newton Theological Institution. At the time of his death, he was absent

from his studies, on a tour to the South, for the recovery of his health, which for about two years had been in a feeble and declining state. We have learnt with great pleasure, that our departed brother died as he had lived, like an eminent Christian. His last hours are represented as having been peculiarly tranquil and full of hope.

We have no knowledge of Mr. Wright's early history up to the period of his becoming a beneficiary of the Education Society. Since that time, however, we have known him well. As a Christian, a scholar, and a minister of the gospel, he had an excellent reputation. And in the event of his death we have to record another instance in which the most promising talents have been sacrificed by an intemperate application to study. We record this for the instruction of those who may be exposed to the same danger. Young men who commence an education for the ministry, late in life, are usually deeply impressed with a sense of the value of time, and have great desires to complete the work of preparation as soon as possible, that they may enter upon their chosen field of labor. These impressions constantly act upon them, as a kind of stimulus, under whose unnatural excitement the finest constitution will speedily become impaired, unless the precaution be observed, to take much vigorous exercise, and especially in the open air. A man of any habits, and of any constitution, possessing the necessary ability, may become a powerful student, if he will but subject himself to the necessary discipline.

AN APPEAL IN BEHALF OF THE SOCIETY.

It becomes our duty, at this time, to make to the friends and patrons of this Society some disclosures of our circumstances and prospects, to which we invite their special attention.

The importance of a thorough education, to a minister of the gospel, is admitted by all. Even those who oppose every proposition to educate men for this sacred office, as being an infringement of a divine prerogative, ever regarded the call of an educated man into the ministry, as a peculiarly auspicious providence. Such qualifications have always been desirable; but if we are not much mistaken, the time is rapidly approaching, when they will be peculiarly so. The enemies of religion have arisen in their might, to oppose its millennial triumphs, and they are preparing for a great contest. They are summoning to their aid, great learning and the ablest talents; they spare no effort; they leave untried no device which promises them success. The Bible is assailed; the morality of the christian character is attacked; nor will they rest satisfied, until, either they are vanquished, or the whole superstructure of the christian religion is razed to its foundation. Now it is evident that there should be on the part of christians, a corresponding vigilance. They ought to bring to the aid of christianity, while they trust alone in the living God for success, learning, and talent, and effort. If a Paine attack the Bible, a Watson must defend it.

Another fact of importance to our present purpose, is this; that in the whole Baptist denomination in America, numbering more than 3,000 ministers, but a very small minority make any pretensions to learning.

There is another fact also, that ought to be borne in mind, which is this; the great destitution of ministers. According to a late estimate, the number of ministers in American Baptist churches is as 3 to 5, leaving two out of every five, destitute of a pastor. But this estimate of the proportion of pastors to the number of churches, is quite too high. In it are included all licentiates, many of whom, are in a course of study: all superannuated ministers also; and those employed as professors, teachers, agents and missionaries: so that, in fact, about one half of our churches are destitute of pastors.

Such are some of our deficiencies. Now the obvious inquiry, which suggests itself to every enlightened mind is, can any thing be done? Can any means be used, in conformity to the divine administration, which will probably supply these deficiencies? We are happy to know that for the last fifteen years, efforts of this description, to a limited degree, have been made. During this period, several associations have been formed, which are now chiefly combined into one, whose avowed object is to multiply the number, and increase the usefulness of ministers of the gospel. Here perhaps, the question to some may return, which is, whether the object sought, be such, that we may hope to obtain it through human instrumentality. We think it is; because we are instructed from the word of God to believe that every blessing which Heaven has to bestow upon a fallen world, is to be sought by the people of God in the use of means. Nor does an Education Society attempt any thing more, in the object which it proposes to accomplish, than does a missionary who seeks through human instrumentality, the conversion of the heathen. The conversion of the soul, and the designation of men to the sacred office of the ministry, are both alike, the prerogative of God; while each is exhibited in the scriptures, as an object for which, we must pray and labor.

Now if the facts which have been stated, be admitted, and the pretensions of the Education Society acknowledged to be just, the usefulness of the Society cannot for a moment be doubted. We do not at this time enter into any particular illustrations of the principles of the Society, or the mode of its administration; for it is deemed unnecessary. Suffice it to say, that the Directors, who have carefully watched its progress have a growing conviction of the importance of this class of efforts. During the short period of its existence, the Society has conferred the advantages, or is now *conferring*, of an education upon more than two hundred individuals. Under its fostering care, several valuable literary and theological Institutions have been established; and by its efforts, it is believed, that an impulse has been given to the interests of education, throughout the whole denomination.

The progress of the Society for the two years last passed, as appears from the ratio of the increase of its beneficiaries is as great, it is believed, as that of most other charitable Institutions in the country, though by no means equal to the demand. In 1829, the whole number received upon the funds of the Society, was *sixteen*. In 1830, *thirty*, and in 1831, there were received at three quarterly meetings of the Board, *forty-five*. If to this number we add the eleven applicants who were examined at the last meeting, but not received, the number is increased to *fifty-six*. Now the question, which we have to propose to the friends and patrons of the Society is this: shall the Board receive *all* suitable applicants, or shall they receive only a part of them? Eleven young men, Christian friends, of approved piety and gifts for the ministry, and of indigent circumstances, are now waiting with deep anxiety for your decision. And, according to the best of our information, could the necessary encouragement be given, the number of applicants at the next meeting of the board might exceed *thirty*. We hope that this question may receive a righteous decision. Nothing will be necessary to enable any one to decide in favor of the Society's onward progress, but a determination to double his last years subscription. To be under the necessity of restricting their patronage would be a circumstance, which would prove very embarrassing to the Board. The benefits of the Society are now beginning to be felt in the extreme and most destitute sections of our country; in those very places where its laborers are most needed. Should the Society be checked in its progress, the cause of Missions would greatly suffer. Hitherto, Missionary Boards have obtained more than four fifths of their Missionaries from the beneficiaries of Education Societies. The hopes of destitute churches would also be disappointed. There is nothing, it is believed, in which we are so deficient, as in the number of suitable qualified ministers. It is true, we want piety, and zeal, and benevolence; still it is the want of men which we feel most deeply. Neither the demands of the Missionary Board, nor those of the churches, can at present be half supplied. Some of our most important churches are destitute and have been for months, while all efforts to obtain suitable candidates have proved fruitless. Under such circumstances shall we relax our efforts to supply the deficiency! At a moment when the promising, though indigent youth in our churches, from remote and destitute regions, having been made acquainted with the advantages which we have hitherto afforded, are beginning to come to us from the four winds, shall we close our doors? Shall we say to these young men, who, having renounced the world for Christ, and, by a solemn covenant with God, have taken upon themselves the office of the ministry—shall we say to them, in their indigence and ignorance, impressed as they are with the importance of an education to a minister of the gospel, You must return to your homes!

One perhaps to the mechanic shop, and another to the farm. We may bid them return, but they will not remain there. And if six years will not suffice for obtaining an education, they will take nine, and by an alternate application to study and to labor, they will obtain their sought for qualifications. But is this desirable? Three years of ministerial labour is of great value. Could the life of Boardman have been prolonged three years to the Karans, they would have esteemed it valuable beyond price.

An account of Moneys received from Dec. 13, 1831, to March 13, 1832.

LIFE DIRECTOR.

Rev. T. Augustus Willard.	100,00
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LIFE MEMBERS.

Dea. Gideon Foster,	50
Mr. John Howe,	50
Mr. Gardiner Colby,	50
By Education Society in Charlestown,	150,00
Dr. Thomas Hutchinson, in addition to fifteen previously contributed by himself,	35,00

ALSO,

From a friend by Elder Andrews,	1,00
Interest on permanent fund,	188,63
Subscription in West Boylston,	16,25
Mrs. F. Decera,	3,00
Wendell Association,	54,00
Mr. C. T. Patterson, N. J.	1,00
A friend by E. Lincoln,	2,50
By B. F. Farnsworth,	10,00
	—276,38
From Charitable Society of Sturbridge Association,	134,00
Female Education Society in West Boylston,	18,26
Female Society in Boston, for promoting the conversion of the Jews,	75,00
Baptist Female Education Society of Scituate,	8,50
	—101,76
Young Men's Education Society Boston, for Stillman and Baldwin Scholarship of 1832, by H. P. Freeman,	150,00
Former Beneficiaries refunded,	19,00
Friends in Salem,	7,00
From a lady in the country,	2,00
	—28,00

The number of colleges in the United States, is 59: theological institutions, 22: medical schools, 18: law schools, 5: the number of instructors, connected with colleges, 400: students in the classical departments of the colleges, 4,100: medical students, 1,863: law students at five colleges, 88: theological students at eighteen institutions, 709: whole number of students at colleges and professional schools, 6,770.

MISSIONARY REGISTER,

FOR APRIL, 1832.

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. 17, Joy's Building, Washington Street, Boston. The Communications for the Corresponding Secretary should be directed to the same place.

EXTRACTS FROM THE REV. J. T. JONES' JOURNAL.

His arrival at Maulmein.

Feb. 15, 1831. This day we had the first indistinct glimpse of the British Territories in Burmah. They were at such a distance, however, as only to seem like smoky clouds in the horizon. At 8 o'clock P. M. we anchored so near Amherst that lights were easily distinguishable from the shore.

Feb. 16. While lying at anchor this morning about 10 o'clock, we were visited by Captain Corbin, the Master attendant at Amherst. In Capt. C's garden grows the Hope Tree, which waves over the sleeping dust of Mrs. Judson and her dear Maria.

As the only regular Pilot was absent, we proceeded without one. Capt. Tozer of the brig *Bucephalus*, in which we came from Bengal, had navigated the river frequently, and supposed his experience was sufficient to protect him against its dangers. The entrance of the Martaban, or Salwen, is rendered dangerous, by a long reef of rocks on one side, which are bare at low water, and by an immense shoal of sand on the other. During flood tide, the waters drive with great impetuosity on these sands and rocks; and great caution, on the part of navigators, is necessary, lest their vessels be driven on the rocks and dashed to pieces, or wholly wrecked upon the sands.

We set sail about 11 o'clock and proceeded pretty favorably, striking the ground once or twice, but not to any injury or detention till half past 2 o'clock, P. M. when the vessel struck the bank, and we were unable to get her off. The vessel being secured, the Capt. kindly offered Mrs. J. and myself his boat and men to row us to Maulmein, when the next tide should rise. We were accordingly occupied till half past 11, in making preparations to start at two in the morning.

Feb. 17. Rose at half past 1 in the morning, at 3 commenced our passage to Maulmein in an open boat; distance about 15 miles. About sunrise we reached the mission premises, and received a cordial welcome from all who were at the station. These were brethren Bennet and Kincaid and their families, and sister Mason, all in good health.

In the course of the morning we were visited by several of the native brethren, who called to welcome us and express their joy on the arrival of the new Teachers. They said, they supposed the new Missionaries followed the others so quickly because they had prayed so much for it.

Feb. 19. This morning the native christians flocked around my baggage, just arrived, and soon deposited every thing of it in the house, nor would they accept of any compensation for their efforts

They could scarcely be hired for any price to do the like services, for any but missionaries.

Feb. 20. The past has been an interesting week to me. I have had my first sight of the shores, on which I am to spend my future days; their configuration, products, dwellings, inhabitants, animals, conveyances both by land and water; my first interview with the Missionary brethren, with whom I am hereafter to co-operate; my first view of the mission premises, with the conveniences and inconveniences; my first lodgings in a mat-house; my first establishment in the business of house-keeping; my first meeting with a congregation of European soldiers; and have preached my first sermon in Burmah.—Let the kindness I have already received from God, inspire me with fresh resolutions to confide in his faithfulness.

Maulmein, April 26, 1831.

Religious prospects seem more cheering. Among the English, one or two made application for baptism, several days ago. To-day two more applied. Five applications from the natives are now pending.

June 12. Three more British soldiers were added to the church by baptism to-day.

June 19. We were this day favored with the privilege of seeing two more from the English army, added to the professed followers of Christ.

In the afternoon I was permitted to commemorate the sufferings of our Saviour, with the Mission family and from forty to fifty natives—Burmans, Taliengs and Karens. Here were persons of four different nations, gathered harmoniously into one society, professing one faith, and striving for the attainment of one object.

June 29. I have for several days been considering the question, whether I shall direct my attention to the study of the Talieng language. It is spoken by as numer-

ous a people as the Burmans. They are more numerous in this province. In Maulmein 3-4th's of the people are Taliengs. Many of them have sufficient knowledge of the Burman language to transact business, but few sufficient to read it, and fewer still to understand the doctrines of religion taught in it.

July 3. Another soldier of the 45th regiment was baptised to-day. Several more were expected, but were deferred for some reason.

July 9. The brethren yesterday passed resolutions approving of my removal to Tavoy, Rangoon, or Amherst with a view of studying the Talieng, as either should seem to me the most imperious call of duty.

July 11. After much reflection, and I trust fervent prayer to God, I have been led to the conclusion that it is my duty to apply myself ultimately with all diligence to the acquirement of the Talieng language. Amherst furnishes the greatest facilities for such acquirements. I intend at present, so far as practicable, to increase my acquaintance with the Burman language—go to Rangoon—do what I can to promote the cause there, till I may be relieved, and eventually establish myself at Amherst.

July 17. Three more from the army have this day been recognised as soldiers of the cross, by baptism.

July 20. Embarked on board the Ruby, Captain Nichols, for Rangoon.

I learn from Capt. N. that the Coll. de Propag. Fide have recently sent a Bishop and two Priests to Rangoon. They have one in Maulmein—how many in other parts of the empire I cannot tell. They have long been established here. There is a book prepared by one of their priests in the Burman language, and printed many years ago at Rome, in the Miss. Lib. at Maulmein. I have not examined its contents. How long, alas! shall the friends of error and its promoters be in advance of the friends of truth.

July 21. I made several inquiries of an Armenian fellow-passenger, relative to the Armenian Church, of which he is a member. He says their clergy, whenever they are delinquent in faith or practice, are amenable to the Church. The higher dignitaries of the Church do not marry. The scriptures are constantly read at their Churches, in their vernacular language, and expositions given, either written or oral, where the priest was deemed competent to the task of expounding them, which was not very frequently the case.

The Armenians are numerous in all the East, and are generally an enterprising people in trade. They have Churches in Calcutta, Madras, Rangoon, and there are about a dozen families in Maulmein.

July 23. After a very rainy and boisterous passage, reached the "city of Pagodas." Found Mr. Judson well, and waiting to receive us.

Rangoon.

This afternoon two men who had been apprehended as offenders against the government, and sentenced to *decapitation* by the King, had that sentence executed upon them. The circumstances of the execution were peculiar.

It is an allowed, and frequently adopted custom for the Burman priests to rescue those who are condemned to death, convey them to the Kyoungs, and sustain them till such time as they may resume their former mode of life; and in such cases the government has never been known to interfere. On this occasion, after the condemned persons had been taken to the place of execution, they were rescued by the priests, taken to the Kyoungs, their heads shaven, &c. The Woon-gyee, on being apprized of this fact, immediately issued peremptory orders for the apprehension of eight priests, and their immediate execution, if the condemned persons were not forthwith delivered. They were accordingly taken, led

to the place of execution, and detained until the men were brought and decapitated. In the apprehension of the men, considerable violence was exercised towards the priests, who have heretofore always been regarded as sacred and inviolable characters. They are now much offended, and talk of marching off in a body to Ava.

July 24, Sunday. Brother Judson preached to about twenty natives, assembled in his own room. There is so much hostility to the truth here, that some who give considerable evidence of piety, dare not meet for christian worship. Christians of other lands can generally have but very faint ideas of the difficulties to be encountered in embracing the true religion. A man may become a Musselman, Hindoo, or any thing else, and remain unmolested, but becoming a *true Christian*, subjects him to "the loss of all things."

July 25. Yesterday was, among the Burmans, "an high day," a great day of worship at the Pagodas. People of all classes flocked in large numbers to the Great Pagoda, (Shway da gong, called often by foreigners, *shoe dagon*,) about two miles distant from the city. Here, and in the vicinity, they fast during the day, and sleep during the night. Open zayats, or sheds, some of which are very spacious, have been erected near this seat of idolatry in great numbers and at great expense, where the votaries of Buddhism spend the night following their festivals. To this I accompanied brother Judson this morning. We met great multitudes returning, many of whom asked for tracts. As brother J. was supplied with about one hundred and fifty, they were not denied. These little preachers of the gospel were sought for by the Burmans, even on the steps of the Pagoda.

July 26. About sunset, I accompanied brother Judson to the wharf, whence he embarked for Maulmein. Our personal acquaintance has been brief, but such as to

make me wish it longer. We are now alone, the only protestant Missionaries in this vast empire, in which the enemies of truth are active and vigilant. With scarcely any knowledge of the language, we can hope to effect but little except by the distribution of tracts. Besides the natural effect of the truth contained in these widely circulated heralds of Christianity, my entire reliance for the comfort of hope, respecting the diffusion of pure religion, is on the sovereign and powerful grace of God.

July 28. This morning took 40 or 50 tracts with a design to complete brother Judson's plan of supplying the boatmen, but before I reached the wharves, the tracts were all gone. The people seem eager for them; whether they read and reflect on their contents, I cannot say, many doubtless do.

July 29. Disposed of about 120 tracts at the wharves. On my return met the Woongyee with his suite of one or two thousand men, going out to worship at the great Pagoda. He was borne in a Palanquin and his wife in a Tonjon, the only vehicles of the kind in the city. Some rode on Elephants, some on horses, and some in carts, drawn by bullocks. Two or three hundred men were armed with muskets; many with Burman swords, (which are in fact nothing but great knives enclosed in a sheath;) a few also had spears. They were preceded by a decent band of music.

July 30. Distributed about one hundred tracts to the boatmen.

Sunday. Administered the Lord's Supper to the Burman Church. After prayer in English, I read in Burman that part of the Liturgy which relates to the celebration of this ordinance. I then administered it, accompanied with appropriate prayers by the Pastor, Moungh Thah-a. Only six were present; besides Mrs. Jones and myself. It was a comfortable though not an imposing scene. When shall hundreds crowd this service,

as in America and England.

About noon two Armenians called on me, with whom I had considerable discussion. Their clergymen who come out here, only stay two or three years, and are not allowed to bring their wives. They preach or *conduct worship* (for few of them are able to preach,) in the Armenian language.

EXTRACT OF A LETTER FROM THE
REV. MR. WADE.

Kyook, Phyoo, Aug. 8th, 1831.

Rev. and dear Sir,

You see by the date of this letter that we are in a new place, even the name of which has perhaps never before met your observation. It is a new town of two years standing, and a military station on the Island of Ramree, Arracan coast. The inhabitants of the town and country around, are Mugs. We have been brought here by the providence of God, without any intention of our own. We left Maulmein in the Caledonia, with a view of going to Calcutta. The two first days after leaving the Pilot, the weather was fine and the wind fair. But when we came into the vicinity of the islands that stretch across the bay from the cape, the wind seemed to head us at every tack, and we were several days getting through the channel. The wind became violent. The power of God was terrible in the storm: every squall we hoped would be the last, for it seemed as if we could not sustain another, yet they continued day after day. After we got outside of the islands the wind was more steady, but very strong, and finally increased to a gale, which lasted three days. At the commencement of the gale the vessel sprung aleak, and the sand ballast washed down into the hold, so that it was impossible to work the pumps. Our only alternative was bailing, and in this we were able to employ but one bucket at a time. The water and sand increased in the hold during the gale, until it

was announced to be five feet deep. The Captain now thought it best to consult about what could be done for the safety of the ship, and the preservation of the lives of those on board. It was soon concluded to run for the nearest port. Chittagong was the place determined on, and we run for it during the night. In the morning, we saw a sail and hoisted the signal of distress. The vessel came down to us and proved to be the *Competitor*, (Captain Thomson,) from Rangoon for Calcutta, she had been driven out of her course, and had lost the greater part of her sail in the gale.

He advised us to run into Kyouk Phyoo, instead of Chittagong, it being a better harbor and easier of entrance; besides he knew the place, and would pilot us in. This therefore was concluded upon, and we directed our course for this place. The weather moderated, and by continual bailing the water was kept from gaining upon us. Falling in with a ship at this time, in a place where we had not the slightest reason to expect it (being quite out of the track of vessels,) we considered it a gracious interposition of Divine Providence in answer to our prayers. We might perhaps have got safely into Chittagong, but our Captain was wholly unacquainted with the place: the entrance of the river, as appeared from the chart and the directory, is very difficult, and our vessel in such a leaky state that we could not but have been in imminent danger. At any rate it served to encourage our confidence in God. On our arrival here the hospitality and kindness of the people, and particularly of Col. Wood, the commander of the forces on this coast, have supplied our wants and made us so very comfortable every way, that we almost forget that we are among strangers. The Colonel immediately invited us to his house, and made us guests at his table—and in every way has shewn us so many attentions that we esteem him as a father. Withal he is de-

cidely religious, has worship in his own house on the Sabbath, for the benefit of his officers, and of others in the regiment who understand English, and wishes to encourage schools and religious knowledge among the natives. The town is new but pleasantly situated, and contains a good number of native inhabitants with several villages at no great distance. Rice, fowls and fish are very plenty, and the harbor may be considered one of the best in India. As Mrs. Wade's health is evidently improving, we think of remaining here until the close of the rains at least; and if her health continues thus to improve, we shall by no means think of a long and tedious voyage to America, as contemplated when we left Maulmein. This place is considered healthy, and being on the sea, is probably as good for a change of air as any we could have, without going to a colder climate. Our Doctor, it is true, was decidedly of the opinion that Mrs. Wade could not get permanent relief, without going to Europe or America. But as God has providentially placed us here, we are disposed to make a further trial.

A new Missionary field.

As the Mugs understand our Burman, we intend to exert ourselves while here, to make known the Gospel of Christ, in the town and surrounding villages; afterwards we may send them religious tracts and perhaps a Missionary.

It may be that the Great Shepherd has many sheep in this place, and that he has brought us thither to gather them. The two native brethren who accompany us, have been out several times and had religious conversation with the people, and the report is, "they are eager to hear." Yesterday was the New Moon, a Burman worship day. Our native brethren went to the places of worship and preached Christ to the people, who not only listened but invited them to come next worship day and tell them

again of these things. I have been prevented from going out, by having several letters to write before the Competitor leaves. She is expected to leave in a day or two. We shall feel very thankful if we do find Mrs. Wade's health recovered by the change, because here we can still pursue our Missionary labors.

With kindest regards to all our friends, and begging an interest in their daily prayers, I remain very respectfully yours,

J. WADE.

REV. DR. BOLLES.

In a letter received from W. T. Beebe, Esq., Calcutta, dated Oct. 25th, is the following :

"I received a letter from Mr' Wade, dated Sept. 10, stating that Mrs. Wade's health was so much improved, that they had thought it right to avail themselves of a Steamer that had touched at Kyouk Phyou, to return to Maulmein, where they are, I trust, safely arrived ere this."

EXTRACTS FROM MR. JUDSON'S JOURNAL.

June 18, 1831.

I have been employed several days in studying Professor Stuart's Commentary on the Hebrews, and revising my translation of that Epistle.

I have received letters from Maulmein, in answer to my inquiries. Brother Wade being obliged to leave for the present, the brethren recommended my removing to Maulmein. I return the favor by recommending the removal of one of the brethren to this place.

July 20. I have just finished the first part of Exodus, that is, twenty chapters, as an appendix to Genesis, I now shut up my translating books, having received the gratifying intelligence from brother Jones, that he will be ready to relieve this

post on the 25th, soon after which I shall embark for Maulmein. Though we have had a very great number of inquirers, and some of them very hopeful, we have had but few baptisms. Many of them come from a distance, and return, I trust, to spread the light around them, but we see them no more for the present.

I have sent Moug Shway-doke with 3000 tracts up the Laing river, which breaks off from the Rangoon outlet, a little above Rangoon, and joins the great river Tingdau, below Prome. It passes through a populous part of the country, where the word of life has never yet been published. Moug San-loon has left me this morning with 2,500 tracts, to visit the neighborhood of Old Pegu, on the East; and Moug Shway-too will shortly leave with 3000, for the large towns of Pantanau and Bassein on the West. These disbursements have reduced me to my last 1000, with which we shall endeavor to hold out, in expectation of the reinforcement which is near at hand.

July 23. I had the pleasure of welcoming brother and sister Jones.

July 26. Left Rangoon, and on the 11th, after a very tedious passage, reached the Mission premises at Maulmein, where I had no sooner set foot than I found myself surrounded by a crowd of native Christians, children of the school, and members of the Mission; and our joy was reciprocal. Find there are continual accessions to the European Church, under the care of brother Kincaid, some encouraging news from the Karens in the north, but prospects among the native population of Maulmein rather dark.

Giving better than withholding.

The following interesting communication, enclosing ten dollars for charitable objects, was made to the Treasurer of the Bapt. Gen. Con. It deserves the candid and prayerful consideration of every

christian. How many are withholding from the treasury of the Lord more than is meet, forgetful that it tendeth to poverty. Our brother thus writes :

“When the Missionary spirit was first awakened I was convinced that it was my duty to contribute. I then had about eleven thousand dollars of property. I contributed for awhile to the Missionary treasury, but having a number of sons and daughters, whom I desired to have settled in elegance, I suspended my contributions a number of years. I soon met with loss upon loss, one son became bankrupt, two sons in-law failed. I have had considerable expense by sickness in my family; my property has at length become reduced to about 4400 dollars. But since I have seen my error, and given one tenth of my annual income for the support of the gospel, and other worthy institutions, with the design of promoting the cause of Christ, my property has not in the least diminished, notwithstanding the continued sickness in my family, and my enjoyment is much greater in my present course than in my former one.”

ORDINATIONS, &c.

Nov. 4, Mr. Charles Sexton was ordained as an evangelist at Camden, N. J. Sermon by brother R. W. Cushman.

JAN. 25, Mr. John Richardson was ordained pastor of the Baptist Church in Pittsfield, N. H. Sermon by A. Boswell.

FEB. 1, Mr. Heman H. Happ was ordained as an evangelist, at Stillwater, Saratoga Co. N. Y. Sermon by Rev. J. Harris.

FEB. 16, Mr. J. Packard was ordained pastor of the Baptist Church in Ira, Vt. Sermon by Rev. E. B. Smith.

MARCH 20, Mr. Byram Lawrence was ordained as an evangelist at Roxbury. Sermon by Rev. E. Nelson.

DEC. 25, A Baptist Church was constituted in Williamsfield, Ohio.

DEC. 27, A 2d Baptist Church was constituted in Elba, N. Y.

FEB. 2, A Baptist Church was constituted in North Murray, N. Y.

FEB. 8, A Baptist Church was constituted in Bridgewater, N. Y.

FEB. 22, A Baptist Church was constituted in Parma Corners, N. Y.

Account of monies received by the Treasurer of the General Convention of the Baptist Denomination in the United States, for Foreign Missions, from February 20th to March 20th, 1832.

From R. Cutler of Exeter, N. H. a colored brother, as a “New Year’s Present for the Burman Mission,” per Mr. W. Nichols,	1,00
“The Virginia Missionary Society, by Rev. Robert Ryland of Lynchburg, for the Baptist Mission	30,00
Rev. Whitman Metcalf, of Sardinia N. Y. having been contributed as follows:	
By the Female Society Sardinia,	21,31
Collection at the monthly concert,	17,49
Mr. Elihu Rice,	10,00
Baptist Church Eden,	4,40
Female Society, do.	4,26
Interest on the above, for a few weeks,	,54
	58,00
The South Carolina Baptist State Convention, by John B. Miller, Esq. Treasurer,	223,54
John B. Miller, Esq. Executor of the last will and testament of Mrs. Elizabeth Macnair, late of South Carolina, deceased, bequeathed by her as follows:	
“To the Baptist Mission in Burmah, under the direction of Mr. and Mrs. Judson, I give twenty dollars, namely, ten dollars to the male, and ten dollars to the female school attached to this Mission,”	20,00

From Mr. John F. Wilson, Treasurer of the Welch Neck Baptist Association, [S. C.] having been contributed as follows :

Collection for printing the Holy Scriptures in the Burman language, 4,50	
From one of the Churches in the Association, for Foreign Missions, 11,00	
Voted by the Association. for do.	9,50
	25,00
A Friend in Canada, for the Burman Scriptures, by Mr. John P. Haven, of New York, forwarded by Rev. S. H. Cone,	10,00
From the children of Miss M. W. Chapin's school, New York, being a donation to aid Dr. Judson in procuring tracts for distribution in Burmah, by Rev. C. G. Sommers,	5,00
Note. It is highly pleasing to witness a concern in children, for the spread of the gospel. Such donations have much consequence attached to them, viewed in connexion with the future usefulness and happiness of our juvenile friends. The most happy results might be expected, were all children encouraged rather in cultivating a love for doing good than in creating and strengthening other and far different desires.	
Mr. Abijah Peck, of Clifton Park, N. Y. one of a hundred, to raise as 1000 dollars for the Burman Mission,	10,00
Mr. Samuel Eddy, of Colrairie, Franklin County, Mass.	1,00
Messrs. D. and J. Dickinson, as a "New Year's Present for the Burman Mission,"	10,00
A person in Worcester, contributed at the monthly concert of prayer in Rev. Mr. Miller's society, for the Burman Mission, per Mr. Holmes,	3,00
The Salem Bible Translation, and Foreign Mission Society, per J. Moriarty, Esq. Treasurer, for the following purposes:	
For Burman Schools,	47,00
"Indian Missions under Rev. Mr. M'Coy for the education of a child to be named Harriet Emma Obear,	13,00
For Foreign Missions,	940,00
	1,000
The Oliver Street Foreign Missionary Society, of Rev. Mr. Cone's Church, New York, in payment for a printing press, presented by Elder Ebenezer Loomis to the Burman Mission; being the third printing press presented by this generous Society,	230,00
Dea. Nathaniel Dodge and Dea. Silas Jacobs, of Marshfield, Vermont, being in part for a bequest made to the Convention, by Miss Clarissa Pitkin, for Foreign Missions,	135,00
Rev. J. N. Brown, of Exeter, N. H. being a donation from a friend to the Burman Mission,	1,00
By Rev. Thomas Simons, collected by him at the South,	500,00
The Salem Bible Translation and Foreign Mission Society, contributed by a friend in Lynn,	25,00

The General Convention of the Baptist denomination in the U. States for Foreign Missions, will meet at the Oliver-st. Church, New York, on Wednesday, the 25th day of April next, at 10 o'clock, A. M.

By vote of the last Convention, Wm. B. Johnson, of South Carolina, is to preach the introductory sermon; and in case of his failure, Stephen Chapin, of Dist. Columbia.

Societies, or other religious bodies of the Baptist denomination, in the United States, may send one delegate and vote, for every hundred dollars, contributed annually.

In case any constituent bodies shall be unable to send representatives to the said Convention, they are permitted to vote by proxy.

Note. We have received an interesting article, exhibiting a tabular view of the "Baptist Churches in Essex County," which will appear in the next No. of the Magazine.

THE

AMERICAN

BAPTIST MAGAZINE.

Vol. 12.

May, 1832.

No. 5.

OPEN-AIR PREACHING.

PUBLIC addresses delivered in the open air, have been common in all ages, for all purposes, civil, military, and religious. For the two former purposes, they continue common, but for the latter they have become too rare.

As a medium of religious instruction, this mode has the most unequivocal sanction of scripture. Moses and the Patriarchs thus taught. Thus was all prophecy delivered. Thus was Nineveh, and Samaria, and Jerusalem warned of their destruction. By such teaching, Jesus planted Christianity, and the Apostles propagated it. The Saviour had access to the synagogues, but he preferred to teach on a mount, or by the sea side. He had power to build Christian places of worship; and if he did not choose to do so by miracle, had followers enough who were each able to bestow them. He who had built for the Jews a synagogue because he saw Judaism better than idolatry, would doubtless, at his conversion, have cheerfully built a house of prayer. Several generations, however, of those devoted early Christians, passed away, before the erection of edifices devoted exclusively to religious instruction.

All the martyrs and early preachers found open-air preaching, the most efficient and direct means of spreading truth, and fastening conviction. The glorious reformation from popery could never have been accomplished, had HUSS, and JEROME, LUTHER and CALVIN, KNOX and ZUINGLE confined the thunder of their appeals within the gothic domes of papal churches, even if they could have had access to them all. CALVIN, not content with the duties of his theological chair, taught the inhabitants of Geneva, every week in the open air, in a certain convenient street. The

Covenanters maintained the truth in Scotland by preaching to their flocks in retired glens and valleys. Wesley went over all England, and shook the slumbers of the whole population, by field preaching. In the year 1742, he put this question to his Conference, "Have we not used field preaching too sparingly?" And then a rule was enacted, that every superintendent should preach in the open air once a week. Whitefield preached abroad both in England and America. Many persons yet living in this country have heard him in this manner, particularly in Philadelphia, where standing in the balcony of the Market-house on Second street, he has been heard by thousands crowding upon the space now occupied by the Jersey & Fish markets, and clinging to the rigging of the vessels at the wharves; while the tones of his delightful voice were heard upon the opposite shore of the Delaware. The Boston Common was one of his regular preaching stations, where many received that "new light," which though despised and opposed was the power of God unto salvation.

So far then, from open-air preaching being an innovation, it has the sanction of the whole current of antiquity. Nor are we without ample authority and encouragement for this mode of proclaiming the gospel in our own times, and among our own denomination. Carey and all our eastern missionaries adopt this mode, and find it eminently expedient and successful.

In England, our brethren are beginning to move on in mighty combination to do this work for God.—Not only are Cox, of London, and H. Hinton, of Reading, and J. Hinton, of Oxford, and such men as Pyer, Steane, Chin, Davis, Miller, Rogers, Taylor, Young, Swan, Minks, Scott and Pywell, but others of the best ministers in all parts of the realm are rising up, both as Associations and as individuals, to join in the holy enterprise, and all the Sabbath breakers in England shall soon hear of the great salvation.

And why is not field and street preaching as proper, as necessary here as in India, or England, where our brethren are now employing it so advantageously?

It cannot be questioned but that many souls perish even in our city for lack of knowledge. That portion of the community which is now reached by thorough preaching, is not only comparatively a small part, but is that part least likely to be affected. Having heard the faithful message from their youth up, it has become a moveless sound; so that by adhering to our present restrictions, we not only labour in a mere corner of our Master's field, but this, in a part the most unpromising. It is not enough that we say there is ample room in our meeting-houses, in all of which, provision is made for the poor. We say not only, that many poor are scarcely able to clothe themselves in a manner in which they are willing to attend public worship, but especially we say, that the poor form but a small class of those, for whom, we would institute this mode of preaching. We seek all idlers, all sabbath breakers of every grade, comprising apprentices, journeymen, labourers and respectable persons, who prefer the recreation of a walk abroad, to the spiritual refreshments of the house of God. We go on the presumption that, as

far as possible, those who will not come to the sanctuary, must be sought in the highways and hedges, and in the streets and lanes of the city.

It should be considered, that the recent extraordinary exertions in cities, to organize a more efficient system of religious visiting among the poor, has created a necessity for this mode of preaching which did not before exist. Unless these domiciliary exertions are followed up by a suitable provision for the spiritual improvement of the Lord's day, by those on whom some serious impression has been made, a great portion of our labor will be lost. With this necessity a facility is created, for large numbers of persons would now be attentive listeners on such occasions, who heretofore would have either kept aloof, or been disorderly.

Nor would we confine this mode of preaching the gospel to cities. Ministers who preach in private houses through our country villages would, ordinarily, be heard by four times the present number of persons, were they to preach on some convenient green. Mr. Payne, one of the missionaries of an open-air preaching society in England, states that he had preached for years in houses at Helton, to not more than from ten to twenty persons, but that when he commenced preaching abroad his congregations varied from a hundred to two hundred persons. He says in his journal, "I cannot conceive what I could think of in wasting my strength and time to so little purpose in the house, when I might have had so many in the street. I think it was in a great measure owing to fear and false notions of prudence and consistency." Rev. J. Jack, of Clapham, near London, has gone out among the poor who live in the green lanes near his place of worship, but who had never entered it, and there has attentive congregations, who so prize the opportunity, as generally to assemble before the preacher arrives. This is truly having compassion on the ignorant and out of the way.

Dr Chalmers has said there were two little words "*preach*" and "*go*," which were of high importance; that some people are willing to *preach*, but have a great aversion to *go*. If this be the chief reason for neglecting souls that must be sought out, it should be overcome. To go abroad seems involved in the very terms of our commission. *κηρυσσω*, to preach, properly signifies to perform the office of a herald, to make public proclamation. See Matt. iii. 1. x. 7. Mark xvi. 15. Acts x. 42. To preach the gospel, is to make known, by proclamation, the glad tidings of salvation. To comment on a doctrine, or to suspend a chain of reasoning on a single text, is not so properly preaching the gospel, as explaining or enforcing it. And though the regular service of the sanctuary is necessary and entirely scriptural so far as it goes, yet the mode for which we contend, being neither less scriptural nor less necessary, should not be neglected. To preach in meeting-houses only, is almost to bury the truth in a napkin. It is not being instant, in season and out of season.

Are not Christians bound to adopt every honorable and practicable mode of diffusing the gospel? Can ministers remain inno-

cently at home, while by stepping a little aside from the usual routine, they may preach the unsearchable riches of Christ to multitudes who they know will otherwise never be taught? The only conceivable objection worthy of a reply, is, that ministers, especially those in cities, are already over-wrought. But let it be remembered, that while their mental exertion is excessive, their physical exercise is ordinarily deficient. Many of the cases in which the health of faithful pastors has lately failed them, have arisen from much study, from confinement to the desk arising from the unhappy practice of reading sermons, and from the continual pressure of care and responsibility in guiding each individual of a great congregation, to the daily attainments of holiness; solving each doubt, awakening each energy, helping the weak, employing the strong, restraining the heady, feeding the entire flock with knowledge and understanding, and maintaining, in all respects, and at all times, a paternal watchfulness and accurate discipline. When we add to these arduous labors the part they must take in the numerous important societies which centre in great cities, we are prepared to sympathise in their trials, and pray for their support; but we plainly see also, that while we must, if possible, diminish the amount of their mental labor, we should devise means for increasing their bodily exercise, to save them from premature decay. Field preaching, while it will add little or nothing to mental labor, as the sermons prepared for regular services can be extemporaneously modified to suitableness for the occasion, will furnish a wholesome kind of bodily exercise.

If in order to prosecute this species of labor it should be even necessary for ministers to abridge their efforts in some other department, such abridgement might advantageously be made. A portion of the necessary conversation with inquirers, and of the labour of maintaining discipline and visiting the sick, might very well be done by judicious lay brethren. It would call into exercise many dormant gifts, and greatly tend to unite and invigorate a christian community.

The danger of bad conduct and disturbance in the audience, ought not to be adduced as an objection; for though such should occur, and proceed even as far as in the case of Stephen, it would not exonerate us from this service, if otherwise it is good and proper. When we consider, however, that in London where this danger is certainly greatest, no particular disturbances occur, and that in our own cities, those ignorant and sometimes lunatic persons who preach in the streets are never molested, we certainly need not apprehend any serious impediments of this nature, when the ministers who officiate shall be the known and respected pastors of the place.

We have *encouragement* as well as *motives* to engage in this work, though, if the latter be adequate, we should not wait for the former. The success of apostles and primitive preachers, of reformers and various other great men, furnishes encouragement of the highest kind. The good effects of camp meetings, in spite of the excesses

and disorders which too generally accompany them, encourage us. The entire history of the enterprize in England is encouraging. We are encouraged by the successful labours in this way of the Rev. Dr. P. in Philadelphia, who for years has preached in the fields of the Northern Liberties, and has thus gathered to Christ, a multitude of souls. We ought to derive encouragement from the numerous instances in which persons unaccustomed to attend public worship, have been brought to feel and love the truth, by chancing to hear a single discourse, and often, even a part of a discourse only. In one of the American Tract Society's juvenile publications, we have an account of the conversion of a woman who was passing through a church into the grave-yard, and heard the preacher utter the words "Flee from the wrath to come."—She heard no more, but as she sat beside her infant's grave, the words rang in her ear, sank into her heart, and resulted in her conversion. The story of poor Joseph is also in point, and is known to all.

Let then, an *Open-Air Preaching Society* be immediately formed. Under its auspices, there should be established, as soon as the weather becomes pleasant, stated services at one or more suitable places, to be continued at least 3 months. The services might be commenced at 6 or 8 o'clock in the morning and at 5 in the afternoon, and never exceed in duration the space of one hour. Persons who attend regular places of worship should not be generally encouraged to be present. If necessary, a tent, awning, or other slight accommodations could be provided, capable of being easily removed and placed in different situations. Those who officiate, ought to be, in general, the well-known ministers of the city and neighborhood. Three or four brethren skilled in psalmody, must always be present to commence with singing, during which time, an audience will infallibly be gathered. Thus let an attempt be made, which shall at least settle the question of expediency in the minds of those who doubt, and enable us to act in future summers, with the light of experience before us. We cannot remain innocent and continue to leave this great work unattempted. Let us not go down to our graves, so submissive to custom, as to bring upon ourselves the guilt of souls. Let us view each wanderer among the thousands who throng the public walks as possessing a soul more precious than all material things. Does the enterprize require self denial? Then it furnishes a test to prove the reality of our zeal. Few years will elapse ere this neglected practice will be generally revived. Why should we wait for others, while immortal souls are sinking around us. Why should the Christians of this city be excused from commencing the great work any more than others? To him who has influence on public opinion, who can afford the cost of a tent, who loves the Lord his God with all his heart, who can stem temporary opposition, and be undiscouraged by the timidity of his friends, we would say, "*Arise; for this matter belongeth unto thee: we also will be with thee; be of good courage, and do it!*"

MELVILLE.

EXTRACTS

FROM THE DIARY OF THE LATE REV. DR. RYLAND.

We are indebted for the following "Extracts," to the *New Baptist Miscellany*, a work published in London. Aside from the pious and valuable sentiments which they contain, the scenes and characters introduced are adapted to awaken attention. They give us a glimpse of individuals who distinguished themselves in laboring to advance the cause of Christ.

1767, *Sept. 8.*—Mr. Whitefield came to see my father, and preached, at Castle-Hill, from Isaiah lxi. 10, a most affecting discourse to a crowded congregation. I wished he could have held on till midnight.

1773, *Sept. 7.*—Mr. Grey and I went over to Everton, to see good Mr. Berridge. I expected to find him the most jocose man that could be consistently with true religion; but I never saw so grave and venerable a man in my life. The first half-hour's conversation was uncommonly savoury and solemn. He often said very witty things, but with such unspeakable gravity that we durst only give a gentle smile.

Oct. 26.—Old Mr. Hall preached on the new birth, at Northampton. In illustrating the likeness between a new-born soul and a new-born child, he observed—

"The first thing of which a child takes notice is light. A new-born child is weak and dependent. He cannot procure food, but cannot be satisfied without it. When children first begin to say father, they lisp, so that only those that belong to the family can understand them. Children, at first, are ignorant of their father's mind, and of the interests of the family; they therefore need instruction. They cannot provide for themselves, nor defend themselves. They need healing, being subject to many disorders. They are like their father; they wear a family likeness. On every alarm a child will fly to his father. He will often cry out, "I will tell my father."

June 8, 1785.—Robert Hall, jr., preached wonderfully from Rom. viii. 18, "For I reckon that the sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us." I admire many things in this young man exceedingly, though yet there are others that make me fear for him. O that the Lord may keep him humble and make him prudent!

15.—Rode to Clipston to attend the ministers' meeting. R. Hall, jr., preached a glorious sermon, on the Immutability of God, from James i. 17, "The Father of lights, with whom is no variableness or shadow of turning."

22.—Walked in the evening to Brayfield, where Mr. Scott, of Olney, preached in the church, from Matt. xvi. 26, “What is a man profited,” &c. I scarcely ever heard a discourse more aimed at the heart. O for much of the like spirit of zeal for God, and love to souls, which this good man most evidently breathed! Lord succeed his labours! Surely I felt some love to the truth, and earnest longing for the salvation of them that heard it.

Aug. 1.—Rode to Harpole, where I heard Mr. Scott, of Olney, in a barn, from Isaiah liiii. 1, “Who hath believed our report,” &c. It was a most admirable discourse—so evangelical, and so practical, and aimed at the conscience all along—delivered with such evident earnest concern for God’s glory and the salvation of souls, as made me greatly admire it. This is the true grace of God. Surely I love it, and desire to advance the same cause. Help, O Lord!

Sept. 25.—Preached at Kettering. I know not when I felt more solidly convinced that I was a *poor* creature. It was only the hope that our own people might get some good by my dear brother Fuller’s labours at Northampton, that kept me from regretting that I ever pretended to exchange with him. O that it may not be wholly a lost day to his people!

Nov. 1.—Went with Mr. Hall, sen. to hear John Wesley, who preached at the chapel in Kingshead Lane, from Mark iii. 35, “Whosoever shall do the will of God,” &c. Many things were good; all remarkably candid, but lax and injudicious; disapproved greatly of his representation of faith as consisting in assurance of personal interest in Christ; and love as all arising merely from a knowledge of God’s love to us, though perhaps in heaven God might be loved for his own perfections. “Offer it now to thy mistress, will she accept thee?”

26.—Received a letter from brother Fuller, containing his complaints; but O how far does he exceed me in tenderness of conscience and humility! I have much more ground to be affected with my carnality and unprofitableness, and yet seem far less burdened therewith.

1786, April 12.—This morning was surprised and rejoiced at receiving a most friendly letter from the Rev. Jonathan Edwards of New Haven, son of the great President Edwards, proposing a correspondence with me, to which he was induced by the kindness of Dr. Erskine, of Edinburgh. May the Lord make this most welcome correspondence useful to me as a Christian and as a minister!

20.—Rode to Creaton, where I heard Mr. Robinson the clergyman. Oh that I may learn to copy his faithful manner of dealing with the souls of men!

May 3.—Borrowed of Mr. Hazey a volume of sermons, lately published by R. Robinson, of Cambridge; most of them admirably ingenious, but I fear they may do much harm, especially to young ministers. One on confused reports of religion, and another on being led by the Spirit, contain many things very exceptionable. In the last he labours to explain away all immediate influence of

the Holy Spirit. The Lord help me to cleave closely to revealed truth, especially the Scripture doctrine of justification and sanctification.

12.—Looked over the first volume of my diary. The account I then kept is but short and indistinct; can see, however, several sad defects at my first setting out in religion, especially in a certain harsh mode of expression, and confused ideas of unbelief, &c. Yet, if I now wholly depend on Christ, and really love holiness, I trust all is well, though my beginning should be uncertain and doubtful. But, O, I want the present power of godliness! I have been at best a poor miserable sort of Christian all along. Lord, let me not be deceived! I believe I may fairly attribute some confusion in my ideas, when so very young, to the want of more distinct instruction on some heads. O that my father had then thoroughly studied Edwards on the Affections; it might have rendered his ministry more useful to me and others. I think, however, I may say, I love the ministrations of those who are the most searching.

June 13.—Sent off a letter to Robert Hall, jr. O that God may keep that young man in the way of truth and holiness.

Jan. 9.—Mr. Carey, who now preaches constantly at Moulton with considerable prospect of success, came over and preached the Lecture, from “The wages of sin is death,” &c. I was much pleased with many things in his discourse: he seems to promise much usefulness, setting out on a good plan, though a little incorrect in his expressions; but manifests a hearty concern to do good, and a consistent view of the gospel.

Sept. 21.—Mr. Carey, of Moulton, preached from Psalm xvi. 8, “I set the Lord always before me.” His prayer was singularly excellent; and many things in the sermon very close and important. O that I had much of the like deep sense of divine truth!

25.—Heard Mr. Scott, late of Olney, now preacher at the Lock, twice at Creaton. Both discourses very good; but the first especially was one of the most close practical sermons I ever heard in my life. The Lord fasten it on my heart forever, and grant me like faithfulness and zeal!

Nov. 26.—Yesterday I got together some important thoughts, as I conceive, for to day, but felt in an unsettled frame; had not my heart thoroughly engaged, but felt a trifling, inattentive spirit, which I generally find followed by a dull, lifeless sabbath, which was too much the case to-day.

1787, Feb. 25.—Preached from Psalm li. 18, “Do good in thy good pleasure unto Zion.” Was led to this text by reading minutes of the Moravian Conference at Hernhutt, 1785, which were lent me by Mr. Okeley, and contained many most profitable remarks. Blessed be God that there are a number of enlightened ministers among the Lutherans in Germany, who write to the annual meeting of the Moravians, with whom they hold a friendly correspondence, who appear to be truly devoted to God.

Aug. 1.—Walked over to Moulton, about six o'clock in the morning, to attend Mr. Carey's ordination. Mr. West, of Carlton,

prayed, I introduced the service, and received the call and confession. Mr. Stanger, of Bessel's Green, prayed the ordination prayer. Mr. Sutcliff gave the charge from 2 Tim. iv. 5, "Make full proof of thy ministry." Mr. Edmonds, of Guilsborough, prayed, and Mr. Fuller preached from Psalm lxxviii. 18, "Thou hast received gifts for men." Mr. Payne concluded. In the evening Mr. Stanger, of Kent, prayed; and Mr. West preached from Psalm ii. 11, "Rejoice with trembling." The congregation was large; the confession sound and sensible; the whole of the service good and instructive.

3.—Calling on Mr. Wykes, some time after six poor convicts had gone to the place of execution, I walked with him, not designing at first to go but a little way, till I came to the fatal tree, just as Parson Miller was going back. Currey, one of Mr. Wesley's preachers, talked and prayed with them, which at first I was glad of, but sorry to hear afterwards in how injudicious a manner he addressed them, encouraging them to believe, without hesitation, that they had made their peace with God, and should soon, like the thief on the cross, be with Christ in paradise, though I cannot find there was any considerable evidence of a change in any, and still less in all. Alas, how awful is it to be accessory to the deception of immortal souls! Lord, grant I may be clear from the blood of all men!

Oct. 5.—Brother Fuller stayed with me till the afternoon. O that we might be more useful to one another! I find his conversation, and especially his prayers and preaching, suited to do me good; and yet I fear I get but little by it. Sometimes I feel convinced of my sins of omission, and then feel an evil sort of satisfaction that I am so convinced; and so it wears off, by that means, without proper humiliation or amendment. Lord, save me from self-deception!

1788, Jan. 29.—My birth-day, when I was thirty-five years old, but, being taken up with various things, I let it pass without suitable recollections. The return of my dear wife's dying day, and her burial day, affected me much more. O for divine support in all my solitude and sorrows, under which I sink too much!

Feb. 5.—Mr. Horsey and Mr. Edwards, the two Independent ministers, spent the evening with me; we had a good deal of improving conversation. I know not how to extend my charity quite so far as they to people wide in their sentiments.

May 28.—The association at Kettering. Brother Sutcliff preached from Psalm li. 3, "I acknowledge my transgression." I preached from John iii. 30, "He must increase." In the evening, brother Hall, jr., from Bristol, preached from Mark viii. 36, "What shall it profit a man," &c. Brother Sutcliff's sermon was very good. I had a better season than I feared. R. Hall's discourse was amazingly ingenious and pungent.

July 8.—Asked brother Carey to preach. Some of our people, who are wise above what is written, would not hear him, called him an Arminian, and discovered a strange spirit. Lord, pity us! I

am almost worn out with grief at these foolish cavils against some of the best of my brethren, men of God, who are only hated because of their zeal for holiness.

Aug. 12.—Rode early to Guilsborough, to keep a private fast with some of my brethren. Met from nine to four in the vestry of the meeting-house. Began with a short account of our late experience as Christians and as ministers. Present, brother Fuller, Edmonds, Morris, Carey and Denny. It was, I trust, a solemn and profitable season. I have not felt, I think, my heart so much engaged with God for a long time, as I hope I found it most of the time. May God render it a lasting blessing to us all.

Oct. 23.—Bought Mr. Martin's new publication against Mr. Fuller. Exceedingly full of pomposity, confusion and emptiness!

Nov. 4.—This day, being the centenary of the Revolution, a number of gentlemen met at the Peacock to dine; thought it, all things considered, expedient to meet with them, and indeed the whole was conducted with due decorum and regularity. May God be acknowledged and praised for all our civil and religious liberties and privileges, which were confirmed by that happy event.

23.—Preached twice from Psalm xxxvi. 2, "He flattereth himself in his own eyes until his iniquity be found to be hateful." Had more freedom of thought than usual, and some feeling of the importance of the subject; but heard that some were much disposed to cavil at it, as though the vain self-flatteries of sinners were a dry, legal, uninteresting subject. Surely I fear, such professors must be in a strange distempered state of mind.

Dec. 25.—Heard Mr. Horsey, this morning, who preached excellently indeed, from Philip. ii. 5, "Let this mind be in you which was also in Christ Jesus."

1789, *Jan. 3.*—At Leicester, visited Mr. Robinson, the godly episcopal minister, with whom I had some agreeable conversation.

5.—Saw the surprising little Polish dwarf, but about three feet three inches high: was much struck at his appearance; we endeavoured to enter into some religious conversation, for which, alas! he discovered as little taste as bigger men.

1790, *March 17.*—Amidst all my trials and mercies I have very great reason to lament that I have not been more importunate and constant in prayer. Of all the evils that infest me, I think a formal attendance on this duty, with too frequent neglect of it, is the worst. Oh, that God would heal my backslidings in this respect.

April 1.—I determined to keep this as a day of private humiliation and prayer, with fasting, to implore of God the reviving influences of his Holy Spirit. Hope it has not been wholly in vain, though I felt too much reluctancy and coldness. Be merciful to me, and quicken me, O my God!

1791, *March 17.*—I attended the funeral of my dear and excellent friend Mr. Hall, sen., of Arnsby, who died suddenly on Lord's day, 13th. The concourse of people was so great that I was obliged to preach in the yard, as not half could have got into the meeting.

April 24.—Supplied the destitute church at Arnsby, and went on to Blaby and Leicester, where I preached, as I did also at Husband's Bosworth, in my way to a meeting of ministers at Clipston, on the 27th. A day much to be remembered, when brother Sutcliff and Fuller preached two admirable discourses, on zeal for the Lord of Hosts, and the pernicious tendency of delay, which appeared to be attended with a divine influence on the minds of the hearers, and were followed by a very serious conversation on the propriety of attempting to publish the gospel among the heathen, originating in a motion made at dinner to that purpose by brother Carey.

August 21.—This day, Dr. Evans' funeral sermon was preached at Bristol, by Dr. Stennett. How little did I then think of my ever being called there to succeed him!

1792, April 25.—Received first an invitation from the church in Broadmead, to take the pastoral care. Nothing prevented my giving an absolute denial but a concern for the rising generation of ministers, and a consciousness that our denomination had not many to choose out of, for the supply of this station, who were at once possessed of a tolerable share of literature, and at the same time as anxious as I could wish to guard against error on the right hand and on the left.

1795, August 9. At Exeter, preached a funeral sermon for the Rev. Mr. Clarke, formerly pastor of the church in Unicorn-yard, London. One of the most humble, judicious, godly, prudent men I ever knew.

MONTHLY CONCERTS OF PRAYER. No. I.

Among Protestants there is no religious observance, apart from those instituted by Jesus Christ, which is so peculiarly adapted to impress our minds with feelings of devotional awe and sublimity, as the *monthly concerts of prayer*; the assembling together, at one and the same time, of all God's worshippers throughout the earth, for the purpose of imploring blessings from Him, upon their fellow creatures.

The simple idea, that when the first Monday evening of each month begins to cast its shadows over the world, the disciples of Jesus Christ begin to assemble,—and that as the mighty orb rolls onward its curtain of darkness, the wave of prayer rolls onward until the earth is spanned by the cincture of devotion; that our planet may then be truly said to move in an atmosphere of prayer; is enough to swell the mind with true emotions of moral sublimity. But when to this we add the grandeur of the object, for which this glorious assemblage is collected;—when we remember that these disciples meet on the impulse of a benevolence and love to their brother man, which is bounded only by "the Universe's flaming

wall," and which embraces the everlasting welfare of every immortal that peoples this earth, our feelings must be so elevated, that no language, short of that in which Deity declares his purposes of love in heaven, can express them; so high, that human eloquence shrinks from the effort of bodying them forth.

If there be a time in which our Heavenly Father may be supposed to look down with peculiar pleasure upon the worship of his earthly servants, it is on these occasions, when they congregate, not merely for the sake of testifying their love and veneration for Him; but, in connexion with that, for the additional purposes of helping forward his visible kingdom, and of benefiting their fellow mortals by giving them the gospel, which has brought life and immortality to light. Then does He behold obedience to his two great commandments—love to God and love to man, blended into one act, and shown in a light so lovely that the highest angel must look upon it with admiration: then may He be supposed to draw peculiarly near, and gather holy influences around the place of worship, and direct the wondering gaze of the blessed spirits by which He is surrounded to the spot, where the beauty and excellence of his religion are so clearly shown; where they can witness the soarings of the divine principle even under the burden of this sinful clay, and in defiance of the opposition of the powers of darkness.

Such are the high and holy ideas which are associated with our monthly concerts of prayer. They ought to stimulate the church to universal interest and engagedness in these meetings: and if they are not sufficient to rouse us to action, we may well sigh over the desolation of hearts seared and insensible: over the moral waste that has usurped the place of those good fruits and beautiful flowers, whose presence should make each bosom the Eden of the Lord.

But besides these considerations, which have so strong a claim upon our attention; which make imagination the handmaid of religion; there are others which, though less grand and exciting, are nevertheless equally weighty and impressive: considerations of duty, growing out of our knowledge of the will of God and of the situation of man.

The word of God, informing us of our relations and duties to Himself, makes known also our relations and duties to the world at large. Heathen morality, unenlightened from above, save by that gleam of heaven, which nature opens on every heart, discovered, and admired, though it could never carry into action, the beautiful sentiment of love to our neighbors; and when the ancient poet declared that all mankind were his brethren, mankind responded with universal delight to the declaration. Christian morality is thus different from the heathen, that it stops not at admiration—it remains not passively receiving the impressions of truths, which ought to be written every where in the language of action; but it feels the echo of its inmost soul to the call of truth, clothes itself in

energy and goes forth to make that truth tell on the condition of mankind. When, therefore, the Bible tells us that all men are our brethren, it commands us to love them as ourselves, and calls on us to communicate to them every good which we possess, mitigate every evil with which they are afflicted, and rest not content while we have ought to give, or they have any thing to desire. And if we are Christians, imbued with his spirit, whom we confess to be our Lord and Master, we must obey the command; we cannot abide, in indifference, its trumpet call, but we must rise to the summons, and even as we devote to our own use and happiness our faculties, our treasures, our time, our efforts, so must we throw them all into the treasury of common benefit. In the effort to obey, we must not stop at the physical want and suffering which we see around us; we must not confine our regrets or our relief to the intellectual poverty, and depression, and darkness, of our brethren; for we look beyond this narrow space of earth and time; we must extend our investigation to the moral wants, diseases and sufferings of man, as an immortal being; nor rest content with our labors, while there remains one soul of all God's creatures, at enmity with Him.

It is lamentable to witness the heartlessness which attends the declaration of these truths to the public at large; how freezing is the assent which they receive; how more than frigid the apathy with which they are refused belief. Nor, if we look at the church at large, is the view much more cheering. How passive are professed Christians under the proclamation of these doctrines, though confessedly drawn from the fountain of truth.

Monthly concerts are a part of that system of active benevolence, founded on these great truths, which includes every species of enterprise, for the production of every possible species of benefit to the human race. Here "their chief strength lieth." These are their claims upon the followers of Christ. They sprung up with the spirit of missions, they are identified with the existence, and indispensable to the progress, of these great schemes of human salvation: to the extension of that apostolic spirit, which carried Paul, and Peter, and Matthew, and Thomas, through all nations, teaching and preaching the word of God in Christ Jesus. If there be not some such meeting, in which the hearts of Christians can come together, and grow warm; where the results of efforts already made shall be disclosed, to encourage individual zeal by the display of aggregate effects, and strengthen faith by the exhibition of promises of success fulfilled; and where prayer shall be poured forth for definite objects, how can we expect any thing else than remissness of effort, feebleness of faith, and general moral inactivity? If there be not some such meeting, Missions must be abandoned, and the heathen world be left to its own darkness.

Such are the principles on which monthly concerts of prayer are conducted; such are the results which must be expected from their discontinuance. The benefits which would follow their more

general adoption and more spirited support, are as vast as the scheme of God's benevolence to man; as certain as His own existence whose presence is life; as blessed as heaven. We have authority to say this, in the character of Deity, in the holy scriptures, and in the uniformity of the laws under which he has placed the moral world, to which we may look with the same confidence with which we look for established results, from established causes in the material world.

It becomes desirable, then, to ascertain the most suitable method of conducting these meetings, and the causes which have hitherto prevented their becoming so extensively useful as they might well have been expected to become.

We shall confine ourselves, in the remaining part of this article, to a sketch of the mode by which such meetings, as we think, might be made the agents of an incalculable amount of good; reserving the other point for a future number.

In the first place, then, the monthly concert of prayer should be held regularly in a certain place; that there may never be any mistake of the memory, preventing full attendance, and that every one may understand as fully where the services of that evening are performed, as he does where the services of the Sabbath are performed. The time and the place should be alike invariable.

In the second place, the duties of the evening should be discharged in a perfectly systematical manner. The Missionary field should be distributed amongst the members of the Church in such a way that they may be prepared to lay before the audience, in order, the facts which have transpired in each division, and show what God has there done since the last meeting. Thus might each Missionary Station have its monthly history declared from one end of the earth to the other: and thus might every church in our land and the disciples of Christ every where within the reach of these concerts, have laid before them those most powerful of all arguments in support of Christianity—*facts*.

Revivals of religion, or the history of the influences of the Holy Spirit, might be made another subject on which there should be regular reports made from month to month; so that while rejoicing in the diffusion of the gospel, the saints might feel that God was still in their midst; and that though others' blessings were vastly increased, their own were by no means diminished.

The various associations for the promotion of religion, and the good of man, which are identical results, might be made topics on which there should always be remarks and information laid before the meeting. Thus Bible Societies, Education Societies, Sabbath Schools, &c. should help to swell the tide of encouragement, which at these concerts, is poured into the Christian's heart.

It is manifest that a system like this would raise up monthly concerts of prayer into a very high degree of interest. But this is only preparation. The main purpose of the meeting is prayer. Is it

not clearly true, however, that prayer is prompted, increased in faith, and guided, by statements of facts calculated to cheer the servant of God, to show him how his former prayer has been answered, and what a rich harvest there is opening before him? And is not prayer intended as much to stimulate ourselves, as it is to propitiate Deity? Certainly. Else why is prayer not a simple offering up of requests? Why is it often narrative,—recounting God's favors, and our own unworthiness. Prayer is, then, aided by these statements of facts. It should be guided by them. We mean to say, by this, that after the doings of God, in India, for example, have been recounted, prayer should be made for that particular land, and according to its particular circumstances. For by so doing we are able to give thanks where there is cause for thanksgiving; to praise with both heart and understanding; to petition for those things which are in especial required; and finally, to produce on our own hearts, and on the hearts of others, a more powerful and salutary effect. Prayer could, undoubtedly, ascend from pure hearts fervently, which might know little or nothing of the circumstances of the cause prayed for; as God is omniscient he could rectify and pardon the mistakes of ignorance. But shall we say, then, that ignorant and understanding prayer are alike pleasing to God! God forbid. We know, on the contrary, that the prayer of faith can scarcely be raised, except by those whose ears have heard, and whose eyes seen, the dealings of Deity with the children of men; and that faith waxes stronger and stronger with the increase of knowledge concerning these dealings.

This is by no means a full statement of measures which might be taken to give the desired character to our monthly concerts; but if it should excite a spirit of inquiry and effort on this subject, one desired result of good will have been accomplished.

NOEL.

GOD'S FAITHFULNESS.

And can it be—that every child
Of hapless man, of woman born,
Just as the laurel palm is won,
Hath it from off his forehead torn?

And can it be—that every swain
Whom anxious love hath robb'd of rest,
As the reward of all his pain,
Grasps but a phantom to his breast?

And can it be—that he who plows
The furrow'd ground, and sows the seeds
Of kindest sort, at harvest hour,
Shall fill his arms with noxious weeds?

And can it be—that they who leave
Their all for God, shall perish too,
Deceived? Earth's creatures may deceive,
And earth be false, but—God is true. (*Lon. Mag.*)

PIETY BETTER THAN CONTROVERSY.

The following sentiments are contained in a letter from a missionary on foreign shores, addressed to a friend in this country. They will be read with interest, as exhibiting in what light a person now wearing out his life in the cause of Christ, views the efforts of those professed laborers in the vineyard of the Lord, whose chief object is not the increase of piety nor the conversion of souls. The striking remarks relative to the support of Missions, are recommended to the special and prayerful attention of every Christian, who is quieting conscience with objections to the Missionary enterprise, while neglecting to assist in sustaining it.

“ A few days ago I had the pleasure of receiving your two letters, one dated April 29th, 1830; and the other Oct. 3, of the same year, accompanied by a small box containing the “ Christian Baptist,” and other works of Mr. C. Campbell, which you say is your “ last and best gift to the Burman Mission.” You will not expect, of course, that I shall now tell you, unqualifiedly, what I think of these writings; for as yet, I have not had leisure to examine only a few pieces which they contain; and as you exhort me “ not to condemn them *unread*,” so you will not expect me to *approve* them *unread*. I do not think, however, that it requires we should read the whole of such a work, in order to judge whether it is likely to be profitable to us. You know that when I was in the Seminary at ———, I was extremely officious in all matters of Theological dispute; if, with the same zeal, I had spent as much time in striving to subdue the evil propensities of my depraved nature, and to promote a devout and holy temper of soul, as I did in speculating upon those truths to which human reason ought to bow without the least demur, because revealed in scripture, I do sincerely believe the Holy Spirit would have enlightened my mind, and have given me an incomparably better knowledge of the deep things of God, than I have now obtained. I see my folly and lament it. Considering the shortness of our life, the immense depravity of our natural minds, and the difficulty we have in subduing a single one of our deep-rooted selfish principles, it appears to me, that, instead of becoming allies to others in their contentions, it is our wisest course to turn our weapons against the all-destroying enemy within ourselves. When we get to heaven, where nothing in our characters will weigh at all, except our personal attainments in holiness, will it not seem to us exceedingly unprofitable to have been so busied, during our life on earth, in discussing matters of church order, whether this or that creed ought to be adopted, or whether none at all; whether ministers ought to have a College education or not; whether they ought to be supported or not; and such like things, that we had no leisure to subdue our own spirits, and seek

after those degrees of personal piety to which eminent saints have attained. It matters not whether it be one object or another which occupies our attention, if our minds are thereby diverted from our internal concerns, and we are prevented from making those attainments in a life of holiness, which we might otherwise make. We need not fancy we are glorifying God, or doing good to the souls of others, by those public labors which make us neglect the spiritual care of our own souls: for we glorify God only as we have the temper of mind which was in Christ; and we do good to others only as the divine unction accompanies our labors; which unction we have in proportion as the Holy Spirit dwells in us.

I do earnestly desire and pray, that "the ancient order of things may be restored;" but I do not think this can be done, until men shall be raised up who will lay "the axe at the root of the tree," and that the root of the evil consists not so much in the form or tendency of our creed, as in the unsanctified temper of our hearts. A worldly spirit blinds our minds, nor can we be aware of the difference between ourselves and primitive Christians, until, in simplicity, we receive these words of Christ, "If any man will be my disciple, let him deny himself and take up his cross and follow me." The whole design of the commands and duties enjoined in the gospel of Christ, is to counteract and destroy the propensities of our fallen nature and make us holy, and so prepare us for the heavenly state; and whatever does not have a bearing on this point, in relation to ourselves or others, appears to me unworthy of much discussion among Christians.

I infer from your saying the books are your "last and best gifts to the Burman Mission," that you have adopted Mr. Campbell's sentiments, about Missions, and other benevolent operations of the present day, and with him suppose we are "living like princes," making ourselves rich on the charities of the people; but I am sure you would alter your opinion of us, if your were to come and board in either of our families a few weeks, and live just as we live. * * * * What are your objections against missions? Taking the New Testament for your guide, surely you cannot suppose that ministers ought not to go among the heathen; nor would you suppose that an European Missionary in India could support himself by personal labor, if you had any idea of the climate; (and by the way, if the work of a missionary is to support himself, he might accomplish that end much better by staying at home;) nor could you suppose the Heathen would support him, if you knew their principles. What then is to be done? Suppose all Christians should make a stand and resolve that they would do nothing for missions, until every thing should be managed to their minds; when would the gospel be carried among the heathen? If you conscientiously think ministers ought to come as missionaries, to this place, without depending upon any society for support, what excuse have you for not coming yourself? especially as there are so

few who would be willing to *undertake it*, and as you have had some impressions of duty on the point.

Our hearts are so extremely deceitful, so selfish, that we sometimes, unawares, substitute a self-denying theory, for a self-denying life. I have frequently detected myself in such self-deceptions; and though I doubt not you acted conscientiously in withdrawing from the missionary cause, on account of misapplication, as you suppose, of the funds, yet, I do feel assured that you have adopted wrong principles on the subject. Suppose, for instance, you were placed in the circumstances of the poor widow whom our Lord commended, and were revolving in your mind whether you should cast your two mites into the treasury, would you, on the principles you have adopted, have done as the poor widow did? Would you not have said, "the funds of this treasury are collected in a bad way, many give for no other purpose than to be seen of men, and many of the appropriations go only to enrich the scribes and priests who live like princes;" and considering these circumstances, would you not have concluded that to support such a fund, would be to countenance sin, and have kept back the two mites for the same reasons, and with the same conscientious feelings that you have in not supporting missions? Yet our Lord knowing for certainty that many gave from bad motives; and, not to mention other appropriations, that an appropriation would be made out of these funds to pay Judas for the worst of all purposes, yet he commended the poor widow. My dear brother, weigh this matter, and do not let the real, or supposed misperformance of duty in others, hinder you from obeying the injunction of Christ, by which you are bound either to go personally, and carry the gospel to the Heathen, or contribute to the support of others who will go. Though it should be true that others support religious and charitable institutions in a wrong way, that does in no wise excuse you or any other person from doing it in a right way."

BAPTIST CHURCHES IN ESSEX COUNTY.

The county of Essex embraces twenty four townships, containing at the last census 82,887 inhabitants, or about one fourth more than the city of Boston alone.

In more than one half of these townships, Churches of our denomination have never been established. In the year 1800, there were, as stated in your March number, but three churches, containing an aggregate of 307 members.

The present condition of our churches, is exhibited with as much accuracy as possible, in the following statement. The returns from several, are more recent than those published in the minutes of the last year.

1st Haverhill,	constituted	1765	George Keely,	191	members.
1st Rowley,	"	1786	Ezra Wilmarth,	70	"
Danvers,	"	1793	James Barnaby,	136	"
Beverly,	"	1801	Jonathan Aldrich,	240	"
1st Salem,	"	1804	L. Bolles & R. Babcock, jr.	485	"
Newburyport,	"	1805	N. W. Williams,	127	"
Gloucester, (S. Bay.)	"	1807	Bartlet Pease,	70	"
Marblehead,	"	1810	Bela Wilcox,	131	"
Methuen,	"	1815	Charles O. Kimball,	275	"
Lynn,	"	1816	Daniel Chessman,	121	"
Amesbury,	"	1821	Elijah Foster,	117	"
2d Haverhill,	"	1822	Otis Wing,	143	"
2d Salem,	"	1826	C. P. Grosvenor,	140	"
2d Rowley,	"	1830	Caleb Clark,	24	"
Gloucester (Harbor,)	"	1831	Samuel Adlam,	37	"
Wenham,	"	1831	[no pastor,]	33	"

Total, 16 churches, and 2340 members.
Former number, 3 " 307

Gain, 13 " in 32 years, and 2033 members.

This shows a rather larger increase both of Churches and members in this county, than was exhibited in Suffolk; and this too, from a much smaller original number, and in a shorter period.

It is gratifying to observe that but one of these churches, and that was formed but a few months since, is now destitute of a pastor. Much of the present prosperity, especially of the smaller and weaker churches, may be traced to the measures adopted for their assistance, by the Salem association, at its formation in 1828. The origin of two or three Churches, within the limits of that association, may be traced to the same source. With many reasons for humility and repentance, on account of past remissness, these Churches have much cause for gratitude, that their efforts have been crowned with such distinguished success. In the experience of Churches as well as of individuals, will the testimony of divine wisdom be verified, "he that soweth bountifully shall reap also bountifully."

ESSEX.

MARCH 12th, 1832.

LITERARY NOTICES.

BIOGRAPHY OF SELF-TAUGHT MEN.—*With an Introductory Essay.* By B. B. Edwards. Boston, Perkins & Marvin, 1832. pp. 362.

It is very seldom that a work comes before the public, with so many and powerful claims upon its attention. The subject selected is wonderfully adapted to the present wants of the community, and to produce results of great usefulness. The biographical sketches are made with felicitous propriety of selection, both of characters generally, and of incidents which shed light upon the

points Mr. Edwards desired to illustrate. But the Preliminary Essay is the most remarkable portion of the book. It covers about forty pages, and is full of the most vigorous, masculine thought, far-reaching views, lofty principles and intelligent piety; expressed in a style worthy of themselves. We read it with a constant glow of admiration—and with a sustained interest, which is rarely excited by a professed introduction.

The Essay is intended for that class of men whose lives are the subjects of the Biography—and if read by them, as we hope it may be universally, will undoubtedly be of immense benefit to them and to our country generally.

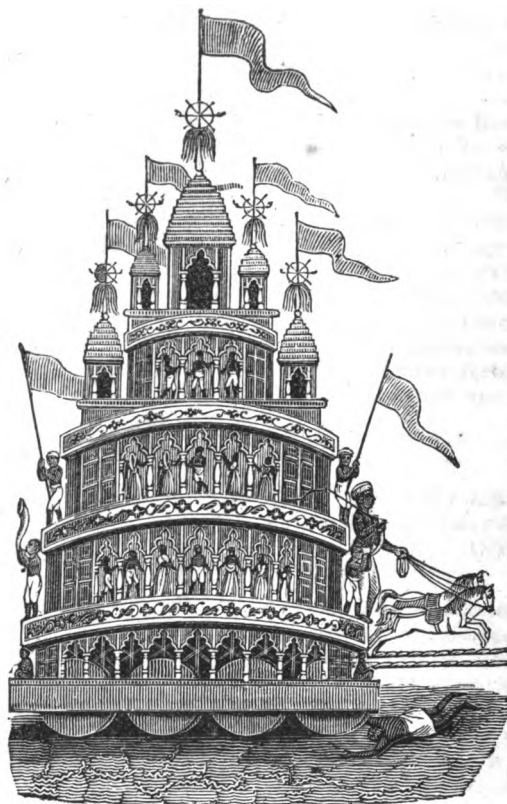
From a view of the present situation and wants of our country, it proves the vast extent of influence which these men are to exert; and from a picture of their character, including both excellencies and defects, it exhibits the necessity and the manner also, of making that influence salutary. It concludes with a spirited exhortation to these individuals, to untiring effort, and unslumbering zeal. The narrow limits allowed us in the present number, forbid a fuller examination of the book, which we hope to re-peruse and notice at greater length in some future article. B.

CHRISTIAN BAPTISM, a Sermon, preached in the Lal Bazar Chapel, Calcutta: on Lord's-day, Sept. 27th, 1812; previous to the administration of the ordinance of Baptism. By ADONIRAM JUDSON, JR. A. M. Boston, Lincoln & Edmands.

The fourth edition of Mr. Judson's Sermon on Baptism, has just issued from the press of Messrs. Lincoln & Edmands. Mr. Judson's last personal attention to the work, appears, from a note of his, prefixed, to have been bestowed, in 1819, when he made a thorough revision of the work, and since when it has remained as he left it, ready for publication. The former editions were out of print, and the wants of our denomination called for another edition, which is now published as corrected and enlarged by the author. We are happy to believe that the field of controversy is now almost abandoned, and that correct sentiments on the *mode* and subjects of Baptism, are vastly more prevalent than formerly. There is, however, yet left much ignorance, much prejudice, much unrebuked sophistry and interested false reasoning. To remove and counteract these, where sound learning, solid argument, and fair reasoning, can do it, this excellent sermon is admirably adapted. It puts into the possession of every Baptist reader, invulnerable defensive armor, and weapons of attack, whose temper and strength are irresistible. It furnishes the serious inquirer with the most satisfactory authorities and reasons, which the compass of a sermon could embrace.

To the sermon is added a very interesting letter from the author, to the third church in Plymouth, Mass., on the subject of the change which occurred in his sentiments on Baptism.

We hope that the work may circulate widely, and produce a salutary effect. R.



THE CAR OF JUGGERNAUT.

The Idol called Juggernaut, has been considered as the Moloch of the present age ; and he is justly so named, for the sacrifices offered up to him by self-devotement are not less criminal, perhaps not less numerous, than those recorded of the Moloch of Canaan.

The Car, or tower is about sixty feet in height, resting on wheels which indent the ground deeply, as they turn slowly under the ponderous machine. Upon the tower, are the priests and satellites of the idol, surrounding the throne.

Many an individual has laid himself down in the road before the tower, and been crushed beneath its wheels, as a deed of merit, evincing thus his devotion to the Idol.

The natives themselves, while speaking of the number of worshippers at particular festivals, usually say, that a lack of people, (100,000,) would not be missed.

MISSIONARY REGISTER,

FOR MAY, 1832.

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. 17, Joy's Building, Washington Street, Boston. The Communications for the Corresponding Secretary should be directed to the same place.

EXTRACT FROM THE REV. MR. KINCAID'S JOURNAL.

It will be recollected that in a letter from Mr. Jones, published in the March number of the present year, it was observed, that brethren Wade and Kincaid had made a tour of two or three hundred miles, up the Martaban river, to visit the Karens, who reside there in great numbers, and baptized nine persons, and that five had been baptized during a previous excursion of brethren Wade and Bennett. The following extract from brother Kincaid's journal, recently received, gives a particular account of the second tour among this interesting people.

Maulmein, March 14th, 1831.

This morning we are to leave our home, for the country inhabited by Karens: our prayer has been that God would prosper our way, and bless the word of His grace in the salvation of many souls. It is not without some regret, that we leave home just at this time, several of the English and Burmans, having been recently brought to the knowledge of the truth, and some others anxiously enquiring *what they shall do to be saved?* But, all things considered, it appears to be the most favorable opportunity we shall have for some time to come.

Neighborhood of Damathat.

Evening.—We have come about thirty miles, and put up for the night. We ate our supper in a *zayat*, which stands on the margin of the river, and is between seventy and a hundred feet long. On every side of us, we see the ensigns of superstition and idolatry. Near us

lies the village *Damathat*, and it contains, probably, about three hundred souls; the whole country appears a beautiful and luxuriant plain, except here and there a stupendous rock, rising abruptly from two to three hundred feet high—these rocks brought forcibly to our minds, the beautiful and impressive allusion in the Prophet Isaiah, where he speaks of the Messiah as the *shadow of a great rock in a weary land*. We sensibly felt the force of this allusion, when we came under the *cooling grateful shade*, which they flung to a considerable distance over the plain, and were effectually shielded from the burning rays of a torrid sun.

Golden Pagoda.

Taking two of the disciples along with us, we ascended, with much fatigue, one of these mountains, on the very summit of which stands a golden Pagoda, a *zayat*, a large bell, and a building filled with idols.—We had an interesting view of the surrounding country; here, the river winding its course through the plain, and making its way to the ocean; there, gigantic rocks spotting the plain in every direction, and proudly looking down upon the *Palm, Coccoanut, Orange*, and other forest trees which skirt their base. The history of this Pagoda, according to the tradition of the inhabitants of the country, is this: in some former age the king who ruled over this country, wished to marry his own daughter, when his

wish was made known, she proposed as a condition, that the king, her father, should build a Pagoda, on the top of this mountain, supposing it to be impossible, but when she saw the Pagoda finished, she went to the top of the rock, and flung herself down upon the plain below, and thus ended her own existence. When we descended, we counted nearly two hundred stone steps, and sufficiently wide for four or five persons to walk abreast; besides a considerable distance is descended by an inclined plane, graduated probably at about 30 degrees.

Visit to a cave.

We also visited a cave in a mountain or rock, but a little distance from this, on which the Pagoda stands: it is an immense cavern in breadth, and in length extends quite through the mountain. The interior presents an appearance at once *grand and affecting*. From its lofty arch, hang a great number of spars, or incrustations formed by the dripping of the water, some of which are very large and brilliant, appearing as if they were covered with frost. But that which rendered the scene affecting beyond the power of language to express, was the impressive evidence we had of the darkness, ignorance and idolatry, which have for ages enveloped these many millions of immortal beings. Here is the valley and shadow of death. Here the gloomy horrid clouds of superstition, unpierced by a single ray of celestial light, have brooded over millions of our fallen family. While standing in the interior of this cavern, and seeing the amazing number of idols of all sizes, from forty feet in length, to three inches, and in almost every state, from a new and brilliant polish to entire decay, we were shocked at the long and deadly reign of idolatry. This must have been the work of ages. Princes probably have vied with each other, in multiplying images of Gaudama. We could but exclaim, O, when will these idols be given to

the moles and the bats, and these intelligent beings bow before the Lord God, who made heaven and earth? There are a number of villages but a little distance from Damathat.

Guingue, and its kyoung.

15th. We left Damathat this morning before daylight, and have come about thirty miles, to a village called Guingue, containing between two and three hundred inhabitants. We have passed several villages, and some of them considerably large. Here is a *kyoung*, that is, a large pile of buildings inhabited by *priests*, delightfully shaded by a grove of lofty *palm trees*; near it lies the ruins of a once splendid exhibition of Paganism, an incredible number of idols, great and small, all mouldering away in ruins. Not many years hence these bricks and stones will be made up into a house in which the true God will be worshipped. O it is delightful to think that soon the darkness will be passed and the true light will shine. While the boy was boiling our rice, we went into the kyoung, and brother Wade soon entered into conversation with the priests, about the living God. They listened; but seemed to be entirely indifferent to the subject. The young priests were shy, and only viewed us at a distance. Moun Zoothy, and Moun Dway went into the village to preach the gospel there, but the men being all away to their plantations, they stayed but a short time, and returned. The tide favoring, we left about one o'clock, and before night we entered the great wilderness.

16th. This afternoon we have passed a few houses, but we must lodge again in the wilderness.

Building of a zayat on the bank of Da-guingue.

17th. This has been an interesting day. About eleven o'clock we reached this place, where we expected to spend the most of our time, during our stay among the

brews, and the appearance of the Karens, some time before we left Maulmein, brother Wade sent Ko-Myat-Kyan, to preach in the Karen villages and to build a zayat. Ko-Myat-Kyan met us at the water side, with much joy, and brought us directly up the bank to the zayat. We found three Karen disciples at work on the building, and one who is not a disciple; the frame of the building was up, thirty feet long, and fifteen feet wide; our men immediately joined in the work with them, and at eight o'clock in the evening, they split bamboo, and made the floor with the leaves of the Dennee, covered one half the building, the part designed for us, and with leaves and mats they enclosed the sides. The females also brought fruit, and when our room was finished, they brought the skins of wild cows, and covered the floor, that we might have a comfortable place on which to sit, to walk, and to sleep. Between eight and nine o'clock, several individuals came from the nearest village, to listen to the gospel. Brother Wade read a portion of the gospel, and explained about an hour. Ko-Myat-Kyan then preached it over in the Karen language, as some, especially females, understood very little Burman; at the close of which brother Wade prayed that on all these villages the Holy Spirit might be poured out, and great multitudes receive the word of God and be saved from hell.

18th. Several individuals came this evening and listened attentively to the gospel; one young man of very interesting features, and a countenance that bespoke no ordinary degree of intelligence, seemed at first inclined to dispute, but, after a little time, he sat an attentive listener.

19th. That part of the building occupied for a zayat, was covered to-day, and the leaves and jungle cleared away from around it. The zayat is pleasantly situated on the bank of the Da-guingue. Two villages are within half a mile, one

on each side of the river, and there are a number of villages within five miles. In the evening we went into the nearest village, sat down in the house of a disciple, and brother Wade began preaching to the family. Soon several persons came in, and Ko-Myat-Kyan preached to them till 9 o'clock, in the Karen language; at the close there were four prayers, three in Karen, and one in Burman. Mounz Zoothy went to another house, and taught a number in the Talieng language. All listened attentively, and we felt that the word was not preached in vain.

Sabbath services among the Karens; three baptized.

20th. Lord's-day. This has been a day not soon to be forgotten, and must be numbered among those rare seasons which in our experience are remembered as important ones. Before sunrise in the morning, Mounz Zoothy began reading the scriptures, and it was not long before the zayat was nearly filled. Ko-Myat-Kyan, as soon as day dawned, went to let some villagers know that it was the Lord's-day, and about 8 o'clock he returned, and preached some time in the Karen language. Then Mounz Dway commenced reading and explaining the Catechism. He had no sooner finished it, than these poor heathen, hungry for the word of life, called out that they wished to hear the same over again; accordingly, he went through with it again, brother Wade occasionally helping him, to a more enlarged understanding of the subject. This excellent and gifted young man, by brother Wade's direction, then read and explained nine of the most interesting miracles of our Saviour. After this there was much preaching in Talieng and Karen, till nearly 2 o'clock, when Mounz Dway read, from the prophet Daniel, the account of the image which the king of Babylon made, and explained as he went along. When he came to that part which relates to the conduct of the three He-

brews, and the appearance of the Son of God for their deliverance it was truly affecting, and it appeared evident that the hearts of many were open to receive it. After this, brother Wade read the 20th chapter of Revelation, and explained the first six verses. It was evidently a time of refreshing from the presence of the Lord, and it seemed like the coming down of rain upon fields which before had never been moistened by a single shower. Towards evening three persons were examined and baptized, viz. Ngate-Lau, Naute-Nee and Napa-Oo, daughter of Naute-Nee. In the evening, brother Wade and three of the native assistants went into the village, and in two different houses, the villagers gathered around them. They preached till after 10 o'clock. One of the disciples, a female, baptized to-day, who had long been *Nat-ka-dau*, or held the office of consulting the oracle and directing in reference to the influence of demons, brought forward, of her own accord, the sacred *pot and knife*, and requested to know what she should do with them. This was deeply interesting, as it served to show the great power which truth had gained over her affections and prejudices.

Visit to the village of Tounah—the first Karen disciple.

21st. We travelled in company with three of the disciples, through the jungle, to a village where the first Karen disciple lives, whose name is Tounah. On our way we passed through a village, situated near the bank of a considerable stream. Being much fatigued with walking, and considerably oppressed with heat, we sat down near the village under the shade of some large trees, while Ko-Myat-Kyan went and proclaimed the gospel to the people. After a little while he returned, and ten persons with him. They all sat down and listened for about an hour, when we proceeded on our way, and arrived about 4 o'clock at Tounah's village. But

we were not suffered to enter till first they prepared a place for us. This was soon done. A scaffold, or open verandah, near the door of Tounah's house, about seven feet square, was partly covered with reeds and leaves, so that we were tolerably secured from the sun and dew. Two sick children were brought and we gave them medicine. Brother Wade having a severe headache, and otherwise quite unwell, and the disciples much exhausted with fatigue, we had no preaching, except what Mounz Zoothy did in Talieng, till after nine o'clock, when they preached to the people till near midnight.

Three more Karens baptized.

22d. At break of day, the disciples went to a neighboring village, and preached the gospel to them, and returned about 9 o'clock. We then proceeded to examine those who professed to believe, and there were received and baptized Ngaulau, and his wife, and Nau-wa-la, Tounah's wife. This is a pleasant little village, containing about one hundred souls. Many listened with attention, and some were indifferent. Tounah has commenced a zayat at his own expense, and has it more than half finished. We returned to our zayat in the evening, on the banks of the Daguingue, and the gospel was again proclaimed to a considerable number.

Reception at the upper villages.

23d. Left the zayat this morning and proceeded up the river in our boat, intending to reach if possible what is called the upper villages. We arrived just before sunset, and went immediately into a small village near the water; a mat was placed on the ground near one of the houses, on which we seated ourselves. Then they brought us water, boiled rice and cakes, made of rice and elephant's oil, with which we refreshed ourselves; and Ko-Myat-Kyan made known to them the unsearchable riches of

Christ, in the Karen language. In the evening word came, that a mat was spread for the teachers, at the house of the *head* man of these villages. We went and took possession of the mat, and in a few minutes about forty persons were gathered around us. Brother Wade commenced reading and explaining in the Burman language, Ko-Myat-Kyan preaching the same in the Karen language, as many did not understand Burman. All went on well for some time; but at length two men, worshippers of Gaudama, began to dispute. Brother Wade, after a little serious conversation with them on the absurdity of worshipping idols, was inclined to pay no more attention to them, but to proceed, touching the things of the kingdom of God. Ko-Myat-Kyan, however, begged the privilege of having a few minutes allowed him to meet these men on their own ground. He was permitted to go on, but I could not perceive that any thing was gained. Their ears were closed against the truth, and their most common characteristic was a total indifference to what was right or wrong. The discourse was again resumed, and I trust to some souls it will prove the power of God unto salvation. Here are a number of villages lying in the neighborhood of each other, but the number of souls we do not know.

Pau-lau baptized.

24th. At day-break the native brethren went to another village, and taught the people the way of life. They returned just after we had finished our breakfast. We assembled on the bank of the river, and the gospel was again preached to a considerable number. A young man whose name is *Pau-lau*, was baptized. He speaks the Burman language quite well, and can read a little. We gave him a small bundle of tracts, and commended him to the grace of God. This young man said, that he first heard the gospel about six months ago,

and from that time forsook the worship of demons (or Nats, as they call them,) and prayed to God. When asked how do you expect to be saved? he said, Jesus Christ died for sinners, and I believe in him. O, it was cheering to see this gleam of light amidst so much surrounding darkness.

Return to zayat village on the Da-guingue.

Having parted with the people, we made our way down the river as fast as possible, and reached the zayat just at evening. We found the disciples waiting for our return, and we could not but remark, the wonderful change which divine grace has wrought on the hearts of these persons. In the evening, brother Wade taught the people for a long time, and prayed.

A man in zayat village then offered himself for baptism. He was examined and received. He said his wife had become a disciple, and wished to be baptized; but having a little child that was not well, she was unable to come to the zayat that evening, consequently the native brethren went to the house to inquire of her about her faith in Christ, and they cordially welcomed her among the number of those who are translated out of the kingdom of darkness into the kingdom of God's dear Son.

Another baptismal season.

25th. About sunrise this morning, the Karen disciples living near, and many others assembled. Brother Wade read several portions of the word of God, and prayed. We then gathered around the water side, and the two persons examined last evening, were baptized, Guatelau, and Natho-lau, his wife. We trust they will hereafter shine as stars in the kingdom of God. We left this interesting portion of the country, feeling that the harvest is *great*, and the laborers *few*. At evening we found we had come down the river a great distance, and we lodged in the wilderness.

Here is a distance of between

seventy and one hundred miles where there are no inhabitants.

Arrival at home.

27th. *Maulmein.* By incessant toil, night and day, we have been able to reach home to-day about 11 o'clock, and were extremely happy to find our dear families, and fellow-laborers in the mission, enjoying tolerable health.

During our absence we have seen much of the goodness of our heavenly Father, and have had increasing evidence that the Lord has much people in idolatrous Burmah, to be called out of darkness into the glorious light of the gospel. Surely the *fields* are white for the harvest, and the urgency of preaching the gospel to the heathen gathers additional force at every step we take. Can any thing be more delightful, and more encouraging, than to see poor blind heathen at once transformed into the *image of Him*, who gave his *life* for sinners.

Character of the Karens.

The Karens are a truly interesting people. But too little is known of their history, to say any thing about their origin, or the extent of their population; yet all agree in considering them very numerous in all parts of the Burmah empire.

They are more mild in their manners, and more industrious in their habits than the Burmans; and although they are without any fixed religious principles, yet they are exceedingly superstitious. They attribute every evil they experience to the Nats, whom they propitiate by offerings and sacrifices of various kinds. They are entirely ignorant of the use of medicine; but for some reason they supposed we possessed skill superior to the influence of the Nats; for wherever we went, they brought their sick around us, and they were delighted and astonished at the salutary influence which our medicines produced.

EXTRACT OF A LETTER FROM THE
REV. MR. MASON, TO THE COR-
RESPONDING SECRETARY,

Tavoy, July 26, 1831.

Dear Sir,

I embrace this opportunity, of sending to Bengal, without any thing of special interest to communicate. One of our Karen Christians was in town on the first of June, and as he can read a little, we concluded to employ him during the rains, a portion of his time, in instructing the few children of his native village. It is our intention, until instructed to the contrary, to employ all that can be obtained, and are capable of instructing until the Karens become a reading people.

Early the present month, a Karen youth, one of the baptized, came and entered the school. He can read a little, and seems to possess a laudable desire to read more. We think he promises to become a useful man to his countrymen.

On the 14th, I baptized the wife of Koning, a Tavoy woman, that has been an applicant for the ordinance more than three months. She appears to be a woman of rather more mind than commonly falls to persons of her class, and answered the questions in her examination, like a woman acquainted with the religion of the heart. Sister Boardman succeeds very well with female schools. I have been very anxious to obtain brother Jones as a fellow-laborer, but he appears to have about concluded to study the Talieng. The translation of the scriptures into that language, is certainly a most important item. You perhaps are not aware that besides being the language of more than half Burmah, it is spoken to an unknown extent, north and east of us. Moung Sekkye, who lately visited Siam, says that beyond the Karen settlements there is a country inhabited by a people that speaks the Talieng language, and read Talieng books.

—
REVIVAL AT THOMAS STATION.

A work of grace was commenced at the Thomas station on the 13th of Jan. last, a day appropriated by our brethren at that place, to humiliation, fasting and prayer, for the influences of the Spirit of God. Several have expressed a hope in Christ, and the meetings continue interesting.

In a letter just received, our brother writes, "another son of the forest has shared in the good work

of God. He is one of the most important chiefs on our river. His name is Noonday. He holds family worship daily, and invites all to attend. Those who unite with him, say, 'his words make us feel.' We have precious and encouraging seasons."

LETTER FROM THE REV. E.
JONES.

Valley Towns, March 5th, 1832.

Rev. and dear Sir,

I have great pleasure in communicating to you the result of our meeting last Saturday and Sabbath, which I think furnish some indication, that the Lord is still carrying on his designs of mercy among the Cherokees. On Saturday evening, ten full Cherokees related the exercises of their minds to the church, and were received. On Sabbath morning, three more Cherokees, and one young white man, told us what God had done for their souls, and were also received. They all then prepared for baptism, and we proceeded to the river, where the fourteen, seven males, and seven females, were immersed in the name of the Holy Trinity, in presence of a large company of Indians, many of whom had never witnessed the administration of the ordinance before.

At the Lord's table, gave the right hand of fellowship to fifteen persons, and then sat down to commemorate the death of our blessed Lord, who, by his vicarious sufferings, laid the foundation of all the blessings which we are privileged to witness. Much seriousness prevailed during the exercises of the day, but at night the Lord seemed to operate more powerfully on many hearts. Invitation to the anxious being given, many broken-hearted sinners came forward. Fourteen had just been taken from the ranks of these mourners, but their places were filled by others, whose inquiry was, what shall we do to be saved? Solemnity pervaded the assembly, and I trust the influences of the Holy Spirit were truly felt.

The influence of the gospel has been silently diffusing itself through the country during the winter. An impression, that it is an important reality, has reached several distant towns. A message arrived from two considerable settlements, one 25 and the other 40 miles distant, requesting us to visit them for the purpose of preaching to them.

I hope to have occasion to write again very shortly.

I am dear Sir,

Your obt. Servant,

EVAN JONES.

TO DR. BOLLES.

MIDDLESEX AND NORFOLK MISSIONARY SOCIETY

Auxiliary to the Baptist Board for Foreign Missions.

The sixth annual meeting of this Society, was holden in Charlestown, on Wednesday, April 11, 1832. Most of the churches and primary societies in these counties were represented at this meeting, by their delegates, and a very laudable interest was manifested in the success of Foreign Missions. Meeting was opened with prayer by Rev. Dr. Bolles. Interesting addresses were delivered by Dr. Bolles, Rev. Messrs. Warne, Peak, and Holden. The first year after its organization, this society raised 300 dollars; the amount of its contributions this year will probably exceed eleven hundred dollars. We do not wish to dictate to our brethren in other parts of the State—we know our churches generally take a lively interest in the success of Foreign Missions, and we leave them to collect their contributions, as their judgment may dictate. To the utility of voluntary association and systematic effort, our own experience bears ample testimony. Six delegates were appointed by this Society to attend the Baptist General Convention in the city of New York, Dea. Levi Farwell, Rev. Henry Jackson, Rev. B. C. Wade, Rev. Harvey Ball, Rev. T. P. Ropes, and Rev. Dr. Chapin of the city of Washington—and in case of their failure to attend, Rev. E. Nelson, Rev. A. Briggs, Rev. J. A. Warne, Rev. Waa.

This Report shows, that the Churches are turning their attention to the cause of Missions, with more interest and greater feeling than they have hitherto done. The receipts last year were about 535 dollars. This year, they have already amounted to over 900 dollars, and it is presumed that they will not fall short of 1100 dollars. The Male Primary Society in Charlestown, the Churches in Woburn and North Randolph, &c. &c., have not yet forwarded their monies, but will doubtless soon. It is hoped that all the monies raised by the Baptist Churches, in the above counties, will be paid into the Treasury of this Society. We have, every year, increasing evidence of the utility of this Association.

Since the last meeting of the Convention, which was in April, 1829, this Society has raised, for Foreign Missions, about 2000 dollars, besides some hundreds for Domestic Missions.

The Baptist friends in Charlestown, raised 100 dollars this season, which should have been paid into this Treasury, but was paid at the Missionary Rooms; and the friends in Brookline also raised about 94 dollars, in addition to what is here credited to them, and was paid at the same place. This it is believed is but the beginning.

At the next Convention, if the Churches do their duty, this sum will be more than doubled.

JAMES FOSDICK, *Treasurer.*

The subscribers having examined the accounts of the Treasurer, find them to be properly vouched, and correctly cast.

It is respectfully suggested to the Baptist Churches, within the boundaries of this Society, whether it would not be better to forward their Missionary monies at the annual meetings of this Society, instead of at the sessions of the Associations.

HENRY JACKSON, } *Aud. Com.*
JONATHAN HOWE, }

Charlestown, April 17th, 1832.

Account of Monies received by the Treasurer of the General Convention of the Baptist denomination in the United States, for Foreign Missions, from March 20th to April 20th, 1832.

From the Norfolk Missionary Society, contributed by the church in Brookline, Mass. for purchasing apparatus for Burman schools; being in addition to the sum of \$20, received October 7th, 1831, for the same purpose, \$11,50
W. R. Stockbridge, Esq. Treasurer of the Cumberland Baptist Foreign Missionary Society, Aux. &c., having been contributed as follows:

Mrs. Staples of Hebron,	.45
Male Primary Society of North Yarmouth,	27,88
Female " " "	29,14
Female Burman Education Society of same,	22,96
Male Primary Society of Freetport,	13,75
Female " " "	14,25
Male " " of Bath,	7,96
Female " " "	11,62
Mission box, Bath,	8,42
Young Men's Society, Portland,	37,50
First Baptist Church, Portland,	50,00
Primary Society, Village Church, Brunswick,	4,00
Burman Female Education Society of Portland, for the support of two female children, in Burmah, to be named Martha Mayo, and Elizabeth Nelson—by Mrs. A. C. Leonard, Sec.	60,00

282,88

Dea. James Loring, Treasurer of the Boston Baptist Foreign Mission Society, having been contributed by a friend, for the Burman Mission, 20,00
Several individuals in Hartford, Conn., towards the \$1000 New Year's Gift to the Burmans, to furnish them with the Word of God, forwarded by Rev. Henry Grew, 150,00

Mrs. Rebecca B. Kalloch, being an appropriation made by the Board, and refunded by her, as she had not occasion to use it, 30,00

Samuel Huggens, Esq. Treasurer of the Pennsylvania Missionary Society, contributed as follows:

By the Great Valley Church, for Foreign Missions, by Mr. Thomas Brown,	50,00
A donation from a friend,	50
By the Holmesburgh Church, for educating a Burman child named David Jones,	12,00
The Female Mite Society of Lower Dublin, Per Rev. David Jones,	43,00

From Rev. Joseph Walker, for Foreign Missions,	10,00
Miss Mary V. White,	1,00
	116,50
The Norfolk Missionary Society, by the hand of Rev. J. A. Warne, for the Burman Mission, contributed as follows :	
By the Ladies Working Society, of Brookline, Mass., being avails of work,	22,43
By amount in the treasury of a society which become extinct before the formation of the above,	9,25
	31,68
A Friend, for the Burman Mission, by Mr. W. Nichols,	5,00
Male Primary Missionary Society of the Baptist Church and Congregation Randolph, Mass. per Dr. Wales,	37,00
The Female Primary Missionary Society of the Baptist Church and Congregation, Randolph, Mass., per Dr. Wales,	27,00
Mrs. M. O. Leftwich, of Bedford, Vir., for the Burman Mission,	
Per H. Hill, Esq.	5,00
A friend to Missions, Providence, R. I. to support a Taling sister two years in Burmah,	60,00
The same generous individual contributed \$30, in Nov. last, for the same object.
A Lady in East Haverhill, for the education of Karen Females,	
Per Mr. W. Nichols,	10,00
Mrs. J. Collamore's Mission box, kept at Scituate, for the Burman Mission, per Col. Collamore,	1,52
Mr. E. H. Kincaid, of Washington, D. C., for the Burman Mission,	2,00
The Fredericksburg Baptist Missionary Society, Vir. being the first quarterly payment for the Burman Mission, per Rev. George F. Adams,	15,00
The Baptist State Convention of Connecticut, per Jeremiah Brown, Esq. Treasurer, for the Burman Mission,	300,00
The Female Missionary Society composed of Ladies belonging to the First Baptist Church, Providence, R. I. for the support of a native Burman preacher, being the third annual payment,	100,00
Messrs. Lincoln & Edmands, being the premium on 7500 copies of the Memoir of Mrs. Judson,	375,00
The Hancock Missionary Society of the State of Maine, Aux. &c.	
Per Rev. James Gillpatrick, President and Treasurer, by Rev. T. W. Merrill,	117,00
The Salem Bible Translation and Foreign Mission Society, by J. Moriarty, Esq. Treasurer,	75,00
The Middlesex and Norfolk Baptist Foreign Missionary Society,	
Per Dea. J. Fosdick,	668,69
Note—Fifty dollars of the above are for Burman Schools, and was contributed as follows :	
\$25 by Young Ladies connected with the Baptist Church and Society in Roxbury, to educate a heathen child under the care of Mrs. Mason, at Tavoy, Burmah, to be called Mary A. Leverett, and \$25 from members of the Framingham Baptist Church and Society, for the education of a Burman youth, by the name of Charles Train.	
Mrs. Dana, of Brighton, Mass., it being a Widow's mite for Foreign Missions,	3,00

H. LINCOLN, *Treasurer.*

Conference of Baptist Ministers in Massachusetts.—The annual meeting of the Conference will be held in Boston, on Tuesday, May 29, at eleven o'clock, A. M. at the Federal Street Baptist meeting-house. The annual Pastoral Sermon will be preached on the evening of the same day, at the Charles Street Baptist meeting-house. The first preacher for the present year, is the Rev. Dr. Sharp, and the second, the Rev. Professor Chase.

JAMES D. KNOWLES, *Secretary.*

Boston, April 25, 1832.

Note. In last No. p. 104, 6th line from bottom, after died, add "May 22, 1831;" and line 11 from top, 1819 should be "1831."

Intelligence from Calcutta, has just been received at the Missionary Rooms, announcing the death of Mrs. Kincaid.

THE
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Vol. 12.

June, 1832.

No. 6.

THE GOLDEN BALANCE.

We have often heard, with interest, of the beneficial effects produced in Burmah by means of Tracts, and have felt a desire to see some of the messages of mercy now in circulation in that land. This desire has at length been gratified. Four tracts in the Burman language, the first three, written by Mr. Judson, and the fourth by Mr. Wade, with English translations by their Authors, have been received. They are highly interesting as specimens of the weapons used by our missionaries to break the shackles of idolatry, as being adapted for distribution among a people differing from ourselves in their views, feelings, associations, and habits of thought. Our Christian friends will be much entertained with "The Golden Balance," Tract No. 3 of the series, which we have selected for publication this month; a Tract, valuable not only as showing the means employed to awaken the attention of idolaters to the religion of Jesus Christ, but for the information it communicates, and as exhibiting the divine excellence of the inspired volume, compared with heathen scriptures.

In the time of the prophet Elijah, a thousand years before the manifestation of the Lord Jesus Christ, the Israelites were divided, some worshipping the Eternal, and some worshipping the god Baal. Upon this, Elijah taught the religion of the Eternal, in an assembly of priests and people, and said, "Ye men of Israel how long halt ye between two opinions? If the Eternal be God, worship him; but if Baal be God, worship him." In like manner the teacher desires to say, Ye Talings and Burmese, how long halt ye between two opinions? If the Eternal be God, worship him; but if Gaudama be God, worship him.

If we desire to know which of two religions is the true one, there is a way of knowing. How shall we know? *The excellent is the true.* The king for instance is the most excellent. If we found a person more glorious than him, whom we had esteemed the king, we should have to conclude, that he whom we had esteemed the king, was not the king, but only a tributary prince, or perhaps a rebel; and that the more excellent personage only was the king. So in the case of God—the Supreme, the most excellent of beings,

only deserves to be called God. If we should find a being greater, or more excellent than him whom we have esteemed God, we must conclude that he, whom we first esteemed God, is not God, and that the greater, the more excellent being alone is God. In regard to the law of God, and the ministers of God, the same mode of reasoning holds good.

If, therefore, we desire to know whether the religion of Jesus Christ, or the religion of Gaudama is the true one, we must first inquire which has the more excellent God.

Do you think that Gaudama is the more excellent, who was possessed of divinity forty-five years? Or is the Eternal the more excellent, who is possessed of divinity without beginning or end, through the endless duration of successive ages?

Do you think that Gaudama is the more excellent, who being in-time past, by his own nature, a sinner, and subject to transmigration, has been a quail, a monkey, and all other brute creatures; has suffered hell beyond all calculation; was obliged to perform the greatest austerities to expiate his sins in a small degree; and though at last, for a little time, he obtained divinity, could not get free from the consequences of his own sin, but had to endure the sixteen great results of guilt, even while he was deity? Or is the Eternal the more excellent, who through the eternity that is past, has never been a sinner, or done evil, or contracted guilt, or transmigrated, but has been uninterruptedly, simply, uniformly possessed of all the attributes of God?

Do you think that Gaudama is the more excellent, who, while enjoying the wealth of Deity, was subject to illness, and became old; and at the age of eighty, the time of his death being come, could not protect his own life, but died? Or is the Eternal, the more excellent, who through time present, past, and future, is never subject to illness, old age, or death; but being possessed of endless life, enjoys without intermixture of misery, the pure wealth and happiness of Deity?

Do you think, that Gaudama is the more excellent, who, being afraid to encounter the results of guilt, and in order to avoid them, forsook the whole creation, and destroying his own body and soul, plunged into the utter perdition of Nig-ban, whence through all future ages he will never emerge to life; where he can confer no favor, can save no creature, can enjoy no happiness, and cannot ever come to light, or ever-more appear? Or is the Eternal the more excellent, who, being possessed of an eternal nature, exists unchangeable, indestructible, through endless ages?

Do you think, that Gaudama is the more excellent who though his disciples have promoted him to the supremacy, was of the race of the Hindoos' black Ku-lahs* within the sixteen coun-

*The strength of this piece consists in ascribing nothing to Gaudama and his religion but what the Burmese generally know and acknowledge, though some of the expressions are rather more plain and glaring than they are accustomed to. The position, however, that Gaudama was a black Ku-lah, is one exception; and it has been adopted because of its peculiar force, the Burmese all feeling that the black Ku-lahs are inferior to themselves, and because though the position is rather new and startling, it is seldom objected to, and never disputed.

tries of India, not the best, but rather a degenerate part of this, the Zam-poo-deep continent, which itself is not the centre and crown of the universe, but situated below the twenty superior and the six inferior heavens, at the edge of the universe, a vile region, full of iniquity, and inhabited by dark sinners? Or is the Eternal the more excellent, who, in virtue of his own nature, is the Supreme God, dwelling in the highest heaven, the summit of the universe?

Do you think that Gaudama is the more excellent, who was possessed of no creative power, but when his disciples inquired about the origin of creatures was obliged to say, that the beginning of transmigratory existence did not appear; who, not to speak of the worlds that are past, appeared as God when this world had been long extant, who, though appearing as a god, had no sovereign authority, but was merely a teacher of religion, with no control over other creatures, with no control over his own life, unable to cope with the king of death but obliged to follow at his call, and who was the subject of fate from his mother's womb, through his whole existence? Or is he the more excellent, who, being the Creator of all worlds, and all beings, is the Lord of life; and who, seated on the summit of heaven, the throne of Deity, rules and reigns throughout universal nature, the controller of fate, the monarch of futurity, the Eternal God?

Do you think that Gaudama is the more excellent, with whom Kau-ku-than, Gau-nah-gong, Kah-thah-bah, and many great devotees that have past, numerous as the sands of the Ganges, can compare, and with whom an innumerable multitude of devotees that are yet to come, will be able to compare? Or is the one sole Eternal the more excellent, with whom there is none comparable, in time present, past, or future, but who is without a rival, transcendently superior to all beings?

Do you think that Gaudama is the more excellent who died saying, I will take Nig-ban, but gave no proof that he did so; of whose death there were many witnesses, but of whose taking Nig-ban there are none, and who from the day that his breath stopped to the present time has never been able to give any sign or proof that he has actually taken Nig-ban, and is not in confinement for transgressing against the Eternal God? Or is Jesus Christ the more excellent, who, though possessed of divine nature, assumed human nature with the name Jesus Christ, in order to save creatures; who, while free from sin himself, laid down his life to expiate the sins of others, rose again from the dead on the third day, and having showed himself for forty days, ascended to heaven, his original abode, in the presence of his disciples with his holy spiritual body; and who instantly despatched two angels with a celestial communication to his disciples, that as he had thus visibly ascended, he would again descend, and thereby gave credible proof, that he is now actually in the summit of heaven?

Do you think that the substitute of Gaudama is the more excellent a lifeless, soul-less idol or pagoda? Or is the substitute (agent) of the Eternal the more excellent, who imparts the celestial conception, the second birth, and dwells in the hearts of his disciples,

dispelling doubt, revealing truth, and producing holiness and joy ; the third in the three, the Father, the Son, and the Holy Spirit, who unitedly are the one God—the inward witness, the spiritual guide, (comforter,) the Divine Spirit ?

O ye Talings and Burmese ! If ye desire to know which of these two Gods is the more excellent, only open your eyes and look.

Let us now proceed to compare the two systems of law.

The fundamental commands of Gaudama are five, viz : Kill not. Steal not. Commit not adultery. Lie not. Drink not intoxicating liquor. Do you think that such a defective system is the more excellent whose commands relate only to outward deeds and words, but not to the thoughts, remove not the root of sin, and comprise not all other commands ? Or is the perfect law the more excellent, which says, Love God with all thy heart, and love others as thyself, commands which take cognizance of the thoughts, effectually strike at the root of sin, and comprise all other possible commands ?

Which is the more estimable to sinners, a punishing system, or a pardoning system ? Do you think that the system is the more excellent, which says, As the wheel follows the track of the ox, so punishment follows sin, and whoever sins, it is his concern ? Or is the joyful news of the gospel the more excellent which reveals the grace of the Lord Jesus Christ, the Son of God, how he pitied mankind, and took their place, in order to make atonement for their sins, and laid down his life for all who would believe ?

Since the most excellent system of religion will impart the most excellent benefits, let us inquire which system imparts the more excellent benefits, the system of Gaudama, or the system of Jesus Christ.

Do you think that the benefits imparted by Gaudama's system, the happiness enjoyed by men, Nats and Brah-mahs, the more excellent, characterised as it is by "mutability, pain and inanity," and therefore not permanent, not free from sin and guilt, but tending merely to increase the heat of hell fire ? Not to speak of ordinary happiness—do you think, that the superlative happiness of Tah-wa-ting-thah, the world of Nats, deserves to be called excellent, happiness which the Nats and the Nattesses enjoy four months in the year while surrounding the Pen-lay-ka-that tree sprawling about in a state of intoxication ? O ye Talings and Burmese ! If ye desire to be intoxicated four months in the year, around the Pen-lay-ka-that tree, and afterwards pass through the four states of punishment, be diligent in performing the religious offerings and duties, prescribed by the law of Gaudama ; or if not so disposed, do you think the other benefit imparted by Gaudama's system is the more excellent, the benefit of Nig-ban, which consists in that frightful discreditable annihilation which one attains, who being wearied of worldly enjoyments, and afraid of the fire of hell, desires to kill not the life of his body, merely, but the life of his soul ; and not satisfied with temporary death, but eagerly coveting permanent death, performs the duties of Ralindah, and becomes lost in the utter

perdition of Nig-ban, where, being lost, he knows not that he is lost, and therefore derives no benefit, and can never make his appearance again through endless ages ?

In regard to the benefits imparted by the system of Jesus Christ, his disciples are not only (as mentioned above) freed from the punishment of sin, and all the results of guilt, but in the next state they instantly come into the presence of God, in heaven, where perfectly performing the commands of holiness, which require them to love God with all the heart, and to love others as themselves, and placed beyond the possibility of a change as it respects their pure and holy nature, they drink the nectar of immortality, become exempt from illness, old age, death, transmigration, annihilation, and all other evils, and being possessed of "immutability, pleasure and substantiality," enjoy permanent, celestial happiness through the successive ages of endless duration. And is not this happiness the most excellent of all ?

As to religion in general,—does that religion appear to be true, which receives the approbation, and praise, and support of those who are thieves and robbers, those who are intoxicated with worldly wealth and fame, those who relying on their official authority, are full of pride, those who wallow in the mud of lust, those who seek their own profit only, destitute of truth and virtue ; and, in a word, all classes of time-servers ? Or does that religion appear to be true, which receives the approbation, and praise, and support of those only, who comply not with the desires of the flesh, follow not the customs of the world, avoid all sin, and delight themselves in upright, holy conduct ?

Does that religion appear to be true, which could subsist only under the patronage of worldly government, and being unable to sustain persecution, perished out of all the sixteen countries of India ; and subsequently in foreign countries, can subsist only by means of the authoritative protection of kings ? Or does that religion appear to be true which endured the persecution of successive governments for three hundred years after the era of its founder, but incapable of being destroyed, continued to increase by the power of God, and down to the present time proves to be able to sustain itself independent of secular support ?

Does that religion appear to be the more excellent which has been gradually declining, is now near extinction, and will ere long become utterly extinct, even as Gaudama himself has attained the extinction of Nig-ban ? Or is that religion the more excellent, which from day to day has been increasing, and at the present time, in the near approach of the millennial era, when the disciples are making extraordinary efforts, is beginning to take root in the various countries where it had not been previously established, and will eventually overwhelm and sweep away all other religions, and be established throughout the whole world, and endure forevermore, even as Jesus Christ cannot become extinct, but will endure forever ?

Since Scriptures that are really excellent will be furnished with credible testimony, let us inquire whether the Scriptures of the Bee-ta-gat are furnished with credible testimony, or the Scriptures of truth.

Do you think those scriptures the more credible which were written by men who were not the personal disciples of the Lord of the Scriptures, nor even contemporary with him, nor even acquainted with his disciples, nor even acquainted with those who were acquainted with them, but appeared four hundred and fifty-eight years after the Lord of the scriptures was no more? Or are those Scriptures the more credible which were written by the personal disciples of the Lord of the Scriptures, according to what they saw with their own eyes, and heard with their own ears?

Do you think the words of those persons the more credible, who in the affair of writing their Scriptures, obtained worldly fame and worldly profit? Or are the words of the twelve apostles, the more credible, who in the affair of writing their Scriptures, endured, one after another, persecution and death?

Do you think that the Bee-ta-gat is credible, which contradicts the testimony of eye-witnesses who cross the seas? Not to discuss many points let us touch upon four.

Is the Bee-ta-gat credible, which asserts that the Zam-poo-deep (the Eastern) continent is 10,000 yoo-ja-nas across, when the ships of England, France and America have repeatedly encompassed it, and ascertained beyond a doubt that its length is 600 yoo-ja-nas only, and its breadth 350?

Is it credible that there is in the centre of India, a Banyan Tree replete with all the wonders which are stated in the Bee-ta-gat, when the English rulers who now control the sixteen countries of India, from Arracan and the Ganges on the east, to Persia and the Indus on the west, have never in searching and rummaging all the towns and villages, and spots of the whole country discovered any such wonderful Banyan, or even heard of it?

Do you think the Bee-ta-gat credible, which states that the Eugenia tree (on the northern side of the Eastern continent) to be one hundred yoo-ja-nas in height; double the distance between Rangoon and Ava, when Russian and other vessels are continually passing from place to place, on the northern side of the Zam-poo-deep continent, and have never discovered any such wonderful tree or even heard of it?

Do you think the Bee-ta-gat credible, which describes the Myanmo Mount and the four great continents, when there are before our eyes two great continents, western called America, 700 yoojanas long and 250 broad, and the eastern called Zam-poo-deep, 650 yoo-ja-nas long and 350 broad?

Do you think the Bee-ta-gat credible, which describes the seven encircling seas, and the seven encircling mountains, and a great many other strange things to make people wonder, when ships on arriving under the North Star find no Yoo-zan-do mount, descry

no Myen-mo mount, nor any thing extraordinary, nothing being there but the little island of Spitzbergen? Or are the Scriptures of truth credible, which contain nothing that is contradicted by present testimony?

In comparing the two orders of the priesthood, we will, for fear of being tedious, touch upon three points only.

Do you think those teachers the more excellent, who examine not other Scriptures, who know not whether their religions are better or worse than their own, who do not even know how many prevailing religions there are in the world, who have neither travelled in foreign countries, nor listened to foreign intelligence, but cherishing the idea "many lents much wisdom," obstinately hold the religion of their ancestors, and though apprised of the superiority of another, reject it perforce? Or are those teachers the more excellent, who depend not on the religion of their ancestors, regard not their own character, fear not to be called heretics, but search for wisdom, and examine various religions, rejecting the false and choosing the true?

Do you think those teachers the more excellent, who, full of pride, exalt themselves above other people, applying the superior personal pronoun to themselves, and requiring others to do them homage; and address them by divine appellations? Or are those teachers the more excellent, who, though they know the truth, are penitent and humble?

Do you think those teachers the more excellent, who, while they say with the mouth that they love and pity their fellow creatures, not only never go to foreign countries to propagate their religion, but never preach even to their own countrymen, but only when they are respectfully invited, and paid, in religious offerings, the wages of preaching; and who, when they do preach, display no strength of mind or power of eloquence, but repeat like a parrot what they have committed to memory? Or are those teachers the more excellent, who, from motives of love and compassion, forsake their own country, and pass to foreign lands, where, having labored to acquire a new language, they lift up the lamp of truth among a people dwelling in darkness, and though that people untouched by gratitude, revile, contradict and persecute them, are yet not discouraged, but go about from place to place, alluring and persuading to salvation those who can be saved; and who, though their hearts are ready to break at the remembrance of their own country, and their country people, yet flinch not, retract not, but spend their whole life unto death, in the foreign country actually laying down their lives not for their own profit, but for the profit of others?

O ye Talings and Burmese! If through fear that your dark neighbors will revile you, you dare not open both eyes, do pray open one eye the breadth of a hair, and from pity to yourselves, take one look.

* It is generally understood by the Burmese that the North Star is suspended over the pinnacle of the celestial palace, in the centre of the Myen-mo Mount.

"**THE ORIGIN AND HISTORY OF MISSIONS.**—Containing faithful accounts of the *Voyages, Travels, Labors and Successes* of the various Missionaries, who have been sent forth to evangelize the heathen; compiled from authentic documents; forming a complete Missionary Repository, illustrated by numerous engravings, from original drawings made expressly for this work. To be issued from the press in fourteen successive numbers—part of the first numbers to constitute the first, and the remaining numbers the second volume. By the Rev. THOMAS SMITH, minister of Trinity Chapel, London, and Rev. JOHN O. CHOULES, A. M., Newport, R. I. In two volumes: Boston, published by S. Walker, and Lincoln & Edmands. 1832.

The cause of missions is evidently acquiring importance. The period is rapidly approaching when the attention of the whole human race will be directed, not towards battle fields, and the conquests of heroes, but towards the exertions of christians and the triumphs of the gospel. Then will men have turned away from the histories of nations, to contemplate the origin and progress of that kingdom which is not of this world. At that day, if not now, will the services of persons who embody and publish records of christian efforts and success be duly appreciated. We are apprehensive, however, that many of our Lord's professed disciples of this age, though one of inquiry and action, are disposed to neglect informing themselves relative to those movements deeply interesting to the inhabitants of heaven; and we fear that they will continue to deprive themselves of much enjoyment, and to live accomplishing but little good, in consequence of not becoming acquainted with the benevolent operations of the present day.

Said one of our missionaries, who has long been in the field of labor, "I am fully persuaded that the only reason why all the dear friends of Jesus in America, do not come forward in the support of missions, is mere want of information." Convinced as we are, of the correctness of this remark, every attempt to enlighten the minds of the people on the subject of missions, has been gratifying to us: especially have we rejoiced in view of the prospect of having a work furnished, "which though moderate in its limits, and accessible to all ranks by its mode of publication, may form a repository of missionary intelligence, and present a sort of panoramic view of those various societies, which, differing from each other in names and forms, resemble the separate bodies of cavalry, infantry, and artillery, in a great army, all of whom are subjects of the same king, all arranged under the same banner, and all opposed to one common enemy." Such is the work, whose title page stands at the head of this article. We were prepared to expect that this would be a very valuable publication, and from our acquaintance with the first number which has been issued, we feel confident that our expectations will be fully answered. The printing, paper and embellishments of this number are excellent; the matter is highly interesting, happily arranged, and communicated in a pleasing style.

It has indeed high claims upon the Christian public, and we sincerely hope that it will be extensively read. Our limits forbid at this time, a further notice.

A.

THE SEVENTH TRIENNIAL CONVENTION for missionary purposes was held in the Oliver Street meeting-house, New York, beginning on the 25th day of April, 1832. Rev. *Spencer H. Cone* was elected President, and Rev. *H. Malcom* re-elected Secretary. There were present 122 delegates. The highest number present at any former Convention was 72. The session was peculiarly harmonious and important. The operations and funds of the Board have never been so greatly blessed as at this time. Several of the spontaneous addresses before this Convention were heart stirring, and showed how powerful is an extemporaneous appeal, when the subject is felt and understood by the speaker. Tears dropped from many a veteran's eye, when *Burmah*, *Africa*, *France* and our *Western frontier* were depicted as the scenes of missionary labor, and the things, which had been done, or were to be attempted, were rehearsed in the ears of the warm hearted band, which had come up on this great occasion. The meetings for devotion were attended in a spirit of humility, ardor, and love, which seemed to indicate that the divine blessing was about to be poured out on the Convention, in a still higher degree.

The next Convention is appointed to be held in the city of *Richmond*, Mr *Cone* to preach the sermon, and in case of his failure, Mr. *Manly*. As the proceedings of the Convention will be published at large, and will be sent by the Secretary into every part of the country, we deem it sufficient to give place here, to the Secretary's report, a valuable document, which we hope will be carefully read.

REPORT OF THE BOARD.

It is with profound gratitude to God, the Board review the three years which have passed away, since they last met their brethren of the Convention. Within that time, important changes have occurred, highly auspicious to the charge entrusted to them, and well calculated to animate christian zeal and effort to carry the gospel into every Pagan land. The measure of patronage afforded to the enterprise at home has greatly increased.—Information, as to the duty and practicability of Foreign Missions, is more widely diffused. The number of persons actually engaged in labors abroad is trebled; so that, in all respects, they feel themselves called upon to say, to the praise of God, "hitherto hath the Lord helped us."

The particular facts from which they draw the above conclusions, especially so far as the last year is concerned, will be found in the following report, commencing with transactions abroad.

RANGOON.

This is the oldest seat of Missionary labor in the Burman empire, and is under the immediate charge of Mr. *Judson*; though at the date of our last intelligence, he had removed to *Maulmein*, to superintend the press during the absence of Mr. *Wade*; and Mr. *J. T. Jones* had taken his place at *Rangoon*.

Under the impression that the health of Mr. *Judson* was failing, the Board invited him to return for a season to his native land, believing that such a tour would be serviceable, both to him, and to the objects of the Mission in this country. To this invitation he returned the following reply. "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 Emanuel'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."

On this decision, comment is unnecessary. However grateful it would have been to the feelings of the friends of Missions in America to see and converse with one so familiar with the state of the heathen, all will rejoice that his health is such as to render it unnecessary for him to leave his post.

Immediately on his return from Prome the last year, he resumed the work of translation, which had for some time been suspended, if not given up. Indeed we know, that having carried through a translation of the New Testament with great labor, and prepared a compendium of the Old, Mr. Judson would gladly have devoted the remainder of his life to *preaching the word*.

But in compliance with the wishes of the Board, who attached much importance to his efforts in this department, he again set himself down. As the fruit of his toil, we now have Genesis, the first twenty chapters of Exodus, Psalms, Solomon's Song, Isaiah and Daniel, in Burman. To this successful beginning will be added the rest of the Old Testament, as soon as circumstances shall allow.

Apart from this great work which of itself is exhausting to the spirits and strength, Mr. Judson has performed a large share of ordinary labor. Many have flocked to his dwelling to inquire respecting the new religion, who have been received by certain native disciples appointed for the purpose, and only those of a hopeful character admitted to his private apartment. "But notwithstanding this arrangement," he says, "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 is leavened." Besides what he has seen in this way, his morning walks have been converted into opportunities for distributing tracts and holding free conversations with any whom he might meet. He went forth with the rising of the sun, and at first, gave away fifteen or twenty tracts each day, but the demand increased till it amounted to an average of seventy. On some occasions, when large numbers of the people were assembled, he spent more time among them, as at the great festival of Shway Dagong, during which he distributed nearly ten thousand tracts, giving to none but those who asked. He says, "I should have given away double the number, had the supply been sufficient. But Br. Bennett cannot, single handed, answer all the demands we make upon him from different quarters." It was at a season like this, when the wants of the perishing multitude were fully uncovered before him, and his own inability to provide for them pressed heavily on his spirit, that he gave utterance to the following sentiments: "May God forgive all those who desert us [do not afford us help] 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 and save us, for we are sinking into hell."

In the absence, however, of American fellow-laborers, of which Mr. Judson in the above extract principally complains, the native disciples have been employed with much advantage. Some of them are well qualified to meet opposers, combat their prejudices, and suffer their

contradictions. Of this character is Moug En, who, though naturally irritable, has been transformed by grace, and enabled to bear with great meekness the floods of abuse which are often poured upon him. He is happily adapted to converse with promiscuous visitors at the mission house, in which service he excels, and takes obvious pleasure. Others have made extensive excursions for the distribution of tracts. Moug Shway-doke has ascended the Laing river, which breaks off from the Rangoon outlet, a little above the Rangoon, and passing through a populous part of the country, joins the great river at Ting-dau, below Prome, a region where the word of life was never before published. Moug Tsan-loon has visited the neighborhood of old Pegu, on the east, and Moug Shway-too, the large towns of Patanau and Bassien on the west. The result of these joint labors, must, in the end, be such as the friends of missions anxiously desire, and even now the effects are apparent in the spirit of investigation which they have excited. Mr. Judson says "The most prominent feature in the mission 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." Although we cannot foresee precisely the course which things will take, it is not too much for us to hope, that truth which is mighty, will prevail. For a time, the fear of government and of family connexions, may retard some who would otherwise avow themselves openly on the part of Christ, but as light and faith increase, every obstacle will be surmounted. Seven, during the last year, professed faith in the Redeemer, and every new accession will diminish the difficulties in the way of those who are to follow.

The present number of the church is thirty.

MAULMEIN.

Had the labors at this station been performed through the year by the same persons, they would be more easily described, and better understood than at present; but afflictions, in some of the older missionary families, have occasioned unavoidable changes. At the close of our last Report, Mr. Boardman was in the temporary occupation of the place. He did all that any one under his circumstances could, and more than most men would have attempted. He examined proofs from the press, preached to the native church, and once a week, at least, to the English, till he was compelled by weakness to perform all these services lying on a couch. At this stage of his decline, the physician directed him to abstain from all effort, and Mr. Wade, who had been at Rangoon, returned and took all the responsibilities of the station upon himself. This was a necessary relief to Mr. B. but an onerous service to Mr. Wade. He "preached six times a week in Burman, and three in English, read all the proof sheets, and corrected the works of two Burman copyists, besides many occasional duties; nor had he any American associate, except Mr. Bennett, who was fully occupied with the press. A complication of toils, so arduous, Mr. W. continued to sustain, from August till the 27th of November, when Messrs. Kincaid and Mason, with their families arrived. This proved, as was anticipated, a joyous occasion. 'You can hardly conceive,' says Mr. Wade in a

Note.—As the words Moug, Ko, Mah, &c. frequently occur in the letters and journals of the Missionaries in Burmah, our readers may be pleased to be informed, that the Burmans prefix to the names of individuals titles like the English, Mr., Mrs., Miss., &c. to distinguish the sex and age.—Moug denotes a young or middle aged man; Ko, an elderly man; Oo, an old man; Mee, a girl; Mah, a woman of some respectability; May, an old woman.

letter to the Board "what pleasure we felt in welcoming our new missionaries to this heathen land." Arrangements were immediately made for a division of labor, in a way best adapted to efficiency and the attainments of the general objects of the mission. Mr. Mason had been recommended, when leaving home, to join the station at Tavoy, and with as little delay as practicable, he repaired to it. Mr. Kincaid procured a teacher, and commenced the study of the language, at the same time assuming all the duties connected with the English department. He preached twice on the Sabbath, and once at least during the week, to such of the army as were disposed to attend. Mr. Wade, finding himself unable, before assistance arrived, to do as much for the heathen at large as he had been accustomed to do when occupying a zayat, employed native disciples to teach them and distribute tracts. Among these was Ko-Myat-Kyan (brother to the native Chief) who, from his first conversion evinced the genuine spirit of an Evangelist. This man interested himself particularly in the welfare of the Karens, and was accordingly sent among them. He visited numerous villages up the Gyaing, and returned with a favorable report. Mr. Wade was disposed to examine for himself the ground which had thus been explored, and to take with him Mr. Bennett, who needed relaxation after the unbending fatigues of a year in the printing office. Every preparation being made, on the 25th of January, 1831, they commenced their tour, and were absent fifteen days. They found many of the Karens disposed to listen to the gospel, and some anxious for the establishment of schools among them, that their children might be taught to read. At one place, about one hundred miles up the river, the inhabitants of two or three villages requested them to tarry, and united in preparing a temporary zayat for preaching. The brethren consented to spend the sabbath. Several hopeful inquirers presented themselves, the fruit of Ko-Myat-kyans labors. Several others, who had exhibited hopeful appearances, and for a time abstained from idolatrous worship, confessed the circumstances under which they had returned to it. It seems that during the rainy season, many among them fell sick, and having no knowledge of medicine, they relied entirely on their prayers to the "Eternal God" to heal them. As this did not succeed, they returned again to the worship of demons. On this subject, Mr. Wade observes: "Let a teacher 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 that their superstitious confidence in demons would be easily overcome."

Still further up the river, five or six days journey, the Karens had heard of the gospel, and received some tracts; and though there were but few that could read, yet as there were not tracts enough for all, they cut them into pieces, that they might have a few lines of the sacred writings to keep in their houses.

Soon after the brethren returned, our missionary, J. T. Jones and family arrived. They reached Maulmein February 17, and met with a no less cordial reception than those who preceded them. Mr. Jones procured a teacher, and commenced the study of the language. A month only passed away, before Mr. Wade resolved to return to his Karen field, and take Mr. Kincaid with him, Mr. Jones, in the mean time, conducting the English services at home. The second tour was more interesting than the first. Ko Myat-Kyan and two other native Catechists accompanied the Missionaries. They reached the upper villages, so called, probably not less than two hundred miles from Maulmein, and preached the gospel at many places on both sides of the river. At one place the people offered gladly of their means for erecting a zayat, which we presume, will become a permanent seat of evangelical operations.

The result of the two visits, in conjunction with the previous labors of native brethren, has been the *formation of a Karen Church*, consisting of *fourteen* members. On leaving them to return, Mr. Kincaid remarks: "The Karens are a truly interesting people. They are more mild in their manners and more industrious in their habits than the Burmans; and though they are without fixed religious principles, they are not without superstition. They attribute every evil they experience to the Nats, [demons] whom they propitiate by offerings and sacrifices of various kinds."

Immediately after this excursion, Mr. Wade adopted measures to extend his efforts among the native population at Maulmein. He erected a new *zayat*, in an advantageous position, on the mission premises, and commenced worship in it. Around this the people would gather of an evening, and listen to the gospel, even when they would not presume to enter. Some were impressed, and others hopefully converted. Of the latter, seven came forward, between April 26 and May 29, and made a profession of religion; making the whole number added to the native Church, for the year ending June 1, 1831, twenty. Considering the disadvantages under which the mission has labored for want of *zayat* preaching—the strong prejudices of the people, and the violent opposition which all have to encounter who embrace the truth, the increase is great. With many the struggle is severe. A young man of excellent character and promise, among the last baptized, no sooner submitted to the self-denying rite, than he was reviled and driven from his home by persecution. Such an ordeal, however, tends to keep back the insincere, and insure the stability of those who connect themselves with the church. It is probably to be attributed to this, that the instances, of apostacy among the converts, notwithstanding their former ignorance, are as rare as in better informed communities.

During the month of May last, the state of Mrs. Wade's health, which had for some time been on the decline, became alarming. Her physician decided, and all the missionaries concurred, that a voyage at sea, was the only means which promised to relieve her. With great reluctance she consented to the measure. Mr. Wade, being himself indisposed, agreed to accompany her. They embarked as soon as an opportunity presented which was July 9th, for Calcutta. On their passage, they were overtaken by a storm, and threatened with the immediate loss of their lives. The ship sprung a leak,—the sand ballast choked the pumps, and the sails were riven. But Providence interposed, and conducted them safely to Kyouk Phyoo, a port on the Arracan coast. Here they were received by Col. Wood, commander of the forces in that vicinity; who welcomed them to all the accommodations of his family. The sea air and change of situation proved highly beneficial to Mrs. W. They spent a few weeks, and finding her health improved so fast they relinquished the purpose of proceeding further, and returned to Maulmein. It must be viewed as a special indication of divine favor, that these indefatigable missionaries were restored so soon to their labors. Their absence from the station would be felt and deplored at any time, but especially when the number was so small, of those who had acquired the language, and could speak to the heathen.

The period, however, spent at Kyouk Phyoo, was not lost, but turned to the best account. The town is new, healthy, and in the neighborhood of numerous villages. The inhabitants are Muggs, and speak the Burman language. To them the native brethren who accompanied Mr. Wade, addressed the gospel, and were received gladly. It is not improbable that this place may soon be occupied as a missionary post, with great advantage.

ENGLISH DEPARTMENT.

This department of Christian effort, has received more than ordinary attention within the last year, and has exhibited the most cheering results. Mr. Kincaid, on his arrival, took the pastoral charge of the church; and during the residence of Mr. Jones at Maulmein, he was aided by him efficiently in the discharge of his duties. These brethren deemed it a privilege, while acquiring the language of the heathen, and preparing to address them, to find a field which they were already qualified to enter, and cultivate to advantage. The soldiers seemed no less gratified to witness the unusual attention paid to their interests, and came out to meetings in larger numbers than ever. The consequence was, that the place in which they assembled, would not contain them. A new and commodious house of worship was therefore erected, and when completed, was generously paid for by captain Moore, and other officers of his Britannic Majesty's 45th Regiment. On the assemblies convened in this chapel, God has poured out his Holy Spirit; converts have been multiplied, and backsliders reclaimed. The Church has increased from fourteen to thirty five members, and at the date of the last baptism, reported July 17th, the work was still in progress. Two sabbath schools, one for males, the other for females, were established among them, under the superintendence of Mrs. Jones and Mrs. Kincaid, and were for the time well attended.

PRINTING ESTABLISHMENT.

The Board have been unwearied in their measures to perfect and give efficiency to this establishment. According to expectation, Mr. Oliver T. Cutter embarked with his family on board the Ship Gibraltar, of Boston, October 12th, 1831, bound to Calcutta. He has not yet been heard from, but has doubtless arrived. He is to aid Mr. Bennett. He took with him a second press, the gift of the Oliver Street Church, in the city of New York. A third printer, Mr. Royal B. Hancock, is now under engagement to join this department with as little delay as possible.

He will carry out two additional presses, one, presented by Rev. Ebenezer Loomis, of New York, the other, by the late lamented Jonathan Carleton Esq. of Boston. Besides a thorough acquaintance with the art of printing, Mr. Hancock has acquired a knowledge of the stereotype business, and procured the principal materials necessary for the establishment of a Foundry, as soon as he shall arrive at Maulmein.

The types, which were some time deficient, have with much labour and attention been prepared at Calcutta, under the eye of William H. Pearce. In a recent letter to the Treasurer, he expresses his conviction that the fount is now complete and ample for an edition of the New Testament.

From the above facts it appears that we are rapidly approaching a consummation long desired by the friends of Burmah. The power which the press is capable of wielding over the millions of that country is no longer doubtful. The people *will* read when the truth is put into their hands. The spirit of inquiry increases, as the means which are to awaken it are multiplied. At first, it was impossible to give away books except to a few, and even then, in some instances they were returned. Now they are sought after by men who travel great distances to solicit them in person. Nor is it uncertain whether with vigorous exertions the demand can be supplied. The capability of a single press, worked under many disadvantages decides the question.

For several months Mr. Bennett was alone,—in a climate uncongenial.—and he has since availed himself of but two native pressmen, and

a Swede, yet he has published, by estimation, at least two hundred thousand tracts.

The price, moreover, at which the work can be executed, places it within the reach of ordinary means. Had the expense been double in that country to what it is in this, where every facility for printing is enjoyed, no one should have been surprised. But it is ascertained that Tracts can be published there at the rate of eight pages to the cent, or 800 pages to the dollar; therefore, within one fifth of the standard rate at which they were issued for years at the best depositories in this country. It is further calculated, that with additional presses in operation a reduction may be made from the estimate above, and bring the issues there, to correspond with the issues here.

From such an accession of strength as is now promised, the best results may be anticipated. The thousands who ask for light from YamerGUI, Tavoy, and the entire kingdoms of Burmah and Siam, will receive it. The sacred scriptures, so long desired in Burman, will be sent forth. The power of issuing new translations of the word, as in Talieng or other languages, will be possessed, and we may hope, in a few years, those vast regions of darkness will be filled with the knowledge and glory of God.

The parts of the New Testament already issued at Maulmein, are the Gospels of Matthew and John, Acts of the Apostles, Epistles to the Ephesians and Hebrews, two of John's Epistles, and Jude. Of some of these, there have been successive editions. A small addition has been made to the list of tracts as reported the last year. Four of the principle tracts have been translated, and forwarded to the Board, which appear to be admirably adapted to the state of the people for whom they were prepared.

TAVOY.

The events at this station are of a highly interesting character. It has suffered by the afflictions and necessary absence of its missionaries, but has nevertheless experienced an unequalled accession to the church. Mr. and Mrs. Boardman resided here without any American associates from 1826, and labored, as we have reason to think, with unvarying faithfulness. As the result, a number of Karens were turned to God, and a wide spread spirit of inquiry awakened in that interesting people. In this state of things, the health of Mr. and Mrs. Boardman failed, and while the Karens were finding their way to them from numerous villages, to ask what they should do to be saved, both were obliged to retire. The parting scene was truly affecting. The anxious inquirers were loth to part with those, to whom they looked for direction in the path to heaven, and in return, the teachers were as loth to leave. Duty, however, was imperative, and all acquiesced.

What occurred in their absence is worthy of particular notice, since it serves to illustrate the character of the converts, and the faithfulness of God to his missionary servants, whom he will not suffer in any wise to lose their reward. We have seen the native christians at other stations exhibiting a zeal and intrepidity in labors for the salvation of their countrymen, scarcely to be expected especially in the absence of their more experienced leaders. The same spirit was exemplified by those at Tavoy. "Their manner," says Mrs. Boardman "has been such as to remind us forcibly of what we read respecting the Apostles and primitive christians. The chief, Moug So, and Moug Kyah, have taken such parts of the Scriptures as we could give them, and gone from house to house, and village to village, expounding the word, exhorting the people, and uniting with their exertions, frequent and fervent prayers."

Such a course of means, steadily pursued, served to water the seed sown, and cause it to vegetate and spring up, and bear the harvest which Mr. B. on his return, was allowed to gather in.

It was not till December 1830, after an absence of seven months, that he resumed his labors, and then under the pressure of great weakness. He took with him Ko-Ing, an ordained preacher, and Ko-Thah-byoo. No sooner had he reached Tavoy, than his faithful Karens gathered about him from the country, bringing with them many who gave evidence of true conversion to God, and wished for baptism. Successive days were spent in a scrupulous examination of the candidates, and in the course of six weeks the best satisfaction was obtained of *twenty three*, who were admitted to the rite. While Mr. B. was filled with joy in beholding such trophies of Redeeming love, intelligence was brought, that a far greater number in remote villages which he had formerly visited, had obtained like precious faith, and were desirous to give the same proof of their attachment to Christ, but were unable to come to town. On receiving this information, together with an urgent request that he would without delay come to them, he consented, though he was at the time so exhausted by sickness as to be unable to ride or walk. A zayat was prepared for him at a distance of three days journey, and every thing was made ready for him to commence the undertaking. It was at this juncture, so interesting and important, that Mr. Mason arrived. Nothing could be more in time, if we consider all the circumstances which followed.—Nothing could be more refreshing to Mr. Boardman than the countenance of a brother, sinking as he was under accumulated weakness, and with so great a work just before him—a brother with whom he might entrust those sheep in the wilderness, for whom he had cherished so great solicitude, and from whom it was plain he must soon be taken. Nothing could have been more seasonable to *Mrs.* Boardman, about as she was to be bereft of her husband, and left a solitary widow, without a single missionary associate.

Mr. Mason, on first seeing the emaciated form of Mr. Boardman, hesitated respecting his contemplated journey, but when he perceived the ardor of his soul, and how much his heart was set on accomplishing the work proposed, he forebore all objections, and resolved to accompany him. On the 31st of January, 1831, they started, *Mrs.* B. in company, and Mr. B. borne on a cot.

After three days they reached the place, without any very sensible exhaustion. "During our stay, however," says Mr. Mason, "he so evidently lost strength, that *Mrs.* B. on one occasion advised him to return; to which 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.' 'Wednesday morning, it was apparent," says Mr. Mason, "that death was near. He consented, provided the examination and baptism of the candidates could that day be completed, to return. 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, and said 'Lord now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.' The day but one after, while on the boat that was to bear him to Tavoy, he took his upward flight."

Of this faithful missionary, much ought be said; but the honor which God put upon him, infinitely outweighs all commendation of ours. His death resembles a triumph. He fell, but it was at his post and in

the arms of victory. His name will be cherished by Karens as the instrument of introducing to them the christian salvation, and will be transmitted to coming generations. Mr. Mason returned with the bereaved family of our brother, and took upon himself the responsibility of the station, which, aided by the native preachers, he has fully sustained. Fifteen candidates have since been examined and received to baptism. The church consists of eighty nine members, spread through nine different villages, diffusing as extensively as their influence goes, the savor of a pure and undefiled religion.

SCHOOLS.

All the missionaries unite in opinion as to the importance of boarding and district schools; and at their respective stations, they have given such attention to establish and superintend them, as their other duties would allow. Being few in number, however, and seldom more than one family at a station, till the recent recruits arrived, they could not accomplish their benevolent wishes. They would commence schools, and perhaps from sickness or other disabilities, be obliged to reduce or relinquish them. This has been the case, both at Maulmein and Tavoy. At the former, various modifications have occurred in the boarding school at different times; but at the last date, through the assistance of Mrs. Bennett and Mrs. Kincaid, though Mrs. Wade was necessarily absent from sickness, it was assuming a permanent character. As the same causes which have heretofore affected it, are not likely to recur, now that there is such an accession of numbers to the station, we shall hope to be favored with regular reports of its progress and success. The oldest female pupil, not before a member of the church, has recently experienced religion and has been baptized. The Karen school, established above Maulmein, on the river, is taught by Moung-Doot, and as he and his wife are both pious, they may be expected to exert the best influence, not only on the children, but on the parents.

The state of the Tavoy schools, together with the changes which have occurred from sickness and other causes, will be best described in the language of Mrs. Boardman. In a letter on the subject, dated April 29th, 1831, she says: "It is just three years since our removal to Tavoy, during which time we have been entirely alone; the station has been twice broken up and labors suspended; once for three months, and afterwards for six, besides frequent excursions among the Karen mountains and Tavoy villages. In addition to this, for two years, I scarcely knew what it was to have a well day, and was several times brought very low; and during the last year, a disease has been preying upon my husband, the mournful result of which you already know. Under these circumstances, it could not reasonably be expected much would be done in the way of schools. It is the opinion of all the members of the mission, that this department of missionary labor, cannot be conducted with much success without constant and undivided attention. Still we have tried to do something, and till my beloved partner's health was impaired, we had a flourishing boys' school, averaging from twenty to thirty. Our removal to Maulmein, nearly broke it up, and when we returned to Tavoy, Mr. Boardman's health prevented his doing what would otherwise have been attempted. Besides, our house was continually thronged with inquiring Karens, whose instruction occupied my time. Mr. and Mrs. Mason arrived on the 11th, and have taken charge of the scholars, excepting an hour in the morning, when they come to my room for worship, and at noon they assemble in the hall, and spend an hour in reading the scriptures and in religious discourse. This is an interesting exercise to myself, and I think profitable to them,

as they are required to repeat what they can remember of the reading lesson, and are allowed to make any remarks, or ask what questions they like in reference to the subject. We sometimes have Karens and other persons present, so that the benefit is not confined to the scholars exclusively.

"The girls' day school was recommenced the 22d of last month, with five scholars, and has increased to twenty.* The pupils are taught by the same woman who had charge of them formerly. They are required to spend an hour with me every day, and to attend worship on Lord's days. The flourishing state of this school encourages the most sanguine hope, that we shall be able to establish others during the rainy season, when my time will be less occupied with the Karen females.

Ko-Thah-byoo, the Karen preacher, has a mixed school in the wilderness, composed of adults and children, male and female. He arrived yesterday, with five of his scholars, who appear to have made very good progress. Two of them are sisters, who, with their mother, were baptized four months ago. Another of his scholars is a fine girl, about twelve years old, who has for some time past given evidence of piety, and has now come to ask for baptism. There is also with us a young woman, a sister to one of the disciples, who has learnt to read by means of the instruction she could get from Burman travellers, who sometimes pass the night at her home in the wilderness. The Karens throughout the province, believers and unbelievers, are exceedingly anxious to have their children taught to read."

MISSIONARIES UNDER APPOINTMENT.

Besides Mr. Hancock, already mentioned, Rev. Nathan Brown and Rev. Thomas Simons are expected to sail for Burmah the present season. The latter was ordained at Augusta, Geo. on the 18th of December, 1831, under circumstances every way interesting, and an impulse was given to the missionary cause in that section of our country which we trust will continue long. Mr. Simons has since been travelling in South Carolina and Georgia, and has received many tokens of the approbation of our esteemed brethren. Mr. Brown has been spending the past winter at Newton, (Mass.) and it is expected he will soon be set apart to the great work to which he has devoted himself.

The Board has also received proposals from no less than five brethren, whose course of theological education, it is supposed will justify their departure from this country in little more than one year.

It may be proper here to state, for the information of the public, that some other worthy brethren have offered their services, and would gladly have been accepted by the Board, had the state of their families allowed. It is a circumstance not generally known, that missionaries find it difficult to make such provision for the education of their children in Burmah, as to be satisfied to keep them there; and hence those parents who have surviving children, have expressed solicitude and a desire to send them to this country. What course they will finally adopt, we cannot say. The Board have made no provision for an exigency of this sort, but with this fact before them, they did not feel at liberty to encourage families, having several children, to go out. The same objection does not exist in reference to stations in this country, and for which the Board would gratefully receive a proffer of assistance from well qualified brethren.

* Letters of a later date inform us, that the male and female departments together, had increased to sixty, and pupils in the other schools to the number of forty.

LIBERIA.

Though we are unable to report the appointment of any Missionaries to this important field since the lamented death of Mr. and Mrs. Skinner, it is our happiness to say that the good work of God has nevertheless prospered, and a healthy religious influence pervaded the Colony. A letter from Mr. C. N. Waring, one of the pastors of the Baptist Church in Monrovia, furnishes the following particulars: "Since Captain S. was with us, there have been nearly one hundred added to our Church. The work began in June, 1830, in Monrovia, and lasted till the early part of 1831. It then extended to Caldwell and Carey Town, a settlement of recaptured Africans. Among the latter it has continued ever since, so that they make up the largest number that has been added to the church, and they seem fully to adorn the christian character. They have built themselves a small house of worship, at which they meet regularly on Lord's day, and twice in the week for prayer. We have appointed one of the most intelligent among them, to take the oversight of them, and to exhort them when none of the preachers are there from Monrovia. Monrovia may be said to be a christian community; there is scarcely a family in it that some one or the whole do not possess religion. We are about to build us a new Meeting-house, which has been delayed on account of the want of funds; but we have renewed our exertions, and the corner-stone is to be laid on the fourth of next month. It is to be forty by thirty-four feet, and built of stone."

The Board have not, in consideration of what was doing without them, slackened their efforts, but have carried on a correspondence with individuals in various parts of our country where a prospect offered of obtaining suitable missionaries. They regret to state that they have not yet succeeded in engaging any one, though all have not been heard from who were addressed.

INDIAN DEPARTMENT.

CAREY STATION.

The removal which it was hoped would be brought about at this station did not take place, and Mr. and Mrs. Simerwell are still there. Finding they were likely to remain for an indefinite time, they made arrangements to continue the school, and employed Luther Rice, a native Indian and lately a resident at Hamilton, N. Y. to teach it. The number of boarding scholars averages probably ten, but any of the Indian children in the vicinity of the school are at liberty to attend. Whether the government will provide for the removal of the Puttawatomsie the present season, is uncertain, but we think there can be little doubt of their intention to do so. Whenever that event takes place, the station will be relinquished, of course, and it may be before that time.

In connexion with the history of this Station, may be mentioned the lamented death of the Rev. George Kalloch. He was accepted by the Board, nearly a year ago, as a missionary to the Indians, and looked forward to the time when he should enter on the duties of his appointment, with delight. The opening which was anticipated for him west of the Mississippi, did not present itself in season, and he was instructed to join the mission at Carey, and there await the direction of Providence. Preparations were commenced for his departure, and the time was fixed for setting him apart by solemn prayer and other appropriate services; but before the day arrived, he was seized by a fever, from which he never recovered. He died at Charlestown, Mass. on the 16th of

November 1831. This painful event was deeply regretted by the Board, who thought they perceived in Mr. Kalloch those qualifications which they have so ardently desired in their missionaries to the Indians. They are convinced, if the ends they have in view are accomplished, intelligence must be associated with piety, in the men whom they employ. An opinion more erroneous is seldom indulged, than that any man, however ordinary his attainments, is competent to teach the Indians.

THOMAS.

This station is situated among the Otawas, on Grand river, of Lake Michigan, in Michigan Territory; and is under the superintendence of Mr. Leonard Slater. For some time, Mr. Jotham Meeker was associated with Mr. Slater, but during the last year, he deemed it his duty to retire, and is at present among the Creeks, west of the Mississippi.

The mission school at Thomas, is committed to the care of Mr. Ramsay D. Potts, and has been alternately kept on the mission premises, and at a village about one mile distant. This measure afforded accommodation to children out of the mission family, and has probably contributed to bring under instruction, some who would otherwise have grown up without it.

Mr. Slater has devoted himself principally to evangelical labors, and no doubt with advantage to the Indians. He has acquired their language, and can address them without an interpreter. His custom is to spend a part of every week at their lodges, and press on their attention the subject of personal religion. Finding but little encouragement, the members of the mission family, early in the present year, resolved to set apart a day for fasting and special prayer. In accordance with this purpose, they met, January 13th, and at the close of the day, found, to their inexpressible joy, that they had not sought the Lord in vain. A hired man, who lived in the family, was the first to discover the deep conviction of his soul, that as a sinner he was lost. After him several of the Indian children, members of the mission school, and finally one of the chiefs, became much distressed. Four only had given evidence of a hope in Christ, at the date of our last intelligence, but the prospect of a considerable work was no way diminished. This exhibition of mercy to the perishing Indians, is the more cheering, from the fact, that all previous efforts for their salvation, had proved nearly fruitless. It reflects, at the same time, great honor upon prayer, and teaches the absolute dependance of means on the blessing of God. It shows that no faithful servant of Jehovah should labor in despondency, while he executes the duties of his situation in the spirit of prayer.

SAULT DE ST. MARIE.

This station is in Michigan Territory, and is under the superintendence of Rev. Abel Bingham—Mr. Tanner, interpreter—Miss Macomber, school teacher—Miss Rice, assistant to Mrs. Bingham.

The school has received every attention calculated to render it useful, and besides the children boarded in the mission family, has been attended by many from the neighborhood. The average number of scholars is from forty to sixty. After conducting them through the week in their ordinary studies, Miss Macomber has regularly met them at suitable hours on the sabbath, to teach them the great truths of religion. In this service, she is aided by two ladies from the fort, Mrs. Hurlburt and Mrs. James, who are happily qualified for the undertaking.

The labors of Mr. Bingham have been almost wholly of an evangelical character, and divided between the Indian and white population. To the former, their value has been greatly enhanced by the interpreting

of Mr. Tanner, who is pious, and enters into the spirit of every address. A translation of a part of the New Testament into Chippewa by Dr. James, has also been useful, and should it be printed, will doubtless prove a blessing to the tribe.

In December, it became apparent, that the word preached was taking effect, and a more than ordinary interest was felt in the subject of religion. The number of hearers increased, and anxious inquirers often tarried for prayer and conversation, after the assemblies were dismissed. In a little time, the work spread into the garrison, and several of the soldiers became hopefully pious. Still more were asking, "what shall we do to be saved?" Of the converts, few had made an open profession of religion at the date of Mr. Bingham's last letter. Five had submitted to baptism, and united with the church, which now consists of twelve members, and others were expected soon to come forward.

This station has the advantage of affording its missionary frequent opportunities for giving religious instruction to natives from the interior. It so occurred the last winter, that a Tequemenon Chief and his daughter were detained at the place for several weeks, during which time it was hoped that she became savingly acquainted with the truth.

The temperance measures of Mr. Bingham have been very successful. Nearly all the inhabitants of the place are united in them, and partake in the general benefit.

VALLEY TOWNS.

This station is on the Hiwassee river, within the limits of North Carolina, and is under the care of the Rev. Evan Jones. The report from the station a year ago was of the most animating character, and it will be perceived, by what we have to communicate, that it has lost none of its interest since. In a letter dated May 11th, Mr. Jones observes. "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 Dsulawe, are become very useful; and considering their slender opportunities for obtaining information, they are making very encouraging improvement. I believe the Lord is deepening as well as widening his work among the Cherokees, and think the growth in grace and the knowledge of the Saviour, is as apparent among the professors, as the addition to their numbers.

In June following, Mr. Jones adds, "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 season. For the accommodation of those who were thus circumstanced, we appointed a sacramental meeting for last sabbath, and the Saturday before at Desehdsee, 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 door-ways. They also cleared a place at the side of the Valley river, to go down to baptize, and for the congregation to view the administration of the ordinance. During the preaching, by brother John Wickliffe and myself, much seriousness pre-

vailed, and especially in the last prayer, when many seemed greatly affected. After a short interval, we assembled and proceeded to the river. 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. 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. At the conclusion of the service, I perceived many persons in the congregation greatly affected. 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. The mourning penitents were of all ages, from eight or nine to upwards of eighty years of age."

Among the subjects of this extensive work, were three of Mr. Jones' children, so that in delineating the emotions of parents, he describes his own. There seemed to be but little abatement in the spirit of conviction which prevailed until fall. From that time the correspondence has been less frequent, and no baptisms are mentioned after November, till March, when thirteen full Indians were admitted to the sacred rite.

The church embraces, in its fellowship, one hundred and two members, ninety-one of whom are Cherokees.

The converts exhibit characteristics of decided piety. Two of them, John Wickliffe and Dsulawe, have been approved as teachers, and spend much of their time in the service of the Board. Their labors, together with those of private brethren, have contributed materially to the extension of the revival.

The boarding school is in a prosperous state, and usually contains twenty scholars.

HICKORY LOG.

In July last, the Board received notice, through its venerable President, that the Cherokees in the vicinity of Hickory Log, to the number of about eighty families, were contemplating a removal to Arkansas, or west of it, provided their beloved missionary, the Rev. Duncan O'Briant, might be allowed to accompany them. To this, of course, there was no objection, if the removal of Mr. O'B. could be brought about, without charge to our funds.

That this could be done, it was thought there was little or no doubt, and consequently measures were taken to bring the school in its existing location to a close, early in November, and prepare for a removal.

The account of the station from its origin, as then submitted by Mr. O'Briant, the superintendent, and the Rev. Littleton Meeks, who had for years examined it quarterly, will furnish satisfactory evidence of the beneficial results of missionary labor.

"This school," say the brethren, "commenced its operation, April 30th, 1821, at the Tins-a-wattee Town, in the Cherokee nation, under the patronage of the American Baptist Board for Foreign Missions. Since its establishment, about two hundred children have attended to receive instruction, the greater part of whom have been enabled to read the word of life, and to write a fair hand, and some have been made acquainted with arithmetic. Some of the scholars embraced religion while at the school, and a regular Baptist Church was organized, which embraces thirty-four members. Besides this, there has been a general improvement among the natives, in morals, agriculture and housewifery. This church, which is under the pastoral care of

brother O'Briant, now stands dismissed from the Association, to remove to Arkansas." A public meeting was held on this interesting occasion, and a sermon delivered by Rev. Mr. Meeks, to a deeply affected audience, from Matthew xx. 4. at the close of which Rev. Mr. O'Briant, family and flock, came forward, and were commended to God in fervent prayer.

TONAWANDA, (N. Y.)

The following is a report of the Executive Committee of the New York Missionary Convention on Indian reform, by their Secretary, the Rev. C. G. Carpenter.

"The native church and school at Tonawanda, are in a pleasant and prosperous state. The lives, and with one exception the health, of the whole missionary family have been preserved. The teacher's are happy in their employment. The scholars make excellent proficiency in their different branches, and in general are submissive; the present number is thirty, and there is a good prospect of considerable increase.

"The Church has lately had an accession of ten, three of whom are intelligent young men, and influential in the tribe. The members appear to grow in grace and in the knowledge of Jesus Christ; they enjoy good harmony, and have formed a temperance society on the plan of entire abstinence.

"Measures are in progress to obtain good Mechanics, who will feel an interest in the welfare of the Station, and who will be able not only to supply the station with articles in their respective branches, but also to assist the boys in acquiring such trades as will afford them profitable and useful employment.

"The amount expended the past year is \$1431,45, the largest portion of which was collected expressly for this object. Such has been the fostering care of Divine Providence over this station, as to demand profound gratitude and praise. In view of which we feel encouraged, believing there are still greater blessings in store for this benighted people."

SHAWNEE MISSION.

Mr. Johnston Lykins, who was long associated with Mr. McCoy, at the Carey Station, has accepted an appointment by the Board to labor among the Shawnees, within the limits of Missouri, where he arrived with his family on the 7th of July. At the date of our last intelligence from him, he had not been there a sufficient time to ascertain accurately the prospects of the situation. He had communicated to the Chiefs and the principal people individually, the object of his coming, but the desolating prevalence of the small pox, prevented a public meeting of the Indians. "Till the malady subsides," he says "my labors must be confined to private visiting, but in this way I hope to do something towards the promotion of that cause which we so ardently desire to see successful.

MISSION TO THE CREEKS.

For the last year, Mr. John Davis, a native Creek, has devoted himself to labors for the benefit of his countrymen west of the Mississippi, under the patronage of the Board. He was among the converts during the ministry of Rev. Lee Compere, at Withington, and commended himself to the affection and confidence of his pastor, who encouraged him to address the people of his tribe, on the great subject of religion. Believing that he could be most useful where he now is, he removed thither, and has continued to give evidence, that he is actuated by the

genuine spirit of missions, which is no other than the spirit of the Gospel. He preaches at four different places at stated times—visits and converses with the Indians at their homes, and three days in a week teaches a school for the benefit of children. No doubt can exist, that this system, faithfully pursued, will be productive of much good. Whenever the Board shall enlarge its operations in that country, which we trust will be soon, Mr. Davis will be found a most useful auxiliary.

MISSIONARY PROSPECTS.

From the preceding Report, it appears, that we have in Burmah fourteen Missionaries, seven males, and seven females. Three other brethren and two sisters are now ready to embark to join them. Five brethren, whose preparatory studies are expected to terminate next spring, have offered their services to the Board, and will doubtless be accepted to sail immediately on the completion of their course. These together will constitute an effective force of more than twenty laborers in that interesting field. Such an addition has been called for in the language of earnest importunity by missionaries on the ground, and we rejoice to say, that the general sentiment among us is in perfect accordance with it. Individual and collective bodies of Christians have come forward more extensively, and with greater liberality, than on any former occasion, to sustain the object. Churches and auxiliary Societies in many instances, have more than doubled their usual subscriptions. It would afford us pleasure to record particulars in illustration of this remark, were it proper in this place, but it will be unnecessary to do more than refer to the Treasurer's Report.

In the great work of publishing the Scriptures in Burman, the American Bible Society proffer their assistance. With a liberality worthy of their Christian Institution, the Directors have recently appropriated Five Thousand Dollars to our use. In a similar spirit of fraternal benevolence, the Executive Committee of the American Tract Society have resolved to expend a thousand dollars in the printing and distribution of Burman Tracts, under the direction of this Board.

RELIGIOUS PUBLICATIONS.

We consider it an auspicious circumstance, that the Periodical Journals of the denomination are in the hands of enlightened and liberal minded men. The influence which they exert is not to be calculated, while the character of them, is such as the friends of Evangelical enterprise wish it to be. It is only necessary to increase their circulation, to promote a spirit of piety and concentrated action in all the churches.

The American Baptist Magazine claims a place among the worthy publications of the day, while its missionary department being made up from the official papers of the Board, will always embody whatever of interest they contain. The memoir of Mrs. Judson continues to be an object of favour—20,000 copies have been struck off by the publishers, but the demand is not yet satisfied.

STATE OF THE TREASURY.

The extraordinary efforts made by the friends of the Burman Mission, have brought into the Treasury a larger amount than usual, and produced for the time a surplus balance. This however is not to be regarded, as exhibiting a just view of the comparative income and expenditures of the Board.

It will be perceived, on a slight survey of the increase of laborers in India, and the extensive operations of the printing establishment, that

our expenses in that country exceed, by several hundred per cent., the former rate, and had our remittances been made as heretofore to meet them, probably nothing would have remained of the receipts of the year. But owing to a difference in the mode of remitting funds, a temporary accumulation has occurred in the Treasurer's hands. The increased income of the past year, has in fact been only sufficient to cover the increased expenditures, and if the proposed plans of enlargement are to be carried into effect, the revenue of the Convention must be proportionally augmented.

The Board cannot allow the present service to close, without a respectful tribute to the memory of the great and good man, who has presided over the deliberations of the General Convention for nine years. As a member of their own body, the Board always found Dr. Sempie a faithful coadjutor. He was judicious in counsel, affectionate in intercourse, and resolute in action. His removal has occasioned a breach, which all the friends of evangelical religion will deplore, but none so sincerely as those who knew him best. Long may his memory be cherished by us, and his example of christian meekness and charity, shed its influence on our deliberative assemblies.—

On behalf of the Board,

Lucius Bolles Cor. Sec.

AMERICAN BAPTIST HOME MISSIONARY SOCIETY.

A Convention, consisting of more than 100 ministers, beside other brethren, was held in Mulberry St. Meeting-house on Friday, during a recess of the "General Convention," April 27, 1832, to consider the expediency of forming a Society under the above title.

The Hon. Thomas Stocks, of Georgia, was called to the chair, and Rev. Dr. Kendrick, of Hamilton, N. Y. was appointed scribe; Rev. Wm. R. Williams, of New York, his assistant.

After a few discussions, and full development of views, it was unanimously resolved, to proceed to organize such a Society to aid in spreading the kingdom of Christ "in North America."

A constitution, which had been prepared by a provisional Committee, was produced, and, after various emendations, adopted article by article.

Societies agreeing to pay over their surplus funds, are made auxiliary and their officers are ex-officio managers of this Society. Resting thus for its support, and subject to the control of the whole Denomination, it is hoped a wide and durable interest will be created, and great efforts made. The seat of the Society will be the city of New York, where there are already many brethren, who feel a special concern in this great object.

ORDINATION OF MR. LEWIS.

On Monday evening, May 17th, in the McDougal Street Meeting-house, New York, Mr. David Lewis was set apart to the work of the gospel ministry with special reference to missionary labor among the Indians. The exercises of the evening were unusually solemn and interesting, the congregation large and attentive, and an anxiety awakened for the heathen in the bosoms of many persons who had previously felt but little interest in the cause of Missions.

He is expected to settle among the Choctaws west of the Mississippi, in the employ of the Baptist General Convention, and with his wife and child left New York for the place of destination, May 25th. They will be followed, we trust, by the prayers of christians, that the Lord will make them a great blessing to the aborigines of our country.

EXTRACTS FROM REV. MR. JUDSON'S JOURNAL.

Maulmein, Aug. 17, 1831.

Since I left this place a year ago last April, nine persons have been received into the native church by baptism, (besides fourteen Karens,) most of them relatives of persons previously baptized; but Moug Onk-mu, a Talieng, and Moug Shway-moug, a Burmese, are not of that description, and are both very promising characters. To-day were added Mah Ike and Mah Kau-mee, mother of Sarah Wayland formerly a most abusive, wicked woman, but now entirely changed; the former, is outrageously opposed by a large circle of connexions, and on that account enabled to give bright evidence of sincerity.

August 24th. We have just opened a school for teaching adults to read. Five scholars are engaged, two of them members of the church.

Wadesville, Sept. 11th. At this place, destitute of a name, where Br. Wade baptized the first Karens, I arrived on the 5th, four days journey from Maulmein, up the Dah-gyaing river. Moug Doot has been stationed here three months, and endeavored to do a little good among the natives, though in the Talieng language only, which some of them understand. I have seen most of the converts. They appear pretty well. Tou-nah is my interpreter, the first baptized, an intelligent christian, and competent to the work. Eight more have this day been added to the church.

Sept 12th. I removed a few miles to accomodate some who could not visit me at the other place, and have here baptized five more. There are many inquirers, and some decided opposition.

Sept. 17th. Having left the Dah-gyaing, I ascended another branch called the Laing-bwai, hearing that there were several disposed to embrace the christian religion, through the preaching of Ko-Myat-Kyan and Moug Zoothy, who have visited these parts; but soon after

my arrival I was taken with the jungle fever, and rendered unable to do much. Nine however, from two different villages, have been examined and baptized. To-day, finding myself hourly getting worse, I was obliged, most reluctantly, to leave the field.

Sept. 27th. Am just recovering from the fever, and able to record my gratitude to God for his sparing mercy, and to brother and sister Bennet and my attending physician, Dr. Richardson, for their kind attentions and care, by means of which, another span is added to my forfeited life. Renewedly would I devote it, whether longer or shorter, to the service of my God and Saviour.

Sept. 28th. Three of the Karens whom I had selected from all the baptized, namely: Tou-nah, Pan-lah and Chet-thir, have arrived with their wives and children, and one girl from another family, fifteen souls in all. It is our intention to place the men in the adult school, and qualify them to read and interpret the scriptures to their countrymen. In the mean time the families will be acquiring a little civilization and christian knowledge, which will render them useful, when they return to their native wilds. The plan will involve some expense, as they must of course, be supported while at school. Each family will require six or seven rupees per month. But I know of no way in which a little money can be laid out to greater advantage, for the promotion of the cause of truth among this people.

Oct. 8th. Yesterday morning we had the happiness of seeing brother and sister Wade safe returned. They remained at Kyouk Phyou two months and then took passage in a steam-vessel which touched at that place, on her way from Bengal to the southern ports.

At first they thought of proceeding to Tavoy, but having ascertained that the vessel would touch

at Mergui only, we all concluded, that it was advisable for them to visit that place in hope that a residence there a few months will completely restore sister Wade's health, and through the divine blessing issue in the establishment of a church in that region.

With a view to the latter object we are writing to Tavoy, requesting that Ko Ing, who was originally destined to Mergui, his native place, may immediately proceed thither. Brother and sister Wade leave early to-morrow morning in order to rejoin the vessel at Amherst.

Oct. 23d. We baptized Moug Zah, a pure Burman from that favored district below Ava which is blest with a genuine impression in stone of the foot of Gaudama! He has been considering the christian religion about two years, being married to a Talieng woman in this neighborhood, who is a christian.

The opposition in this place was never more steady and strong. The Priests have all taken a most decided stand; and the people seem to have resolved to stand or fall with their priests. When any person is known to be considering the new religion, all his relations and acquaintance rise en masse.

Nov. 6th. The school mentioned above does well. It contains about twenty persons, men, women and children. Most of them are professors of religion; six are Karens, the rest are inhabitants of Maulmein. Some of them are boarded in whole, some in part, and some board themselves.

To-day, the hundredth member was added to the European church under the care of brother Kincaid, all baptized by him except the first fifteen.

In the printing office, brother Bennet has just completed a new edition of the Septenary, or seven Manuals, and of the Epistles of John and of Paul to the Ephesians; also first edition of brother Boardman's ship of grace, and brother Wade's Awakener, a work which he wrote during his late sojourn at Kyouk Phyoo, and which bids fair to be deserving of its title. We intended to have printed a copy of ten thousand. But having concluded that brother Bennet must go to Bengal to rectify the Burman types, we must content ourselves with three thousand; as the ship in which he takes his passage is about leaving I close this article to be forwarded by him.

Account of Monies received by the Treasurer of the General Convention of the Baptist denomination in the United States, for Foreign Missions, from April 20th, to May 20th, 1832.

From the Vermont Baptist State Convention, per John Conant, Esq. Treasurer, contributed as follows,

By Baptist Church in Passumic village, - - - - -	106,50
Mr. Daniel Leonard, - - - - -	10,
Mr. John Gile, by Elder Ide, - - - - -	3,50
Mr. Joseph Gurnsey, Rochester, - - - - -	1,
Baptist Church in Plainfield, - - - - -	5,
Mr. John Billings, - - - - -	,50
Mr. Elisha Starkweather, East Hadley, L. C. - - - - -	3,
Rev. Archibald Wait, being a new years' gift for the Burman Mission, from his Church in Rupert, - - - - -	20,
A string of Gold beads and a necklace, sold in Boston, - - - - -	5,
	—154,50
"A sister," for printing Tracts in Burmah, per Mr. Thomas O. Lincoln, - - - - -	15,
The York County Baptist Foreign Missionary Society, of the State of Maine Aux. &c. per Rev. Archibald Smith, Treasurer, contributed as follows:	
Friends in Sanford, per Rev. Mr. Johnson, - - - - -	13,78

Account of Monies.

Male Primary Society, Lebanon, per Mr. A. Flanders,	7,81
Female Primary Society of Same,	2,25
Church and Society, Parsonfield, per Mr. D. Ricker.	5,16
Church and Society, Wells,	21,85
Female Primary Society of same,	20,
Mr. Palmer Walker,	5,
Mr. Parker Fall,	2,
Capt. Ralph Curtis, to educate a Burman boy, to be named Samuel Curtis, being the first payment, the same to be continued annually,	25,
Church and Society, Great Hill, South Berwick,	8,41
" Buxton, per Rev. A. Wilson,	6,
Church at South Berwick, by Rev. J. Ballard,	27,70
Church and Society, Acton and Milton, by Rev. C. Emerson, and C. Swasey,	37,10
" Kennebunk, by Rev. O. Barron,	12,25
" Kennebunkport,	13,55
" Capt. Neddock,	13,55
" Alfred & Waterborough,	24,
Mrs. Sally H. Ricker, for Mrs. Boardman, Burmah,	3,
Miss Mary Ann Emory, Sanford,	50
A friend,	1,
Church at North Berwick,	4,
by the hand of Rev. J. Ballard.	254,21
A friend,	1,
The Missionary and Education Society, connected with the Sturbridge Association, by Col. Phillips,	39,64
Mr. William Masters of Cumberland, R. I. in full of fifty dls. for printing the Bible in Burmah,	30,
Miss Martha V. Ball, being the first quarterly payment for the support of a Burman child, under the care of Mrs. Wade, to be called Lydia M. Malcom,	6,25
Mr. Lincoln Damon of Marshfield, Mass. for the Burman Mission, per Mr. E. Lincoln,	3,
N. Waterman Jr. Esq. Treasurer of the R. I. Baptist State Convention, for the following purposes,	
For the Burman Mission,	173,
" Bible,	5,
" Indian Mission,	22,
	200,
Mr. E. Porter, Pawtucket, R. I. for the Burman Mission, by Rev. R. E. Pattison,	53,
Virginia Baptist Foreign Missionary Society, per Mr. A. Thomas, Treasurer, by the hand of Rev. J. B. Taylor, to be appropriated as follows,	
For the Burman Mission,	394,33
Printing the Bible in Burmah,	12,50
Educating a female Burman child, under the care of Mrs. Wade,	25,75
Burman Tracts,	5,
Instruction of Native Females, in Burmah.	38,75
Educating two Burman children, one to be named, Robert Baylor Semple, the other Nancy Semple, as a mark of respect for the zeal and fidelity manifested by our late lamented President, Elder Semple, in behalf of the Mission cause,	60,
General purposes,	133,67
	670,
Catskill and Westkill Missionary Society, N. Y., by Rev. Peter Simonson,	100,
Baptist Church Gibbonsville and West Troy, by Rev. A. Vaughan, for Burman Mission,	100,
Ontario Foreign Missionary Soc. N. Y., by Rev. John Blain,	220,
Baptist Church Troy, N. Y., for the Burman Mission,	110,
" African	16,
By Rev. B. M. Hill.	126,
M. and A. White, for the Bur. Miss., by Rev. E. M. Hill,	2,

Parishville Church, St. Lawrence Co.	8,	
By Rev. J. Elliot,		29,71
Pennsylvania Baptist Missionary Society, contributed as follows,		
Sansom Street Female Missionary Society, per Mrs. Morris,		
for the following purposes, For Burman Missions, 100,		
for Indian do. 70	170,	
Male Missionary Society of the first Baptist Church Philadelphia, per Mr. William Smith,	100,	
Elder J. Matthias,	5,	
Sundry persons,	2,80	
Rev. H. G. Jones for printing the Bible in Burmah,	7,	
By Rev. J. S. Dagg,		284,80
First Bap. Church Cohansey, N. J. by Rev. Henry Smalley,		115,72
Baptist Foreign Missionary Society of Granville, Ohio, by		
Rev. Allen Darrow,	100,	
Rev. Daniel Hascall, Treasurer of the Madison N. Y. Foreign		
Missionary Society, Aux. &c.	850,	
30 dollars of the above is designed for the support of a native		
Female Burman Teacher,		
Baptist Church, Bridgeton, N. J. by Rev. J. C. Harrison,	10,	
East Jersey For. Missionary Society, by Rev. Daniel Dodge,	141,	
N. B. 11 dollars of the above. were collected at the young		
mens' prayer meeting, Samptown,		
Female Juvenile Missionary Society of New Bedford, per Mr.		
Stephen P. Hill,	10,	
Female Foreign Missionary Society of the First Baptist Church		
and congregation, Philadelphia, per Rev. W. T. Brantly,	100,	
H. B. Rounds, Esq. Treasurer of the Utica Baptist Foreign		
Missionary Society by the hand of A. M. Beebe, Esq. hav-		
ing been contributed by the Whitesborough Female Educa-		
tion Society, for educating children in Mrs. Wade's school,		
Burmah,	60,	
From the same,	6,75	
A. M. Beebe, Esq. being the proceeds of gold beads, &c.	5,75	
		72,50
Monroe N. Y. Baptist Foreign Miss. Soc. per Mr. O. Sage,		400,
Oliver St. For. Miss. Soc. by William Colgate, Esq. Treas.	819,60	
Of the above \$50 were subscribed by Mr. Jasper Corning,		
and \$25 by Mr. G. P. Shipman.		
Oliver St. Female For. Miss. Soc. by Mrs. M. A. Lee, Sec.	300,	
Oliver St. Burman School Society, Aux. &c. for the educa-		
tion of Burman children,	100,	
		1219,60
Male For. Miss. Soc. of the Mulbury St. Baptist Ch. N. Y.	100,	
Female do. do. do. do. do.	100,	
		200,
Twenty dollars of the above to be appropriated for the edu-		
cation of a Burman boy to be named Archibald Maclay,		
and \$20 for educating a Burman girl to be named Ann H.		
Judson.		
by Rev. A. Maclay.		
Youth's Missionary Society attached to the South Baptist		
Church and congregation, New York, to aid in educating a		
girl in Burmah, named Sarah Lockwood Sommers,	30,	
South Baptist Church, New York, by Rev. C. G. Sommers,	170,	
Female Missionary Society of the same Church, for printing		
Tracts in Burmah,	100,	
		300,
Youths Missionary Society of the Second Baptist Church,		
Richmond, Va. by bro. Crane,	100,	
Louisville, Ken. Baptist Foreign Missionary Society, by		
W. Fitch, Cor. Sec.	20,	
Baptist Church Great Valley, Penn. by Rev. Leonard Fletcher,	100,	
First Baptist Church, Spruce Street Phila. by Rev. G. B. Perry,	100,	
50 dollars of which is to be applied to the education of two		
Burman children in Burmah, a male and a female, the first		
to bear the name of Gideon B. Perry, the latter that of		
Abby B. Perry,		

Pine Street Baptist Female For. Missionary Society, Providence, R. I. by Rev. P. Church,	55,
First Baptist Church, Hamilton, N. Y. by Dea. J. Olmstead for the Burman Mission,	224,
Utica Bap. For. Miss. Society, per H. B. Rounds Esq. Treas.	500,
Female Baptist For. Mission, Society of Brooklyn, N. Y.	200,
Virginia Missionary Society, as follows :	
From Rev. Jeremiah B. Jeter, Treasurer of the Kilmarnock Missionary Society,	53,50
Also one gold ring,	
Mr. Thomas S. Sydnor Treasurer of Wicomico Miss. Society,	25,
Also a pair of gold knobbs,	78,50
First Baptist Church, N. Y. per Rev. William Parkinson,	100,
Georgia Baptist State Convention, by Rev. Adiel Sherwood, for the Burman Mission,	1000,
15 dollars of the above, to be appropriated for the support of a female child in one of the schools,	
North Beriah Church, New York, by Rev. D. Dunbar,	100,
Courtland Foreign Missionary Society, N. Y. Aux. &c. per Rev. A. Bennett,	450,
Juvenile For. Miss. Soc. Brooklyn N. Y. by Mrs. S. Crosby,	20,
Sundry persons, Northampton, by Rev. B. Willard, contributed as follows :	
Miss Merab Kellogg, collected from the family on the day of Annual Thanksgiving,	,62
Collected at Monthly Concert for prayer, Middlefield, for the Burman Mission,	26,25
Mr. Samuel Abbott, Hinsdale.	1,
Mrs. Betsey Abbott,	1,
Master Judson Abbott,	,25
A friend, by Mrs. Abbott,	1,
Miss Susan Mercey,	1,
“ Phebe Matthews,	,25
“ Mary Remington,	1,
“ Huldah Remington,	,25
“ Betsey Squire,	,25
“ Mr. John Abbott,	1,
	83,87
Baptist Church, Hudson N. Y. by Rev. W. Richards,	100,
Rev. A. Wilcox, Salem Conn. for the Burman Mission, having been contributed by two churches to whom he ministers, per Rev. G. F. Davis,	28,
Seneca Baptist Foreign Missionary Association, by brother James McLallen,	122,
Foreign Missionary Society, Cincinnati Ohio, by Mr. W. F. Nelson, forwarded by Mr. J. Denham,	125,13
Rev. Henry Davis, having been collected within the bounds of the Monroe, Ontario and Genesee Associations N. Y. for Foreign Missions,	210,36
A. C. Smith Esq. Treasurer of the General Committee of the Charleston S. C. Association fund,	704,37
Rev. Thomas Simons, Missionary for Burmah, having been collected by him, while on a recent visit to the South, being in addition to the sum of 500 dollars received from him, March 17th.	650,
Forwarded by Rev. B. Manly,	1354,37
Burlington N. J. Juvenile Missionary Society, for Indian Stations, per Peter Runyon, Esq.	5,
Elder Zelotes Greenell, per Rev. J. C. Murphy of New York,	5,
Pennsylvania Missionary Society, per Rev. Samuel Huggens Treasurer, having been contributed as follows :	
Lower Dublin Female Mite Society,	38,
Holmesburg Female Society for promoting the gospel, toward the education of a Burman child, named David Jones,	12,
Rev. John Boozen, for Burman Tracts,	8,
	53,

Mrs. Lydia Sherwood, Conn. per Rev. A. Day,	50,
Col. Davis Smith, Forsyth Geo. for the Bur. Mission,	6,
Baptist Church Greenwich, Washington county N. Y. by Rev. W. T. Brantly,	27,
Northern Baptist Convention N. Y.	13,50
J. J. Roberts, Brownsboronzh, Alabama, as one of a proposed fifty, to contribute 50 dollars each, annually, for five years, for the Burman Mission,	30,
For plan see Christian Index, of April 23th, 1832, Mrs. Nancy Godden of same place, for same, the other 20 dls. having been paid Rev. L. Rice,	10,
	<hr/> 53,50
Rev. Ebenezer Tucker, from the first and second Bap. Churches in Canaan, Columbia county, for the Bap. Mission in Africa, A friend, being profits on a particular branch of business, for the Burman Mission,	7, 2,
A friend, by Rev. Mr. Collier, for the Burman Mission,	2,
American Tract Society, being a donation for printing tracts in Burmah, per Rev. W. H. Hallock, Cor. Sec.	1000,
New Hampshire Baptist State Convention, per Mr. William Gault, Treas. to be appropriated as follows :	
For the Burman Mission,	63,26
Printing the Bible in Burmah,	81
" Tracts in Burmah,	63
The African Mission at Liberia,	6,
General Purposes,	229,40
	<hr/> 300,
Mr. James Nickerson, received at N. Y. by the Treasurer,	1,50
Received for one ream paper contributed by same,	2,50
	<hr/> 4,
The same individual forwarded various articles of clothing and merchandize, with a box for Mr. C. Bennett, all of which including the above, he estimated at 25 dollars, for the support of a Burman female child, Received for several gold necklaces, rings, ear knobs &c. the same having been received from sundry persons during the late sitting of the Convention in New York,	15,28
Rev. Francis Wayland Senior, Saratoga Springs, for printing the Bible in the Burman language,	5,
Mr. Joseph Day of Bradford Mass. by Mr. J. Keely, per Mr. E. Lincoln,	2,
Miss Mary Rice, of East Sudbury,	5,
" Jane Smith,	1,
For the Bur. Mission, per Rev. Mr. Hall,	— 6,
Rev. Samuel Cornelius, of Alexandria, D. C. having been con- tributed as follows :	
By Mrs. Low, being the fourth annual payment for educating an Indian boy, named Abraham Faw,	30,
Mrs. Cornelius, for the Burman Mission,	10,
Miss Sarah F. Chinn,	5,
Mr. Keuben F. Johnson,	4,
Collection in the Baptist Church, Alexandria,	16,
	<hr/> 65,
Penobscot Baptist Foreign Missionary Society of Maine, Aux. &c. per Mr. Levi Morrill, Treasurer, by the hand of Mr. G. W. Sawyer,	131,75
Mr. James Wilson of Worcester Mass. for the purpose of edu- cating a Karen or Burman youth, to be named John Milburn Wilson, by Rev. Mr. Simons,	50,
	<hr/> \$13,360,47

The greater part of the foregoing sums were received by the Treasurer during the recent sitting of the Convention in the city of New York.

H. LINCOLN, Treasurer.

THE
AMERICAN
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No. 7.

MISCELLANEOUS ARTICLES.

REVIEW OF 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 PROFESSOR RIPLEY, of Newton. Second Edition, pp. 288, 18 mo. Boston: Lincoln & Edmands. 1832.

WE have perused and re-perused this little book with increasing interest and instruction. The publishers have rendered an important service not only to the Baptist churches, but to the whole christian community in America, by introducing to their attention and placing within their reach the means of understanding a subject which has been lamentably misapprehended. Error, especially religious error, is manifestly an evil; and it will produce evil. The spirit of christianity is the spirit of truth, and holiness, and peace. It speaks the truth in love. It reveres the institutes of the Saviour; and, through good report and evil report, it endeavors to obey him; to instruct and convince the wandering; and to persuade all to meet and rejoice together on the immovable ground of truth and duty.

The writings of Mr. Hall on communion constitute the principal part of one of the large volumes of his works. Whoever has read those writings will perceive in these conversations the perfect fairness with which Mr. Fuller has stated and met the arguments of this distinguished advocate for mixed communion. It is no 'man of straw' with whom the advocate for restricted communion is con-

tending. It is in effect the mighty champion himself in his chosen panoply. 'Two objections,' Mr. Fuller remarks in his preface, 'have generally been urged against a *conversational* discussion of a controversy; that the arguments of an opponent are feebly constructed, and that victory is invariably awarded to the author. Both these objections the present writer has endeavored to obviate; for while a sense of delicacy induced him to represent the controversy as between *two laymen*, (which is not entirely a fiction,) the arguments in favor of mixed communion have been generally and copiously quoted from those publications to which the friends of that system are proud to refer us, as their highest human authority. Nor in a single instance, has the writer represented his opponent as conceding the point at issue—an artifice as flimsy as it is contemptible; since, whatever be the conviction of either party, the public will not in deference to our self-complacency, resign their undoubted privilege of judging for themselves.'

The Editor's preface breathes so excellent a spirit, and sketches so happily and yet so briefly the general features of the present publication, that we are induced to transcribe from it the following paragraphs.

"Hitherto, scarcely any proposition has been more obviously correct, or more generally admitted, than that baptism is a pre-requisite to communion at the Lord's table. Mr. Hall asserts that it is not; and on the ground that it is not, he rears the splendid superstructure of his theory. Before we rely on such a foundation, it becomes us to examine it thoroughly. It is with the hope of aiding the candid in this examination that these conversations, from the pen of a son of the late Rev. Andrew Fuller, are now presented to the American public. They are not intended to supersede a reply in a different form; but, though simple and unpretending, they are lucid and powerful.

"To the attention of all the friends of truth, especially of those who read Mr. Hall's polemic works, this production commends itself by a variety of considerations.

"It is a candid, fair, and able discussion of the subject between M., a Mixed communion Baptist, and S., a Strict communion Baptist. It is *candid*, because it is written in a style becoming a Christian, while it introduces two brethren discussing the subject like friends and inquirers after truth and duty. It is *fair*, on the part of the author, because he has permitted M. to use *the very language and arguments of Mr. Hall*, the fountain of all arguments for mixed communion. And it is *able*, because Mr. Fuller has exposed, with great clearness, the fallacy of Mr. Hall's arguments, and shown that his position is untenable with consistency on his own ground; and that his principles would be attended with injurious consequences to religion, were they put in practice. Another recommendation of the work, is, that Mr. Fuller is a member of Mr. Hall's church, and perhaps as great an admirer of Mr. Hall, in other respects, as any person. But the spirit and language with which he writes on this subject, prove him as much the friend and advocate of peace and christian union, and of the interests of truth,

as his pastor. Let the reader judge. And it will be admitted that Mr. Fuller has had a good opportunity to know the influence of mixed communion when reduced to practice.

“The venerable Dr. Griffin rejects Mr. Hall’s fundamental principle. He maintains that baptism is a pre-requisite to communion, but that something very different from immersion is Baptism. He may be considered as the representative of those great and respectable bodies of Christians that still continue to practise infant sprinkling. As it is desirable to let the subject be fairly viewed on all sides, the editor of the conversations is happy in being able to lay also before the serious inquirer, Dr. Griffin’s Letter on Communion, and the Review of it by Prof. Ripley, of the Newton Theological Institution.

“May we all know and do the will of him who ‘suffered for us, the just for the unjust, that he might bring us to God.’”

The following is from a preparatory note to the second edition; and we transfer it to our pages, not doubting that it expresses the sentiments cherished in respect to Mr. Hall by the great body of his brethren:—‘Shortly after the publication of the first edition, the melancholy intelligence of Mr. Hall’s death was received. The loss of so good and great a man cannot fail of being sincerely lamented by us all. For surely we may admire his splendid talents, and admit most freely, and with gratitude, the uncommon excellencies of his character, and yet consider him to have erred on the subject discussed in the following pages.’

Of the seven conversations, the first is occupied with General and Preliminary Observations, the second is entitled, Baptism and the Lord’s Supper, anterior, and subsequent to the Death of Christ, circumstantially different, but essentially the same; the third, Baptism as indispensable a Prerequisite to external Church-Fellowship, as Faith is to Baptism; the fourth, the Example of the Apostles, in their Obedience to their Lord’s Commission, an inspired Explanation of their Lord’s Will, and a Pattern intended for the Imitation of the Church in all succeeding ages; the fifth, a strict Adherence, in the Constitution of our Churches, to the Laws of Christ, as exemplified in the uniform Practice of the Apostles, not Schism, but Christian Union; the sixth, a Reception to Church-Fellowship of all whom God has received, in Obedience to the Christian Commission, but not in Deviation from it, the imperative Duty of Christian Churches, notwithstanding a Diversity of Opinion and Practice in Relation to Matters of Indifference; and the seventh, a Strict Adherence to the Commission of Christ, in the Formation of our Churches, neither Bigotry nor Folly; and a Deviation from it, in Deference to Modern Error, neither Charity nor Christian Wisdom.

For the most satisfactory proof of the ability and the christian spirit with which Mr. Fuller has treated these subjects we refer our readers to the book itself. We have seen and compared the original English edition; and we consider the fraternal and judicious manner in which the American editor has performed his part, as adding not a little to the value of the work.

Many things which have often been involved in much difficulty, are here exhibited in a clear and convincing light. The baptism of John, from the day when our Saviour asked the captious Jews, 'Was it from heaven, or of men?' has to some been a stumbling block. In the deeply interesting conversation relative to that baptism, the discussion proceeds thus :

M. But we have reason to conclude that the repentance of John's disciples was "superficial, and that the greater part of such as appeared for a while most determined to press into the kingdom of God, afterwards sunk into a state of apathy. And even of the professed disciples of our Lord, many walked no more with him. A general declension succeeded, so that of the multitudes who once appeared to be much moved by his ministry, and that of his forerunner, the number which persevered was so inconsiderable, that all that could be mustered to witness his resurrection amounted to little more than five hundred, a number which may be considered as constituting the whole body of the church, till the day of Pentecost."—[Hall, p. 38.]

S. That the number of disciples who were present after our Lord's resurrection, amounted to about five hundred, is certain ; but that more could not have been mustered, or that this number constituted the aggregate amount of the church, will not be so readily conceded—the former position being confirmed by scripture, the latter being entirely destitute of proof. But be that as it may, we know that John was cautious in his reception of disciples. When he saw 'many of the Pharisees and Sadducees, coming to his baptism, he rebuked them, saying, 'Who hath warned you to flee from the wrath to come? Bring forth fruits meet for repentance.' Luke informs us, that this expostulation was addressed to *the multitude*, that came forth to be baptized of him. The probability is, therefore, that, as all whom John baptized, were baptized *confessing their sins*, multitudes came to his baptism who never submitted to that rite. Possibly, to adopt an expression used by our eloquent friend, '*prodigious multitudes*' came to his baptism; but, that '*multitudes*,' who presented themselves, were not admitted to that sacred rite, is established beyond a doubt. But if, for a moment, we were to *admit* your hypothesis, that among the three thousand baptized at the Pentecost, there *were* some of John's disciples, *then* I should be glad to be informed *why* they were re-baptized. Was it on the ground of their transient apostasy? or, of the invalidity of their former baptism? If on the ground of their apostasy, while re-baptism for such a reason would not invalidate John's baptism *as such*, it would render obligatory in our churches, a practice perfectly novel to modern Christians, and of which no traces can be discovered in ecclesiastical history, the re-baptism of penitent backsliders, prior to their restoration to the privileges of church fellowship. On the other hand, if this supposed re-baptism were on the ground of the invalidity of the ordinance administered previous to the Pentecost, then, not only should these supposed apostates have been re-baptized, but *all* John's disciples and *Christ's* disciples too, the faithful and the faithless, in one indiscriminate mass; those who adhered to their original profession, no less than those who had abandoned it, but who now repented:—The twelve apostles, the seventy disciples, the five hundred brethren,—*all* whom death had not removed previous to the Pentecost, and who now retained their fidelity, must have been re-baptized, either on this occasion or subsequently, before they were admitted to the privileges of the Christian Church, a supposition too absurd to be entertained for a single moment. Where, let me ask, is there a solitary instance of such a repetition of baptism?

M. I answer, confidently, that just such an instance occurred at

Ephesus; where twelve of John's genuine disciples, were re-baptized by St. Paul; the particulars of which are recorded in the 19th chapter of the Acts of the apostles.

S. It is well known that critical expositors are not agreed concerning this passage, some being of the opinion that it was not intended to intimate a re-baptizing. But if we suppose it was, there were special reasons in this case. The repetition was not *such* a one as I have spoken of; for it was one in very different circumstances; so that your inference from it is altogether unnecessary and incorrect. The transaction here mentioned, occurred more than twenty years after John had ceased to baptize, and nearly the same length of time after Christ had given his final commission to the apostles. When he gave that commission, surely he did not annul what he had sanctioned before his crucifixion. He only adapted the form of words to the full display which it was now proper to make of his divine character, and of the system of redemption, and thus gave a rule respecting the baptisms which were to be administered after that period. In the case of these disciples, who, it is almost certain, were baptized after that period, this rule, which was then in force as a law of Christ, had been disregarded; and the apostle might well require its being scrupulously observed. Besides, Paul appears to have perceived a radical defect in the religious instruction which they had received previously to baptism. They seem not, in connexion with their being baptized, to have been directed at all to the grand object of evangelical faith. They were now, indeed, believers in Christ. But it is probable that they had been baptized a few years before, by some one who had, some years still earlier, received baptism from John or some of his disciples in Palestine, but who had failed to communicate to them the whole of the instruction that John had been in the habit of communicating. They might afterwards have been brought to the knowledge of the Saviour through the preaching of such a man as Apollos. They resided nearly a thousand miles from the scene of John's labors. And it is not said, nor is it at all probable that they had been baptized by John, but only, as they supposed and as they expressed it, 'unto John's baptism.' They were ignorant that baptism, as administered by him, was connected with the fundamental doctrine of Christianity, in such a manner that the reception of it was in reality an acknowledgment, by the person baptized, of his obligation to be a disciple of Christ. On this subject they still needed to be instructed. 'Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him who should come after him, that is, on Christ Jesus.' Among all the followers of Christ that had been baptized either by John or by the apostles before the giving of the final commission, not one, so far as we have any account, was re-baptized. Recollect, my friend, what was the fact in regard also to Apollos. 'This man was instructed in the way of the Lord, and, being fervent in the spirit he spake and taught diligently the things of the Lord, *knowing only the baptism of John.*' When Priscilla and Aquila met with him, they did not re-baptize him. They only 'expounded unto him the way of God more perfectly;' as we learn from Acts xviii. 25, 26. The *genuine* disciples of John had, at their baptism, been directed to Christ, and had, in being baptized, acknowledged their obligation to trust and obey the Saviour; so that their baptism was essentially christian baptism, and they needed only to be taught the way of the Lord more perfectly. But the men at Ephesus had not, at their baptism, been directed to Christ; and hence their baptism was not christian baptism.* pp. 72—76.

*See the Amer. Bap. Magazine for the year 1825, p. 374, and KNAPP'S Scripta varii argumenti maximam partem exegetici et historici.—vol. I. pp. 163—4.

After what has already appeared in this Magazine, we do not think it necessary to expatiate on the uncommon merits of Professor Ripley's Review of Dr. Griffin's Letter. Suffice it on the present occasion to call the attention of our readers to a few passages commencing on the 283d page, (2nd ed.) where the reviewer is remarking on Dr. Griffin's having urged the authority of Mr. Hall.

"It may be well also to mention, that, however applauded Mr. Hall's liberality may be, it proceeds entirely on the ground that baptism is not an indispensable pre-requisite to communion; a principle, the propriety of which, in the commencement of this letter, Dr. Griffin disowns. Besides, Mr. Hall has himself made statements on the subject of communion which are quite as illiberal as the current statements of those against whom Dr. Griffin has written. In his reply to Kinghorn, Mr. Hall observes, 'This author had informed us at the distance of a few lines that the Pædobaptists in general believe that none ought to come to the Lord's table who are not baptized. If this is correct, we may indeed easily conceive of their being offended with us for deeming them unbaptized; but *how our refusal to admit them to communion should become the subject of debate, is utterly mysterious.*'"²⁸

"Again, in another of his pieces on communion, Mr. Hall has thus expressed himself: 'They,' the Baptists, 'act precisely on the same principle with all other christians, who assume it for granted that baptism is an essential preliminary to the reception of the sacrament. The point on which they differ, is the nature of that institution; which we,' the Baptists, 'place in immersion, and of which we suppose rational and accountable agents the only fit subjects. Let it be admitted that *baptism is under all circumstances a necessary condition of church fellowship, and it is impossible for the Baptists to act otherwise.* Their practice is the infallible consequence of the opinion generally entertained respecting communion, conjoined with their peculiar views of the baptismal rite. *The recollection of this may suffice to rebut the ridicule, and silence the clamor, of those who loudly condemn the Baptists for a proceeding which, were they but to change their opinion on the subject of baptism, their own principles would compel them to adopt. They both concur in a common principle, from which the practice deemed so offensive is the necessary result.*'"²⁹

Now we would ask the conscience of our Pedobaptist brethren, when they triumphantly speak of Mr. Hall, as the advocate of mixed communion, Have they attentively read all that he has written on this subject? Do they know on what principle only it is that he would advocate mixed communion, namely, that, in existing circumstances, baptism is not a pre-requisite to partaking of the Lord's supper? Do they themselves admit that principle? Do they act upon it in their own churches? If not, (and it is well known that they do not,) then is it right for them to use the authority of Mr. Hall against us, and represent him as acting on a principle that is opposed by nothing but Baptist bigotry and uncharitableness? Ought it not to be distinctly understood that Mr. Hall was the advocate of mixed communion, only on the assumption that the whole

*Works of Robert Hall, 1st complete ed. New York, vol. I. p. 156.

† Works, &c. vol. I, pp. 285.

christian world have erred in insisting upon a persons being baptized before partaking of the Lord's supper? If any are inclined to adopt that assumption, we hope they will read Mr. Fuller's work, and consider well the pattern given in the New Testament. If any reject that assumption, and yet advocate mixed communion, they must do it on the ground assumed in Dr. Griffin's Letter, namely, that something very different from immersion is baptism. All such we would refer, affectionately and earnestly, to Professor Ripley's remarks on that Letter, and, above all, to the Bible itself. We would entreat them to read, pray, decide, and act, as in the presence of Him who is our common Lord, and who has said, *If ye love me, keep my commandments.*

NEWTON LYCEUM;

Or Preparatory Department of the Newton Theological Institution.

Every friend of the Baptist Churches, and of Christian truth, must rejoice at the liberal and elevated course of studies pursued at Newton, and at the tokens of favor which the Theological Institution has received from a gracious Providence. It is adapted, as most of the readers of this article will recollect, 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.'

In order to make the regular course of studies there, as thorough and complete as at any institution, it is required also that candidates for admission be acquainted with Prof. Stuart's Hebrew Grammar, and the first forty pages of his Hebrew Chrestomathy. The regular course occupies three years and embraces 'Biblical Literature, Ecclesiastical History, Biblical Theology, and Pastoral Duties; and, in short, the various studies and exercises appropriate to a Theological Institution designed to assist those who would understand the Bible clearly, and, as faithful ministers of Christ, inculcate its divine lessons the most usefully.'

Provision has also been made for a shorter course, in special cases, and at the discretion of the Professors.

In the autumn of the year 1830, a Preparatory Department or *Lyceum* was organized. It was 'designed to increase the facilities of becoming well fitted to enter upon either the regular course in the Institution, or a shorter one; and it is adapted to the instruction of those who, on account of their age and other circumstances, cannot pursue an entire collegiate course, and also of those who, after having been through college, may need, in view of the requisite knowledge of Hebrew, to make some special preparation.'

The labors of the worthy brother to whom this Department was committed, have been unwearied, and well directed, and attended with great success. It is hardly one year and a half since he entered upon the duties of his station; and he has now under his care more than *forty* students.

In the mean time, the number of theological students has been greatly increased; and there is a prospect of a large addition to the number, next autumn. But the rooms in the edifices belonging to the Institution are already filled. And the circumstances of the Trustees, it is thought, do not render it expedient for them at present to undertake the erection of a new building. Besides, some of the friends of the Institution have feared that the existence of a Preparatory Department at Newton would be injurious to some of our Academies and Colleges.

It has, therefore, been thought best to introduce a modification adapted to promote the fraternal confidence and cordial co-operation of all concerned, and, at the same time, to secure some of the important objects for which this department was established. Accordingly, at the semi-annual meeting of the Trustees on the 18th of April, it was resolved, unanimously, that the following additional regulations of the Preparatory Department be adopted:

1st. As a general rule, candidates for admission into the Preparatory Department, (or for continuance in it after the present academical year) must have prosecuted, at least, the studies commonly requisite for entering college.

2d. Except in special cases, no one shall be admitted to the Preparatory Department, under the age of twenty-three years.

The first of these regulations was recommended by the following among other considerations.

1. It will so reduce the number of preparatory students, as to give room for theological students.

2. It will simplify and greatly facilitate the business of their instruction.

3. It will place at Newton only such as have given very considerable proof of their capability and of their disposition for improvement, and thus will furnish a desirable guard against some apprehended dangers.

4. It will have a favorable bearing upon academies; for, with few exceptions, it will send all in the first place to academies.

5. The Preparatory Department with this regulation, will have a favorable bearing upon academies in respect also to the concentration of efforts on that grand object, the *thorough fitting* of students, up to a certain point; for it will supersede the necessity of a distracting attempt by the Principal at each of our Academies to do justice to a fragment of an extra class. Economical considerations also require that the fragments be brought together, so as to form a respectable class, under the care of an Instructor whose business it shall be to promote their progress.

6. It will so elevate the attainments of those who come to this Institution without having gone to college, as in reality to enable

them along with graduates to proceed profitably in theological studies; and to do this without impeding the progress of graduates, or depressing the general course and character of the Institution.

7. It will diminish the undesirable distance between those candidates for the ministry who are, and those who are not educated at college. It will increase the mental discipline and the usefulness of a highly important portion of the servants of our common Lord. And, (in conjunction with other provisions that have been made for assisting our brethren, whatever may be their attainments, or their want of attainments,) it will tend not a little to help all to feel and understand alike, and to act in concert when they go forth to their future labors.

The second of the additional regulations was introduced for the purpose of guarding against the Preparatory Department's becoming the resort of those who ought to repair to College.

It is gratifying to know that there are Colleges worthy of the special confidence of our churches and of the whole christian community. There is also in almost every one of the northern States a first rate Academy under the management and instruction of persons of our denomination. And the cheering influence of enlightened individuals and of the Northern Baptist Education Society, is beginning to be felt in every section of these States; to say nothing of the laudable exertions of our brethren elsewhere; so that it is hoped that no suitable candidate for the ministry will fail of being encouraged and enabled to commence his studies in favorable circumstances. There may be special cases where a shorter course, or even a mere English course may be expedient; but, in all ordinary cases, we would say, let the young man first become prepared for entering college. He may rest assured that such a preparation will be highly useful, whatever may be his future course. Next, if his age and other circumstances permit, let him repair to college, and receive the benefits of an entire collegiate course. And then he will find at Newton a Theological Institution adapted to his instruction. But if, when he is fitted for college, his age and other circumstances do not permit him to prosecute an *entire* collegiate course, he can now, instead of repairing to a college, repair to the Lyceum, or Preparatory Department, at Newton, and prosecute such studies, selected from the collegiate course, as, in addition to his previous attainments, are the most needful in order to enable him, with satisfaction and with profit, to proceed in theological studies.

Our arrangements for ministerial education are now complete. They only need to be prosecuted with vigor, in a christian temper, and with humble and fervent prayer for the divine blessing.

REVIEW.

"*The Pious Minstrel*." A collection of Sacred Poetry, from the London Edition. Boston: William Hyde, 1832.

Affording so fine a field of poetry as the religion of the bible does, we have often been surprised that so little good poesy has been founded on its various subjects. There is not a page in the sacred volume which does not present topics of infinite grandeur and loveliness. But, excepting in the book's own poetry, those topics have in rare instances been treated in a manner worthy of themselves. Our common collections of church psalmody, while they embrace some pieces which come well nigh up to the elevation of their subjects are, to a considerable extent, composed of doggerel rhymes, which we respect only from force of habit, because we have been taught to judge favorably of every thing which has formed a part of the public worship of Deity in our churches. Notwithstanding the force of habit good taste will assert its rights,—and claim the same privileges in adding to the beauty, the grandeur and impressiveness of church services, that it does in improving every thing else. Who could now adopt the paraphrases of Tate and Brady, and not be shocked at their defects? And who does not feel that, with some exceptions, the compositions of Dr. Watts yield the palm of excellence to the selections made from other writers? In Winchell's Watts, for example, the arrangement, compiled from the poems of Newton, Addison, Milton, H. K. White, Cowper and others, is far more spirited, exciting, devotional, than Watts itself. Why are our composers of music obliged to resort to the bible when they want language for their anthems and other pieces of a high cast? Because it is so difficult to find splendid devotional poetry any where else. Oh, for a modern David to chant the praises of God as they deserve to be sung!

But there are indications of a decided improvement in our church psalmody. Recent collections go farther and farther from that old and timid regard to Watts which has been so injurious to this part of worship: the selections are more numerous: modern writers of confessedly great powers have more and more exerted themselves on sacred subjects; and many volumes have been recently published which embody poems of decided excellence.

The little volume, whose title is at the head of this article, is an instance of the progress of good taste, as well as of a spirit of true piety among authors. It embraces the productions of Heber, and Hemans, and Montgomery, and Walter Scott, and Croly, and Knox, and Rogers, and Pollok, and Barton, and Moore, whose song is beautiful, however bad his heart, and Cunningham, and H. K. White, and Barbauld, and Howit, and Wordsworth, and Beattie, and a galaxy of others, whose genius has blazed in the field of literature, as well as religion, and whose talents are never lovelier than when shown in the cause of God.

The book is a reprint of an English work, and contains no productions of American poets. Had the publishers employed an able

editor to collect the gems of American sacred poetry in addition to the English, the volume would have been greatly enhanced in real value, in beauty and in our good opinion.

We subjoin several of the pieces, knowing that our readers will be delighted, as we have been, with the spirit of piety embodied in the charms of poetry.

The first extract which we shall make is from the pen of Sir Walter Scott. The words are spoken by a young Jewess, lamenting the misfortunes of her people.

When Israel, of the Lord beloved,
 Out from the land of bondage came,
 Her father's God before her moved,
 An awful guide in smoke and flame.
 By day, along the astonished lands
 The cloudy pillar glided slow ;
 By night, Arabia's crimson sands
 Returned the fiery column's glow.

There rose the choral hymn of praise,
 And trump and timbrel answered keen,
 And Zion's daughters poured their lays,
 With priests and warrior's voice between.
 No portents *now* our foes amaze,
 Forsaken Israel wanders lone :
 Our fathers would not know THY ways,
 And THOU hast left them to their own.

The following piece is anonymous ; but whoever wrote it has thrown into it a great amount of spirit and force.

CHRIST A PROPHET.

Prophet of the elder day !
 How thy lustre waned away,
 When the greater prophet came,
 Flesh—veiled from his throne of flame !
 Thou on earth hadst peerless been,
 Had not earth JEHOVAH seen.

Prophet of the latter days !
 Beaming with unfading rays ;
 Brightness of the Father's light ;
 Image of his love and might ;
 Fill my soul with purer awe
 Than dark Sinai's fiery law.

Sprinkle with thy Paschal blood ;
 Lead me through each hostile flood ;
 Sweeten Marah's bitter spring ;
 O'er my path thy manna fling ;
 Broach the flint rock's crystal wave ;
 Strongly succor—promptly save !

There is a terribleness of truth in the following, which must reach the sinner's heart.

REMORSE.

I cannot weep! I dare not pray!
 The very source of tears is dry:
 And what when hope is lost for aye,
 Avails the prayer of agony?
 A dark cloud lowers before mine eye—
 A chain is twined around my heart—
 I cannot pierce that clouded sky—
 I cannot tear those bonds apart.

While with resistless pangs I strive
 As never guilty wretch hath striven,
 A voice, whene'er I shriek, "Forgive!"
 Replies, "Thou canst not be forgiven!"
 I know not if from Hell or Heaven,
 That voice of vengeance comes and came,
 But on my heart its words are graven
 In living characters of flame.

Ye guilty joys, whose transient glow
 I pledged my forfeit soul to share,
 Where are your false illusions now?
 Your evanescent transports, where?
 Alas! the only fruits ye bear,
 For which I dared my heaven resign,
 Are death, and darkness, and despair;
 These shall my doom forever sign."

There is a splendid ode on the *NATIVITY*, by the poet Wilman, which we shall insert in our next number, as it is too long for the present. But we will add one short extract more, by Holland.

THE AVENGER OF THE SLAVE.

'Who shall avenge the slave?' I stood and cried:
 'The earth! the earth!' the echoing sea replied.
 I turned me to the ocean, but each wave
 Declined to be the avenger of the slave.
 'Who shall avenge the slave?' My species cry,
 'The winds, the woods, the lightning of the sky,'
 I turned to these, from them one echo ran;
 'The right avenger of the slave is man.'
 Man was my fellow: in his sight I stood,
 Wept and besought him by the voice of blood:
 Sternly he looked as proud on earth he trod,
 Then said—'The avenger of the slave is God.'
 I looked in prayer towards heaven—awhile twas still,
 And then methought God's voice replied, 'I WILL.'

HOME MISSIONARY REGISTER.

BAPTIST MISSIONARY SOCIETY OF MASSACHUSETTS.

This Society held its thirtieth Anniversary at the Federal Street Baptist meeting house on Wednesday evening, May 30th. Mr. Leverett, the Secretary, read the following Report:—

The Thirtieth Report of the Massachusetts Baptist Missionary Society.

This is the thirtieth Anniversary of the Massachusetts Baptist Missionary Society. This Society was organized in Boston, May 26, 1802. Its founders were men of God, deeply imbued with the spirit of the gospel, and supremely devoted to the welfare of mankind. Most of them have ceased from their labors. Having served their generation according to the will of God, they have entered into their rest. Of the fourteen ministers, whose names were enrolled among the members of this Society at its commencement, *two* only survive, venerable for their age and distinguished for their piety. At the time this Society was instituted but little interest was generally felt in behalf of Missions, whether Foreign or Domestic. The obligations of christians to extend the Kingdom of Christ and to send the gospel to the destitute, were, at that time, seldom enforced from the pulpit. There were then no religious newspapers, or periodicals, through the medium of which information was diffused, respecting the wants and necessities of the world. As might be expected under such circumstances, the operations of this Society were at first circumscribed within narrow limits. Like the mustard seed, it was small in its beginning, and like the leaven, its influence was, for a season, imperceptible; but its friends have gradually increased, and its influence has become widely extended. Since its formation, upwards of sixty thousand dollars have been expended under its direction in the support of preaching among the destitute. Through its instrumentality hundreds of feeble churches have been revived and enlarged—other hundreds of churches have been gathered—and thousands of souls have been brought under the saving influence of the gospel. Soon after its organization a religious periodical was commenced under its auspices, by means of which much valuable information has been diffused among our churches, and a spirit of benevolence excited, and nourished. How much we are indebted to the operations of this Society for the interest now manifested in Foreign Missions, and in the education of young men for the ministry, and in the establishment of Sunday Schools, and in supplying the destitute throughout the country with the preaching of the gospel, cannot now be accurately stated. The fact, that several of the most important institutions connected with the denomination originated with the founders and early friends of this Society, and if it does not authorize us to regard them as its offspring, affords at least an illustration of the expansive and untiring spirit of pious benevolence. Twenty years since the Massachusetts Baptist Missionary Society was the most prominent charitable Society connected with the denomination in the country; but now it is greatly surpassed by several others both in magnitude and in resources. And it may be, that in process of time this Society will be entirely superseded by one of a kindred character and of recent formation.

The Board have for many years been sensible of the importance of more enlarged and systematic measures for the promotion of Home Missions; and they have felt an increasing solicitude in behalf of the

new and flourishing states of the great western valley. They have been aware that the population of this valley is rapidly increasing and that this population is of such a character and placed under such circumstances as to render it infinitely desirable that they should immediately be favored with the preaching of the gospel and with all the institutions of religion. At a meeting of the Board, held in Boston, in November last, it was resolved that measures ought to be immediately adopted to organize a Home Missionary Society, either by enlarging the plan and operations of this Society, or by forming another." At this meeting a Committee was appointed to devise measures for carrying this resolution into effect. This Committee promptly attended to the duty assigned them, and after various consultations with brethren in different parts of the country a society was formed in the City of New York, on the 27th of April—under the name of the American Baptist Home Missionary Society. The Board, anticipating the formation of this Society here, during the past year, deviated a little from their usual course, in consequence of which the present results of their labor, compared with those of former years, may appear inconsiderable. But though their operations may in some respects have been limited, yet during no previous year has a deeper interest been felt in behalf of Home Missions, or more been done to ensure their success.

Since the last Annual Meeting the Board have appropriated for the support of preaching in destitute places and in aid of feeble churches, the sum of 1059 dollars.

The churches which have been thus assisted, are all of them favorably situated for enlargement and usefulness; and most of them will, it is believed, without further assistance, be able to support themselves. The Board have the most satisfactory evidence that their appropriations have proved seasonable and salutary.

During the past year thirteen Missionaries have received appointments to labor in your service. One of them, Rev. C. G. Hatch, who was appointed to labor 6 months in the state of Mississippi, has been prevented, by continued feeble health from fulfilling the appointment. From seven of our missionaries we have as yet received no information. Most if not all of them are now employed in the service of the Board.

Rev. Peter Chase has fulfilled an appointment of three months in the northern part of Vermont. His labors appear to have been constant and successful. During his mission he baptized several, and had the happiness to witness the triumphs of the gospel. In one or two places, considerable of a revival followed his preaching. The pious were aroused to activity, the thoughtless became considerate, and some were converted.

Rev. William Sedwick has labored several months under the direction of the Board, in Ohio. His labors also have been unwearied and successful. In a letter to the Secretary, after having mentioned some of the difficulties to be encountered in originating and sustaining Missionary, Education, Bible, Tract and Temperance Societies, he says, "But the Lord is very good in blessing all these efforts. Tracts have been much blessed. The past year I distributed nearly 30,000 pages of Tracts, and preached and heard 254 Sermons, and visited a great number of families. Now I begin to realize the fruits. My congregations in every neighborhood where I have preached have increased more than four-fold, and the greatest solicitude is expressed for more preaching. At some places, where a year ago I could hardly get a meeting once a month, I have been earnestly requested to repeat my visits once a week. I have baptised 34 persons, and there is a promise of a greater increase

than has yet been experienced. Help us, dear brethren, to praise God for his goodness towards us in these western wilds." In a subsequent communication from Mr. Sedwick, containing a report of his labors, he says, "Thus I have spent nearly 20 weeks preaching from one to three sermons a day and travelling about 350 miles a month. I have baptized, since May, 26 persons, and there are many more whom I hope to baptize shortly. Those who are regularly supplied with preaching, cannot fully realize the situation of the destitute in many parts of this western valley, who, except some one visit them from abroad, seldom hear a sermon once a year. From the report of Mr. Sedwick's labors, it appears he has baptized the past year sixty persons whilst in the service of the Society.

Since the last meeting the attention of the Board has been principally directed to the valley of the Mississippi. In this valley their efforts have been mostly confined to the State of Illinois. Fifty dollars have been appropriated to sustain the Rev. Mr. Logan on what is called the Military Tract in this State. The labors of this Missionary have been greatly blessed, as will appear from a short extract from his journal.

Aug. 21. I spent the Sabbath with the Crane Creek Church. In the morning visited the Sunday School, and delivered an address. Much feeling was manifested both by teachers and children. At 12 o'clock preached to a large and attentive audience. After preaching, two were admitted to the church by letter, and two others came forward and related what they hoped the Lord had done for their souls and were baptized and added to the church. Sept. 16. Rode 12 miles—distributed 6 Bibles, preached a funeral sermon. In the evening had a prayer meeting, during which 33 inquirers came forward to be prayed for. Next day there was a church meeting; and, blessed be God, it was a precious meeting. Five related their experience and were received by the church. The next day, being the Sabbath, I preached to a crowded, solemn, and attentive audience. After sermon two persons related their experience. We then repaired to the water and six were buried with their Lord by baptism. Oct. 17. I have spent most of the past week in visiting and conversing with the anxious. The work of the Lord is increasing among us. Yesterday I baptized six willing converts on a profession of their faith in Christ. Among the subjects of the revival are some of tender years and others of riper age. Yesterday I baptized a girl of eleven years. Last night my little son, seven years old, gave good evidence of a change—my two daughters are now seeking the Lord. Many of the Sabbath School children are anxious inquirers. Since the revival commenced I have baptised 20. Among these are four Sunday School teachers and six children. What encouragement for the friends of Sunday Schools!"

Rev. John M. Peck has fulfilled an appointment of four months in the State of Illinois: and on the first of January he entered upon an appointment of twelve months. Mr. Peck has resided many years in the Western country, and has become intimately and extensively acquainted with the people. His letters, as also those of Rev. Mr. Loomis, (who is likewise laboring in this state,) have deeply impressed upon our minds the importance of increased efforts to diffuse correct information throughout that section of our country, and to raise up educated men for the work of the ministry. We are not among those who consider a college education an indispensable qualification for the ministry; but we are decided advocates for an intelligent ministry, and we very much regret that such a ministry is so little appreciated by the denomination in some sections of our country. We cannot but think that most of the errors which now distract our churches in the West, would disap-

pear before the influence of an intelligent and pious ministry. We trust the day is not far distant when hundreds of humble, devoted, well educated men, will be scattered throughout the great valley, disposed to exert themselves to the utmost to promote the holiness and the happiness of the people—and the people disposed to contribute cheerfully and liberally to their support. We hope the time will soon come when it can no longer be said with truth, that, “the whole amount of money which has ever been paid for preaching in Illinois, is but a trifle.” The labors of Mr. Peck in this state, are arduous and incessant. By conversation, by writing, and by preaching, he is endeavoring to diffuse information, and to train up the pious for usefulness on earth as well as for happiness in heaven. The Pioneer and Western Baptist, a religious paper of which Mr. Peck is the editor, has been regularly forwarded by him to your Secretary. The paper is ably conducted and well adapted to the region in which it circulates. It is the decided advocate of all the benevolent operations of the day—boldly and yet prudently exposes the prevailing errors of the times, and is, we doubt not, a powerful auxiliary in the advancement of truth and piety. The Baptist Weekly Journal, published at Cincinnati is another valuable paper. We hope our brethren at the West will not suffer it to languish and die for want of patronage. The only way in which errors, either in sentiment or practice, can be effectually removed, is by exposing them, by shewing them to be errors—and by exhibiting the truths which are opposed to them. Religious newspapers, judiciously conducted, are admirably adapted to correct many evils which cannot be exposed from the pulpit without diverting the attention from the main object of preaching—The exhibition of Christ—The salvation of the soul. And here we would again express our approbation of the religious paper published under the patronage of this Society. It still sustains its reputation and is, we believe, exciting a happy influence. One hundred and fifty dollars have been paid the past year by its publisher, to your Treasurer.

In viewing our labors we have much cause for gratitude—and in looking forward we may rejoice in the cheering prospects opening to our view by the formation of a National Society. Save Lord, we beseech thee, send now prosperity, Let thy work appear unto thy servants and thy glory unto their children and establish thou the work of our hands upon us—yea the work of our hands establish thou it.

SUMMARY OF APPROPRIATIONS.

From May 1831 to May 1832.

Appropriated to Churches, &c.

To the Church in East Bethel, Vermont,	- - - -	50,
“ “ Augusta, Maine,	- - - -	100,
“ “ Watertown, Mass.	- - - -	200,
“ “ Hopkinton, N. H.	- - - -	40,
“ “ Detroit, Michigan,	- - - -	100,
To sustain Rev. Mr. Logan on the military tract, Illinois,	- - - -	50,
To maintain preaching in Saxonville, Framingham, Mass,	- - - -	50,
To maintain preaching in Lexington, Mass.	- - - -	69,
To sustain Rev. Eliab Going, in his labors in the State of N. Y.	- - - -	100,
To the Rhode Island Baptist Convention, for support of preaching in that State,	- - - -	300,

1059,

Appropriated to Missionaries.

Rev. C. G. Hatch, Mississippi,	6 months,	\$130,
“ Elisha Andrews, N. H.	3 “	65,
“ Peter Chase, Vermont,	3 “	65,
“ William Bentley, Mass.	6 weeks,	30,
“ J. M. Peck, Illinois,	4 months,	75,
“ J. M. Peck, “	1 year,	300,
“ H. Loomis, “	“	250,
“ Moses Lemen, “	8 months,	170,
“ Mr. Fairfield, Ohio,	1 year,	150,
“ Jacob Hatch, Maine,	3 months,	65,
“ Robert C. Starr, “	“	65,
“ Isaac Case, “	4 weeks,	20,

\$1385,

In behalf of the Board,

W. Leverett, Sec'y.

The acceptance of the Secretary's Report was moved by Rev. Joseph A. Warne, of Brooklyn, who accompanied his motion with some very lucid and impressive remarks, on the necessity of more enlarged and vigorous efforts in behalf of Home Missions. His motion being seconded by Rev. C. P. Grosvenor, of Salem, it was

Voted, unanimously, that the Secretary's report be accepted and published in the American Baptist Magazine.

Rev. R. Babcock, of Salem, moved the acceptance of the Treasurer's Report, accompanied with an eloquent address, in which he alluded to the operations of the Congregationalist Home Missionary Society, as exhibiting an example of zealous and systematic labors, worthy both of praise and of imitation. Rev. H. Malcom, of Boston, seconded the motion; after which it was

Voted, unanimously, that the Treasurer's Report be accepted.

Rev. Jonathan Going, then arose, and, in an affectionate manner, addressed the meeting briefly, reviewing the labors of the Society, and exhibiting in the most convincing manner, the importance of more enlarged operations. Notwithstanding the unpleasantness of the weather, the house was well filled, and the silence and attention with which the several speeches were heard, indicated throughout the assembly, a deep solicitude in behalf of Home Missions.

OFFICERS FOR THE ENSUING YEAR.

* REV. BELA JACOBS, *President.*

REV. CHARLES TRAIN, *Vice-President.*

REV. WILLIAM LEVERETT, *Secretary.*

MR. ENSIGN LINCOLN, *Treasurer.*

HON. HEMAN LINCOLN, }
 DEB. JAMES LORING, } *Auditors.*

TRUSTEES. REV. J. Grafton, L. Bolles, D. Sharp, E. Williams, E. Nelson, H. Malcom, J. A. Warne, C. O. Kimball, A. Briggs, J. D. Knowles, L. Farwell and J. Fosdick.

* Rev. J. Grafton, was unanimously re-elected President, but declined accepting the office, having presided over the Society for many years in succession, and being now advanced in age. At his earnest request, his resignation was accepted.

REGISTER OF EDUCATION.

THE NORTHERN BAPTIST EDUCATION SOCIETY held its anniversary in the Federal street Baptist Meeting House, on the 29th of May. The meeting was one of deep interest; an account of which may be seen in the annual report of the Society, just published.

The substance of the following address was delivered by the Rev. Mr. Parker, of Southbridge, on moving the subjoined resolution.

Resolved, That we regard the prosperity of this society as being of great importance to the success of all our other institutions.

MR. PRESIDENT,

The object of your society is among the noblest that engage the energies of philanthropy, or occupy the heart of benevolence. If grandeur of design consists in the extent and power of the influence intended to be gained; in the number and importance of the relations that your enterprise bears to those kindly influences and those benevolent exertions, which are to send abroad the richest blessings among mankind; and in its complete adaptation to the production of the most extensive, lasting and happy results in renovating the character, and meliorating the condition of the entire world; then the Northern Baptist Education Society may justly claim to stand among the grandest institutions of this enterprising age. It proposes to exert, over some of the most gifted youthful minds, the strong influence of mental cultivation; and that in the purest channel in which that influence ever flows. While it proposes to improve the powers of the mind, it intends to mingle the spirit of the gospel with every acquisition, and insists upon the entire consecration of every power of the soul, to the service of God. Nor is this influence intended to be confined to those who are the direct objects of your patronage; but your expectation is, that it will be extended over multitudes too who shall be thrown within the sphere of their efforts, and whom you hope they will be the instruments of leading in the way to heaven.

The efforts of this association, and its auxiliaries, bear an inseparable relation to the interests of both foreign and domestic Missions; and upon a large and increasing section of the church they will exert a presiding and controlling influence. Its object is identified with every department of that great enterprise, whose design is to fill the world with the influence of Christianity.

Sir, you are encouraged to look forward with the confident hope of being a large sharer in the benignant labor of pouring the light of divine truth over all the waste places of this revolted province of God's dominion. Depending on Him who holds the destinies of all our enterprises in his hands, you hope to do this by sending forth into the broad field of the world, devoted men of disciplined minds, who are prepared to labor with effect; men who have laid their account with toil, and suffering, and self-denial; men who long to show to their fellow beings, the way of salvation.

The efforts and object of this society, I have, Sir, from the beginning of its existence, regarded with a deep and affectionate interest. At every step of its progress, it has wound itself more and more deeply into the feelings of my heart. And never was there a moment, when it occupied a larger place in my mind than at the present. I have not, indeed, to any extent, participated in its deliberations; but I have watch-

ed its course with intense interest and large expectation. I have viewed, with ineffable delight, the increasing favor which its claims have met wherever they have been presented; and I have contemplated, with the confident hope of increasing success, the ground it has gained in every successive year of its existence.

From the nature of the field which it cultivates, its course may perhaps be a more noiseless one than those of most benevolent associations; its influence may, for the time be less observed, and the effects of its exertions may be more slow in their development; but no society lays a more substantial claim to the ardent friendship and liberal patronage of the Church; none is destined to wield a more powerful sway, or to roll a mightier tide of holy influence down the course of time; none to pour a wider, deeper, richer stream of blessings on the Church of God, and on mankind.

Sir, I am, heart and soul, for every benevolent association whose spirit is the spirit of Christ, and whose efforts are calculated to diffuse abroad the light of life in this benighted world. I trust I feel the same interest in each, that I should feel in one, if only that one existed; the same that I should, if that alone covered the whole field of benevolent effort. And while I give my unqualified approbation and support to this society, I feel, and I know you feel, Sir, that I am not guilty of depreciating the value or diminishing the influence of any other. These associations are all members of one holy family, and are bound together by ties that are not to be dissolved. But all the other members, I am well persuaded, will be forward to acknowledge that their very existence depends on the life and prosperity of this. In the support, therefore, of this society, we are planting deeper and stronger the foundations of all the rest.

As long, Sir, as the operations of this institution are carried forward, as I believe they now are, in simple reliance on the divine care and goodness, and with a single and steadfast eye to the divine glory, their influence cannot fail to be salutary, their progress must be onward, and they will meet a glorious success. The arm of the Almighty will display its power in behalf of such efforts. And even now, within the brief history of your society, you have a pledge of that favor. Let such efforts continue, let them be prosecuted with the zeal of disinterested love to God and man, and the benediction of Heaven upon them is absolutely certain; as certain as the alternations of day and night till the wheels of time are broken.

And what, Sir, is the plan, what the object of your society? It is simply to prepare laborers to go forth into that vast and rapidly whitening harvest, whose "field is the world." It is to take to its bosom the indigent pious, talented youth, on whose heart the spirit of the Most High has impressed a concern for the perishing, and whose soul is panting to be permitted to stand on the walls of Zion as a herald of salvation. It is to throw into the hands of *such*, among the sons of the Church, the potentiality of successfully accomplishing the work to which God is moving them. It is not to give them the privilege, if a privilege it could be called, of living in ease and affluence; but the privilege of toil, of reproach, if that should befall, of self-denial, and of doing good in the cause of Christ. It is to afford them the necessary aid to carry them through the years of study that are required to prepare them for the responsible labors of the Christian Ministry. You do not propose to carry them when they can go alone; but to lend them assistance when, without the aid of some friendly hand, they could not go at all, but must sink down in hopeless despondency.

For such a youth, Sir, I am prepared to feel the strongest sentiments of kindness and sympathy. I know by experience his anxious days and

sleepless nights. I know what his feelings are, under the pressure of poverty that paralyzes his efforts, under a sense of his ignorance and want of preparation for the work on which his heart is set, and unknown to those who might give him aid and counsel. I can sympathize, in every feeling, when his soul is distressed with anxiety on the question so full of interest to him, how he can become prepared to preach the unsearchable riches of Christ. This important question your society are prepared to answer. You offer to spread on such a young man the mantle of your charity; or rather, you offer to take him by the hand and lead him onward in the course of preparation for his great work, till he has obtained the amount of mental discipline which he, which you, which all judicious men, judge requisite for his success.

And, Sir, when this work is done, you give to the Church and to the world, a boon that silver and gold could not buy. You consecrate to the service of the best interests of man, a mind prepared to labor successfully in a broad field—a mind well furnished to act on other minds, and to give character to society. If the young man, whose talents you have been the instrument of consecrating to the service of Christ in the labors of the ministry, is humble, pious, devoted; and God grant that you may never patronise any other; you have put into the hands of the Church an instrument by which, under the blessing of God, her borders will be enlarged, her numbers multiplied, and her strength, beauty, and permanency secured.

Within the last fifty years, Mr. President, times and circumstances, in regard to our denomination, especially, have vastly changed. Whatever could, or could not, once be done, it is certain that now, a man cannot enter upon the labors of the ministry with much prospect of success, without education. The times on which our venerable and pious fathers were thrown, and the circumstances in which they were placed, seemed to require them to take a course, in this respect, that would now be utterly hopeless. In their day they succeeded; though perhaps to a less extent than they would have done, could they have added greater learning to their piety and moral worth. For their warm piety, their single hearted devotedness, and the success they realized, we their sons are called upon to revere and bless their memories. Their success under all their disadvantages, seems to me to show how much more they would have done, if to their piety, their devotedness, their strong powers of mind, and their unaccommodating attachment to the truth and ordinances of God, the learning of a Dunster, of a Stillman, of a Roger Williams could have been superadded. They did the best that their circumstances allowed; but I do believe, Sir, that the time to favor our branch of this American Zion would much sooner have come, had the ministry of ages that are gone by been favored with an amount of mental culture corresponding with their moral worth.

A few, Sir, may perhaps succeed now in the discharge of the duties of the ministry without much aid from instruction. But they must, after all, somehow, have obtained the information. These are not, however, so much uneducated men, as to many they may seem. I care little how it is done, if in fact the information is obtained, only so far as the saving of time and the most advantageous application of moral power are concerned. For this purpose, and for these reasons, I do indeed much prefer a public seminary. There information is obtained, and habits of study and correct thinking are formed with greater facility than in any other situation. I repeat it, Sir, that to be in every sense a good minister of Jesus Christ, a man must have a mind not only strong and consecrated to God, but stored with that kind of treasure which intense and long continued study alone can give him. It is not for me to say wheth-

er he shall have obtained that treasure by the slower and more painful process of unaided effort, like Andrew Fuller; or by the greater and more commanding advantages of academical and theological instruction, like Robert Hall. It is the acquisition itself whose necessity I contend for, not the mode of obtaining it.

To teach, Sir, a man must first have learned. This declaration, from its obvious truth, long ago obtained the dignity of a proverb. It is as true now, as it was when first uttered; and as true in application to him that ministers in holy things as to other men. You expect those who propose to teach in other things to know how to teach; and ought you to expect less of him who has in charge to explain the word of life? Shall not he who bears the messages of the Almighty to revolted men, be expected to understand the import of the messages he brings, and to know how to deliver them with the greatest effect? Ought not he to be wise to win souls to Christ? He must indeed, as every one who believe in our common Christianity knows, be a man of God, or he meets an utter failure; a man whose whole soul is devoted to the work that employs his hands and his tongue. But, Sir, besides this he must know what is to be done, and how to do it. These are things which we all have a right to expect of him who ministers at the Christian's altar. These are the things which you offer to prepare those to do to whom you reach out the helping hand. You propose to fix their attention so entirely on their message as ambassadors of Christ, that they cannot fail to understand its meaning; and to open before their minds a fund of various knowledge, by which they may be prepared to bring out, with the best effect, the unsearchable riches of Christ.

How different, Sir, will be the ministrations, and how different too the success, of a man of God who has a well furnished mind, from one who, though perhaps equally pious, and equally desirous of doing good, understands but very imperfectly the several parts and relations of scripture instruction, and is but poorly prepared to set before a congregation their momentous import. The one of these men will probably draw around him, in a few months or years, an increasing, an attentive, and in the best sense, a prosperous congregation. The other will probably, in most instances, soon find his influence on the wane, his congregation diminishing, and his usefulness drawing towards its close. Melancholy illustrations of this are to be found in almost every part of our country. No truth is more certain, than that our preachers should be wise, that they may teach the people knowledge.

Sir, the cause of missions abroad and on our own shores, and the Churches of our whole denomination, in the length and breadth of our land, have their eyes fixed on you. For a supply of efficient laborers at home and abroad in our Master's vineyard, we depend, under God, on the success of your society. The laboring oar is in your hands for the whole denomination in America, and for the stations we occupy on Heathen ground. The Providence of our God points to this association; it calls upon us to look to you for laborers to supply the vast field that is before us. And, Sir, let the benevolence of our Churches be appealed to, that we may not look in vain. Let every Church in our large denomination, from Maine to Georgia, and from the Atlantic to the Mississippi be told what you are doing; and what you have to do. Let facts, thrilling facts, be carried into the bosom of every Church; and the appeal will not be in vain. Christians, Sir, are persons born from above to feel; and when their Christian principles, hopes, and solemn promises are rightly addressed, they will feel: and, responsive to the demand which the God of heaven makes by the dealings of his providence upon their benevolence, they will act. I hope the time is not distant, when the

North, the West, and the South will conspire together and vie with each other, in this heaven approving work, of preparing and sending forth laborers into the harvest that is already white before us.

Sir, you may slumber in the dust before this work is done, and so may I; but I look to your society as the grand instrument of Heaven, which is to furnish our destitute Churches in New England, with intelligent and devoted Pastors; which is to repair in the ranks of our ministry: the wastes of death; which is to bring under productive moral cultivation many a desolate wilderness; which is to extend its labors of love to the South, and add a vast power to the efforts of our brethren there; which is to send its influence across the Alleghany Mountains into that vast valley which will ere long be the garden of the world; which is to allay the confusion, pour light upon the darkness, and repair the wide spreading desolations that are there to be found; which is to sustain the Christian banner where our Missionaries have reared it on Heathen shores; and to plant it on thousands of spots where the name of Christ has never yet been heard—

Till earth's remotest nation
Has learn'd Messiah's name.

This, Sir, is the cause to which you are solemnly pledged. This is your labor, and it will not be in vain; for the God of heaven is the rock on which the hope of success is built.

EXTRACTS FROM THE SECRETARY'S REPORT.

The Report from which the following extracts are made, read at the late anniversary of the Northern Baptist Education Society, is a highly interesting and valuable document, which we hope will be extensively circulated and carefully perused. The Society are doing a great work, and need the assistance and prayers of all our churches, and of every christian.

The whole number of Beneficiaries assisted during the past year, is *one hundred and twenty-nine*. *Seven* during the same period have completed their studies, and have chosen their respective fields of labor. *One* goes as a missionary to Burmah. *One* has gone to the valley of the Mississippi. *Two* have become settled in Massachusetts; *one* in New Hampshire, *one* in New York, and *one* in Rhode Island. *Two* have withdrawn from the patronage of the society; *two* have died, and *two* have been discontinued for the want of suitable promise.

There are now upon the funds of the parent Society, *eighty-four*; *thirty-nine* of whom were received during the past year, previous to March. Since that time applications for patronage have been made on behalf of *eighteen* others, who have not as yet been received, making the whole number of applicants during the past year *fifty-seven*. Upon the funds of the respective branches there are *thirty-two*; *twenty-five* of whom have been received during the past year.

Of the whole number under patronage, *forty-seven* are from Massachusetts, from Vermont *seventeen*, Rhode Island *six*, Maine *ten*, New Hampshire *nine*, New York *eight*, Ohio *two*, New Brunswick *two*, Pennsylvania *one*, Wales (England,) *one*, New Jersey *one*, South Carolina *one*, Connecticut *ten*, Virginia *one*. They are pursuing their studies in *eight* academies, five colleges, and two Theological Institutions. *Twenty-three* are in College, and *twenty* are in Theological Institutions. The remainder are in various stages of preparation, some for college, and others for the study of theology, not expecting a collegiate education.

It has also been ascertained that there are in New England, at least three hundred young men of the Baptist denomination, who are pursuing a course of study preparatory to the Christian Ministry. We have seen that one hundred and sixteen of this number are now under the patronage of Education societies, and the probability is, that a considerable number of those who are now prosecuting their studies unassisted will need patronage before their education shall have been completed.

The ordinary receipts during the past year, as appears from the Treasurer's report, exceed the receipts of the preceding, by \$1022,27, and have been about equal to the expenditures. The Board have not felt at liberty to go beyond the ability of their treasury. To incur responsibilities without any rational prospect of being able to meet them, would ultimately prove very embarrassing; and would have a tendency to destroy public confidence. It is for the Society and its friends to decide, we have supposed, how much of this great work shall be accomplished in a given year.

An Account of Moneys received from March 13, 1832, to June 12, 1832.

ANNUAL MEMBERS.

Rev. E. Going, 5,00—Rev. Samuel Adlam, 5,00 10,00

ALSO,

<i>From former Beneficiaries Refunded.</i>	} No. 24.	18,00
	} No. 11.	17,00
Interest on \$578 for ninety days,		8,67
Evangelical Society of Westfield Association,		20,00
Rev. E. Nelson,		5,00
Missionary and Education Society of Sturbridge Association,		8,15
Ladies in the Charles St. Bap. Church and Society, one Scholarship,		65,00
From Elizabeth Ford, Treasurer of the Charles St. Female Industry Soc.		65,00
Rev. Thomas Barret, being a bequest from a member of his congregation lately deceased,		10,00
Baptist Church and Society in Lynn,		120,00
A friend in Providence,		100,00
Education and Missionary Soc. in Sturbridge Association,		12,00
By a former Beneficiary Refunded.		10,00
An orphan's offering, by Rev. Thos. Barret,		5,00
Baptist Church and Soc. in North Randolph,		23,72
Mrs. Eaton, 1,00—Mrs. Rugg, 1,00—Misses Kimball, 3,00		5,00

The American Education Society since its annual meeting, in May, 1831, have assisted from its funds,

151	young men	in 11	theological seminaries.
279	do.	in 21	colleges,
228	do.	in 77	academies and public schools,
15	do.		under private instruction.

Total, 673 young men, in 113 institutions of learning.

FOREIGN MISSIONARY REGISTER.

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. 17, Joy's Building, Washington Street, Boston. The Communications for the Corresponding Secretary should be directed to the same place.

EXTRACT FROM THE REV. MR.
JONES' JOURNAL.

Rangoon, 1831.

Aug. 1. Heavy rains prevented the distribution of Tracts this morning.

2. Gave a dozen of Tracts to two men who called for them from Hlyne, a city higher up the river. May the Saviour's blessing go with them.

One year from my embarkation at Boston, a year to me pregnant with all important events.

3. Gave the people about the wharves 100 Tracts.

Interview with the Myo-oke.

Walked with Mrs. J. towards evening to visit some pagodas north of the city. Here we found the Myo-oke (Mayor) superintending the erection of an expensive zayat. He very hospitably invited us to a temporary zayat, where his attendants and servants were collected. A Turkey carpet somewhat resembling a common hearth rug in size, was spread for us to sit upon, and *coon* and cigars were offered us to chew and smoke, and water to drink from a golden cup. Our ages were respectively asked and told; and also how long we had been in the country, whether we could read, &c. One of the greatest marks of civility to strangers, according to Burman etiquette, is to inquire their ages.

6. Distributed 100 Tracts, principally to boatmen.

Services at the Armenian Church.

7. Agreeably to previous arrangement, I went this morning to the Armenian Church to witness its services. They commence at 5 o'clock, A. M. I however did not arrive until 7, and a considerable portion of the congregation were still later. The church is a neat *Puckba*, with the entrance in the rear. The floor, or rather the ground, is covered with mats, on which the regular attendants sit (cross-legged) or stand, or kneel. The exercises consisted mainly of chanting and reading the Armenian Liturgy and scriptures. No preaching or explanations. Incense was burnt very freely. Part of the services were conducted behind the curtain, which of course gave it quite a mysterious air. Two circular brass plates were fastened to long poles; to the edges of those plates were attached I should think two dozen small globular bells, about the size of an ounce ball. "Ever and anon" these were shaken with furious clangor. The priest was assisted by six or eight of his attendants, who, with himself changed their dresses several times.— They also changed their positions frequently, sometimes coming out into the midst of the congregation, and sometimes retiring out of sight. The priest's principal dress was a crimson silk cloak, over the back and collar of which crosses were wrought in silver lace. He wore suspended from his breast, a

small golden cross. A holy book was in his hand which he occasionally kissed, or presented to others for that token of regard. The services were closed by the congregation's coming to him individually to be sprinkled with scented water, and receive the consecrated water.

I returned with no wish to visit such a scene of mummery again, saying to myself "Oh how different from the simplicity of Christ." Thanks to God, I have not so learned Christ.

11. This morning, on coming out of my sleeping room, I found Ko Thah-a already in my house and in great agitation, averring that the Yaywoon had threatened to beat all the disciples. I thought his fears were groundless. But no soothing of mind could quell his agitation. I since learn he had some cause for alarm.

12. Disposed of 150 Tracts.

13. Distributed 180 Tracts in my morning walk.

16. After dinner Ko Thah-a, Moung Sanloon and Moung Kgwet-nee called on me, and with them I had a pleasant interview which was closed with prayer. When I arrived I little thought it would be possible for me so soon to feel so much interest in this people. Distributed 160 Tracts.

18. Gave away 130 Tracts this morning.

Reforms among the Catholics.

19. The Catholic Bishop, who arrived here a few months since, seems to be desirous of reforming things in haste. Being displeased with the dress of the Burman females who attend his church, he has ordered them to wear *gowns* on penalty of being debarred from ecclesiastical privileges.

He has also taken into consideration another subject, where there certainly was occasion for reform. The Catholics, and indeed most foreigners resident here, have taken one, two, or more wives, according to Burman custom, without any marriage ceremony. The

Bishop requires the dismissal of all but one, and christian marriage to her. This attack on long established habits has met with considerable resistance which has brought to light some singular facts both in the practice of foreign residents, and in the policy of the Catholic church. Not to specify the former, I will mention one of the latter. The Bishop allowed one man to retain *two wives*, on condition of his coming to him monthly, for absolution; he probably does not procure absolution without *paying* for it.

20. Delivered to the boatman 150 Tracts.

21. *Sunday.* Moung Rmay called on us for the first time. He is a very small man, and Moung Eu, our native assistant says he reminds him of Zaccheus mentioned in the gospel.

Burman Worship Days.

23. The Burman worship-days occur four times in a month, viz. at the times of new and full moon, and on the eight days of the waxing and wane. That which occurs at the full of the moon is more honored than the rest. This happened to day. Consequently very early this morning, thousands of men, women, and children, were in motion with their offerings of fruit, rice, wax candles, and flowers, crowding in every direction towards the great pagoda, a distance of more than two miles from the city. I saw no reason why I might not make as reasonable and acceptable an offering as any of them, and accordingly I followed in the train with two or three hundred Tracts. When I arrived, many hundred human beings were already assembled. The noise of drums, the ringing of bells, the yelling of dogs, fighting with each other, and with the crows, for the offerings which had been made to the Nats; the confused uttering of prayers before the immense and richly gilded images of Gaudama; the sight of the pagodas, zayats

and kyongs, which were distinct-
seen from this spot, and which
have been erected at an expense
greater than all christendom has
ever incurred for the conversion of
the heathen, together with the pro-
miscuous multitudes gathering on
this occasion, were affecting. I
could not expostulate with these
deluded men and women through
ignorance of their language. This
circumstance was a great grief to
me. It was however great relief
to be able to communicate some
light to those dark minds through
the medium of Tracts. To those
who had already assembled, and
to those whom I met on my return
I disposed of 240 Tracts. If they
will consider their contents, they
will learn a "more excellent way."

24. Distributed 97 Tracts.

*The establishment of an English
school contemplated.*

Took some preparatory meas-
ures for the establishment of a
school for the instruction of chil-
dren, born in the country (whether
wholly or partially Burman) in the
English language. Those, whose
fathers are English, Portuguese,
Armenians, or Chinese, and whose
mothers are Burmese, are more
(if possible) objects of charity than
the full Burmans, for they are des-
tined to exert a greater influence,
and most of them are *equally* des-
titute of that instruction which is
calculated to render that influence
morally salutary, (some even more
destitute.) I am not however, very
sanguine of success.

26. Disposed of 160 Tracts.
Tracts distributed this month 1564.

Sept. 2. Witnessed the landing
of the Armenian Bishop, who, I am
informed, has come hither to collect
contributions for the aid of his
church at Rome. On reaching
the wharf he was surrounded by
the members of his communion
who were respectively allowed to
kiss his hand. He was clothed in
a silk robe, and wore no hat or
turban, but a kind of silk screen
raised over his head apparently by
wires, or something of the kind.

*Encouraging attention awakened to
the Christian Religion.*

3. Nearly every day this week
we have had one, two, or three calls
from individuals, making inquir-
ies respecting the christian reli-
gion. Some give very fair tokens
of sincere anxiety on the subject.
Others without doubt call solely to
gratify their restless curiosity which
is characteristic of the Burmans.
Some feel in regard to the new re-
ligion as a priest felt who called
yesterday, and who said he would
give up at once his yellow suit,
if I would give him a black or
white one. Others think the reli-
gion is very good in itself, but it is
too self-denying for them. It would
require the lazy and the plunderer
to get a living by honest industry ;
its profession would expose them
to ridicule and persecution.

One who called to day, and came
from the jungle, appears to be a
real inquirer.

Sept. 5. An inquirer called to
day from Pantenau 3 or 4 days
distance. He has read the View
of the Christian Religion, and The
Golden Balance, and thinks them
excellent and true. He gives some
evidence of a saving change.

Visit to a Catholic Bishop and Priest.

In the afternoon called on a
Catholic Bishop and his priest.
The Bishop was 14 months coming
from Rome to Rangoon by way of
Alexandria and Cairo in Egypt,
and Judda, and thinks he made a
very rapid journey ; while I was
less than half that time in coming
from America to Maulmein, though
I spent a month at Calcutta on the
way! They were very complai-
sant. The priest gave me two
copies of the second edition of a
Treatise on the Burman Language,
composed by one of their mission-
aries to this country, and published
at Rome, 1787.

6. Had several additional inquir-
ers, who were rather disputatious.

Other Notices.

7. A few persons called, but

shewed little anxiety about the knowledge of the truth.

In closing my brief notices of the operations of this month, I would observe, religious worship has been maintained at our house every Sunday, and the number of attendants as follows, 1st Sunday 10. 2d, do. 12. 3d, do. 19. 4th, 20. I have distributed 1964 Tracts. The School referred to in my Journal for Aug. has been commenced and contains ten scholars, the expense of whose instruction is 12 rupees per month. I visit it daily when the weather permits, and rejoice that an opportunity is thus furnished me of exerting some influence over the rising generation.

Mrs. J. also has the superintendence and partial instruction of a school of 10 or 12 Burman youth.

Thus about 20 immortal minds are daily brought, more or less, in contact with the truth. Who knows, but through the divine blessing, it may save them from everlasting ruin?

EXTRACTS FROM THE REV. MR.
MASON'S JOURNAL.

Tavoy, Aug. 24, 1831.

An interesting Inquirer.

This afternoon Ko Ing's wife brought a woman for christian instruction, and sister Boardman being engaged, they came to see Mrs. Mason, who, though unable to converse, understood at once that she was no indifferent inquirer. She seems to have a trembling hold of an idea altogether new, and which, while desiring it to prove true, she feared to indulge. "Is the christian's God, the God of the Karens and Burmans as well as of foreigners?" this was her repeated inquiry, and the one to which all her other inquiries seemed to tend. Sister Boardman ascertained further that Ko Ing's wife had conversed with the woman on the subject of religion several weeks ago, who says that at the time she thought it a matter of no consequence, but the thought struck her

one afternoon that the christian religion might prove true, and that night she prayed to the eternal God.

Death of a Native School Teacher.

28. This morning three Karens arrived from the other side of the mountains, saying they could stay no longer without seeing us; this shows there is a possible communication between them and us, during the rains, though it can avail but little for missionary purposes, as they say they had frequently to swim the stream that crossed their path. They bring us intelligence which is both mournful and pleasing. Moug Shannoung, one of our school teachers, died about three weeks ago. He was the disciple of the "Old man" in brother Boardman's Journal of Feb. 8, 1829, and among the first applicants from the Karens for baptism though not one of the first baptized. He spent the principal part of the last rains in going round from house to house with Moug Kya. Shannoung could read, but was "slow of speech;" while Moug Kya, who cannot read, has a good faculty of communicating his ideas; and thus, the one reading and the other expounding, they went round preaching the gospel. Our informants were not with Shannoung in his last sickness, their villages being considerable distance apart. All we can learn respecting his last moments is that the people say "Shannoung thought of God, and was not afraid to die."

Two females have also died, that were, we are told, believers, though they had not been baptized, but intended to apply for the ordinance next dry season. Their end too was peace.

Interest manifested by Karens in the progress of truth.

The interest manifested by this people in the progress of truth is truly encouraging. "I have heard" said one of our company, "the christian books have gone over to Siam,

have you heard any thing of it?" He remarked in addition that the Siamese Karens were very anxious to see us, and understand Talieng, but nothing of Burman. He says decidedly that the Siamese Karen is the same language as that spoken by the Burman Karens, a point to which I have directed many inquiries, but never obtained so satisfactory an answer before. We send out by our Karen friends, who return early in the morning, intelligence of an intended day of fasting and prayer, that it may be observed by the whole church.

A Karen school-boy at prayer.

Sept. 5. A few evenings ago I heard in a secluded place the voice of prayer. It was Karen, and though unable to understand the words, I felt convinced that it was the language of a heart touched by the influence of divine grace; there was an earnestness which told "this is not lip service." Feeling reluctant to intrude upon the person's privacy I returned without seeing him, and as I found the two Karen girls that live with us present, I could not conjecture at the time who it was; but I have learnt to day that the natives say one of the Karen school boys prays a great deal, and at the close of the rains intends to ask for baptism.

11. The woman noticed in the journal, Aug. 24, was at worship to-day, and we understand, attends family worship at Ko Ing's every evening. She goes round talking to all her relatives. Her husband says 'If you wish to change your religion and give up the religion of your ancestors do it; but I do not want you to make so much noise about it.' I am sorry to know that such husbands are not unknown even in America.

Notice of a day spent in fasting and prayer.

(In reading the following it should be borne in mind that it was written at the time of the meeting of

the Boston Association at Roxbury, last year, and that the church in Tavoy had reference to that meeting, in appointing Sept. 21st to be observed as a day of fasting and prayer for spiritual blessings.)

21. This being a day appointed for fasting and prayer, we had a prayer meeting in the forenoon, and the rest of the day was at the command of each individual. Some, we observed, were out in the woods several hours, their bamboo houses affording no places for secret retirement. I spent principal part of the day in our little Bethel, built by brother Boardman, under the trees that now overshadow his grave, and which daily witnessed his private devotions. It has been truly a Bethel to me, and has afforded additional proof that they who wait upon the Lord shall renew their strength. On looking at my watch I find it one o'clock, on Thursday morning. Perhaps while I write, the friends of missions in Roxbury are praying down the idols around me, or listening to the letters from the churches, big with intelligence, that has gladdened the hearts of angels, of the conversion of sinners, increasing sabbath school, education, and missionary societies. May the Lord bless that land of good things with the greatest of all blessings, himself; and may none who bear the worthy name by which they are denominated christians, deprive themselves of the happiness of doing *all* in their power to bring the millennial year "rushing on to our view."

Efforts made to supply every Burman family in the city and suburbs with tracts.

24. I have completed the work in which I have been lately employed of supplying every Burman family of the city and suburbs, with a couple of tracts. Though intending to visit every house in a place like this which at the present season is literally a swamp, and where

nearly all the houses are scattered amid trees and bushes, that some should be omitted is to be expected. The number, however, I am persuaded, is extremely small, as I have repeatedly gone over the same ground to make sure of having done my work thoroughly. In this way I have distributed three thousand tracts, comprising more than forty thousand pages. They have often been received with interest, often with evident marks of displeasure, and as often with indifference.

In one case I met a man from the country who requested tracts with which to supply his neighbors.

There are many schools in town with which we have no connexion, and in passing, a whole school has repeatedly run out en masse and assailed me for tracts. An ability to read was all the qualification I usually required, and every one who could read me a sentence obtained a book. In several instances, women in the streets have asked for books, and when reluctant to supply them, knowing their usual inability to read, they have told me their husbands could read. One or two women told me, as an inducement for me to give them tracts, that they did not worship. Which I suppose is true of numbers among the lower classes, especially slaves, and women. And naturally enough that they should be indifferent to a religion which is indifferent to them. For, although heaven's so beautiful that the eye cannot be satisfied with gazing, meads adorned with the passion flower, waters on which floods every species of the lilly, and groves the fragrance of whose trees are wafted by the breeze twelve hundred miles, though all these are promised those who make numerous and costly offerings; to the poor, to the slave and broken hearted, it has nothing to offer but inevitable punishment. What was true of Elysium is emphatically so of the Boodhist heavens.

“ They of whose abode
Midst her green valleys earth retains no
trace,
Save a flower springing from their burial
soil,
A shade of sadness in some kindred face,
A void and silent place
In some sweet home:—Thou hast no
place for these
Thou sunny land! with all thy deathless
trees,
Not where thy soft winds play,
Not where thy waters lay in grassy
sleep!
Fade, with thy bowers, thou land of vis-
sions fade!
From thee no voice comes o'er the gloomy
deep,
And bids man cease to weep!
Fade with the amaranth plain, the myr-
tle grove,
Which cannot yield one hope to sorrow-
ing love!”

Schools.

Oct. 5. We have in the board-
ing school, fourteen boys. Four
day schools in the city contain fifty
children, principally girls. The
Karens live so scattered that but
few children can be collected at
one place, unless we establish
boarding schools. We have six
small schools among them, five of
these, the sixth not being heard
from, contain thirty children of
both sexes. Thus we may be jus-
tified in saying that one hundred
children in the province are re-
ceiving christian instruction.

Interesting from Sault de St Marie.

May 11, 1832.

A pleasing account of this
station was given in the Secretary's
Report published in the last No. of
the Magazine. In the fall of last
year a work of grace was com-
menced among the Indians at this
place, which soon “spread into
the garrison, and several of the
soldiers became hopefully pious.”
Communications from our mis-
sionaries established there, continue
to be cheering. A female member
of the mission family, in a letter
dated, Sault de St. Marie, May 11,
1832, addressed to a lady in this
city writes, “It has been a glorious
time, and one never to be forgotten.

God has displayed his power once and again in this place. At first, temperance with healing rays shone upon it and effected much. Then followed the influences of the Holy Spirit, and the stoutest hearts submitted to his power. The garrison, which two years ago, following the custom prevalent of spirit drinking, exhibited the characteristics of intemperance with its numerous train of vices, is now a sober and religious place, from which prayer and praise are constantly ascending from numerous hearts.

Our little church, which numbered but six last summer, now recognises thirty four, eighteen, of whom are soldiers, mostly young men of promising talents, and very zealous and devoted."

Still later.—In a letter dated at Sault de St. Marie, May 28th, 1832, addressed to the Corresponding Secretary, the Rev. Mr. Bingham says, yesterday we commenced a protracted meeting with the Indians, and at half past 4 o'clock we repaired to the water side, where prayer is wont to be made, and there hurried in baptism the Rev. Mr. Cameron, the E. Missionary, and Wenekis, one of our long and constant attendants and inquirers, in presence of a very large collection of people, for this place—I think the greatest we have ever had.

Bro. Cameron's Interpreter also related his experience. Three others of Bro. C—'s converts have expressed a wish to be baptized, of whom we have obtained a comfortable evidence of a gracious change."

Intelligence from Mr. Cutter.

In a letter dated river Hoogly, (a hundred miles below Calcutta,) Feb. 26, 1832, addressed to the Corresponding Secretary by Mr. O. T. Cutter, printer, who with his companion, embarked for Burmah the 12th. of Oct. last, on board ship Gibraltar, Capt. Spalding, we

have received intelligence that they had been favored with good weather, and a prosperous voyage; had enjoyed fine health; had experienced much comfort in reading and meditation; and in observing morning and evening worship; and that their accommodations during the voyage had far exceeded their most sanguine expectations. Says Mr. Cutter, "I hardly know how to speak in terms of sufficient commendation of the kindness of Capt. Spalding. He has done every thing in his power to make our situation comfortable and agreeable. His conduct towards us has been no other than that of a gentleman and a friend, (and I might say of a brother.) Our esteem and affections he has secured."

An unexpected means of conveyance to this country being offered by the ship Mandarin, Capt. Cook, for Salem, on the eve of sailing, this letter and others hastily written, were immediately forwarded. We are expecting soon to receive further intelligence from them.

Missionary Spirit Extending.

A deeper interest in our Foreign Missionary operations is beginning to be manifested in every part of our country. We have recently been cheered with a letter dated at Louisville, Ky. stating that a Missionary Society, auxiliary to the American B. B. F. M. has been formed in that place, and enclosing for Foreign Missions the first contribution of the Society.

An interesting letter has also been received from a well known brother residing at Rock Spring, Illinois, enclosing five dollars for the Burman Mission. Says the writer, "At the close of our monthly concert this evening, we resolved not only to pray, but to act, and though we are on Missionary ground, in a region that calls loudly and imperiously upon baptists in the Atlantic States "Come over

and help us," yet we did not choose to resist the impression to aid, with our mite, the Burman Mission.

A young man present at this meeting from the frontier of Georgia, remarked with deep emotion, 'I have spent hundreds of dollars foolishly and I will now give cheerfully to send the gospel to the Burmans.'

ORDINATIONS.

May 16. Mr. J. G. Binney was ordained pastor of the Baptist Ch. in West Boylston. Sermon by Rev. E. Nelson.

May 17. Mr. Caleb Benson was ordained pastor of the Baptist Church in Dartmouth. Sermon by Rev. A. Bronson.

Account of moneys and other articles received by the Treasurer of the Newton Theological Institution.

1831.

Nov. 23. From Bap. Fem. Charitable Soc. Westminster, by P. Foskett, Clothing valued at \$10,00
Female friends in Canton,—7 Bed quilts and Comforters—2 pair Sheets—1 pair Pillow Cases.

Females in 1st Bap. Ch. and Soc. Scituate, by Rev Mr. Seagraves.—1 Bed Quilt—1 pr Pillow Cases—1 pr wool Socks. A friend to the Institution, 35,

Dec. 5. Females in Rev. Dr. Sharp's Ch. and Soc. for Furniture, 35,
The same,—1 Bed Quilt—1 pr Shirts—1 pr Pillow Cases.

21. Ladies in Bap. Ch. and Soc. Framingham, for Furniture, 3,
Baptist Church, Federal Street, Boston, 50,

Rev. H. Malcom, 25,

A friend, Brighton, 5,

1832. Jan. John Edwards, Cambridge, 25,

Rev. H. Jackson, Charlestown, 25,

Rev. J. Ballard, South Berwick, Me. 25,

Female Benevolent Society, Cambridge, for Furniture, 41,

Rev. E. Thresher, Boston, 25,

Mrs. E. B. Rogers, Providence,—Cotton Cloth for 3 pr shirts—

3 pr Pillow Cases—1 Comforter.

Mite Society in Rev. Dr. Sharp's Church and Society,—6 pr

Cotton Sheets—3 Comforters.

Female friend, Middleborough, by Levi Peirce, Esq. 2,

Dr. Jonathan Wales, Randolph. 25,

Mrs. Eliza Ward, Providence, by Rev. H. Jackson, 5,

Feb. 15. Caleb Hobart, Milton, 25,

Nath'l Tucker, do. 25,

Stephen Williams, Roxbury, 12,50

Mrs. Newton, do. Furniture, 5,

Mrs. Sevins, do. do. 4,

Friend, do. do. 1,

Mr. Bagley, by N. R. Cobb, 1,

Estate of Dea. Carlton, being am't of his annual subscription, 100,

Mite Soc. in Rev. Dr. Sharp's Ch. and Soc.,—1 doz. Crash

Rollers—1 1-2 doz. Cotton Pillow Cases.

25. John B. Jones, Boston, 25,

John Coggs, Jr. New Bedford, 25,

March 10. Female Baptist Ed. Society, Newton, by Mrs. Grafton, 30,07

Nancy Ford, Roxbury, Furniture, 5,

Rev. E. W. Freeman, Lowell, 25,

Hon. N. Brown, Providence, 100,

Mrs. Peirce, by Rev. J. A. Warne, 1,

May 31. Miss Martha Burrill, Sec. of Fem. Ben. Soc. Lynn, Furniture, 16,

3 pr Sheets and 3 pr Pillow Cases.

Rev. Edward Seagrave, Scituate, 25,

Ladies in first Bap. Ch. and Society, Providence, R. I.,

by Mr. E. B. Rogers, to furnish one Room, 50,

Rev. B. Jacobs, Cambridge, 25,

N. B. The above is exclusive of what has been subscribed and paid for the founding two professorships.

THE
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MISCELLANEOUS ARTICLES.

THE EFFECTS OF THE GOSPEL EVINCIVE OF ITS
DIVINE ORIGIN.

JEHOVAH has never required man to believe that any messenger or message came from him without furnishing suitable evidence. When Moses was sent to the children of Israel for their deliverance, he carried credentials with him. The Almighty chose to give signs by which they should know that his servant was acting under divine direction. How could he better convince them of this, than by connecting his own power with the doings of Moses, than by causing miraculous results to follow the use of the most simple means. There was nothing in casting down a rod to make it become a serpent, or in putting the hand into the bosom to make it leprous, or to remove leprosy. That such results followed actions so simple was evidence sufficient that God was present, and that Moses was commissioned from heaven. When the Israelites were to be convinced that the words of Elijah were to be regarded as coming from their king Jehovah, fire was sent down upon the altar which the prophet had built, and consumed the sacrifice. This being done in connection with the use of means by Elijah, showed most conclusively that he was a true prophet. The Saviour also exhibited the most striking evidence of his divine mission. The blind saw, the dumb spoke, and the dead were raised. Well might he say "The works that I do they testify of me." He ought to have been believed for his very works' sake. The Jews were indeed without excuse, were highly criminal in rejecting such testimony; but perhaps

not more so than thousands at the present day who reject evidence of a similar kind. If the age of miracles be past, does not the message of God, his truth, lay claim to the production of extraordinary effects upon the hearts of men? 'Is not my word like as fire, saith the Lord, and like a hammer that breaketh the rock in pieces?' The word of God is declared to be 'quick and powerful;' 'perfect, converting the soul;' to 'come in power and in the Holy Spirit;' to be 'spirit and life;' 'the power of God;' 'the sword of the Spirit.' Men are said to be 'born again by the word of God;' 'begotten through the gospel;' 'made clean' &c. It is indeed the professed object of all the means of grace to make men new creatures, to change their hearts. Is this object accomplished? Prove that it is not, that no immortal souls 'are purified in obeying the truth through the Spirit,' that the Gospel is never accompanied with a divine energy; and you sweep away its foundation. But if it is, then there is as much evidence furnished that the gospel is from heaven as ever was furnished by miracles, that individuals were messengers sent from God. Just in the same way are the claims of the inspired volume, and of all the means of grace to a heavenly origin supported, as were the claims of Moses, Elijah, and other servants of the Lord, that they were acting under the direction of the Most High. It never was by human energy that miraculous results were made to follow the use of means. It was not Moses, but Jehovah that changed the rod into a serpent. It was not Elijah that wrought wonders, but God through him as an instrument. It was almighty power in the time of Christ that opened the eyes of the blind, healed the sick, and raised the dead; and now it is the Holy Spirit that changes the heart, making truth effectual to the conversion of souls. Finite beings could never produce penitence for sin, could not create men new creatures in Christ Jesus, make the prayerless pray, and the enemy of God his friend. In perfect accordance with the miracles wrought through the messengers of God, is it for his message to give evidence of its divine origin by being made productive of extraordinary effects, effects which are seen in every part of Christendom, and by means of which, the religion of Christ is continued on earth.

It is indeed, the extraordinary power which accompanies the gospel, that distinguishes it most strikingly from the ethics of Socrates, Plato, and Seneca, and every human system of morality. 'Take away from it this divine energy, this making men new creatures, and you take away from it what it claims; you make it a mere human thing, shorn of its glory; you remove the beautiful harmony which now appears in the whole system of grace. The messengers of God stood separated from other men by the power received from heaven; and the message of God, his book, must forever stand distinguished from all other books, by the influence it is made to exert by the Spirit upon the soul.

The gospel has ever given evidence of being accompanied with divine efficiency. It was furnished on the day of Pentecost when hundreds, upon hearing a crucified Saviour preached, were pricked in their hearts and exclaimed 'What shall we do!' men who could view unmoved the place shaking, the appearance of cloven tongues, who could scoff at miracles. It was strikingly exhibited in the conversion of Paul, of the jailor, and of multitudes in the time of the apostles, and perhaps it is no less strikingly exhibited at the present day, in the deep anxiety, the humbled look, the softened heart, the change of character.

Such effects are peculiar to the gospel. No other system of precepts, or of doctrines, ever did or can prove effectual to the conversion of souls. Aside then from the character of the communication, the fulfilment of prophecy, and the other abundant testimony in favor of the authenticity of the scriptures there is evidence accompanying the gospel sufficient to substantiate its claims to a divine origin, evidence which cannot be concealed and those who reject it, do it at their peril. But this evidence can and ought to be vastly increased. This may be done in two ways which are intimately connected with each other—the one is the faithful use of the means of grace, and the other the exemplification of religion in our lives. Was Moses informed how he could give proof of his divine mission, what he might do that would be productive of miraculous results; so are we informed how we may be the instruments of converting souls, of increasing witnesses to the truth; and had he neglected to use the means appointed to convince others that God had sent him, would he not have been highly criminal? Indeed, a solemn responsibility rests upon Christians even in regard to the opinion which shall prevail respecting the religion of Christ. The means of grace are entrusted to them, and Jehovah is ready to show that these means are of divine appointment by accompanying their faithful use with a divine energy. But we cannot use the means of grace faithfully without being conformed to the image of Christ, and having our thoughts and conversation in heaven. We must derive our enjoyment from God, and have the Holy Spirit dwell in us, if we would teach transgressors the ways of the Lord, and see sinners converted unto him. A desire must be felt for the salvation of souls, or we cannot pray in faith for their conversion. Religion must be exhibited in our lives, or our exhortations to the impenitent will be of little avail.

While we rejoice that so much evidence is furnished that the Bible is the word of God by the effects produced, it is lamentable that there should be a single professor of religion whose conduct does not evince a change of heart. Better would it be for the cause of Christ if men were cold, or hot, made no pretension to religion, or were devoted to the service of God. A lukewarm professor of religion, so far from being a witness to

the truth, gives his testimony against it. He is a stumbling-block in the way of sinners, is doing much to make them Infidels. He has declared that the love of God has been shed abroad in his heart, that he has been created anew in Christ Jesus, that his affections are set on things above; but he appears to be as much attached to the objects of earth as ever. No indication is given that he is crucified to the world, dead to sin, and that he is hungering and thirsting after righteousness. He does not exhibit the fruits ascribed to the Spirit. He pretends indeed to be a converted man, but exhibits no difference of character from that of other men. It is therefore concluded that it is a mere pretence, and perhaps it is with him, but the conclusion is carried further, and from the conformity to the world of one single professor of religion, it may be inferred by some that no divine power accompanies the gospel, that there is no such thing as a change of heart, that all religion is a mere pretence, and consequently, that christianity is an imposition. Indeed it becomes a serious inquiry what influence we may be exerting, whether while pained in view of error and infidelity, we may not be contributing to their increase by inconsistency of character. However well convinced the true penitent may be that the gospel is divine from what he has felt in his own bosom; others will form their opinion of its origin, not from his experience but from observing the conduct of christians. The world is to be convinced of the reality of religion, not by the powerful array of arguments which may be produced on paper, but by witnessing the effects of the gospel upon the hearts and lives of men. If then we would have irreligion and error banished from the earth, and would see the opposer, the unclean, the indifferent, the moralist, the self-righteous, and men of all characters, brought to repentance, made to think and feel alike, prepared for one society and one employment, prepared to serve God and enjoy him forever, let us be holy in our lives and faithful in using the means of grace. True, as the Jews ascribed the miracles of Christ to Beelzebub; so may some at this day ascribe the effects produced by the Spirit of God to something else than the real cause. But should every christian let his light shine, and, taking the sword of the Spirit, be a worker together with God in bringing forward witnesses to the truth from the ranks of the impenitent, the time would be hastened on when all men would be constrained to say, 'this doctrine is from heaven,' when indeed all would 'know the Lord from the least even unto the greatest.' E.

REVIEW.

APOSTOLIC MODE OF PREACHING.

A Sermon, delivered in Boston, before the Conference of Baptist Ministers, May 29, 1832. By DANIEL SHARP, Pastor of Charles-Street Baptist Church. Lincoln & Edmands. pp. 16.

WE rejoice that the Baptist ministers in Massachusetts have formed themselves into a Conference for increasing their union and usefulness. Good has already resulted from this new association, and we confidently expect that its annual meeting will grow in interest and profit.

If we might be allowed to make a suggestion, it would be, that more time than heretofore, be spent by the members of the Conference, together with ministers from other States, in their private meeting; that the only public meeting be that at which the annual sermon is preached; and that the private meeting be subsequent to the preaching of the sermon. With what interest might a company of ministers assemble, after listening to a valuable discourse, for the free interchange of sentiments on the subject of the discourse, as well as for hearing the annual essay, and for discussing various topics relating to ministerial duty and usefulness, and to the prosperity of the churches. Such a meeting could not well be surpassed in interest and benefit. But we mean not to dictate. The members of the Conference will doubtless turn to the best account, their opportunities for improvement.

The sermon named at the head of this article, is one of the fruits of this Conference. It was felt by all who heard it, to be appropriate to the occasion, and worthy of deep remembrance. The text is taken from the Acts of the Apostles, 14th chapter, 1st verse: "And it came to pass in Iconium that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed."

The preacher proceeds to show

'The matter and the manner which should characterize public discourses, in order to render them subservient in promoting the great purposes of the Christian ministry.'

From the specimens of apostolic preaching preserved in the Bible, he justly infers, that if ministers would be successful, their topics should be adapted to the character of their hearers. This is happily illustrated by a reference to the character of different hearers; as the skeptic, those who are supremely attached to the world—the sensualist, and those who are thoughtless and speak lightly of sin. In concluding this part of the discourse, the sentiment is expressed which cannot be too carefully regarded.

'That it is not a matter of indifference on what topics preachers dwell; that one topic, although it may be scriptural, is not on that account as likely to be useful as any other; and that ministers ought

not to be governed in their choice of subjects, by considerations of ease, or convenience, or reputation; but by the knowledge they have of the character, principles, and pursuits of their hearers.'

Our attention is then directed to *the manner* in which ministers should deliver their messages. A single quality is here selected, and urged with much judiciousness and force, namely, the boldness which should characterize Christian preachers. The apostles spoke *boldly* in the Lord. Every one can see, that a proper kind of boldness implies a variety of requisites; and that a manner of address which might justly be denominated bold, would be connected with many other excellencies. But what was the boldness which the earliest preachers exhibited? It

'Was not *arrogance*. It was not the assumption of a tone and language which indicated a consciousness of infallibility. There was nothing in it inconsistent with the manifestation of respect for the aged, and tenderness for the young, and condescension to men of low estate. They did not forget those laws of decorum, on which the peace and happiness of social intercourse so greatly depend.—We cannot ascribe apostolic boldness to a minister because he is rash, unguarded, and personally offensive in his expressions.'

But

'The boldness of the apostles consisted in a manly, energetic statement of gospel truth, and in an earnest and unreserved recommendation of its principles as worthy of all acceptance; although they knew that for so doing they would be hated of all men and their names cast out as evil.—It arose from an undoubting persuasion of the infinite excellence and importance of the truth they preached.'

The boldness which modern preachers should cultivate is represented as that which would flow from confidence that they are delivering divine truths, from *feeling* what they say, and from an affectionate unwillingness that their messages should be disregarded. Ministers ought to manifest that they themselves believe what they preach, and that they feel its importance. A cold and indifferent manner cannot excite 'interest in others; whereas it seems to be a law of our nature, that what *proceeds from the heart* will go to the hearts of those who hear.'

The discourse then cautions ministers against a tame and lifeless delivery; and a natural and earnest manner of speaking is urged.

'And with that living voice' (says the author to his brethren) 'which God has given us to convey our sentiments to others and to awaken their sympathies, we should throw out those tones of fear, and pity, and hope, and desire, and love, that are in unison with the themes on which we are expatiating; and we shall find that our hearers *can* feel on the subject of religion, when legitimate means are used to make them feel.'

Ministers must not expect to win men to religion 'by a cool process of argumentation addressed exclusively to their under-

standings.' On earthly questions, men excite and enlist the passions, and therefore succeed. On religious topics, above all, discourses ought to be 'adapted to man's whole nature, as a being who not only reasons but feels.'

Apostolic boldness requires also that a minister be willing to preach truths which he knows are not popular. While

'He will avoid an offensive manner of dispensing truth, he cannot feel himself at liberty, if the truth itself is offensive, to withhold it.'

The discourse is concluded with four topics of remark.

1. 'An intimate knowledge of the scriptures is of great importance to Christian ministers. 2. Ministers should possess an acquaintance with the character and pursuits of their hearers. 3. The minds of preachers should be imbued with a spirit of piety. 4. Ministers ought to cherish a sense of dependence on the spirit of grace for success.'

After presenting so full a view of this discourse, and mostly in the language of the Author, there can be no need to express our opinion of its value. We heartily commend it to ministers of the gospel; and are sure that we cannot express a more benevolent wish, than that they imbibe the spirit which breaths throughout its pages. Its views of the minister's office are just and wise. It shows an earnest desire for the usefulness of ministers. It is written in a chaste and energetic style. We heard it with fixed attention, and have read it with delight. We are confident that every minister who heard it will wish to possess a copy. It is said that a benevolent individual has purchased a sufficient number of copies to supply all the students of the Newton Theological Institution, intending gratuitously to employ them for this purpose. It would also be gratifying, should some like minded person confer a similar favor on the students of the Seminary in Hamilton, N. Y.

One thought has deeply impressed us, while reflecting on this discourse. It is, the importance of a patient and extended preparation for the work of the ministry. How can men in general imitate apostolic preaching as to matter and manner, without having devoted much time to the study of the holy scriptures, and without having drawn from these pure sources, as well as from a judicious course of other studies, and from some actual intercourse with society, correct views of human nature, and that strength and richness of mind and those professional acquisitions which may be demanded, at any moment, by the countless variety of circumstances in which a minister may be called to speak and to act? Did young men suitably consider the remarkable endowments of the earliest preachers, and reflect how important it is that ministers now come as near as possible to apostolic endowments in piety and knowledge, and practical skill, they could not prematurely abandon their places of study and hastily enter upon the minister's office; they would patiently toil in the work of *preparation*, and would thus toil from a regard to the glory of God and their own highest use-

fulness; and after availing themselves of every advantage for improvement, which Divine Providence might present them, they would still enter upon their public work 'in weakness, and in fear, and in much trembling.' And though they might be workmen that need not be ashamed, rightly dividing the word of truth, and thoroughly furnished unto all good works, the discipline through which they had passed would be a most happy means of leading them to the sentiment, 'Neither is he that planteth any thing, neither he that watereth, but God that giveth the increase.' May God multiply such ministers a thousand fold.

IMPATIENCE IN A CANDIDATE FOR THE GOSPEL MINISTRY.

Preparatory steps are not generally esteemed pleasing. The mind delights to have its ultimate object in near prospect, and to be hastening to the event. It has therefore a repugnance to the delay occasioned by preliminary measures, which not unfrequently are thought to make no part of the work to be accomplished.

The candidate for the ministry, though preparing for a situation in which Gabriel might tremble to stand, is often assailed by the feeling of impatience in his course of preparation. Several causes contribute to excite and cherish this feeling. He possesses, it may be, an ardent and commendable desire of being actively engaged in the work to which he has devoted his life.

As he surveys the world and beholds mankind in ruins, his heart is moved with tenderness—he pities them—he longs to do them good—his soul burns within him to proclaim to them the way of pardon and peace through a crucified Saviour.

He cannot endure the thought of spending whole years before commencing his heavenly work, during which period, thousands of souls would go unprepared into the eternal world. Or this restless feeling may arise from a less worthy source—from inadequate views of the importance of a thorough preparation for the ministerial work. Slight and partial views of the greatness of the minister's duty will induce one to think that it may be performed very easily. It is a trifling thing to speak a half hour or an hour; especially if he has a call from God to preach; for God certainly would not call a man to preach who could not speak, nor without giving him something to speak. What need is there of going through a long course of study to acquire what may be far better learned by a few moments of inspiration?

It may be, however, that the individual discards this false and dangerous sentiment; but still thinks that a little learning is *not* a dangerous thing—that it is better to taste than to drink deep of the fountains of knowledge—that much learning puffs

up, or makes a preacher cold and lifeless: and he does not wish to spoil himself by getting so much learning. Our fathers in the ministry have been very successful with much less learning than he already possesses; and why should he wish to occupy whole years more in study.

There may be also a dislike to study, which excites this uneasy disposition. The individual may be devoid of that thirst for knowledge which makes the labor of acquiring it a delight. His powers of perception and apprehension may be dull, his memory treacherous, his studies therefore an irksome task, and the idea of long continuance in them repulsive.

Embarrassing circumstances have also a tendency to cherish this impatience. The student may have commenced his preparatory course encumbered with a weight of debt; which, like a ball of snow, increases as he proceeds, till the burden is too great to be borne. He becomes alarmed, perhaps, at his age. He has already arrived at, perhaps has passed, the years when men begin to act for themselves.—He may deem it a *waste* to spend time after this period in merely preparing to act. He seems to forget, that his whole life is not his own, but the Lord's; and if the Lord has called him to spend one portion of his life in preparing for the duties of the other, he is serving the Lord as acceptably, and will receive as great a reward, as if engaged in active labors. It is a sad mistake that a man is doing nothing while qualifying himself for duties.

Thus much for the causes which excite this impatient spirit.

The evils which flow from it are numerous.—It dissipates the mind. That correct judgments may be formed, the mind needs to be calm, cool, abstracted and patient—able to retain a question in its presence, surveying it on all sides—separating, comparing, combining, till the decision is made. Impatience unfits the mind for such a process, and hurries it on headlong to a conclusion. Hence the habit of hasty decisions—of rash judgment. It retards improvement in study. A divided mind is but half a mind; and especially unfit for study is a divided mind, when the diverting object is of an exciting, agitating character. One might almost as well attempt to collect feathers in a whirlwind, as in such a state of mind to attempt to treasure up ideas.

Impatience induces the individual to enter prematurely on the work of the ministry. His labors will thus be rendered far more arduous if he perform them as he ought, and his life far less useful; for his sphere of usefulness must then necessarily be contracted.

Nor can he impart to those over whom he has any influence all that it is important for them to know; for he is not only deficient in information, but is also ignorant of the manner of obtaining it. The man who enters prematurely upon the duties of the Ministry, will be lame all his days; and will, when per-

haps it is too late, find occasion to regret, and probably give occasion to the Churches to regret his having yielded to impatience.

Undue impatience in a candidate for the ministry ought then seasonably to be checked.

There are considerations which ought not only to reconcile a person to a patient continuance in study, but also should prevail upon the most ardent young man to fear that by yielding to his ardor, he may injure the cause which he so ardently loves.

Let the individual seriously reflect on the immense responsibility of the office for which he has commenced preparation. He is to be the steward of God. Into his hands, in a great measure, will be committed the power of giving opinions to men on the most important subjects, and of moulding their characters for eternity. The welfare of families—the character and condition of society will not a little depend on him. The destinies of the nation itself are in no small degree affected by the character of the ministers of the gospel. If they are holy and enlightened, a salutary influence is constantly going forth upon the people: if they are ignorant, or corrupt, then will be in constant operation an influence threatening to undermine the foundation of that liberty which was laid in the prayers and the blood of our fathers.

To the minister is committed in a special manner, the flock of God.

He is to feed, to guide, to defend, and, under God, to fit its members for the abodes of heaven, and to lead them to its gates. And what if he causes or suffers one of them to stray? He is the ambassador of the Lord Jesus Christ. He goes forth bearing in his hand the destinies of some of that race in whose welfare all heaven is interested—on which God the Father has bestowed his mightiest and most glorious works, and for which the Son of God came down and died upon the cross. So then he is to proclaim the truth and nothing but the truth; and he is so to proclaim it, as to save both himself and those who hear him.—The blood of him that dies uninstructed and unwarned, under his care, will be required at his hand.

Well might Paul exclaim, Who is sufficient for these things? and who, we ask, that weighs them well, will rush hastily into them?

Let him think also of the difficulties that attend the accomplishment of this object. He does not find man like a smooth piece of wax, ready to receive any impression that may be made upon it,—but like a rock presenting characters inscribed with the point of a diamond. These are to be worked off, and an impression made upon it entirely new. He has to contend with ignorance and superstition, passions and prejudices, bigotry and infidelity, in every form—with all the powers of a heart deceit-

ful above all things, and desperately wicked, working with a combination of resisting impulses, and presenting a formidable array against the force of those truths by which alone he can win the soul. O how much skill divine—how much of that wisdom from above, does the minister of the Gospel need !

How unsuitable that a novice should be employed in dispelling from the mind of the sinner the thick shades of moral darkness in which he is enveloped ; in ferreting out of their lurking places in the deep recesses of the heart, his deceitful excuses ; in making him feel the hand of the preacher searching his conscience, and giving him an awful sense of the fact that the secrets of his heart are revealed, and himself under condemnation. Let no novice be a bishop, was the wise direction of the Apostle Paul.

The difficulties are further increased, by the great variety of subjects which pertain to the minister's office.

The people need not only the preacher, but the pastor—the able disciplinarian—the faithful and skilful expositor of the Bible for the instruction of themselves and their children in the Bible-Class and Sabbath-School—the affectionate and useful family visitor—the wise counsellor—the kind admonisher and the sympathising friend.

The character of the age demands much of ministers of a *public* nature, in supervising public schools—in participating in the benevolent operations of the day, which will bring them frequently before the public in the capacity of speakers, and will require of them varied and extensive attainments.

How much of patient study does the man of God require in these days, that he may be perfect, thoroughly furnished unto all good works !

The impatient individual should moreover consider the vast increase of moral power that would be gained by his becoming thus furnished.

The great instrument, by which a minister is to win souls, is, mind brought into action on mind. Now it is evident that the more the mind is improved, the greater the developement of its faculties, the richer and more abundant its furniture,—the more suitable and powerful an instrument does it become. An undisciplined, or unfurnished mind, is necessarily a weak one. How, we ask, can a man, with such a mind, act on the Apostle's principle of becoming all things to all men ?

The Gospel is to be preached to every creature, to the high, as well as to the low ; and such should be the character and the attainments of its ministers, that the man of correct taste and true refinement, should not be made to feel that he would be descending, were he to embrace the Gospel.

The character of christian churches is far, very far from reaching the scriptural standard. The holy work of elevating

them is, in a great measure, committed to ministers; for the people seek the law from the mouth of the messenger of the Lord of Hosts.

Hitherto there has been among ministers a vast want and waste of moral power; and there must be an immense increase of it, before the church will be raised to that glorious elevation which will make her the joy and praise of the whole earth; for as is the priest so are the people.

In view of this subject, do the Churches consult their best interest, in alluring young men to abandon their studies and become pastors. Do not the young men mistake their duty in complying?

H. G.

SERIES OF MEETINGS.

The present period may be denominated the age of revivals, in which God has been pleased to pour out of his Spirit in a manner more copious and general, than at any other time since the days of the apostles. Not many years since, a revival of religion was considered as an act of the sovereign mercy and goodness of God, irrespective of any exertions on the part of Christians, which he was pleased to grant to some churches, and withhold from others. But the christian community has ascertained, that this is a mistaken view of the subject; that revivals no more proceed from the sovereignty of God than all other blessings; and that he is ready and willing to give the invaluable favor, whenever his people are disposed to seek for it, as his word directs.

It is evident, that God has blessed the series of meetings, as one of the principal means of promoting revivals of religion. The ordinary duties of the sabbath, and other stated seasons of worship, have failed in most instances of accomplishing the object; because, ministers and other christians have in most instances attended to them very much as a matter of form and custom; but they have generally entered upon the series of meetings in a different manner, deeply impressed with the worth of souls, and earnestly desiring the presence and power of God to be felt and displayed. Indeed, the secret of the good effect of these meetings is simply that they are a continuance of the ordinary means of grace, attended to, in some degree, as their importance demands. God will always bless the means of his own appointment, when used according to his direction, as he did in all cases render efficient the rod of Moses.

Series of meetings, though they are considered as a novelty, are not so in reality; nor does the credit of originating them, belong to any christian denomination; for it is merely the revival

of an ancient custom, which God was pleased to appoint for the spiritual good of his people. The Jewish passover continued *seven* days; during which time, the worshippers left their worldly employments, and attended on the services of the temple. The Feast of Tabernacles continued *eight* days, and the time was employed in a religious manner, in reading and expounding the scriptures, and sacrifices and prayers. Neh. viii. 18.

As this was the common practice of the Jews, it was easily introduced into the christian dispensation. It is worthy of remark, that the primitive church held a series of religious meetings, preparatory to the day of Pentecost. The intervening time between the ascension of Christ, and that wonderful display of power, was about eight or ten days, all of which appear to have been spent in prayer; for it is said that they "continued in prayer and supplication." Acts i. 14. They were directed to wait at Jerusalem for the promise, without being told when it would be fulfilled. They prayed for it on the first day, and perhaps expected it on the next, continued one or two days more, increasing in fervency, and more earnest expectation; and still continued, till the whole period had expired, when they were fully prepared to receive so great a blessing. This was the first great revival in the christian church. And now, the converts who had no share in the first series of meetings, felt an earnest desire to enjoy the heavenly blessing. "And they continued daily with one accord in the temple, and breaking bread from house to house." Acts ii. 46. This example will justify a church in continuing a series of meetings, as many days as they may feel disposed to consecrate to the service of the Lord. And probably before the millennium, the practice of holding such meetings will be so frequent, that the Christians of those days will wonder that the churches of the present time were so "slow of heart to believe all that the scriptures have spoken." GAIVS.

THE WORKS OF JANE TAYLOR.

In five vols. 12 mo. Boston. Perkins & Marvin, 1832.

The effect which the religion of Christ has had in elevating the female sex from its ancient state of moral and intellectual degradation to its proper condition in society, is one of the most prominent of its results on the face of communities. In ante-christian ages woman was almost universally treated as of an order of beings lower than man, who could be trampled on and spurned without injustice, and all whose aspirations after a better lot were to be crushed like the rebel efforts of a slave for free dom. The only exceptions to this general rule, are to be found in the

* See Introduction to Cox's Female Scripture Biography.

Jewish Commonwealth, and in some instances of homage and adulation among Pagans for individuals of the sex, as grossly foolish and absurd, as the ordinary course of treatment was cruel and abusive. The few female names which have come down to our times from those dark periods, illustrated by fame, whether military, civil, or literary, are almost, without exception stained by the infamy of vice, which proves that they purchased their celebrity at a price from which the female Christian revolts with more of disgust than is excited in her bosom by the former ferocious treatment bestowed by the other sex upon her own.*

In anti-christian lands subsequently to the introduction of the Gospel to mankind, woman has been treated either as a slave or an idol; in either case excluded from her proper sphere, and robbed of her legitimate influence on the character of community.

Christianity has established her in her rights; in her own proper station; at once raising her from bondage, and reducing her from any unnatural exaltation. It does not deny a distinction between both the intellectual character and capacity of the two sexes, which universal experience and the fitness of things prove to exist in fact; but while it declares that man is the superior so far as to secure domestic regularity,—and give each family what it could not exist without—a head; it allots to woman the government of a kingdom sufficiently ample for her powers, not excluding her from a wide field of action which she may occupy in common with her stronger half. The intentions of Providence are shown in the formation of the intellectual and physical systems of women to the eye of the philosopher, as clearly as they are declared in Revelation; furnishing in this case another of those proofs of the divine origin of the Gospel by which the student of our religion is most strongly fortified in his faith: proofs which spring from the coincidence between the natural and revealed law of human action, and from the express declaration in the latter of truths which, however necessarily inferred from the former, are likely to be passed by without notice, or trampled under foot. Woman by the peculiarities of her physical constitution, is shown to have been intended for offices which require no great physical strength; and by her intellectual peculiarities it is clear that she was designed as the guardian and teacher of childhood; the overseer and trainer of young minds; the gentle governess of maturer intellects, exerting the influence of suasion not of compulsion; the wielder of the heart.

We cannot stop to give a minute analysis of her peculiarities of mind but must rest content with the simple remark that the field of letters, to a certain degree, is the territory to which we alluded, common to both sexes, and that in this department woman has manifested peculiar delicacy of both intellectual and

* See *Edinburg Review*, April, 1832, page 156.

moral taste, keenness of perception, and facility of producing her desired effect upon the mind of her readers. In particular, whenever religion has been her topic, and her design the moral culture of her readers, she has been remarkably successful in her productions.

These opinions have induced us, as we feel the high importance of giving a good moral tone to the minds of common readers, to bring into notice the new edition of the writings of the late lamented Jane Taylor. Her name is already widely known, not only in her native England, but in our country, and is most honorably associated with fine talents and a peculiar moral loveliness; and many who have in former years derived pleasure and instruction from her writings will hail this publication, which at a very slight expense puts into their hands her entire works.

There are five duodecimo volumes of the work, each containing about three hundred pages. The first volume is almost wholly occupied by her memoirs and correspondence, collected and arranged, as we infer from some passages, by her brother, Isaac Taylor. A rapid perusal of this volume left on our mind the strongest impression of the truth of a sentence which Miss Taylor herself wrote in a letter to a friend for whose moral welfare she was very anxious:—"Christian Biography, also," said she, "is peculiarly profitable." The memoirs are full of the meek and gentle spirit of the Saviour; and they give the most pleasing pictures of the effect of piety in sanctifying the heart and the intellect of woman. The letters correspond with these biographical sketches, and cannot be read by a reflecting individual without benefit. They are sober, yet spirited;—instructive, but not dull;—full of "the milk of human kindness," and of moral beauty;—pious, without fanaticism;—liberal and charitable, but not lax, in their sentiments. They are a far better model of letter-writing than many professed treatises on that difficult subject; so simple and unaffected; so devoid of all frivolity, silliness, stiffness, attempt at wit and display, and so heartily religious that the heart glows with unmixed pleasure in reading them. It is a book for the parlor as well as the closet, and should be given by mothers to their daughters as a safe and valuable present. The latter part of the volume is occupied by various poetical pieces, all of which possess merit, some of high character.

The 2d and 3d volumes are filled by a series of articles which were first published in a periodical entitled the "Youth's Magazine," under the signature of Q. Q. during the space of several years. Whether in the form of Essay, Tale, or Fable, the articles are rich with excellence. A moral lesson is made the point of them all; so that while the liveliness and beauty of the style fasten the attention, the heart is affected and improved. We recognised among these pieces many an old friend right welcome

to our hospitalities, and some, of which we could not before have told the parentage: such were "*The Discontented Pendulum*;" "*How it strikes a Stranger*;" "*The Philosopher's Scales*;" "*The Dying Year*," and many more. We wish that the press now furnished matter like this, to delight and benefit the minds of the young: but amusement and the desire of mere novelty have in a great measure banished every thing more valuable from popular periodicals; so that what Miss Taylor wisely made the *means* has been perverted into *ends*; that which she made the *vehicle* of good has lost its *freight*, and is itself esteemed a good.

The fourth volume contains a moral Fiction of considerable length, entitled "*Display*," and several essays in rhyme. Of the Tale we cannot speak too highly. Its two principal characters are young ladies of opposite natural dispositions, though friends, and in the ordinary circumstances of wealth, rank in life, and ignorance of heart-felt religion, alike. They are brought into connection with an intelligent and pious family of their own grade in society, whose influence on their religious character is developed in the course of the narrative, which is so framed as to fix the interest of the reader, at the same time that it furnishes opportunity for inculcating the purest lessons of virtue. The gradual growth of piety in the mild, gentle, and modest Emily, and the ambition of seeming and being thought religious which led the vain and egotistic Elizabeth into a course of hypocritical pretensions and professions: the purifying and strengthening effect of trial and temptation, on the one, and the gradual return of the other to the gaieties and frivolities of the world, which were too alluring for her mock principles of piety to withstand, are ably delineated; and the practical loveliness of the precepts of the Gospel, their sustaining and consoling power in the hour of adversity, and their beneficial effects upon all the concerns of life; together with the utter insufficiency of any other rule of life to secure respectability, success and happiness, are set forth in the conduct of Emily towards her wandering, unstable, unfortunate, and at last repenting and rejoicing friend.

"*Display*" has passed through twelve editions in England, recommended to the universal approbation of the religious community by its high religious character. The Moral Essays are equally meritorious.

The fifth and last volume is divided between "*The Correspondence of a Mother and Daughter*," and *Poems for Children*. The correspondence is supposed to be carried on between a girl of fifteen at school and her mother at a distance. The letters of the daughter are perhaps too mature in thought for so young a character:—but with this single exception, the book appears to be without defects and we recommend to every mother who has daughters to educate, and to every young lady at school,

the study of this correspondence ;—and we assure them that they will learn from it lessons of wisdom for this world, and for the world to come. The Juvenile Poetry is from the pen of Miss Taylor, her sister, and other ladies, and is full of that simple, sweet, humane and pious spirit which reminds us of the blessed words of our Saviour, “Suffer little children to come unto me, and forbid them not; for of such is the kingdom o. heaven.”

We would recommend the work for its intrinsic excellence, as well as its cheapness, to all our readers, and especially to every domestic and Sabbath School Library.

J. A. B.

“I’ve grasp’d the world—its transient beam
Flung such a radiance o’er my way—
So bright, so beautiful a dream—
How could I think ’twould pass away!
But low, how vain! its very light
Was full of mildew, pain and blight.

The cross! to that dear mournful word,
How many precious hopes are given;
In pious hearts what thoughts are stirred,
What visions of an opening heaven!
Dear cross to thy blest name I flee,
There is no change nor blight in thee!”

FOURTH ANNUAL REPORT OF THE FEDERAL STREET MATERNAL SOCIETY.

The Society whose interesting Report is placed below, was formed four years since. It is composed of pious mothers. Their object in forming this Association was to devise and adopt such measures as should seem best calculated to assist them in the right performance of their duty towards the beloved offspring committed to their charge. The Society meets on the first Thursday in every month. Every meeting is opened and closed with prayer. The time allotted to these monthly meetings is spent in reading select portions of Scripture, and of the most valuable works on the subject of education; in conversing on the subject, and in prayer for divine assistance, and a blessing upon their exertions, especially that God would accept of the prayerful dedication of their children to him, and teach them by his Holy Spirit, and qualify them for future usefulness in the church. The members of the Association have the privilege of bringing to the place of meeting, their children, male or female, once in three months—males not over the age of twelve years. Each member considers herself as sacredly bound to pray for her children daily, and with them, as often as convenience will permit, and to give them, from time to time, the best religious instructions of which she is capable. Each member also considers it to be her indispensable duty to qualify herself by prayer, and as opportunity may allow, by reading, for performing the arduous duties of a christian mother; and to suggest to her sister members such hints as her own experience may furnish or circumstances seem to render necessary.—When any member is removed by death the Association consider it their duty to pay as particular attention to her children in furnishing them with books, bringing them to the quarterly meetings, &c. as circumstances may render proper. They have a select library for the use of the members which is increased among other ways by the annual payment of a specified sum by each of the members. The officers of the Association are a First and Second Directress, Corresponding and Recording Secretary, Librarian, and Treasurer.

Such is an outline of the object and plan of this Society, given indeed chiefly in the language of its constitution.

We have been induced to present it, that those unacquainted with associations of the kind may form some idea of their importance, and in hopes that many such associations may be formed. God has set the seal of his approbation upon them, and the records of eternity will reveal their value. During the year previous to the last, sixteen children belonging to the members of this society were hopefully converted to God, and during the same period, twelve belonging to members of a similar society connected with the First Baptist Church in Charlestown.

The following report will show the success which has attended the efforts of this society, the past year. It is worthy of attentive perusal, and should excite all christian parents to inquire if they are seeking, by every means in their power, the salvation of their children.

On the present *Anniversary* it is meet that we *give thanks*, and that our hearts be attuned to loftiest praise. We would unite our grateful offerings, and erect an everlasting memorial to the goodness and faithfulness of our God; for he hath heard the voice of supplication, and filled with joy and gladness the hearts of those who trusted in him. About one month previous to our last annual meeting, a work of grace among the children of our church *commenced*, and was *continued*.

In July, upwards of thirty were added to the church, most of whom were children of the members of this association. Our monthly meetings were those of deep interest. The mothers who had there wept and prayed with strong desire, now came with a thank-offering,—a heart overflowing with gratitude for the blessings received. Scarcely a meeting has passed, but the note of praise has been heard from some one newly blest with a converted child, or children.

At a meeting in February, when the hearts of some mothers who had not shared in the gracious blessing which others had received, were ready to fail them, new life was infused by the account given by an aged sister in the church, of the conversion of three of her children, who had arrived at mature years, and *two* of them heads of families, all of whom have since been admitted to our church.

Christians profess to believe firmly in the efficacy of prayer, but when the blessing is long delayed, their hold of the promises seems less firm. To encourage such to pray, and not faint,—and to impress more deeply on our minds the blessed truth, that the Lord regards the cries of his people, and hears the desires of his saints, though his answer may not be immediate,—we would allude to one interesting case, among many, in our midst:—

A pious mother in church connection manifested unusual solicitude for the immortal interest of her young family. That these beloved children had commenced an existence that would never end, and her immense responsibility in connection with this truth, were ever abiding thoughts in her mind; and she frequently expressed her surprise that Christian parents should be very anxious for the temporal concerns of children, so engrossed was *her* mind in their eternal interests. In the midst of her maternal solicitude and affectionate attentions, her health declined, and soon her prayers and efforts were terminated. She died in full hope of a blessed immortality, commending her children, still unrenewed, to the mercy of God, and the prayers of their remaining parent. Many years have now passed; her faith might have been tried, and her hopes fainter, while waiting for their salvation. Within the last thirteen months five of these children of many prayers have become hopefully pious. Oh the faithfulness of a covenant keeping God!

A devoted parent in our association, ever prayerful for her beloved children, became exceedingly anxious at discovering in her eldest child, aged twelve years, increasing gaiety and love of dress. She became more importunate in prayer, for her conversion; particularly on one evening, when she retired three times to pray for her, and found so much comfort in casting her upon God that she believed her desires would be granted. She was then led to examine herself to find whether she was prepared to receive so great a blessing, and whether she *did desire* it on *any terms*, even to suffer privation and be reduced to poverty, should this be the means God should take to humble her child. After much reflection she thought she could say she was willing. She soon discovered a gradual change in her daughter, and now has the happiness of sitting with her at the table of the Lord.

In attempting to place before our Christian friends the advantage of these Maternal meetings, in the hope of encouraging similar Associations, we need not speak of the soul-stirring sight of the assembling of these mothers who have laid aside the temporal cares for their children, to mingle their prayers for the salvation of their souls so precious (a sight which angels might witness with delight;) but we would notice the effect of these meetings on our own minds. The object for which we meet, one of such intense interest to the maternal bosom, has produced an union of feeling and of spiritual desires, to the exclusion of selfish unhallowed emotions. Here we believe the injunction of the apostle has been obeyed—"To weep with those who weep, and rejoice with those who rejoice." The disclosure of the tender anxieties of some mothers, would awaken strong sympathy in the bosom of others, and excite a prayerful interest.

This we consider a most important result of these associations—a prayerfulness for the children of each other.—Then when a dying mother is about to close her intercessions forever, she may be consoled with the assurance that the prayers of the saints will still ascend for her precious children. One other effect we would mention,—a sense of the immense obligation resting on parents, has been awakened in some who but faintly realized them, or who were resting on their own inability to save them. Such have been aroused to persevering effort in humble dependence on the blessing of God.

Before we conclude our Report, we would remind each other of the immense importance of having our conduct accord with our profession; that while we instruct our children in the blessedness and importance of religion, we may exemplify its blessedness by a holy life and lovely deportment;—of this, however, we are doubtless convinced. But are we sufficiently aware of the vast importance of convincing our children by all our arrangements for them, as well as by our words, that we infinitely prefer spiritual blessings to temporal ones? Dr. Scott remarks, (whose children were all converted before his decease) that the grand secret of his success appears to have been this, that he always sought for his children as well as for himself, *in the FIRST PLACE, the kingdom of God and his righteousness.*" His Biographer adds, in his view this extended not only to the instruction already given, and the praise offered on behalf of his family, but to his whole conduct respecting them. To the spirit and behaviour habitually exhibited before them; to the value practically and evidently set upon eternal in preference to temporal things; and very particularly, to the disposal of them in life, the place of instruc-

tion to which they should be sent, the families which they should visit, the connections which they should form, and the openings which should be embraced or rejected for them."

With a short extract from the Memoirs of Dr. Payson, we will close our Report. His recollections of his mother extended back to very early childhood; and he has been heard to say that though she was very solicitous that he might be liberally educated, and receive every accomplishment which would increase his respectability and influence in the world, yet he could distinctly see that the supreme, the all-absorbing concern of her soul respecting him, was, that he might become a child of God. This manifested itself in her discipline, her councils, her exhortations, and her prayers—which were followed up with a perseverance that nothing could check.

Christian friends, let us commence another year with renewed zeal and more fervent prayerfulness, that all remaining out of the ark of safety may now be gathered in.—May those hitherto unblessed remember the words of the Saviour, "always to pray and not to faint."

E. H. FORBES, *Secretary.*

Boston, June 7th, 1832.

LITERARY NOTICES.

MEMOIRS AND CONFESSION OF FRANCIS VOLKMAR REINHARD, S. T. D. Court Preacher at Dresden. From the German. By Oliver A. Taylor. Peirce & Parker. 1832. 12mo. pp. 164.

This book is divided into two parts: the first autobiographical, consisting of letters written by Reinhard himself, for the purpose of vindicating himself from the slanders of the Rationalists, who claimed him as one of their number at heart, while his situation, they said, forced him to appear otherwise: the second part being memoirs drawn from various sources and arranged by the American Editor.

Relating to a man of great talents, learning, and reputation, and more especially of sound, orthodox religious sentiments, who adopted his opinions in the face of unpopularity, and in defiance of almost universal opposition, the confessions and memoirs must be exceedingly interesting to evangelical christians in our community.

The principles developed in the ixth letter of the "Confessions" concerning the formation of a religious creed, have kept not only Germany, but almost all christendom for a long time in controversy. Every one who desires to know how he is to obtain clearness of views and stability of faith on scriptural subjects should read this chapter. The vith letter contains a most admirable definition or rather description of eloquence,—of pulpit eloquence; and we wish it might be read, remembered, and practised on by every preacher in our land. To theological students in particular we recommend the perusal of the book, as a most useful guide and manual.

Reinhard was born at Vohenstranso, in the Dukedom of Subzback, March 12, 1753; was taught by his father till 15 years of age; was then sent to the Gymnasium in Regensburg, where he studied until 1773, when he entered the university of Wittenberg; in '77 was made Teacher, and soon after Professor of Philosophy and Theology in that university, in the discharge of which office for many years he

made his name known through Germany, as a professed scholar and a man of splendid abilities,—and made himself most wonderfully useful; in '92 was made chief Court Preacher at Dresden. This last office, which is the most important ecclesiastical one in Saxony, he retained till his death, in 1812, on the morning of Sept. 12. His life, like that of Oberlin, might furnish a valuable model to every preacher who desires "to make the world the better for his having lived in it."

INSTRUCTION FOR YOUNG INQUIRERS: being a series of Addresses intended to explain and enforce the leading doctrines of the word of God. By William Innes, Minister in Edinburg. pp. 108. James Loring.

MEMOIR OF HARRIET DOW, of Newport, N. H. who became a Christian at the age of eight years. By Baron Stow, Pastor of the Middle Street Baptist Church, Portsmouth, N. H. James Loring. 1832.

MEMOIR OF MRS. CHLOE SPEAR, a native of Africa, who was enslaved in childhood, and died at Boston, June 3, 1815, aged 65. By a Lady of Boston. James Loring. 1832.

The first of these publications is a valuable epitome of evangelical truth. It contains sixteen short and very instructive Addresses to the young, upon all-important subjects, treated in a manner adapted to engage the attention and affect the heart. It has passed through six editions in England; has been adopted by the Sabbath School Union of Scotland for the use of the Teachers. It is indeed a volume worthy of a place in every Sabbath School Library, and of a careful perusal.

The second is a very instructive little volume. It is a most happy effort in exhibiting the brief existence on earth of an interesting little girl, who was early born from above, and who at the age of thirteen years was removed to heaven. Seldom do we find a book prepared for the benefit of the young so remarkably adapted to its purpose, written in a style and language so chaste and so perfectly intelligible to the mere child, and at the same time so full of discriminating important thoughts and valuable instruction.

In the third, the grace and mercy of God, and the power of the gospel, are strikingly exhibited in the conversion of an enslaved daughter of Africa. The deeply interesting and affecting incidents in her life, the rare and commendable traits of character which she discovered; above all, her spirituality of mind, her holy living render her Memoir very engaging and productive of salutary impressions. It deserves to be extensively circulated among the young, and not the less for this, that the avails of the copy-right will be devoted to the benefit of Schools in Africa.

DAILY SCRIPTURE PROMISES TO THE LIVING CHRISTIAN. By Samuel Clarke, D. D. Now first arranged in Lessons for Every Day in the Year. James Loring. 1832.—The materials of this work are all divine. It is a collection of great and precious promises so happily arranged that in the words of Dr. Watts "it is an easy matter to find something suited to the frame of our souls, or our present wants on every occasion; and (he adds) that soul which knows what a suitable promise is worth in an hour of darkness or temptation, will never think such a work as this, and such a precious treasure can have too high a value set upon it." This compilation has long been well known and highly prized by Christians. It now appears in a very inviting miniature form, improved by the new arrangement in lessons for every day in the week.

HOME MISSIONARY REGISTER.

ADDRESS OF THE EXECUTIVE COMMITTEE OF THE
A. B. H. M. SOCIETY.*To the Baptist Churches in the United States.*

It is gratifying to observe the interest which the A. B. H. M. Society is exciting in its favor. It is a Society of great importance, called into being under very favorable auspices. Our brethren in different sections of the country are beginning to feel the necessity of vigorous and systematic efforts, and appear disposed to unite their energies in cultivating the moral wastes, and especially in giving to the fast increasing population of the "vast west" that intellectual and moral character which their prosperity and happiness and our own require them to possess. Resolutions to co-operate in the leading objects of this Society have been passed by the Massachusetts Baptist Missionary Society; the Baptist State Conventions of N. Hampshire, Connecticut, and Ohio; and by the General Association of Virginia.

The following able and interesting Address of the Executive Committee of this Society, published with the proceedings of its first Anniversary, is worthy of special attention. We insert it with pleasure, and hope that it will be carefully read, that its force will be felt, and that great exertions will be made to advance the cause of truth in our land.

THE spirit of the Gospel is a spirit of missionary zeal. When the Church obtained from the Saviour the promise of his continued presence "unto the end of the world," she received also the injunction to go forth and preach "among all nations," in His name, "repentance and the remission of sins." No lapse of time has weakened the promise, or can avail to abrogate the commandment, which, from the beginning, accompanied and guarded it.

If we inquire, to what extent the Churches of Christ in the most favored lands are now fulfilling this solemn requisition, we find occasion for sorrow, and a call alike to immediate reformation and to extensive action. In this country, whose Zion has, during the past year been so abundantly watered with the outpoured Spirit from on high, it were an easy task to show, in the vicinity of neighborhoods the most highly evangelized, others, over which the rays of truth seems to have shot; passing onward to illumine more distant regions, but leaving in these an unbroken darkness. In the West, the wide range of territory, which has become familiarly known to us by the appellation of the Great Valley of the Mississippi, presents a population active and enterprising; possessing in a remarkable degree the elements of ardent and energetic character, claiming and gaining, each day, a higher influence; but lamentably destitute of the frequent and faithful preaching of that Gospel which can alone bestow on the energy of individuals or communities a wise direction and a happy issue.

This wide space already counts, within its bounds, one third of the population of our union; and its teeming soil will, probably, in a few years, sustain the majority of our nation. Were it given over to ignorance, to the mere absence of the truth, it were no ordinary evil. Ignorance, even when uncultivated, never yet proved itself a barren soil. With us, it has not been left to the want of all culture, to its own native and rank growth of evil; but the apostles of skepticism and atheism, and the emissaries of the Man of Sin have labored to

now over the vacant field their own bitter and poisonous seed. The Christian communities, which, in many portions of this territory, withstand or tamely witness these labors, are all of them embarrassed by the general neglect of early education ; and of some, little can be hoped, distracted as they are with minute and endless schisms, in some parts infected with heresy, and in others paralyzed by a self-complacent indolence. Did we estimate the wants of this great Valley, merely as patriots, calculating its future destinies, and auguring its immense influence, capacity and power, we might rest here. But, as Christians, we look to the four millions of immortal spirits which tenant this region ; many of them entirely destitute of the knowledge of the Gospel, and others of them receiving some distorted heresy or cunningly devised fable, which has usurped the name and is scandalizing the profession of Christianity ; we see these training up a new generation, that, to increased numbers and augmented wealth and power, will add no correspondent increase of religious knowledge ; and we feel that the full extent of the evil has not yet been developed.

Every tie which we have recognised, as binding us to seek the salvation of the heathen in foreign lands, attaches us with yet greater strength and closeness to these our compatriots. Their nearness and the ease of access, the community of language, of institutions, of customs, and of government, afford to us advantages for the dissemination of the Gospel at home, in this territory, such as no other people under heaven enjoy, and such as, perhaps, were never before possessed by the churches of any age or land.

The Baptists, as a denomination, wield at this moment an immense amount of influence over this large and most important region. In this field their range of moral power equals, if it does not exceed, that committed to any other of the various divisions of the Christian host. Our churches class among their hearers, at least one sixth of the population of this far-spreading territory. Nominally or really, this vast number of immortal spirits is already, more or less, under the influence of those who are designated as Baptist preachers. From circumstances, to which it were needless to refer, ministers of our sentiments find less resistance from public opinion, and meet less the collision of inherited prejudices, than other evangelical denominations who may go thither, publishing the same message of salvation.

That, for influence thus thrown upon us, we are not the less responsible ; that we may not venture to cast it from us, or to use it wastefully or carelessly, is a truth no Christian can doubt. While we hail, with true delight, the preaching of the Gospel by all of every name, that '*hold the Head,*' though they '*follow not with us,*' we are yet bound not to bury the talent of influence or of illumination our Lord has granted us ; and while the ignorant are perishing for lack of knowledge, we are not to turn away from their cry, and transfer to others the supply of that destitution which has directed to us its earliest appeal. We hold our place in the family of Christian effort but by contributing our share to its cares, its toils and its sacrifices. Even the truth of the Gospel may become tarnished and powerless in our hands, if it remain unemployed ; for truth itself may be made an idol, if dissevered from the love of the truth ; and that love, which '*the truth as it is in Jesus*' produces, will lead to the energetic and the diligent, the conscientious and the persevering dissemination of that eternal verity which affords at the same time its continual nutriment and its mightiest weapon.

In the circumstances, therefore, of our country and of the Christian world, there is an evident call addressing itself to the Baptists of the United States, to arise and build within the walls of their own Jerusalem. Not only are the circumstances of the field before them rich, in opportunities of good, but those of the past year have been full of encouragement to hope. The spirit which has vouchsafed such a measure of success to the mission in Burmah, seems working also its reflex influence upon the domestic charities and zeal of those churches in America, whose labors and prayers have gone forth to the aid of the heathen. In the revivals of religion, wherewith God has favored our own and other churches of Christ, we read another most urgent incitement to larger exertions.

In all that is thus said, of the wide and rich field of missionary labor in the West, it is not intended to palliate or forget the fact, that in many of the older States there exists in portions of the country a similar destitution, the more hopeless, as it has been more lasting and less involuntary; but which must be alike regarded and supplied. The only bounds to our efforts in this cause must be the limits of our land and the cessation of its spiritual wants.

The accompanying documents will show, that, influenced by the spiritual need, thus extensively prevailing, a large number of brethren from various parts of the Union, formed in the city of New-York, in April last, an American Baptist Home Mission Society. Its constitution and officers, a sketch of its organization and subsequent proceedings, an outline of the plan of its operations, and a view of its prospects of success, will also be found annexed. To these its Executive Committee would refer, while presenting their appeal to the Christians of this country, and more especially to those of their own community. While they would dread and abjure the spirit of sectarianism, which seeks merely to count the number of its proselytes, and is less anxious for the essence than the forms of Christianity, they recognize it as their duty to disseminate, with all candor and kindness, their own views of Christian doctrine and practice. In sight of the perishing multitudes around them, they would ask, first the prayers, and then the contributions, of those who seek the welfare of Zion. By every principle of enlightened patriotism and of Christian devotion they would urge upon the attention of their brethren the duties which the movements of Providence seems unfolding before our churches.

Yet, while looking to the intended scene of our immediate labors, we would declare that we claim no dominion over the faith of our western brethren, and desire no authority but that of love; no influence, other than that which the partakers of one good hope and the partners in one grand enterprise claim to exercise one over the other. Infringing not at all on the churches of our communion, and seeking to strengthen their hands in every good work, we ask of them but to aid and allow the preaching of the great salvation to thousands perishing in their ignorance.

We trust, that the indirect fruits of a zealous pursuit of this great object may prove many and priceless. To bring into the labors of love, which our Foreign Missions present, the prayers, the wealth, the influence and the hearts of our western brethren; to superadd to the ties of a common discipline, the more lasting union of common sentiments and harmonious feeling; to substitute, for an external uniformity of practice in Christian ordinances, the internal "unity of the spirit in the bond of peace;" to advance Christian truth and



Christian holiness, by seeking the favor of that "God who is not the author of confusion, but of peace in all the churches of the saints;" to inherit the promise which assures those who "devise liberal things" that "by liberal things they shall stand;" to bring our own beloved country more under the dominion of Him, who alone can give wisdom to her counsels, create "upon all her glory a defence," and impart safety and durability to her prosperity are objects of no mean moment.

Let us seek for all these in promoting the objects of the American Baptist Home Mission Society. Let the Christian into whose hands this sheet shall fall, give his aid to this good design, not more by pecuniary contributions, than by the formation of auxiliary societies, the communication of intelligence and the interchange of sentiment; and, above all, by the communion of devout and fervent prayer, to the Father of Lights, the Prince of Peace, and the Spirit of Truth, that the light of salvation may, by means of this society, over the whole breadth of our land, "go forth as a lamp that burneth," that the peace of God may unite and bless all our churches and the whole American Israel, and that the word of truth may be made each day, more and more, the means of sanctification to all the elect of God.

FOREIGN MISSIONARY REGISTER.

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. 17, Joy's Building, Washington Street, Boston. The Communications for the Corresponding Secretary should be directed to the same place.

EXTRACTS FROM THE REV. J. T. and a pretty fair specimen of
JONES'S JOURNAL. Burman justice. It is the long

Rangoon, 1831.

Oct. 12. Last night the brick house of a near neighbor (the house formerly occupied by brethren Wade and Judson) was dug through, and three muskets, six pieces of Book Muslin, and several other things were carried away. A complaint being made to the magistrate, with the expectation that he would despatch some constables in search of the thief or thieves, he gave sentence to the complainant that his six nearest neighbors (three on each side of his house,) should pay all the damages, and there the matter must rest, unless he himself can detect the villains. This is Burman law,

established custom in all cases of house robbery.

Inquirers—Incidents.

16th. Our Pantenau visitor (See Sept. 25,) called again and Ko En-gala who has been an Inquirer for some months. The latter begins to give some evidence that he is a new man.

17. Mounng Kming from Pantenau repeated his visit to-day and stated that he was desirous of professing the christian religion by baptism.

21. Disposed of 250 tracts to the visitors of the great pagoda. On my return saw some men sporting by the road side with a

large serpent, which they call a Namboke. It was at least ten feet long. The form of its body was much like a three-cornered file. Its colors much resemble those of an adder.

29. Have to day been called to perform an unpleasant task. For two months past I have employed a China man to teach a few boys English. I have for some time suspected that all was not right, and have been at length compelled to dismiss him, in consequence of his habits of lying, drinking, and bad conduct.

The parents of the pupils express much regret at the abandonment of the school. The scholars have certainly made very commendable progress. I intend to commence the school again as soon as practicable.

30. To-day, for the first time on Sunday, Ko Thay-a has regularly conducted religious worship at my house. The assembly, including most of Mrs. J's scholars, consisted of about twenty persons.

I have been more deeply impressed the last two weeks than ever before in my life, with the abominations of heathenism. My convictions of the utter inefficiency of human instrumentality merely, and the consequent necessity of reliance on superior aid, to effect any great and salutary change among the people have been deeper. Their immeasurably and ridiculously exalted ideas of their own superiority, and the oppressive character of the government place almost insuperable barriers against the progress of christianity. Had we therefore only an arm of flesh on which to rely, we should fold up our arms in despair. But while the promises of God are before our eyes, and the recollections of his "mighty works" among the nations, on our own minds, we cannot be discouraged.

31. Two of the most respect-

able parents of the pupils I have had in my school, called this morning, expressing deep regret for the suspension of the school, and inquired whether I would daily visit and direct a school, if they would establish one at their own expense? So reasonable an inquiry I could not but answer in the affirmative.

I have therefore strong hope that the little group of interesting youth will soon resume those studies which will promote their usefulness on earth and happiness in another world.

Ko Thay-a and Moug Kming held a protracted conversation at our house this morning. The latter told me yesterday that he thought he had "obtained a new mind," and that he found a delight in the duties required of christians. Ko Thay-a thinks the evidence he gives of true conversion is pretty clear.

Encouraging.

It is encouraging to learn from the native teacher that he goes about the city from day to day to converse with the people upon the subject of Christianity, and finds that the number of those who sincerely believe in the Eternal God, and secretly pray to him, is not small. Through fear of their rulers, they are not yet prepared openly to avow their attachment to the truth. They make no offerings to the priests nor prostrate themselves at the pagodas, which nevertheless they occasionally visit to avoid the reproach of their acquaintances.— Those who have never lived under a despotic government, can have but very inadequate ideas of the terror which these poor beings feel, lest they should become obnoxious to its bitter oppression. "The Lord knoweth them that are his." Let Christians in America pray that they may be emboldened to suffer any reproach which

attachment to Christ, and obedience to his commands, involve.

Nov 4. To-day the school for instruction in the English language was recommenced by another teacher, a Portuguese young man, for some time a member of the Rev. Mr. Loveless' school at Madras. The expense is defrayed wholly by the parents, although the direction of the school, while it continues, is committed to me. The number of pupils is at present only five.

6. Eighteen attended worship at our house to day, including ourselves. Worship was conducted mainly by Moug Sway-too, a young man who gives promise of much usefulness.

Annual Festival.

8. The annual *Thypoonlyong Pwai*, or festival for pouring out offerings to the priests. The principal streets, in all a distance of more than half a mile were fantastically decorated by a canopy covering the whole, and embracing every kind of color and texture. The streets were divided by bamboo fences into three compartments, making an aisle in the centre, on which mats and Turkey carpets were spread from one end to the other. On these none but the priests were allowed to tread. On each side the people were gathered in immense numbers with their offerings, consisting of every thing which it is allowable for priests to eat.

As they marched by thousands (I speak literally) through the passage provided for them, their adherents on each side, poured upon them all they could carry. In fact, a large number were accompanied by men or boys carrying huge baskets of provisions which the priests themselves could not carry.

Bands of music were kept playing at different places, and there was some dancing. The Burmans

made a display of their richest dresses, and most costly furniture. Among other things, I observed a basin which would hold several gallons, made of solid silver, very thick, on the side of which were embossed in high relief, images of horses, fishes, lions, &c.

Boats very skilfully wrought of bamboos, and images, and pictures of various kinds were singularly intermixed to grace the scene. There is a kind of enthusiasm awakened by such exhibitions, which does far more towards upholding Boodhism than any quality inherent in the system.

Influence of Tracts.

13. Our good native assistant, Moug On, is returned to his family at Maulmein, and we are left alone in this immense moral wilderness. But there are encouraging circumstances. Ko Thay-a told to-day of a woman to whom he has at different times given the View, the Balances, John's Gospel, and the Acts. He says she keeps them safely in her trunk, and whenever her husband is gone, takes them out and reads them, sincerely believes in Jesus Christ, daily prays to him, and wholly rejects Boodhism; but so bitter is the hostility of her relatives against christianity, that she dares not openly profess it. He also affirms that there are many similarly situated in and about the city. The Lord grant them boldness to confess him before men, and me that confidence in himself which shall preserve me from despondency.

14. A man from the jungle, two days distant, called. He had on a previous visit to Rangoon obtained some tracts; seems to have read intelligibly the View, Investigator, and Acts; professes to believe in Jesus Christ, and to have given up his Boodhist books and practices. Perhaps God intends to carry on his work in the wilder

ness without the intervention of the living preacher, while those who daily hear the truth in the city, perish in unbelief.

15. The above-mentioned person (Moung Knyen) called again. He seems delighted with discoveries of the truth, humble and anxious that his relatives may share in the blessings which he has found; and promises to come to-morrow for an interview with the pastor.

17. Moung Knyen was examined to-day before the church, and accepted as a candidate for baptism.

Ko Shoon.

Ko Shoon arrived from Maulmein, to act as an assistant in preaching and distributing tracts. He has hitherto been devoted to a trade since his profession of christianity, but has of late manifested a strong desire to be engaged in more direct efforts for the spread of that religion which is the ground of his hope. He has considerable information, is not obtrusive in his manners, and of consistent, if not distinguished piety. We hope and pray that he may be useful. I was encouraged by the reception of two new tracts, the *Awakener*, written by Br. Wade at Kyoung Phyou, and the *Ship of Grace*, an excellent tract by Br. Boardman.

18. Moung Huyen from Pyah tong village, was baptized to-day by Ko Thay-a.

Another Burman (annual) festival commences to-day, and will continue three days. The principal officers of Government attended by immense military escorts, and arranged in all the splendor of their state dresses, will make their visits to the Great Pagoda. The Yaywoon goes to-day, the Woongyee to-morrow, and the Woondoud (or vice Woongyee the next day. Many stran-

gers are present from neighboring cities and villages.

19. I went out this morning, and before 9 o'clock had distributed 940 tracts. I could have disposed of some hundreds more, if I had had them with me. The people were eager for them, some few even to rudeness, attempting to snatch them from me. I maintained as far as possible, the principle of giving only one book to an individual. Some of these will doubtless be destroyed; others will unquestionably reach a quiet home, and an attentive perusal in a jungle. May God own his truth by applying it to the hearts of those who receive it.

No scenes that I ever witnessed in America would be so imposing to an uncultivated people, as the procession which attended the Woongyee, and his respective officers to-day. He is himself a sensible and intelligent man, and on reaching the plain which surrounds the Pagoda, walked in a dignified, but not haughty manner. The Yaywoon on the contrary strided along with an air of as much consequence, as if he had indeed been "Sovereign" not only "of land and sea," but of the Empyreal regions also.

20. Moung Sway-a from Ananben, one of those baptized by Ko Thay-a before his ordination, came in to-day, to receive the Lord's Supper. He appears as well as could be expected of one separated from all religious privileges except reading and prayer. He says his wife and one daughter are true believers.

In the evening the grace of our Saviour was commemorated, eight persons present.

30. Moung Shoon said that few persons called at the verandah for tracts. One man called to-day who resides in one of the numerous villages only a few miles north of us, where he says our books

are unknown, and many would gladly receive them. I have advised Moug Shoon to make an excursion among them with a few hundred, and see what can be done. Every opening in this country must be improved. He will start to-morrow with five hundred tracts.

Letter from the Rev. Francis Mason, of the Burman Mission, to the Soc. of Inquiry respecting Missions, in the Newton Theolog. Institution.

We hope that the following beautiful and spirit stirring letter will lead our young brethren generally, as well those in the ministry as those preparing for it to inquire individually and prayerfully what part God requires them to perform in bringing the heathen to a knowledge of himself. Beyond a doubt it is the duty of some of us to go and carry the light of truth to those perishing for lack of vision; whose cry for help, eloquent as the grave, has reached our ears; and woe be unto us if we prefer friends and home and ease to the discharge of duty and to the approbation of our Saviour and our God.

Tavoy, August 30, 1852.

Dear Brethren,

The morning for one in the rains is unusually fine. The horizon is perfectly clear, save a few fleecy clouds that are rolling in lazy volumes up the side of yonder western hills, that separate us from the ocean. The thickets around are vocal with a hundred varied voices, from a still more varied plumage; laughing at idolatry, and singing, "The hand that made us is Divine."

On turning my eyes to the street, I see by the multitudes going by in their best dresses, each bearing flowers, and many laden with the fruits of this prolific clime, that it is a "worship day." Here comes sprightly childhood with a garland, I think of the passion-flower, a present for hands that handle not, and eyes that see not. A decrepit old man follows next with a beard

as venerable as the staff on which he leans, and white as the bunch of lilies he grasps in his trembling hand. Poor deluded mortal! If "the blood of bulls and of goats could not wash away sin," what can a flower avail? He is gone, and company after company succeeds. Now the mother with her little children; anon the father with his growing sons longing for manhood. There goes the man "with insolence of office" depicted in his countenance; next his abject slave, whose eye speaks of his spiritless and dejected heart; the man who boasts his reasoning powers, and the man who says, "I go, because my father went." All, all, are there. When shall these crowds be crowding the temple gates of Zion? When will the Sun of Righteousness arise on this benighted people? The tears start while I put the inquiry. As I turn my eyes away, the blue summits of the eastern mountains peep between the long avenue of trees that throw their shadows over dear brother Boardman's grave, and as the sun-beams smile on their towering sides imagination whispers—

"O'er yon distant mountain bright,"
"See the glory beaming star."

Last Sabbath three Karens spent the day with us, who had travelled a road heretofore deemed impassable; repeatedly, and repeatedly swimming streams, which from my own knowledge of the country, must now be rapid torrents, and all for the privilege of spending one Lord's day with a few of the disciples of Christ. Now it is for our 4000 churches to say, whether such a people, who are literally crying "come over and help us," from Malayalim on the south, and Siam on the east, to say nothing of the north, where they belong to the Maulmein brethren; it is, I say, for the 3 or 400,000 Baptists of America to de-

termine whether such a people shall have three or four missionaries to point them to Him whose we are, and whom we profess to serve. Certain it is, brethren, that if the Baptists will not send relief, the Lord will take the privilege from us and give it to others; for when he prepares a people for the gospel, he will find means for the gospel to reach them. The goats are browsing around the grave of brother Boardman; and although God knows I have it in my heart to build him a house, it is highly probable that ere I can be of efficiency in the mission, the worm will be "my mother and my sister."

Are none on the way to join this interesting mission—where our schools are increasing in number and importance; where some are gnashing their teeth upon us in rage, and others are greeting us with the christian smile of peace; where the wild man takes us by the skirt and says, "thy people shall be my people, and thy God my God;" and where the Macedonian cry is heard far beyond the farthest limits of the Missionary's towns. And now, brethren, let me ask, among the many to whom this letter is addressed, is there not *one*, who can find it in his heart to come to Burmah and to Tavoy? if one says here am I; brethren, will you let him come alone? are there not *two*? My dear brethren, if you come, I can promise you no more than our blessed Master does: "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life."

You see I have taken a brother's privilege, and written without ceremony. I feel the subject is infinitely above apologies, and have therefore none to make.

As I saw the deluded multitude

pass, my heart was stirred within me, to write as I have done, and I leave the subject, beseeching you to determine on the future field of labor, as, under like circumstances, Paul would have done. Wishing the wilderness may rejoice and blossom under your culture, wherever may be your location, and entreating an affectionate remembrance in your prayers, that I may live usefully, die with the life-giving hopes of the gospel, and ultimately meet you amid a throng of the converted heathen, to join with you in the chorus of that multitude, which no man can number, Worthy is the Lamb, for thou wast slain and hast redeemed us to God by thy blood out of every kindred, and nation, and tongue, and people, is the fervent prayer of your unworthy, but affectionate brother,

FRANCIS MASON.

Extracts from a letter of the Rev. Evan Jones, to the Cor. Sec.

Valley Towns, June 6, 1832.

On Sabbath day last, I had the unspeakable pleasure to bury in baptism thirty-six full Cherokees: twenty-four males and twelve females. Among them was one little boy, about nine or ten years old, and another about twelve. There was one old man apparently about seventy years old accompanied by two sons, a daughter and her husband, and three grandsons. Another old man, about sixty, publicly renounced his rendering homage to fire and imaginary beings, and his practice of conjuring, and professed himself a follower of the Supreme God through the mediation of his son Jesus Christ. Two females were quite aged, and nine men and their wives were in the prime of life. All these joyfully followed the steps of the Saviour into his liquid grave.

The congregation on Sabbath day was very large and serious.

On invitation about fifty came forward to express their desire to forsake sin and seek salvation.

The Church at this station consists at present of one hundred and forty nine members. Viz. eleven whites, one black, and one hundred and thirty seven Cherokees.

We have two native preachers in the employ of the Board, and five exhorters who do much good in their several neighborhoods. In all the settlements where the members reside, they meet on Sabbath days to sing and pray. They have also regular prayer meetings in the week.

All the heads of families have morning and evening worship in their houses: and many who are not heads of families use their influence for that purpose.

Temperance is gaining ground. All the members of the church are also members of the Temperance Society. We have many instances of the most inveterate habits, in which a radical reformation has been effected and apparently hopeless victims have been restored to respectability and usefulness in society.

I trust the friends of the Redeemer will continue to remember the poor Cherokees at the footstool of mercy. The fields are indeed white unto the harvest and I am persuaded that Christians, while they urge on with a holy zeal the glorious work among the millions who are hungering for the bread of life, will not be inattentive to the like hungering among a few thousands of the despised Cherokees.

Designation and Embarkation of Missionaries.

On Tuesday evening, June 26th, in the Charles Street Baptist Meeting House, the Rev. Thomas Simons as missionary, and Mr. Royal B. Hancock as printer, were

set apart for the Burman Mission, with Mrs. Abigail S. Hancock, wife of Mr. H. and Miss Sarah Cummings who are to be employed as assistants in the female school. The services on the occasion were appropriate and impressive—performed as follows: Rev. Mr. Jacobs made the introductory prayer; Dr. Bolles, the Corresponding Secretary of the Baptist Board, delivered an address to the Missionaries; Dr. Sharp commended them to God in prayer; Rev. Mr. Warne gave the hand of fellowship, and Rev. Mr. Malcom offered the concluding prayer.

The persons named above, as destined to the Burman Mission, embarked on the 29th of June, from this city, on board the ship Fenelon, Hermon H. Green, captain, bound to Calcutta.

Aid for Ireland needed.

The Rev. Stephen Davis collecting agent of the Baptist Society for Ireland, has recently reached our shores. He comes not on an errand for himself, not for his own benefit, but to solicit assistance in promoting the present and eternal welfare of that people who have suffered long and severely, having been given over to the Romish Priesthood, and loaded with burdens grievous to be borne; few having cared how wretched they might be on earth, and fewer still for the salvation of their souls. It was not until the year 1828, that the whole Bible was published in the Native character. In Ireland from one to two millions of the inhabitants, out of the seven millions which it contains, are inaccessible to religious instruction, except through the medium of the Native language. Christians in the united kingdoms, however, have not for several years been indifferent to the condition of this people. Measures for their benefit

have been concerted and carried into successful operation. In 1814, the Society mentioned above was formed in London. The Native Irish have been the objects of its particular regard; and as they were almost altogether without books, schools, or ministers, it was resolved to seek out *Readers* of proper character and qualifications to visit the adult population in their cabins, and read amongst them the Divine Oracles; and a great blessing has attended this part of the Society's operations. The number of *Irish Scripture Readers* is about fifty, some of whom are entirely devoted to the work and others are employed on Lord's days only.

The Society has also been vigorously engaged in qualifying the Irish to examine the word of God at their leisure and for themselves. During the eighteen years elapsed since its existence, *one hundred thousand children and adults* have been instructed to read the holy scriptures; and it *supports at the present time* ninety-one week day schools, containing upwards of nine thousand poor children (principally of Roman Catholics) and from twenty to thirty evening schools for adults, which averaged, during the last winter, seven hundred in attendance.

The expenses of the Society amount annually to not less than £3000; for which it is entirely dependent on voluntary contributions, and £2000 in addition, were expended by the society last year for the purpose of affording relief to a large number in Connaught, near starvation, in consequence of a grievous famine. The funds of the society are more than exhausted. The assistance of American Christians is greatly needed, and the Rev. Mr. Davis has come to obtain it, bringing with him such testimonials of character as will no doubt secure for him the kind attentions of Zion's friends. He is

now in Boston. He has been sixteen years in the employment of the society, has repeatedly visited various places in England, Scotland, Wales and Ireland, and has had ample proof of the good will of christians of all denominations in the generous support they have rendered to the institution; and shall his visit to this land of revivals be in vain? No. It is hoped and believed that he will be enabled to give to our brethren across the Atlantic a good account of our liberality in support of the important work in which they are engaged. We would not have pass unimproved so favorable an opportunity of reciprocating the generous assistance which from time to time has been solicited and received from them to promote benevolent undertakings; not even if we had no other interest in affording aid than what is connected with the advancement of truth and of human happiness remote from ourselves. But it may be well to remember that from Ireland thousands of emigrants are making their way to our shores, and that they will be good citizens and desirable neighbors very much in proportion as they are properly instructed in the holy scriptures *at home*.

OBITUARY.

Died at Salem, Dec. 22d, Mr. Samuel Sweetser, aged 82. The excellent qualities, and interesting relations which distinguished this patriarchal man, render it appropriate to present some feeble tribute to his memory.

He was born in the adjoining town of Lynn, Sept. 24, 1749; and at the early age of 14 it is believed that he became a subject of divine grace; and he certainly illustrated its practical influence with great steadfastness, for more than three-score years. At about the age of 23 he came to reside in Salem, and

very soon after the formation of the first Baptist Church in that town he united with it, by a public profession. From that period to the day of his death, he adorned the religion of God our Saviour. It was his happiness to be united with one in the conjugal relation, who was a participant of the spiritual blessings of the new covenant. They were, in baptism, planted together in the likeness of their Saviour's death, and they so walked together as heirs of the grace of life, that their prayers were not hindered. Having been permitted to enjoy the uninterrupted union of kindred spirits for an unusual length of years, she who now survives, consoled by christian hope for him who had so long been her companion is also cheered by the influence of the same hope for her own spirit, and looks forward to a reunion, at no distant period, where the infirmities of age and decay are unknown.

As a parent, Mr. S. was distinguished by affectionate faithfulness in the discharge of his appropriate duties. The children who now mourn his loss, if any of them should at last be found unblest with the same piety that characterized their reverend father, must anticipate a very solemn review before the judgment seat, of the counsels, the entreaties and the prayers, which with them and for them he has plied, that they would choose the way of life.

Though eminently faithful to those in his own family circle, his affections and christian efforts were in no degree limited to it. He was an active and useful member of the religious society, and labored to promote its interests as his own. But especially in the church, of which for several years he was the senior male member, his judicious, affectionate, and untiring endeavors were directed to the promotion of purity and peace among all its members, even to the last. During

the revival which was enjoyed for the last half year of his life, and in which his whole soul seemed engaged, he manifested as decidedly as in his most vigorous days, a desire to co-operate with his pastor and brethren in the discharge of their multiplied and responsible duties. With more than usual diligence and success he read and studied the sacred scriptures; and from this rich treasury he was accustomed occasionally to bring forward for the instruction and edification of the younger disciples the result of his own investigation on some important point of doctrine or duty. In this way, the fruits which he gathered not only refreshed his own soul, but profited others also. An intelligent and decided Baptist, in principle and by profession, he yet esteemed and honored all who love our Lord Jesus Christ in sincerity. His affections were not for a part, but for the whole family of the redeemed. Five years before his death he was brought very low by a dangerous disease, and for some weeks seemed to others and to himself to be lying upon the very brink of the grave. It was then delightful to listen to his conversation; so humble and spiritual, breathing forth the gratitude of a heart relying on the grace of God alone, and cheerfully submitting all his interests, for this world and eternity, to the disposal of his Heavenly Father. This might with propriety be regarded as his dying testimony; for though God was pleased to disappoint his anticipations and those of his friends, by raising him up to comfortable health again, yet so sudden was the final transition that neither he nor those around him had any warning of his departure. But even this circumstance should not be regretted. He had finished the work which was given him to do, and he and those who were dearest to him, were spared the pain of finally and formally taking leave of

each other. His end was peace; and they may look over the testimony of his long and useful life, and hear the echo of the apostolic injunction, *Be ye followers of me as I was of Christ.*

May 2. Mr. Edwin W. Garrison was ordained to the work of the gospel ministry at Cherryfield, Me. Sermon by Rev. J. Gilpatrick.

Mr. J. C. Keeny was ordained as pastor of the Baptist Church in Columbia, S. C.

ORDINATIONS.

April 15. James C. Furman and Isaac Nichols were set apart to the work of the Gospel ministry as evangelists in Charleston, S. C. Sermon by Rev. Thomas Walsh.

July 5. Rev. James Barnaby was recognized as pastor of the second Baptist Church in Lowell.

May 29. A Baptist Meeting House was dedicated to the service of God in East Plainfield, N. H. Sermon by Rev. O. Tracy.

CHRISTIAN BENEVOLENCE.

The many evidences of christian liberality that have recently been exhibited by the Churches, in support of the Burman and Indian Missions should excite in our bosoms the most devout gratitude. The Treasurer has often the pleasure to acknowledge the grateful offerings of individuals as well as Associations, in support of the missionary enterprise, and especially in the generous spirit that is manifested in the "outfit of Missionaries." Within a few weeks several chosen servants of the Most High, have sailed from their native land, for the distant shores of Burmah; and also a number of ministers of the Cross, have gone "far hence" to our Western World to labor among the native sons of the forest. In furnishing the necessary means for their departure and for their support while exposed to all the hardships and privations of a long and perilous voyage, and also in making liberal provision for those who were obliged to traverse the uninhabited and inhospitable wilderness in pursuit of their home in the wilds of the forest—we cannot refrain from noticing the special kindness of our friends in various cities and counties in the States of Georgia and South Carolina, as well as in Philadelphia and its vicinity and New-York. And with equal pleasure we notice the generous spirit manifested in the liberal supplies that were furnished from North-Yarmouth and Portland, in Maine, and Cambridge, Massachusetts. We trust that these gratuitous contributions, will be followed by fervent prayers for the success of the gospel among the heathen, and that those who have thus cast their bread upon the waters will find it again after many days.—

Account of Monies received by the Treasurer of the General Convention of the Baptist denomination in the United States, for Foreign Missions, from June 20th, to July 20th, 1832.

From Deacon Isaiah Spaulding, Treasurer of the Middlesex Baptist Missionary Society, for the Burman Mission,	8,51
A string of Gold Heads for same, sold for	5,62
General purposes,	26,08
Indian Schools at the West,	9,
By Mr. Richard Messer,	—
Mrs. B. Emerson, of Haverhill, Mass. for the Bur. Miss. by	49,21
Mr. Royal B. Hancock;	3,

From Mr. William Woodbridge, Treasurer of the Kennebeck Baptist Missionary Society, Aux. &c.		
For General Missionary purposes,		224,50
" Burman Tracts,		5,
" Burman Bible,		8,
		<hr/> 232,50
The Baptist State Convention of Connecticut, per Jeremiah Brown, Esq. Treasurer, for the Burman Mission,		500,
A small Baptist Church in Salem, Ashtabula County, Ohio, for the Burman Mission, by Mr. Benjamin Rouse,		11,
A lady in Andover, for tracts for the Karens, by Rev. L. Bolles,		1,
Rev. Conant Sawyer, it having been contributed by the people in Reesville, N. Y. at the Monthly Concert of Prayer,		5,
Salem Bible Translation and Foreign Mission Society, contributed by the Female Boardman Society of Lynn, Mass. to educate a Burman female child, to be called Christiana Chessman, per Miss Rachel Johnson, Sec. by Dea. J. Bacheller,		25,
P. S. This sum to be paid annually until the education of the child shall be completed.		
Mr. Thomas Shaw, one doubloon for the Bur. Mission,		16,16
The Female Missionary Society of the South Baptist Church, Boston, per Mrs. Hill, Secretary and Treasurer,		40,
The Boston Baptist Foreign Missionary Society, per Deacon James Loring, Treasurer, contributed as follows :		
The Boys' Missionary Society of the first Baptist Sabbath School, Boston, per Henry Turner, Treasurer,		10,18
The Girls' Missionary Society of same, by Miss Sarah B. Jepson,		12,82
The above to be applied to the education of a Burman child at Tavoy, to be named William Hague.		
The Young Men of the First Baptist Church and Congregation, by Mr. John P. Todd, for the Burman Mission,		20,
		<hr/> 43,
Rev. Thomas Simons, having been contributed as follows :		
A little boy from Albany, at the Oliver Street Baptist Sunday School, N. Y.		,38
Children in Hartford, Conn.		,77
do. in Newton, Mass.		,90
do. in Brookline, "		1,61
		<hr/> 4,16
Mount Desert Female Missionary Society, by Miss Mary Milklin, per Messrs. Lincoln & Edmands,		2,07
A friend, for Burman Schools, by Rev. L. Bolles,		2,
Rev. Thomas Simons, being balance remaining in his hands as stated by him, of collections taken at the south, for the Bur. Mission,		13,66
Archibald Smith Jr. Esq. Treas. of the York, (Me.) Baptist Association, forwarded by Rev. H. Jackson, and contributed as follows :		
Dea. Jewett, of Cornish,		5,
Female Missionary Society of Cornish,		6,
Bennett Pike,		1,
Theophilus Smith,		,25
Eleazer Bicknell,		,25
Stephen Jewett,		2,
Dorothy Parker,		,25
Sarah Parker,		,25
Ebenezer Barker,		1,
Ebenezer Barker, Jr.,		1,
Ira Clarke,		,50
John Pease,		1,
John Clarke,		,25
F. Clarke, Saco,		1,75
		<hr/> 20,50

From The Pennsylvania Bap. Missionary Society, per Rev. J. L. Dagg,	120,
Mrs. H. of Boston, for the Burman Mission,	2,
A. Friend, by Mr. Durkee, for same,	39
Per Mr. E. Lincoln,	<hr/> 2,39
Female Judson Society of Cambridge, being the annual payment, for the support of two female Children in Burmah, bearing the names of Sarah Jacobs and Prudence Farwell,	50,
The Female Missionary Society of the South Baptist Church, Boston, per Mrs. Hill, Sec'y. and Treas. by Rev. Mr. Fittz,	10,
A friend in New Bedford, for the Burman Mission,	10,
Mrs. R. Boyd, of Northumberland, Pa., for the Bur. Mission, by Rev. I. M. Allen,	10,
Mr. Robert Scott, for Burman Tracts, by Mr. E. Lincoln,	2,
Sundry individuals in North Yarmouth, Me., for the Burman Mission, to aid in the outfit of Miss S. Cummings,	8,
A friend in Medfield, Mass. being proceeds of a string of gold beads, per Rev. Mr. Curtis,	5,
The Female Tract Society of Reading, Mass., for printing tracts in Burmah, per Mrs. Sally Jones, Sec'y. by Rev. George Matthews,	5,
Dea. Thomas Pettingell, of St. Johns, New-Brunswick, a patriot Doubleon,	15,50
a 1-4 Spanish, do.,	4,10
being a donation for printing the bible in Burmah, forwarded by Rev. John G. Naylor.	<hr/> 19,60
Miss —, of Brookline, Mass., it having been contributed by her scholars "to buy a bible for the little Burman girls," per Rev. William Hague,	1,10
Mr. Nathaniel Oviatt, of Richfield, Medina County, Ohio,	50,
Mr. A. H. Frink, Granville College, Ohio,	3,
Mrs. Obedience Pelton, of Euclid, Cuyahoga Co. Ohio,	1,
Mr. J. P. Handy, Cashier of Commercial Bank of Lake Erie, Cleaveland, Ohio,	54
for the Burman Mission, per Mr. Benjamin Rouse, of Cleaveland, Ohio.	<hr/> 54,54
The Hudson River, Baptist Association, N. Y. per Rev. S. H. Cone,	108,77
The Shaftsbury Association, N. Y. per Rev. E. D. Hubbell, by S. H. Cone,	120,
	<hr/> 228,77
The Oxford Maine Missionary Society, per Dea. Thomas Merrill, Treasurer, by Mr. R. H. Neale,	128,
	HEMAN LINCOLN. Treasurer.

Correction.—In the account of monies received, published in June, page 189, instead of Cincinnati, &c. read *Sixth Street Baptist Church, Cincinnati, Rev. S. W. Lynde Pastor.* \$81.

And in the same account, page 191, instead of "Foreign Missionary Society, Cincinnati Ohio," it should be *Enon Baptist Church, Rev. I. Denham, Pastor,* \$125,13.

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MISCELLANEOUS ARTICLES.

MONTHLY CONCERTS OF PRAYER. NO. II.

(Continued from page 143.)

CAUSES WHICH HAVE HITHERTO LIMITED THEIR USEFULNESS.

“What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?”

“If a brother or sister be naked and destitute of daily food, and one of you say unto them ‘Depart in peace: be ye warmed and filled,’ notwithstanding ye give them not those things which are needful to the body, what doth it profit?” James ii. 14, 15, 16.

In our former number we endeavored to show the claims of Monthly Concerts upon our regard, by the sublimity of their general plan, and the usefulness of their objects. We now repeat, and shall endeavor to answer the inquiry,—‘Why has not a greater amount of benefit resulted from their establishment and observance?’ For years has the incense of prayer been, almost universally, offered up on these monthly altars:—for years has the grand cause of christian benevolence been regularly brought before the immediate notice of Jehovah in supplication; and yet how little has been accomplished, in comparison with the vastness of the desired results! Why is it that fire from heaven has not fallen upon the offerings of suppliant Christendom?—Why has not God laid bare his right arm, and stretched it forth to redeem?

These questions must enter the bosom of every man of enlightened conscience, and produce within him the most earnest inquiry and the most solemn self-examination. It is our hope

that we may be able, in this article, to give them a reply somewhat satisfactory.

The various reasons why success, commensurate with the grandeur of the scheme of Monthly Concerts, has not followed their institution may all be resolved into two classes:—viz. those originating in consciences wickedly unenlightened;—and those arising either from want of faith, or from hypocrisy. The first class of reasons originates in sinful ignorance of duty. We say *sinful* ignorance, because ignorance of duty, among Christians in this day of light, can scarcely exist apart from a wicked neglect of the means of information. “There are thousands, we doubt not, who are following the dictates of their consciences in withholding themselves entirely from the missionary field of labors:—and many who, like Saul of Tarsus, go as far as to persecute the active saints, “verily believing that they do God service.” But consciences of this sort are no fit guides:—and they are no justification of conduct which follows their teaching. If Paul was guilty, as he afterwards confessed himself to have been, for what he did as a persecutor, it was on the ground that a dutiful and strict investigation of truth, within his reach, would have shown his error. On this very ground will such ignorant Christians of our day be condemned. There is light all around us, bright as the conflagration of the world: it blazes and flashes in our faces; it shines from the word of life, which teaches us duty; it shines from the blessings which the religion of Christ has given us; it is reflected back from the blackness of darkness that broods over the heathen world. He that cannot now see is wilfully blind. To all such we would speak in the forcible language of Whiston—you are criminal, if you neglect the means of information which are all around you.

We would most earnestly press home this point upon our brethren; for on it we believe is turning the moral destiny of the world. There is abroad so active a spirit of inquiry, so much light, and so many facts;—the atmosphere of the religious world is so full of knowledge, that Christians cannot but breathe it in: they cannot shut their eyes upon it: they cannot be deaf to its calls. We consider it of great importance for the Christian community to be fully aware, that to neglect the acquisition of religious knowledge, which surrounds them, and is not only in their reach, but claiming their attention, is *sin*—actual, heinous *sin*:—that they are bound by adamant obligations to search diligently, study intensely, and labor zealously, in the cause of their Master; and that it is criminal ignorance, almost entirely, which has hitherto impeded the progress of the Gospel. Any other doctrine than this operates as a moral opiate, and produces a state of religious indifference, lethargy and torpor.

This unenlightened conscience keeps thousands away from the Monthly Concerts, who yet are not blind enough to persecute.

those who are more active: they are the Priests and Levites, in the parable of the good Samaritan, who see their neighbors all over the world fallen into snares of sin,—wounded and bleeding, and who, like their prototypes, “pass by on the other side.” The same general ignorance of duty, but more especially of the nature, intent, and results of prayer, prevents others from coming in a *right spirit* and after proper preparation, to these festivals of prayer; from investigating the situation and wants of man, previously to offering up their petitions; from seeking out facts, which shall kindle up their own souls, and warm the hearts of others to more fervor in supplication, and more zeal in action; from preparing themselves to desire, to ask and labor for, and to receive, blessings in answer to prayer. One of these lukewarm Christians, having merely a faint idea of the duty of benevolence, and of the duty of prayer; a weak and indefinite notion of the moral wretchedness of heathenism; a shadowy and fleeting impression that the poor Jew has fallen among thieves; without having inquired what benevolence is, and how far it should reach;—what prayer is, and what is its object;—without looking under the veil which envelopes the heathen, and inquiring whether, and how, the light can be sent in upon them;—without asking where is the unfortunate traveller,—what does he need,—and how can I assist him;—in a word, without hearty feelings upon the subject for which he is about to pray,—comes to the Concert and lifts his languid petition, as he thinks, *aloft to heaven*;—and then, *ignorant and careless of the result*, because he knows not what he asks, turns away to the contemplation of self for another month. How different this from the heart’s prayer of Elijah before the priests of Baal, when he wished to teach the children of Israel that the Lord was God, and to draw them from their idolatry; in answer to which prayer, fire flashed down from heaven, and consumed the offering, and licked up the water in the trench, and burned the very stones of the altar! How startled, how totally disappointed, would such Christians feel, were the God of Elijah to answer their indolent petitions, as he did the prophet’s earnest prayer, by the direct agency of his Omnipotence, or by the less direct agency of ordinary means. They would no doubt be pleasantly disappointed;—but not the less disappointed.

“*Aloft to heaven!*” Can prayer like this ascend to the throne of God? As well might the suppliant himself hope to scale the battlements of the New Jerusalem, as to send such an *unfledged* prayer to the courts above. Faith gives wings to prayer, “and faith comes by hearing;” it is founded on evidence, not ignorance,—and can no more attach to such a supplication, than could the pinions of Gabriel to earth’s animated clay.

We may be thought to speak severely:—we do speak *truly*; and if such truth may not be told, the salvation of the world must be sacrificed at the shrine of guilty fastidiousness;—and

soft speeches, like the songs of the fabled syren, shall be the line to destruction. The Searcher of hearts can see farther into the dark secrets of our bosoms, than the human eye can penetrate; and if human sight discover indifference (and apathy in him who prays, how plain in its enormity must that man's criminal ignorance and faithlessness appear to our Father in heaven!

But the reasons originating in that want of faith which makes a profession of religion real hypocrisy, are what must prevent the production of those results which are the object of Concerts of Prayer. Loudly professing to have assumed the character of Christian disciples, that class of men to whom our remarks under this head apply, seem either to be desirous of making the duties of religion as much a matter of form as possible,—as much of mere voice and countenance, and gait, as are the tricks of the Drama, or most skilfully to pervert and misconstrue the commandments of our Saviour.

Such Christians are the people addressed by James, in the passage which we have quoted and placed at the head of our remarks:—they come to the Concert of Prayer, and pray so solemnly,—*in sound*: so earnestly *to the ear*;—and say to the naked and distressed heathen “be ye clothed, depart in peace, be ye warmed and filled,” *in accents so sincere*, that they themselves, perhaps, fancy that God hears and admires their prayers, and hold forth to others a most imposing shadow of godliness. But if they are called upon to act, like the righteous young man who asked the Saviour what he should do to be saved, and was commanded to “sell all that he had, and give to the poor,” they shrink back, and here at least, if not in the practice of self-denial, and in labors to spread the Gospel, obey the commandment, “take no money in your purse.” Such an one will pour forth an idle torrent of prayer, so called, for blessings temporal and spiritual on his fellow-creatures, and then, as if totally ignorant that God works by human agency, fold his arms in inaction, and wait for the result. Satisfied that he has prayed,—he will do nothing else. “Oh, Lord, send thy Gospel into heathen nations, and let the whole world hear the glad tidings,” will he pray at these Concerts. Call on him the next day with a subscription for a Burmese edition of the Bible, and he will say, “*why I prayed last night for it*, and I cannot afford to do more. God will raise the means himself.” We do not intend to say that his tongue will speak this blasphemy; but his conduct “trumpet-tongued” will utter it. Such men are worse than obstacles in the way of the chariot of salvation. They throng its path, and instead of throwing themselves under its wheels, and realizing the predictions of Christ “upon whomsoever this stone shall fall, it shall grind him to powder,” they fasten their hands upon it as friends, and become dead weights, to be dragged along with it; the incubus of religion, and, like the nightmare, to be shaken off

before it can move onward successfully. They cannot believe in the religion which they have professed:—if they did believe, they would act;—act decidedly, forcibly, efficiently. But yielding to it a half-way, half-hearted assent,—an assent, too weak to overcome the *vis inertiae* of their sloth and indifference, they are content to talk without acting; to pray for results, and leave their prayers to work out success unaided by efforts.

How totally do they pervert prayer into insult and profanation! Prayer is the lever of the moral world, and will one day raise the world to God. Its fulcrum is the promise of God: faith is the power applied; and faith is an *acting* power. Let faith apply the lever, and put forth its active energies, and not the imaginary lever of Archimedes can work such miracles as prayer. *But such Christians act as though prayer were object, lever, fulcrum, power, every thing;* and as though, when they had prayed, they had nothing to do but stand aside, and behold the result; and not the impotence of Archimedes, when he found no place whereon to stand that he might move the world, was more perfect than is this.

Our limits forbid an extended investigation of the nature, intent, and effects, of prayer, and we must speak very briefly on these topics. So far as prayer consists of request, its sincerity must be measured by the exact correspondence and consistency of the suppliant's words and actions. Nothing can be clearer than this doctrine. If a parent pray for temporal blessings and do not labor to procure them, who believes him to be sincerely desirous of them? If he pray for the conversion of his children, and do not exert himself by personal conversation, and by a holy life and example, to bring them to God, who will hesitate to call him hypocritical? The strength as well as the reality of desire is, therefore, to be measured by action. Now the Bible tells us that the prayer of faith and sincerity, *and none other*, ascends to the ear of the God of Sabbaoth, and draws down answers of peace. He who prays for the spread of the Gospel, and yet makes no effort to spread it, might just as well pray for breath, while voluntarily stopping the action of his lungs—for sight, while holding down his own eye-lids. There is not a sounder truth in the world of morals, than that *Deity never uses miraculous agency when ordinary agency is adequate to produce the intended result.* Such a monstrous incongruity of means and end can exist only in the narrow and foolish schemes of poor human nature. Of course, therefore, it is insult to the Allwise, to look for his own immediate exertion of Omnipotence, when the efforts of his creatures, in the proper performance of their duty, would more than accomplish the desired object.

While these religious festivals are conducted without regular system, and Christian desire wanders indefinitely over the wide field of the world; while the nature of prayer is so sadly mista-

ken, and such ignorant and faithless professions from so large a part of those who pray, Monthly Concerts of Prayer must, in a great measure, remain inefficient.

We hope, ere long, to lay before our readers an outline of the method in which these Concerts may be conducted, with some promise of making them more interesting and efficient than they have hitherto been,—and we beseech our brethren throughout the country to let us know whether our plan is adopted, and with what prospect of success.

NOEL.

IN WHAT SENSE IS THE OLD COVENANT ABROGATED?

To answer this inquiry, it is necessary that we define what is intended by the "Old Covenant;" for an attentive perusal of the Old Testament will convince us that the word "Covenant" is often employed to express, not only an engagement of man with man, but an engagement of God with man. Some of these engagements were with individuals on behalf of their descendants in a particular line; as the Covenant of Priesthood with Phinehas, Num. xxv. 12, 13, which is elsewhere called a Covenant with Levi, Mal. iv. 5.—or the Covenant of Royalty with David, 2 Sam. xvii, and Ps. lxxxix. Some of these engagements were with individuals, in behalf of all their descendants, by the original marriage compact. Such was that Covenant into which God entered with Abraham, of which the seal was circumcision. This was a Covenant of property, in which God engaged to bestow on Abraham's posterity, by Sarah, the Land of Canaan, and claimed in them a propriety as a nation; Gen. xiii. 15, 17.—xvii. 7—13. Ps. cv. 8, 11. and Neh. ix. 8.

That this Covenant with Abraham was nothing more than has been stated, that is, that it was not, as is sometimes pretended, a Covenant of Grace, appears from the absence of that peculiar phraseology which it is believed uniformly marks those Covenants under the Old Testament Dispensation, which are evidently Covenants (or confirmations of the Covenant) of Grace.

Thus *this* Covenant is first made to Abraham, in Gen. xii. 3, in which verse is found the peculiar phraseology referred to: "In thee shall all the families of the earth be blessed." This Covenant is repeated and confirmed to Isaac, Gen. xxvi. 4, to Jacob, Gen. xxviii. 14, and to David, Ps. lxxii. 17, in all which places the same, or nearly the same language is employed.*

* If any question should arise it will only be with respect to the last named passage; and here a reader of the original will immediately see that the nominative to the verb may be found in "all nations," which in one version is rendered as the subject of the following verb, in which the pronoun "they" referring to "all nations," might quite as naturally have been supplied as "men" to the verb preceding.

Now as these Covenants of Priesthood, and Royalty, &c. are of no manner of interest to us, they may with propriety be denominated Old, and unless in the beginning we define accurately what we mean by the Old Covenant, we shall be likely to confuse ourselves and to obscure our subject. By the Old Covenant, then, I understand The Mosaic Dispensation, considered as one of a Civil, Ceremonial, and Moral nature. With the exception of the Moral Precepts of the Decalogue, this Dispensation was abrogated. The Moral Precepts, being founded on the immutable principle of *Right*, continue in force; but the force they have, arises from their own unchangeable nature, and in no degree from their having formed part of the Mosaic Dispensation, inasmuch as the abrogation of that, dissolved the connection of these with it.

It will be evident from this definition, that "Old Covenant" does not mean, the Law, in opposition to the Gospel; or a Covenant of Works as opposed to a Dispensation of Grace: for the Old and New Covenants, as Paul uses these terms, are both included in the Dispensation of Mercy. Israel was under a Dispensation of Mercy, even while the Old Covenant was in full force; for many of that nation were truly pious; and the medium of the conveyance of spiritual blessings and of the acceptance of human worship by God, has always, since the fall, been one and the same, viz. The Mediator of the New Covenant, or Dispensation of Mercy.

To explain in what sense the Old Covenant is abrogated, we perhaps cannot adopt a better course than to show how the Scriptures teach its abrogations. To this then I shall direct my endeavors. Yet there are some things to be premised.

1. It was not designed to be perpetual; it was imposed till the time of Reformation, or Correction, or Direction, i. e. till the directed time—Heb. ix. 10. "*Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation*"—"The time appointed." Gal. iv. 2.—2. It was not adapted to be either perpetual or universal. It was confined to *one country*; its sacrifices were to be offered in only *one city* and on *one altar*. Deut. xii. 5—11. "But unto the place which the LORD your God shall choose out of all your tribes, to put his name there, *even* unto his habitation shall ye seek, and thither thou shalt come: and thither ye shall bring your burnt-offerings, and your sacrifices, and your tithes, and heave-offerings of your hand, and your vows, and your free-will offerings, and the firstlings of your herds and of your flocks. And there ye shall eat before the LORD your God; and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee. Ye shall not do after all *the things* that we do here this day, every man whatsoever is right in his own eyes. For ye are not as yet

come to the rest and to the inheritance, which the LORD your God giveth you. But *when* ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and *when* he giveth you rest from all your enemies round about, so that ye dwell in safety; Then there shall be a place which the Lord your God shall choose, to cause his name to dwell there, thither shall ye bring all that I command you; your burnt-offerings, and your sacrifices, your tithes, and the heave-offering of your hand, and all your choice vows which ye vow unto the Lord." It was also *shadowy*, Col. ii. 17. "Which are a shadow of things to come, but the body is of Christ;—*defective*, Heb. viii. 7, 9, 13. "For if that first *covenant* had been faultless, then should no place have been sought for the second. Not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. In that he saith a new *covenant* he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away;" *scanty* in its measure of invitation; and thus a perfect contrast to the Gospel Dispensation. 2 Cor. iii. 18. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord;" *burdensome* in the number and expensiveness of its services. Heb. ix. 9, 10. Gal. iv. 3. "Even so we, when we were children, were in bondage under the elements of the world." Gal. iv. 9.—v. 1. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.—3. The Old Covenant made nothing perfect. Acts xiii. 39. Gal. ii. 21. iii. 21. Heb. vii. 19. "For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God:" viii. 7. "For if that first *covenant* had been faultless, then would no place have been sought for the second:" ix. 9. "Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience:" x. 1. "For the law, having a shadow of good things to come, *and* not the very image of the things, can never, with those sacrifices which they offered year by year, continually make the comers thereunto perfect."

Having premised these things, we proceed to inquire how the Scriptures teach the abrogation of the Old Covenant. Its oblation is taught prophetically, doctrinally, symbolically, and historically.

I. It is taught *prophetically*. Its abolition is foretold from the very earliest period of its existence, and this even by him who was mediator. Deut. xviii. 18, 19. "I will raise them up a prophet from among their brethren like unto thee, and will put my words

in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, *that* whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him." In this passage a new law-giver is foretold. In Ps. cx. 4. a new priesthood is foretold, and hence it is to be inferred that the priesthood under the Law or Old Covenant was imperfect; for, otherwise a change had been needless. Heb. vii. 11. "If therefore perfection were by the Levitical priesthood (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?" The priesthood being changed, the laws or covenant must be changed, for the Levitical priesthood were an order of men inaugurated by the Mosaic Covenant. Heb. vii. 11, 12, 15, 17.

Now this change of the Covenant itself is prophesied in Jer. xxxi. 31—34. "Behold the days come, saith the Lord, that I will make a New Covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day *that* I took them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: but this shall be the Covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for every one shall know me, from the least of them unto the greatest of them, saith the Lord: for I will remember their sin no more." By these passages the Mosaic dispensation or covenant is declared to be *old*, inasmuch as it promises a *new* one. Ezek. xvi. 60, 61. Heb. viii. 13. "In that he saith a new *covenant*, he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away." Moreover, it is foretold that the ark of the covenant, i. e. the depository of the book of the covenant should be forgotten, Jer. iii. 16. "And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the Lord, they shall say no more, The ark of the covenant of the Lord: neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall *that* be done any more." Again, the dissolution of the former dispensation is figuratively predicted. Hag. ii. 6. "For thus saith the Lord of hosts; Yet once it is a little while and I will shake the heavens, and the earth, and the sea, and the dry *land*," compared with Heb. xii. 26—28. "Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this *word*, Yet once more, signifieth the removing of those things that are shaken, of things that are made,

that those things which cannot be shaken, may remain. Wherefore we, receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:” The glory of the old covenant was the spirit of prophecy, which, from time to time, shed its light through the obscurity: but the extinction of this glory is foretold in “the sealing up of the prophecy,” Dan. ix. 24. Again, the incorporation of the Gentiles was foretold, Isa. xix. 19, 25. “In that day there shall be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD, whom the LORD of hosts shall bless, saying, Blessed, be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance:” xlix. 6. “And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth.” Jer. iii. 17. Mal. i. 11. “For from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the LORD of hosts.” Mic. iv. 2.

II. It is taught *doctrinally*. It is thus taught by Christ and his apostles. By Christ it is taught directly and indirectly. *Indirectly* when he says in John x. 16. “Other sheep I have which are not of this fold;” and thus intimates the accomplishment of those prophecies which relate to the incorporation of the Gentiles. *Directly* when he declared ceremonial defilement through eating to exist no longer: Matt. xv. 11. “Not that which goeth in to the mouth defileth a man; but that which cometh out of the mouth, this defileth a man,” and when he declared to the Samaritan woman that it was a matter of indifference where God was worshipped; thus repealing the law contained Deut. xii. 5—11. The same truth is taught also by the apostle Paul. See among other passages Rom. xiv. 14. 1 Cor. viii. 8. “I know and am persuaded by the Lord Jesus that *there* is nothing unclean of itself; but to him that esteemeth any thing to be unclean, to him *it* is unclean. But meat commendeth us not to God: for neither if we eat, are we the better; and neither if we eat not are we the worse.” Col. ii. 14, 16, 17. “Blotting out the hand-writing of ordinances that was against us, which was contrary to us and took it out of the way, nailing it to his cross. Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come, but the body is of Christ.” 1 Tim. iv. 4. “For every creature of God is good, and nothing to be refused, if it be received with thanksgiving. In Heb. vii. 18, he declares it was “disannulled,” and in Gal. iii. 17. teaches that it was “disannulled by the covenant which was confirmed of God

in Christ, before the giving of the law." i. e. before the Old Covenant had an existence. Yet its existence was not in vain, but was added because of transgressions, and was as a servant, or tutor leading men to Christ. Gal. iii. 19, 23.

III. It is taught *symbolically*. It was thus taught by the rending of the veil, which separated the holy place from the most Holy. There can be no doubt but that this was a miraculous interposition of Divine power, since it is mentioned by the inspired Evangelist among the miracles which accompanied the Saviour's death. Matt. xvii. 51. In further proof that it was miraculous, let it be remembered that it was at or near the time of daily evening sacrifice, and therefore while some of the priests must have been present in the act of offering; consequently had the veil been rent by any evil disposed persons, it must have been known, and they must have been detected. But if it were truly miraculous, then it is evidently instructive, and the lesson which it teaches is, that the dispensation of which the temple and its sanctuaries were standing monuments, was passing and indeed had actually passed away.

IV. It is taught *historically*. Conducted by the light of inspired history we learn the fulfilment of all that prophecy foretold, that the teaching of Christ and the apostle Paul communicated, and that the rending of the veil represented. But we are taught that its abrogation was by no means sudden; on the contrary it was remarkably gradual. The Old Dispensation or Covenant began to decay even at Babylon. On their return from the Jewish captivity in that city, the Jewish nation had lost, and that irrecoverably, much that was the glory of the Mosaic dispensation. They no longer possessed the Shechinah or visible symbol of the Divine presence: they had lost the tables of the covenant, and to mention no more, the sacred fire. John the Baptist announced the speedy approach of another reign or dispensation. Jesus proclaims its establishment, Luke xvii. 21, saying, the kingdom of God is among you. When the Redeemer expired, the old Dispensation or Covenant was abrogated in point of *right*, though not in point of fact, till the destruction of Jerusalem. Probably it was because Jerusalem was still standing, and the Mosaic dispensation still had an existence, that the apostles accommodated themselves to the prejudices of some by partial compliance with its ceremonies. This may account for Paul's vow, his keeping the feast, and the days of purification, and his circumcision of Timothy. In like manner it was probably because Christ had died, and the Mosaic Dispensation or Old Covenant was of right abrogated and abolished, that on other occasions he strenuously refused to comply with its ceremonies. Thus when some persons insisted on the observance of these ceremonies as being *essential*, he strenuously resisted; and this

accounts for his refusal to circumcise Titus, Gal. ii. 3, 5. who, had the old Covenant continued in force, *must* have been circumcised. See the law on the subject, Gen. xvii. 14.

Inspired history tells us how gradually a right understanding of this subject gained the ascendancy in the minds even of inspired apostles. First they preached to Jesus only under the influence of those prejudices in which they had been educated:—next, they declare the goodness to the Samaritans, who were Jews, but of impure blood; these proselyted Gentiles were permitted to hear the message, and last of all, they came to understand their Master's often repeated command, "He that hath ears to hear, let him hear," and in obedience to it they preached the Gospel even to the idolatrous Gentiles.

It was gradually too, and only in obedience to dire necessity that the unbelieving Jews relinquished the sacrifices which the Mosaic Dispensation or Old Covenant enjoined. They sacrificed until their city was taken and their temple destroyed; and such, to this day, is their attachment to their law, that they would continue to sacrifice, but that they dare not, except at Jerusalem. How strikingly in the present condition of that people is the prophecy of Hosea iii. 4 fulfilled, "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim."

We are now perhaps prepared to answer the inquiry, In what sense is the Old Covenant abrogated? and the answer is a very simple one, viz: the force of the dispensation as a civil and ceremonial one is destroyed; the dispensation is annulled; the laws which instituted it are repealed, and this wholly and entirely and forever. Nothing that ever belonged to that dispensation has any longer, or ever shall have, an existence by divine authority, except its morals, and these survive merely by the inherent immortality of their nature.

Only one objection to the conclusion drawn above occurs to me as of importance sufficient to merit notice, namely. The Old Covenant is very frequently called an everlasting Covenant, and therefore its abrogation is impossible." Gen. xvii. 13, with many others. In answer to this, however, let it be observed that the same Hebrew words as are, in the passage referred to, applied to the Old Covenant, are sometimes employed where evidently an endless duration was not intended. Thus in 1 Sam. xiii. 13, it is used in reference to the kingdom of Saul, which, at most, could only have lasted as long as Israel continued to hold her place among nations. So also in Ex. xxi. 6, this word is employed when the longest possible period is, the natural life of a man. So also 1 Sam. i. 21, when the signification of the word is limited by ver. 28, to as long as Samuel should live. I

wedily admit that the primary and natural signification of the word is "for ever" or "to everlasting;" but in these cases a limit to its signification is manifest, and it arises out of the nature of the subject to which it is applied, i. e. *man*, who can *serve* or *reign* no longer than he *lives*. In this sense also the word is applied to hills, which are everlasting, i. e. shall continue as long as the earth of which they form a part shall endure. So also of the Covenant of Royalty with David, and of Priesthood with Phinehas; these were everlasting, i. e. continued as long as the nation retained its distinctive existence, and the titles were distinguishable from each other; and longer it was impossible they should continue. Now in this sense the Old Covenant, or Mosaic Dispensation, was everlasting; i. e. it continued as long as the Jewish "place and nation," and it was not intended to continue longer, neither was it possible that it should.

The abrogation of the Old Covenant has an important bearing on the controversy of Christians with Jews. The latter hold the Mosaic dispensation to be still in full force, and obligatory on the seed of Abraham as soon as circumstances shall render obedience to its peculiar precepts practicable. On the contrary, we have seen that every thing but what is moral in that dispensation has passed away, and this in accordance with the prophecies of their own Seers, and therefore incontestible matter of fact settles forever the controversy.

But this subject has other and very important bearings and may conduct us safely through the mazes of controversy with other religious denominations. For example, the Sabbatarians contend, on the authority of the Mosaic Covenant, for the observance of the seventh day as the weekly sabbath. But since all but what is moral in that Covenant is abrogated, disannulled, and taken away, all their arguments are left powerless. True, they may say that the laws respecting the Sabbath is among those which are moral, and therefore does not admit of abrogation: but to this we answer that the law requiring the observance of a Sabbath is indeed moral; but the ordinal number of the day to be observed is only a *circumstance*, and this may be altered. This subject also bears pointedly against Papists and other advocates of Religious Establishments. These persons always refer to the Mosaic dispensation in support of Establishments. But we have seen that all which is not moral is abrogated; now all which relates to Establishments, as such, is civil in its nature, and therefore not moral, and hence as we have seen, is disannulled.

It has a no less pointed bearing against the claims made by Pædobaptists of baptism for their children, on the ground that baptism is made to succeed circumcision. But we have seen that the Old Covenant is not merely succeeded by another which supersedes and comprehends it, but that it is *abrogated*, *disannulled*, or *taken away*, and hence nothing under the Gospel

can derive authority from its connexion with whatever was civil or ceremonial in that dispensation. Now it will not be pretended that circumcision is *moral* in its nature; and whatever is not moral in the Old Covenant is abrogated, i. e. repealed, or deprived of its force or authority, and hence circumcision cannot be a foundation on which Pædobaptism can rest; for if it be without authority, how can it give authority to Pædobaptism.

LEVITY.

“I said of laughter, it is mad.” *Eccl. ii. 2.*

By laughter we wish to be understood that unhallowed mirth—or habit of levity which stands opposed to the seriousness so abundantly inculcated in the sacred scriptures. Our remarks will have for their object to present some reasons why laughter is *mad*—or in other words—why men in this world should cultivate habits of seriousness.

Its influence on the mind of the individual is injurious.

We are aware that a plea for levity is often urged on the ground that it is conducive to health. That cheerfulness is, none will be more ready to admit than ourselves. But the plea is generally made under the supposition of its having been preceded by depression of spirits; to recover from the ill effects of which mirth is requisite. All that can be said on this subject we are not going to deny. Yet we do deny the necessity of mirth to repair what gloom has deranged. For, first, the gloom was as inadmissible as the levity, and second—a sober, pious cheerfulness would do all that unhallowed mirth could as a restorative. But that “laughter” in the sense of the sacred writer is injurious to the mind—is seen from the fact that it disqualifies it either for habits of business—or serious religious reflection. For proof of the former we have only to glance our eye over the busy scenes of human life—and compare the success of the thoughtless and giddy, with that of the sober-minded. As to the latter, reason and experience unite their testimony.

It is injurious also to *others*, who witness it. Scarcely any principle of our nature is stronger than that of sympathy. Unless we are disgusted and thus driven off to the other extreme, we are very likely to participate in the feelings of those with whom we associate. Hence the same injurious influence which the individual experiences to his own mind—is felt also by his friends. In this way “one sinner destroyeth much good.” He who has had the most solemn impressions made upon his mind by the considerations of religion, may in one hour have all the levity of his soul awakened by the simple power of sympathy. That laughter is mad under such circumstances, surely none can deny. Not only is his condition a fearful one—who, by a gust of levity has dismissed these serious considerations—but his can be no ordinary accountability who has been the occasion, through mere mirth, of hindering an immortal being from making that preparation for the world to come which it was beginning to resolve it would.

Let him who is about to touch the string that is to vibrate through a social circle, remember that while it kindles a smile it may also interrupt the secret movements of some mind—occupied under the inspection of no eye but that of Jehovah's in weighing the claims of the soul and the importance of securing an inheritance among them that are sanctified.

A third consideration why we should be dissuaded from habits of levity is, its being unworthy of the human mind. I do not mean simply in its influence as having an injurious effect upon the mind, but were no bad results to follow, it is unworthy of the soul, made as it is, capable of noble and lofty conceptions—capacious for the reception of the sublimest truths—fitted for the most magnanimous enterprises.

Reason revolts—even wit—I mean that wit whose end is mirth only—is unworthy of the exercise of the human intellect. It is like decorating a statue of pure gold with tinsel.

Again—It is unnatural to trifle and to be filled with mirth when all around us is suffering—dying—and when the destiny of immortal souls is every moment sealing up forever.

How shocking to the most common sensibility would it be, should an individual express the levity of a thoughtless mind in loud and unrestrained bursts of laughter, in the chamber of mourning: where tears of fresh grief were falling, or the heart bleeding at sight of the yet uninterred remains of one sincerely beloved. Did we say it would shock common sensibility? would not all pronounce such laughter—mad?

Such an act would indeed outrage the sufferers—otherwise, however, I cannot perceive it to be worse than the expression of the same unhallowed mirth—if the individual but knew of such suffering—though he had not the distressing spectacle in sight.

Not to be affected when others suffer, whether the scene be before us or not—betrays a heart of stone, a depraved state of mind as unnatural as it is unworthy of the race to which we belong.

But carry it still farther—suppose the individual do not *know* of any given scene of suffering or death. That there are such all around us, is certain, and every moment—not to know them may be our fault. Suffering humanity may have had a claim which we have not regarded—otherwise we should have known. We may have shunned the chamber of sickness and death, and sought the hall of mirth.

But we do know there is constant suffering—a rapid succession of deaths—whether the individual cases are known to us or not. And although it must be acknowledged that to witness the event will produce the deepest impression, yet it is a very serious thing to live in a world where such events are passing—such misery and wretchedness experienced—though we be not at the time either the participants or the spectators.

It is supposed that the deaths of our race average about one in a second, or sixty in a minute—between three and four thousand in an hour, and more than eighty-six thousand in a day.

That the destiny of so many fellow-beings should be sealed up forever in an hour or a day is a very solemn thought. It gives importance to a second of time; for in it the weal or wo of an immortal soul is deciding, its probation is closing. This makes time a reality, full of importance. It is not only a deep wave rolling towards eternity, bearing upon its surface the burthensome weight of a world's

sufferings—but its consequences, as being a state of probation, strike deep into eternity. Not to be serious in a world such as this, is unreasonable—it is mad.

Another reason why we should be serious, is our own exposure to death—every moment.

How sudden do men die! we may die so. None would be willing to leave the world in a moment of thoughtless levity.

There is nothing in death which should make us gloomy. We should be prepared to meet it with Christian cheerfulness, or even to hail it as a release from sin and an introduction to the glories of heaven. Death has so gloomy an aspect to none as to those who are the most addicted to levity. Much of it is often cherished for the express purpose of banishing the unwelcome thoughts of death and its consequences. He that has made his peace with God has no disposition to trifle. But surely he who has not made his peace has no time to do it. For him to trifle, who, if he should die the next moment, would sink into devouring flames to rise no more—is madness—It is worse, infinitely worse than to sport upon the brink of a precipice, or to dance upon the mouth of a volcano. *It is mad.*

Another consideration, which addresses itself specially to those who are without hope, is, that the whole universe of God is full of intelligent beings who are deeply anxious for you, while you are thoughtless and full of levity. It is unnatural that we should cherish such a spirit while countless millions on earth, in heaven and in hell are serious in our behalf. There is not an impenitent person in the world for whom anguish has not been felt and tears shed, either by personal friends or by those wholly unknown. Christians are weeping over sinners; and is not their laughter mad?

The angels of God are deeply anxious, as their joy over one sinner that repents, is proof.

The lost spirits, now in hell, are deeply anxious lest you lose your souls as they have done. They look up from the deep cavern below, in search of this earth, where the rebels of God are yet the prisoners of hope, and as their eyes traverse that pillar of smoke which ascendeth forever, they fain would commission Lazarus or some faithful messenger to warn you, lest you also come into that place of torment.

O impenitent sinners have you no reason to be serious, when a universe is alarmed in view of your lost and dangerous state?

But again—if these reflections are not sufficient to produce seriousness—think still farther, that God also is serious with you. He was so when he created you an immortal and accountable being, assigning to you your number of talents, and appointing a day in the which He would judge you.

He is serious when he sees you sin, or hears you laugh. He was serious when He sent his Son into the world to redeem you.

Christ also is serious; he ever was, he now is. He was serious when going to and fro through Judea, amid fatigue and hunger, he sought to do the will of Him that sent him.

He was serious in the garden of bloody sweat, when bearing his cross up the hill of Calvary, where, in expiring agony, he prayed “Father forgive them, for they know not what they do.” He is now serious, sinner, when at the right hand of God he offers for you the same prayer, amid your levity and thoughtlessness.

The Holy Spirit also is serious when striving with you, setting your sins in order, and crying, Turn ye, turn ye, for why will you die?

O, thoughtless friends, all, all are serious but yourselves.

You will die ere long. The death-bed will change the scene—when the day of probation shall be closing—the sun of your present existence setting in darkness.

It will be a gloomy, cheerless hour—you will say of laughter, it is mad; and of mirth, what is it?

In the morning of the resurrection the unpardoned sinner will be serious, when, at sight of the Son of God coming in the clouds of heaven, sudden fear shall seize him, and he shall seek to hide himself from his wrath.

The judgment seat of Christ will be a serious place. The sentence that will be pronounced upon all those who have made light of Christ and his gospel will be a serious sentence.

To such also eternity will be full of seriousness. I will not attempt the description. I will only repeat the awful declaration, Wo unto them that laugh now, for they shall mourn.

THE VALUE OF MAN, AS SEEN BY THE LIGHT OF DIVINE TRUTH.

A knowledge of ourselves is very desirable; by which is meant an acquaintance, not merely with our intellectual powers and moral character as viewed by man, but with our value as estimated by the author of our existence. Respecting this estimate, we may obtain some correct ideas, by considering the attentions Jehovah has been pleased to bestow upon us, a subject of deep interest, and which especially claims our notice, that we may be prepared to act in a manner consistent with the station which we occupy in the scale of being.

God is mindful of us. It is true of him that while his eye takes in immensity, it observes the minutest spot, and the same hand which is employed in regulating the rolling spheres is put forth in sending up the spire of grass, and the same ear which listens to the highest seraph, hears the hum of the smallest insect. Infinite perfection requires that all the grades of creatures, from the lowest to the highest, should be observed. But it was something more than that providential care shared by us in common with animated nature—something more than that goodness which influences Jehovah to make provisions for all the creatures of his hands: it was the distinguished honor which the Lord had bestowed upon our race, the extraordinary way he visited them, which excited the adoration and wonder of the devout psalmist, and led him to exclaim, "What is man?" The Almighty has indeed been mindful of us in a manner that may well call forth our astonishment, and make us feel that spirits immortal dwell in tabernacles of clay. He has regarded us as intellectual, moral, and accountable beings. He has stepped forth from behind the curtain of second agency, and revealed himself to the human family, has conversed with the inhabitants of earth, and has presented them with laws for the regulation of their conduct. Angels also have been sent to our world to make known his determinations. An angel informed Abraham of the future greatness of his posterity, directed Jacob to return to his country, and Moses to deliver Israel.

They are ministering spirits, sent forth to minister for them who shall be heirs of salvation. But other more striking exhibitions of God's regard for our race have been witnessed on earth. During the first dreaded interview between man and his Creator, when guilt was in Paradise, and nature "sighing gave signs of woe," even then Jehovah frowned not death; a gracious promise broke from his lips, and gave hope to the fallen. The eye was directed to a future fairer day, and the expectation of a distinguished personage who would bruise the serpent's head, and bestow great and lasting benefit upon mankind, was excited. At the feet of this personage the entire riches of prophetic inspiration were poured, and a people separated for the service of God announced his coming by all their institutions, usages, laws, ceremonies,—the whole of their religion. After hundreds of years had rolled away, and the preparatory revelation was completed, and when the world was sunk in gross darkness, living without hope and without God; indeed at the appointed time, good tidings were announced to the shepherds who kept watch over their flock by night. Peals of joy were heard throughout the heavenly host. A star in the east was also seen, directing men to Bethlehem. Then, ceremonies, types, and shadows vanished, and an unsullied brightness was thrown around the Messiah. The Holy Ghost, like a dove, descended upon him, and a voice from God was heard, saying, "This is my beloved Son." The blind see, the lame walk, lepers are cleansed, the dead raised, and to the poor the gospel is preached. Follow the Redeemer to the garden of agonizing prayer. See him a man of sorrows, and acquainted with grief. See him betrayed, condemned, led to Calvary, nailed to a cross, and exclaiming in anguish of soul, "My God, my God, why hast thou forsaken me?" The sun is ceasing to shine, the veil of the temple rending, rocks cleaving asunder, graves opening, all nature trembling, astonished. The centurion, and they that were with him, fear greatly and say "Verily this was the Son of God."

Christ burst the tomb, left the shores of time, passed into the heavens, and is there an intercessor for us. The events that followed his death, and the religion he left behind, add their testimony that God so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. To say nothing of the probability that other objects than merely the salvation of man, were gained by the sufferings of Christ; it is enough for us to know that our earth was fixed upon as the theatre on which to make a glorious display of Jehovah's character, and that here, an event occurred calculated to inspire eternal confidence in him, among the loftier and wider provinces of his empire; enough to know that God was manifested in the flesh, and that an exhibition was made among the human family, into which angels desired to look—indeed, with such facts in full view, and while remembering that Jehovah is too wise to err, that the means he uses are according to the end to be accomplished, place yourself at the foot of the cross, and behold the Lamb of God amidst the "rending earth, and blackening heavens," making his soul an offering for sin, pouring out his blood unto death, that we might be saved, prepared for the society of holy beings, and a seat at the right hand of the Most High,—and then say What is man? something more than the creature of a day, than that curious machine, that mite comparatively, so soon to be lost in the bosom of the earth.

It was not to give nerve to the arm, not to increase the riches of earth, not to give higher beauty, grandeur and harmony to our planetary system, not for the creation of other systems; nor was it to save earth from being destroyed, to save the elements from melting with fervent heat, to save the universe from one general wreck, that Christ died. For such objects it would have been trifling for the Lord Almighty to bleed, objects in our estimation not worth an infinite sacrifice; and more trifling still would it have been for him to have appeared in our world, gathering around him the splendor and parade of its puny inhabitants; to have appeared merely to give a people temporal prosperity, distinction and power. But it was for the salvation of the soul that Christ left the bosom of the Father and offered up his life on the cross, that soul of higher value than can be estimated by man, that immortal mind, now increasing in knowledge, notwithstanding the sickly decaying constitution with which it is connected, that mind enlarging its capacities, seizing hold of truth and solving problems to-day, which were lately beyond its reach; thus penetrating and exploring one misty region of thought after another; and when the soul shall be united to a spiritual body, who can tell how rapid will be its progress in knowledge, of what truths it will then possess itself, truths now far beyond its conception. Then mystery after mystery will become as clear as noon-day. Then the mind will soar to an elevation now out of sight, and there discover another eminence to be ascended; and that reached, discover still another, and so onward forever, still discovering and still perceiving something to be discovered,—another summit that lifts its head far into the clouds.

The Son of God died not, however, to enlarge the powers of the mind: that would have gone on developing itself, had no such event occurred. The event indeed may add but little strength to our intellectual powers, and would not have taken place, had our first parents remained in innocency. He died, not to make men philosophers, but that their hearts and characters might be reformed, and their sins forgiven; that by holy pursuits with the bliss of angels, and not by sinful resolutions and efforts, the capacities of the soul might through eternity be enlarging,—reaching towards infinity, possessing the moral perfections of God, rather than the depravity of the wicked one. However it may be in respect to increasing the stock of knowledge, the event will swell the amount of happiness in the universe of being beyond calculation. Angels indeed are not represented as rejoicing over the advancements made in science, not even over the discoveries of a Newton or of a Bacon. What care they for the splendors of earth, and the exertions of human intellects, who behold the glory of God, and the workings of his mighty mind? But they do rejoice over one sinner who repents, however obscure his situation,—over every sinner created anew in Christ Jesus by the Spirit of God,—by that Spirit whose regard for our race has been strikingly displayed in reproving of sin, and in breathing life into the dead. Saints are the temples of the Holy Ghost. Souls immortal are by him enlightened, comforted, and prepared to shine as stars in heaven. In a word, the scene of Calvary, the promulgation of the gospel, the operations of the Holy Spirit, every thing that has excited the wonder and adoration of higher beings, has reference to the moral character, to the heart. The human family, as moral and accountable beings, have interested all heaven in their welfare. The inhabitants

above seem to have fixed their eye, upon us as lost members of the great family, wandering away from the parental eye, and exposed to destruction, and seem to be in an attitude to greet our safe return. What then is man, as Jehovah estimates him? the noblest, fairest of his works, impaired, defaced, more than a world going to ruin—a being possessed of an immortal soul, with the moral image of God impressed upon it, invaluable—without it, nothing worth—a soul soon to be like the angels above, or like the angels beneath, to sing or wail forever; a soul near heaven or hell. Yet such beings who have little comparatively to expect or to fear from the cultivation or neglect of their physical or intellectual powers merely in this infancy of days, and whom it will profit nothing to gain the riches of earth, if lost at last, are acting as if the whole value of their existence depended upon the acquisition of some earthly good. With an interest of immense value at stake, they are moving towards the other world, occupied with trifles,—are going into the immediate presence of God, carrying with them the treasures of earth as a testimony of their neglect of divine commands; they are wasting their precious moments, during which their destiny for eternity will be decided,—that eternity in which the time will arrive, when a single individual, whether he died a peasant, philosopher, or king, will enjoy more happiness, or experience more misery in a short period, than all the happiness enjoyed, or all the misery experienced by the whole human race since the creation of the world.

O! if we viewed things as Jehovah views them, and as they will be exhibited to us at the judgment of the great day, how changed would be our feelings and our conduct! A deep and agonizing solicitude would be awakened for the perishing. Our resources and energies would be employed to extend the triumphs of the gospel, to promote the glory of God. Our bodies and souls, all we are, and have, would be laid on the Lord's altar, would be devoted to his service.

CARSON AND COX ON BAPTISM.

BAPTISM IN ITS MODE AND SUBJECT CONSIDERED, AND THE ARGUMENTS OF MR. EWING AND DR. WARDLAW REFUTED. PUBLISHED BY C. C. P. CROSBY, NEW YORK.

It is not our intention to give any thing more than a brief notice of the above work.

As Baptists, we can truly say we have no predilection for the writings of men on Baptism: we think, and have long thought, that the New Testament is the best Baptist book in existence, and that, had it been written expressly to disseminate the opinions peculiar to us, it could not have been more nearly what we wish. But there are men who entertain views different from our own on this ordinance, and who enlist all their intellectual powers, and all the stores of their varied learning in the attempt to put another than the obvious sense on the New Testament with reference to it. It excites our surprise, and even what may be less welcome, our *pity*, to see the miserable shifts to which talented men are put in the vain attempt to find sprinkling or pouring in the New Testament for baptism, or unconscious babes, for penitent believers. We are loudly and severely

censured as a denomination for our defence of "the good old way;" but it always appeared to us that the censure is undeserved. Baptists have never been the aggressors in the controversy: we may safely challenge our brethren who differ from us, to name a single work of character written by a Baptist, which has not been a professed reply to some Pædobaptist writer. Why then should our brethren so severely censure us? Are we not to be allowed to reply in defence of what we esteem the truth of God? If our brethren are conscious that their habitation is *glass*, let them be cautious how *they throw stones* at such as pass quietly by.

The work above named is one of which our denomination has no reason to be ashamed. It is marked deeply (perhaps some may *feel* that it is *too deeply* marked) by sound learning, and vigorous argument.

Its style is indeed generally negligent, and often almost rude; but if we cannot admire the polish of the sword, yet for weight and temper "there is none like it." Wielded by Mr. Carson's vigorous arm, it reminds us of Milton's Gabriel, whose weapon

"Was given him tempered so
That neither keen nor solid might resist
That edge."

He advances to the controversy with the confidence inspired by a thorough knowledge of the goodness of his cause, and of his own intellectual and literary resources. Like a thorough scholar, he refuses to bow to lexicons as such; he goes through the whole field of Greek literature, evincing an acquaintance with every corner of it, and disputing and disproving the truth of some positions, which writers on both sides have appeared satisfied to assume. As a finished English scholar refuses to bow in all cases to Walker, and Johnson, and Webster, but claims the right to make his appeal to language itself, and to mind, the laws of which regulate the use of it,—so does he make his appeal to the Greek writers.

He bases his work at least the former part of it, on the difference between *βαπτισμα* and *βαπτισμα*. Of these he asserts, and challenges the world to prove the contrary, that the "former is never used as the ordinance of baptism," and "that the latter never signifies to dye." He admits that *βαπτισμα* does really in its secondary sense mean "to dye" and thus gives up the ground for which Gale very strenuously but needlessly contended. We rejoice at this: David cannot fight in Saul's armor: the cause of truth has often been injured by the attempt to press into its service what did not pertain to it; and its force has been divided in defence of its feeble, inefficient ally, and the assault of its enemies, when its whole energies might have been advantageously expended in the acquisition of conquests. The promise we gave of a mere notice of the work, will prevent our readers from expecting a review of it: but we cannot take our leave of it without our testimony in its favor.

A candid perusal of it will, we think, satisfy the reader of the following things:

1. That baptism, or the word from which it is derived, expresses mode and nothing but mode, and that the mode it does express is immersion. Hence,

2. That baptism is immersion, and that nothing but immersion is baptism: that the sprinkled or the affused are not baptized, and that therefore it is not the language of sectarianism, but of sober truth, which is employed when we say to our Pædobaptist friends, "You are unbaptized."

In regard to Mr. Ewing's transformation of *Latin* into *Pop*, we scarcely know what to say. Alas for poor human nature, which notwithstanding learning and piety, (for we hope Mr. E. possesses both) can, under the influence of hypothesis, think, and write, and print, and publish such palpable nonsense! We rejoice in the hope that he is alone in his opinion; and also in the persuasion that many who think with him as to baptism, are as much shocked at his profaneness, and surprised at his weakness, as ourselves.

One word as to Mr. Cox's reply to Dr. Dwight, and we have done. Dr. Cox has shown herein that sagacity in the detection of a sophism which characterizes him as a man, as well as that candor and good temper which distinguish him as a Christian. We rejoice in this small portion of the work before us; because it will tend to dispel the mists with which the talents of Dr. D. have invested this part of his "Theology." How lamentable it is, that so able a work as this should be marred by such palpable evidences of feebleness as the discourses on baptism discover! But let us remember that Baptists also have their weaknesses: even Robert Hall wrote in favor of open communion! Surely—*Nemo mortalium omnibus horis sapit.*

WORCESTER'S THIRD BOOK.

So far as we are competent to judge, we consider the above book admirably adapted to the ends of instruction. The rules which it contains for the regulation of reading, &c. are very simple and intelligible, and at the same time are sufficiently numerous and comprehensive to make scholars far better readers than they, as a body, have ever yet been. The government of the voice in elevation of tone, clearness of utterance, pronunciation, emphasis, &c. is brought within common attainment, by those rules; and the rules are illustrated by a selection of prose and poetry which are well chosen, whether to engage the attention, or improve the heart. Bad reading is an almost universal fault in this land where all *can* read. From our most prominent public speaker down to the satcheled school boy, there is scarcely one of a thousand who can read decently. There is no defect in the education of a public man so glaring or so offensive to others as this. Were it not so general it would be intolerable:—but community of fault is a broad and strong shield. Let every clergyman, and lawyer, and politician, as well as every school boy who is not confident that he does actually read well, procure one of these books, and act upon its precepts, and we will guarantee him far more attentive and far better instructed hearers. Truth, though clothed in the language of angels, if it come not to us angel-tongued, will not produce its legitimate effect; and it cannot, immutable as it is in essence, survive the murderous operation of a miserable reader. How powerfully did Whitfield appeal, by means of his voice, to his audiences! How rapt is the attention of our congregation now when listening to the cadences of an accomplished reader? And yet *all* might, if they would, possess themselves of this power of fascination.

HOME MISSIONARY REGISTER.

EXTRACTS FROM MR. PECK'S JOURNAL.

January, 28, 1832.

By special request I visited St. Louis, and witnessed a most powerful revival, now in progress. It commenced in the Presbyterian congregation on the 19th inst. Within the last ten days between sixty and seventy souls profess to have submitted to Christ. Prayer meetings fully attended, even crowded, every morning at sunrise, and again in the evening.

Jan'y 29. Lord's day. Though quite unwell, I preached for the African Church, and invited the anxious to come forward for prayer. About thirty complied with the invitation, many of whom professed submission to Christ. One of the marked characteristics of this work is the rapidity of its course, and the sudden manner of conversions. And yet I can discover nothing superficial. It seems to be a deep, powerful, genuine work, arresting all classes, exciting the utter astonishment of some and the utter opposition of others.

Feb'y 29. I have spent about fifteen days at St. Louis, preaching, attending prayer meetings, visiting from house to house, &c. Among the Presbyterians the work is powerful. About 40 joined that Church on the second Sabbath. Forty-seven have united with the Methodists. None have as yet been added to the Baptist church, though several have been to converse with me, and expressed a wish to be baptized. The most serious difficulty about their joining the Baptists is the want of a minister. We have not a man in this region of suitable qualifications, who can be sent to this place. Never was there a finer opening to raise up a Baptist church. It is now about eleven years since we have sent forth a cry to the East, "Come over and help us" at St. Louis. On the files of your Society, you will find letter after letter containing this call. We have prayed the Lord of the harvest to send us a minister, but our prayers have as yet remained unanswered. What Boston has been, and now is to New-England, St. Louis is and will be to both the states of Missouri, and Illinois. Shall the Baptists relinquish the city wholly to others or come in and perform their duty? We have about twenty members—part of them in the city, and the rest eight or ten miles distant. They are most of them poor, but pious and active—Many liberal and wealthy gentlemen in the city, are friendly to our sentiments, and would assist in erecting a house, if we had a suitable minister. A congregation might be easily gathered. I am instructed by the brethren here to make *one more call upon our Eastern friends to send them a Preacher*: a man of reputable talents—of good address—of unfeigned piety. I make this as a *dying call*. It must be answered, or the cause here must sink.

In the African Church there is a glorious work. About half of my time, whilst in the city, I spent with that people. They are near my heart. Fourteen years since, I opened a Sabbath School for this class in St. Louis: the first Sabbath School the sun ever shone upon west of the Mississippi. A revival soon commenced in the school, and several were baptized. This was in 1818. Now there is a church of 126 members, and as orderly and pious as any Baptist church in the state. They have a pastor and a brick meeting-house

finished and free of debt. About twenty have been examined as candidates for baptism, and many more, twice this number, are serious.

March 3. I left Kaskaskia yesterday, and, after one day's ride, reached a settlement in the southern part of St. Clair County. Here are evidences that the Lord is at work. To-day I preached and baptized 13 persons. On receiving them into the church, I exhorted them particularly to three things.

1. To abstain entirely from all ardent spirits.
2. To perform family prayer daily, and to instruct their children.
3. To make it a conscientious business to support the Gospel.

I shall make it a practice hereafter to address converts, when about to unite with the church, on these topics.

March 24. Yesterday and to-day I have been with the church in _____ County: a case of discipline came before the church, which it was supposed would result in the exclusion of the offender.—He is a Physician, and a man of talents, but has for many years been addicted to intemperance. Two years since he professed religion, and united with this church, and this is the third time he has been subject to church censure, and now under aggravated circumstances. The brethren present desired me to labor with him. I first conversed with him in the presence of two or three brethren, till he appeared somewhat humble—then I had him make a confession before the whole congregation, and pledge himself to total abstinence in future. I then gave him a solemn admonition, telling him that if he again indulged in the use of ardent spirits he was ruined. Then the church first, and afterwards the whole assembly were addressed—the 51st Psalm, L. M. was then sung—the hand of fellowship given by all the church as a token of his restoration, at the close of which he knelt and for him prayer was offered. Nearly every person present (and the house was crowded; among the rest were the Governor and the Ex-Governor of the state) was in tears. I mention these particulars as a specimen of the course I am resolved to pursue with intemperate professors. Drunkenness has been a crying sin in the Baptist churches at the west. In this region we are resolved to have but one time of labor with a drunkard, and that shall be thorough. Any member may get drunk once, but then he must evince his repentance by pledging himself forever to abstain from intoxicating liquors, or lose his standing in the church. Many already have been effectually cured by this process.

March 29. Attended quarterly meeting of ministers at New Design. In this settlement baptism was first administered in the wild regions of Illinois 38 years ago. One of the four then baptized is now living and was present at this meeting. It is old sister Lemen. She has 8 children, all present, all hopefully pious, and four of them are preachers. The father of this interesting family, was remarkably strict and exemplary in his house—he diligently instructed his children and attended family worship with great regularity. The severest sickness never prevented him. The day before he died though extremely feeble, he performed family prayer in his bed. Family prayer, I am happy to say, is now urged upon the members of our churches by the preachers with whom I associate in a manner very different from what has formerly been the custom of Baptist preachers in the west. Many have commenced praying in their families who had been silent for years.

(To be continued.)

FOREIGN MISSIONARY REGISTER.

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. 17, Joy's Building, Washington Street, Boston. The Communications for the Corresponding Secretary should be directed to the same place.

REV. MR. MASON'S JOURNAL.

Sabbath, Oct. 9, 1831.

Shortly after worship this morning, a young priest, lately from Ava, called to see us. Curiosity is the best motive to which we can attribute his visit, for when offered tracts he refused them, observing, "I have seen them before in Rangoon."

I asked, is it not commendable to examine various religions in order to ascertain the true end? Yes, he replied, "but religion is a matter of taste. One person likes one kind of food, and another person likes another kind—both are good. And thus it is with religion. One religion suits one person, and another religion suits another person, and both are good." In relation to the Priests examining our books he remarked, "this teacher (pointing to me) wears white, all white, no stripes. I wear yellow, all yellow, no stripes. He likes white without stripes, and I like yellow without stripes. So it is with our religion. He prefers his without mixture, and we in like manner wish to have no mixture in ours," adding with emphasis, while pointing to his ear, "my ear is so full of Gaudama's religion that I have no room for anything else."

After he left us we assembled to examine five Karen men, who

were candidates for baptism. Three had applied before, and their relation proving satisfactory were accepted. Two were new applicants and their examination was deferred.

Oct. 10th. This morning the three Karens accepted yesterday were baptised. The afternoon brought Moug Issek-kyer from the south where he has spent the rains, keeping school. He represents the whole people, of every age and sex, as addicted to habits of intemperance; relieving the dark picture however, by indulging the hope, that one individual is an exception, and is truly converted to God.

Oct. 16th. Our hearts were encouraged by two new applications for baptism to-day. The one a Tavoy woman mentioned in former Journals, the other a Karen man with whom we have no acquaintance.—Examination deferred.

Oct. 17th. Three Karen men made their first request for baptism this evening. One of whom, an intelligent looking youth, unknown to us, has, throughout the rains, had a school of fifteen scholars.—Examination deferred.

Nov. 8th. Several persons at the Zayat to-day laughed at the idea of men being required to love others as themselves, and asked, "Are we to love black foreign-

ers as ourselves?"—a people for whom they entertain the most sovereign contempt. This was too much for them to admit, and one dryly inquired, "Do the people in the American country love others as themselves?"

Nov. 14th. The state of Mrs. Mason's health and my own is such that a change of air has been deemed expedient. The physician advises sea air and the sea shore, but there we should be useless; and the husbandman finds no breezes so invigorating as those that blow from the field he cultivates. We have decided to explore the river north of us, at least as far as there are inhabitants, no Missionary having ever been in that direction.

Thus we can be useful in scattering tracts, if unable to do any thing more; and it is a privilege in any way to promote the work of God.

Ya-byoo.

Nov. 18th. Tavoy 20 miles distant we left three days ago, and last evening was spent in this small village, which exhibits nothing remarkable but a Monastery on the verge of the contiguous forest, deserted by its former occupants, and literally "a possession for the Bittern." Nearly all the villagers were at worship last evening, listening "with eyes and ears." Truly it was an interesting sight, to see a whole village assembled, to hear for the first time, that there is a way opened by which they may escape sin and hell. They left us reluctantly, and I heard Moungh Shwa Moungh with them till near midnight. He observed this morning, "some of the villagers are half-disciples already; they have given up making offerings and worshipping Gaudama."

Nan-zu Creek, Sabbath eve, Nov. 20th.

"And they rested on the Sabbath according to the commandment."

We have spent the Sabbath at the mouth of this creek, and had worship twice beneath the shadow of the finest specimen of Banyan I have seen in Burmah. We are ten or fifteen miles north of the last Burman dwelling in the province, and some forty-five or fifty from Tavoy. To-morrow we visit a small Karen village, a few miles up the creek, the last of human habitations in this direction, and then seek again the golden beacons of idolatry.

Tavoy, Nov. 24th.

After visiting eleven villages we returned home last evening, with the impression that the northern section of the province, though with a spare population, is a missionary field worth cultivating. The people at the most have but a flickering zeal for idolatry; and of Priests, to keep the flame alive, they have few or none.

Nov. 30th. At Moungh ma Shoung, one of the three villages I visited to-day, Shwa Moungh was interrupted by the inquiry, "If you do not go to the pagodas, nor worship images, nor make offerings to the priests, how do you worship your God?" "By making him the best of offerings," was the reply; "by offering him the heart. God is a Spirit, and requires us to love him with all the heart, and to love another person as we love ourselves; and these commands include all others."

Dec. 1st. Visited four villages to-day, in two of which are kyounghs or Monasteries. The tracts were received at one, in the absence of the priest, by a young novice; and at the other, I spent considerable time, but the priest refused the tracts, saying, "You may carry them to the ignorant villagers;" which was done accordingly. "And these common people received us gladly."

Dec. 2d. At one of the three villages I visited to-day, we had a

congregation of twenty or thirty, who said our doctrine was "mixed with oil." A figure expressive of approbation drawn from their food; oily mixtures being the most agreeable. At the Monastery the priest appeared interested in what was told him, and put many pertinent questions. I inquired, at parting, Do you believe these things? He replied, "I dare not say I believe; I will examine the books you have given me, and think on the subject."

Dec. 7th. At one of the two villages visited to-day, we found a considerable number of persons assembled at a funeral, and I introduced the gospel by reading those beautiful passages from Job with which Mr. Judson begins the Burman funeral service. The people were attentive, but wished to know how, according to our religion, they could obtain merit. At the other village we had no little trouble to persuade one or two women from worshipping the books we gave them, to gain merit. A Burman has no conception of salvation without merit.

The Priest, on receiving the tracts at the Monastery, asked if we had given them to the people? on being answered in the affirmative, with the remark that they might examine and follow that religion which they thought best; he observed, "That is very good; I have heard of your religion before but never before saw the books."

Dec. 8th. Visited three villages to-day, in one of which we found nearly forty men assembled on some public business, which was just finished. They afforded us an interesting congregation, with whom we spent one or two hours.

Pyero-ting, Dec. 14th.

I left Tavoy this morning, and reached this village on a small creek some ten miles south-west of the city, about sun-set. We spent part of the day in Weydu, which, about the time the Pilgrims

settled in Massachusetts, was a populous city, but now consisting of little more than twenty huts. On my arrival here we went round to every house with tracts, at the same time announcing preaching in the Zayat after dark. The attendance at worship was respectable, and the hearers attentive.

Dec. 15th. Before sunrise, this morning I received a visit from the Chief of a neighbouring village, who introduced himself with a present, and said he came to request books for his village, and to show me the way there.

While putting up tracts, he was careful to observe, "There are many houses in my village." He went round with me to every house, and exhorted the people to examine the books, and consider the doctrines therein taught. I visited two other villages in the course of the day. At one of them, being extremely fatigued with walking across the burning paddy fields, I lay down in the first shade we reached, when a woman brought me a mat to lie on, and some fruit for refreshment, for which she refused all compensation. Instances of feeling are so uncommon, that on recurring they deserve to be remembered.

Tavoy, Dec 17th.

Last night at nine o'clock we left Pyrenting, and arrived here this morning to breakfast, where I found Mrs. Mason confined to her bed with sickness, and about sixty Karens in the yard, more than twenty of whom are applicants for baptism.—Life,

"Thou pendulum betwixt a smile and a tear."

Sabbath, Dec. 18th.

We had to prevent the school children from coming to worship this morning, not having any place large enough for their accommodation. We have been reluctant to subject the Board to the expense of erecting a chapel, while

we could seat our congregation in the dwelling-house or school-room; but God is calling to us, "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitation."

Dec. 19th. I have been busily occupied all day and evening with the examination of candidates for baptism, and have received thirteen. One man, Moug Thah Oo, attributes his conversion to the preaching of a Karen christian, during the last rains, but most of them heard Mr. Boardman preach, when he visited them three years ago, and say they believed at the first hearing, but did not obtain a new heart, until about a year afterwards. One said he got a new mind when some of the first converts were baptised. Thus the work of conversion seems to have been produced by the blessing of God on means precisely similar to those which are blessed in Revivals at home. The whole, however, to be traced to Bro. Boardman's first visit to the jungle in 1829. An impulse was then given to Karens' minds which I confidently anticipate will never stop until the whole nation is converted.

Dec. 20th. Seven persons were received for baptism to-day; one was rejected on examination, and the examination of eight was deferred, this being their first application. Among the number received is Mah Boke, the Tavoy woman, who was rejected on former examination. She is a very ignorant woman, but we hope the best concerning her, and cannot close the door of the church against her any longer. One dated the time of her conversion with Bro. Boardman's dying visit into the jungle last Feb. remarking, "I believed before, but did not obtain a new heart until then." All the rest have considered themselves Christians for two years. In the evening the twenty persons ac-

cepted were baptized—eleven men and nine women, making seventy-two persons to whom I have had the happiness of administering the ordinance since my arrival at the station.

Sabbath, Dec. 25th. This afternoon three Karen men arrived, supposing the day to be Saturday. One is a member of the church, another has just been asking for baptism, and belongs to what we call "the other nation." He attributes his conversion to the preaching of Moug Kyah, the Karen Christian, whose labors have been so eminently blessed. The third says he wants a new heart, but his mother-in-law is trying, and he thinks he will let the woman go first, and then follow.

Dec. 26th. This morning a man arrived from Nyat-wa, one of the villages where we left tracts on an excursion up the river. He says the people read the books we left them a great deal; and those who cannot read, are constantly coming to him, to have him read to them. He represents the people as very anxious to have their children taught to read; and hearing we establish schools, he has come to offer himself for schoolmaster to the village. Two or three days ago, one of the boatmen we employed on going up the river, called, requesting employment as school teacher in a village a few miles from Nyat-wa, on the opposite side of the river, where he has gathered eighteen children. If facts of this character will not send us a superintendent for the schools, what will?

Tha Nyen, Dec. 27th.

After leaving Tavoy, on the forenoon of yesterday, and visiting two or three villages on the way, we arrived here this evening. A small village at the head waters of a creek, some twenty miles or upward, south-west of the city.

In coming here, I fell in with a Portuguese, who has a Burman family.—“Plenty of game, Peacock’s in abundance, Tigers, Wild Boar, and another beast about the size of a Buffalo, I don’t know what you call it.” This was the first salutation with which he met me on stepping up to his door. It was some time before he could be persuaded I was not in search of Tigers skins, and peacocks feathers, but on discovering what kind of game I was pursuing, he told me he was a Christian, and wished to make his wife and little boy Christians, but there was no Padra in Tavoy. I gave him to understand that it was the Lord’s work to make them, and beyond the skill even of a Padra. He replied, “I am a Roman Catholic.” To ascertain what he believed, I remarked, “We ought to know what we believe,” “The Padra knows,” was his answer. Surely, Boodhism and Idolatry are preferable to Popery. He told me he once made a Burman woman a Christian himself. She was on her dying bed, and wished to become a Christian before she died, which only added proof, that heathenism carries no consolation to the gates of eternity.

I endeavored to direct their minds to the spiritual nature of christianity, and his wife seemed interested. Having abandoned the worship of idols, she evidently wants some religious system on which her mind can rest. God grant she may find that rest which is, “as the shadow of a great rock in a weary land.”

Dec. 28. I visited to-day two or three villages on the north, and at Kyettwen found a Monastery. On going into the yard I was surprised to find the Priest sitting on a mat in the sun, repeating pali verse. Before him were several little baskets of offerings, containing boiled rice and sweet-meats, while several of his scholars sat around him; a num-

ber of villagers were scattered over the yard, gazing upon the group with mingled traits of expectation and astonishment on their countenance, standing out in bold relief.—My attention was however soon drawn to a neighboring Zayat, where a sick woman lay groaning under the hands of two or three boys, who were busily employed pinching her legs and knees. These boys, I observed, had several strings of white cotton thread wound round their waists, and on being relieved at short intervals by others, the number of threads was increased by the Priest, who continued his recitation of pali with breathless haste.

I found the woman’s pulse failed to indicate any derangement of the general system, but was told her feet were drawn up and her knees stiff, adding, “She is possessed of a demon, which the Priest is expelling.” At this moment the Priest stopped, and ordered her to use her knees—but in vain. He then came into the Zayat himself, and while a boy laid his hand on the woman’s knee he commenced beating it with a bamboo and repeating pali verse again, closing with a heavy blow, and a command for the spirit to come out of her. For some reason or other, perhaps our presence, this did succeed, and he called for water, over which, having breathed two or three times and blessed it in the “sacred pali,” he ordered the water to be poured on the woman’s knees, and to make her bend them. All was done accordingly, her cries notwithstanding. More holy water, with the arms of her husband brought her on her feet; and it was plain enough, even to us, that there was no demon in her knees now; so the scene closed, by the Priest’s sending the baskets of offerings into the woods, in different directions, as thank offerings to the demons for having evacuated their possessions. I endeavored in vain to divert their minds from “these

lying vanities," and left them with a heavy heart. The woman sat down again but little relieved, notwithstanding the expulsion of the demon.

Bything, Dec. 30. We left Thawyer yesterday morning, and got up here on another small creek last evening. I have visited several villages to-day, but unwittingly fallen into a Taling settlement, where, although the people all speak Burman, few read it. The Priest in Ya byoo (not to be confounded with a Ya byoo north of Tavoy) although he reads Burman fluently himself, told me he taught Taling only to the boys of the village. I supplied some houses with books, omitting others; and while passing out of the village, I was stopped by a person running up behind me and begging I would come back and preach to them. On returning, I found ten or twelve assembled, with whom we spent an hour—with how much profit we shall know, as I told them at parting, when assembled before the throne of "that Jesus whom we preach."

We were not suffered to get out of the village, without a repetition of the request "to come and preach." We found the people attentive and hospitable. Being the hottest part of the day, they brought out, before parting, some of their refreshing fruits, which God ever provides when he sends an exhausting sun.

We had fifteen or twenty at worship to-night, and several staid conversing after the services closed. The last person that went away was an old man, who asked me if I could do his knees which are stiff any good. It seems he has visited the famous Priest with whom we came in contact two or three days ago, who went through the whole process of expelling the devil, but left the old man's knees as stiff as he found them. The receipt I gave him was, "repentance

towards God, and faith in the Lord Jesus Christ," which I warranted a perfect cure for all his troubles.

Illness and the last days of Mrs. Kincaid.

The following interesting account of the illness and death of Mrs. Kincaid is contained in a letter addressed by her husband, the Rev. Eugenio Kincaid, to a friend in the state of New York, and published in a late number of the Baptist Register.

It becomes my painful duty to give a detailed account of some of the most afflicting events of my whole life. Hitherto I have been a stranger to sorrow—the cup of affliction has been dealt out to me with a sparing hand. My family was dearer to me than my own life, and a residence on this side the waste of waters, far from kindred and friends, serve to endear them a hundred fold. Separated as we were from the land of our fathers, and surrounded by thousands of poor ignorant heathen, our own humble home became a world of itself;—together we wept and prayed around the family altar, and together labored for the acquisition of that language, by which we might communicate the glorious gospel to the millions of Burmah. We entered into the work with the most sanguine hopes of ultimate success.

But now, sir, I am left to make my way alone on these pagan shores. The friend, the companion, the wife of my youth has been early called from the scene of her labors;—her toils are ended;—she weeps and prays no more. You know what it is to see the cold sweat of death gathering over affection's fairest form, and all that was lovely in life, fading and withering under the influence of deadly disease! You know what it is to shed tears of un-availing sorrow over the grave that encloses one dearer than life! After we arrived in India, we were blessed with excellent health, until the rainy season began; then we had a slight

attack of intermittent fever, but after about ten days it left me, without taking a single portion of medicine;—it was otherwise however with Mrs. Kincaid. She had this fever at intervals for about two months, but it seemed to wear upon her but very little, so that she continued studying the Burman language. At this time she had an attack of the bowel complaint, which reduced her very fast. Both the fever and the bowel complaint were soon removed, but their debilitating influence had been the means of bringing on another disease, peculiar to this climate, and very fatal to foreigners. Until this time we had apprehended nothing alarming. Dr. Brower, of H. M. 45th Regiment, attended daily, and Dr. Anderson, of the staff, often attended in council. These gentlemen advised, as the only effectual remedy for this complaint, a removal to some northern climate, as soon as Mrs. K. should be able to go on board ship. On the 10th of Nov. Mrs. Kincaid was made the happy mother of a son. Herself and child during the first five days were very well, and we had every prospect of getting out to sea in a short time.

On the 10th she was taken worse, so much so, that I relinquished all hope of her recovery; however, about the 28th and 29th every symptom appeared favorable. She expressed an anxiety to get out, thinking that a little change would prove serviceable both to body and mind. The physicians approved of it, and I had her carried out in a palanquin, morning and evening until the 5th December. Our little babe was taken ill on the 5th, and continued sinking until the 8th, when he went into convulsive fits; from the first fit he recovered, but a few hours after, he went into the second, and expired. Mrs. Kincaid sat in a chair, and held him in the last fit. I begged of her for my sake, and for hers, not to exert herself; but a mother's affection prevailed over her better

judgment. However, when she saw that its emancipated spirit had taken its upward flight, she became entirely calm, and felt so well satisfied that it was all for the best, that she often told me, she had not had one wish to have her sweet babe restored to her again. We both felt that this entire resignation to the will of God, was a kind mercy of our heavenly Father. From this time to the 15th of Dec. there was no perceptible change, except a gradual loss of strength. Most of the time previous to this date, I had felt an awful presentiment on my mind that my dear wife would not recover; but any favorable change filled me with hope.

The first of November, I laid aside my books, and relinquished all labors except to preach to the English, and made it my whole business, night and day, to administer to her wants. Dec. 18th, Lord's day, I perceived that the disease was rapidly approaching a fatal crisis. After considerable conversation, I told her it was time for meeting, and that I had one person to baptize. She said, "Very well, but you will return as soon as possible." I returned before 12 o'clock, and we had as much conversation, as her strength would permit. After preaching again in the evening, on this subject, "For our light afflictions which are but for a moment," &c. we both felt that this probably would be the last evening we should spend together on earth. I told her this separation to me was awfully painful, but I perceived it to be the will of God. She said her hope was in Christ, but she had not that cheering prospect which she wished, yet she felt weaned from the world, and could leave her family in the hands of God. Much to the same purpose was said at intervals till 11 in the evening, when she urged me to lie down a little time and rest, (perceiving that I was much exhausted.) At 1 o'clock, I got up and

seeing that she was fast going, I gave her some lavender, which revived her, and she fell into an easy sleep till about 2, when she awoke and said to me with a clear voice, "I am now dying," and, raising her eyes, continued silent. I applied some restoratives to her temples, but soon perceived the cold clammy sweat of death gathering on her forehead. After a little time, a heavenly smile came over her countenance, and more of the divine presence I never felt;—there was something friendly in the approach of death, and with pleasure I could have unrobed myself and descended with my dear companion into the dark valley:—heaven seemed to be just at hand, and the glories of the eternal world rose in delightful and awful majesty before me. Never before did I feel such strength in prayer. Never before such entire resignation to the will of God. I stood in silent watchful attention to see the spirit fling its last look on the world, and wing its way to the throne of God. After this she did not speak, but continued looking upwards, with a countenance that indicated that she had caught a glimpse of the brighter visions of eternity. About 4 o'clock on the morning of Dec. 19th, she resigned up her spirit, without a struggle or a groan. When I saw that all was over, I called a Burman female, who was sleeping in an adjoining room, and said to her in the Burman language, "The teacheress is dead." The sound awoke little Wade, and springing from his bed, he cried out in the most heart-rending manner, "Is my ma dead? Is my ma dead?" and for a time he was inconsolable. Few children of his age ever received more instruction from a parent. During the last six or eight months his dear ma labored much to instruct him in the knowledge of religion, and often took him alone, and prayed for him. Impressions were

made on his mind, which I trust will never be forgotten.

Brother Judson and sister Bennett were the only members of the mission family who were here during these painful trials, and nothing was wanting on their part that could be done. Their kind, Christian sympathies have been balm to my bleeding spirit.

The funeral was attended by a large number of English and Burmans. Col. Shaw issued an order, unsolicited, for all the members of the church to have permission to attend; this was kind and thoughtful. Br. Judson delivered a deeply impressive discourse on the resurrection, and many a veteran soldier wept over the awful solemnities of the grave.

Thus, my dear Sir, I have given you a hasty narration of facts, and you know how to sympathize with me. God has prepared me beyond any thing I had expected, to endure this trial. I see that God has done it, and I feel no disposition to murmur. Every effort was made which kind and skilful physicians could make to arrest the progress of the disease, but all proved unavailing; and I can now see that my dear Almy had been preparing to leave the world. At times she felt much distress of mind, and very often talked of the hardness of her heart: at other times she felt comforted with the promises of the gospel, and rejoiced in the hope of immortality.

Some of the most lovely and amiable dispositions which adorn the people of God, she exemplified in her life. That meekness and humility which shrinks from observation, and feels its own unworthiness, and induces a person to esteem others as better than himself, she did possess in no ordinary degree. She is now gone to the full participation of that rest which remains for the people of God: the darkness, and hardness of heart over which she mourned, and so

often wept, are now removed, and her spirit, all beauteous and holy, joins the society of the redeemed in the paradise of God. A little time longer we travel in this vale of tears, and then hasten to join our friends who have gone before us. The way is short—the time is near—and how amiable, how lovely is the Christian religion, when brought in close connection with the lowly couch of death! It is the hand that wipes away every tear; it is the balm that heals the wounded spirit; it is the eye that looks undaunted on the king of terrors; it is that friend that sticketh closer than a brother.

EXTRACTS OF A LETTER FROM
THE REV. MR. KINCAID.

Maulmein, Nov. 8, 1831.

Rev. and dear Sir,

You will learn from a journal which I forwarded to you in July that a good work had begun among the English, and I am happy to inform you that it has been steadily going forward till the present time. The tracts which I brought with me from America, have long since been distributed, and the good which they have done will only be fully disclosed in the eternal world. One man, now a worthy member of the church, dated his first serious impressions from reading the *Swearer's Prayer*. *The great Question answered* has been most signally blessed. The tracts on intemperance have been like the stone which went from the sling of David. Many a giant that defied the armies of the living God has fallen; not to perish, but to be raised to life everlasting.—A large bundle of tracts was sent to Br. Judson from the London Tract Society, and these are nearly gone. I have been in the habit of visiting the hospitals occasionally, conversing with the sick, and giving a few tracts to those who seemed desirous to read. In some few instances individuals have been awakened to a sense

of their lost condition by these means.

From about the middle of July, to near the end of October, we have had a constant ingathering to the fold of Christ. It has been truly a time of refreshing from the presence of the Lord. Many who came out to the chapel to scoff, went home agonizing under the awakening influences of the Holy Spirit.

On the 6th of Nov. 1831, two were baptized, increasing the church under the care of Mr. Kincaid to the number of one hundred, all baptized by him except the first fifteen, as it will be recollected.

I am requested by the members of this church to tender their christian salutations to their dear brethren and sisters on the other side of the great waters, who to them have acted the part of the good Samaritan. To the Baptist Churches in America they look, as the means of conveying to them the words of eternal life.

The church observes the monthly concert for prayer; have a missionary society, and about two thirds of the members are on the side of *total abstinence* in reference to ardent spirits.

Yours, affectionately,

F. KINCAID.

Dr. Bolles.

Death of Dr. M'Coy.

Died on the evening of May 26, at the residence of Mr. J. Lykins, near Shawnee agency, Mo. in the 26th year of his age, Rice M'Coy, M. D. son of Rev. Isaac M'Coy, Missionary to the Indians.

Doctor M'Coy was a graduate of Transylvania University, Lex. Ky., and was eminently qualified for the duties of his profession. His amiable disposition and scientific acquirements had secured for him the affection and respect of a large circle of friends, who, besides his relatives, deeply mourn his early departure to another world. Though

well qualified to arrest disease in others, and to alleviate the sufferings of his fellow beings, he could not effectually prescribe for his own relief. This was a disease of the heart, the symptoms of which early indicated that it was incurable.

The comparative serenity which attended a few of the latter weeks of the life of Doctor M'Coy was attributed by his attendants to the solid support which he derived from vital religion.

This was the fourth son of which his afflicted parents had been bereaved in less than two years. And since they have been Missionaries they have buried seven children. Yet it is true that Christians may be cast down and not destroyed. While the surviving members of the family notice with pain the empty places, filled as it were but yesterday, by four of their number, they find substantial consolation in the hope that those who have departed are in heaven. They could not desire them to be back again. More appropriate for them to say, We shall go to them and let us prepare.

Extract of a letter from the Rev. Joseph Elliot, addressed to the Corresponding Secretary.

WYOMING, GEN. CO. N. Y.

July 20th, 1832.

As one of the Executive Committee of the N. Y. Bap. State Convention, I visited the Tonawanda Missionary Station, on the 5th inst, and attended a protracted meeting with the native brethren, the missionary family, members of the schools, and such pagans as could be persuaded to come and hear the gospel. There had been much religious feeling among the scholars for some weeks before the meeting, and a spirit of fervent prayer in the church. On the 4th, an address on temperance was delivered by Br. Foster, of Balavia, and on the 5th

our meeting commenced and continued till Sabbath evening. As the fruits of our humble endeavors, three pagans wished to be admitted members of the Temperance Society, which includes the whole native church and school; and seven sons and daughters of the forest, after being critically examined as to their christian knowledge and experience were baptized and united with the church. This was truly an interesting scene! five dear scholars, whose average age was not over twelve, and two heads of families, surrounded by hundreds of pagans were buried in the liquid grave! The spirit seemed to brood over the waters, whisper peace to his children, and reprove many a pagan's guilty conscience. Seventeen natives have now united with the Tonawanda church since last Oct. Our school flourishes under the excellent hands of our Br. Rollin and sister Gardner, whose souls are warmly engaged in the work. Number of scholars 35. Number of members in the church 39. Number of pagans near the station about 400.

Our native brethren have completed a neat and commodious house of worship, which was opened by a discourse delivered by myself, and does great honor to Indian improvement as well as religion. Indian workmen have done the whole except a trifle, and paid for it themselves, except about sixty dollars. May they see it soon filled with converted pagans, bowing in worship to the holy child Jesus.

Ordinations of Missionaries.

June 7. Mr. Charles G. Wilson was ordained as an Evangelist at Lower Dublin Church, near Philadelphia. Two Sermons were preached on the occasion by Rev's. J. L. Dagg and W. T. Brantly. The Rev. Mr. Dagg made the ordaining prayer; the Rev. D. Jones gave the charge, and the Rev. W. S. Hall, in conclusion, addressed the church and congregation. Br. Wilson has

since departed for a missionary ship. Br. Merrill expects to labor station among the Shawnese Indians, and expects to co-operate with brother Isaac M'Coy, who has for some time been on the ground.

July 19. Mr. Moses Merrill was ordained at Sedgwick, Me., to the service of a Missionary among the American Indians. The Rev. Daniel Merrill made the introductory prayer, and preached on the occasion, text in Acts xxii. 21. The Rev. A. Allen offered up the ordaining prayer; the Rev. J. Gillpatrick, of Bluehill, gave the charge, and the Rev. Mr. Mirick, of Sedgwick, presented the hand of fellow-

Aug. 15. Mr. Nathan Brown was ordained at Rutland, Vt. as a missionary to Burmah. Rev. Dr. Sharp, of Boston, delivered a discourse on the occasion, founded on Ps. cii. 13. The consecrating prayer was offered up by the Rev. H. Proctor, of Rutland; the Rev. L. Howard of Windsor delivered the charge; and the Rev. E. B. Smith, Poultney, presented the hand of fellowship; concluding prayer by the candidate. Br. Brown is expected to sail in a few weeks.

Account of Moneys received by the Treasurer of the General Convention of the Baptist denomination in the United States, for Foreign Missions, from July 20th to Aug. 25th, 1832.

From Mrs. Maria T. Jackson and Mrs Eliza B. Rogers being the second payment towards the support of a child in Burmah, named Stephen Gano—per Rev. H. Jackson,	25,
Mrs. Ewing of Georgetown Ken. for the Burman Mission—per Rev. J. D. Knowles,	1,
Rev. Edwin Sandys, beings proceeds of a Young Ladies Working Society of Lebanon Springs, N. Y. for printing the Burman Scriptures, per Mr. E. Lincoln,	15,
A friend in Dorchester for Foreign Missions,	3,
Two individuals of the Kimball Union Academy, Meriden Village Plainfield, N. H.	1,
The Missionary Society of the Preparatory Department at the Newton Theological Institution—by Mr. Foster Hartwell, Treasurer, for the Bur. Mission,	5,
Mrs. Goodenough of Sudbury, for the Burman Mission, being avails of a pair of Gold Knobs, per Rev. Mr. Ropes,	2,
The Black River Baptist Missionary Society, per Rev. Thos. A. Warner, Secy. to be appropriated as follows:	
For printing the Burmah Bible, being the fourth payment from the Baptist Church, Lowville,	10,
A Widow's Mite for same, being avails of a string of gold beads,	3,
For Burman schools—contributed by the Baptist Church Watertown, for educating a Burman Boy named Jacob Knapp,	14,57
For General Missionary purposes,	222,48
	250,
Miss Martha V. Ball, being quarterly payment for the education of a Burman child named Lydia M. Malcom,	6,25
A friend for the Burman Mission, enclosed in an anonymous communication to Dr. Bolles, dated July 24, 1832.	5,
Miss Eliza Jameson being the second annual payment for the support and education of a child in Mrs. Boardman's School, Tavoy, named Ann Mary Bartlett—per Prof. Chase,	30,
A friend for Burman female schools,	10,
A friend for the Burman Mission,	1,
The Franklin Baptist Association, "being avails of subscription taken in Bap. Ch. Ashfield, for the Burman Mission,"	8,25
Miss Hepzibah N. Bennett, Sec'y. of the Fem. Benevolent Soc. of the 3d Bap. Ch. and Con. Middleboro', Mass. being the second annual payment for the support and education of a Burman girl named Mary Hubbard, Per Levi Pierce, Esq.	25,

Dea. James Loring, Treasurer of the Boston Baptist Foreign Mission Society, contributed as follows:	
By the Female Primary Society of the Federal Street Bap. Church and Congregation for Female Schools in Burmah—per Mrs. H. Lincoln Treas.	100,
A Stranger,	15,
A friend in Ashtabula County, Ohio, for Bur. Miss.	17,
Female Burman Mission Society of the Charles Street Bap. Church and Congregation—per Mrs. A. Sharp, Treas.	70,80
Collections at the Monthly Concerts of Prayer, for the education of Females in Burmah,	32,47
	<hr/> 220,42
Rev. Edmund A. Crawley, Secretary of the Nova Scotia Bap. For. Missionary Society, having been contributed as follows:	140,
Rawdon Female Mite Society,	£11,14,6½
Contribution from Baptist Church at Wilmot,	2,00,0
Miss Mary Manning,	0,05,0
Dorcas Hall,	0,05,0
Truro Female Mite Society by Miss Blanchard,	4,00,0
Newport Missionary Society,	1,18,9
Collected by Mrs. Ruth Phinney of the Bap. Ch. at Nictaur,	5,00,0
Nictaur and Wilmot Female Mite Society.	12,10,0
	<hr/> \$7,13,3¼

N. B. The balance beyond what was forwarded of the above is carried into a new account by the said Society.

The Horton Female Mite Society, Nova Scotia, for the education of a Burman girl, being the second payment towards that object:—Per Mrs. E. M. Pryor. 40,

Rev. Dr. Kendrick of Hamilton, N. Y. for Foreign Missions, per Mr. H. Lincoln, 3,

From Mr. Nathaniel Tucker of Gardiner, Mass. for Foreign Missions, by Rev. E. Going, 10,

Rev. S. S. Nelson of Amherst, for For. Miss. by Rev. E. Going, 2,

A friend, accompanied with the following note: 1,25

I send you the avails of a useless appendage to my watch, which I wish to devote to the printing of the Bible in Burmah.

L. FARWELL, *Assist. Treas.*

Note—In the account of Moneys received, published in June, page 191, the sum of \$20, credited the Juvenile Foreign Missionary Society of Brooklyn, N. Y., should have been entered as follows:

From the Female Juvenile Burman School Society, of Brooklyn, N. Y. by Mrs. Crosby, for the education of a girl to be called Sarah Boardman, \$20,

Account of Clothing and other articles received by the Board of the Baptist General Convention, for Stations under their charge, from January 1st to September 1st, 1832.

Feb. 15.	One box Clothing from the Salisbury Female Charitable Society for the Thomas Mission Station,	16,
	One do. from Sunderland and Montague,	11,75
April 4.	One do. from Ladies Working Society of Brookline Mass. per Rev. J. A. Warne for the Burman Mission,	31,
May 5.	One do. from the Vermont Baptist State Convention, per John Conant Esq. Treas.	93,63
22.	One do. from Mr. William Gault Treasurer of the New Hampshire Baptist State Convention, for Indian Youth	10,55
Aug. 17.	One do. from friends in Worcester Mass. for Thomas Station	121,87
20.	One do. for Sault de St. Marie Station,	25,
	One do. from friends in Philadelphia, together with about eighty volumes of Books for the use of the Mission among the Creeks West of the Mississippi,	23,
	One do. from the Female Primary Missionary Society of Charlestown, Mass. valued at	37,
	Also, a large and valuable Medicine Chest, from a friend in that place, for the Burman Mission.	

THE
AMERICAN
BAPTIST MAGAZINE.

Vol. 12. October, 1832. No. 10.

MEMOIR OF THE LATE REV. ISAAC MANN, A. M.

PASTOR OF THE BAPTIST CHURCH, MAZE POND, LONDON.

By Joseph Belcher, Author of "Interesting Narratives," &c.

—
" My boast is not that I deduce my birth
From loins enthron'd, and rulers of the earth ;
But higher far my proud pretensions rise—
The son of parents passed into the skies." — COWPER.

It has been well remarked by a respectable writer, that "the memorials of the good constitute one of the most sacred possessions of the Church of Christ." Hence the lives of its distinguished members, and especially of its ministers, have been ever held in high esteem; and, while they have been read with interest, have produced very powerful impressions on the heart and the life.

The parents of Mr. Mann were poor, so far as relates to this world's goods; but they had for several years before the birth of their son Isaac become possessed of the faith and the hope of the gospel, and were, therefore, "rich towards God." In the life of his father, in his volume of "*Christian Memorials*," the subject of this memoir seeks not to disguise the meanness of his origin, but describes his father as originally a weaver, and as becoming, when its writer was about two years old, a gardener, in which station the providence of God greatly smiled upon him; and, after having brought up a family of *thirteen* children, these valuable persons died in a good old age, with hopes full of immortality.

The village of *Hunmanby*, a few miles S. S. E. of Scarborough, in the eastern part of Yorkshire, gave birth to Isaac Mann, on January 23d, 1785. His early years were attended with infirmity as he was subject to fits; from which, however, he recovered in childhood, nor were any symptoms of them permitted to remain. Of this fact I have known him make a good practical use, both in expressing his gratitude for his recovery, and in encouraging the parents of those who were subject to afflictions in some respects similar. It is probable that few of us are sufficiently thankful for the mercies of early life; nor do we remember the unfavorable circumstances which may then have attended us, and which could only have been removed by the kind interposition of Divine Providence, by whom we are thus rendered capable of enjoying future comfort and usefulness.

By the pious parent nothing is felt to be of more importance than the proper education of his children; and yet it is not always in the power of the poor to afford the instruction which is needed. It is not enough that the poor Christian possesses correct feelings and a portion of Christian knowledge; there are other qualifications requisite to the proper training of the young:—an aptness to teach, a skill in training the passions, which can only be derived from experience, and a freedom from that misplaced affection, which will permit us to escape a difficulty by sacrificing a good. Hence the importance of Sabbath schools, even to the children of the *pious* poor; I could almost add,—and why should I not?—even to the children of the *rich*. Into one of these valuable institutions, connected with the independent congregation in Bridlington, (for to that town his parents, with their family, had now removed,) my friend was introduced at five years of age. While here, nothing very remarkable occurred—certainly nothing very promising. He was much on a level with other boys, or, possibly, even displayed rather more depravity of heart than some of his companions. In this school Mr. M. learned to read, and obtained a great part of his early education, and mental discipline.

It is hoped that this instance, among many similar ones, of the advantages of Sunday schools, may greatly encourage the hearts of those who are engaged in conducting them. It is impossible to calculate how many among those who have died in early life they have prepared for heaven, or to what degree they have fitted others for extensive usefulness in the world. Little did the Sunday school teachers at Woodbridge think, when they were teaching little Robert May to read the Scriptures, that they were training the teacher of *three thousand children* in a remote region of the world; and as little have many other teachers, at the time, thought of the usefulness which some of their pupils have attained, both as ministers at home and as missionaries to distant lands.



From a memorandum of the deceased I am enabled to present the following extract, which will complete the account which can be given of his early life:—

“Bunyan’s *Pilgrim’s Progress* was a book I delighted to read; and before I was eight years of age, this interesting and delightful work had been read four times with great attention and eagerness. While sitting between the knees of my beloved father, this book was read, while he answered inquiries, and furnished comments on the meaning of different parts of that beautiful allegory. By reading this book, a taste for more general reading was formed; serious concern was created for the salvation of the soul; and an anxious wish was cherished to become a Christian. And now I began to have a very earnest desire to possess a Bible. In order to accomplish this desire, every half-penny was laid up with care, and preserved with great patience for nearly two years; at the end of which period, the treasure was obtained, and regarded as a distinguished good.”

Throughout the whole of Mr. Mann’s life, this “beautiful allegory” was a favorite with him. Its best editions adorned the shelves of his library; he corresponded with Dr. Southey, on the subject of his Memoir of its author; and on the very day of his decease, the first part of the life of Bunyan, which he had prepared for the department of “Christian Biography” published by the *Religious Tract Society*, made its appearance. Bunyan, I am persuaded, would have rejoiced in such a student, and in such a biographer; nor can one’s fancy be far wrong in encouraging the idea that, before this, they have met in the heavenly world, and mutually presented their praises to the common Author of blessings, for the blessings thus bestowed upon each.

We furnish one of the greatest evidences of our having received the gospel of Jesus Christ, when we are truly desirous of obeying his commands. Mr. Mann possessed a mind that would naturally inquire into truth before he received it as such: but having received it, I know of no difficulty which would have prevented him acting out his own convictions. Hence on June 6th, 1802, in his eighteenth year, he was publicly baptized, and united to the church of Christ of the Baptist denomination at Bridlington, then, and still under the pastoral care of the Rev. R. Harness; of which church his parents, who had formerly been attached to the Wesleyan Methodists, had for some years before this been members.

We have frequently seen that when young men have been made the partakers of regenerating mercy, they earnestly desire to enter on the duties of the Christian ministry; and we have known this desire prematurely encouraged by those whose prudence should have taught them first to prove the new convert. A neglect of this duty has improperly introduced many a young man into an office, for which the Great Head of the church never

designed him. In this way we have known the funds of our academies improperly expended; the churches of Christ have been burthened with unqualified ministers, who have felt the yoke at length intolerable; usefulness has been prevented, and a deep spirit of prejudice has been fostered. In the case of my departed friend, a far different line of conduct was pursued. Neither his piety, his zeal, nor his talents could be hid; but it was desirable that all should be *proved*; hence it was not till the latter end of 1805, that he was encouraged by the church to which he belonged to engage in the duties of the ministry; nor till February 7th, in the following year, that he preached his first sermon in public. This latter event took place in the city of *York*.

At the period of my friend's introduction to the ministry, the Baptist churches in the North of England had just matured their plan for the establishment of the Baptist Seminary at Little Horton, near Bradford; and he was the very first student received on its foundation. He entered on his studies, under the direction of the Rev. Dr. Steadman, a few days after he had preached his first sermon at York. In reference to his conduct while here, his valued tutor has borne this pleasing testimony:—

“He conducted himself in such a way as secured the esteem, not only of his tutor and fellow-students, but of all who were acquainted with him. Prior to his coming, he had read a number of useful books, and acquired a considerable share of general knowledge; and, during a residence of nearly four years, he applied himself with exemplary diligence to the acquisition of the learned languages, and other branches of science; also to the lectures on theology, the greater part of which he copied as they were delivered. Though cheerful, his temper was habitually devotional; and the general strain of his conversation, such as made those about him wiser and better. His preaching was acceptable, not only in neighboring congregations, which he occasionally supplied, but in places at a greater distance, which he visited during the vacation. Indeed, every thing about him conspired to raise his character, and to encourage the expectations of his friends, that he would prove an able minister of Jesus Christ, wherever his lot might be cast.”

The students in our Dissenting Colleges are usually employed in preaching, more or less, soon after the period of their entrance on their studies. And though there may be some evils connected with this plan, such as hindrance from their studies in sermonizing and travelling, exposure to the flatteries of injudicious friends, and occasionally the formation of connections which had been better deferred to some future season; yet it has also great advantages. The young minister commences his labors among a handful of people, and becomes gradually accus-

tomed to address larger assemblies; by this means his natural timidity is removed; as he discovers his difficulties, the friendly counsels and encouragements of a tutor may remove them; and, besides all this, we have known the pious, ardent, and affectionate youth, whose very appearance possessed attractions, wear down by his unassuming and holy instructions the prejudices of a congregation, gather together a number of young persons, and, almost before the parties were themselves aware of it, rebuild the decaying walls of Jerusalem.

Mr. Mann had been at the academy little more than twelve months, when he was called to supply the pulpit of the Baptist Church at *Steeplane*, near Sowerby, and about three miles from Halifax. His labors being acceptable, he was soon engaged to preach to them three Sabbaths out of every four, which he did for nearly two years, when they gave him an invitation to settle as their pastor. This was just the situation which many a young minister would have hesitated not a moment in rejecting. It had no beautiful scenery to charm the eye, nor intellectual society to gratify the taste. The chapel, situated on the side of a bleak mountain, resembled a hovel; the members of the church were divided among themselves; they were extremely poor, nor had they either ability to support a minister, nor a correct view of the importance of such a duty being discharged.

But our friend had not entered the ministry for the sake of honor, to enjoy emolument, or to gratify his taste. He was content to "endure hardness as a good soldier of Jesus Christ." He had, through life, a thorough contempt for those who rise from the lower classes of society, and make the ministry the means of their becoming gentlemen. He felt it to be his duty to labor for souls, and to expect his principal reward from the Great Master, who had called him to his work. He looked around him, and he saw a populous neighborhood; he knew there was plenty of work to be done, and he was quite willing to do it. He accepted the call of the church, and on August 10th, 1809, was ordained their pastor. Several valuable ministers, in connection with his tutor, were engaged in the services of the day; two of whom (Dr. Fawcett, of Hebden Bridge, and Mr. Littlewood of Rochdale) preceded him, to receive the testimony of approbation from the lips of the Redeemer.

Events, however, after a little while, showed that the expectations and hopes of Mr. Mann had been somewhat too sanguine. He soon found that their former breaches were not healed; his expectations of rebuilding the chapel appeared to fail; the bleakness of his residence did not suit the health of his wife; he now too began to see a family rising around him, for the wants of which his income would not provide. And he was compelled to resign a station, where, however, he had not pined away in uselessness, but had both rejoiced in the conversion of sinners, and in additions to the church.

About the year 1806, a small Baptist church had been formed at Burslem, in the Potteries of Staffordshire. It had never risen to importance; and at the period of Mr. Mann's contemplated removal from Steepleton, the desirableness of its having an efficient ministry appeared to be deeply felt. He was invited to take the charge of the church; and though, from the first visit he paid to the station, he was aware it had its peculiar difficulties, he saw ample room for exertion; he indulged hopes that prudent and patient perseverance might surmount the obstacles which presented themselves, and he therefore acceded to the request of the people to reside among them.

It has been well observed that few ministers of our denomination hold exactly the situation in our churches, in which the New Testament would place them. Human nature is sadly prone to abuse Christian liberty, as well as every other blessing. Released from the spiritual tyranny of an Established Church, Protestant Dissenters are liable to pass to an opposite extreme; and, in guarding their liberties against priestly encroachment, to become tyrants over their ministers. When members of churches can be found, who think very lightly of the office and authority of the Pastor, who are careless of his reputation, and unwilling to cooperate in his holy plans for the promotion of the cause of the Lord Jesus, it shews—not the unscriptural nature of the constitution of our churches—but the most melancholy departure from the letter and spirit of the Redeemer's laws. One of the primitive churches was not without a Diotrephes; and many a modern dissenting community contains a few persons who undertake to govern both their pastor and the church; and who, should they fail in reducing the minister to their standard of obedience, will show themselves reckless of his reputation, employ means to counteract his usefulness, and manifest a spirit which a man of the world, who regards his honor, would spurn with contempt. I am not applying these remarks to any particular persons or communities; but as an ardent friend to the Baptist churches, a denomination to which I owe every thing, I entreat they may be duly considered.

It is quite certain that at Burslem Mr. Mann had to contend with difficulties, which he had not fully anticipated, and from quarters whence encouragement alone ought to have proceeded. He was deeply wounded by those, on whose friendship he had a right to depend. Some, who well knew the whole affair, would have wished him to continue, and by determined perseverance to have rooted up a spirit as much opposed to religion as to his personal comfort. But he felt dismayed, he resigned his station; and ever afterwards looked back to the two years spent at Burslem with feelings of unutterable anguish. The remembrance of some of the references he made to that period I can never lose, though I can entirely acquit him of every thing like the manifestation of an unchristian spirit, in return for the loss of happiness he had endured.

Amidst any disadvantages which may be attendant on the constitution of our dissenting churches, it is a pleasing fact that one part of our community is usually found ready to correct the improprieties of another. Mr. Mann was happily known, his character was established, and his ministry was duly appreciated by more than one of our churches. He very soon received from several of them, who were destitute of pastors, invitations to settle with them. Among others was one from the Baptist church at Shipley, a village three miles north of Bradford, and in that parish. This Christian society, which was formed in 1758, had for thirty years previous enjoyed the pastoral labors of the Rev. John Bowser, who was now laid aside by infirmities. After due consideration and earnest prayer he resolved on complying with the unanimous request of the church; and in the month of August, 1814, removed his family to that place. The difficulties he had experienced, though they had depressed his spirits, had rather given an increased impetus to his energies; and he entered on the duties of his new station with holy industry, unwearied perseverance, and humble dependence on the grace of his Great Master. His wishes and hopes were not disappointed; for in about three years and a half he received into communion more than *fifty* persons.

At Shipley, Mr. Mann soon found himself entirely at home. He was surrounded by a numerous and affectionate people, had as many opportunities for labor as time and strength would allow him to attend to, and enjoyed the entire confidence and the high esteem of the neighboring ministers and churches. Of the strong affection which existed between him and his venerated tutor, we need not speak to those who were acquainted with the parties concerned. They seemed to speak, to act, and almost to think as one. To the academy to which he owed his education he was most warmly attached, and identified its prosperity with his own. From 1816 to 1818 he engaged in the duties of its classical tutor; he then became its general secretary, an office he filled till his removal to London, when he became its corresponding secretary, which was in his hands no sinecure. He never omitted an opportunity of soliciting additions to its funds; he was frequently engaged in the ordinations of its students; and I believe none will be found to deny that the advice he imparted had a considerable influence on its prosperity.

He was now surrounded by a numerous and affectionate church; constant opportunities presented themselves for the discharge of his ministry; and his labors were attended with a happy degree of success. In most of the public services held in the neighborhood he was called to engage; while the academy at Bradford, the mission, and other institutions connected with the denomination frequently called him to travel in their service at a distance from home. The hours he redeemed from active

engagements were devoted to laborious reading and study. Few men of his age have ever read more, and fewer still have possessed his aptitude in communicating the stores of knowledge, improved by well digested thought, to others. It was almost impossible to introduce any subject in his presence without being well rewarded for any sacrifice that might have been made to enjoy his society.

While Mr. Mann was thus known and beloved at home, several little works which he had published, together with the letters of those who had most acquaintance with him, made him known in the United States. Our brethren in that happy country are always ready to manifest their esteem to their fellow-laborers in Britain; and hence the senate of Brown University, Rhode Island, on September 4th, 1822, conferred upon him the degree of A. M. At a subsequent period, when this circumstance had excited a little envy on the part of a neighboring minister, of another denomination, he wrote in reply,—“As to any honors attached to my name, know all men by these presents, that they were *graciously given me*, and received with becoming and courteous thankfulness.”

In the summer of 1826, the ancient and highly respectable church at Maze Pond was destitute of a pastor, through the resignation of the Rev. James Hoby, now of Birmingham. This event having occurred some time before the period of which we are speaking, and several other causes having cooperated with that removal, the interest was in a low and still declining state. In a visit to London, Dr. Steadman occupied the pulpit; and stating that Mr. Mann was about to visit the metropolis, to collect for the academy, he proposed that, as it would be serving the church, and withal lessening his expenses, he should fill the pulpit for two or three sabbaths. The proposition was cheerfully acceded to, and my friend was thus introduced to a pulpit, the duties of which he continued to discharge, with growing pleasure and success, till the last sabbath but one of his life. He was unknown to nearly the whole of the members of the church; but every sermon he preached seemed to increase the interest he first excited; his friendly visits among them deepened their favorable impressions; and they soon began to think that the providence of God had at length directed them to a pastor. The inquiries they were led to make confirmed their views; and soon after his return he was invited to pay them a second visit, which produced an earnest and almost unanimous invitation to the pastorate.

Mr. Mann was now placed in circumstances of great difficulty. He was not ignorant of the fact that too many persons among us are always ready to place an unkind construction on the conduct of even the most devoted minister. However eminent the talents, or depressed the circumstances, or great the sacrifices a

minister may have made to serve a people, if a disposition be at all shewn to remove to a more comfortable station, we are sure to hear of his "readiness to hear a loud call," of his "love of filthy lucre," and of other things of the kind, which would not be thought of by those filled with the charity that "thinketh no evil." But while he was aware that he, generous and kind as he was, might be thus misrepresented, he felt, on the other hand that he might be acting in opposition to the will of Christ, if he refused an invitation thus kindly and unexpectedly given. He gave decisive evidence that he was not prompted by inferior considerations in the thoughts he had entertained; and having done so, he consulted his brethren, resigned himself to the direction of Heaven, and finally felt it his duty to remove.

In the autumn then of 1826, we find him removing to London; and on the 14th of the following November, he was publicly recognized as the pastor of the church in Maze Pond. The interesting engagements of the day were conducted by the Rev. Messrs. Kinghorn, Griffin, Ivimey, Dr. Newman, and other ministers.

(To be continued.)

GENUINENESS OF THE PENTATEUCH.

By Prof. Howe, of the Theol. Sem. at Columbia.

That Moses wrote the Pentateuch is proved by all the evidence we have any right to expect, in relation to any literary question of the same kind.

1. *The purity of its language shows that it can be no recent forgery.* Every book written in pure Hebrew must have been written before the Babylonish captivity, or about the time of this event. About this time the Hebrew ceased to be a living language, and Jewish books were, from that time, composed in Greek, or Chaldee.

2. *Its style is that of an age anterior to David.* The Hebrew may be said to have its golden, its silver, and iron ages, no less than the Greek and Latin. No scholar would refer the poems of Homer to the age of Demosthenes, the orations of Demosthenes to the times of Origen, or the commentaries of Origen to the days of Lascaris. For the same reason it is certain that the five books of Moses were not written in the time of David, nor the Psalms of which David is the author, in the time of Malachi. The Pentateuch abounds in Achaisms, in words, and in grammatical forms not in use, so late as the times of David. Jahn and Rosenmueller have given a list of those words which are found only in the Pentateuch, and of words synonymous with these, which are used by subsequent writers. By these internal marks, the Pentateuch is referred to a higher antiquity than any other writings of the Hebrew Scriptures, the book of Job only except-

ed. What character lived at that age so likely to be the writer of this book as Moses ?

3. It contains Egyptian words not found in any subsequent Hebrew writings. With Egypt, Moses obviously was familiar.

4. The writer is evidently a legislator, writing the history of his own legislation ; writing at different times as the pressure of weighty business, and the inconveniences of governing would permit ; or as new materials were furnished to his hand. These particulars correspond entirely with the character of Moses, as we receive it from authentic history, but not with the character and circumstances of any other man in the Jewish nation.

5. The book itself professes in so many words to have been written by Moses. At the close of Deut. chap. 31 : 9, it is expressly said, "*And Moses wrote this law, and delivered it unto the priests that bare the ark, and to the Elders of Israel, and commanded that it should be read once in seven years in the hearing of all Israel.*" This is the more remarkable, as it occurs at the end of the book, and was intended to ascribe the authorship to Moses. What if this passage be written by a later hand. The authorship of many an ancient book rests on slighter testimony than this, yet it is never called in question. But there are other passages asserting the authorship of many separate portions of the Pentateuch. In Ex. 17 : 14, Moses is commanded to write the conflict with the Amalekites, in the book, and rehearse it in the ears of the people. The article denotes a book already begun and well known. Chap. 24 : 4, after the giving of the law, it is said, "*And Moses wrote all the words of the Lord,*" and in ver. 7, "*He took the book of the Covenant and read in the audience of the people ; and they said, all that the Lord hath commanded we will do.*" When subsequently many other directions were given to Moses, he was commanded, "*Write thou these words.*" In Numb. 33 : 12, Moses is said to have written the journeyings of the children of Israel as they are there read. And the book of Numbers concludes with these words. "*These are the commandments and judgments which the Lord commanded by the hand of Moses.*" And finally, at the close of Deut., which contains the sum and explanation of those laws included in the three preceding books, Moses, in his exhortations to the people, repeatedly makes mention of *this law* ; and the *book of this law*, Deut. xvii. 18, 19 ; xxxi. 9, 10, 11 ; xxviii. 61 ; xxix. 19, 20, 26. And the passages before quoted from Exodus and Numbers clearly show that Deuteronomy is not the *only* writing included in the *book of the law*. In what other ancient writing are there so frequent and so decisive declarations respecting its authorship?

6. The Pentateuch contains the system of laws, civil, ritual, and moral. By these laws, unless all history is a lying fable, the whole civil, domestic, and religious state of the Jews, was constituted from their deliverance from Egypt, till the destruction of

Jerusalem, their capital. Unless *all* history is a fable, these laws were invariably referred by the Jews and by all other nations who have ever mentioned, the origin of this peculiar legislation, to Moses, as the person by whom they were delivered. How was it possible for a whole nation to be in an error on this point? The *substance* then of the Pentateuch must have come from Moses, and unless we can suppose that these laws, so numerous, so minute, so peculiar, and in some instances so severe, were handed down as a mere *tradition*, (and who can believe this?) they must have been committed to writing by Moses, or, what is the same thing, under his inspection and correction.

7. *All antiquity, Christian and Jewish, attributes the Pentateuch to Moses, as its author.* Such is the assertion of E. F. C. Rosenmueller. "Nor," he continues, "is this opinion founded on mere vague report, or uncertain tradition. It rests on the best of reasons, drawn from the work itself, and from other trust-worthy witnesses.

This Rosenmueller asserts, notwithstanding that opinion of the Fathers that the Pentateuch was *restored* (not *written* originally) by Ezra. This fable he considers as originating in what the Jews tell us concerning the revision of the sacred books by Ezra and the Great Synagogue.

8. *All Pagan writers who have had occasion to mention the subject, speak of Moses as a very ancient legislator and author.* Among these are Manetho, Eupolemus, Artapanus, Tacitus, Diodorus Siculus, Justin, Strabo, and Juvenal. Porphyry, one of the most acute and learned of the enemies of Christianity, admitted the genuineness of the Pentateuch. Even the emperor Julian allowed that the books, which bore the name of Moses were genuine, and that the facts they contain are worthy of credit. These Pagan testimonies do not ascend to the days of Moses. How could they? The Romans had no literature till a century before Christ. They have not a single author of the antiquity of Malachi and Ezra. The Greeks had but a few, and they had no knowledge of Hebrew literature. But as far as Pagan evidence reaches, it is entirely in favor of the cause we defend.

9. *In the Jewish writings* (and the Jewish people alone are competent to testify on this point,) *there is a continued line of testimony of the most unequivocal kind, referring the Pentateuch to Moses as its writer, AND ASCENDING TO THE VERY TIMES OF MOSES HIMSELF.* In the line of this evidence we find Josephus, a Jewish priest, born A. D. 37. Philo, a learned Jew, A. D. 41. Our Saviour and his apostles, by whom the Pentateuch is quoted nearly one hundred times. (See John vii. 22, 23, 19. Acts xxviii. 23.) Malachi (See Mal. i. 7, 13. iii. 5, 7. iv. 4,) and Nehemiah, B. C. 412, (i. 8, 9.) In chap. xiii. 1, it is said, "*In that day they read in the book of Moses in the audience of the people,*" &c. Ezra, B. C. 478, (chap. iii. 2. vii. 6, 10, 11, 12, 25.)

In the reign of Josiah, B. C. 611, *the book of the Law*, called also, *the book of the law of Jehovah, by the hand of Moses*, was found in the temple by Hilkiah the priest, and the passover was celebrated, necromances, magicians, and idols put away, and many other things done, according to the law of Moses. (2 Kings xxii. 8 seq. 2 Chron. xxxv. 15.) Micah B. C. 754, and Hosea, Amos, and Isaiah B. C. 777, frequently refer to the contents of the Pentateuch. Amaziah, 811 B. C. spares the sons of murderers *according as it is written in the Law of Moses*; then follows a quotation *verbatim et literatim* from Deut. xxiv. 16. (See 2 Kings xiv. 6.) About 1040 B. C. David expresses his most ardent attachment to the law of God, which is written in the volume of the book; and in his dying advice to Solomon attributes this law to Moses. (Ps. *passim*. 1 Kings ii. 3. 1 Chron. xvi. 40.) Again, in the book of Joshua we find express reference to the laws of Moses. In chap. i. 7, 8, Joshua is admonished *to read the book of the law of Moses continually, and to observe the things written therein*. In his old age, just before his death, he exhorts the elders and Judges of Israel to do all things written in the law of Moses. In the last assembly he held, of the people, they entered into a new covenant with God, and Joshua wrote it *in the book of the law of God*, the same book which is elsewhere called *the book of the law of Moses*.

Thus the book of Joshua carries the chain of evidence up to the days of Moses himself, when the circumstance of the authorship of the Pentateuch must have been known, and deception respecting it have been impossible.

There has then existed in all ages of the world, up to the time of Moses, a book universally attributed to him, at least until its genuineness was questioned by modern sceptics; a book known by the name of *the law, the law of God by the hand of Moses, the law of Moses, the book of the law, the book of the law of Jehovah by the hand of Moses, the book of the law of Moses, the volume of the book, the book*; a book by which all the affairs, civil, domestic, and religious, of the Jewish people, were regulated; a book commanded to be read to the people in full assembly once in seven years, and which for a long time was so read, and which has been publicly read in the Synagogues since the Babylonish captivity; a book which was for centuries deposited in the side of the ark of the covenant, and has always been regarded with unusual veneration by a whole people.

10. Those parts which are supposed to bear marks of a more recent age, do not invalidate the argument for the genuineness of the book. Excluding such as, when properly understood, will naturally be referred to the age of Moses, the number of these is very small, and they are easily distinguishable from the rest of the text. In how many ancient authors do we find passages inserted by a later hand. Critics point out portions of the Georgics and

the *Æneid*, which were evidently written since the days of Virgil, but who denies that these poems are the genuine productions of the prince of Roman bards?

11. *The hypotheses which make the Pentateuch a more recent work are all untenable.* To notice but one, that which ascribes this book to Ezra. How can Ezra be the author of a book written, as history informs us, before he was born? (See under No. 6.) The opinion of the Fathers, who held that the law was lost during the Babylonish captivity, and restored by Ezra, cannot be sustained. Daniel had a copy in Babylon. (See Dan. ix. 11, 13.) How many other copies were in existence, we cannot tell. But when the first caravan of Jews returned to Jerusalem by the permission of Cyrus, we read that they kept the dedication of the house of God; offered sacrifices, and set the priests in their courses, as it is written in the book of Moses. Ezra vi. 16—18. Comp. chap. iii. 2, 4. There was then at that time a book of Moses, prescribing the same services as are enjoined in the present Pentateuch. Ezra as yet had not visited Jerusalem, and did not do it, until the return of a second caravan under the reign of Xerxes I., sixty years from the dedication of this temple. He therefore could not have been the author of that book. And when Ezra did return, we have no evidence in the sacred volume that he then, or at any other time, wrote the Pentateuch.

On the contrary, Ezra is represented as a ready scribe in the law of Moses, which the Lord God of Israel had given Ezra—vii. 6, and in the letter of Artaxerxes himself, he is described as a scribe of the law of the God of Heaven, ver. 12, and is commissioned to inquire concerning Judah and Jerusalem, according to the law of his God which is in his hand, ver. 14, comp. ver. 25—language evidently implying that there was in existence a volume universally known as the law of God, of which Ezra was not the author, but the teacher and expounder, (*grammateus*.) Heb. Sophet. The people assembled together of one accord and besought Ezra not to write, not to dictate a new book, nor to produce one which he had before originated, but to bring forth the book of the Law of Moses, which the Lord had commanded to Israel.—“He read therein from a pulpit of wood to all who could understand.” Neh. viii. 1—4. But many of the people had forgotten the language of their fathers, and it became necessary to interpret it to those who understood only the Aramean, ver. 8. “So they read in the book, in the law of God, distinctly, and gave the sense, and caused them to understand the reading.”

By what process of partial interpretation are these circumstances made accordant with the belief that the Pentateuch was written by Ezra? And how could a man living in an age when the Hebrew language was corrupted by foreign words and idioms, produce a book which is not only free from foreign admixtures, excepting a few Egyptian words, which are among the incidental proofs of its genuineness, but which contains modes of

expression that had fallen into desuetude hundreds of years before Ezra lived ?

On the whole, "there is not in the world,"—I quote the words of Jahn, *Einleitung ins Alte Testament*, "there is not an ancient profane book, for whose genuineness we can show such a succession of witnesses, from the demise of the author, downward through all following ages, from which so much has been cited, and so frequently by other writers in all ages ; which circumstance establishes the conviction among posterity, that it is the very book which the ancients meant and read. To establish the genuineness of other writings we seldom possess more than some few proofs ; and it is not very frequently the fact that any thing of their contents occurs in other writers ; but we regard such writings notwithstanding as genuine, and their contents as the very same with those the ancients perused."

Still it is the universal testimony of the Jewish church, that Ezra collected the several manuscripts of the Hebrew Scriptures then existing, and after having given them a revision, caused them to appear in their present form. For although we have some reason to believe that the sacred canon was not entirely concluded till the time of Simon the Just, whom Jewish history mentions as completing the revision of the sacred books ; yet we are to believe that all the earlier writings received the sanction of Ezra, the distinguished teacher and expounder of the law of God. That those important passages of the Pentateuch which have been acknowledged to be later than Moses existed in the days of Ezra, is evinced from the circumstance of their being found in the Samaritan Pentateuch. The Pentateuch, the Samaritans must have received before the great hostility between them and their neighbors, commenced ; probably as early as the day when a priest was sent to them from Esarhaddon, 1 Kings xvii. 28, to instruct them in the religion of their fathers. This being the case, the passages of the Pentateuch by whomsoever added, have passed under the revision of Ezra, and have received his sanction, which we believe to be the sanction of inspiration.

The facts in relation to those passages which are alleged to be of a date subsequent to Moses, appear on the most impartial examination to be these.

1. That many of those passages which have been adduced by infidel writers as bearing marks of a later date, have this appearance only in the translation.—When read in the original that appearance vanishes. See Horne's Introduction, vol. 1. chap. 2.

2. That many of those referred to by the German critics are evidently prophecies, and would be so understood by every impartial reader. These Germans have proceeded on the supposition that the Pentateuch is the work of a human mind unassist-

ed from above; and they call all those references to a future time which are to be found in the blessing of Jacob, and the prophecy of Balaam, so many evidences of the recent composition of the book.

3. These two classes of passages being deducted, the remainder of those which have been referred to a later date than Moses, is very small, and these are easily distinguishable from the rest of the text.—They received the sanction of inspired prophets, in common with the rest of the Pentateuch; of Ezra; and of Jesus Christ; of course they are to be received as a portion of the divine word.

4. A few may still remain, which have suffered from the fallibility of subscribers, and a few which are glosses that have crept into the text. But these do not materially modify any doctrine, or affect the truth of any historic narrative. They are in nothing different from those various readings, which are to be found in collating the manuscripts of any author of considerable antiquity, and which do not affect the credit we repose in them.

So stands the literary argument in respect to the Pentateuch. That the book is divinely inspired by the living God, I firmly believe. This is not the place to bring forward the arguments for its inspiration; these, strictly speaking, belong not to its literary history. All I have aimed to do, is, to point out some of the arguments on which its genuineness rests. It is believed that the candid inquirer after truth, who examines thoroughly both sides of this question, will settle down in the belief that the five books attributed to Moses, were written by him and are entitled to our perfect confidence as a historical record. The distinguished Le Clerc, in the earlier part of his life, in his "*Sentimens de quelques theologiens d'Hollande*," held that the present Pentateuch was not written by Moses; but he lived to renounce this opinion and write against it, in his *Diss. de Scriptoribus Pentateuchi*, prefixed to his commentary on the Pentateuch.

At all times it is a sufficient argument in proof of the authenticity and inspiration of the writings of Moses that they were always referred to as the inspired word of God, and a rule of duty, by our Lord and Saviour Jesus Christ. To call in question their authenticity, is to call in question the divine authority, and infallibility of the great founder of the Christian religion.

On this whole subject, see Horne's *Introd.* vol. 1.—Rosenmueller's *Prolegomena to the Pentateuch*.—Jahn's *Introd. to the O. T.*

THE CHURCH VIEWED IN ITS CONNECTION WITH MISSIONS.

By the church we mean not the Baptist church merely, nor the Independent, nor the Episcopal, nor the Catholic. We mean not the church of the redeemed in heaven; but the multitudes on earth, who love our Lord Jesus Christ, in sincerity and truth. The present article has reference chiefly to those, who are now the authorized agents of the King of kings and Lord of lords.

A part of the subject, however—the past exertions of the church—extends, of course, to other ages. We propose to take a brief view of the church, in respect to *her means, her past exertions, her encouragements and her future duty.*

1. *The means of the church.* There was a period, when there was no visible church on earth. Enoch once walked, almost alone, with God. Noah was an unsuccessful preacher of righteousness, for an hundred and twenty years, to an ungodly world. The sons of Jacob established their solitary altar in Goshen, and Moses in the palace of Pharaoh; and darkness covered all the rest of the globe. There was a time, when the law of God was buried among the rubbish of the temple, and its precepts, even by the chosen tribes, were nearly forgotten. It was work enough for the Israelites in the desert, and the four young princes in the Babylonian court to maintain their own walk with God, without seeking to gather converts from the surrounding nations, or the alien-nobles. And four hundred years before the advent of the Messiah, the vision ceased; the sons of God had gone into bondage; the glories of the Shekinah were forgotten. Heathen Rome swayed a sceptre, which attracted all eyes and filled all hearts. The voice of the prophets was hushed. The psalms of David had long been unheard among the children of the captivity. The unbelieving Jews had acquired that hardness of heart and that blindness of mind, which still characterizes them. Religion seemed to have gone back to her native skies, and the pure flame of devotion, to have died upon the altar, to be kindled no more forever.

But this midnight was the omen of a blessed day. When the darkness was thickest, and the prospects of the church were most unpromising, a gleam of light shot across the heavens. The eastern sky soon brightened with a new luminary. The dead calm of the political ocean was stirred by the tidings of the birth of Christ. The portentous star forced the most incredulous to believe, that the king of the Jews had indeed appeared. The Magi from the East—and the messengers of Herod, the representative of the Roman emperor in the west, came together to the manger in Bethlehem. As an earnest of the treasures afterwards to be poured into the treasury of the Lord, they gave the infant Saviour “gold, frankincense and myrrh.” And they who were sent with malicious designs to destroy the babe, concealed the tidings from Herod, and “returned to their own country another way.”

This was the first step in the building up of that church, of which we are members. Passing by the interesting life of our Lord and the consummation of his mission on Calvary, let us come at once to the church, as organized in the twelve apostles, and commencing its onward progress from the day of Pentecost.

When Jesus led out his apostles “as far as Bethany and lifted up his hands and blessed them,” how disconsolate must they have been! They had indeed their Master’s blessing, and his direction to remain

in Jerusalem, till they were "endowed with power from on high." But how feeble were they, to make head against a world! How unlikely that they could make the philosophers, the orators, the rulers, or even the meanest of the rabble believe the gospel they were appointed to preach! Besides, consider the means which they had at command. A few illiterate men—perhaps, scraps of parchment, out of which the gospels were afterwards compiled—no Pauline epistles—no churches—no fame—no influence—"a sect every where spoken against." If they were on land, they could produce no excitement, unless the people could be induced to come and hear them; and then, their poverty required them to perform long and wearisome journeys on foot, from village to village and from province to province. Or if they travelled by sea, the mariners of those days scarcely ventured so dangerous a distance, as from Rome to Carthage. The shores where they were born, and the coasts of the islands, which had always skirted their horizon, seemed to limit infallibly their obedience to the wide command—"Go ye into *all the world*, and preach the gospel to every creature."

Such were the means of the primitive church. Turn we now to the means of the church, as it exists at the present moment.

Instead of submitting to the slow labor of copying parchments, we can multiply Bibles and tracts by thousands. The press is exerting a power—and a power, too, which the church can use—sufficient to "turn the world upside down." The invalid, sitting in his solitary chamber, can, by means of it, pour out breathing thoughts and burning words, that shall kindle the remotest verge of Christendom. The tract, which has converted an hundred souls, may be increased and sent abroad by thousands every day, till it finds itself a sphere of action in the most hopeless portion of the world. The Bible, the sword of the Spirit, cheap—almost as the very air, and, as if wafted by the wings of the wind, may go to every dweller under heaven. Time was, when the purchasing of a book was esteemed so important a transaction, that persons of distinction were assembled, formally to record their testimony, as witnesses of the deed. In the year 1229, the Bishop of Winchester could not procure the loan of a Bible with marginal notes from his own cathedral, without giving a solemn bond, as a pledge for its safe return. In the year 1446, the students at Oxford were not permitted to use a book in the library for more than an hour, or two hours at most, "lest others should be hindered from the use of the same." In 1274, the price of a Bible with a commentary, fairly written, was thirty pounds. At that time, the pay of a common laborer was but three half pence per day; so that such a work would have cost him more than fifteen years' labor! Now, the poor man, who can give only a cent a week for the service of the church, is sure that he is spreading the knowledge of God, and sending two Bibles, or four Testaments, or a bundle of tracts, every year, to the destitute. The widow's two cents will buy eight or ten copies of some stirring sheet, like the "Swearer's Prayer" or "Quench not the Spirit;" each one of which *may be* instrumental in the conversion of hundreds more, as each has been instrumental in the conversion of hundreds already.

But with these books and tracts, we must have men to "run to and fro." And how great are our facilities! Distance between nations and continents seems almost annihilated. The oceans, which were anciently such barriers to intercourse, we now view as the connecting

links between man and man. Rivers and inland seas, once like impassable gulfs, have vanished before the magic of our steam boats. Hills and mountains have crumbled down, and vallies have exalted themselves, and a highway is thrown up for the messengers of the Lord of hosts.

Among the most important means in possession of the church is the multitude of her members. Not now the poor band of twelve apostles and five hundred brethren assembled for prayer in an upper chamber, we have two hundred millions of nominal Christians, and probably, at least ten millions of the genuine followers of the Lamb. Our sanctuaries are the crown of every hill-top and the glory of every village. By Christians of various names, the prayer "thy kingdom come," is offered on myriads of altars every day. The poor and the rich, the illiterate and the learned, the peasant and the merchant join in the same hearty desire. The wealthy bring their thousands to the service of the gospel; those of humbler rank give, perhaps, their quota; and others devote *themselves* to the great work. At this moment, there are five hundred missionaries among the heathen, whose four hundred stations are scattered, like light-houses, all along the darkness. More than sixteen hundred native teachers are diffusing among their own countrymen the knowledge of salvation, through the blood of the Lamb. Not far from two hundred thousand persons are receiving, in missionary schools, the rudiments of a Christian education. And besides those who have joined the company of the redeemed in heaven, at least twenty-five thousand are now gathered every month, in heathen lands, around the table of our common Lord.

The infidel can no longer scoff, because we are an illiterate rabble. Some of the brightest luminaries in the learned world also stand foremost in the church. We can now attack the refined objector on his own ground, and foil him with his own weapons. There is no language, which the sons of the church have not mastered; no field of Biblical criticism, which they are not able to enter; no mine so deep, that they cannot find means to draw forth its treasures. The confusion of Babel is no hindrance to us in ransacking the depositories of every tongue, and appropriating the knowledge of every clime.

Religion, too, is respected. Those revivals, which have travelled in their majesty through the length and breadth of our land, have pervaded England too, and Ceylon; Burmah and the islands of the seas. And wherever the pure and peaceful influence of the reign of Christ extends, there religion is honored and respected.

2. *The past exertions of the church.* Previously to the birth of Christ, our accounts of the propagation of religion are extremely meagre. Throughout the early dispensation, we hear occasional facts, showing that the church, feeble as she was, made some successful efforts for the truth. Noah warned the antediluvians. Joshua, with his associates, exhorted the people to choose whom they would serve, and to adopt his own resolve, "As for me and my house, we will serve the Lord." David offered the incense of his prayers, and breathed in holy aspiration, "Oh that the help of Israel were come out of Zion." Jonah was sent by the Almighty as a missionary to the depraved Ninevites, to prepare them for the destruction threatened to their city.

In respect to the exertions of the church, after its organization in the persons of the apostles, we have more complete information. Sixty-seven different places are mentioned in the New Testament, in which churches were established by these primitive missionaries;

and some of these places contained several different churches. St. Paul says (Col. i. 23) that in his time, "the gospel had been preached to every creature under heaven." Justin Martyr, A. D. 106, says, "There is not a nation, either Greek or Barbarian, or of any other name, even of those who wander in tribes and live in tents, among whom prayers and thanksgivings are not offered to the Father and Creator of the universe, by the name of the crucified Jesus." We know from the writings of the early historians, that churches were established, during the first century, in Germany, Spain, France and Britain. No sooner was one victory gained, than the soldiers of the cross proceeded to another. They went on, emphatically, "from conquering to conquer."

It is interesting to read ecclesiastical history for the very purpose of following Christianity from city to city and from kingdom to kingdom. Passing over the ties of consanguinity and blood, and breaking down the impediments of nationality, the disciples of our Lord, flew, like angels, from land to land, to bear the "tidings of great joy to all people." Advancing, at first, rapidly, and afterwards retarded in their march by the introduction of error, they went through Europe, Asia and Africa; and when the last lamp of learning was going out in the night of the middle ages, the Christians were kindling the last flame of their now impure and corrupted doctrine, on the altars of the remotest barbarians.

The gloomy period which followed made it necessary that all the work should be done again. The fruitful field, blighted by so chill a night, became a waste; and the garden of the Lord, a wilderness. The field of the world was again to be tilled; the stones to be thrown out; the seed to be planted; and, with diligent dressing and trimming, an attempt was to be made entirely *de novo* to cause "the wilderness to blossom as the rose." The prince of darkness had recovered his ancient throne. The star of Bethlehem shone but dimly. The "city set upon a hill" no longer exhibited its brilliant stones, "polished after the similitude of a palace." The dominion of that prince was to be put down. The glories of that blessed star were again to be shown to the world, and the mists that had covered it, to be scattered to the four winds of heaven. The "city set on a hill" was to be restored to its majesty and beauty, and to shine forth, like the New Jerusalem.

Recal, then, the exertions of the church to effect such an object. Of the efforts of the Romish church, from the time of the Reformation, we have nothing to say. But there are histories, which soon begin to tell of missionaries, who were not political managers, and of converts, who were not baptized pagans. No sooner did light begin to burst upon the church, than the new world across the waters came into requisition. The over-zeal of some men, who were sincere, and the persecuting spirit of others, who belonged to the church visible only, hurried a detachment of her noblest sons to our own shores. And here began the triumphs of the Redeemer's kingdom. Elliot and Mayhew are names held in sweet remembrance. Brainard too trod in their pleasant paths, and went to inherit their blissful reward, before the missions of our own day began their career. When the "Society in Scotland for the Propagation of Christian Knowledge" had attempted to convert the world, and found the attempt not in vain, other associations followed in its wake. The "English Baptist Missionary Society," the "London Missionary Society," the "Church Missionary Society," and others in Europe, and our own cherished

Boards have entered into a glorious field, and already reaped a glorious harvest. Great Britain can boast her Carey and Marshman, her Morrison and Milne, her Philip and her lovely Martyn. And the American church can tell with gratitude of her Judson and Boardman in Burmah, her Hall and Newell in Bombay, her Fiske and Parsons in Palestine—one of them still in the manhood of his success in the Christian cause, and the rest, bright seraphs before the throne—enjoying the fulfilment of the promise, “They that be wise shall shine as the sun in the firmament; and they that turn many to righteousness, as the stars forever and ever.”

The exertions of the church are still continued. Her ministers at home are promoting the knowledge of the pure gospel, and seeking to build up the waste places of Zion. And abroad, new measures are constantly going into operation, new fields are entered, new strong holds are carried and new victories gained for Immanuel. Witness the new mission, just established in the mountains of Hindostan, by the missionaries of the American Board; and the proposal by our Burman apostles to form for American Baptists a foothold in the Holy Land.

This part of the subject ought not to be dismissed without a notice of what is doing to exert a holy influence on the world by means of the press and itinerating agents. What glory has shone from the throne, to encourage the monthly tract distribution! Though it be an unpopular work, with some, multitudes have had reason to praise the Spirit of all grace, who prompted that mode of doing good. We have spoken above of the influence of the press. Of this, some of our societies are making good use. How lovely does the church appear in her children, when they are seen, devoting their days of recreation to journies through the length and breadth of the land, diffusing missionary intelligence, scattering missionary papers, and giving missionary addresses to the less informed portions of the community! The “unpublished letters of Gordon Hall,” which have lately been prepared for distribution, are among the means of this character. And nobly, in that memorial, doth he, though dead, yet speak. The “missionary papers” and “monthly papers” of the American Board have already kindled many a soul.

Voluntary associations for the promotion of piety need scarcely be here mentioned. Our societies of every description, if they have even the remotest bearing on the cause of Christ, may be viewed as among the exertions the church has hitherto used for the promotion of religion and virtue. From the Infant and the Sabbath School up to the National Boards, all are among the moral machinery of the church of Christ.

3. *The encouragements of the church.* This head needs to be scarcely more than a bare statement of facts. But encouraging fruits of labor have so closely accompanied exertion, that some things which have been already mentioned, might well be here repeated.

Taking Jerusalem as the central-point, from which the efforts of the church commenced, the conversion of all that we now call Christendom is among the encouragements of the church to proceed in her duty. Our own ancestors, the Britons, are among the fruits of missionary labor. So debased were they originally, that a Roman once wrote to his friend “not to purchase any of those stupid Britons for slaves.” But by the efforts of the church, we have become members of the family of Christ. And though the proud Roman thought our ancestors unfit for slaves, God has made them and us, kings and priests forever.

Among other encouragements of the church, we may notice the condition of grovelling, though beautiful Asia. Here are more than one hundred and fifty missionary stations and one hundred and ninety missionaries; more than one thousand native assistants, and about twenty printing establishments. There are also four mission colleges and one hundred thousand pupils in missionary schools. All India, especially, is in a ferment. "The Church Missionary Society reports four hundred and eighty native church members in good standing, as connected with their stations in the northern provinces. The Baptist missionaries in India received one thousand four hundred and ninety-seven natives into their churches, during the first twenty years of their mission. The American mission church in Ceylon, contains one hundred natives.

"On the eastern side of southern India, where the apostolic Swartz labored fifty years as a missionary, more than six thousand natives were, under his ministrations, induced to forsake idolatry; and it is stated in the correspondence of bishop Heber, that this number has since been increased; and that the Brahmins find difficulty in procuring votaries enough to speed the wheels of their idolatrous cars through the deep lanes of that fertile country.

"Farther south is a still more interesting scene. About a thousand families, in the district of southern India called Palamcotta, have within a few years renounced idolatry, and now assemble every Sabbath day, in more than a hundred villages, to learn the way of salvation through the gospel. At one village, a missionary was conducted to a former temple of idolatry converted into a Christian sanctuary, and saw the idol of stone, which several generations had worshipped, lying outside, rejected, despised, and to be no more revered. Nor was this by any means a solitary instance. Numerous idols had been destroyed, and several idol temples either demolished, or consecrated to the worship of the true God." Our own loved mission in Burmah must not be passed in silence. After having survived affliction and trial, it now stands, and will forever stand, a monument to the glory of God. The spirit of inquiry and the spirit of missions is diffused through the whole country. The gospel is the theme of general conversation and the topic of universal interest. The exertions of the church there have been largely compensated. Every effort, however feeble, has made a deep and abiding impression on the whole character of the people.

"We are able to say, definitely and positively, that the influence of Christian missions has driven idolatry entirely from *twenty-one* islands of the South Pacific. Their inhabitants are no more alarmed by the noise of war, nor by the shrieks of victims immolated on the altars of demons; and they have been taught to read, and write, and to make provision for the necessities, the decencies, and the comforts of life. Many hundreds have been introduced into the Christian church upon a credible profession of piety. When one island had received the gospel, its inhabitants exerted themselves to send it to another. A missionary society of one group, and that not the largest, contributed in a single year, of the products of the country, to the value of more than a thousand dollars. Thirty pious natives have gone as missionary teachers to islands and a people, which to them were strange and foreign; and thirteen missionary stations are occupied by native missionaries alone."

The success of the gospel in the West India Islands has been almost unexampled. Before the late insurrection, there were nume-

rous churches of believers, rivalling in magnitude any organized body of Christians in more civilized lands. The Moravians have twenty-four thousand negroes in those islands, under their care, and the Wesleyan Methodists, more than twenty-two thousand. The Baptist mission at Kingston in Jamaica has upwards of two thousand communicants.

Among the Indians of our own country—those wasting relics of a once powerful nation—the gospel has had free course. When their troubles, the last winter, were most pressing, the Spirit of God was wonderfully shed forth upon them, and hundreds became the followers of the Lamb. Upwards of a thousand, in the various tribes, have joined the company of the redeemed on earth; and multitudes, from the days of Elliot till our own times, have been going up to swell the company of the redeemed in heaven. And tidings have just come to us, that the whole Osage nation is the scene of a glorious, and we hope permanent, revival.

The miserable Hottentots of Southern Africa have left their brutishness, and enrolled themselves among the soldiers of the King of kings. There, if any where, has the gospel wrought a godlike change: and there, if any where, is it demonstrated that Christianity is indeed a divine religion—worthy of its divine author.

The *success* alone of Christianity is not enough, however, to prove the divinity of its origin. For Mohammedanism, too, has converts innumerable. But when considered in connection with its transforming effects, wherever it has been embraced, we may safely say, it is demonstrated, that religion is the daughter of the skies; and, as such, even philosophy tells us, its past success is but the pledge of its success to come.

But besides this argument for the encouragement of the church, we have the immutable promises of Jehovah. Facts, such as we have narrated, are the testimonies which God gives us, that his promises are sure. How delightful, then, to go to his own word, and find the assurance of “greater things than these!”

It is not necessary here that we should call up the whole book of blessed prophecy. We will not retouch the masterly pictures of Isaiah and the exile of Patmos. We will not deface with our feeble coloring the beautiful drawing of inspiration. We will not set in our wretched compositions the brilliant gems, that dazzle us on every page of the book of God. Rather will we go ourselves—and invite our readers to go to that mine, and draw forth its treasures—to seek that fountain-head and drink deeply of its precious waters. Go, and let your spirits be kindled with the flame that glows—and enraptured with the splendors that burn there. Go, and in the magnificent scenery of those chapters, forget this lower creation. Go, and admire the promises of him who made “all things for his own glory.” And, when you return from the vision, let your whole life reflect the scenes you have witnessed. As the face of Moses shone, when he came down from the mount, so let it be distinctly seen, that you, too, have conversed with God. Let those “exceeding great and precious promises,” and the sublime fulfilment of them, which is already commenced, fill all your soul; absorb all your thoughts; glow in all your desires; and warm your devotions, day by day, as you lift up the inexpressibly glorious petition, “Thy kingdom come.”

4. *The duty of the church.* That there is something for the church yet to do is abundantly evident. Of the eight hundred millions on our globe, three quarters are still offering up sacrifices to gods, which

their own hands have made. Multitudes are anxiously looking to Christian lands, and imploring the followers of Christ for that gospel, which they know only by vague report. We have lately been told of a company of islanders, who had long waited thus, and waited in vain, for help. They had abandoned their religion and their gods. And because Christendom was so tardy, they captured a profane sailor, who passed their shores, and made him their school-master, and their priest, to offer up their devotions to God. In this occupation, he was led to reflection. By the blessed agency of the Spirit, he was converted and made an humble Christian. Thus Jehovah had designs of mercy. But shame on the church, that the poor islanders were driven to such a resort, owing to her negligence!

If but one missionary were allowed to every twenty thousand persons, thirty thousand would be necessary. Where we have one, then, in the field, we ought to have sixty. But how can the darkness be dissipated, while the world is thus destitute? How can even twenty thousand of the heathen be induced to crowd about one solitary teacher, and hear from him the word of life? It is preposterous to think of converting the world, while we retain our men so carefully at home. The members of the church are the property of the church. And every individual, who joins that blood-bought band, ought to join it with a spirit, which should prompt him to hold himself in readiness, like the students of the *Propaganda*, to go wherever the service of the church seems to require his presence. Fathers and mothers, consecrating their children to God, should be ready to send them to the darkest corners of the earth. Let but the gentlest motions of the Spirit be felt—the mildest breathings of his influence be perceived—and the joyful sacrifice should be made. "For this child I prayed; and the Lord hath given me my petition, which I asked of him: therefore also have I lent him to the Lord: as long as he liveth he shall be lent to the Lord." (1 Sam. i. 27, 28.)

We are not of the number of those who would exhort Christians to lay aside the decencies and comforts, or even the luxuries of life. We do not ask for the avails of the ornaments, which they wear, in conformity to the customs of society. We ask only for the superfluous sums, which would better be given to this holy use—the promotion of the kingdom of Christ—than laid up for the future. We know the church has money enough, and she has men enough, if they were not held back and concealed. Numbers are only waiting to be asked, in order to give all that the exigencies of the times demand.

The church, then, must use her influence to bring into action the most energetic and efficient men among her ranks. Away with that narrow notion, that a man, who is not fit for any other employment, will do for an agent of our benevolent societies! Away with the sentiment that he who *cannot* preach, *can* be a fit instrument to kindle the bosoms of ten thousand communities with an undying flame! Here, if any where, do we need those ministering spirits—those flames of fire—the very angels of God. Here, if any where, we must have burning words and burning eloquence—the glowings of a seraph's eye and the music of a seraph's tongue. What! a world dying in wickedness, and a man without a tongue, to plead their cause! Ten million church-members, bought with the blood of Christ, asleep—and one, who cannot thunder and lighten in the pulpit, set to awaken them? Shame on the man, who could advance such a notion! Or rather, shame on the church, that will submit to be so deceived!

No! this must not be! If the church has a warrior among her hosts, whose bosom always glows with love to souls, and who chains all audiences to his lips—he is the man for the watch-tower. If there is one, who equals Paul in decision, Peter in devotedness, John in tenderness, an angel in zeal, and the Son of God in deep-wrought, heavenly energy, he is the man! Call him out from his narrow parish. Let him be a leader in the armies of the Lord of hosts. He will gird himself manfully to the contest. He will arm thousands in his train, and his example will inspire the feeblest with courage. O shade of the loved Evarts! and thou lamented Cornelius! why have not your mantles fallen on the men of our churches?

Besides using her influence to bring the richest talents she possesses to the missionary altar, the church must do more to diffuse missionary intelligence. The missionary papers, which the presses are constantly throwing off, should be scattered, thick as the leaves of autumn, throughout Christendom. Every student, in every divinity-school, should be sent out during his vacations, as an agent to spread a missionary ardor and to rouse a missionary flame, which shall burn to every corner of the earth. The most stirring facts, whether encouraging or dejecting, should be painted before the people, in the most affecting colors; and if the church has a heart to feel or a tongue to speak, she should exhibit that feeling and speak with that tongue, so that the whole world may be compelled to sympathize.

With all this outward exertion, the church, in her individual members, has yet to cultivate a deep-toned, ardent piety; an unquenchable love of souls, and an inexpressible longing for the glory of God. Animated with the pure flame, which burns on the altar of heaven, the church must bring her united holocaust day by day, and pour out one united prayer, "Thy kingdom come." Every bosom must learn to glow like the seraph's, and every tongue, to join in the rapturous hosanna that shall soon commence, "Hallelujah, for the Lord God Omnipotent reigneth."

Faith in God must be brought up to its proper standard. The promises of Jehovah, however incredible because of, their glory, must be believed. The Saviour must be honored, and not "wounded in the house of his friends." Silent, joyful expectation must be fixed on God. The gorgeous scenes described in prophetic vision, must be regarded, as the sure promises of him, who hath said, "Though heaven and earth should pass away, my word shall not pass away."

Thus pursuing her onward course, leaning on the arm, and trusting only in the strength of Jehovah, the church must consent regularly to increase, as well as to continue her efforts, till all hearts become holy—and all nations, the people, whose God is the Lord. She must continue her efforts, till not an altar smokes with the heathen sacrifice, nor a river reflects the spires of a heathen temple. She must continue them, till there is no voice of war among the people, nor of sorrow among the broken-hearted victims of oppression; till the sun, in his daily revolution, sees the whole earth, one joyful family offering their morning and evening thanksgivings to their adorable Saviour—and hears one psalm of praise, going up from millions of happy tongues, and responded by millions of holy hearts. Then shall "the tabernacle of God dwell with men." Then will the church have done her duty. Then will the world be redeemed. We shall behold the "new heavens and the new earth, wherein dwelleth righteousness;" and God will be all in all. S. F. S.

HOME MISSIONARY REGISTER.

EXTRACTS FROM MR. PECK'S JOURNAL.

April 7, 1832.—Visited St. Louis, attended church meeting in the afternoon among the whites; and in the evening met with the African Baptist church and examined a number of candidates. The revival is still happily progressing.

April 8. Lord's day. This morning I baptized a young man and preached for the white Baptist church, heard the experience of a lady, and received some members by letter. Afternoon, met the African church at their house of worship, from which not less than 1500 colored persons marched in procession, singing, to the pond west of the city, where I assisted the Pastor, Mr. Meacham, in baptizing twenty-five colored persons, in eleven minutes—only one officiating at a time. I baptized sixteen, and Mr. M. the rest. The bank of the pond for a long extent was covered with a dense crowd of spectators—many of the first families in the city being out with their carriages. It was estimated that not less than 3000 persons were present.

April 25. I have this day addressed between 2000 and 3000 people standing near the gallows in Green county—my whole discourse being directed against the practice of drinking ardent spirits; this being prominently the vice of the unhappy culprit, who was about to be launched into eternity! This he confessed was the cause of all his wretchedness. My practice in such addresses is to attack the popular habit of *drinking ardent spirits, wines, &c.*, as laying the foundation for intemperate habits. In the evening, I again addressed the people on the same subject, in the Court House.

May 31. I am now 180 miles north of Rock Spring, in one of our frontier counties, and near the borders of Indian warfare. The public papers have informed you, ere this, that the northern portion of our state has become the "field of blood"—that some of our citizens have been slain in battle, and a number of families most barbarously murdered. *This is no Georgia business.* The Indians who have done this mischief are a branch of the Sac nation, consisting of about 800 warriors, well armed and perfectly disciplined, and headed by an Indian of uncommon talents. They are not recognized by the regular chiefs of that nation as a legal band. Black Hawk, the leader, is not recognized as a lawful chief; but he has gained to his standard the young, ardent, and disaffected of the warriors, provided them with horses and arms, and for three or four years past has set up his claim to the country on Rock river, which was sold, some years since, to the U. S. government by the regular authorities of his nation. He alleges that *he* never sold it. The people here generally are in great confusion; and but little can be done in missionary labor, except to console the people and allay their fears.

On Saturday, 19th inst. I reached Crane Creek church near Rushville, Schuyler county. Elder John Logan, our missionary, lives in this vicinity. I preached night and day to this people while the meeting continued, and on Sunday, baptized four persons, two of whom were the children of our missionary—one a little over nine, and the other eleven years of age—the fruits of Sunday school labors. Within less than a year, thirteen converts from the Sunday school have joined this church.

Monday 21st. The Court being in session, which usually calls many people together, by request I delivered an address on Temperance; the court adjourning, and the judge and lawyers giving their attendance.

FOREIGN MISSIONARY REGISTER.

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. 17 Joy's Building, Washington Street, Boston. The Communications for the Corresponding Secretary should be directed to the same place.

MR. JUDSON'S JOURNAL.

Maulmein Aug. 14th, 1831.

Since I left this, a year ago last April, nine persons have been received into the native church by baptism (beside 14 Karens,) most of them, relatives of persons previously baptized; but Moug Ouk-moo, a Taleing and Moug Shway-moung, a Burmaa, are not of that description, and are both very promising characters. To-day, were added Mah Ike and Mah Kau-mee, widows, in the neighborhood,—the latter, mother of Sarah Wayland, formerly a most abusive, wicked woman, but now entirely changed;—the former, outrageously opposed by a large circle of connections, and, on that account, enabled to give bright evidence of sincerity.

Aug. 24th. We have just opened a school for teaching adults to read. Five scholars are engaged, two of them members of the church.

Wadesville, Sept. 11th.

At this place, destitute of a name, where bro. Wade baptized the first Karens, I arrived on the 5th—four days journey from Maulmein, up the Dah-gyaing river. Moug Doot has been stationed here three months, and endeavored to do a little among the natives, though in the Taleing language only, which some of them understand. I have seen most of the converts. They appear pretty well. Tau-nah is my

interpreter, the first baptized, an intelligent christian, and competent to the work. Eight more have, this day, been added to the church.

Sept. 12th. I removed a few miles to accommodate some who could not visit me at the other place, and have here baptized five more. There are many inquirers and some decided opposition.

Sept. 17th. Having left the Dah-gyaing, I ascended another branch, called the Laing-bwai, hearing that there were several disposed to embrace the Christian religion, through the preaching of Ko Myat-kyan and Moug Zuthue, who have visited those parts; but soon after my arrival, I was taken with the jungle fever, and rendered unable to do much. Nine, however, from two different villages have been examined and baptized. To-day, finding myself hourly getting worse, I was obliged most reluctantly to leave the field.

Sept. 27th. Am just recovering from the fever, and able to record my gratitude to God for his sparing mercy, and to bro. and sister Bennett and my attending physician Dr. Richardson, for their kind attention and care, by means of which another span is added to my forfeited life. Renewedly would I devote it, whether longer or shorter, to the service of my God and Saviour;

“ If so poor a worm as I
May to thy great glory live.”

Sept. 28th. Three of the Karens whom I had selected from all the baptized, namely, Tau-nah, Pan-lah and Chet-thir, have arrived, with their wives and children, and one girl from another family, 15 souls in all. It is our intention to place the men in the adult school, and qualify them to read and interpret the scriptures to their countrymen. In the meantime, their families will be acquiring a little civilization and Christian knowledge, which will render them useful, when they return to their native wilds. The plan will involve some expense, as they must, of course, be supported, while at school. Each family will require six or seven rupees per month. But I know of no way, in which a little money can be laid out to greater advantage, for the promotion of the cause of truth among this people.

Oct. 2d. A Karen lad, lately baptized, applied for admission into the school. He appears to be affectionate and sincere, but uncommonly stupid. We are willing to give him a trial.

Oct. 8th. The ship in which bro. and sister Wade took passage for Bengal, on their way to America, having left this place three months, without being heard of, was generally supposed to be lost; and we were beginning to feel exceedingly distressed, when we were astonished by the news, that they were on board a steam-vessel at Amherst; and yesterday morning, we had the happiness of seeing them walk into the house. It appears, that they had a most severe time in the bay of Bengal, and at length reached Kyouk-phyoo on the Arracan coast, in a sinking condition. They remained there two months, during which time and the preceding voyage, Mrs. Wade's health was so essentially amended, that they relinquished the design of prosecuting their

voyage homewards, and took passage in a steam-vessel, which touched at Kyouk-phyoo, on her way from Bengal to the southern ports. At first, they thought of proceeding to Tavoy; but having ascertained that the vessel would touch at Mergui only, we all concluded, that it was advisable for them to visit that place, in hope that a residence there of a few months will completely restore sister Wade's health, and through the divine blessing, issue in the establishment of a church in that region. With a view to the latter object, we are writing to Tavoy, requesting that Ko Ing, who was originally destined to Mergui, his native place, may immediately proceed thither. Bro. and sister Wade leave early to-morrow morning, in order to rejoin the vessel at Amherst.

Oct. 23d. We baptized Moug Zah, a pure Burman, from that favored district below Ava, which is blest with a genuine impression in stone of the foot of Gaudama! He has been considering the Christian religion about two years, being married to a Taleing woman in this neighborhood, who is a Christian. The opposition in this place was never more steady and strong. The priests have all taken a most decided stand; and the people seem to have resolved to stand or fall with their priests. When any person is known to be considering the new religion, all his relations and acquaintance—rise *en masse*; so that to get a new convert is like pulling out the eye-tooth of a live tiger.

Nov. 6th. The school mentioned above does well. It contains about twenty persons, men, women and children. Most of them are professors of religion, and six are Karens; the rest, inhabitants of Maulmein. Some of them are boarded in whole, some in part, and some board themselves.

To-day, the hundredth member was added to the European church, under the care of bro. Kincaid,—all baptized by him, except the first fifteen.

In the printing office, bro. Bennett has just completed a new edition of the Septenary or Seven Manuals, and of the Epistles of John, and of Paul to the Ephesians;—also first edition of Mr. Boardman's Ship of Grace, and bro. Wade's Awakener, a work which he wrote during his late sojourn at Kyouk-phyoo, and which bids fair to be deserving of its title. We intended to have printed an edition of 10,000; but having concluded, that bro. Bennett must go to Bengal to rectify the Burman types, we must content ourselves with 3000, as the ship on which he takes passage is about leaving. I close this article to be forwarded by him.

Maulmein, Dec. 29th, 1831.

One native only has been baptized since my last,—Moung Hlau, the husband of Mah Kyan, mentioned Jan. 28th and May 29th, 1829. Though his violent opposition had long ceased, he did not, till lately, become fully convinced of the truth of the christian religion, so as to receive it into his heart. He is a very ignorant man, not even knowing how to read; but he is now in the school of Christ, and must grow in knowledge and grace.

On looking over the results of the past year, I find that 76 persons have been baptized at Tavoy, 136 at Maulmein, and 5 at Rangoon;—217 in all;—of whom 89 are foreigners, 19 Taleings or Burmese, and 109 Karens: one has been excluded from the native and one from the European church in Maulmein.

The following table exhibits the number baptized in Burmah from the beginning—

N. B. The mission commenced July 13th 1813.

Year.	Place.	Native.	For.	Total.
1819	Rangoon,	3		3
1820		7		7
1821		3		3
1822		5		5
1823		None.		—
1824	War.			—
1825				—
1826	Enmah,	3		3
1827	Amherst,	1		1
1828	Maul. & Tav.	29	4	33
1829	Rang. Maul. & Tavoy.	39	12	51
1830		42	8	50
1831		128	89	217

Total, 373; of whom 260 are natives and 113 foreigners. Of the whole number, 11 have been excluded and 11 have died in the faith.

The adult school, which has prospered well, will be suspended at the close of the year, most of the scholars having learned to read and committed to memory several important portions of the tracts and Scripture. In view of my leaving Maulmein, on a second tour among the Karens, the two deacons, Ko Dwah and Ko Shway-bay have been appointed to conduct the daily evening worship, and the public worship on Lord's days. The former acts also as teacher to Mrs. Bennett, and the latter is employed in copying translations. Ko Manboke, the other deacon and his wife, go to the aid of bro. and sister Wade, at Mergui, where Pastor Ing also is stationed. Moung Sanloon and Moung Shway-moung are appointed to itinerate in the direction of Yay; and Moung Poo, from the school and Moung Zah, to itinerate between this and Amherst, chiefly in the vicinity of Pahouk. Ko Shan and family, go to reside at Taranah, a populous Taleing village, on the Gyeing, a few miles above Maulmein, where he has a son settled. Moung En expects soon to revisit Rangoon; Moung Dway has gone to Bengal with bro. Bennett. The three Karen

families, who have been in the adult school and Moug Doot, who is now here on a visit from his station at Wadesville, I shall take with me, together with Ko Myat-kyan, who speaks the Karen well, Moug Zuthee, Moug Taumagnay, Moug Tsan-loon, the schoolmaster, and Moug Ouk-moo, just from school, "all good men and true." Bro. Kincaid lives in town, and is chiefly occupied with the Europeans;—so that sister Bennett only remains in charge of the homestead, and the female disciples, who mostly stay behind, while their husbands are out on service. Scanty are our resources, and we are obliged to put every thing in requisition. May the Lord soon send us more help from our native land; or if that be not his will, may he cause his strength to be made perfect in our weakness.

A. JUDSON.

REV. DR. BOLLES, *Cor. Sec.*

LETTER FROM MRS. BOARDMAN.

Tavoy, Dec. 31st 1831.

My very dear Mrs. B.

A review of the year just closing upon us awakens exquisite emotions; and I look back with streaming eyes and aching heart to the "days of other years," when the loved companion of my bosom was with me. Now alas! I am *alone* in this dark wilderness world—an exile in a strange land. Yes, my beloved friend, this world is indeed dark and dreary to me; but I rejoice that it is the path-way to those bright and glorious regions where my precious husband and darling children have safely arrived, and where I hope ere long myself to be.

Since the date of my last, 20 more have been added to the church, making 76 who have been baptized the present year, and 115 since our removal to Tavoy in 1828. Three have been excluded and two have died; leaving the pre-

sent number 110. They are mostly Karens, living two or three days' journey distant, who, by their frequent visits to us, over almost impassable mountains and through deserts, the haunt of the tiger, evince a love for the gospel seldom surpassed. What would the Christians in New England think of travelling 40 or 50 miles on foot to hear a sermon and beg a Christian book? A good Christian woman who has been living with us several months, told me that when she came, the water was so deep that she was obliged to wait till the men in the company could cut down trees and lay across the streams for her to get over on; and sometimes she forded the streams herself, when the water reached her chin. She said she was more afraid of the alligators, than any thing else. The reason of their coming at so bad a time was, we had appointed a church fast, and sent to the Karen Christians living near, to unite with us; but a rumor of it spread beyond the mountains, and they were so afraid that they should not observe it *at the right time and in the right way*, that a large company of the best disciples came immediately to inquire about it. As far as we can learn, they manifest the same tenderness of conscience and fear of doing wrong on every subject; and I can say with truth, that the more we become acquainted with them, the more reason we find to love them as Christians, and to believe that the work is of God. Some of them have lived on our premises month after month, and their conduct has been most exemplary; and we have not heard of an instance of immorality among any of the church members during the past year. Cases have sometimes occurred which demanded reproof; but in every instance the spirit subsequently manifested, has been such as to endear the individuals more than ever to our hearts.

Not long since, a complaint was brought of improper conduct in two of our dear school boys, both members of the church. It was not an act of downright immorality; but very improper and deserving of censure and sharp reproof, which it met. They appeared penitent, though not so much so as I could have wished; but the next morning, when the scholars came to my room for worship, the countenances of the two offenders evinced deep emotion, and one of them could not look at me without weeping. Soon as worship was over, with tears and sobs, they expressed their abhorrence of the conduct of which they had been guilty; and as the offence was committed before their schoolmates, they said they could not be happy in their minds till they had begged all the boys not to follow their example. I mingled my tears with theirs.

Of the persons baptized this year, all are Karens but two—one, Ko Ing's wife, now at Mergui, and the other a poor old woman, who was kept waiting a long time, and is still very dark and ignorant; but we hope has a little faith in Christ. Her first idea of an eternal God, was received from a poor maniac, who goes about the streets warning the infatuated Tavoyans against the worship of idols. Among the Karens, the attention to religion has greatly increased of late, and some of the converts are very interesting cases. Two young men, who were educated at Burman monasteries, have come out decidedly in favor of Christianity; and one of them has been baptized with his wife, whom he has taught to read. There are several applicants for baptism, and a long list of hopeful inquirers. O my friend, this has truly been to me a year of weeping; but you will readily believe that a *few* of my tears, at least, have been tears of joy. God has been very, very merciful to me. It

seems as if my affliction, under any other circumstances, would have been insupportable.

January 19th, 1832. Hearing that a vessel leaves to-morrow, I hasten to finish my letter. You will wish to know something about our schools, and I will try to gratify you.

On our removal to Maulmein in 1830, our day schools in Tavoy were entirely broken up; and it was not till last April, that I found myself sufficiently at leisure to attempt anything in that way again. I then opened a school with five scholars, under the care of a respectable and intelligent Tavoy female. We met with much encouragement, so that other schools have been since established and our number of day scholars is now about 80; which, with the boarding-schools, two village-schools and about 50 persons who learn during the rainy season, in the Karen jungle, make upwards of 170 under our instruction. The scholars in the jungle, of course, cannot come to us often; but a great many have been in to be examined in their lessons, and we are surprised and delighted at the progress they have made.

The children of the day schools in town, and some of the teachers, attend worship on Lord's days; and we think we may venture to require them all to do so, as soon as the chapel is finished. About 40 can repeat Mrs. Judson's catechism, and some have added to that the account of the "creation," the "prodigal son," the "rich man and Lazarus," and part of the "sermon on the mount." The little girls, about 40 in number, have many of them made good progress in needle work. But what gives me far greater pleasure, is the interest with which they listen to religious instruction, and the affectionate, docile disposition they manifest. They are very much ridiculed for studying the Christian books; but

the dear little creatures bear it all very patiently. They spend two hours with me every afternoon, and Mrs. Mason and I occasionally visit them at their school-houses, in order to prevent their teachers from deceiving us. On Lord's day, all the children both male and female, are examined in the Scripture lessons that they have studied during the week; which exercise, with the catechism and prayers, makes our Sunday school.

We have met with much opposition in the introduction of Christian books, and do not think it best to require their teachers to instruct them in the catechism; so they are taught it only when they come to us, which is every day to the girls, and on Lord's days, to the boys; so that they cannot help learning, it if they stay long in our schools. The opposition to the study of the "sacred Scriptures without note or comment" is fast dying away. You perceive that I refer to day schools. The boarding scholars, of course, make no objection to any book we put into their hands. One little boy, about 11 years old, has committed to memory 800 verses of Scripture, besides a short compendium of Astronomy, Geography and Chronology.

During the last 8 months, we have had, on an average, 12 scholars in the boarding-schools, mostly Karens, who are too poor to spare their children from work only a part of the time. This has kept the school in a very fluctuating state. We have made no effort to increase the number of scholars in the boarding school; for Mr. Mason, you are aware, has no missionary associate, and he feels that the time he can spare from study must be devoted primarily to the great object for which he came—the preaching of the Gospel; and Mrs. Mason and I do not feel that we can, in addition to the care of our own little ones, take upon us the management of a

large school of boys. And while we can find employment for all, and more than all our time, in teaching females and superintending day schools, we are assured you will not wish us to assume labors that so obviously belong to the brethren. When our female scholars multiplied so fast, it became a question whether we should not relinquish the boys' boarding school; but on farther consideration, we thought we would try to keep it alive till the brother whom we have so long been expecting from America to take charge of schools, shall arrive. But it sometimes hangs heavily upon our hands, especially if either of us is ill; and if our boys were not the best boys in the world, we could not possibly manage them, with all our other cares. Brother and sister Mason think we had better defer naming the boys till the schoolmaster arrives. Still, if after this account of the state of the school, my beloved and revered pastor thinks we had better name the boys, we will most cheerfully do so. We have two little boys, both members of the church, whom I should be proud to see bearing the name of some of my dearest friends; but they are not recipients of charity from home. One is son of the native governor; and the other, the only and almost idolized son of a respectable and rather wealthy Chinese.

But the school that gives us most pleasure, and on which Mrs. Mason and I should like to spend all our time, if other duties did not require it, is one consisting of eleven females, taught on the mission premises, directly in sight of the window where I sit. Our youngest scholar is eleven years old; so that the time spent upon them, turns to better account than if spent upon little children. One is the good Karen woman from the jungle, mentioned in the former part of my letter; one is Men-na, a young

Tavoy woman who has lived with me more than two years. Another is Mah-shway-oo, wife of Moung-Shway-moung, the young Chinese, who was educated in our school, and now accompanies Mr. Mason in his itinerating excursions: another is Mah-ay, the wife of the Karen preacher, who has been in our family more or less for four years. Na-the-na, Pan-te-mu and Na-ma-pan are Karen females all under twenty years of age. Na-the-na, poor girl, is very hard of hearing, which is a great disadvantage to her; though perhaps it is well that she is so, as it prevents her hearing the adulation and flattery that is poured upon her whenever she steps out of our gate. The Tavoyans have given her a name, which signifies "sister beautiful." Pan-te-mu, the widow of Thah-oung the young schoolmaster who died last August, is one of the loveliest of our "desert blossoms;" as is also Na-ma-pan, who was married a few weeks ago to Sha-too, one of the boarding scholars, now absent with Mrs. Mason. The remaining five are Karen girls from eleven to fourteen years of age, who were brought by their parents without any effort on our part. Five of the scholars of this school are members of the church; two have asked for baptism, and one of the remaining four is a very hopeful inquirer. They attend worship in Burman every morning and evening, and the female prayer-meeting Wednesday fore-noon. Seven of them are supported in the same manner with the boys in the boarding school; and the remaining four, though they provide for themselves, yet *voluntarily* take the place of children, not even visiting their relatives without speaking to us. We should not require this of persons who have families; but the affection and confidence they thus manifest, endears them much to our hearts.

As to village schools, I have no doubt they could be established with ease throughout the province, if some person acquainted with the language and manners and character of the Tavoyans, could devote all his time to the object. We have had two applications from villages a few miles distant, and have established one school with 12 scholars. Upwards of 10 children in another village are waiting, ready to enter as soon as the school-house is finished. The teachers are to bring their scholars to town once a month for examination; and we shall now and then look in upon them, when they least expect it. But, my dear friend, we cannot enlarge our operations in this department, till we have more help from home. And as it is, if either of us should be ill any length of time, or circumstances should require one of us to be absent, a great part of what we are now doing must inevitably fall through. Our schools are yet in their infancy, and require the most constant and unwearied care.

Several, we would hope many of our day scholars in the Karen jungle, have during the past year, been brought to a knowledge of the truth, and are waiting and longing to follow the footsteps of Jesus in the precious ordinance of baptism. We trust that not a few of the young men will become preachers to their countrymen, as some of the boarding scholars have. Oh! pray much for us and those committed to our care.

As I shall forward a copy of my accounts with the Board to the Treasurer, I will merely mention that we have drawn upon the school fund from home, for the boarding school and to defray the expenses of building school-houses. The allowance from government has hitherto met the expenses of the day schools, as we had four months allowance on hand, when we commenced. The government

appropriation, 600 Madras, which is about 550 sicca rupees annually, will rather more than support three day schools. We have now 7 schools in operation, besides the two on our premises, and those in the Karen jungle. The expense of the boarding schools has been somewhat less for the last 2 years, owing in part to the kindness of our dear friends in America. Our cloth and other supplies from home are now nearly exhausted. We have thimbles, thread, and tape on hand; but are in want of good needles and scissors. I believe needles keep best in a ground glass stopper bottle. I think I mentioned, in a former letter, what would be useful in the schools. I would now say that little coarse jackets or vests already made, either white or colored, would be serviceable to the little boys, and would save us some time and trouble in cutting and making their clothes; and as we have girls, dark American chintz would be very acceptable.

Since the opening of the year, two more Karens have been baptized, and we have many inquirers. The account of the glorious revivals in our dear native land have greatly cheered our hearts; and oh! in what language shall I describe the joy I felt on hearing of the conversion of my beloved brother and sister!—How much more delightful it would be to enjoy the millenium here than in America!—With most affectionate and respectful remembrance, I remain, my dear Mrs. B. yours, with much love,

S. W. BOARDMAN.

P. S. When I said that the government allowance would rather more than support 3 schools, I meant schools containing 20 scholars each. Our teachers are paid according to the number of pupils. Of the schools now in operation, only one contains 20 scholars.

Church in the army at Maulmein.

Late accounts inform us that the present detachment of his majesty's forces are about to leave Maulmein. Our readers will remember that, since the war, an interesting church has been gathered in the army, numbering upwards of an hundred members. A letter has been received by the Cor. Sec., signed in behalf of this church, expressing the most ardent gratitude for the successful labors bestowed on them by the missionaries of the Board, and the best wishes for their future prosperity. As they go from the guardianship of our friends, let us follow them with the prayer, that they may contend prosperously against their spiritual foes, and, at last, meet in triumph the Captain of salvation.

Mission to France.

At the last Triennial Convention, Rev. Mr. Malcom presented the claims of France on the Christian community, and urged the expediency of commencing a mission there. In compliance with the general sentiment of the Board, Rev. Prof. Peck, formerly of Amherst College, and Mr. Rostan, a native of that country, are immediately to engage in an agency for the Board for two years, to investigate *on the ground*, the possibility and propriety of attempting to diffuse among that oppressed people the blessings of an enlightened Christianity.

REVIVALS.

From the papers of the last month, we have collected the following brief summary of revivals.

At Dorchester, N. H., a work of grace has been progressing for a few weeks. For nearly four years, the church had no communion season. But they have just had an addition of seven to their number,

and are beginning to return to their first love.

A revival is now in progress in Barnstead, N. H., so interesting in its character as to deserve a more particular notice. It is communicated in a letter from Rev. David Garland.

"I would drop a word of encouragement to my brethren, to 'pray and not to faint.'" For a few years past, I have felt it my duty occasionally to leave my family, and travel into other towns, to persuade my fellow mortals to be reconciled to God. Last fall, I felt it my duty to labor in Hawke, where I saw a revival of the work of God; and when I saw parents and children rejoicing together in the love of God, my soul was often drawn out in prayer for the conversion of my own children: but I felt fearful that I should not see my prayers answered. While distressed with these fearful apprehensions, I took up the "Morning Star," in which I found the account of the praying father in Boston who had an unconverted son in Vermont, for whose salvation he felt very anxious, and called in a number of his brethren to join with him in prayer for him; and when I learnt that the attention of that son was arrested on the very evening, at the very time that they were praying for him, I took encouragement to be more fervent and persevering in prayer for my own children. A few days after this, I returned home, and was informed by my companion, that a few evenings previous, when she returned home from a neighbor's house, she found five of our children and some of the neighbors' children on their knees, crying to God to have mercy on their souls. Soon after this, we trust, God converted their souls, and the reformation spread around the neighborhood; and many are still inquiring the way to Zion."

In Lowndes County, Mississippi, there has been a protracted

meeting of eight days, during which 59 have given evidence of conversion. The subjects of the revival have been of all ages, from 60, down to 12 or 13; and from all ranks in society.

In Carrollton, Ill., one of the most powerful and rapid revivals of religion ever known in Illinois, recently commenced. At a protracted meeting of eleven days' continuance, about 50 persons professed to be converted; and many more were alarmed in view of their condition. The revival commenced in the Presbyterian church, and has since extended so that, it is said, the whole face of society is materially changed.

There is said to be a work of grace of surpassing interest in the Osage nation; the account is received from the missionaries of the Am. Board. A letter says, "walking out at morning or evening, you might hear the voice of prayer, in almost every direction." Among the Cherokees at the Valley Towns Station, a revival is also noticed. On the 3rd of last month, 36 full Indians were admitted to the church, under the charge of Rev. Evan Jones, making the whole number 149.

Boston Baptist Association.

This body held its 21st anniversary at Newton, on Wednesday and Thursday, Sept. 19 and 20th. Introductory discourse by Rev. H. Malcom. The letters from the churches were of an encouraging nature, giving accounts of large additions. The meetings were crowded to overflowing, and an increasing interest manifested till the close.

On Thursday P. M., before the association separated, Messrs. Archar B. Smith, of S. C., and Mr. Henry Carr, of Ohio, were ordained as missionaries to the Mississippi Valley.

ORDINATIONS, &c.

At Holden, Mass., June 13th, Mr. Appleton Belknap, over the Baptist church and society in that place. Introductory prayer and sermon by Rev. Charles Train, of Framingham; Ordaining prayer by Rev. Otis Convers of Grafton; Charge by Rev. F. A. Willard of Worcester; Right hand of Fellowship by Rev. Mr. Binney of West Boylston; Address to the church and society by Rev. John Walker of Sutton, and former pastor of the church in Holden. Concluding prayer by br. Luther Goddard of Worcester.

The religious services were held in the Congregational meeting-house, kindly offered for the occasion, and were continued during Thursday and Friday of the same week. The meetings were well attended, and a number appeared deeply impressed. Mr. Belknap's call to the pastoral office was unanimous on the part both of church and society; and he has entered upon his labors with a prospect of usefulness.

On Wednesday, Sept. 5th, Mr. Washington Munger was ordained to the pastoral charge of the Baptist church in Holland, Mass. Sermon by Rev. M. Parker.

Rev. J. Holroyd, late pastor of the Baptist church in Cheraw, S. C., was installed pastor of the first Baptist church in Danvers, Mass. on the 8th ult. Sermon by Rev. Mr. Jackson of Charlestown.

Rev. Mr. Phelps was installed pastor of the Pine-street church, Boston, on Thursday evening Sept. 13th. Sermon by Rev. Dr. Beecher.

A Baptist meeting house was dedicated to the worship of Almighty God, on the 22d ult., in Meredith Village, N. H.

A Baptist meeting house, 45 feet by 34, in Hardwick, Mass. was dedicated August 28. Sermon by Rev. Mr. Fisher of Sturbridge.

A second Baptist church was organized at Reading, Mass. on Monday, Sept. 10th. Sermon on the occasion by Rev. Dr. Sharp of Boston.

Account of Moneys received by the Treasurer of the General Convention of the Baptist denomination in the United States, for Foreign Missions, from August 25th to September 25, 1832.

From Mr. Joshua Tucker of Gardiner Mass. for For. Missions—per N. Tucker, Esq.	10,
a Lady in Nashua, for the Burman Mission, after reading Dr. Judson's letter,	1,
Mrs. B. Dodge of Sedgwick, Me., being the avails of a string of gold beads,	4,08
Friends in Sedgwick, being proceeds of two rings, by Mrs. E. W. Merrill,	42
	—————4,50
The Baptist State Convention of North Carolina, per Henry Austin, Esq., Treasurer,	339,
The Saratoga Baptist Association, N. Y., Dr. Increase W. Childs, Treasurer; \$17 of which are for the education of Burman Youth,	100,
Sundry persons, as follows:	
Proceeds of a gold necklace, &c., from an aged friend to missions, per Rev. S. C. Dillaway,	4,50
for gold beads, &c., by do.	8,57
for same, per Rev H. Proctor,	11,06
for same, received per John Conant, Esq., Treasurer of the Vermont State Convention,	85,87
	—————60,
The Washington Baptist Association, N. Y., per Rev. S. C. Dillaway, Treasurer,	120,90

The St. Lawrence Baptist Association by Mr. J. C. Lewis, per Messrs. Lincoln & Edmands,	39,
Young Ladies' Industrious Society of West Dedham, Mass. for Indian Missions, per Miss Sophia P. Baker, first Directress,	9,50
The Beaver Association, Penn., for the Burman Mission, per Rev. S. Williams,	30,
Mr. Christian Michael, of New Glasgow, N. S. "being a contribution from a number of female inhabitants of the district of Pictou, and entrusted to the American Baptist Board of For. Missions, for the poor Burmans."	164,60
A friend, received through the Post Office, in an anonymous communication addressed to H. Lincoln, for the missionary cause,	6,
The Missionary Society of the preparatory department at the Newton Theological Institution, by Mr. F. Hartwell, Treasurer, for the Burman Mission,	50
Rev. B. Willard of Northampton, being the proceeds of a lace cap, sold, belonging to a friend to missions, per L. Farwell, Esq.	1,25
Mrs. E. Nichols, for the Burman Mission,	5,00
From "Charity," per L. Farwell, Esq.,	5,00
	10,
Mr. Joshua M. Macomber, for the Burman Mission, being the avails of a string of gold beads and a pair of ear knobs, presented by a sister in Wendall, Mass.,	4,32
The Third Baptist church and society of Middleborough, Mass., collected at the Monthly Prayer Meetings, for the general purposes of the Board, by Rev. Mason Ball, per Mr. Jenney,	14,
The Baptist church in Woburn, Mass., for printing the Bible in Burmah, per Mr. Jacob C. Parsons,	37,54
The Baptist church and society of Canton, Mass., per Rev. Mr. Gear, for the Burman Mission,	86,
Rev. Mr. Tingley, having been contributed as follows :	
Bequest from Miss Ruhama Billings, formerly a member of the Baptist church in Foxborough, Mass.,	15,
Donation from Miss Esther Clark, late of Foxborough,	10,
A sister of the Foxborough Baptist church,	5,
Proceeds of gold beads, rings, pin and knobs, from several sisters in the Foxborough Baptist church, for the Burman Mission,	10,08
	40,06
Joseph Durbrow, Esq., Treasurer of the New York Baptist Association,	105,
A Baptist sister,	5,
	110,
Miss Evelina H. Bruen, Secretary of the Perth Amboy Foreign Mission Society, for the education of the heathen youth named Thomas Brown, at the Valley Towns Station, being a yearly payment,	12,
Oliver Street Foreign Mission Society, contributed by W. Colgate, Esq. for the support of Moung Ing, in preaching the gospel in Burmah,	100,
Received for a gold ring from Mr. Durbrow,	13
do. do. from Rev. Mr. Bennett,	12
per W. Colgate, Esq.,	222,25
A friend to Missions, per Rev. J. Grafton, Newton,	50
A friend in Chesterfield,	1,22
Miss Betsey Abbot of Hinsdale,	50
A friend,	91
per Rev. Ezra Going,	2,68
Mrs. Elizabeth Coggeshall of New Bedford, being the third annual payment for the support and education of a Burman child, to be called Elizabeth Coggeshall, per Mr. Stephen P. Hill,	20,
A friend to missions, per Rev. J. Grafton, by Rev. H. Jackson,	75
H. LINCOLN, Treasurer.	

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MEMOIR OF THE REV. ISAAC MANN, A. M.

(Continued from page 305.)

No one, acquainted with the natural ardor of Mr. Mann's mind, or with the sanctified and hallowed zeal of which he largely partook, will be surprised to learn that he felt the vast importance of the station he was now called to fill, or that he brought all the energies of his heart to bear on the revival of religion in this interesting station. His soul was in his work; and he could not be satisfied without winning souls to Christ, and promoting, in the hearts of those who had believed, the holy dispositions enjoined in the gospel and produced by the Holy Spirit. Every one saw his aim; and this was one grand means, under God, of his success.

It has too often been seen, especially in the metropolis, that the members of Christian churches have supposed that the gathering of a congregation, or the revival of a church, has been entirely dependent on the talents and labors of its pastor. They have imagined that all light and energy have centered in him; and thought that if he only preaches in an able and eloquent manner, the place would be sure to crowd, and the cause to prosper. They have forgotten that all the labors of the pastor may be neutralized by the coldness and the indolence of the hearers,—all the effect of his exhortations to Christian love and union may be destroyed by their fickleness and contentions,—and all his prayers may avail but little, because they neglect their duties and slight their privileges. I cannot conceal my apprehensions that this unhappy dependence on their pastors,—this neglect of effort called for from every Christian, alike by his great Master,

and by the perishing condition of sinners around him, is one great reason why the interests of religion have prospered so little around us. Is there not in all this a dependence upon man? Is there not an absence of all correct feeling, and a neglect of the great design for which the churches of Christ were founded? Is there not an insult offered to God, when we expect his blessing without the employment of the means he has appointed? Which of the primitive churches prospered, when each of its members ceased to identify its prosperity with his own, and left the whole of its active duties to be transacted by its pastor? For what were the churches of Christ established, but to co-operate with the minister of their choice in the promotion of his glory, to whom they owe their happiness? I appeal to the whole record of ecclesiastical history, and ask for the church which has been blest, when all its labor was devolved on its Bishop. Alas! how many ministers have been known, whose spirits have been depressed, whose very hearts have been broken, through the supineness of those whose co-operation they had a full right to expect! Happily, however, this spirit did not characterize the church at Maze Pond. Its members were impressed with the importance of blending their affections, their prayers, and their efforts, with those of their pastor, and strenuously laboring for the object of their common desire. I never heard of his proposing a plan for the advancement of religion among them, which they were disposed to reject, either on account of the labor it might require, or the funds it might call for. I could repeat much on this subject which at different times fell from the lips of my beloved friend; but it might be misinterpreted into flattery; while the pleasing results must have been felt as an ample reward for the efforts employed. The chapel was gradually filled with attentive and intelligent hearers; the church received frequent additions; and the only difficulty felt by those who most intimately knew the parties, was to decide whether the pastor or the people were the most warmly attached to the other.

The claims made on the ministers of Christ in the present day, and especially in the metropolis, extend very far beyond the limits of their own churches. The establishment of Sunday Schools, and Bible, Missionary, and Tract Societies,—the formation of new churches, soliciting pecuniary assistance for the advancement of the cause of Christ, directing the mighty moral machinery that is to elevate the world, putting to silence the adversaries of the gospel,—these and many other objects claim the time, the energies, the influence of the Christian minister, and absorb his health, his spirits, and his hours. Nor would that man prove himself the servant of Christ, who, when loudly called to action by the providence of God, the voice of the church, and the moral misery of the world, should refuse to come to the help of the Lord

against the mighty. Mr. Mann was not an idler in the Lord's vineyard. His excellent friend, Dr. Steadman, well remarked in his funeral sermon, that if he erred at all on this subject, he was one of the very few who have done too much. He was not only occupied in the discharge of the duties immediately connected with his own church and congregation; but was ever ready to preach the gospel, whenever an opportunity presented itself. In the morning and evening of the Lord's day, he was engaged in the delivery of various lectures in and about London; so that he frequently preached four times on the Sabbath, besides engaging in several other services during the week; and often, indeed, two or three times in a day. Nor were these exercises confined to London. He was never applied to in vain, when physical impossibilities did not intervene, to engage in public services, however distant. Were a list to be prepared of the ordinations, the opening of chapels, the missionary meetings, and similar services in which he was occupied, it would greatly surprise the reader. Neither were his efforts confined to his own denomination; his was a *public* spirit; and it never occurred to him that one part of the vineyard of the Saviour should be cultivated, to the neglect of others. Wherever he could promote the glory of his Lord, and the welfare of souls, he was found at work.

The reader must not be allowed to suppose that even these were all the labors which occupied his attention. He was an active member of many committees. The platforms and the committee-rooms of our Home and Foreign Missions, of the Anti-Slavery, Peace, and other Societies, can testify to his ardent zeal and constant labors for their prosperity. Many will be found, too, to tell how ready he was to employ his influence on behalf of his poorer brethren in the service of Christ, to supply the rising ministry with books, to provide for the education of the children of our poor pastors, and to lessen the debts on our newly erected country chapels.

A letter, with which I have been recently favored from the respected acting Secretary of "*The Society for the promotion of Universal and Permanent Peace*," tells me, that no memoir of Mr. Mann can be complete, which does not prominently exhibit him as opposed to all war, and as decided in the principles which that important institution was established to disseminate. From a memoir which that gentleman prepared for "*The Herald of Peace*," I transcribe two or three short paragraphs:—

"During his abode at Shipley, he had evinced a disposition friendly to the objects of the Peace Society; but not till after his removal to London did he become a member of the Society. Upon being subsequently applied to, to allow himself to be proposed as a member of the London committee, and at the same time informed that a disapproval of all war, whether called

defensive or offensive, was a requisite qualification, he candidly avowed that he was not prepared to go that length, but would consider of it."

The result of this consideration was his entire conviction of the utter unlawfulness of war, in all its forms. This conviction he candidly stated in an able speech at the annual meeting of the society in May, 1830, which, the memoir alluded to says, will be admitted as "an exemplification of the uprightness and integrity of his character; for he must have known that his newly-adopted opinion would place him at issue with some of his most esteemed Christian brethren.

"After such an explicit and public avowal of his sentiments, upon the pacific principles of the gospel, in accordance with those of the London Peace Society, it was not long, as we might suppose, before its committee enrolled the Rev. Isaac Mann among their members."

It is but an act of justice due to both parties, that I should give the closing passages of the article from which I have just presented these extracts:

"We would earnestly and affectionately urge upon the serious consideration of Christian ministers, these matured sentiments of their departed brother, who, by them, though dead, yet speaketh. His well known stability of character must acquit him of lightly taking up new opinions, or of being carried away with every wind of doctrine; on the contrary, his convictions were founded upon what he believed, after a patient examination of the sacred volume, to be the genuine doctrines of the gospel."

About four months before his death, he was invited, by the Committee of the Baptist Missionary Society, to travel into Yorkshire, to promote its interest; while thus absent, he addressed to the beloved people of his charge the following letter:—

Hull, September 10, 1831.

"I am very desirous, at this moment, of saying all my heart to my dear charge at Maze Pond—but *now* I cannot address them. I would say, if they could hear me, 'Be very watchful over the state of your hearts.' I do not much fear your external conduct. You will not openly betray the cause of your Lord into the hands of his enemies. You will not neglect those duties which our Lord has especially enjoined. You will walk as becometh the gospel. But, there may be a too eager pursuit of the world; there may be a beloved sin concealed in the heart; and these evils may corrode the heart; and almost destroy the power of vital piety.

"Do not hurry over those duties which have most of spirituality in them. I doubt not but public duties will be discharged with a talent and propriety highly commendable. But we may

pray in the hearing of others with apparent zeal, ability, and for a proper length of time; and, in secret, pass rapidly over the ground, and scarcely exercise one Christian grace in the sight of God. We are so seldom in our closets, and have so small a portion of time to give to meditation and secret prayer, that we are in danger of being estranged from these most important duties.

“Revolve the great principles of revelation constantly in the mind. There are truths *peculiar* to revelation; an apostle would direct you to Christ and him crucified, and all the truths of the economy of our redemption. These are vital principles, and should be well understood, cordially embraced, and constantly embodied in our practice. Read the Bible with prayer and devout meditation, and compare one part with another. Do take time for these matters! Alas! we must find time to die, and yet we have not time to live! How long does that man live, who lives for God and for the welfare of others! His works tell on his immortal existence! They bear fruits which decay not in the autumn of life. How otherwise can we redeem time, but as we are thus vigorously engaged for God? I would add, be very solicitous to cultivate honorable thoughts of each other, avoiding every form of expression of absent brethren, which would tend to lower them in your estimation, or that of others. Look for *family likeness*; mark any conformity to Christ; dwell on what is Christian in temper and behavior, and hear not disadvantageous reports, but with reluctance and grief, and repeat them not but from sheer necessity. Live and love as brethren in Christ Jesus!

“You know, my beloved charge, the importance which I attach to prayer meetings—the Monday evening—the Lord’s day morning. These times indicate our condition. We are in a prosperous, or decaying state, as we delight in converse with God or otherwise. Our attendance on these services is much improved; oh pray for still farther indications of prosperity! I cannot live without your prayers. Your affectionate remembrance of me in the closet, in the family, and in the house of God, will, if I am not already withered, preserve me from decay. You will thus animate and inspirit me. Thus will you be as Aaron and Hur unto me, and you will allow me this plea; for though you love your Lord supremely, and truly love his work, and on this principle alone would you increase and abound yet more and more, yet I know you maintain a warm affection for me, and would do much to promote my comfort. But our increase is of vast importance—not from other churches, but from a fallen world; by the conversion of its inhabitants, the rescue of those who are ready to perish. Yes, let us rejoice together—God, even our own God, shall bless us!

“I am anxious about our Sunday School. The teachers and

superintendents are in need of a word to arouse them, and to encourage them. This school must be the nursery of piety, and the birth-place of souls. But I must close. Peace be with you all, and mercy from God rest upon Israel! My warmest love, and constant prayers attend you! Believe me to be your affectionate pastor,

I. MANN."

There were seasons, when he felt a momentary impression that his time on earth was but short; as when he remarked to some of his brethren that he longed to retire from the bustle of life, that he might cool before he died; and certainly the apprehensions of at least one medical gentleman were, that he would die in a sudden and anomalous manner. There was a lassitude, an occasional irritability of the nervous system, only allayed by his constant sedative—the pipe; and frequent complaints of a pain in his back, which shewed his health was far from being firm. His own impression, however, generally was, that death was at some distance from him; and his plans were laid for the operations of years to come. His wish was, that whenever death approached, it might come suddenly; and, on one occasion, while addressing an assembly from a platform, he expressed a desire that while engaged in some such way as that—in advocating the cause of Christ—he might be removed from earth. He could not bear the idea of inactivity, or of confinement from his beloved engagements. To a very great extent his wish, in this respect, was eventually realized; as he was out of his pulpit but one Lord's day before his death.

The last regular discourse that Mr. Mann delivered was on Lord's day, Dec. 18, when his text was—"The wages of sin is death."

On Tuesday, the 20th, he attended, apparently in his usual health, the committee meeting of the Baptist Home Missionary Society, and took a very lively interest in its business.

On Thursday he was somewhat better; and having engaged to attend a meeting on the following evening to advocate the cause of the widow and fatherless, at the very hour his people would be assembled for special prayer on account of the state of the country, he wrote a letter to be read to them, by way of accounting for his absence, and as expressive of his desires on their behalf, part of which is subjoined:—

"46, Long Lane, Dec. 23, 1831.

"MY DEAR CHRISTIAN FRIENDS,
You may be well assured that it is not a slight occasion which has induced my absence from the prayer meeting this evening. A distribution of moneys to the widows and fatherless children

of poor ministers, in which I hope materially to aid two or three worthy individuals, leads me to another meeting at this hour. I doubt not you will accept this apology as sufficient. I regard our prayer meetings as bearing a most interesting character. Their aspect is, to me, truly cheering. A large number is in attendance; a spirit of great seriousness and marked attention is very visible; and my brethren appear to possess the spirit of prayer. I have long said to our gracious Lord—'Shew me a token for good!' I accept of this as an intimation of mercy in store for, not my flock only, but this neighborhood also.

"How feel you, my dear friends, towards an ungodly world? Multitudes around us are perishing, and the care of their souls is devolved upon us. We must invite them to the house of God, accommodate them when there, and attempt to snatch them as brands from the fire! Our own salvation will not suffice; we cannot be innocent of the blood of those around us, if they perish without a continued effort to save them.

"This is our third meeting for extraordinary prayer for the nation. How much have we here to humble us! Drunkenness is an alarmingly growing evil. Let me press on all who are temperate to forbear, wholly, the use of ardent spirits, except medicinally. Our young friends will not, in the first instance, copy the example of the intemperate, but of the temperate; and may, and in a thousand instances do, far outrun their precursors. We bewail Sabbath-breaking—let all in business close their weekly avocations in such time on the Saturday evening, that the domestics may have proper time for rest before the Lord's day; and not be employed in preparing boots and shoes for their employers, or be detained at home by unnecessary cooking for that day. Employers ought to secure time to their servants to attend divine worship a part of every Sabbath, and know that they do attend. May I not suggest also, that a Bible, and one or two serious books, should be always within the reach of servants, for proper occasions. The accommodations for divine worship are not half competent to the inhabitants of this metropolis, and yet many of our places are not half filled. Let us be very exemplary in this matter. If at any time there be a straitness for want of room, let the members of this church be the first to turn into the aisles; let our door-keepers be most diligent, kind, and accommodating, and let no one feel himself in other than most pleasing circumstances, when his seat is crowded. I would that our meeting-house, which has been large enough for a century past, should be speedily and unanimously declared too small. We owe a much larger place to the dense population around us. Nor can we better employ our money, than in thus devoting it to God. Many of our religious friends are losing larger

sums than would amply enlarge our meeting-house, and pass over the loss as of common occurrence.

“ Allow me to press that our prayer-meetings be yet more numerously attended. Encourage servants and children to come with you ; bring as many neighbors also as possible ; and see to it, that you abound in prayer at home, in the closet, and in the family ; and, shall I add, ‘ and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel.’ Having devoted myself to promote your souls’ welfare, I would live for this only ; and would pray God to enable me to retire willingly when my work is done, though it were to live and to die in circumstances most scanty. Deeply and glowingly impressed with a conviction of my utter helplessness without a large supply of the spirit of Christ, I implore, as your richest boon, an interest in your fervent prayers continually. Let me especially direct your attention to prayer for the conversion of sinners ; they are perishing around us in vast multitudes. Give, and lend them tracts and copies of the New Testament ; let your Christian benevolence, piety, humility, and affection win them to God ! Oh ! be ye my fellow laborers in this, and all other departments of holy service. Having spent this week in indisposition of body, I accept the intimation of my mortality, and would work while it is yet day ! These overflowings of an exuberant affection and care ask your sympathy and vigorous concurrence. Our years have passed by in harmony ; we have met together, and our faces have been enlightened ! May God continue to vouchsafe his blessing still more abundantly !

I am, my dear friends,

Your truly affectionate Pastor,

I. MANN.”

(To be continued.)

INTERPRETATION OF PSALM LXXII.

Author of the Psalm.

The particle indicative of authorship is set before the name of Solomon in the inscription of this psalm, in the original. The nature of the psalm, however, makes it more probable that it was written *for* Solomon, than *by* him. Accordingly, several commentators assert without hesitation, that it was written by David, after Solomon had ascended the throne. Of this they suppose there is internal evidence in v. 1 : “ And thy righteousness to the *king’s son* ”—Solomon having succeeded his father in the administration of the government.

Object of the Psalm.

That the writer had his eye upon Solomon, primarily, in writing this psalm, there need be no doubt. That his views did not terminate in Solomon and his reign, there is as little reason to doubt. The poet was also a prophet (*vates*.) And while meditating in holy imagination the blessings to attend the reign of Solomon, he threw a glance forward to the future—to the days in which the earth shall be full of Messiah's glory; and to the subjects, by whom Messiah shall be daily praised. Notwithstanding the partial fulfilment of the prophecy in Solomon, the type, a complete and more glorious fulfilment remains to be consummated in Christ, the antitype.

Interpretation of the Psalm.

1. "Give the king thy judgments, O God; and thy righteousness to the king's son."

"Give him judgment to rule the kingdom according to thy precepts." Jarchi interprets it, *give the king a knowledge of the judgments, or requirements made in thy Law. "King's son."* Solomon was, indeed, the king's son. But this expression may be synonymous with king, in the former *stichos*. On modern Turkish coins, the Ottoman emperor is styled *the king, the king's son*. The second half of the verse, according to the laws of poetic parallelism, is only an echo or repetition of the first.

2. "He shall judge thy people with righteousness, and thy poor with judgment."

Thy poor—i. e. thy afflicted, oppressed. "He shall break the arm of the oppressor." He shall administer justice with kindness, and yet with rectitude.

3. "The mountains shall bring peace to the people, and the little hills by righteousness."

The mountains are mentioned, as being the most conspicuous parts of the earth; perhaps also, because very frequently, in nature, they are barren. Under the peaceful reign of Solomon, or rather of the Messiah, the most sterile regions shall become fruitful. "Truth shall spring out of the earth." Ps. 85: 11.

"*And the little hills by righteousness:*" i. e. on account of righteousness, or rectitude of judgment. Justice and peace sustain the relation of cause and effect. Where justice prevails, peace reigns. Rosenmueller paraphrases the verse thus: "Felicity shall reign universally; for the people will be governed with justice."

4. "He shall judge the poor of the people: he shall save the children of the needy, and break in pieces the oppressor."

i. e. he shall vindicate the rights of the oppressed. So the word *judge* often means: as, Ps. xxvi. 1. "*Judge me, O Lord: I have walked in my integrity.*" i. e. *Vindicate my rights*; proclaim to my oppressors that I have done righteously. The rest of the verse re-

peats the same idea, in different words. *Sons of the needy, are put for the needy, or afflicted.* So Eccl. x. 17 *son of nobles for a nobleman.* Ps. xviii. 45 (Heb.) *sons of the stranger, for strangers; and often, sons of men for men.* So Homer: *υἱὸς Ἀχαιῶν sons of the Greeks, for the Greeks. He shall break in pieces, i. e. destroy, punish the oppressor.*

5. "They shall fear thee as long as the sun and moon endure, throughout all generations."

Lit. *They shall fear thee with the sun and before the moon, generation of generations; well paraphrased in our version; as long as the sun and moon endure; i. e. forever—viz. while the world exists.* This idea occurs again in v. 7, "So long as the moon endureth." Ps. 87: 39 "His seed shall be established forever, as the moon, &c." The expression in the original, *before the moon,* finds a parallel in Ps. cii. 28, "The children of thy servants shall continue and their seed shall be established *before thee: coram te or te superstite; while thou dost exist, i. e. forever.* So Gen. ii. 28, "Haran died *בְּפְנֵי אֵלֶיךָ (al-pene)* before Terah—i. e. *Terah superstite; while Terah was yet living.*

In forty years the reign of Solomon was finished. The magnificence and splendor of his administration was done away in his successors. And after a few centuries, the kingdom departed from Judah. Here then, we must look for another prince, whose dominion is to endure as long as the sun. That prince is the Messiah. And to his future and glorious reign, every part of this psalm has a subordinate reference.

6. "He shall come down like rain upon the mown grass: as showers that water the earth."

A beautiful figure to show the effects of the administration of a good king. The people, once oppressed and afflicted, become a happy and flourishing nation. They rapidly attain to a state of prosperity and honor. The Chaldee version renders it; "He shall descend like a pleasant rain on grass, which has been destroyed by locusts." The reason seems to be that, while grass which has been mown, springs again with ease, that which the locusts have corrupted requires profuse showers to restore it to a state of vireescence. So here, the people who have suffered most from oppression shall become prosperous and happy. "Like showers that water the earth." The word *זָרִיֵּף (zarziph)* occurs only in this passage. Some, referring it to the cognate dialects, render it, as in our version. Others, less probably, derive the word from a word meaning *to cut or divide;* and then translate the verse, "He shall come down like rain upon the mown grass: like showers, upon the fissures of the earth;" viz. the cracks, cleavages, made by the intense heat of the sun. But then, as we have the preposition *בְּ (al)* in the former part of the verse (*al-gaz,*) we should need to have it in the latter also; (*al-zarziph*) instead of (*zarziph.*)

7. "In his days shall the righteous flourish: and abundance of peace, so long as the moon endureth."

In his days shall the righteous flourish, or enjoy prosperity: And there shall be abundance of peace (*multitudo pacis, vel pax maxima*) the most perfect peace, until (lit.) *the waningness of the moon: i. e.*

till there shall be no moon ; or, as long as the moon endureth. Comp. v. 5.

8. "He shall have dominion also from sea to sea, and from the river to the ends of the earth."

This verse indicates the extensive dominion of the king spoken of. See the description of the territories of Solomon 1 Kings iv. 20—24. But we cannot for a moment imagine, that the land of Palestine alone is here described. For the Messiah, the coming prince, shall rule over the whole earth ; all that is comprehended between the oceans : all the habitable globe (i. e. habitable by human beings.) The river is introduced, i. e. the Euphrates, as being the extreme limit of the world then known, towards the east.

9. "They that dwell in the wilderness shall bow before him ; and his enemies shall lick the dust."

The most ignorant and uncultivated barbarians shall bow before him, and his enemies shall reverence him:—referring to the custom of the Asiatics, who *prostrate* themselves before those to whom they make obeisance, in token of profound respect. Comp. Is. xlix. 23: Micah vii. 17. In a psalm so full of peace as the present, it cannot, by any means, be supposed, that the latter *stichos* of this verse refers to the destruction of the prince's enemies in battle ; but to that voluntary submission paid by subjects to a king, whom they love.

10. "The kings of Tarshish and of the isles shall bring presents ; the kings of Sheba and Seba shall offer gifts."

Tarshish, a definite place put for an indefinite—meaning the most remote regions ; the same is true of "*the isles.*" See "isles of the sea" used in the same way for distant regions universally in Is. xi. 11. Tarshish is the modern Tartessus, in Spain, to which the Hebrews traded extensively. Comp. Ezek. xxxviii. 13. Jer. x. 9. Ezek. xxvii. 12. Jonah i. 3 iv. 2. "*shall bring,*" יָשִׁיב (*yashibu*) lit. shall return—*vice post vicem, shall keep bringing ; shall bring frequently and constantly.* The idea of tributary kings is here contained, who bring their annual tax.

Sheba is the name of a province in Arabia Felix, the home of the Sabeans ; Comp. Job i. 15. It was celebrated for yielding gold, precious stones, incense and spicery. The story of the queen of Sheba will here naturally recur to the mind ; Comp. 1 Kings x. 1 seq. Seba, according to Gesenius, is Meroe, in Ethiopia ; and, as this passage indicates, a wealthy people dwelt in it.

"*Shall offer gifts*"—The original for gifts, עֶשְׂקָר (*eshkar*) occurs only here and in Ezek. xxvii. 15. It is formed from the Arabic word (*shakara*) *laudibus celebravit ob beneficia accepta*—"presents in token of gratitude for favors ;" and so, in general, "presents." A delightful representation of the motives, which should induce Christians to give of their abundance to promote the cause of the Redeemer, who gave for them his precious blood. The apostle Paul closes a charity exhortation to his Corinthian brethren with an expression, which is here in point—"Thanks be unto God for his unspeakable gift." 2 Cor. ix. 15.

11. "Yea, all kings shall fall down before him ; all nations shall serve him."

This verse seems to be no more than a general summing up of the three preceding verses.

12. "For he shall deliver the needy when he crieth ; the poor also, and him that hath no helper."

The expressions *poor* and *needy* are often used in the psalms for the *oppressed*. The LXX, mistaking the word $\mu\epsilon\sigma\alpha\upsilon\epsilon$ (*meshavve*) for a substantive and preposition, instead of a participle, have rendered it $\alpha\pi\omicron$ $\delta\upsilon\lambda\alpha\sigma\tau\omicron\upsilon$, *from the powerful*, in which they agree with the Syriac version. But this usage of the word is questionable ; the Hebrew noun (*shovea*) designating the wealthy, rather than the powerful. Pfeiffer refers this verse and the following to the general supervision of kindness and protection, exercised by this good prince over the nations of the earth, oppressed by other sovereigns ; in which Rosenmueller agrees with him ; supposing that, notwithstanding the extent of his power, there were still princes not subject to his dominion.

13. "He shall spare the poor and needy, and shall save the souls of the needy."

See the verse following for a remark on the word souls. This verse is only an expansion of the idea in v. 12.

14. "He shall redeem their soul from deceit and violence, and precious shall their blood be in his sight."

$\psi\upsilon\chi\eta$ (*naphsham*) *their soul*, put for *them*. So frequently in Hebrew ; as in Ps. xvi. 10. "Thou wilt not leave *my soul* in hell ;" i. e. *me*. Ps. lxii. 1. "Truly *my soul* waiteth upon God : i. e. *I* wait upon God." By noticing the principle here brought into view, many troubles in interpretation might have been avoided. For example, it has been, and still is, to a certain extent, believed, viz. in the Romish church, that the *soul of Christ once descended into hell*. Comp. Ps. xvi. 10 and Acts ii. 27. This notion it was supposed, received sanction from 1 Pet. 3 : 18, 19 ; in which the old commentators found the doctrine, that during the time his body was in Joseph's sepulchre, the soul of Christ went to hell and preached to those who were destroyed by the flood ; and that many, in consequence, were converted and delivered.

The latter *stichos* of the verse implies that their blood shall not be shed with impunity. If they are killed by their enemies, they shall be avenged.

15. "And he shall live ; and to him shall be given of the gold of Sheba : prayer also shall be made for him continually, and daily shall he be praised."

This is a very difficult verse ; and after all conjectures, the interpretation remains uncertain. Rosenmueller refers the word *he*—"he shall live,"—to the poor and needy, mentioned in v. 12, 13 (both, in the Hebrew, being singular.) Thus, "*he*, whom the king thus protects, shall live, or enjoy long life ; and he, viz. the person thus protected, shall give him (the king) of the gold of Sheba, in token of gratitude : he shall also make intercession for his ruler continually ; and daily

shall he celebrate his praises." Others refer (*viti*) to the king—and take the remaining verbs in the sentence impersonally, as in the common version.

There is something so inimitably beautiful in our translation of this passage, that we cannot bear to change it. "He shall live"—Comp. Rev. i. 18, where Jesus says, "I am he that *liveth*," &c. "And to him shall be given of the gold, of Sheba"—the most precious things shall be put at his entire disposal. "Prayer also shall be made for him continually"—(Heb.) There shall be prayer in his behalf—constant intercession shall be made by the saints, that his kingdom may be built up, and his peaceful reign extended. "And daily shall he be praised"—How glorious that time, when the daily sacrifice of praise is offered to our Redeemer by the whole intelligent creation!

16. "There shall be a handful of corn in the earth upon the top of the mountains: the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth."

Rosenmueller says "The chief difficulty in the interpretation of this verse lies in the word *פיסא* (*pissa*.) This arises from the fact, that in 1 Kings xviii. 44, the Chaldee version has rendered the Heb. כַּף אִישׁ (*kekaph ish*) by כַּף יָד (*kepissath yadh*)—"I saw a little cloud arising out of the sea, like a man's hand." This has led to the notion that *pissa*, in this passage, may mean *portiuuncula*: as much as may be taken up in the hand; a handful." By comparing the cognate dialects and versions, however, we are rather led to the definition, *ubertas, diffusio, abundance*. And the Syriac version is rendered accordingly. The Chaldee (*pissa*) means *bread; panis*; giving this signification to the Hebrew word, we have this rendering: *erit ut sit panis tritici in terra*; i. e. *it shall come to pass that there shall be bread of wheat in the earth*. The Chaldee has it "there shall be a support, or treasure of bread in the earth:" q. d. in those days, there shall be no famine; but, as it were, an unfailling store-house of bread, laid up in the earth. It would be better, then, if our version had stood "There shall be an abundance of corn in the earth"—so great a profusion as to cover not merely the plains and hill-sides—but the very tops of the mountains. And it shall be so tall and vigorous, that the winds passing among it, shall produce a noise and shaking, like that which is heard among the trees of Lebanon.

"And they of the city shall flourish like the grass of the earth." This is prophetic of the rapid increase of population on the earth. It seems altogether proper to connect the oracle of the fruitfulness of the soil, with the happy increase of people to enjoy the fruits. The idea of the poet, or rather prophet (*vates*) seems to be, that, during the peaceful reign of the predicted prince, the earth shall be fruitful both in men and provisions—a prophecy exactly corresponding with the ideas current among us, concerning the state of the world in the period of the millennium. Comp. 1 Kings iv. 20.

17. "His name shall endure forever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed."

His name shall be continued *before the sun* (Heb.) or, while the sun shall shine. Comp. Ps. lxxxix. 37. so long shall his name be propagated

(Heb.) viz. as long as the sun endures: i. e. he shall have a succession of children to support his name and bear his authority, till the end of time. "Men shall be blessed in him"—or, in him they shall bless themselves. They shall desire blessings on themselves, like the blessings that have come upon him. When men pray for blessings on themselves or others, they shall use his name; thus, may God bless thee as he blessed such a king—so the Greeks used to bless in the name of Nestor, "May you see the days of Nestor." Comp. Gen. xlviii. 16. "The angel which redeemed me from all evil, bless the lads: and let my name be named upon them and the name of my fathers, Abraham and Isaac:" i. e. The Lord bless them, as he blessed Abraham and Isaac. "All nations shall call him blessed,"—shall pronounce him blessed. Comp. Ps. xli. 2.

18. "Blessed be the Lord God, the God of Israel, who only doeth wondrous things:

19. "And blessed be his glorious name forever; and let the whole earth be filled with his glory, Amen and Amen."

These verses form a doxology, closing not merely this psalm, but the second collection of psalms. In the Book of Psalms, there are five collections; and the close of each is noted by a doxology, similar to that just cited. They are as follows: I—XLI. XLII—LXXII. LXXIII—LXXXIX. XC—CVI. CVII—CL. These two verses contain no difficulty, and need no particular explanation. Noticeable, however, is the expression "let the whole earth be filled with his glory." This appears in none of the other doxologies; and seems to have been suggested to the mind of the writer by the delightful character of the psalm, which it closes.

20. "The prayers of David, the son of Jesse, are ended."

This verse, to unskilful exegetes, has caused much difficulty. One says, "We have several psalms of David afterwards; and what can this mean? Another says, "when the predictions of the psalm are fulfilled, then will the prayers of David be ended; because there will be no more reason to supplicate, "let the whole earth be filled with his glory"—It will all be accomplished."

But this doubting is needless. The individual who made the first collection of psalms, brought together all he could find written by David. This made the number forty-one. Afterwards more were found; and a second book was compiled, extending to seventy two, nearly all by the same author. After a time, some one finding in his language a great many beautiful pieces by other authors, began a collection of anonymous psalms: and to separate them from David's in the former collection, he wrote the notice, "The prayers of David the son of Jesse are ended."

Concluding Remarks.

This is one of the sweetest psalms in the whole compass of the Bible. No one, in whose bosom a flame has been kindled from the altar of God can read it without delight. It is emphatically *the missionary psalm*. Every verse brings forward some new charm, and presents some fresh development of divine beauty and excellence. Like the

seven colors of the rainbow, that form perfect light, the various portions of this piece form a perfect picture. Glowing with the inspiration of heaven, and bearing sure marks of the divinity of its origin, at each perusal it becomes more beautiful. The fruitful mountains, the gentle rain on the mown grass and the fertile showers, with the corn waving and rustling like the cedars of Lebanon, are among the most cheering images of the reign of the Redeemer. Then the wealth of the richest cities, and the joyful and voluntary submission of kings and princes fill the soul with bright anticipations of the day, when all treasures shall be brought to the service of God, and kings and queens shall be nursing fathers and mothers to the church. To brighten the constellation of light, it is added, that the reign of this peaceful sovereign shall be from generation to generation, and the whole earth shall be filled with his glory.

Disciples of the blessed Redeemer! Christians, bought with his precious blood! to you are the promises made. On you does the obligation rest to hasten this unutterably glorious consummation. Let a new ardor be kindled in your bosoms, and more earnest prayers ascend to your God. With the morning and evening sacrifice, send up the petition "Thy kingdom come." Let the motive of all your labors and the mainspring of all your efforts be to promote that kingdom. Thus persevere through life. And let the breath that closes your mortal existence, and the angels, who conduct you to your mansion in the skies, testify that you have "done what you could."

S. F. S.

MODERN PREACHING.

A feature distinctive of the preaching of the present day, is that while, as a general thing, it is more fervid than it formerly was, it is less characterized by plain, thorough, doctrinal discussion. What we mean, more particularly, is, that those doctrines which have been commonly denominated the doctrines of grace, are not so frequently and so distinctly drawn out and set in a strong light as they used to be by our old divines. In this respect, the pulpit has conformed itself to the religious, as in another respect it has seemed to partake too much of the literary character of the age.

Thirty years ago, the Christian church was comparatively asleep. The world lay buried in its wickedness, while the religious thoughts of men scarcely wandered beyond their own parishes. Then the tendency was perhaps to a too exclusively, and except as it was warmed by polemic heat, too coldly didactic and technical manner in the pulpit. But with this generation the state of things is changed. Now the Christian world is awake and stirring with the enterprise of converting the nations. This is an age of Christian institutions; of revivals of religion; of the boundless diffusion of intelligence; and of a spirit of

catholicism and sectarian good will. A strong religious feeling pervades the general mind; and the instruction of the pulpit, it is said, "ought to be dispensed in accommodation to this spirit and character of our age. Men desire excitement, and religion must be communicated in a more exciting form." Now we cannot object surely to earnestness and fervor in the pulpit, even to enthusiasm, provided it be the enthusiasm of a mind illumined and chastened by divine knowledge. But because men love excitement, or because there exists in the community an unusual degree of religious feeling in the form of zeal for the missionary cause, or for revivals of religion, it does not therefore follow that the ministry should convert itself into an instrument *merely* of producing excitement.

"There is an order of men," says President Edwards, "which Christ has appointed on purpose to be teachers in his church. But they teach in vain, if no *knowledge* in these things is gained by their teaching. It is impossible that their teaching and preaching should be a means of grace, or of any good in the hearts of their hearers, any otherwise than by *knowledge* imparted to the *understanding*."

The higher zeal rises, the more general it becomes, the more important the objects it affects, the greater is the necessity that it be directed by knowledge. For ourselves then, we feel a conviction that there never was an age which required the plain and constant exhibition of the distinguishing doctrines of the gospel more than this, in which we live. And this conviction we feel, looking at whatever interest of religion we will, or at whatever class of persons. Considered in respect to the impenitent,—it cannot be any less important to the unregenerate man that he should know the entireness of his depravity, the necessity of a divine influence for his recovery, the sovereignty of divine grace, now, than it was in the days of Edwards. Considered in respect to the pious,—the religion of the closet will ever owe its vitality to a deep and growing acquaintance with divine knowledge. It cannot sustain itself merely on religious anecdote and missionary information, animating as these may be. The same doctrines which were instrumental in the conversion of the sinner, must be instrumental still in his progressive sanctification. So the lives of Brainerd, and Martyn, and of all those who have attained nearest the stature of perfect men in Christ, teach us. If then the tendency of the age is to draw off the mind from its own individual concerns, by engrossing it, in thought and feeling, with the public interests of religion; and if pious hearers, many of whom are young in years, in knowledge, and in the cause of Christ, spend much of the leisure of the Sabbath, and it may be of the week, and the closet, in poring over religious intelligence instead of meditating on the treasures of the Bible, is it not the more necessary that, at

the least, they should receive sound instruction from the pulpit? Consider again, those who, without personal holiness, are becoming the patrons of Christian institutions. The public sentiment is strongly turned towards the enterprises of the age; the sending of the gospel to the heathen, and the Bible to the destitute, are good things; the man of the world takes the popular current; gives his money to the cause; sees his name on the list of its promoters; perhaps makes his speech at an anniversary—all which is well; we rejoice that the Lord is bringing to his treasury the silver and the gold which are his. But is there not danger that many, very many, taking the *form* of godliness, will be content to remain ignorant of its *power*? And is it not therefore the more necessary, that these men should hear from the pulpit those heart-searching doctrines, which will go to destroy their self-esteem, by keeping alive in their bosoms the unwelcome conviction that without 'charity' they are nothing, though they give all their goods to feed the poor; and that though the tide of public sentiment towards religious institutions should sweep the world along with it, it could not obliterate the broad line which separates between the righteous and the wicked, and leaves them among the latter?

Consider again our subject, as it relates to revivals of religion. It is a remarkable fact, that the "Arminian controversy" in the time of President Edwards, which brought out the doctrines we are considering with great distinctness and publicity, and the discussion of which in the pulpit many good people deprecated, immediately preceded, and attended the revival in those days. Many similar facts might be brought to show the efficacy of these doctrines, in connection with other truths of the gospel, in producing religious awakenings, followed by sincere, enlightened, persevering piety in the subjects of them. Facts too of a different kind might be adduced, but to the same effect. We allude to those revivals in which all the instruction, if it might be called such, began and ended with the sinner's fears and hopes; and which resulted only in a temporary commotion of these passions, or at best, in an unenlightened and irregular zeal. Finally, it may be questioned whether the spirit of missionary enterprise itself, the most solemn and animating feature of these times, if it be not every where sustained by sound views of truth, producing a healthful state of personal religion, may not, we had almost said, insensibly degenerate into mere enterprise, or gradually abate through want of faith. Not that we apprehend such an issue. God forbid. We know that he will accomplish his own purposes, by his own appointed means. But to sum up all: these doctrines which we are considering hold a conspicuous place in the gospel: they form a most important part of that system of truths, which God, in his infinite wisdom, has re-

vealed as alone suited to the condition of lost man, and by which he will subdue the world to himself. This whole gospel he requires his servants every where to preach simply, impartially and faithfully; un glossed by an artificial rhetoric, and unmodified by any peculiarities of the times; commending it to the conscience, as well as hopes, or fears of every man; remembering that on the instrumentality of this gospel, through the agency of the Holy Spirit, all their success depends; for this is the wisdom of God, and the power of God unto salvation, to every one that believeth.

CHINA.

Means of diffusing Christian Knowledge throughout the Chinese-language Nations, and the Chinese settlements on the Asiatic Islands of the Eastern Ocean.

The paper here copied was placed by Dr. Morrison in the hands of Mr. Bridgman, and by him was forwarded to the Missionary Rooms, [Boston.] Written as it was in the twenty-fifth year of a residence as a missionary among the Chinese, the suggestions are worthy of particular regard.

1. There should be a *Central station*, supplied with books, teachers, students, preachers, authors, and presses:—say Malacca at the Anglo-Chinese College. The languages to be employed are Chinese, (in the Mandarin, Fokien, and Canton dialects:) Maylayan, Buggess, Siamese, Cochinese, Japanese, Corean, and Loochuan.
2. *Local Stations*;—as at Penang, Singapore, Java, Siam, Canton, and other places, where a residence can be obtained.
3. *Itinerant Preachers*, and distributors of Christian books, at all these stations, to any number and extent practicable.
4. *Schools*, both for boys and girls, wherever practicable.
5. *Local Presses*, for the vernacular dialects; from which religious tracts and monthly publications should be issued.
6. *Christian Voyagers*, with preachers, Bibles, and tracts to go among the Islands of the Eastern Ocean, and along the coasts of the continental nations, every where scattering the seed of the word; from time to time forming new stations, and annually visiting churches already planted.

The agents desirable to effect these operations under the power of Jehovah, Father, Son, and Holy Ghost, are as follows:

1. Opulent Christians, locating themselves at any station they please, to render such voluntary aid as they deem right, to those preachers, schoolmasters, schoolmistresses, poor Christian scholars, or native converts, who may join the mission.
2. Missionaries, sent from and by existing missionary societies.
3. Teachers of schools, sent and supported by voluntary associations, or congregations.
4. Pious naval officers, or other seafaring Christian men, acting as volunteers, to perform one voyage or more.
5. Owners of ships, or merchants, making a single trading voyage, or more as they see fit, subservient to missionary pursuits.

6. Voyaging preachers;—to be joined by one or more younger missionaries, to assist in all cases of sickness, danger, &c.; to learn the languages spoken; to become acquainted with and fitted for the work to be performed; or, to remain behind, where opportunities occur, and originate new stations. The families of married voyagers to be taken care of, if desired, at the central or some local station. All the parties in these voyages to be volunteers.

7. Native vessels may sometimes be freighted by Christian associations, or induced by pecuniary considerations to undertake missionary voyages; carrying on, in subordination thereto, in order to lessen the expense, their trading concerns.

8. Local associations of Christians, in any part of the world, to afford pecuniary aid to such voyagers, or persons as they may approve.

These opinions are with the greatest respect, submitted to the conscientious consideration of all those who love our Lord Jesus Christ in sincerity, to whatever church or nation they may belong.—

THE CONSOLATION.

The sorrowful—the sorrowful—
 Oh who a balm will bring,
 To soothe the anguish of their pain
 And cure their sorrowing?
 Oh what can make their joys return,
 And drive their griefs away?
 The sorrowful—the sorrowful—
 Oh what their tears shall stay?

The fatherless—the fatherless—
 Oh who will be his friend—
 To drive the orphan's woes away,
 And make his weeping end?
 Oh what shall make the widow's heart
 Forget its bitter grief,
 And to her helpless wretchedness
 Administer relief?

The broken heart—the broken heart—
 Oh hear the sinner's wail—
 The hopes of earth are foolishness—
 Earth's peace, a flower most frail:
 The Sun of righteousness is hid,
 Despair rolls on its wave;
 Oh who can give the sinner peace,
 Or hope beyond the grave?

Jesus the sorrowful can soothe,
 And bid their anguish cease;
 Jesus can make the orphan smile,
 And give the widow peace;
 The contrite sinner Jesus loves;
 The heart, with anguish riven,
 He points to rest that shall not end,
 Amid the joys of heaven.

S. P. S.

HOME MISSIONARY REGISTER.

EXTRACTS FROM MR. HALL'S JOURNAL.

After so long a wandering, I have finally fixed on a field for labor, which is doubtless as destitute as any that would be found in the western states.

It will be remembered that your instructions to me designated Indiana as the field of labor; and according to them I have selected the northern counties, as the most needy. My residence is within twenty miles of the N. line of the state; and as the territory is very destitute, I have frequent calls from that quarter. These calls I have not hesitated to answer, presuming that the Board would at once justify such a course.

My situation here is peculiarly trying—in a region of country almost one hundred miles square, nearly destitute of ministers and schools, and wholly of churches (there being only one minister beside myself, and he a Methodist.) From Ft. Wayne, sixty miles south of this, to the northern line, twenty more, including the whole width of the state, I cannot learn of another minister. In this section then we perceive there are two missionaries. In the adjacent counties in the territories there are two, with whom I have become acquainted, and have recently heard of another just come, within twenty miles of this—two of the latter are Presbyterians, one a Baptist, who for some time past, like Demas, having loved this present world, has almost entirely ceased to labor in the vineyard. Such is the condition of all the northern part of Ind., as it regards the ministry; as for common schools, it is quite as gloomy; I can learn of only *five*, three of which I have visited, and certainly these deserve not the name. There was but one Sunday school and that conducted much as a district school. Concerning the territory, I have just learned by a Presbyterian minister, that on the west and north for one hundred miles, there is neither a Baptist nor Presbyterian minister; and for sixty-five miles east there is none; the Baptist minister tells the same gloomy tale. I travelled through the north part of Ohio more than one hundred miles and made all the inquiry I could; but found the want of laborers almost as great as in Michigan and Indiana. In some countries there was one minister, and in others none. These sections are rapidly settling; but laborers do not increase in proportion—it is but seldom a minister visits this region.

The wants, therefore, of this people are daily increasing, while there are no adequate means to supply them—wants which can never be supplied by the present system. There must be more exertion made by the Atlantic states, before this vast field will be occupied. More sacrifice on the part of ministers is imperiously required—men who are willing to endure any thing for Christ's sake, to deny themselves a few of the privileges of moral and religious society—to sacrifice ease, and comfort, and pleasure, and even health, if required, to advance the cause of God, and the salvation of souls—Such, and such only are needed here, and no others would do much

good, were they to come. And is there not *one* of that description, whom you may induce to come out to this state the ensuing autumn? Let one at least be sent out, and sent to this desolate region as soon as possible. Could the real wants, and calls, and pressing invitations of this people be fairly represented to our brethren at the east, "their hands would not withhold the kind relief, and tears of pity would not be suppressed."

I have fixed my residence at Goshen, the Co. site of Elkhart Co., about twenty miles from the north line of the state—have spent one half my sabbaths, here, and the rest where the people are most needy. At G., a bible class of fourteen members, all young persons, and six miles distant; another of twenty, and a sunday school of sixteen, were formed on the first sabbath in this month. These promise much usefulness, and are doubtless the first bible-classes ever established in this part of the state. Probably a number more might be found not far distant, could suitable persons be had to take charge of them; but as there are no churches here, and but few professors of religion, it is difficult to find such; and I have thought, without a good man to superintend, it is of little consequence to form them; still I design soon to make other attempts. Perhaps it was expected by the Board, that destitute churches should be sought out and supplied; but no region, your missionary believed, was, until now, more needy; and therefore he has chosen this.

The following little narrative, obtained by the minister who preached on the occasion, perhaps may be pleasing to the friends of missions, and stimulate them to renewed exertion in behalf of the suffering red man. This was written by an Indian, a fellow student of the deceased.

"A short sketch of the life and death of Thomas Baldwin, a member of the Carey Mission, St. Joseph, Michigan Territory, who departed this life Sept. 22, 1831, in the twenty first year of his age. Thomas' Indian name was Conoda—he received his English name in memory of the late Dr. Baldwin of Boston, Mass. In the winter of 1826, Thomas was sent to the state of Vermont, to receive a medical education; he made great proficiency, and endeared himself to all who knew him. And there he became the happy subject of those deep religious impressions which terminated in a Christian life, and triumphant death. In the spring of 1830, he professed his faith in that Saviour who had died for him, and was buried with him in baptism.

"At this period his health began to decline; yet he cherished the hopes of returning to his perishing countrymen, and pointing them to the excellency of the gospel of Jesus Christ. He arrived at the mission, his former residence, Aug. 21.—He continued with his friends four weeks, giving the strongest proofs of his growth in grace, and a preparation for a glorious existence beyond the grave—he manifested his attachment to his friends in the most tender and affectionate manner—and raising his hands and eyes to heaven, he exclaimed "Dear Jesus, my Saviour, come, oh, come quickly; I long to be with thee." We trust his happy spirit has found a seat before the throne of his God, and that he is now with saints and angels singing praises to the Lamb." This is a correct copy of the original.

Remember me in your prayers and believe me yours in a precious gospel.

H. J. HALL.

FOREIGN MISSIONARY REGISTER.

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. 17 Joy's Building, Washington Street, Boston. The Communications for the Corresponding Secretary should be directed to the same place.

MR. JUDSON'S JOURNAL.

Wadesville, Jan. 1st. 1832.

We set out from Maulmein, as purposed in my last, and leaving the Salwen on the west, and the Attaran on the east, we followed the Gyeing and the Dah-gyeing (as it is termed, above its confluence with the Houg-ta-rau, which falls in from the east,) and in three days, reached this place, the distance being, by conjecture, about 80 miles. Accounts on first arriving are rather unfavorable.

Jan. 8th. The disciples who accompany me have been out for several days, in different directions. One party has ascended the river to Kau-nau's village, beyond which boats do not pass. Others have been to Lausan's village, southeast of this, on the Pan-ka-rong rivulet; others have proceeded further in the same direction to the head of the Patah river which also falls into the Dah-gyeing. There are twenty-seven baptized disciples in these parts, who were nearly all present to-day at worship; and I am happy to find, that they have all behaved well since my last visit, though they have been obliged to encounter a great deal of reproach and opposition from their unbelieving countrymen. But a number of

circumstances, too tedious to detail, have conspired to damp the spirit of religious inquiry, which was apparent a few months ago; and though, at one time, there were reported to be a considerable number who were ready to embrace the christian religion, and though it is to be hoped, that many of them will prove to be sincere, there seems to be a simultaneous understanding among them to consider longer, before finally committing themselves—I have not, therefore, had the happiness of adding a single individual to the branch of the church in this quarter.

Jan. 9th. The disciples at this place, being desirous of changing their residence, and uniting with other disciples, from different parts in forming a new settlement, we went down the river, a short distance; and on the eastern bank, just below the mouth of the Pan-ka-rong rivulet, found a spot which, uniting the suffrages of all parties, we commended to God, praying him to come and make it his abode, and bless the inhabitants with all temporal and spiritual blessings, and cause it to be a spring, whence living waters should flow into all the adjacent parts. Having performed this service, and taken leave of the

disciples, we proceeded down the river.

Jan. 10th. We arrived early at the mouth of the Leing-bwai which falls into the Dah-gyeing from the northeast, and bent our course thitherward. At night, reached Ken-doot, where they have repeatedly rejected the gospel.

Jan. 11th. Continued to work our way up the river, frequently impeded by the trees which had fallen across the water, and through which we were obliged to cut a passage for the boat. At night came to a small cluster of houses, where we found an elderly woman, who with her daughter, formerly applied for baptism, but was advised to wait. She now received us joyfully, and united with her daughter and son-in-law in begging earnestly, that their baptism might be no longer delayed. I directed them to meet me at Kwan-bee, about a mile distant, where I formerly baptized nine disciples, most of them from Tee-pah's village, a few miles to the west.

Jan. 12th. Proceeded to Kwan-bee. A few people came together on the beach to stare at us, and we had a little meeting for worship before breakfast. We then proceeded to investigate the case of Loo-boo, who was reported to have joined, when his child was extremely ill, in making an offering to a nat (demon) for its recovery. We at first thought of suspending him from the fellowship of the church; but he made such acknowledgments and promises, that we finally forgave him, and united in praying that God would forgive him.—We do not hear of any other case of transgression; but on the contrary, in two instances of extreme illness, the disciples resisted all the importunities of their friends to join in the usual offerings to propitiate the

demons, who are supposed to rule over diseases. In one instance, the illness terminated in death; and I have to lament the loss of Pan-mlai-mlo, who was the leader of the little church in this quarter, and the first of the northern Karens, who, we hope, has arrived safe in heaven. I ought, perhaps, to except the case of a man and wife near the head of the Pa-tah river, who though not baptized, and never seen by any foreign missionary, both died in the faith; the man enjoining it on his surviving friends to have the "View of the Christian Religion," laid on his breast and buried with him.

Some of the disciples have gone to Tee-pah's village, to announce my arrival; and while others are putting up a small shed on the bank, I sit in the boat and pen these notices.

In the evening, held a meeting in the shed, at which several of the villagers were present.

Jan. 13th. The disciples returned from Tee-pah's village, bringing with them several other disciples, and one woman, the wife of Loo-boo, who presented herself for baptism, with twelve strings of all manner of beads around her neck, and a due proportion of ear, arm and leg ornaments! and, strange to say, she was examined, and approved, without one remark on the subject of her dress. The truth is, we quite forgot it, being occupied and delighted with her uncommonly prompt and intelligent replies. In the afternoon sent the boat back to Maulmein, with directions to proceed up the Salwen, having concluded to cross thither by land. In the evening, had a pretty full shed; but the inhabitants of the place do not appear very favorably inclined.

Jan. 14th. The three persons mentioned on the 11th, presented

themselves, with the decorated lady of yesterday. Being formerly prevented by illness, from inadvertently on female dress in this district, as I did in the Dah-gyeing, I took an opportunity of "holding forth" on that subject, before breakfast; and it was truly amusing and gratifying to see the said lady and another applicant for baptism, and a christian woman who accompanied them, divest themselves on the spot, of every article that could be deemed merely ornamental; and this they did with evident pleasure, and good resolution to persevere in adherence to the plain dress system. We then held a church meeting, and having baptized the four applicants, crossed the Le-ing-bwai, on a bridge of logs, and set out for Tee-pah's village, accompanied by a long train of men, women, children, and dogs. Towards night, we arrived at that place, and effected a lodgement in Tee-pah's house. In the evening, had a pretty full assembly.

Jan. 15th. Lord's-day. In the forenoon, I held a meeting for the disciples only; and as I seldom see them, endeavored to tell them all I knew. Had more or less company through the day. In the evening, a crowded house. Tee-pah's father, a venerable old man, came forward and witnessed a good confession. Some others also begin to give evidence that they have received the truth into good and honest hearts.

Jan. 16th. In the morning, Tee-pah's mother joined the party of applicants for baptism and her younger daughter-in-law, whose husband was formerly baptized. But Tee-pah himself, though convinced of the truth, and giving some evidence of grace, cannot resolve at once on entire abstinence from rum, though he has never been in the habit of intoxication. In the course of the

forenoon, we held a church meeting and unanimously received and baptized eight individuals from this and a small village two miles distant.

Took an affectionate leave of the people, prosecuted our journey towards the Salwen. Came to Zat-kyee's small village, where one man and his wife embraced the truth at first hearing; and the man said, that as there was no suitable place for baptizing at that village, he would follow on, until he could say, "See here is water, &c." I gave him leave to follow, not with that view, but to listen further to the blessed gospel. At night, reached Shwaybau's village, where they afforded us a shelter rather reluctantly. In the evening, however, had an interesting, though small assembly.

Jan. 17th. Pursued our way and soon came in sight of the Salwen, the boundary between the British and Burmese territories. Arrived at Poo-ah's small village consisting of three houses, not one of which had a leaf of covering. No one welcomed our arrival, so we sat down on the ground. Presently the preaching of one of the Karen disciples so wrought upon one of the householders, a Burman with a Karen wife, that he invited me to sit on his floor, and my people spread a mat overhead, which, with my umbrella, made me quite at home. The householder in the interval of his work, and one of the neighbors began to listen, and were present at evening worship.

Jan. 18th. Shway-hlah, the man who followed us from the village, day before yesterday, appearing to be sincere in his desire to profess the Christian religion, we held a meeting, though four of the disciples only could be present; and on balloting for his reception, there was one dissentient

vote; so that I advised him to wait longer. He appeared to be much disappointed and grieved; said that he should perhaps not live to see me again, and have an opportunity of being initiated into the religion of Jesus Christ; and after awhile, the two Karen disciples insisting that he should be re-examined, we gave him a second trial, which resulted in his reception. After his baptism, he went on his way rejoicing, resolving to tell all his neighbors what "great things the Lord had done for him." At evening worship, our host and the neighbor mentioned above, appeared to be very near the kingdom of heaven; but the other people of this village decidedly reject the gospel.

Jan. 19th. The boat having last night arrived from Maulmein, we prepared to proceed up the river. The two hopeful inquirers requested us to make them another visit, on our return. Resolve to do so; and hope to find that the seed now sown in this and the neighboring villages, will be sprung up and ripe for harvest.

Jan. 24th. Set out for Bau-nah's village, two days' journey; but after travelling an hour over dreadful mountains, and in the bed of a rivulet, where the water was sometimes knee-deep, and full of sharp slippery rocks, when my bare feet unaccustomed to such usage, soon became so sore, that I could hardly step; and having ascertained that such was the only road for many miles, I felt that I had done all that lay in my power, towards carrying the gospel farther in this direction; and therefore relinquished the attempt and reluctantly returned to Chan-bau's village. Not so many present at evening worship as yesterday. The seed sown here appears, in some instances, to have fallen on good ground; but our short stay deprives us of the pleasure

of seeing fruit brought to perfection.

Jan. 25th. Returned to the boat, which we reached in two and a half hours, by a more direct route, and proceeded down the river. Soon came to a landing place, where observing a few boats, we stopped, with a view to communicate the gospel to the boat people. The two Karen disciples went to a village about a mile inland—In the evening, had a considerable assembly on the sand-bank.

Jan. 26th. Some of the villagers came to the boat, and after listening a while, invited me to return with them. I found three houses only, but the inhabitants listened with the best attention.

Jan. 27th. This little village may be said to have embraced the gospel. At one time we had 8 applicants for baptism; but two only were finally received, Ko-Shway and his wife Nah-Nyah-ban. They both understand the Burman language pretty well; and the woman possesses the most superior mind, as well as the strongest faith that I have found among this people. I invited them, though rather advanced in life, to come to Maulmein and learn to read, promising to support them a few months; and they concluded to accept the invitation next rainy season. They followed us all the way to the boat, and the woman stood looking after us, until we were out of sight.

In the afternoon, arrived again at the Yen-being river, and sent some of the disciples to a neighboring village, two miles distant. The villagers listened a while, and then sent a respectful message, saying, that they believed the religion of Jesus Christ, that it was most excellent, but begged that the teacher would go about his business and not come to disturb them.

Jan. 28th. Proceeded down the

Salwen, touching at several villages, and on reaching Yet-dan's, found sufficient encouragement to spend the night.

Jan. 29th. Four persons, two men and their wives, having heard the gospel before, and being now quite settled in their minds, and giving good evidence of having the grace of God, were received into the Christian church by baptism. Enjoyed a very pleasant Lord's day, having several seasons of worship, in a little shed pertaining to the village. Two other persons request baptism, and their case will be considered to-morrow.

Jan. 30th. In the morning, held a church meeting by the river side, and received the two last applicants. The chief of the village, Yet-dan's father, and several other persons are very favorably impressed. Not a word of opposition to be heard. Took an affectionate leave of this little church, now consisting of six members, and went down the river on the west side of Kanlong island, having come up on the east side from Poo-ah's village. Entered the Maizeen rivulet, in Burmese territory, and landed at Thah-pe-nike's village, where we spent the day. In the evening had a noisy assembly. Some professed to believe; but plead the fear of government, as an excuse for not prosecuting their inquiries. One young man, Kah-lah by name, drank in the truth, and promised to come to Maulmein, as soon as he could get free from some present engagements.

Jan. 31st. Continued our course down the river, and landed on the west side at Ti-yah-ban's village. The chief is said to be very much in favor of the Christian religion, but unfortunately had gone up the river; and his people did not dare to think in his absence. In the afternoon, came to

"upper village," the first we have found on Kanlong. They listened well; but about sunset, took a sudden turn, and would give us no further hearing. We removed, therefore, to Yai-thah-kan's village. Some of the disciples went ashore. The chief was absent; and the principal remaining personages, and a Buddhist Karen, said, that when the English government enforced their religion at the point of the sword, and he had seen two or three suffer death for not embracing it, he would begin to consider, and not before; that, however, if the teacher desired to come to the village, he would not be inhospitable, but would let him come. I sent back word that I would not come; but as he loved falsehood and darkness, I would leave him to live therein all his days, and finally go the dark way: and all the disciples drew off to the boat. While we were deliberating what to do, something touched the old man's heart; we heard the sound of footsteps advancing in the dark, and presently a voice—"My lord, please to come to the village." "Don't call me lord, I am no lord, nor ruler of this world." "What must I call you? Teacher, I suppose"—"Yes, but not your teacher; for you love to be taught falsehood, not truth." "Teacher; I have heard a great deal against this religion; and how can I know at once what is right and what is wrong? Please to come, and let me listen attentively to your words." I replied not, but rose and followed the old man. He took me to his house, and spread a cloth for me to sit on, manifested great respect, and listened with uncommon attention. When I prepared to go, he said, but you will not go before we have performed an act of worship and prayer. We accordingly knelt down; and during prayer, the old

man could not help, now and then, repeating the close of a sentence with emphasis; seeming to imply that in his mind, I had not quite done it justice. After I was gone, he said, that it was a great thing to change one's religion, that he stood quite alone in these parts; but that if some of his acquaintance would join him, he would not be behind.

Feb. 1st. Went on to Pa-dah's village, near the southern extremity of the island, where there is a Boodhist priest, and the people generally are worshippers of Gaudama. Met with a frigid reception. But one man, who had heard and received the truth before, came forward boldly and requested baptism. He bore an excellent examination, and we received him gladly. The opposition here is strong. None of the villagers present at evening worship, except a brother of the chief, and one other man; but these spoke decidedly in favor of the Christian religion, as did the old man of yesterday, who followed hither by land. The priest, I hear, is very angry; and, unfortunately for his cause, uses obscene language.

Feb. 2d. Went round the northern extremity of Kanlong, and up the eastern channel to Poo-ah's village; where we found the two disciples, whom we sent away on the twenty first ult. They have met with a few hopeful inquirers. Some who live near, are expected here tomorrow. In the mean time, went down the river a few miles, to Poo-door's village. The disciples preceded me as usual; and about noon I followed them. But I found that the village was inhabited chiefly by Boodhist Karens, and of course, met with a poor reception. After showing myself, and trying to conciliate the children and dogs who cried and barked in concert, I left word,

that if any wished to hear me preach, I would come again in the evening; and then relieved the people of my presence, and retreated to the boat. At night, the disciples returned without any encouragement. One of them, however, accidentally met the chief, who said that if I came, he would not refuse to hear what I had to say. On this half invitation, I set out about sunset, and never met with worse treatment at a Karen village. The chief would not even invite us into his house; but sent us off to an old deserted place, where the floor was too frail to support us; so we sat down on the ground. He then invited us nearer, and sat down before us with a few confidential friends. He had evidently forbidden all his people to approach us; otherwise, some would have come, out of curiosity. And what a hard, suspicious face did he exhibit? And how we had to coax him to join us in a little regular worship! It was at least an hour, before he would consent at all. But in the course of worship, his features softened, and his mind "crossed over," as he expressed it, to our religion; and I returned to the boat, inclined to believe that all things are possible with God.

Feb. 3d. Some of the disciples, who slept at the village, returned with the report, that the place is divided against itself. Some are for, and some against us. The opposition is rather violent. One man threatens to turn his aged father out of doors, if he embraces the Christian religion. Perhaps this is not to be regretted. Satan never frets without cause.—Turned the boat's head again to the north, and retraced our way to Poo-ah's village, where we spent the rest of the day. But the two hopeful inquirers that I left here on the 29th, have made no advance

Feb. 4th. Shway-hlah's wife, mentioned the 16th ult., having been here three times to meet me, was this time examined and received. She came accompanied by Tatyee, the principal man in her village, who himself is half a christian. He had heard that I wished to have a zayat in these parts; and invited me to go up to the mouth of the Chummerah rivulet, (now dry) where some of his people intend settling; and he would assist in building the zayat. I regarded this as an intimation of the path of duty; and set out for the place, about three miles distant. It was an additional inducement, that Tee-pah's village has been lately removed towards the Salwen, and is now situated two miles inland from the spot recommended. On our way, we met a deputation from Tee-pah, inviting me to fix on the same spot; and his people also would assist in building the zayat. On arriving at the place, we were joined by Tee-pah's father and several other disciples, bringing with them a lad, who has for some time listened to the truth, and now earnestly requested to be baptized. We held a church meeting on the bank,—twelve disciples present from different parts,—and unanimously received him. I then marked out a place for the zayat, despatched Tau-nah to bring his family from the Dah-gyeing district, and build him a house, as he is to be stationed here, by mutual consent of all parties; and having named the new place Chummerah, from the adjoining rivulet, we took leave of the disciples again, and went down the river to Poo-door's village, where we arrived late at night.

Feb. 5th. Went to the village and had worship. The chief was absent on some government business. Six persons appeared to be near the kingdom of heaven;

among whom is the old man, whose son threatens to turn him out of doors. In the afternoon, proceeded down the river, and came to a village of *Tbung-thoos*, a race of people from whom we have never yet obtained a disciple. They are strict Boodhists. Their language is entirely different from the Karen; but the men generally understand a little Burman. We did all in our power to gain their confidence; but in vain. They rejected our overtures, and would not even allow us to sleep in their houses.

Feb. 6th. Went on our way, entered the Maizan rivulet, which falls into the Salwen, from the east, and landed at Kai-ngai's village, where we spent a few hours; but not meeting with much encouragement, in the evening, dropped down to the mouth of the rivulet; where, finding some relations of Pan-lah, who listened well, we spent the night.

Feb. 7th. Proceeded down the river to Kappay's village, where some listened with delight; thence to a small village on the Burman side; thence to Pah-an on the British side; and then to Ka-jah's village, on the same side, where we spent the night. The chief who had heard the gospel before, now listened with the utmost eagerness till after midnight.

Feb. 8th. Ka-jah made a formal request to be admitted into the church, and we had no hesitation in complying. He is the first Karen chief baptized in these parts. His people show a strange aversion. Not one of them would accompany us to the water, though he gave them an invitation. They seem to take side with his eldest son, a grown man, who has been a Boodhist priest, and is still strongly attached to that religion. After the baptism, he went to a small

village below Ka-jah's; thence to Taroke-lah, inhabited by Taleings, thence to a village of Toung-thoos, where we found one man that listened, and thence to a Karen village below Kan-blike. In the evening, had a considerable assembly. Three persons professed to believe.

Feb. 9th. Visited Wen-gyan, Pah-len, and Zong-eing—Taleing villages, where we found a few Karens. At the latter place, collected a small assembly for evening worship. A few professed to believe; others were violent in opposing.

Feb. 10th. Visited several Taleing villages in succession. In the afternoon, reached the confluence of the Salwen and the Gyeing, upon which we turned into the latter, and went up to Taranah, where Ko Shan resides, as mentioned on 29th. The inhabitants of this place, like the Taleings in general, are inveterately opposed to the gospel, and Ko Shan has had very little success. Two or three individuals, however, appear to be favorably impressed; but the opposition is so strong that no one dares to come forward.

Feb. 11th. Left Ko Shan, with the promise of sending him aid, as soon as possible; and in the afternoon, reached Maulmein, after an absence of six weeks; during which I have baptized twenty-five, and registered about the same number of hopeful inquirers. Find that bro. and sister Jones have arrived at Rangoon—bro. Kincaid having concluded to take their place.

The two disciples who were sent to itinerate in the direction of Yay, went no farther than Amherst, on account of the illness of one of them. They effected but little. The other two spent a month in the vicinity of Pah-ouk, encountering a great

deal of bitter opposition, but occasionally cheered by some encouraging appearances.

Feb. 21st. Some of the Karen disciples have just returned from a visit to their countrymen, on the south part of Bee-loo island, where the gospel had never been preached. They found many a listening ear; but none who were disposed, on first hearing, to embrace the new religion.

Feb. 23d. Bro. Kincaid leaves this for Rangoon, with 12,000 tracts, preparatory to the great annual festival of Shway-dagong, which is near at hand.

Feb. 24th. Baptized a Burmese, residing at Pah-ouk, but now about removing to Maulmein, on account of the persecution he receives from his old neighbors.

Feb. 27th. Have concluded to make another visit to the Karens on the Salwen, and expect to set out day after tomorrow.

A. JUDSON.

REV. DR. BOLLES. *Cor. Sec.*

EXTRACT OF A LETTER FROM
MR. JONES.

Rangoon, Oct. 17, 1831.

Dear Sir,

It was my impression before I left America, and I retained it after I came to Maulmein, that a residence under the Burman government would be attended with much danger. A residence in this city of nearly three months has convinced me that such an impression was unfounded. When I speak of danger, I would be understood in a comparative sense; for in all heathen countries there is more or less of danger. But I have been far less apprehensive of it here, than while in Maulmein, or even in Calcutta.

Under the present order of things, it seems to me, any mis-

sionary may carry on his operations for enlightening and saving the people *fearlessly*, if he conducts with common consideration.

Nor does it seem to me {necessary that a formal decision of the ruling powers for toleration of the Christian religion should be a matter of any great anxiety. Though Boodhisim is, in some sense, the established religion of the land, yet the Armenians, the Catholics, the Mussulmans, and the Hindoos, are never molested in their exercises. The two former have each a church in this city, whose bells give weekly, if not more frequent intimations of their worship. The Mussulmans have three mosques, two of which are, perhaps, the most elegant structures in the city. The Brahmins here are numerous—and with their followers, are now celebrating a Hindoo festival; parading the streets day and night, with trumpets, drums, gongs, cymbals, and every species of noisy instrument, disturbing the whole city—and yet the government takes no cognizance of it.

I do not say a bustling, pugnacious, rash preacher of Christianity would be secure; but I see no reason why a judiciously zealous one might not rest as quietly here as in any heathen land. The petty officers of government will, doubtless, vex and harrass those who make profession of Christianity. One of the Yaywoons here has done so. Should he repeat his oppression, I shall appeal to the Woongyee, who is supreme governor of this province, and who, I have every reason to believe, will frown indignantly on such oppression. The whole extent of these oppressions relates to the extortion of money.

Some recent cases of extortion have been brought before the

Woongyee; and the perpetrators, though men of considerable distinction, were drawn by the hair of their head, and thrown from his verandah.

Our greatest trials here consist in separation from our friends, and civilized society, and the corruption of our own hearts; and the painful reflection that so many immortal beings around us are hastening on to eternity, unprepared for its scenes; while I am not sufficiently acquainted with the language to teach them the way to heaven.

I have acquired sufficient knowledge of their language for most purposes of ordinary intercourse, and can read the translations with tolerable facility. I shall soon commence the perusal of the native works; and hope, with a divine blessing, to be able to proclaim to the natives in their own language, the wonderful works of God, after a year's residence in their country.

I am, dear sir, sincerely yours,

JNO. TAYLOR JONES.

REV. L. BOLLES, D. D.

MISSION TO FRANCE.

It was stated in our last No., that Prof. Peck had been appointed to investigate the condition of France, and the prospect for a mission there. At a special meeting of the *Board of Missions*, Oct. 15, the following preamble and resolutions were passed:

“Whereas Rev. Prof. Peck has been earnestly invited to participate in the work of instruction in Brown University, at a period when the rapid increase of its students renders additional assistance indispensable, and whereas he is, in our esteem, eminently qualified by experience, and otherwise, for the responsible situation, therefore,

Resolved, that we relinquish his appointment as our agent to France, and recommend his acceptance of the office in the college.

Resolved, That, in consideration of the detention of Prof. Peck in this country, Rev. Prof. Chase, of the Newton Theological Institution, be appointed our agent to France.”

In pursuance of this vote, Prof. Chase and Mr. Rostan sailed from New York for Havre, Oct. 20.

This appointment, with the recent and contemplated reinforcements to the stations in Burmah, draws heavily on the treasury of the Board. The friends of our missions will not forget, that, as we march into the heat of the contest, we must support our warriors in the van. Every enlargement of our operations, as a denomination, increases our expenses. But we must show the world that so slight a consideration cannot daunt us. What is money, when souls are at stake? Who will be careful for a few cents, or a few dollars, when each cent may furnish a tract for the destitute—a tract, perchance, which may travel into the distant corners of the land, and lead the poor Burman to Christ. While we offer thanks to God for his unspeakable gift, let us give abundantly in token of our gratitude. 'Freely ye have received, freely give.'

From the Miss. Herald for October.

NEW STATION.

In November last, the members of the Bombay mission, after much consideration, resolved to form a new station on the high lands of the adjoining continent. One important reason for this measure, was the feeble health of Mr. Graves, who had been obliged to reside for nearly a year and a half on the Neilgherry hills, where the climate is comparatively cold. As these hills are not in Mahratta country, it was thought highly desirable, that some elevated situation should be sought out, where the Mahratta language is spoken; so that Mr. Graves might employ his knowledge of that language to the best purpose, in a climate suited to his infirm state of health. Another reason, which induced the mission to this measure, is the importance of a more extended field of operation. There is now no obstacle existing on the part of the Bombay government, to missionaries residing in any part of the presidency.

A letter says, "We left Bombay on the 9th, and arrived here on the 20th of December 1831. We had an opportunity of giving Christian instruction and distributing Christian books in many villages, by the way."

Situation of the station.

The city of Ahmednuggur is situated on what may be called the table land of the Ghauts, in a plain 12 or 15 miles in extent, each way, and is about 175 miles, a little north of east, from Bombay. It is estimated to contain a population of 50,000; and since it has become a military station, it is increasing in population. It was once the seat of the Mussulman power, in this part of India; and appears from its palaces, mosques, aqueducts and numerous ruins, to have been a place of much splendor. It is four or five miles in circuit, and entirely surrounded by a high wall of stone and clay. Many people however live just without the walls. A mile farther east of the city, is a strong fort, about a mile and a half in circumference. A mile farther east, is a cantonment of about 1000 English soldiers, chiefly artillery. There are many villages in the vicinity, easy of access, containing each, from one hundred to several thousands of people.

Rev. Mr. Hervey, at this station, died of the spasmodic cholera on Sabbath morning, the 13th of May, having been taken ill only the evening before. "His mind seemed fixed on Jesus and the resurrection."

WESLEYAN MISSION AT THE TONGA OR FRIENDLY ISLANDS.

In September, 1831, Mr. Woon, at Nukualofa, writes—

I sincerely rejoice with my brethren in informing you, that the work of the Lord continues to prosper in this interesting field of missionary labor. Almost every week we

have new converts; persons of all classes are leaving the enemy's camp and joining the ranks of Immanuel. I have been often delighted, and my soul has rejoiced, to witness the effects of Christianity on the minds of the inhabitants of Tongataboo. Young and old of every class, from the king to the poorest individual, are seeking the salvation of their souls. Picture to your minds on a Sabbath morning or afternoon, about six hundred persons from all parts, walking up a beautiful eminence, on which stands our Ebenezer, for the purpose of worshipping Jehovah our Lord, the maker and upholder of all things. And a great majority of these, we believe, worship him in spirit and in truth, and are seeking their way to heaven. What hath God wrought! is frequently the language of our hearts. I feel thankful that ever I left my native country to visit these delightful shores; and trust I shall long live to spread the Saviour's name among this people. But there is much land yet to be possessed: *Ata* still opposes, and many others; however, we trust they will be induced ere long to embrace the truth.

Vavou and Habai Islands.

The following extracts are from the communications of Mr. Thomas, dated Lifuka, June, 1831.

Our king and his people returned from Vavou, where they have been on a visit; and they bring us the pleasing and delightful tidings, that the king of Vavou and his people, to about a thousand, have turned to the Lord our God. Glory be to God, who doeth whatsoever pleaseth him in heaven and in earth!

It is now a little more than three years since the king of Vavou appeared very anxious for a missionary; but his goodness was as the morning cloud or early dew: he

has been a cruel persecutor since that time, and mad upon his idols. We have had several opportunities of conversing with him since we have been at Lifuka, and have been encouraged to hope our way would open; and the event has proved that our hope was not in vain.

The missionaries at Lifuka wrote to Finau, king of the Vavou group, exhorting him to embrace Christianity, to which he replied, making some objections. To these they sent an answer by a friendly chief.

The weather not being favorable, our chief did not leave until May 27: he arrived safe at Vavou the same evening, and next day waited upon the king. He read the letter, which informed him of many things; but one in particular, namely, that our conference had appointed brother Cross for Vavou; that he need not wait, therefore, until one came from England; but that if he would renounce his lying gods, and receive the true God, a missionary was at hand; and though not able to come immediately, because brother N. Turner has had to remove, yet in about seven or eight months we hoped he would reach him. Our chief exhorted him to turn to God, and put away his lying spirits. The king at length yielded, and said, "Well, I will; and I will spend the Lord's day with you in worshipping your God." He then gave orders to his servants to worship Jehovah, the true God; two of his wives also believed. A great chief had already professed his belief of the truth, and now his sister, viz., Halaevalu, (the person I mentioned as interceding for us when we were in trouble at our station at Hihifo,) and numbers besides, bowing down to Jehovah our God, joined with our people in singing and prayer. When the Sabbath was over, Finau gave orders to set fire to the devil's houses. His orders were promptly

and cheerfully obeyed. Some were taken for themselves to live in; but others, to the number of eighteen, were burned to the ground, and their gods in them. They were three days in doing this work; the weather was damp, and the houses did not flame away very fast. Some of the people were very much alarmed at these things, and thought it very bold and wicked; but our people are without fear, and especially our chief: he is most hearty in the cause of Christ, and longs to see idolatry banished out of all these islands. We judge that a thousand people at least have joined the king in renouncing idolatry, and embracing the truth of God. This is the Lord's doing, and it is marvellous in our eyes. Oh bless the Lord, who is making his name glorious in the eyes of these islanders! The king of Vavou has sent, and begs we will come and teach him. He says, "If you cannot come yourselves, send some of your people." While our people were with them, they had no rest night or day. The Vavou people laid aside their ordinary work, and said, "Let us learn first to serve God while you are with us, and we can do our work afterwards." One of our people said, "I was four nights and did not sleep, but talking with the people, reading, praying, and singing." When they had done with one company, another would come, and thus they were kept employed. Such a thirst after God and his word and worship I never heard of. Our people returned all on fire. They were glad at what they had seen, and what the Lord is doing. One of our baptised men is now with them, at their very earnest request, and another we are about to send to be with them a few weeks, until we can do something more for them; either we shall obtain a native from Tonga, or send Peter, my teacher, until brother Cross can go. Vavou is a

large island, and by all means should have two missionaries; and we have no doubt but very soon our way will be open at other islands. But oh we want help; send us more missionaries; and oh send them now! Friends of the heathen, see! see, they fly as doves to their windows! A king and his people waiting for God's law! Satan's cause trembles and falls; at the name of Jesus, idolatry bows down; it is crumbled into dust! Oh come to the help of the Lord; to the help of the Lord against the mighty!

SPIRIT OF INQUIRY AMONG THE
JEWS.

*Extract of a letter dated
Smyrna, June 12th, 1832.*

The origin of the present state of hopeful excitement among the Jews of Smyrna, may be considered as dating back to the time that the cholera prevailed in this place. Various efforts had for two or three years previously been made by Mr. Lewis, to obtain access to them, in order that he might preach Jesus of Nazareth. Meeting however with but here and there a single individual to whom he could deliver his message, he was on the point of breaking up from Smyrna, when that dreadful and till then unknown disease made its appearance among us. Rabbies and physicians—the rich men and the honorable among them fled, and the multitudes were left to perish from fear, sickness and want, in the most lamentable manner. It was at this critical moment that I had the privilege of accompanying Mr. L. in visits among the Jews as well as the Greeks and Turks, in order to stay, as far as possible, the overwhelming terror, and give efficiency to the very liberal contributions of the Frank gentlemen for the benefit of the poor.

A friendly intercourse was thus opened; and though the cholera

gradually subsided, cases of debility remained and instances of other diseases occurred, which rendered it desirable to open a dispensary for the benefit of the poor of all denominations. As, however, it is chiefly through Mr. L.'s efforts, and in a great degree at his expense, that this has been got up, he has felt it right that the neglected Jews should especially share in its advantages. Nor has he been content to minister only to their temporal diseases; but has been desirous that for the maladies of their souls they should obtain the "balm in Gilead and the physician there." Accordingly in his own rooms adjoining the dispensary, he converses with all such as are disposed to hear "concerning the things of the kingdom of Christ." In Evangelist also, he finds a very able helper; one whose heart, I trust, the Spirit of God has deeply imbued with desires for the salvation of his brethren, his kinsmen according to the flesh. The blessing of Heaven seems in a remarkable manner to have rested upon these exertions. Besides the three converts who have been members of Mr. L.'s family, and as many hopeful Jewish domestics, whom he keeps mostly for the purpose of instruction, there are at the present time more than thirty individuals, ready to acknowledge Jesus as their Saviour, provided they could escape to a place of safety in the Greek islands or elsewhere. To say that we have reason to believe that all these, or even a majority, are Christians indeed—repenting sinners whose hearts are sanctified by faith, is more than any of us would be willing. But we do feel, that when so goodly a number are ready, amidst dangers and threats, to avow their belief in Christ, and are desirous of attending regularly on religious instruction, there is much reason to bless God and take courage.

I might, were there time, and had

I not already exceeded my limits, mention many particulars illustrative of the zeal and sincerity of inquirers, and the fears and unsuccessful efforts of the rabbies to prevent their people from frequenting the dispensary. "Will you cure us for nothing?" is the question with which they put to silence the threats of excommunication. It remains to be seen, whether successful opposition will not in some way be made to the free intercourse which now exists between the missionary and inquirers. Shall not prayer without ceasing be made by the church for more than a thousand families of Jews in this city, thus unexpectedly laid open to evangelical influence?

Excuse this unfinished and hasty description of what, I hope, may be termed the *first Jewish revival in Smyrna*.

Very sincerely, &c.

J. B.

BOSTON BAPTIST FEMALE MISSIONARY SOCIETY.

The 31st annual report of this society has been received. The members continue to support a missionary, whose duty is to visit and watch over the poor of the city, and preach to them the word of life.

During the year embraced in the report, Rev. Mr. Collier, the missionary of the society, has visited upwards of 400 families, distributed not less than 40,000 pages of tracts, and several Bibles and Testaments. He has also frequently visited, for religious conversation and prayer, 169 sick persons and preached several times on the Sabbath to the inmates of the House of Correction and of the House of Industry at South Boston. Neighborhood-meetings, in various places, have likewise been maintained through the year, and preaching on Sabbath evenings.

While we cherish the cause of missions abroad, the poor in our own streets must not be forgotten. If they will not come and hear the gospel, we must carry it to their fire-sides. And while we soothe the woes, and listen to the sorrows of the afflicted, we may hope that the distant heathen and our own needy population may alike receive the word with gladness, go up together to join the company of the redeemed.

BAPTIST IRISH SOCIETY.

Amounts received between July 12th and Sept. 6th, 1832, by the Rev. Stephen Davis, of Glonmel, Ireland, for the English Baptist Society for promoting the gospel, by establishing free schools, and employing Scripture-readers in the native language, in the most destitute parts of Ireland.

Boston	\$542,13
Salem	101,74
Roxbury	14,50
Charlestown	20,90
Lynn	20,00
Cambridge	50,00
Portland	46,25
North-Yarmouth	14,02
Providence	129,10
Newport	40,00
Fall River	11,71
New Bedford	54,43
Taunton	3,31
Pawtucket	10,20
Worcester	66,25
Hartford	111,85
Springfield	38,87
Middletown	50,00
New Haven	61,20
Total	\$1386,46

The week-day schools of this important institution contain at the present time upwards of 10,000 poor children, principally of Roman Catholics, who are instructed to read and commit the New-Testament. No catechism or any sectarian instruction is allowed in them, and the teachers are of va-

rious denominations. The society also supports 50 Scripture readers in the native Irish language, and four Irish, and six English itinerant ministers. It is entirely supported by voluntary contributions. The annual average expense is \$13,000 or 3,000*l.* sterling. The society is at the present time considerably in arrears to the treasurer. All remittances for it, addressed to Rev. Stephen Davis, at Rev. A. Maclay's, 56 East Broadway, New-York, will be thankfully acknowledged.

ORDINATIONS.

In Clyde, Wayne Co. N. Y., Mr. Luke Morley, to the work of an evangelist, on Thursday, Aug. 23.

At the north Baptist church, Christopher st. New York, Sept. 1, Mr. Samuel Duxbury, late from England. Sermon by Rev. Mr. Dunbar.

Over the First Baptist church in Mt. Pleasant, N. Y., Sept. 13, Mr. John Pewtress, (late of London.) Sermon by Rev. Mr. Orchard, also from England.

At Smithville, N. Y., Mr. Abner Webb, as a missionary to Burmah.

At Reading, Ms., Sept. 13, Mr. Benj. W. Parker, as a missionary to the Sandwich Islands. Sermon by Prof. Emerson, of Andover Theol. Sem.

Rev. John Diell, American Seamen's Chaplain at Oahu, in the Sandwich Islands, was ordained by the third presbytery of New York, Sept. 18.

At Heath, Mass., Sept. 26, Mr. Lowell Smith, as a missionary to the Sandwich Islands.

At Hartford, White River Village, Vt., Sept. 28, Mr. Ira Tracy, as a missionary to China. Sermon by Rev. J. Tracy.

Messrs. Barr and Pinney, destined as missionaries to Central Africa, were ordained at Philidelphia, Oct. 12.

Account of Moneys received by the Treasurer of the General Convention of the Baptist denomination in the United States, for Foreign Missions, from September 25th to October 20th, 1832.

From the Hingham Juvenile Female Sabbath School Burman Miss. Society, by Miss Deborah Davis, Treasurer,	2,54
Children of the Hingham Bap. Sab. School for the Bur. Mission,	3,02
Female Missionary Concert, Hingham, do. do.	4,08
	9,64
The Baptist Church, New Bedford, for the Burman Mission, 12, per Mr. Coggsball,	
The Newton Female Missionary Society, per Dea. I. Macomber, having been paid at the Boston Baptist Association, 15,	27,00
Mr. Levi Morrill, Treasurer of the Penobscot Foreign Missionary Society, Aux., &c. per L. Greene, Esq.	
For the Burman Bible,	11,
For general purposes	2,
	13,
The Baptist church and congregation at Eaton, Luzerne County, Penn., for the Burman Mission, by Rev. William Frear, per Rev. Ira M. Allen, Philadelphia,	5,59
"A sister in Christ," being the proceeds of a string of gold beads, for the Burman Mission, by Rev. E. Foster,	5,45
Deacon Woodbury, Treasurer of the Wendall Baptist Association, for the following purposes:	
For the Burman Bible,	10,45
" Burman Tracts,	14,04
" Burman Mission,	56,36
Per Mr. L. Colby.	
	80,85
The Vermont Baptist State Convention, per John Conant, Esq. Treasurer, towards the outfit and support of Rev. Nathan Brown and wife, missionaries to Burmah,	1414,
For gold beads, &c., contributed for same object, by the hand of Mr. Knowlton,	6,
	1420,
T. Kendall, Esq. being a widow's mite for the Bur. School fund,	1,
Deacon Thomas Pettingell of St. Johns, New Brunswick, for printing the Bible in Burmah, per Rev. Mr. Miles,	15,25
Mrs. Mary Bacheller, for Bur. Mission, per Dea. J. Bacheller,	5,
The Seekonk Female For. Miss. Soc., per Mr. D. D. Pratt,	19,70
The "Female Missionary Society of the First Baptist church and society in Middleborough" for the Burman Mission, per Miss Martha H. Shaw, Secretary,	15,
Mrs. Cressy of Hingham, being proceeds of two gold rings, from persons in that place, for Burman Mission,	37
brother T. J. Scudder, Treasurer of the Barnstable Baptist Association, it having been contributed by the "Native Church" on Martha's Vineyard,	21,
The Oxford, Me. Baptist Foreign Missionary Society, Aux. &c. per Dea. Thomas Merrill, Treasurer,	50,
Also a gold necklace sold for per Rev. J. Torrey	2,62
	52,62
The Society connected with the first Bap. Church, Boston, for the support of a Burman child named Sarah Wayland, per Miss Lydia C. Jepson, Treasurer,	20,
HEMAN LINCOLN, Treasurer.	

Note. Mr. and Mrs. Butterfield and Miss Rayner sailed for Savannah, Oct 21, on their way to join the mission at the Valley Towns Station.

THE
AMERICAN
BAPTIST MAGAZINE.

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MEMOIR OF REV. ISAAC MANN.

(Concluded from page 340.)

In the evening of the day, a party of Christian gentlemen assembled at his house, and he manifested at least his usual energy and cheerfulness in their society. After their departure he retired; and at midnight he was taken exceedingly ill. He complained of extreme coldness, and, after a while, of sickness. Medical aid was instantly called in; every thing that skill and kindness could devise was done, and little fear was at first excited. On the following Monday, however, his pain greatly increased; but still hopes were entertained, and on Tuesday he greatly revived. He remarked, in the course of conversation, that during his great pain he had been led to examine his hope; and such was his confidence in Christ, that in the simple doctrine of the cross he had firm standing; and that, but for his family, he had thought he should be willing to go to heaven. Happy, indeed, is the man who, when he comes to his dying hour, finds that he has not then, for the first time, to seek the salvation of his soul!

What were the general feelings of my beloved friend during his last illness may be best learned from the following account, drawn up by one of his beloved friends, who attended him in his last hours, and addressed to the Rev. Dr. Steadman:—

“MY DEAR SIR,

I cannot communicate much to you about the last days of our beloved pastor, because the prohibition of his doctor, and my own indisposition, prevented me or any other person from seeing much of him. During his illness, he had much interesting

conversation with his medical attendant, for whom he entertained, professionally and personally, a great regard; the tenor of which evinced the warm interest that he took in the church of Christ at large, and the general knowledge that he possessed on all points connected with the ministers and churches of his own denomination. At the commencement of his illness, his first concern was, to provide for the fulfilment of all the benevolent pledges he had given to further the interests of some of his ministerial brethren in the country: indeed, this was one of the ruling passions strong upon him within a few hours of his death; for he exacted a promise from a friend with him, to use every exertion in favor of a brother minister, from whom he had heard during his illness. He never was remarkable for evincing that fervor of assurance avowed by some professors, which seems to leave little for the morning of the resurrection to unfold to the spirit of the Christian. That vigorous faith in the all-sufficiency of the work of Christ to redeem the penitent sinner, and which can hold the soul in perfect calmness, never forsook him; but retained its full force during his struggle with pain and disease.

"The nature of his disorder, when in its most acute stages, prevented him from speaking much; and the pain he suffered was violent and unremitting: but his patience, as under the hand of God, was most exemplary; while his desire for prolonged usefulness seemed to induce a tenacity to life.

"About the middle of the week in which he died, his disease yielded, in a very encouraging degree, to the course of treatment adopted, when he said to a friend, 'Oh! how comfortable I am! Christ and the truths I have preached to others are now my support and consolation.' Though perfectly aware of the critical state he was in, he seemed to think, even till within two hours of his death, that his strength would overcome the disease; and talked of the hope he entertained that 'God had more work for him to do *yet* at Maze Pond!' The faculties of his mind, and even the strength of his voice (though the labor of breathing prevented his talking much,) continued unimpaired till within a few minutes of his death. When asked, whether he found the basis of his hope sufficient to sustain his mind in the prospect of death, he exclaimed, 'Oh! yes, I cannot doubt the efficacy of the Saviour's atonement, though it seems to me a miracle, that such a sinner as I am should have found mercy.' It was suggested to him that he had not spent his strength in vain; but having found Christ himself, had earnestly labored, and not without success, to bring others to the Saviour. He said, 'God granted me an humble order of talent, and if he has blessed it for usefulness it has been because I exercised it *honestly*, declaring the whole counsel of God!' Whenever the friend by his bed-side touched those chords of consolation with which the Scriptures and our sacred songs abound, they seemed to vibrate

through his soul; and he finished every sentence and verse that was begun—'When thou passest through the waters, I will be with thee, and the rivers shall not overflow thee,' &c. 'To him that overcometh, will I give to eat of the tree of life,' &c. About two hours before his death, he was left alone with one of the friends who sat up with him, who had the painful task of telling him that he feared his hour was approaching. This friend, being anxious to know if he had any wishes to express, he very calmly gave some directions about his family affairs; and then added, that if he should not be raised up for further usefulness in the church of Christ, his last feelings were those of affection and interest for the welfare of his flock. To every member, he begged that his love might be expressed, entreating that they would live up to their profession; his wish that, using well all their religious privileges, they might increase in numbers and spiritual prosperity; enjoining on them continued confidence in the deacons of the church, and trusting that they would give the supplies who might be provided a fair hearing, and that they would cultivate an affectionate regard for other churches. He then expressed a warm interest for the prosperity of that denomination in the Christian church with which he had been connected, and spoke in affectionate terms of many of his brethren by name. After lying still for about half an hour, he requested to be lifted up, and moved in his bed; and as he sat up, and took some refreshment, 'Maze Pond' were the last words on his lips; after which he reclined gently upon his pillow, and, in a few minutes, slept in Jesus!"

From another account which lies before me, I learn that about half an hour before his final gasp, while his beloved wife and children stood round his bed, he said, 'The Lord bless you, my dear Mary, and you, my dear children! May the light of his countenance be upon you!' Life was now fast sinking; and about ten minutes previous to the closing sigh, after a severe fit of coughing and a deep groan, he said, 'That is *one* step over.' A similar struggle and groan soon followed, and he observed, 'There is *another* step over; one more will carry me to heaven.' Such was the removal from the church militant of one of the most devoted of its ministers, early in the morning of December 31st, 1831, before he had quite completed his forty-seventh year.

To describe the sensation produced by this affecting event, throughout the whole circle of his connections, would be very far beyond my powers. Christian ministers, of every denomination, felt they had lost a beloved brother; one or two of them in London, in announcing it to their congregations, were too much affected to proceed; and very many went through the duties of the Sabbath with extreme difficulty. It was really a matter of

astonishment that he could have become so well known, and have been so universally esteemed, during a residence in London of little more than five years.

The mournful duty of committing to the silent tomb the remains of my departed friend was discharged on Monday, the 9th of January; and the place fixed on for their deposit till the morning of the resurrection was among his own people at Maze Pond. About forty of his ministering brethren attended on the solemn occasion; and nearly one hundred other gentlemen, members of his own and other churches. The scene was peculiarly impressive; the place was thronged with mourning spectators, and the solemnity of the services must have made a deep impression on the mind of every attendant. The Rev. John Dyer, Secretary of the Baptist Missionary Society, read the Scriptures, and with much fervor presented solemn prayer. Elder Isaiah Birt delivered a very affectionate, evangelical, and truly appropriate address; and Elder G. Collison, with deep but chastened emotions, concluded the affecting service with prayer. On the following Lord's day morning, the Rev. Dr. Steadman preached the funeral sermon to an overflowing congregation, from Rev. i. 17, 18; in which, while he paid an ample tribute of respect to the excellences of his friend, he directed the mourning family and church to him who lives amidst all the changes of time, to comfort his people, and to conduct the affairs of his kingdom; making all contribute to his own glory and their best interests. Many ministers, both of the Baptist and Independent denominations, paid similar tokens of respect to the memory of their departed friend and brother.

It remains now, that I devote a page or two to the delineation of the character of my beloved friend. No great space need be given to this part of my task; for every reader, whose eye has passed over these pages, has, by this time, obtained, from a review of his conduct, tolerably clear views of the holy man, and the devoted minister of Jesus Christ.

If it were desirable to describe the character of my friend in one word, I should select the term *energy*. This represents alike the strength of his feelings and the activity of his conduct. It was impossible to know him without perceiving that in religion he was perfectly *at home*; it influenced every power and passion of his heart, called forth the strongest expressions of his tenderest feelings, and threw over his whole conduct a hallowed something, which even the worldling admired; but which the Christian alone could account for.

Nor was this energy less perceptible in his studies. His mind seemed to resemble a grappling-iron, which would lay hold of a subject, and never let go its grasp till it had been fully examined, and all its various bearings understood.

Equally evident was energy in his intercourse with his friends. Who ever knew him pay a cold, formal, uninteresting visit? Who ever received from him a dry, and merely complimentary letter? Who ever conversed with him in his study, or sat down at his table, without being compelled to admire the force of his feeling, and being impressed with the conviction that they had seen all his heart?

It need not be said that energy marked his public life. He preached *more than six thousand sermons*; he plead the cause of Christian benevolence in almost every county in England, besides occasional visits to other kingdoms; his attendance on public and committee meetings was exceedingly frequent. In addition to these labors, his sermons for the Sabbath were almost invariably prepared by the preceding Thursday; and if he had a public service before him, the sermon composed for that special occasion would be ready a month before it was wanted. With all this, he was often before the public as an author.

If a stranger were disposed to imagine this representation too strong, I would assure him that I have told him but a part of the truth. Let the poor ministers for whose relief he exerted himself, the many ministerial book-shelves he assisted to replenish, the chapels in the removal of whose debts he was interested, and the private cases of misery he relieved, be appealed to, and they will bear testimony to the energy of his benevolence. His heart was never cold. If he reprov'd sin, he did it with fidelity; if he discharged a trust, it was with integrity; and if he shewed a kindness, it was in a manner which greatly heightened the value of the gift. Many a fact has come to my knowledge since his death, which would illustrate these remarks; and many a tear have I witnessed which shewed the impression he produced on the minds of his friends.

He held to life with a tenacity, which arose from an intense desire to be increasingly useful; and when he felt that he *must* die, his usual readiness to think of his friends, and of the cause of religion, shewed itself in the advice he imparted to those around him; and having done this in the full energy of bodily force, and with all possible composure of mind, he submitted to death; saying to his medical attendant, as he was struggling with the load of his pain, within an hour or two of his final removal, 'Doctor, I am a stroug man now; I am dying in my full strength; for death has seized my very vitals.'

Yes, death seized his vitals, and has removed him hence. That "last enemy," however, had transferred him to the guidance of the great Shepherd and Bishop of souls, who led him through the dark valley of the shadow of death, and placed him in the presence of adoring millions, on the throne of his glory. His character is perfected, his happiness is complete, his energy

is even greater than it was below; and though it were only in his heart to devote a long life to the service of God in this world, an eternity shall be given to that service, where there is nothing to hinder either its performance or its success.

A list of the publications which Mr. Mann, at different periods, issued to the world, may probably be deemed a suitable close of the present memoir. I give the list without any remarks, excepting that I have always considered his Essays, and his Reply to Heineken, as showing most of his talents and his learning; his sermons discover an earnest desire after the great object of the Christian ministry; his lectures on Ecclesiastical history combine in one volume a vast mass of important information, and shew him as the consistent and unflinching Nonconformist, but the liberal Christian; and his *Memorials of Christian Friendship*, of all his works, appears to me of a class the most popular and the most useful.

Achan discovered in the Camp of Israel. 12mo. pp. 57.	1810.
Christian Baptism considered, a Sermon at Weymouth. 8vo. pp. 32.	1813.
Work of the Holy Spirit on the Heart. Circular Letter. 8vo. pp. 16.	1814.
Short Discourses on the Lord's Prayer. 2nd edition. 12mo. pp. 151.	1821.
Strictures on Heineken's Reply to Carlisle. 12mo. pp. 196.	1826.
Charge at the Ordination of Rev. W. Humphries. 8vo. pp. 40.	1827.
Essay on the Atonement of Christ. 12mo. pp. 204. 2nd edition,	1827.
Theological Essays. 12mo. pp. 272. 2nd edition.	1828.
Twelve Lectures on Ecclesiastical History. 8vo. pp. 514.	1829.
Memorials of Christian Friendship. 12mo. pp. 372. 3rd edition,	1829.
Sermon before Bradford Academy. 8vo. pp. 45.	1829.
Sermon at the Opening of the New Baptist Meeting House, Leicester,	
8vo. pp. 44.	1831.
Sermon at the Settlement of Rev. J. Belcher. 8vo. pp. 32.	1831.
England's Crisis, and her Safeguard. 8vo. pp. 31.	1831.

Besides these productions, Mr. Mann published, with a preface and notes, Dr. Carey's "Inquiry into the Obligations of Christians to use Means for the Conversion of the Heathen;" prepared for the press the publications in the Religious Tract Society's department of Christian biography relating to Vavasor Powell, Mrs. Joanna Turner and John Bunyan; wrote prefaces to several works published by his brethren, and a variety of papers in two or three of the periodicals.

TRANSLATION OF ROMANS 6: 1—11;

With remarks on Professor Stuart's interpretation of the 4th verse, in his Commentary on the Epistle to the Romans.

"What shall we say then? shall we continue in sin that grace may abound? By no means. How shall we, who are dead to sin, live any longer in it? Know ye not that so many of us as have been baptized into Christ Jesus, were baptized into his death? We have, then, been buried with him by baptism into his death; that, as Christ was raised up from the dead by the glorious power of the Father, so we also should walk in newness of life. For, if we have been allied

to him in the likeness of his death, so shall we be also in the likeness of his resurrection; knowing this, that our old man is crucified with him, that the body of sin might be destroyed, so that we should no longer be in subjection to sin; for one who is dead is freed from sin. But if we be dead with Christ, we believe that we shall live with him; knowing that Christ, having been raised up from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died in respect to sin once for all; but in that he liveth, he liveth in respect to God. Thus also consider ye yourselves dead indeed in respect to sin, but alive in respect to God, through Christ Jesus."

For the sake of clearness, the following free and paraphrastic translation is subjoined.

What shall we say then? Shall we continue in sin that grace may abound? By no means. How shall we who have renounced subjection to sin, continue any longer subject to it? Do ye not know, that so many of us as have been baptized into a recognition of Jesus Christ were baptized into a recognition of his death? By baptism then, which recognizes his death, we have been buried as he was buried; that is, as he was buried after death, so by baptism in a recognition of his death, we have been buried; that, as Christ was raised up from the dead by the glorious power of the Father, so we also, [having been raised up from our burial,] should lead a new life. For if we have become like Christ as to his death, that is, if, as he died *for* sin, we have died *to* sin; we shall be also like him as to his resurrection; that is, as he arose to a new and heavenly life, so shall we lead a new and holy life. This obviously follows from what we know; namely, that as Christ was crucified, so our inward, carnal man has been subjected to a moral crucifixion for the destruction of our sinful propensities; so that we might no more be in subjection to sin. For a person who has departed this life, who is dead, is freed from the temptations and sins of the present world. Now, if we have died to sin, as Christ died for sin, we believe that as he arose to a new life, we shall also lead a new life; knowing that Christ, having been raised up from the dead, dieth no more; death hath no longer dominion over him. For in that he died, he died on account of sin once for all, so as to destroy its power; but in that he liveth, he liveth in respect to God, so as to advance his glory. In like manner also consider ye yourselves dead in respect to sin, but alive in respect to God, through Christ Jesus.

The design of the apostle in these verses was, to meet an objection which might be raised against the statements of the preceding chapter. In that chapter he had largely shown that the grace of God vastly superabounds over the sins of men; and that the abounding of sin had proved an occasion of the superabounding of divine grace. If this be the case, some one might say, may we not still go on to sin, so that God's grace may still more abundantly be exhibited? The apostle's reply is

very simple. It consists of two parts; 1. The internal character of Christians forbids such an objection; *they are dead to the influence of sin.* 2. Their external profession of Christianity opposes it: *by their baptism they have, as being dead to sin, symbolically been buried and raised up again.*

It is contended by Prof. Stuart, and some other writers, that the burying mentioned by the apostle is not an external one, but a moral burying; and that this word is used only to express more strongly the idea of having become dead. To us this opinion seems sufficiently refuted by the circumstance, that the burying is performed by baptism, an external rite. The apostle does not tell us, that, having become dead to sin, we have completed this work of moral dying by publicly professing Christianity, and promising at baptism to renounce sin; so that by our consummating the work of dying, we may consider ourselves as buried. He says that, besides being dead to sin, we have also been baptized in recognition of Christ's death, and have thus submitted to a burial. The two things, the death and the burial, are clearly kept distinct; and the burial is an external thing, consisting in the fact, that we have been baptized, have submitted to a rite so significant of burial. To continue in sin would, then, be inconsistent with our character and our religious profession.

This very obvious view seems to be wholly disregarded by the writers to whom reference has been made. If the apostle had simply said, we are dead to sin and are buried in respect to it, or, we are dead and buried in respect to sin, their interpretation might be correct; but the apostle himself explains what he means by *burying*, when he adds, *by baptism.* The representation we now make is in perfect agreement with the fact, that the primitive Christians had been buried in the water of baptism: a fact so generally conceded, that it need not now be largely proved. This fact Prof. Stuart does not deny; though he avoids making the concessions, so ingenuously made by other distinguished writers.

Place these two considerations together; namely, first, that the early Christians at their profession of Christianity, were immersed: secondly, that the apostle says the burying was by baptism; and what can be more natural and clear, than that the apostle made allusion to their having been buried in the baptismal grave? It is not wonderful, that this passage should present singular difficulties to those who consider something else than immersion to be baptism, and other persons fit subjects for it, besides believers in Christ. How such language could be addressed to a Christian community, consisting of persons who had either been baptized in unconscious infancy, or on whom a few drops of water had been sprinkled, or on whom water had in larger quantities been poured, is by no means obvious.

It is important to bear in mind, that the burying is performed by baptism, and thus refers to an external act. This thought will remove the obscurity which Scott's commentary throws around this passage. In attempting to show the words, 'we are buried with him by baptism,' do not require immersion as necessary to baptism, he says, 'we are also said to be crucified with Christ, and circumcised with him.' Mr. Scott, we apprehend, is guilty of an error as to the last expression, 'circumcised with him,' that is, Christ. We have searched in vain for this expression in the Scripture. As to the expression, 'we are crucified with Christ,' his statement is substantially correct. But the verse in the Epistle to the Romans, now under consideration, does not contain the simple expression, 'we are buried with him;' but, 'we are buried with him *by baptism*. Now to make the other passage parallel with this, it ought to be not simply, 'crucified with Christ;' but 'put to death with Christ by crucifixion.' A comparison of these forms of expression clearly shows that something peculiarly significant was intended by employing the phrase 'buried with him *by baptism*.'

But let us examine in detail the arguments by which Prof. Stuart, in his commentary, would show, that the burying here mentioned, has no necessary reference to the immersion of the early Christians.

The first argument is, 'that in the verse before us there is a plain *antithesis*; one so plain that it is impossible to overlook it. If now *συνταφηναι* [we are buried with] is to be interpreted in a *physical* way, i. e. as meaning baptism in a physical sense, where is the corresponding *physical* idea, in the opposite part of the antithesis or comparison? Plainly there is no such *physical* idea or reference in the other part of the antithesis. The *resurrection* there spoken of, is entirely a *moral, spiritual* one; for it is one which Christians have already experienced during the present life.'

In regard to this, we observe that the antithesis is complete, so far as the thought is concerned. *We have been buried in a baptismal grave, that we should lead a new life.* The imagination instantly supplies the idea of a resurrection; *having been raised up from this grave*, we should lead a new life. We take it for granted, as does the commentary, that in the fourth verse, the word *εγερθητις* [having been raised up,] is implied. This word renders the antithesis complete: we have been buried with him by baptism, that, having been raised up, we should lead a new life. But the commentary says that the *resurrection* here spoken of, 'is entirely a *moral, spiritual* one; for it is one which Christians have already experienced during the present life.' True; this resurrection is, or rather *was* in the case of the early

Christians, experienced in the present life. This circumstance, however, is of no weight in shewing that the resurrection is a spiritual one; for certainly a physical resurrection from the baptismal grave may be experienced in the present life, as well as a spiritual resurrection from the death in trespasses and sins. And that the resurrection implied in this verse is a physical one from the baptismal burial, is to our minds rendered quite certain by the passage in the Epistle to the Colossians ii. 12. 'Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead:' that is, by your faith in the power of God who raised up Christ from the dead, ye have IN BAPTISM been buried with him, and risen with him. It was IN BAPTISM then, a physical act, they had been both BURIED and RAISED UP with Christ.

Second argument. 'Nothing can be plainer, than that the word *συνταφίμω* [we are buried with,] in Rom. vi. 4, is equivalent in sense to the word *καθάραμεν* [we be dead] in v. 8.'

We reply, to us this is not plain. There are two methods of satisfactorily accounting for the use of the expression 'if we be dead' in the 8th verse. 1. The apostle, having stated that Christians had become dead to sin, and had by baptism been buried, afterwards uses the word 'dead,' as including all that had taken place, internally and externally, respecting their moral death. They needed not to be reminded on every occasion that they had also been symbolically buried. Being buried is so intimately connected with being dead, that being dead would, especially in such a connection as this, recall the other idea. 2. But there is another very sufficient reason for the apostle's using this term. The preceding verse, the seventh, had presented a new thought; namely, a person who has departed this life, who is *dead*, has no longer a connection with the sins of this life. Now applying this thought, the apostle speaks of Christians as *dead*, and as having no more connection with the sins of their former state; but as living a new life, as Christ is now living a heavenly life. It is not then plain, that the words 'if we be dead' in the 8th verse, are equivalent in sense to the words 'we are buried,' in the 4th verse.

Third argument. 'The image or figure of *immersion, baptism*, is nowhere else in Scripture employed as a symbol of *burial in the grave*.

Reply. This argument would have force, could it be shown, that a writer must employ the same comparison more than once. Is it necessary that a certain mode of viewing a subject, or a certain comparison in regard to it, should be repeated, in order to show what the writer intended? Is it not enough that the comparison, or the figure, be apt and striking? We think, however, the same image is employed in Col. ii. 12. The remarks,

in the commentary on that text, are not convincing. They are encompassed with the same radical difficulties, as the remarks on the verse in the Epistle to the Romans.

Prof. Stuart adds, 'Nor can I think it [immersion] a very natural symbol of burial. The obvious import of *washing with water*, or immersing in water, is, that it is symbolical of purity, cleansing, purification. But how will this aptly signify *burying in the grave*, the place of corruption, loathsomeness and destruction ?'

Reply. If we do not carry the comparison beyond just limits, immersion is certainly a natural symbol of burial; and has commended itself as such, to persons of all classes and of all degrees of mental cultivation. There is the being placed underneath the surface of the water, as the body of Christ was placed underneath the surface of the earth. If one insists that a burial must signify corruption, loathsomeness, and destruction, then we may say, though the demand is unreasonable, that in our baptismal burial we emblematically deposit our moral corruption, and when we rise from this grave, we leave our moral loathsomeness behind, and rise to lead a new and holy life.

It is very possible for a person's mind to be so intent upon the idea of purity, as indicated by baptism, that he will discern in this ordinance no other significancy. But in the correct view of this passage, we find an additional significancy in baptism. We overlook not the idea of purity; but in connection with that, baptism is to be regarded as a symbolical burial in respect to sin, and a symbolical resurrection to a new and holy life; and as a token of our recognizing Christ's death and burial and resurrection on account of sin.

In the commentary it is asked, 'what else but a *moral burying* can be meant when the apostle goes on to say: *We are buried with him* [not by baptism only, but] *by baptism INTO HIS DEATH?*'

The force of this question is not obvious. The apostle is speaking of a moral death; a death followed by an emblematic burial. This burial is intended as a recognition of the Saviour's death; or, according to Prof. Stuart's explanation of the formula of baptism, a token of our participating in the benefits of the Saviour's death. But how the addition of its being in reference to his death that we are buried by baptism hinders this burial from meaning our real baptism, we see not.

It is added in the commentary, 'of course it will not be contended, that a literal, *physical* burying is here meant, but only a *moral* one.'

We think, that a physical burying is here intended; not indeed the burying in a real grave of a dead body, but the burying in a baptismal grave of a person who has become dead to sin.—Reference is here made to baptism, not only, in the language of

the commentary, 'because when that rite was performed the Christian promised to renounce sin and to mortify all his evil desires, and thus to die unto sin, that he might live unto God;' but also, because the submitting to baptism was an acknowledgement of discipleship to a Saviour who had died on account of sin, to destroy it, and had risen again to a heavenly life; and because baptism was also an emblem of the Christian's resemblance to the Saviour, as to his death, in that the Christian has died, not indeed for sin, but unto sin; and of the Christian's resemblance to the Saviour, as to his resurrection, in that the Christian has arisen, not indeed to heavenly glory, but to a holy life.

The author of the commentary concludes by observing, 'I cannot see, therefore, that there is any more necessary reference here to the *modus* of baptism, than there is to the *modus* of the resurrection. The one may as well be maintained as the other.'

In how extensive a sense the word *modus* is here used, we know not. But it seems plainly the thought of the apostle, that as in baptism there is a being placed underneath, so there is a being raised up; and thus there is emblematically indicated in baptism, not only a burial, but also a resurrection. Hence he says, 'as Christ was buried, so we, by baptism, have been buried; that as Christ was raised up from the dead, so we [having been raised up] should lead a new life.' Just so in Col. ii. 12, 'Buried with him in baptism, wherein, in which emblem, ye are risen with him.' The *modus* of the resurrection is implied here so far as the leaving of the grave, the rising up from it, is concerned. So that there is, in fact, reference both to burial and to resurrection; to the being deposited underneath and the being raised up.

As a suitable conclusion of these remarks, we would refer our readers to the sermon preached by Prof. Chase, before the Boston Baptist Association at Cambridge, Sept 27th, 1828, entitled, 'The Design of Baptism.' The third edition of this sermon was printed in 1829. It was not formally noticed and recommended in this Magazine, because the author was at that time connected with the editorial department. In this sermon, baptism is forcibly represented as indicating a moral purification; a purification too, connected with the sufferings and death of the Messiah; and as indicating purification through the sufferings and death of the Messiah, having a twofold reference: the one, to the death and resurrection of Christ; the other, to the state and prospects of the believer, as connected with that death and resurrection.' At the close of the discourse are several valuable notes. One of them is in reference to the passage, to which we have so particularly directed the attention of our readers. The principal part of that note we shall take the liberty to extract.

‘Note F. p. 24. *Buried with him by baptism.* The language is figurative. The word *συνταφῆσαι* means ‘we were interred, or covered up in a grave, or laid in a tomb, or buried with Christ. How? *By baptism*, the Apostle adds; and this addition modifies the figure, and makes the sense as clear as it is possible for express words to make it. *In or by baptism*, then, Paul and the Christians whom he addressed were *buried*. To be crucified to the world, or dead to sin, is the character of the Christian; but to be buried with Christ by baptism, is the appointed emblematical *profession* of that character. The apostle does not teach that believers are *crucified* with Christ, or are *dead* with Christ, or possess a *mortified* temper, *by baptism*. To have such a state of soul, to be dead in respect to sin, is one thing; and to be buried with Christ *by baptism*, is quite a different thing; for this is external, whereas the other is internal. The one is a sign; the other, the thing signified. It is only by confounding what the apostle has kept distinct, that there can be any mistake concerning this passage. Let the honest inquirer after truth and duty, listen to the dictate of common sense; and let the religious teacher, as he expects to appear before the judgment seat of Christ, beware of perverting the oracles of God, and of darkening counsel by words without knowledge.

Jaspis, in a note on this part of his recent Latin version of the Epistles, acknowledges the truth, though he afterwards makes a feeble attempt to escape from the legitimate consequence. He says, ‘Paul in this place alludes to the custom then usual, of immersing the whole body; which impersion resembled the laying of a man in a sepulchre.’ p. 33.

The remarks of Rosenmueller on the same passage, are worthy of serious consideration. ‘Immersion in the water of baptism, and coming forth out of it, was a symbol of a person’s renouncing his former life, and, on the contrary, beginning a new one. . . . The learned have rightly reminded us, that, on account of this emblematical meaning of baptism, the rite of *immersion* ought to have been retained in the Christian church.’ See his *Scholia in Novum Testamentum*, vol. iii. p. 454.

Such, too, was the conviction of Luther, in view of this passage, who, after speaking of baptism as a symbol of death and resurrection, says, ‘On this account I could wish that such as are to be baptized, should be completely immersed into water, according to the meaning of the word, and the signification of the ordinance; not because I think it necessary, but because it would be beautiful to have a full and perfect sign of so perfect and full a thing; *as also without doubt it was instituted by Christ.* See his work entitled *Captivitas Babylonica*, in the collection *Omni. Oper. M. LUTHER.* Tom. ii. p. 76. ed. 1551.’

On the whole, we cannot but consider Prof. Stuart’s exposi-

tion of this passage as deficient in the clearness, and candor, and power, which generally mark his productions. We cannot but regard his exposition as furnishing another proof, that this passage is peculiarly difficult to be thoroughly and naturally reconciled to those views which justify the sprinkling of infants, or of adults, as a Christian ordinance. We do deeply lament that any should not acknowledge the obvious meaning of the apostle. At the same time, we would earnestly enforce upon our own consciences, and the consciences of all baptized believers, the solemn obligations, which a right performance of baptism involves. God grant, that as we have been symbolically buried, and raised up again, we may truly be dead and buried, in our hearts, to the influence of sin; that we may show that baptism is not a mere ceremony; but that the performance, and the remembrance of it powerfully stimulate us to 'walk in newness of life.'

R.

THE EXERTIONS OF THE CHURCH,

NOT THE RESULT OF HER OWN FORESIGHT, BUT OF PROVIDENTIAL CIRCUMSTANCES.

Many of the most important discoveries in the field of science have been the result of accident. The little boys of a spectacle-maker in Holland, while their father was at dinner, chanced to look at a distant steeple, through two eye-glasses, placed before one another. They found the steeple brought much nearer than usual to the shop-windows. They told their father, on his return; and the circumstance led him to a course of experiments, which ended in the *telescope*. Some shipwrecked sailors once collected a few sea-weeds on the sand, and made a fire to warm their shivering fingers, and cook their scanty meal. When the fire went out, they found that the alkali of the sea-weed had combined with the sand, and formed *glass*;—the basis of all our discoveries in astronomy, and absolutely necessary to our enjoyment. In the days, when every astronomer was an astrologer, and every chemist, a seeker after the philosopher's stone, some monks, carelessly mixing up their materials, by accident invented *gunpowder*; which has done so much to diminish the barbarities of war: Sir Isaac Newton's two most important discoveries—concerning *light* and *gravitation*—were the result of accident. His theory and experiments on light were suggested by the soap-bubbles of a child; and on gravitation, by the fall of an apple, as he sat in the orchard. And it was by hastily scratching on stone a memorandum of some articles brought him from the washer-woman's, that the idea of lithography first presented itself to the mind of Senfelder.

With equal clearness, it may be shown that most of the efforts put forth by the church, have been the result, not indeed of accident, but of the guidance of an overruling Providence.

We are told in the book of the Acts of the Apostles, that the disciples were scattered abroad, in consequence of the persecutions, which continued after the death of Stephen; and "they went every

where, preaching the word." By persecution they were driven out into the world; and thus, in a manner, compelled to begin that course of missionary labor, which was so successful in prosecution, and so glorious in its results.

Through all her primitive existence, the church, in her individual members, felt the obligation to do *all* her duty. And, as those members were pursued from village to village, and from province to province, they spread the knowledge of that gospel, which ministered to them its consolations. Thus did divine Providence open means for the accomplishment of the purposes of heaven.

In the year 1810, a few young men at Andover expressed their resolution to go, at all hazards, to answer the calls of the heathen world. America could not let her sons go out, unpatronized and unsupported. She would not see her children starve on a foreign shore, or depend for sustenance on foreign munificence. The church embarked in the work to which she was thus urged forward, and began her career of glory.

When Judson and his associates had arrived at their chosen dwelling, a change in his views led to the unravelling of a new thread in the tissue of Providence. As a Baptist mission was to be commenced by an American Baptist, it seemed necessary that American Baptists should sustain it. Thus were our churches drawn into a work, which their own sluggishness might otherwise have long withheld them from achieving.

The commencement of missionary operations called forth effort in the cause of education societies, and all kindred objects. The church, in general, seems not to have sought for employment: but the work has been put into her hands. She has been thrown into circumstances, where she could not avoid exertion, without violating her vows, and proving recreant to the cause of the Redeemer.

The origin of the Bible Society in America is too interesting a fact to be omitted in this connexion. A young man, member of a Baptist church in the city of New York, found his Bible, on a certain Sabbath, stolen from his pew. In talking to a few of his brethren of the desire a person may have for this treasure, although not governed by its precepts, the project of forming a Bible Society was decided on, and a public meeting called in a school room. A board of managers was chosen; the society held its monthly meetings, and Bibles were distributed in the most needy places. But the church could not see this great work achieved by a handful of her members—or rather, suffered to languish, because they were unable, in the nature of things, fully to accomplish it. She felt her guilt in so long neglecting it. She saw the duty before her. Every obstacle was removed. The darkness became light, and nothing remained but to act. She could not forbear acting; for she was driven to it by the circumstances of the case. And about five years afterwards, the general Bible society was formed, with which this association was combined.

There are two reasons for this mode of divine administration.

1. It precludes the pride of the church. If her efforts and her success, seemed all the result of her own plans and foresight, the depraved heart would swell at once. She would be like the idolaters in Habakkuk's time, who sacrificed to their own net, and burned incense to their own drag. Israel must not say "I have gotten to my-

self this victory ;" and so Gideon, with his three hundred men, armed with a pitcher and a lamp, were sent against the hosts of Midian. The Hebrews were too weak to bear the excitement of conquering their Egyptian lords; and hence, they were required to "stand still, and see the salvation of God." "Not unto us, but to thy name be the glory" must ever be the watchword of the church. Her successes have been the result of the circumstances in which her Redeemer has placed her—of the events, which he has overruled and directed. And the course of action she ought to pursue, with its consequences, could as little have been foretold from preceding events, as the grandest discoveries in philosophy and science, from the trifling circumstances, to which they owe their origin.

2. It is calculated to promote trust in God. He will infallibly find a way for the accomplishment of his purposes. He has a universe of resources at his command. The darkest clouds he can dissipate. The most formidable obstructions melt down before him. Legions of angels await his pleasure; and all creation is subject to his will.

Let not Christians fear, because the promises of God are glorious; he will find means for their fulfilment. The dawns of the latter day, portend a hastening noon. And the ease, with which obstructions have hitherto been overcome, shows that God will do "greater things than these." Circumstances will yet be so ordered, as to call forth from the church a richer amount of consecrated wealth, and consecrated talent, and consecrated exertion. Trust then in God; for he will accomplish his pleasure, and effect all his purposes.

But we may not say, "Let us fold our hands, till God places us in circumstances where we *must* act." It becomes us to go forward in the path that opens before us, seizing every fresh opportunity of doing good; enlarging our operations as fast as means admit, and creating those means with all our might. We must "have faith in God," concerning promised blessings, and anxiously expect, and pray for the glorious consummation. While we do *all* present duty, and look forward to the fulfilment of all the prophecies of revelation, we should watch the course of Providence, enter every new field that it spreads before us, and be ready to perceive when those favorable moments of increased exertion arise, which are worth years of steady toil. Thus let the church advance in her work, and God, even our own God, will bless us.

S. F. S.

THE FREIGHT OF THE OCEAN.

Perhaps there was never so rich a freight upon the ocean, as at the present moment—rich, we mean, as it concerns the consequences to the souls of men. At the time when our Magazine is issued, not less than twenty missionaries, probably more, are on their way to the fields of their future labor. Messrs. Parker, Smith, and Diell, with their wives, are destined to the Sandwich Islands; Messrs. Thompson and Dodge, with their wives, to Palestine; Mr. and Mrs. Riggs, and Miss Mulligan, to Greece; Messrs. Chase and Rostan to France; Messrs. Brown, and Webb, with their wives, to Burmah; two coloured ministers, with their families, from the south, to Liberia. Mr. Pinney,

too, was appointed to have sailed early in November, with the lamented Mr. Barr, to explore the regions of Central Africa.

Leaving out of the account, the missionaries sailing from England, and from the various evangelized islands of the South Seas, this is all the work of America. And twenty years ago, the very first of our young apostles, devoted themselves to the work. Twenty years ago, the American churches began to awake. Twenty years ago, the selfish professors of our land first remembered their obligations to six hundred millions, who were perishing. The mighty men of one denomination were reluctantly urged into the work; and they have since done gloriously. Scarcely a year later, our own denomination began to awake. Support for the mission in Burmah was provided, and reinforcements have been slowly sent out.

We now leave the general subject, stated at the head of this article, to inquire—Why American Baptists have accomplished so little? Is it true that our five thousand churches can only support one mission, beyond the bounds of our own land? Are we indeed so poor, and so feeble, that this is the extent of our means? If so, let us acknowledge it to the world; let us no longer boast of our numbers, and our institutions, and our prosperity; let us rather hide our heads in the shadow of other Christian denominations, as they march onward in the strength of God. Brethren, there is a responsibility on us, as individuals. There is a duty to be done; and, if the mass will not do it, we must do it ourselves. We are each to do for his neighbor, all that we would have him do for us. If we were in heathen darkness, and our whole nation were going down to death, ought not our enlightened brethren to send us the gospel? Let us, then, send it to them.

But the first cry is—'we have not men enough.' This is not true. Let a man like Cornelius go through our land, and seek out the talent, and the holy zeal for Christ, which now lies buried,—and in five years, we might have at least an hundred educated and devoted missionaries on the ocean, hastening to their foreign stations. We have always maintained, and we always will maintain the position, that there are men enough. And all we want is an active, healthy, energetic, holy man, to go and ask them for their services. Such a man we must find—many such men we must find; and with the blessing of God, we will do away the first excuse forever.

Again, men say,—'where shall the money come from? If our churches are grown so poor, at the outset, that they must part with the luxuries and conveniences of life, and the articles of dress which every body wears, how shall we increase the expense?' This is all folly. As we said of men, so we say of money. Ask the churches for it, and they will give. Why,

brethren, we have made comparatively, no effort at all; and all our missionaries have been thus far supported. And if, at any future time, the spirit of American Baptists should begin to burn within them, and prompt them to do a quarter only, or even the whole of their duty to the heathen, by sending out half a dozen agents, men of like energy with those who seek for missionaries, we shall see that we have money enough. The wheels of our chariot will never need to stand still, when our inclination is to go.

When these difficulties are removed, it will be said—'we are but the common people; we can accomplish nothing. The men at the head of our societies, our pastors, our agents, and our men of trust must do the work. And if they are inefficient men, not doing their duty, it is not our business.' But, brethren, it is your business. Who put those men into their official stations; but yourselves? And who, but yourselves is it, that forbears to raise the voice of dissatisfaction, if you are indeed dissatisfied? If there is not energy in your operations, it is your own fault. Do your duty to its extent; and though you be a private man, you can create a fretting and chafing in the community, that shall pervade all ranks of society. Though you deem yourself insignificant, yet you have a voice, which you can make to be heard, and an influence, which you can make to be felt, through this whole nation. Brethren, if your great men are not qualified for their places, it is your own fault; and you are responsible for the error. You must awake. By conversation, by writing in the periodical papers, by prayer, by doing all known duty in respect to the salvation of the world, you must show that you regard yourselves, and are ready to improve the talents which God has put into your hands. You must fix in your stations of trust men of might, and of untiring energy; and sustain them in all their operations. Venture great things, and God will bestow great blessings.

S. F. S.

CONTENDING FOR THE FAITH.

How are we then to contend for the faith? We must first submit the articles of our own belief to a rigid examination, in the light of the holy scriptures: from them must all our knowledge and practice be derived, if we would please God, and maintain his truth before men. Our proneness to follow the guidance of our own reason, or indolently to take for granted what others believe, will make this less easy than at first sight it seems. We must contend for the faith in the first instance with ourselves against our pride, selfishness and mental inactivity; against unhallowed speculation on the one hand, and unchristian indifference on the other. No article of the christian faith, no peculiarity of practice should be regarded as our own, till we can give some reason for it, and rest it on some communication made by God in his blessed word. Every christian is capable of investigating what he hears in the sanctuary on all subjects of practical interest and importance; and it behoves us to avail ourselves of

this capacity. The bible is so plain that a wayfaring man, though a fool, shall not err, who studies it with diligent and faithful care: such studies will depend on the earnestness with which we follow after faith and a good conscience. The great design of religion unquestionably is to fit us for God and heaven, by purifying our hearts and impressing there the divine image; it accomplishes this design however, by illuminating the mind as well as by raising the affections to God and spiritual things. It affects the heart, through the understanding and judgment. True it is that some persons seem entirely pious and holy, whose knowledge is exceedingly shallow, and whose minds receive but little accession of light. In most cases, however, their piety is only a negative excellence; or it acquires its eminence from the striking contrast it offers to the dullness and inactivity of the natural character. Religion opens a field for the range of the finest powers of intellect; and certainly that man will experience most of its energy and enjoy its richest blessings, whose careful eye expatiates with the greatest freedom over its beauties; who adds to his virtue, knowledge; and in whose heart "the word of Christ dwells richly in all wisdom and spiritual understanding."—*New Bap. Mis.*

THE MINISTRY OF ANGELS.

A DIALOGUE.

CHRISTIAN.

Spirits of light! why come ye here,
From yonder blest abode?
Why do ye seek this lowly sphere,
And leave your home with God?

Love ye to visit mortal pain?
Choose ye this vale of wo?
What, angels, can your thoughts enchain,
To make you wander so?

ANGELS.

Christian, whose bosom swells with grief,
We come to comfort you;
We come to minister relief—
This is the work we do.

These are the messages we love;
This our employ shall be,
Till all the holy meet above,
From sin and sorrow free.

CHRISTIAN.

Spirits of purity and peace!
Oh, say, how can ye dwell
Amid the roar of stormy seas,
And crime's polluting spell?

ANGELS.

Christian, we shield you from your foes,
We soothe your panting breast;
We lead where sorrow never flows—
To worlds of endless rest.

CHRISTIAN.

Spirits of harmony and love!
Ye of the rapid wing!
Say, will ye bear my soul above,
Where ransomed sinners sing?

Oh, will ye minister to me,
When life's sad course is o'er?
Shall I heaven's brightest glories see,
And Christ, my Lord, adore?

ANGELS.

Christian, our ministry shall last
Through all thy mortal woes,
Guarding thee, till thy pains are past,
Till all thy sorrows close;

This is the errand we perform—
This is the work we do;
We stay amid affliction's storm,
And bring thee safely through.

CHRISTIAN.

Spirits of tenderness! who burn
With love to God, my King;
Still go ye and to me return,
And words of mercy bring.
Still soothe my bosom, when I weep,
Angels, whom Jesus sends;
Support me through the stormy deep,
And stay, till sorrow ends.

ANGELS.

Christian, your God will send us still
To shield and comfort you;
And joy will in our bosoms thrill,
While this blest work we do.

These are the messages we love—
This our employ shall be,
Till all the holy meet above,
From sin and sorrow free.

S. F. S.

FOREIGN MISSIONARY REGISTER.

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. 17 Joy's Building, Washington Street, Boston. The Communications for the Corresponding Secretary should be directed to the same place.

REV. MR. WADE'S JOURNAL.

Mergui, Jan. 4th 1832.

Excursion to Tenasserim.

Since the last date, Mrs. Wade and myself have been on a tour to Tenasserim, which was formerly a large city, but now contains about seventy houses. I kept no journal while there, because I saw nothing particularly interesting or encouraging. We expected the Karens from different villages in the vicinity would meet us there, to hear the gospel. On our arrival, therefore, we sent to them in different directions; but they disappointed us by not coming. I suppose they had not yet finished their harvest, and the hurry of business prevented them. The inhabitants of the town were astonishingly indifferent to the object of our coming, and very few of them listened at all. Almost invariably, as soon as we began to speak about religion to any one, he would say he had business somewhere, and would go away immediately. We however dispersed a few tracts about the town, which, we hope, will in time do some good. The three boatmen who went with us listened remarkably well, and attended prayers with us every evening. Moungh Shway-long, a young man whom

we brought with us from Kyook Phyoo, appeared very well during this excursion; we hope he has got the beginning of grace, and that he will be among the saved. We were gone from Mergui twelve days; and returned yesterday morning.

Tracts distributed.

5th. Left Mergui in a hired boat with three hired men and Pastor Ing, with the intention of visiting the different villages at the mouths of the rivers and creeks, between Mergui and Tavoy. In the evening, reached The-yah-wah, a village containing about thirty houses. In the morning, went ashore to preach and distribute tracts.

6th. Left the above-mentioned village at 10 o'clock in the morning. In the course of the day, passed an island where is a small village of fishermen; here we gave tracts at every house. At night, reached the mouth of Palah river.

7th. Early this morning went up the river a few miles to Palah village. This village contains sixty or seventy houses. Here the people gave good attention, and many took tracts. Left Palah a little after noon, and arrived at the mouth of Palaw river at sunset: here we waited for the tide, and

went up to Palaw village in the night.

8th. It being Lord's day, we remained in Palaw all day. The village is large and finely situated, the land being high and not far from the sea. Here we found some who gave good attention, and left tracts in nearly half the houses in the place.

9th. This morning left Palaw, and about noon reached Kantee. Here we found listeners, and the villagers generally took tracts. Staid here between two and three hours, and went on to Pyenboo, a village on the sea-shore, where we remained over night, preached and gave away above thirty tracts.

10th. Went to Kanmaw, a village on the sea-shore about 10 miles from Pyenboo. Here we spent the day, and gave tracts at every house. The people gave very good attention.

12th. Went up the river in the night with the tide, and reached Tavoy between 9 and 10 in the morning. Found sister Boardman ill with another attack of her old complaint. Brother Mason left 3 or 4 days ago for the Karen jungle, so that, in all probability, I shall miss of seeing him.

15th. Spent my time here in revising the Burman translation of Isaiah, in talking to occasional visitors, writing letters and preaching a discourse every evening. To-day, being Sabbath, preached two discourses. The assembly in the morning was large, but consisted chiefly of the disciples and children of the schools. The schools here appear to be in a flourishing state and promise much.

Return to Mergui.

27th. Left Tavoy five days ago, and arrived in Mergui to day,—found the work had been going on, and that there had been some encouraging appearances during my absence. Ko Man-poke and his wife

had gone out daily to my zayat and frequently had many hearers.

29th. Lord's day. Our assembly for worship is very small; but we have the satisfaction of knowing that they are sincere. A native female, whom I have formerly called Mrs. Wade's visitor, whose name is Mah Gong, attends constantly at evening worship as well as on Lord's days; and for some time past has given decided evidence of piety. The grandmother of Moug Ing's wife, a very aged woman, has just come from Palaw, a village which we visited between here and Tavoy, attended worship to-day, and seems inclined to embrace the truth. After having lived in utter ignorance for more than 80 years, there is hope, that at this late period of her life, she will cast away her idols and turn to the living God. Moug Ing's mother, who is also old, and has been all her life a Catholic, thinks much of being baptized. I think she has got religion at heart. A woman, also at one of the near villages, gives evidence of piety.

Feb. 3d. Finished revising the translation of Isaiah. An old blind woman, who attended worship with us one or two Sabbaths, has been shamefully abused and persecuted by a number of unprincipled opposers, though they pretended to be acting under the authority of the Burman head-man of the place. She was so oppressed that she seemed to be partially deranged, and set out alone to go into the jungle. The head-man, fearing the consequences, sent and persuaded her to return; since which she has been allowed to remain quiet, but she does not venture to come to worship again as yet.

4th. Went with Mrs. Wade and two native sisters to a village about two miles distant and spent the day in a zayat; few however listened. One man professed to be convinced that what we said was truth;

and promised to come to our house and listen again in two or three days. Oh, when will the Holy Spirit be poured out with power upon these people, and there be a general excitement to religion in these dark regions, as is sometimes the case in our own country? When will these dry bones live?

5th. Lord's day. Four persons asked for baptism, viz., Mah Gong, Mounng Long, (the Aracanese) Mounng Ing's wife's grandmother, and Mah O. The last is a woman who came from Tavoy with Mounng Ing; she, with her husband, have been under serious impressions for some time past. The first only, of the four, was received; the others were advised to wait a little longer, not being quite clear on some points of doctrine. I had Mounng Ing administer the ordinance, as he is to be the Pastor of the church, in case of our going to any other station.

Call for Tracts.

7th. Went to a zayat in a part of the town where I have not been before, and had a larger company of listeners than any day before, since I came to Mergui. I carried a large bundle of tracts; but had not enough to supply all their demands. Mrs. Wade has gone in the boat to a village where there are one or two women, who profess to believe.

8th. Full of company again to-day, and gave away about 40 tracts.

9th. Fewer people and no demand for tracts; but do not consider this a discouragement; for nearly all the neighborhood have been with me two days, and I think every house is supplied with tracts.

10th. To-day Mrs. W. returned from her excursion, and says that she met with good encouragement in the village she visited.

11th. Had a good number of hearers, and some that inquired

as if they were in earnest—gave away about 30 tracts. Mounng Ing says he had more hearers, and gave away more tracts than usual.

14th. As the time has elapsed which we proposed spending in Mergui, we are making preparations to return to Maulmein; not expecting however to remain there, but to go wherever the brethren shall advise. Whether this will be to Rangoon, Aracan or Siam, we cannot say; but suppose they will give Rangoon the preference. We wish to know, and do the will of God, and have made the matter the subject of many prayers and much consideration. We can expect the blessing of God only when we do his will. Mrs. W. has had slight returns of her old fever, several times, and we much fear we shall be sent out of the field altogether; but God will order all for the best.

15th. A full zayat, and a greater demand for tracts than usual: Ko-Man-poke remained some time after I left, reasoning with the people, and distributing tracts, particularly to those who came from a distance.

19th. Had the privilege once more of assisting in the administration of the holy ordinance of baptism. The candidates were Mounng Long and Mah O, both of whom have been mentioned above. It was indeed a very interesting time; a large concourse of natives followed us to the water, and I took the opportunity of addressing them from the last words of our Saviour, "He that believeth and is baptized shall be saved, &c." The assembly was perfectly still, and listened with all the attention I should expect from a European congregation. This was the largest audience I have ever had the pleasure of addressing in a heathen land. The ordinance was administered by Pastor Ing.

23d. Went to a zayat in another part of the town, where I had about

20 persons, some of whom seemed really interested in the news of salvation through Jesus Christ; and all listened with rather more than usual attention. They were fishermen; and, according to Gaudama's doctrine, there is no possible way for such to escape hell; so that they were a little more disposed to listen to the terms of salvation through Christ, than many others. We find it here, as at home, that those who have the most righteousness of their own, are farthest from the kingdom of heaven. The man mentioned the 4th of this month, came to Mounng Ing's to-day, and declares himself a settled believer in Christ. He has a great trial with his wife, who is much opposed, and threatens a separation from him, if he enters this religion. He says, however, he must enter, as he firmly believes that in Christ are the words of eternal life.

Debate with natives.

25th. Yesterday and to-day, had one or two among my hearers, who considered themselves somewhat wiser than the common people; and I made the origin of the Burman sacred books the subject of discussion. But they were so blinded with prejudice, that they were quite incapable of entering into an impartial discussion. I told them if I had lived at the time the priests wrote these books, I should have asked them, what authority they had for their statements. You say Gaudama taught this and that; but how do you know all this? Did you ever see Gaudama? They must have answered, "No, for Gaudama had been dead more than 450 years." Then I would have asked them whether they ever met with any person who had seen Gaudama? They must have answered, "No; for the life of man at that time, was 100 years." Then I would have asked, if Gaudama lived in their country?

They must have answered, "No; for these books were written in Ceylon, and Gaudama lived in Hindostan." And I said, 'how is it that you believe a book, so utterly destitute of any authenticity? For these writers never pretended to any thing like inspiration, neither was there any one to inspire them; inasmuch as Gaudama was not only dead, but, as you suppose, utterly annihilated.' All the answer they could make to this, was, by asking me if I had ever seen Jesus Christ, or had ever met with any one who had seen him? I told them this question was wholly irrelevant; for I was not the writer of the scriptures. I did not require that *they* should have seen Gaudama; but that the *writers* of the Bedagat should have seen him; and if they asked me whether the writers of the N. T. had seen Jesus Christ, I could say, yes. All this however seemed like beating the air. Tradition is capable of entirely blinding the eye of boasting reason. In nothing is the curse of God, which rests upon idolaters, more visible, than in the blinding of their reason.

26th. At worship to-day, had one new hearer, a female, who has shown some disposition lately to attend to the concerns of her soul. She has lately been learning to read under Mrs. Wade's superintendence; but has never attended worship until two evenings past; the first evening she did not bow down in prayer, (the Burman mode in worshipping,) but last evening she did, and also to-day. She gave remarkably good attention to the sermon. I trust she begins to be serious. Her name is Mah So.

Dangerous voyage.

March 2nd. For the week past, have been making arrangements to go to Rangoon, having received letters from Maulmein, which show that bro. Judson and Kincaid think

it our duty to do so. We have engaged a Burman boat to take us as far as Maulmein, and expect to get off to-morrow.

9th. On the 4th inst., we left Mergui in the Burman boat; had a fine wind, and were getting on rapidly towards Tavoy, when, about 3 o'clock in the afternoon we sprung a leak; we bailed the water with a jar, holding near three pails full, as fast as three men could dip out and pour over the side of the boat; yet the water still gained upon us. At this time there was a small island about 2 miles to leeward. We stood for the island and made all possible sail, intending to run the boat ashore at the nearest point, if we could keep above water long enough; though this would be extremely dangerous on account of the rocks and surf. In these trying circumstances, we cried unto the Lord and he heard us; for by removing a few articles, we found the leak and succeeded in stopping it, so far as to enable us to go round the point of the island, and run the boat ashore in a safe place. Had this circumstance occurred in the night, or had we not been near that island, or had not the wind been fair to take us thither, or had a couple of Chinese passengers not been on board to assist the boatmen, (of whom there were only four) nothing but a miracle could have saved us; and it seemed little less than a miracle that all these things (contingencies in themselves) should have been so combined. We felt, in some measure, that our deliverance was immediately from God. Having got the boat safe, ashore we repaired her as well as we could. The next morning we resumed our voyage, and went as far as Pyenboo, a distance of about 20 miles; had a fine wind, and nothing unpleasant occurred; but we thought it necessary to put into Pyenboo and give the boat a more thorough repair.

The next day repaired the boat and went on by an inner passage to Kanman, a distance of about 10 miles. Here we staid over night, and, early the next morning, put to sea again. Soon after sunrise, a northerly wind set in, and continued to blow very fresh all day, which raised a tremendous sea; and our boat, soon after noon, began to labor hard. Still we kept on, until we came nearly abreast of Tavoy point. Here, on the eastern shore, is a long reef of rocks, where many, *many* boats have been destroyed; these were to the leeward of us, and we found the wind would not allow us to clear them. Now the boatmen began to consult on what to do; some said, cast anchor and wait for a change of wind; the rest said, by no means; we are scarcely able to keep above water while under way, how do you think we could ride at anchor? I thought it best to let them have their own way; and they soon concluded to put back and get in some place of shelter as soon as possible. But to do this we had a long, *long* way to run, and the wind and sea were continually increasing; the boat was dashed from wave to wave with great violence, the sea sometimes breaking over into the boat, which, being without a deck, it seemed, every moment, as if we must have been swallowed up. When we came back to Kanman and Pyenboo, we found it impossible to put into either of these places, without great hazard, on account of sand banks; on which, if we had struck, the first dash must have stove the boat; so we still kept out, wishing to get round a point of land some miles ahead, where we could put in, with safety. Our boatmen were much alarmed and more than once proposed running the boat ashore; but I saw no probability of being saved in that way. They also proposed making more sail; but this I saw,

was in consequence of fear, and an anxiety to get to a place of shelter as soon as possible. In this, therefore, I interfered, knowing that a greater press of sail would only drive her under the sea, and hasten our destruction. When we were several miles from any land, they thought from the appearance of the sea that the water was shallow; and putting down a pole, to our great astonishment, found only two cubits. It seemed then that the last moment had come;—I gave up all hope. However, we instantly hauled up, as close as we could to the wind, (without knowing whether it was right or wrong,) and for some moments we were in awful suspense; expecting every instant to strike. But, directed by Providence, we soon deepened our water; still we kept close on the wind, and stood for the western shore. This was many miles distant; but we seemed to go ahead with amazing rapidity, and got under the lee of the western shore, so soon, that I was much impressed with the passage in John's Gospel, "*Immediately* the ship was at the land whither they went." When we were thus in safety, I looked back on our merciful deliverance with heartfelt gratitude to God. During this season of great danger, I had no distressing fears about my final state. I felt, in some measure, reconciled to die then, and in that awful manner. Mrs. Wade was remarkably calm and even joyful; so that she sung the following lines during the time of our greatest danger:

"Pilgrim, see that stream before thee,
Darkly winding through the vale;
Should its deadly waves o'erflow thee,
Then would not thy courage fail?
No, that stream has nothing frightful,
Thither now my steps I bend;
There to plunge will be delightful,
There my pilgrimage will end."

We thought it however our duty to pray for the preservation of our lives; and God showed us that he

is a prayer hearing God. 'Hitherto the Lord hath helped us.' I feel my faith and confidence in the good providence of God over us increased. As we were now much nearer Mergui than Tavoy, we thought we had better return and wait for some vessel; so the next morning we continued our way back to this place, and arrived at evening. On reaching this place I paid the boatmen 20 rupees, which we thought they well deserved. The boatman said it was an extraordinary time, and what we had no reason to expect at this season of the year.

16th. Just returned from Kyouk Pyah; a village about ten miles from Mergui, which Mrs. W. accompanied by the native Christians, visited about a month ago. I, with Mounng Ing and his wife, spent two days in this and a neighboring village. The first evening a large assembly came together, and listened about an hour, quite attentively, to my preaching; after which, a free discussion took place. The next day, had a few listeners who called occasionally, to whom we read and explained out of the scriptures.

Tender Conscience of a Disciple.

19th. Monday. Yesterday was our communion season. The church spent a day of fasting and prayer, by way of preparation for the solemn ordinance. When we came around the table, I read and explained a part of the 11th of 1st Corinthians; it seemed to make a solemn impression on their minds; one of the new sisters durst not partake, lest she should do it unworthily. I encouraged her; but she said she sometimes got angry with a little servant girl of hers, and durst not partake until she could overcome this sin. To-day, as I was coming through the Bazar, I found two men reading the 'view of the christian religion,' which I had given about a month ago;

when they saw me they requested me to come in. I did so, and had a long conversation with them. The View had made a good impression upon their minds, and they asked for other books, which I gave them; one other man also listened, and asked for books. Mah Shway So gives evidence of true piety: but her situation is such as does not allow her to be baptized.

March 25th. Lord's day. We have very lately had an exchange in the European soldiers of this station, and to-day, by the request of the commanding officer, I attended worship with them. Our native assembly was the same as usual. Moug Shway Long, who was lately baptized, is dangerously ill; but his faith seems to stand firm.

29. Left Mergui in the steamer Diana, for Maulmein.

31st. This evening landed at Maulmein, having been blessed with a remarkably quick and comfortable passage. The same hour of our arrival, the Capt. sent me a note, saying he was ordered to leave for Rangoon on the morrow; so we concluded to embrace this opportunity of going to that place; and having advised with our brethren, sent the Captain word accordingly.

April 3d. Arrived in Rangoon, and went into the house with bro. Kincaid. Quite a number of the disciples have heard of our arrival and have been to see us; but they seem rather timid.

Yours, very sincerely,

J. WADE.

REV. DR. BOLLES.

BURMAN TESTAMENT.

By a late arrival from Calcutta, a letter has been received from Mr. Bennett, dated Maulmein, March 4, 1832, of which the following is an extract. It should be remembered that the New-Testament has hitherto circulated in

Burmah, only in detached portions.— Hereafter we hope there will be no dearth of the bread of life. Before the present moment, four presses are probably at work, by which the knowledge of salvation may be spread throughout the empire, and the blessings of Christianity carried to every door.

“I write now to say that the New Testament is commenced in good earnest, and I hope to be able to redeem my engagement, Providence permitting, to have it completed by the 31st Dec. 1832— sooner, if possible. Our efforts will be mostly directed to this, until it is completed.

Tracts, however, to a certain extent, must be printed. I find they are nearly all distributed.”

INDIAN STATIONS.

Several letters of great interest, have lately been received from our Indian stations. The gospel has become more than usually successful in the conversion of sinners. Among the remnants of the first inhabitants of America, God is raising up a generation for his praise. While Burmah stands first in our affections, it is the part of Christians to rejoice in, and promote the conversion of the heathen generally, wherever they are found. We present the following extracts.

VALLEY TOWNS STATION.

In a letter from Rev. Evan Jones, dated Sept. 7th, 1832, after several remarks on other matters, he proceeds thus:

“I shall be glad of an answer, as soon as convenient, on the subject of employing more of the native brethren, to assist in carrying the gospel into all the settlements in the mountains.

We have a native brother on a visit with us, named Jesse Bushyhead, who lives about 75 miles west of this place. He became convinced of his duty with regard to baptism, about three years ago, by reading the Scriptures alone; the professors of religion in his neighborhood being all Pedobaptists, and he unacquainted with

Baptists, and they with him. Hearing, however, of a Baptist meeting about twenty miles distant, he went there, told them the exercises of his mind, and was baptized. A brother who was present at the time, and who lived in Tennessee, on the other side of Hiwassee, from the Nation, soon after commenced visiting the neighborhood of our Cherokee brother, once a month; the word was blessed to several Cherokees, and whites.

About 16 months ago, they were constituted a church. They have now 19 Cherokee, 11 white, and 5 black members, baptized in the Nation, and 5 whites and 33 blacks, received by letters from other churches."

Jesse Bushyhead, above mentioned, is a full Cherokee, who has a good acquaintance, both with the English and Cherokee languages. "He devotes every Saturday and Sabbath to instructing his people in the way of salvation, and has frequent meetings at other times."

—
Valley Towns, Sept.. 10.

Rev. Sir,

I have sincere pleasure to add to former communications, good news of the continued prosperity of the pleasure of the Lord, in the hands of the Redeemer.

Our meeting at the mission house, commenced on Saturday. Bro. Bushyhead preached quite an intelligent and interesting discourse, which was listened to with much attention. On Sabbath morning, twelve full Cherokees presented themselves for membership. With regard to all but one, we were encouraged to hope that the Lord had commenced a work of grace in their minds. Concerning four, however, we judged it prudent to defer their baptism for a while. Seven—four males and three females, were received and baptized. Much tenderness of feeling was apparent at the administration of the ordinance.

Bro. Bushyhead preached a serious and impressive discourse before baptism. Afterwards I preached through brother John Timson. A solemn seriousness pervaded the assembly; and at the conclusion, several came forward to manifest their desire to seek the salvation of their souls. Bro. Bushyhead preached again at night, and again this morning, in a very affecting strain. It is cause of gratitude to God that he is raising up instruments to carry on his work of mercy among the Cherokees.

—
Valley Towns, Oct. 4.

Dear Sir,

The stoppage of the mail route, has prevented me from writing to Dr. Bolles, to communicate the intelligence of three more Cherokee females being brought into the visible fold of the heavenly shepherd. They were baptized at Long Town, on Sabbath, Sept. 16th. A large congregation was present, and many appeared much interested; especially at the administration of the Lord's supper. A considerable number of deeply affected mourners came forward, to express their desire to become followers of the Lord Jesus.

On the 23d of Sept. we had a sacramental meeting at Oodeluhee. When I reached the place, on Saturday, I was agreeably surprised to find, erected for the occasion, not a shelter, as had been done at some other places, but a neat little hewed log meeting-house, filled with seats, and a platform fixed for a pulpit. This is the first house erected in these mountains for the exclusive purpose of the worship of Jehovah. No white man, nor any one who can speak English, had any hand in the projection or execution of the work. Twelve months ago, all concerned in it were in the darkness of heathenism, without hope, and without God in the

world. Truly, those who were not a people, are now the people of God.

The meeting was interesting, and favored, I trust, with some degree of the presence of the Lord. At the conclusion, a good number came forward to express the anxiety they felt for the salvation of their souls. Among them were several children.

Some white people were present, to whom I distributed English tracts, furnished by the bounty of the Am. Tr. Soc.

I shall soon be looking for a letter from you, respecting your visit to this place. I read your letter to our people. They were highly gratified to learn the great interest taken in their welfare by their northern friends, and they anticipate much pleasure and profit, in conversing with you in person.

The cabin I mentioned last spring, as having been commenced, we were obliged, on account of the business of spring and summer, to defer finishing till a more leisure season: and as we have now the pleasing prospect of the arrival of a brother, capable of taking charge of the school department, I have judged it best to remove that cabin to a convenient spot, about 500 yards from the present buildings, for my own family; as the house room we have at present, will all be needed for the teacher's family, and the school children. And I think, when you arrive, you will probably judge it expedient to have the large log building finished inside; but as that cannot be done this fall, it need not now be decided on.

Valley Towns, Oct. 31.

Rev. Sir,

I have unfeigned pleasure to inform you that on Sabbath last, four Cherokee females, one of them a little girl, ten or eleven years old,

made a credible profession of faith in Christ: also my son Samuel, who has for more than a year, given hopeful evidence of a change of heart, related the exercises of his mind to the church, and, with the above, was baptized in the name of the adorable Trinity. It was a season of much affectionate feeling, especially to myself: and I trust it will long be remembered with gratitude.

We are anxiously looking for tidings of our friends, who, we hope, are either on their way here, or preparing to be so.*

I hope also, we shall not be disappointed of a visit from our honored friend, the Treasurer. I think it very important to the station, that he should come if possible.

I lately received a letter from the Am. Tr. Soc., with advice of a donation, at your suggestion, of 20,000 pages of tracts. These will be quite an acquisition, as we have frequent opportunities for distributing them among persons by whom they are greatly needed. The Society also generously offers to defray the expense of printing tracts for circulation, in the Cherokee language. The demand for the part of scripture already published, is increasing.

ARKANSAS,—CREEK NATION.

Rev. Mr. McCoy writes,

"I enjoyed a blessed season in Arkansas with our excellent missionary brethren, Davis and Lewis. They are both men of good sense, and ardent piety; and are devoted to their labors of love, in teaching sinners the way to heaven. I had written Mr. Lewis twice, but

*Intelligence was received several days since, of the arrival of Mr. and Mrs. Butterfield and Miss Rayner, at Savannah; and they have probably already joined the missionary station, to which they were appointed.

neither of my communications had reached him. He was in a land of strangers, and pennyless, without knowing when I would arrive to afford him relief. Nevertheless, he went to work with Mr. Davis. They preached among the Creeks, and visited from house to house; and before I reached them, they had fixed upon a day for the constitution of a Baptist church. In this constitution, I had the happiness of assisting, on the 9th inst. The church consisted of Rev. Mr. Lewis and wife, missionaries, John Davis, Creek Indian, and missionary, and three black men, (Quash, Bob, and Ned,) slaves to the Creeks, who had been baptized on the east of Mississippi. The church took the name of the Muscogee Baptist church. Mr. Lewis preached in the forenoon, and I preached at another place in the afternoon; and bro. Davis, besides interpreting, prayed, and exhorted, in both Indian and English. This was a good day to us all. We had no artifice employed to occasion excitement of feelings; nevertheless, we retired from our meeting place, not only with solemn countenances, but many faces, both black and red, were suffused with tears, and every heart seemed to be filled. For myself, I felt like seeking a place to weep tears of gratitude to God, for allowing me to witness a gospel-church formed, under such auspicious circumstances, in the *Indian Territory*, towards which we have so long directed our chief attention with deep solicitude.

On the following Saturday evening, the church heard the relation of two black people, whom they believed to be Christians; but as they were members of the Presbyterian church, their baptism was deferred, to allow them

time to give due notice of their desire to join us. Two Creeks were received, on relation of a work of grace on their hearts, as candidates for baptism—one of them, a man of about twenty-five years of age, the other a youth of sixteen, both lovely in appearance. Bro. Davis interpreted for them. Ten others, some of them red, but mostly black people, came forward and conversed with the church, and desired baptism, whom we thought it not proper to admit. There were, perhaps, ten or fifteen others who would have offered themselves, had not the evening been too short for us to attend to them.

On Sunday, the 16th, we assembled on the bank of Virdigus river. I preached on the subject of baptism, and bro. Davis interpreted. After this we descended to the river, singing

“Jesus and shall it ever be.”

Then we added remarks, singing, and prayer, and beheld bro. Lewis baptize our two Indians. These are the first baptisms that have occurred in the Indian territory. At the interval of the baptisms, the religious upon the bank, struck up an anthem, both the words and tune of which, I should think might have been composed by themselves—

“Love and serve the Lord, Hallelujah.”

We then retired half a mile to the grove in which the church had been constituted, and there administered the Lord's supper. A larger assembly, it was thought, had not been seen upon a worshipping occasion, in this tribe.

Br. Davis interpreted the services of the whole day, so that all understood. Never did a congregation conduct with more decorum, and seldom has one appeared more solemnly impressed with such services.”

THOMAS STATION.

Detroit, Oct. 1, 1832.

Dear Sir,

Ten days since, I left home with three of our Indians, to attend the Michigan Baptist Association, which held its anniversary meeting last week, at Plymouth, 30 miles from this city. I did not reach the place, till late of the 2d day of the meeting. An unusual number were present. Eight churches were added this year to the association, making double the number as stated last year. The minutes of last year mentioned but seven or eight churches, and now they number fifteen. Upwards of ninety had been added the past year by baptism. A Domestic Missionary Society was formed, auxiliary to the Home Missionary Society.

Our church was received into the association. Our converts, viz. J. Going, J. Elliot, and an Indian, named Gosa, addressed the meeting, and related their feelings, and the feelings of their people. I assure you it was interesting to the assembly: many could not refrain from tears. They stated that they had walked a great ways, and had been very tired, to reach this place, to see and live with their elder white brethren. At the close of the meeting, friends offered, to receive them into their families, to attend school during the winter. I left J. Going, J. Elliot, and A. Judson. They are desirous to be useful to their countrymen. I trust this measure will eventuate, for the good of themselves, and their countrymen. The principal object is, that they may learn to speak English.

It rejoices our hearts to state, that recently, all the traders on our river, have entered into a written contract, to dispose of no more liquor on the river, after a

certain date, with the forfeiture of \$500. Two of them have received their supply for the season, but bought no liquor to sell to the natives.

I would propose to the Board that they send one efficient man to take the whole superintendency of the station, and give me the liberty to travel from village to village. The field will be occupied, I fear, by the Catholics, should we not extend our labors. Pray for us.

Your unworthy servant,
L. SLATER.

LETTER FROM REV. S. CORNELIUS, TO THE TREASURER.

The following letter will be truly cheering to our readers. The spirit of liberality and kindness, which it evinces in the members of another communion, towards our own, is most gratifying to the feelings we love to cherish. Let it serve as a stimulus to American Baptists to give freely. Let it cover all narrowness of feeling in us with shame and blushes. And let us pray that heaven's blessing may be poured out most richly on those, of whatever name, who are striving most zealously to build up the kingdom of Immanuel.

Alexandria D. C. Oct. 22, 1832.

My dear Brother,

I have the pleasure of communicating an instance of Christian liberality, which I am sure will be gratifying to you and the Board of Managers; as it is an expression of confidence in them, as well as of love to our dear bro. Judson.

Two gentlemen called upon me this evening,—one of them belonging to the Methodist church, and residing in Westmoreland Co., Va.; the other belonging to one of the Presbyterian churches in this town. They said they had both been deeply interested in the history of Mr. Judson's toils and sufferings, and success, and had a desire to aid him in the glorious cause, to which his life is

devoted. They desired me to accept \$100 for this purpose, (\$50 from each,) which is subject to your orders, to be applied at the discretion of the Board, to the Burman mission. When, a few months ago, I had the pleasure of sending you a like sum, for the same object, contributed by a member of the church to which I have the honor of ministering, I could not suppress my feelings of thankfulness and joy: but this instance of love to the Saviour and his cause, from brethren differing from us, and from each other, in some particulars—this contribution of a Methodist and a Presbyterian, has awakened emotions as delightful, as they are indescribable. Perhaps I ought to apologize for troubling you with my reflections, on this occasion; the naked fact speaks more eloquently than words can speak. And what does it say? Does it not rebuke the spirit of selfishness and bigotry which has ruled more or less over all denominations of Christians? Does it not say that the Head of the church is so disposing the minds of his people, that *Ephraim shall no longer envy Judah, nor Judah vex Ephraim?* Is it not another indication that *the hour is coming,* and now is, when the true worshippers of God shall be of one heart, and of one soul, in their desires and efforts for the universal diffusion of the light of evangelical truth?

I will only add, does it not particularly address the language of cheering and encouragement to our own Board of Managers? I seem to hear the voice of *him that sitteth on the throne, and who maketh all things new,* in this providence, saying to us, "Lo I am with you." Be not afraid. Devise liberal things, and by liberal things ye shall stand. The silver and the gold are mine; and

if some of my people hold their peace, and withhold their assistance, deliverance shall arise from another quarter.—"For the earth shall be full of the knowledge of the Lord."

I ought to have observed, that the contributors have as much modesty as liberality; and have therefore desired that their names should not be mentioned.

I desire an affectionate remembrance to the acting Board, and assure them of my willingness to aid in any business in which they may have need of me.

With Christian regard, I remain dear brother, your fellow-laborer in the kingdom of our Lord.

S. CORNELIUS.

DESIGNATION OF MISSIONARIES.

Rev. Messrs. Brown and Webb, were designated to their work as missionaries of the Board, in the First Baptist meeting house, Providence, R. I., on Friday, Nov. 16. The house was well filled with a listening congregation, and the exercises of the afternoon will not soon be forgotten. The services were opened by reading the Scriptures and prayer by Rev. Mr. Choules; consecrating prayer, by Rev. Pres. Wayland; charge and address, by Rev. Dr. Bolles; right hand of fellowship by Rev. Mr. Pattison. Mr. Webb then gave a valedictory address, and read the missionary farewell, "Yes, my native land, &c.," which was sung. Concluding prayer by Rev. Mr. Phillips.

In the evening of the same day, there was an interesting meeting in the vestry of the church. Addresses were offered by Mr. Brown, missionary, and Mr. Green, of New York city. As this day surpassed in brightness, as connected with missions, all that have ever preceded it in the Providence church, we trust its

influence will be permanently felt, and its recurrence to memory long make every bosom kindle with ardor in the cause of Christ.

SAULT-DE ST. MARIE.

A letter just received from A. Bingham, dated at the above station, Oct. 25, 1832, informs the Cor. Sec. of the arrival of Mr. and Mrs. Meeker and Mr. and Mrs. Merrill, to be associated with him in the labors of that interesting mission.

BIBLES FOR CENTRAL AFRICA.

From their "Monthly Extracts of Correspondence" for August, we learn, that the Directors of the British and Foreign Bible Society have recently received one of the most interesting applications probably ever made to that institution. It was for ten Arabic Bibles and fifty Arabic Testaments, for the expedition that is now fitting out at Liverpool, to proceed up the river Congo, under the guidance of those interesting young men, the Landers, whose journal of their voyage down that river has recently been published. The books are intended to be presented to the African kings and chiefs, whom they may visit in their progress to the interior. Six of the Bibles were directed to be splendidly bound—corners plaited and clasped. Four were to be bound less expensively, color of the binding to be chiefly green (the favorite color of the natives) and scarlet; and the Testaments were to be

neatly bound in the same colors. The following is an extract from the letter of Mr. Laird, the gentleman who made the application.

"The Bibles and Testaments in the Arabic, which I have ordered, I intend to send, under charge of my son, Mac-Gregor Laird, who goes out with Mr. Richard Lander in charge of the expedition to Central Africa. The cost of these books, bound as I have ordered, I will pay myself. Should the society be disposed to send any more, either for sale or distribution among the natives, I have no hesitation in guaranteeing the cost-price, to the extent of fifty copies of the New Testament.* Mr. Lander informs me that the chiefs, with a few exceptions, read and write the Arabic: and such as do not, have Arabic secretaries to do it for them:—so that a wide field is opened for the introduction of the word of God into a hitherto unknown land—unknown at least to Europeans."

*The committee sent 100 Arabic Testaments, and 100 Arabic gospels in plain binding.

ORDINATIONS, &c.

Oct. 17, Rev. Hervey Fittz, installed pastor of the Central Baptist church, Middleborough, Ms.

Nov. 7, Rev. Nicholas Medberry, late of Middleborough, installed pastor of the Baptist church in Watertown, Ms.

Oct. 26, Rev. Mr. Ney, ordained pastor of the 2d Bap. church in Mexico, N. Y.

Account of Moneys received by the Treasurer of the General Convention of the Baptist denomination in the United States, for Foreign Missions, from October 21st to November 23rd 1832.

From A. C. Smith, Esq., Treasurer for Gen. Committee of Baptist Churches in Charleston Association, S. C., having been contributed as follows:

C. Entzinger, Esq., being his third payment to Bur. Miss. for printing the Burman Bible.	50,
Rev. Charles B. Jones, Hilton Head, S. C. for Bur. Mission,	13,
An unknown lady, Beaufort, S. C., being proceeds of articles of jewelry, relinquished in consequence of reading Mr. Judson's letter on dress,	2,
St. Helena Bap. church in Charleston, S. C., for Bur. Miss.,	15,62
Baptist church in Charleston, S. C. being a collection taken at the monthly concert for prayer, to be applied towards education of a Burman child,	20,
For Burman mission,	6,15
Received for horse and saddle left by Rev. Mr. Simonds, and sold by his request,	78,75
	<hr/> 185,52

From E. P. Hastings, Esq., Trea. of Month. Un. Con. Detroit, M. T. being a payment for three years of \$12 per annum, for support of an Indian boy, at Thomas Station, by the name of Henry Martyn; per Mr. Moses Merrill,	36,
Proceeds of sundry articles of jewelry, &c., forwarded by J. Co- nant, Esq., Treas. of the Vermont Baptist State Convention, per Mr. Smith, viz.,	
For ring, knobs, &c., being a widow's mite, from a friend to missions,	1,15
Beads,	3,50
Rings, ear knobs, &c.,	2,05
Gold,	2,75
	<u>9,45</u>
Mr. Nathan Hunting, for the mission to France, per Rev. H. Malcom,	2,00
Rev. A. Bennett, Treas. of the Court. Aux. For. Miss. Soc. 150, Female Bap. For. Miss. Soc. Maryland, Otsego County, N. Y. 4,	4,
per W. Colgate, Esq.,	<u>154,</u>
Dea. Isaiah Spaulding, Treas. of the Miss. Soc. of the Baptist ch. and cong. Chelms., Mass. having been contrib. as follows:	
Collected at month. concerts for prayer,	70,69
Gold ring, sold for	,38
Female Burman Miss. Soc.,	20,87
A string of gold beads and ear knobs,	4,12
For Bur. Miss. per Mr. Augustus H. Searle,	<u>96,06</u>
Miss T. Rogers, Treas. of Carey Soc. of the first Bap. ch. Bos- ton, for support of an Indian lad. at the Carey Sta., by the name of James M. Winchell,	15,
Mr. Cyrus Alden, Treas. of the Frank. Co. Bap. Ass. as fol.	
Church in Conway, for Bur. Mission,	17,82
String of gold beads, from Mrs. M. Alden, sold for	3,50
First church Colerain, for Bur. Mission,	35,83
Charlemont,	2,88
"	1,37
	<u>4,25</u>
A few individuals at the Association,	1,04
Buckland church,	3,00
String of gold beads from Mrs. Theresa Richmond,	3,75
For Bur. Mission, per Mr. Coley,	<u>69,19</u>
A friend, for Bur. Miss., per Mrs. Baldwin,	2,
James Holman Esq, St. Johns, N. B., as follows:	
Females of Bap. ch. St. Johns, N. B.,	24,
A female of Waterbury, N. B.,	2,
Mr. Clark Young, Falmouth, N. S.,	4,
Miss Mary Taylor, (at twice,)	2,
William Sinton, Esq.,	6,
For Burman Mission.	<u>38,</u>
Five individ. for sup. of a Bur. boy, to be named Hutchinson King, being amount realized by absti. from tea and coffee, thirty dollars per year, to be paid quarterly; first quarter,	7,50
per Mr. Hutchinson,	
Baptist church in Middlefield, for For. missions,	13,73
From same, for Burman bible,	4,85
Middlefield Bap. Sab. school children, for Burman tracts,	3,76
Rev. David Wright, Treas. of Westfield Bap. Ass., for Bur. Miss.,	186,84
Rev. Charles B. Keyes, Treas. of Berk. Coun. Bap. Association,	
For the Bur. Bible,	82,81
" " " Mission,	69,47
Sundry persons belonging to Belchertown, for Bur. Mission,	
per Rev. Tubal Wakefield,	11,83
Rev. J. A. Warne, it having been contributed ' by a pious child in the Brookline Sabbath school, with a request that it may be forwarded to Mr. Simonds, to aid in teaching the poor Bur. the way to heaven,'	,78

From Pittsfield, Mass., collected at monthly concerts for prayer,	75,08
South Lee, collected at the Ministers' Meeting, Jan. 1832,	47,34
twenty dollars of which was from Dea. Curtis and wife, of Canaan, N. Y., and five dollars forwarded from brother In- graham, of Savoy.	
New Lebanon, N. Y. collected at Ministers' Meeting in April,	22,13
Hudson, N. Y. collected at Ministers' Meeting,	7,56
Sale of sundry articles of jewelry and a veil,	6,81
Interest on the above,	1,72
Females of Bap. ch. Pittsfield, for sup. a native Bur. Teacher, 30, per Rev. Augustus Beach.	190,64
Rev. Joshua Bradley, amt. received by him from numerous individuals and societies in his travels within the last ten years, previous to his appointment as agent of the Granville Literary & Theological Seminary in Licking Co., Ohio,	20,
A female friend, being product of old gold, for Bur. Miss., per Mr. Charles Johnson,	2,37
An unknown friend, with the following note to the Treasurer:	50,00
“Sir, the enclosed is for the use of the Bap. Miss. Soc., of which I believe you are treasurer.”	
Rev. Jacob Drake, Ohio, in part of his sub. of \$50, for Bur. bible,	20,
(En. in letter to Dr. Bolles, dated May, but not rec'd till Nov. 8.)	
Rev. S. Cornelius, Alexandria, D. C., con. by a member of the Methodist and a member of the Presbyterian church, in equal sums. (See letter from Rev. S. Cornelius.)	100,
Bap. Miss. Soc. of Fredericksburg, Va. for Bur. Miss.,	13,62
per Rev. Geo. F. Adams.	
Female Miss. Soc. Foxborough, Mass., for Bur. Miss.,	32,53
per Rev. T. C. Tingley.	
Second Baptist church Newport, R. I., it having been collected at the monthly concert of prayer, for Burman Mission,	20,
per R. Rogers Esq.	
Dr. G. W. B., for Burman Mission, per Dr. L. Bolles,	2,
Young Ladies' Association of the First Bap. church in Providence, for the support of a child in the mission school in Burmah, to be named Sarah Lavinia Pattison, (same sum to be paid annually,)	25,
Mrs. Solomon Johnson, Watertown, N. Y., for Mrs. Wade, Mis- sionary at Burmah,	3,
A collection at Wilmington, Vt., Sept. 30, 1832,	10,88
Proceeds of several rings, ear knobs, &c.,	1,25
A collection at the Leyden Association,	17,13
per Rev. N. Brown, missionary,	29,26
“A friend to the Burman mission”	
per Rev. E. Andrews, Hinsdale, N. H.	5,
Mr. Carton Corbett, 2,—Mr. Benjamin Corbett, 2,	4,
Miss Mary Corbett, 2,—Sophia Wood, 2,	4,
Of Hopkinton, Mass. for Bur. Mission, pr. Benj. Corbett.	—
	8,

H. LINCOLN, *Treas.*

SAILING OF MISSIONARIES,

Saturday, Dec. 1, is the day appointed for the sailing of our missionaries for Calcutta: viz., Rev. Abner Webb and Rev. Nathan Brown, with their wives, and Miss Caroline Harrington. They go in the *Corvo*, a ship already consecrated by the prayers of missionaries. It was in this vessel, that Rev. J. T. Jones and his companion, with 6 missionaries of the A. B. C. F. M., sailed, in August 1830. And in this ship, in May 1831, on her homeward passage, Mrs. E. H. Jones resigned her spirit to the hands of the Redeemer. Let us not forget the request, “Pray for us.”

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