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THE
LATTER DAY LUMINARY;
BY A COMMITTEE
OF THE
BAPTIST
BOARD OF FOREIGN MISSIONS
FOR THE
UNITED STATES.

- "I AM COME A LIGHT INTO THE WORLD.".....JOHN xii. 46.
"IN TRY LIGHT SHALL WE SEE LIGHT.".....PSALM xxvi. 9.
"All kingdoms, and all princes of the earth,
"Flock to that light.".....COWPER.
"Attempt great things; expect great things."...CAREY.

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**VOLUME II.**  
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THE

LATTER DAY LUMINARY;

BY A COMMITTEE

OF

THE BAPTIST BOARD OF FOREIGN MISSIONS
FOR THE UNITED STATES.

VOL. II.

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No. XI.

COMMUNICATIONS.

ON THE MEANS EMPLOYED BY JEHOVAH, FROM THE CREATION
TO THE FLOOD, FOR REVEALING THE PLAN OF SALVATION.

TO become familiar with antiquity is a duty, which, by the advantages it affords, will abundantly repay its discharge. The sacred volume, above all other channels of information, presents the earliest annals of the human race. It describes the purity and happiness of our first parents, while yet inhabitants of paradise, and discloses the circumstances of their lamentable *fall*, with the calamities that resulted to themselves and to their posterity. The ebullitions of depravity are seen in the first-born of our species, who slew his brother, because his own works were evil and his brother's righteous. The dawn of civilization is exhibited in Jabal, who was father of such as dwell in tents and feed cattle; in Jubal, who taught men to handle the harp and the organ; in Tubal Cain, who was an instructor of every artificer in brass and iron; and in Naamah, who, if tradition may be credited, first practised the arts of spinning and weaving. Yet no advance in science could obstruct the swelling torrent of transgression. Iniquity succeeded to iniquity, until the mass of moral corruption, swelled by sensual appetite and the love of dominion, brought on the sinning family of man the waters of a flood.

Vol. II.—N^o. XI.

A

Intimations of the long-suffering of God were given, in that our first parents were not struck dead immediately after the forbidden fruit had been plucked, and in the extension of human life to nearly one thousand years. But this was not all. The fountains of salvation began to be opened. An assurance was given, and what is remarkable, given to the tempter himself, that the seed of the woman should bruise the head of the serpent; though the first surety of man had failed, a surety of a covenant never to be broken should be provided; the seed of that very female whom Satan had seduced, should, in the fulness of time, silence the oracles, exterminate the idolatries, and demolish the empire which the enemy of man might establish. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

The institution of sacrifices was introduced at an early period. It can scarcely be doubted that they originated in divine appointment. For how could reason teach that the slaughter and cutting up of animals could be grateful to God. Reason would rather contemplate such conduct as wanton, cruel and unwarrantable. It is by viewing them as the preface to a system of sacrificing which was in future ages to be sanctioned among the Israelites, and which, indeed, has spread itself over almost all the earth, and especially by regarding them as types of that great oblation that was to be offered on mount Calvary, that we are led to trace their rise and their value.* Perhaps these services were enjoined immediately after the apostacy. As animal food had not been assigned for man, it is generally supposed that the coats of skin with which God clothed our common parents, were detached from victims that had been offered on the altar. If so, they were taught by their daily apparel that they were clothed at the expense of life, and reminded of their need of that robe of righteousness which, only by the obedience of the seed of the woman, could possibly be obtained, and of the blood of sprinkling, which speaketh better things than that of Abel.

* "Had sacrifices been only a will-worship, of human invention, it is not likely that God should have openly testified his approbation of Abel's sacrifice, or have given such a sanction to such a groundless piece of superstition. It is the very first act of religious service that is said in scripture to have been accepted of God, and such honour and respect would hardly have been paid to a ceremony only of human appointment. The lower we descend, the more we shall be convinced of the divine origin of sacrifices. It will appear that they were appointed by God as vicarious expiations of sin, as types or prophesies in action, as representations of the one great sacrifice once to be offered for the sins of the world. And there is no reason to surmise that this was only a secondary use found out afterwards. It was, most certainly, the primary design of the institution."—*Bishop Newton.*

In the days of Enos men began to call on the name of the Lord. The institution of the Sabbath appears to have been as old as the creation. Possibly before the days of Enos, among those who feared God the day was hallowed by private or domestic devotion: but now men began to meet in solemn assemblies. The first examples of public sabbath worship were now given. It is obvious that this is one of the most useful and delightful modes of disseminating truth, and of promoting genuine piety and holiness. Some suppose that in the days of Enos there was a peculiar outpouring of the Spirit of God, which influenced men fervently and generally to offer supplications to heaven. If such were the case, an early pattern was given of subsequent revivals of religion by the same sacred means. It harmonizes with the blessings which at Pentecost were shed on the primitive church, and which shall be shed on the nations in the latter days. For then will the Lord turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent. In the margin of our bibles the text we are contemplating reads, 'Then men began to be called by the name of the Lord.' If this be the true reading of the original, the passage implies that then those that feared Jehovah first began to make a public profession of religion, perhaps as a solemn protest against the beginnings of idolatry.

Prophecy has been a medium through which God, during several ages, communicated and confirmed his will to the sons of men. This heaven-born spirit discovered itself long before the deluge. For Enoch, the seventh from Adam, prophesied, saying, "Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Jude, 14, 15. This memorable prediction received a partial fulfilment when the fountains of the great deep were broken up, and the windows of heaven were opened; but it obviously carries the mind forward to the solemnities of the last judgment. The prophecy is remarkable. Soon after the beginning of the world it darted forward to the hour of the final dissolution. As in many subsequent declarations in the bible, because of the certainty of the event, Enoch represents the catastrophe as *at hand*. "Behold, the Lord cometh!" He is now, even now, on his way.

Preaching may, in some respects, be considered as an ordinance of the New Testament. But it was certainly the pleasure of God, that, at least in one instance, antediluvian offenders should be favoured with this important means of grace. Noah not only approached the

altar and offered sacrifice to the Lord, he was for one hundred and twenty years a *proclaimer of righteousness*. To disobedient men, who are now "spirits in prison," he preached "while the long-suffering of God waited," and "while the ark was preparing." His awful warnings, his urgent expostulations, his laborious exertions to complete a vessel for the safety of himself and family, were followed with little success. The miraculous approach of the animals to the ark shook not the confidence of surrounding sinners. They were marrying and giving in marriage until the day in which the flood came. But, though men are not gathered unto the Lord, a faithful minister shall not lose the reward of his labours. He who "condemned the world," "became heir of the righteousness which is by faith." The Jewish writers affect to give us the very language in which Noah addressed mankind. He said, "Be ye turned from your evil ways and works, lest the waters of a flood come and destroy the wicked." We are assured from a higher authority, that "Evil shall slay the wicked, and they that hate the righteous shall be desolate."

Example has a powerful influence on society. It frequently produces effect when precept fails. To this medium of instruction the sacred writings often refer. Without doubt many of the ancient saints, by their piety, their self-denial, their zeal for religion, and their cheerful benevolence, became patterns which it was the true interest of their fellow men to imitate. Of Enoch, whom President Edwards considers as "one of the saints in the harvest of Enoch," it is recorded, that "he walked with God." Possibly Jehovah, with some supernatural effulgence, occasionally visited his servant, as it is probable he visited Adam in a state of innocence. The tradition that Enoch instructed mankind in arithmetic, geometry, and the science of the stars, if true, would afford but a minor trait in his character. He walked with God, as one reconciled to his perfections and providence, delighting in the exercises of devotion, and esteeming it his meat and drink to do the will of his heavenly Father.

While the means we have been contemplating were in operation for diffusing religious knowledge, the divine Majesty was seen actually effecting the salvation of the children of men. It is the part of charity, and of dutiful reverence for our common parents, to hope that Adam and Eve, by the reproof of Jehovah, were awakened to a true contrition for sin, and by the first promise, and by the institution of sacrifices, were encouraged to hope in the mercy of Jehovah. Abel, who, first of our race, tasted of death, was the first who passed into the celestial paradise. Enoch after his career of piety "was not, for God took him." "By faith Enoch was translated, that he should

not see death, and was not found, because God had translated him, for before his translation he had this testimony, that he pleased God." His removal afforded an emblem of the translation of sinners into the kingdom of the Son of God, and of the change that shall occur when those "which are alive and remain" at the descent of the Lord, "shall be caught up in the clouds to meet the Lord in the air." It has been excellently observed, that angels, on the death of Abel, saw the first human *spirit* enter heaven, and were still further instructed in the mysteries of redemption, when, in the translation of Enoch, they beheld the first glorified *body*.

From what has been stated it appears that, before the flood, as means of exhibiting and advancing the knowledge of redemption and the practice of holiness—the sabbath was instituted—a promise of mercy was given—sacrifices were appointed—an ardour for devotion was excited—public worship and a profession of godliness commenced—the spirit of prophecy was imparted—preaching was adopted—pious examples were displayed—the sphere of angelic intelligence widened—and sinners were forgiven, sanctified, and saved.

THOUGHTS ON PSALM XXXIX. 12.

"I am a stranger with thee."

FREQUENTLY, in the sacred writings, good men are heard "confessing themselves strangers and pilgrims on the earth." Such was the language of Abraham, Gen. xxiii. 4. of Jacob, Gen. xlvii. 9. of David, and indeed of all that "died in faith." But is there not something peculiarly striking in the idea that the saints are strangers with God?

The passage seems to indicate, that in some views, at least, the Lord himself is a stranger. How little, alas! is he known on the earth! When oppressed with sin and affliction, Jeremiah prayed, and said, "O the hope of Israel, the Saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night!" The Messiah "was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not." Or, as he himself expresses the idea, "I was a stranger, and ye took me not in."

The Israelites were strangers with God, inasmuch as he claimed their country as his own, and merely permitted them to dwell there.

and enjoy its abundance. "The land shall not be sold for ever; for the land is mine; for ye are strangers and sojourners *with me.*" Lev. xxv. 23. The present circumstances of good men are not materially dissimilar from those of the ancient Hebrews; for though the earth is "given to the children of men" for their temporary residence, the Lord is still saying "every beast of the forest is mine, and the cattle upon a thousand hills: I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry I would not tell thee, for **THE WORLD IS MINE**, and the fulness thereof."—Ps. l. 10—12.

Some critics have given a different reading to the words "with thee." They would translate them "before thee,"* or "*in thy sight.*" Such is the sense conveyed in 1 Chron. xxix. 15. where David, grateful for the liberal contributions towards the temple about to be erected by his son, says, "We are strangers *before thee*,† and sojourners, as were all our fathers; our days on the earth are as a shadow, and there is none abiding."

The inward thought of the "fool and the brutish person" is, that their houses shall continue for ever. Real Christians are in danger of forgetting that this is not their rest. Pleasant prospects, vigorous health, joy and peace spread through our circles of friendship, have a tendency to chase the remembrance of our mortality. We seem to become residents on earth, not sojourners. But in the sight of God we appear as we really are—*strangers*. He sees that 'we have no continuing city'—that the world is not our abiding place—that our present state is subservient to a future one—where alone substantial and everlasting good can be obtained. In his sight "they that have wives are as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;—for the fashion of this world passeth away." 1 Cor. vii. 29, 30.

If a good man be a stranger with the Lord, it is plain the Lord is with him; even he who "loveth the stranger, in giving him food and raiment." Deut. x. 18. His presence and gracious support may, therefore, be expected. He will assist amid the fatigues of conflict and travel. The promise he made to Moses is fulfilled in the experience of thousands, "My presence shall go with thee, and I will give thee rest."

* Junius and Tremellius, "*coram te.*"

† *In conspectu tuo*

THE BIRD THAT FORSAKES HER NEST.

Prov. xxvii. 8.—*As a bird that wandereth from her nest, so is a man that wandereth from his place.*

IN Dr. Hodgson's elegant version of this book, the passage is thus rendered :

“ Like a bird that forsaketh her nest,
Is a man who deserteth his home.”

These words are fitted to reprove the truant school-boy—the gossiping wife—the idle student—the negligent pastor—the scheming, roving tradesman—and many other children of discontent. Leaving them, my object in this paper will be to show, that this proverb administers reproof to many of the members of our churches, who run to hear a popular preacher—to see “a reed shaken with the wind.” But the eye is not satisfied with seeing, nor the ear with hearing, and therefore the next sabbath, and the next, they are tempted to renew their excursions. A Christian church is a Christian school: let every teacher, let every learner keep his own place.

It is readily granted that, in large churches, many must be excused for occasional non-attendance, on account of personal or family affliction, age and infirmity, distance of habitation, or absence from home on journeys of business; to which may be added, unexpected incidents in the course of providence. But when a Christian carelessly omits to fill up his place in the church to which he belongs, he does an injury to himself—to the minister—to the church—and to the interest of Christ in the neighbourhood; and therefore his conduct must be very displeasing to Christ himself, the great Head of the church.

First: He injures himself. *He hinders his own spiritual improvement.* It is the business of the minister to exhibit in the view of his hearers the whole counsel of God; to take them, as it were, by the hand, and lead them through all the land, and show them the length and the breadth of it. To obtain a clear, correct, and comprehensive view of evangelical truth requires, in ordinary cases, a constant, close, and long-continued attention. What numbers have need to be put back again to the first principles of the oracles of God! Men in age they are, but babes in knowledge: they must be fed with milk, and not with strong meat. Again: *He cuts himself off from the sweets of fellowship with his brethren.* “Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.” Prov. xxvii. 17. There must be frequent interviews regularly kept up, in order to establish

and cement this holy friendship. Happy are they who "take sweet counsel together, and walk to the house of God in company." Psalm lv. 14. Another consideration of serious import is suggested by Mr. Bragge, who says,* "I have for many years past made it my observation, that as church members carry it towards the church to which they belong, either in seeking its welfare, or in neglecting it; so their families are built up, or pulled down; blessed or blasted, according to that awful word, Psalm cxxix. 5, 6. "Let them all be confounded and turned back that hate Zion. Let them be as grass upon the house-tops, which withereth afore it groweth up."

Secondly: It is an injury to the minister. It is *discouraging* to see the number diminished. It damps his spirits, and renders the tone of his voice feeble and languishing. It is a *disappointment*. Having looked over the cases of his hearers, he selects his subject. He sees one in great danger from temptation, and he hopes that the text itself which he has chosen may prove a useful caution. He knows that another and another are in ~~great heaviness~~ through many trials, and he feels an ardent desire that one part of the sermon may be as a word in season to their weary souls. But, alas! these very persons are absent! If this be often the case, he is discouraged from paying particular attention to particular cases, which might be greatly to the advantage of many, (for what suits one may suit twenty,) and thus his work becomes a burden. It is a *breach of covenant*. The pastor and every member of the church are pledged to each other, and the vows of God are upon both parties.

Thirdly: The conduct here animadverted upon is an injury to the church. It furnishes a precedent which may have an evil and pernicious influence. And who is he that can estimate the weight, or measure the extent, of his own influence? It shows great disrespect to the church; to the prosperity of it in general, and all its members in particular. It is obvious that it has a direct tendency to break up the church. The new converts at Jerusalem continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. See Israel encamped! Every tribe, and every family, is in its own place.

"How beautiful thy tents, O Jacob! thy tabernacles, O Israel!
Like vales planted with groves; like gardens on the side of a river!
Like lign-aloes planted by the Lord; like cedars by water-streams!"†

Fourthly: It is an injury to the interest of Christ in the neighbour-

* Church Discipline, p. 117.

† Num. xxiv. 5, 6. (Geddes.)

hood. What can the people of the world think, when they see the members of the church running in different directions on the Lord's day? Members of other churches, when they observe instances of this kind, will drop a painful tear! And what a stumbling-block does this conduct put in the way of inquirers! They are newly awakened; they wish to join the church; they look for perfection; and will they not wonder what church-fellowship can mean? On the other hand, consistency, which is the best evidence of sincerity, accompanied by uniformity and perseverance, and animated by ardent affection, will constrain inquirers to say, "We will go with you, for we have heard that God is with you." Zech. viii. 23.

Lastly: This Reubenitish, unstable conduct, must be very displeasing to Christ himself. He that walketh among the golden candlesticks, beholds all the affairs of all his churches, and he knoweth their works. Hath not one of his apostles said, "Let us hold fast the profession of our faith *without wavering*; for he is faithful that promised: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching?" Heb. x. 23. 25. Revolving in our minds considerations of this class, let us say with the pious Jews of old, "We will not forsake the house of our God." Neh. x. 39. Let us tremble at the thought of being lukewarm in a cause which interested the heart of the eternal Father before the world began; a cause of which it may be said, that the Son of God came down from heaven to die that he might promote it; a cause which the Holy Spirit has ever owned and honoured; which the wisest and best of men in every age have espoused with their whole hearts; in which a countless multitude of martyrs have bled gloriously; which attracts the attention, and employs the energies of all the holy angels; and which, in a word, involves in it the highest glory of God, and the dearest interests of man!

Reader! pause and reflect.—It is a cause, the embracing or rejecting of which will draw after it a train of consequences, that will run on to an endless length in the world to come.

W. N.

TO THE EDITORS OF THE LATTER DAY LUMINARY

The writer respectfully submits the following dissertation
ON THE CURES PERFORMED AT THE POOL OF BETHESDA:

JOHN v. 2, 3, 4.

Now there is at Jerusalem, by the sheep-market, a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first, after the troubling of the water, stepped in, was made whole of whatsoever disease he had.

OF this passage there are three different expositions.

I. That the angel was a special messenger from heaven, and that the cures wrought were miracles.

II. That the angel was a messenger, or person sent, from the temple, to agitate the waters, which, upon this agitation, possessed, from some cause, a healing quality.

III. That the term angel is used as expressive of the providence of God, operating in a signal, though not in a miraculous manner, and producing an ebullition of the waters, such as we sometimes see at the present day in medicinal springs.

They who adopt the *first* exposition, do, indeed, generally admit that the angel did not present himself to the people in a visible form. They suppose that his presence was known only by the effect produced on the waters. For had he been accustomed to appear in so public a place, in the heart of Jerusalem, it is manifest that the Sadducees, who denied the existence of spirits, must, by their own senses, have been convinced of their error.

The opinion that the cures performed were miracles, rests upon the common import of the word *angel*, the efficacy imparted to the waters, and the interpretation of Zechariah iii. 1. But the word *angel* (αγγελος, מלאך) is employed by the sacred writers in various senses. It is used to denote,

1. A man sent by another man. Num. xx. 14. 'And Moses sent messengers (מלאכי) from Kadesh unto the king of Edom.' Prov. xiii. 17. 'A wicked messenger (מלאך) falleth into mischief, but a faithful ambassador is health.' Luke vii. 24. 'And when the messengers (των αγγελων) of John were departed.'

On the Cures performed at the Pool of Bethesda. 11

James ii. 25. 'Rahab....when she had received the messengers,' (*τὰς ἀγγέλους* the angels.)

2. A man sent by our Lord Jesus Christ, or by the Father. Luke ix. 52. 'And (Jesus) sent messengers (*ἀγγέλους* angels) before his face; and they went, and entered into a village of the Samaritans to make ready for him.' In Matt. xi. 10. our Saviour, speaking of John the Baptist, says, 'This is he of whom it is written, Behold, I send my messenger (*τὸν ἀγγέλον μου* my angel) before thy face.'

3. A man employed as the minister of God's word, in delivering his commands to the people, and in bearing their prayers to the throne of grace. Mal. ii. 7. 'For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger (*מַלְאָךְ* angel) of the Lord of Hosts.' The minister of the synagogue among the Jews, as he was the messenger or delegate of the congregation, to speak to God for them, was called (*שְׂלִיחַ עֲבוּדָה*) the angel of the assembly; and in conformity to this style we have, Rev. i. 20. 'the *angels* of the seven churches.'

4. Divine providence. Gen. xxiv. 7. 'The Lord God of heaven.... shall send his angel before thee;' *i. e.* shall, by his superintending providence, protect and prosper thee. Ps. xxxiv. 6, 7. 'This poor man cried, and the Lord heard him, and saved him out of all his troubles. The angel of the Lord encampeth round about them that fear him, and delivereth them;' *i. e.* his watchful providence secures them from evil. Is. lxiii. 9. 'The angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.'

5. Whatever inanimate thing God is pleased to employ for accomplishing his purposes, whether according or contrary to the course of nature. Acts xii. 23. 'And immediately the angel of the Lord smote him (Herod) because he gave not God the glory: and he was eaten of worms, and gave up the ghost.' A fatal disease, the most excruciating pain in his bowels, was suddenly sent upon him, and he died in five days.* Heb. i. 7. and Ps. civ. 4. 'Who maketh winds his angels, and flaming fire his ministers.'† 2 Kings xix. 25. and Is. xxxvii. 36. 'The angel of the Lord went forth, and smote in the camp of the Assyrians, an hundred and fourscore and five thousand.' In the seventh verse of the chapter in Kings, the nature of the angel is

* Josephus. Ant. lib. xix. c. 8.

† If any doubt the correctness of this translation, let him consult the connexion of the passage in the 104th Psalm, and in the Epistle to the Hebrews. Let him also see Lowth on the sacred Poetry of the Hebrews, lect. 8. and Campbell on the Four Gospels, diss. 8. p. 3. sect. 10, 11.

mentioned. 'Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me: Behold, I will send a blast (רוח, a breath, a wind) upon him.' It is highly probable that the blast was some destructive wind, like that denominated the Samiel, which passes over some portions of the East, particularly the deserts of Arabia, carrying instant death to all who have not the precaution to cover their faces at its approach. The numerous army of Sennacherib, secure of conquest, and suspecting no danger, were exposed as they were involved in sleep. At that hour, by the direction of God, this fatal angel passed, and left the camp a charnel-house.

6. Intelligent spiritual beings, superior to man. 2 Peter ii. 11. 'Whereas angels, which are greater in power and might,' &c. Ps. viii. 5. and Heb. ii. 7.—'thou hast made him (man) a little lower than the angels.' Matt. iv. 11. 'Then the devil leaveth him, and behold, angels came and ministered unto him.' Heb. i. 4, 5. 'Being made so much better than the angels,' &c.

7. The Messiah, who is eminently the medium of communication from heaven to men. Mal. iii. i. 'And the Lord, whom ye seek, shall suddenly come to his temple, even the messenger (מלאך the angel) of the covenant.'

8. God manifesting himself in a manner adapted to our senses, Acts vii. 30—32. with Exod. iii. 2—6. 'And when forty years were expired, there appeared to him in the wilderness of Mount Sinai, an angel of the Lord, in a flame of fire in a bush. When Moses saw it, he wondered at the sight; and as he drew near to behold it, the voice of the Lord came unto him, saying, *I am the God of thy fathers.*' In Gen. xxxi. 11. 13. the angel that appeared to Jacob is represented as saying, 'I am the God of Beth-el, where thou anointedst the pillar;' and a similar use of the word is found in numerous instances.

After considering these various senses in which the term ANGEL is employed, no one, it is believed, will think it certain that the word in the passage which we are examining, was intended to denote a celestial being sent down with supernatural powers.

The argument derived from the signification of this word being now removed, we have to consider, next, the weight of that which is deduced from the efficacy imparted to the waters: 'Whosoever then first, after the troubling of the water, stepped in, was made whole of whatsoever disease he had.' It is obvious that we ought to consider this part of the account as containing a reference to the classes mentioned in the third verse, the impotent, the blind, the halt, and the withered. The meaning of the word *impotent* is sufficiently obvious.

The *halt*, every one knows, is only another expression for the lame. The word here used ($\chi\omega\lambda\omicron\varsigma$) is a general term, indicating lameness, whatever may have been the cause. It is not improbable that the persons mentioned in the case we are considering, were crippled by rheumatism or other afflictions which might yield to the healing virtues of the water. The *withered* were such as were pining or wasting away by that disease which physicians denominate atrophy—a disease in which either the whole body, or some part of it, does not receive the necessary nutriment; and the bath is one of the remedies that are recommended by which it may be seasonably expelled from the system.

But whatever may be said of all the others, it has been thought that the *blind* could be healed only by a miracle. Blindness, however, in a greater or a less degree, and induced by various causes, has certainly, as well as the other diseases alluded to, ~~been removed~~, in many instances, by the use of natural remedies. And that the blind, in this place, does not mean persons *born blind*, is evident from the fact that none of that description ever received sight till it was bestowed by our Lord. John ix. 32. ‘Since the world began was it not heard that any one ($\tau\iota\varsigma$) opened the eyes of one that was born blind.’ It is, therefore, but reasonable to consider the Evangelist as speaking of persons who had such a blindness, such a diseased state of the eyes, as could be, and as had been removed, without a miracle. The account does not inform us that they who first went into the water, after its agitation, were made whole *immediately*; but we know that *immediate* relief is often found by bathing in medicinal waters. Besides, it ought to be remembered that the sacred writers, and all other writers, frequently use terms of universality, where their object is to assert what is generally the fact. Thus, in the cures performed there appears nothing more than might have occurred without a miracle; and, consequently, there is no necessity of supposing one.

With respect to the argument derived from Zech. iii. 1. ‘In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness,’—it will be necessary to say but a word. It will be sufficient to observe that the fountain predicted is for the spiritual cleansing of the people. It is opened for *sin and for uncleanness*. It cannot, therefore, relate to a pool prepared for the cure of bodily diseases.

From the survey which we have taken of the arguments by which the opinion that the cures were miraculous is supported, we are led to doubt the correctness of that opinion; especially in view of such objections as the following.

1. There is no allusion, in any part of the New Testament, to the pool of Bethesda, as a place where miraculous cures were performed. On the contrary, miracles, such as our Lord wrought by himself or by his disciples, are spoken of as belonging to him exclusively. John xv. 24. 'If I had not done among them the works which none other (*ἄλλοις* *ἔργα*) did, they had not had sin.'

2. There is not the least intimation of it in any Jewish writer. But a pool where the power of God was miraculously displayed, would have been the boast of the Jews; and, as its cures were entirely distinct from those which were performed by our Saviour, it would have been triumphantly adduced by his enemies, as a demonstration that Jehovah was with them, sanctioning the counsels of the Sanhedrim. It would have been employed to lessen the overwhelming evidence that flowed from the miracles of Jesus, and the remembrance of it would have been handed down from age to age, as forming at least some counterbalance to their merits. But of all this not a single trace appears. ~~What can we infer but that the cures performed at Bethesda were not regarded by any as supernatural?~~

3. Had they in reality been of that character, it would have superseded the necessity, in almost every instance, of our Lord's performing miracles of healing. Besides it seems improbable that while the Son of God was upon earth, and while the authority of his mission was to be established by miracles, that the Father would permit miracles to be wrought, at the same time, and in the same city, independently of the Messiah.

4. The moving of the water at times, is represented as an habitual occurrence. It was a thing which the people were accustomed to expect. They had erected buildings at the place for the accommodation of the diseased. There seems to have been an establishment there at least for several years. But it is only on special occasions calling for supernatural interposition, or when some important truth is to be confirmed, or some grand purpose accomplished, that God has been pleased to deviate from the general laws by which he regulates the material world, and, according to his wisdom, supplies the wants and heals the diseases of his creatures. The truth of this remark will be placed beyond a doubt, by examining the records of the various miracles that were given in the earliest times, that accompanied the Israelites in their journey from Egypt, and that were exhibited by the prophets at different periods, and by our Lord and his disciples. But the performing of cures in the case before us, was an habitual thing; and it was called forth by no special occasion. To heal the afflicted heaven had graciously provided various remedies;

and, above all, the Lord Jesus, with every disease at his command, was present. It is reasonable, therefore, from these facts to infer, that the mercy of God which was displayed at the waters of Bethesda, was not supernatural; that in the display of it, he did not depart from his established mode of operating, in which it is his pleasure to employ what we denominate natural agents.

Shall we then adopt the *second* interpretation, and maintain that the angel was a messenger, or person sent from the temple to agitate the waters, which, upon this agitation, possessed, from some cause, a healing quality?

This exposition removes some difficulties, and, on several accounts, appears plausible. Certainly no objection to it can be made from the meaning of the word angel. But it is liable to other objections.

1. It is a mere conjecture. It is not in the least supported by any historic evidence.

2. It compels us to suppose in the present case, what, so far as our knowledge extends, never has been known in any other,—a healing quality imparted to water by its being agitated.

3. It leaves us to divine, if we can, how the agitation produced by the messenger could be essentially different from that produced by the patient, so that when the water was put in motion by the one, it should cure the man who first stepped in, but when it was kept in motion, as it must necessarily have been by this man's bathing, it should have no power to cure the next.

As to the hypothesis of some, that from the blood of victims for the altar, and from the washing of their entrails, the water derived healing qualities, especially when put in agitation, it were a waste of time to show that it is as unphilosophical in itself, as it is destitute of support from any record or tradition.

Another hypothesis deserves to be mentioned, as it presents itself with some plausibility. It is that there may have been, in some part of the pool, mineral substances known to the messenger, which, upon an agitation in that part, communicated their virtues to the water. But this, upon a little reflection, must be acknowledged to fail of giving satisfaction to an inquisitive mind. For it will be natural to ask, has a fact like that which is here supposed, occurred in other instances? Was it ever found that mineral substances in other springs or pools, are brought into useful action by a person's agitating the water? It is doubted whether the history of the world will furnish a single case. And without some evidence of this kind, it will hardly be maintained that the hypothesis, destitute of the least shadow of proof from any other source, is to be adopted. The subject, then,

continues unexplained, and difficulties multiply as we advance. The supposition that the angel was a messenger from the temple, does, if it is true, lead us one step on sufficiently solid ground, but, in the next, it leaves us to plunge into an abyss of darkness.

We turn, therefore, to the *third* method which has been proposed of explaining the passage; namely, that the term angel is used as expressive of the providence of God operating in a signal, though not in a miraculous manner, and producing an ebullition of the waters, such as we sometimes see at the present day in medicinal springs.

We have already seen that angel, with the sacred writers, is sometimes only another term for the providence of God, without reference to such an interposition as dispenses with the use of natural means, and exhibits a miracle. It is the providence which he daily exercises. It is that which 'encampeth round about them that fear him,' that by which his friends are constantly shielded. Now that which God does constantly, is according to his established mode of operating; and that which is ~~according to his established mode of operating~~, however wonderful it may be, is not a miracle. For what is a miracle but something above nature? And what is nature, as it relates to the production of events, but the established mode in which God is pleased to operate? It were impiety to deny that it is his hand that moves the seasons round, and supplies the various wants of his creatures. The devout mind perceives him in every event, and delights to contemplate him as a Being who

" Warms in the sun, refreshes in the breeze,
Glow in the stars, and blossoms in the trees."

But while we are ready to acknowledge his agency in all things, even in the most common occurrences, we view it more distinctly, and we speak of it more emphatically, when it is displayed in signal favours. So in the case before us, it was eminently the providence of God, it was a messenger of mercy to the sick, that he provided for their cure by causing an ebullition in the waters of Bethesda from the substances which he had deposited in the earth. It is well known that the virtue of medicinal springs is the greatest when the water bubbles forth from the subterranean stores of mineral matter. Some possess no efficacy at any other period. It is also well known that many are of this intermitting kind, sending forth their virtues only at times, or, as our translators have rendered the expression of the Evangelist, (*κατα καιρον*), at a certain season.

Many springs of this description, in different countries, have appeared for a considerable time, and then ceased to flow. That none

On the Cures performed at the Pool of Bethesda. 17

is found in Jerusalem at the present day, is, therefore, what was to be expected.

The place which is now shown as the pool of Bethesda, is at a very little distance, on the north, from the site once occupied by the temple. A traveller* who was there in the year 1611, describes it thus: "It is a great square profundity, green and uneven at the bottom, into which a barren spring doth drill between the stones of the northward wall, and stealeth away almost undiscovered. The place is for a good depth hewn out of the rock; confined above on the north side, with a steep wall, on the west with high buildings." Maundrell, who was there in the year 1697, says, "It is 120 paces long, 40 broad, and 8 deep; at the west end are some old arches, now dammed up, which, though they are but three in number, some will have to be the five porches in which sat the lame, halt, and blind."

It is in some degree doubtful whether this is, in fact, the pool mentioned by the Evangelist. But on the whole it is probable that it is the same, enlarged at some period after the time of our Lord. For when he was there it appears to have been sufficient only for the accommodation of one person. Or it may be that only one, or at most a few, could be accommodated at the place where the ebullition was perceived. The "barren spring" observed by the traveller who was there in the year 1611, it is not improbable, was the feeble remains of that fountain, which, through the mercy of God, once poured forth, in some part of the pool, its healing waters.

To bring our remarks to a close, the sense of the passage which we have been considering, may be thus expressed: Now there is at Jerusalem, by the sheep-gate,† a pool, (or bath,) which is called in the Hebrew tongue Bethesda, (בית המרחץ, a house of mercy) having five porches (apartments.) In these lay a great multitude of impotent folk, (debilitated persons,) of blind, (diseased in the eyes,) halt, (lame,) withered, waiting the moving of the water. For an angel went down at a certain season into the pool (for God in his merciful providence manifested his power in the pool) and troubled (produced an ebullition in) the water: whosoever (of these) then first, after the troubling (agitation) of the water, stepped in, was made whole of whatsoever disease he had.

The interpretation here presented, like the Newtonian system of astronomy, is confirmed by the fact that it accounts for every phenomenon attending the subject. It is liable to but few of the objections which can be urged against the other expositions, and to these few in a less degree than they. It compels us to suppose no facts that

* Sandys.

† Neh. iii. 1.

have not existed in other cases ; and, above all, it leads us to contemplate the Messiah standing alone, upon an eminence, and covered with the unrivalled glory of his miracles.

THE SOURCES AND THE USE OF HISTORY.

TO perpetuate the memory of daily occurrences is natural to man. It is a propensity connected with his love of immortality, which leads him to associate with the idea of futurity, not only his own existence, but the events also which he has seen, and in the product of which he has himself been engaged. Indebted for historical information to those who have lived before him, he realizes an important duty which he owes to posterity. Generation to generation, as really as a parent to his offspring, is bound to communicate all the memorable actions which time in his progress has unfolded, or observation and experience have developed. In the patriarchal age of the world, the events of time were easily transmitted from an ancestor to his descendant, owing to the protracted period of human life. Adam was, probably,

“ The sad historian of the pensive plain.”

Above all his offspring he was qualified to describe the felicities of his original creation, as well as the ingratitude and folly which accompany transgression, and the degradation and anguish with which it is succeeded. Age delights in narration, youth in inquiry. The concurrence of these different tempers enlarges the sphere of historical knowledge. Appeals to ancient men, in the days of Job, appear to have been common for the supply of facts, as well as for the testimony of experience. From such a source, one of the most ancient, entertaining, and eminent of historians, derived the larger part of his details. Incisions in rocks and trees ; columns and mounds, pyramids and mausoleums ; Egyptian hieroglyphic and Indian wampum have been used to assist recollection and immortalize event. Jehovah directed twelve stones taken from the bed of the river Jordan, to be set up in memory of the arrest of its stream. Poems, statues, pictures, medals, coins, and customs, were employed as mediums of historical information, until their use was not abolished, but diminished by written histories.

To preserve and record passing occurrences, the nations of the earth have frequently selected learned and judicious citizens. The easterns assigned the service to a particular order of men. Greece and Rome provided that their histories should be written by persons

of prime abilities. England maintains a historiographer, who is an officer under the lord chamberlain, with a salary of 200 pounds sterling; and Scotland has a similar office, with a similar retribution.

History naturally divides itself into civil and ecclesiastical. Civil, which is subdivided into ancient and modern, embraces the transactions of mankind with each other. In the former department Herodotus and Thucydides, Xenophon and Diodorus Siculus, Plutarch and Nepos, Livy and Sallust, Suetonius and Tacitus, with others, have distinguished themselves. Among the most popular of modern historians, the lucid Robertson, the nervous but infidel Hume, the eloquent and insidious Gibbon are to be classed; of ancient history Rollin has presented the best epitome; and of modern, no author has given a more plain, judicious, and compendious statement, than Puffendorf.

Ecclesiastical history includes the gracious and special dealings of God with a chosen people, and involves the history of the Jewish nation and the Christian church. For an account of the former, extending from the earliest ages to the demolition of Jerusalem, the Bible is our most sacred record; for the latter, in which the subsequent history of the Jews is exhibited, we shall find pleasure in perusing the works of such writers as Eusebius, Baronius, Mosheim, Milner, Haweis, and others, who with different degrees of talent and merit have detailed the events which have distinguished the government of Messiah.

The advantages which history supplies are numerous. Without its details we should have to look backward over a dreary and uncertain waste, in much the same manner as those who have no revelation from heaven contemplate futurity. It is the province of history to afford to the mind the most agreeable entertainment. It engages the passions, informs the judgment, subdues the influence of unreasonable prejudices, and is calculated to regulate the tenour of human action. It is called by Cicero, "*the mistress of life.*" It teaches us to form a correct estimate of fame and wealth, of poverty and unmerited dishonour. It presents an affecting picture of the pride, ambition and inconstancy of man, and equally portrays the wisdom, the stability and the beneficence of the government of Heaven.

The history of the church of God presents advantages of superior importance. It demonstrates the constant care of Jehovah over the people of his choice. It traces to their fountains, and describes the courses, of those empoisoned streams of heresy and error with which Zion has been impoverished. It supplies unnumbered examples of sublime and passive virtues, which heathen heroes never knew and heathen sages never taught; virtues which are peculiar to the gospel,

and which have elevated thousands into courageous confessors and triumphing martyrs. It displays the power of principle pursuing its way notwithstanding the impassioned bigotry of the multitude, the avaricious jealousy of priests, and the suspicions, indignation and severities of the rulers of the earth. It hurls against infidel objection the most pointed refutation; and confirms the believer in his persuasion that prophecy shall receive its full accomplishment, and "the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

COLLEGE FOR THE INSTRUCTION OF ASIATIC, CHRISTIAN AND OTHER YOUTH, IN EASTERN LITERATURE AND EUROPEAN SCIENCE.

AMONG the numerous, bold and benevolent plans conceived and executing by the missionaries at Serampore, the College which they have recently established stands with a commanding pre-eminence. Its object is to enlarge the region of letters by procuring translations of the most celebrated Asiatic productions into the languages of Europe, and by enriching the Sungskrit and its chief dialects, with "the best works of a Bacon, a Newton, a Locke, a Charnock, a Baxter, a Howe, a Fuller." In addition to this general design, it is expected that the college will furnish a body of men well qualified for translating the holy scriptures, not with those imperfections which must attend the most careful endeavours of foreigners, but with all the ease of diction and propriety of idiom which a native can command. The missionaries state that the nations who profess Boudhism, and the Pouranic system of idolatry, cannot be estimated at less than "three hundred and fifty millions, or a full HALF OF THE FAMILY OF MAN." In order to the refutation of the works and doctrines of the learned, they must be divested of the obscurity in which they lie. The common people will lose one of half their veneration for brahmins and pundits when they find the ministers of Christ as able to peruse and investigate their sacred books as themselves.

It is proposed that the Sungskrit, the language which contains the Pouranic and Boudhist systems, be thoroughly taught, together with the Arabic and Chinese, and, with a view of preparing the native pupil to enrich his vernacular language with the choicest treasures of religion and science, the Hebrew, Greek and English. The college

will secure "the instruction of native youths from any part of India in the various shastras of the Hindoo, in the doctrines of the Bible, in general history, chronology, geography, and astronomy. When any of the students afford evidence of a change of heart, and discover talents for the ministry of the word, they will be placed in a course of study preparatory for pulpit exhibition. A library will be formed, a philosophical apparatus prepared, and a building for the college erected in Serampore as early as possible. The government of the institution is in the direction of his excellency the honourable John Krefling, governor of Serampore; the Rev. W. Carey, D. D. President; the three senior members of the Serampore Missionary Society, Treasurers; the Rev. Dr. Marshman, Secretary; and Mr. J. C. Marshman, Recording Secretary and Examiner.

The brethren conclude a prospectus of twenty-four pages, with an address "To all in Britain and America, who encourage the translation of the sacred scriptures into the language of eastern Asia," in which they observe that

"There are no two original languages which bear so great an affinity to each other as the Greek and the Sungskrit.—The formation of the two languages is similar; and to any one who has examined them both, they will appear to have been cast in almost the same mould. The Greek is, however, easier than the Sungskrit, and the Hebrew far easier than the Greek,* and the combined difficulties of both are nothing compared with those which the native student has already overcome in acquiring the Sungskrit. From these facts we are led to conclude that a native of India, already acquainted with the great parent of the Eastern languages, is fully competent to the study of the Hebrew and the Greek; and that a few years of steady application will place him, in these studies, on an equality with the European student.

"Under these circumstances the brethren at Serampore beg to appeal to the christian public in Britain and America, in behalf of the new college; through which, in addition to the various other objects it will embrace, a body of able native biblical critics may be gradually formed, to carry forward the translations till they have received their final improvement. For the unexampled confidence which the public has reposed in them, they must ever retain sentiments of the most lively gratitude. In the application of the funds which have been committed to them, they have endeavoured to exercise the highest degree of fidelity, and all the ability in their power; and to render

* Relative to the Hebrew language it may be also observed, that the similarity of manners, habits, and customs in the East, gives a native student advantages of acquiring and thoroughly understanding it which are not possessed in Europe.

complete the translations of the Scriptures, which are partly finished, and partly in a state of progression, they will spare no exertion as long as life shall continue. But they cannot expect, in the natural course of things, to remain long in the sphere of their labours; and they feel peculiarly anxious, in proportion as they approach the termination of their course, to put these translations in the most effectual train of progressive improvement. In laying their plan before the public, and in soliciting patronage thereto, they consider themselves only as discharging a sacred duty which they owe to God, to the christian public, and to the heathen world on whom the light of revelation has just begun to dawn; and should they happily obtain public support for this new institution, they shall feel a pleasing satisfaction in devoting the few days which may yet be allotted to them, to the formation of a body of native biblical critics, to whom, under the due guidance of European brethren, they may leave the task of improving successive editions of the sacred scriptures, and from whom the millions of the East may eventually receive faithful, perspicuous, and thoroughly acceptable translations of the oracles of truth."

We will add only that the Rev. Mr. Ward, one of the Serampore missionaries, is now in England. It is probable he will in the spring visit the United States, with a view of procuring subscriptions and donations for promoting the interest of this important institution.

THEOLOGICAL INSTITUTION.

In a former number of this work, a Plan for an Institution for pious young men called by the churches to the Christian ministry, was submitted by the Board of Missions for the consideration of the churches and brethren throughout the United States. Understanding, from the American Baptist Magazine, that it is wished that "the Plan laid before the Convention at its last meeting by the President," be also made public, we cheerfully introduce it. The utmost light that can be thrown on the important subject is desirable.

Proposed Resolutions, including a scheme of Education, having for its object the assistance of pious young men designed for the gospel ministry, which were laid before the Baptist Convention at Philadelphia, in May, 1817.

I. Resolved, That it be recommended by this Convention, to the Baptist churches throughout the United States, and their adherents, to form themselves into education societies, for the purpose of aiding pious young men of their connexion, who appear on good evidence to be called of God to the gospel ministry, in obtaining such education

as may best fit them for extensive usefulness in the cause of our Redeemer, and enable them to appear as workmen who need not be ashamed, rightly dividing the word of truth: And likewise for assisting poor ministers, who have families, and have not obtained the advantages which are derived from a suitable education, by gratuitously furnishing them with the most necessary and useful books, to aid them in their endeavours to obtain mental improvement. For the accomplishment of which design the following scheme is submitted to the consideration of the churches.

1st. Let a charity sermon be preached once a year, at least, in each church, and a collection made expressly for the purposes above specified; and let the monies so collected, together with any other collections, donations or bequests obtained for such purposes, be conveyed by the hands of a person specially appointed as a representative to attend the meeting of the association to which such church belongs, and there to be deposited in a common fund, under the direction of a body of delegates similarly appointed by other churches belonging to that association: or to a number of associations uniting in the same measure as a common cause: excepting always such part of the monies, (say a third part) as shall be appropriated to the establishment and support of a Theological Seminary, in our connexion, to be hereinafter described; which last sum shall be conveyed to the general fund, and be placed under the care and direction of the Board of commissioners connected with this Convention, or such part of them as shall be intrusted with the superintendence of the education department.

2d. Let the body formed by the coalition of churches, as above recommended, be styled the General Committee, or Trustees of the churches united in Association or Associations, and have a President, Treasurer, Secretary, and assistants, who shall be authorized to transact all necessary business as a special committee during the recess of the general committee.

3d. Let this committee of the churches be invested with full powers to examine applicants for the churches' bounty, with respect to their qualifications, according to the sentiment before expressed; to wit, that ministers must be the subjects of renewing grace, be called of God to the office, and receive gifts of Jesus Christ, the great prophet of the church, to fit them for the work.

4th. Let the committee by their proper officer, or officers, contract for the education of the young men so taken under their care, at some convenient seminary; superintend their education and morals, that the former may be promoted by due excitement, and the latter pre-

served in purity ; a departure from which shall be considered as incurring censure and the loss of privilege. It shall also be considered as the object of their care, to secure the return of money to the fund which may have been expended at any time on the education of persons who do not, in a reasonable time after they have completed their studies, enter on the work of the ministry to the satisfaction of the committee.

5th. After young men thus provided for, have finished their classical studies, or obtained a proper acquaintance with general science, let it be the concern of the churches to place them in a situation favourable to the study of divinity. While in circumstances which prevent their obtaining more ample assistance, let the students come under the care of some pious, well informed, and judicious minister ; but when a divinity college shall have been established, according to the provision made in the constitution of this Convention, let as many of them as the respective funds of the societies, or churches, can support, be sent to said seminary ; especially those who possess superior talents, together with a desire and aptness for study.

6th. As it is possible that some churches belonging to the associations may refuse or neglect to make contributions, and that embarrassments may arise from this cause, let the exclusive right of managing the business of the fund be vested in the delegates of those churches which regularly contribute to its support.

II. Resolved, That as soon as a sufficient fund shall be obtained for this purpose, the Board of commissioners shall take measures for establishing, at some convenient and central situation, a Theological Seminary and Library, under the care of learned, pious professors ; in which theology shall be studied in its various branches, church history, the Hebrew language, and other oriental languages, the knowledge of which is favourable to a right understanding of the sacred scriptures, as far as the same may be found practicable and convenient, together with biblical criticism and pulpit eloquence.

III. Resolved, That the agents, or missionaries, which may be appointed by the Board of missions to travel in our own country, shall be particularly charged with the important concern of giving information to the churches of our denomination, and the public at large, concerning the true nature and design of the scheme in which the foregoing articles are comprehended, of recommending it to their serious regard, and of affording assistance to those who may be disposed to bring it into operation, in what relates to a right beginning and organization.

MISSIONARY INTELLIGENCE.—FOREIGN.

MISSION TO BURMAH.

Extract of a letter from Mr. Judson to the Cor. Sec. dated

REV. SIR,

Rangoon, February 24th, 1819,

SOME months have elapsed since I had an opportunity of addressing the Board; During this time I have been employed in reading Burman, holding conversations on religion, writing some things preparatory to a more public communication of the gospel, and superintending the erection of a Zayat, a place of public resort. Since brother Hough left Rangoon, under circumstances which rendered his return a matter of some uncertainty, and the remaining families are all so small as to be able to find accommodation, though rather crowded, in the mission house, we concluded to defer building another, and to appropriate a small part of the sum remitted by you for that purpose (about 200 dollars,) to the erection of a public place, on one of the principal roads leading from the city to the great Pagoda. There it is our intention, as fast as we are able to converse intelligibly, to spend a considerable part of our time, and if we find the attempt practicable, under this government, to have stated public worship. We succeeded, after much difficulty and delay, in purchasing a small piece of ground, adjoining the mission premises, and, at the same time, opening on the public road; the building is slowly going forward, and we hope will be ready to receive company in about a month. The measure seems, at present, very promising, though it may eventuate in our banishment from the country. It will, at least, draw us out of our present retired and almost invisible situation, bring us into public view, and make us accessible to the multitudes who pass and repass on business and worship. O that it may prove a Bethel, a house of prayer and praise!

There are several persons of whom we cherish some hope; but our hopes have been so frequently raised and depressed, that we know not what to say. There is certainly a considerable number, whose sentiments have been changed, and who may be considered in the state of many nominal christians, somewhat enlightened and partially convinced; but I cannot say that I have ever met with a single person, on whose mind were discoverable the *special* operations of the Holy Spirit. The little number of inquirers is frequently diminished by removal to other parts of the country, by death, or by a sudden alarm from government, and again enlarged by new acquaintances. Thus a little light is, we hope, gradually spreading around, though so slowly and so ineffectually, as to claim but little notice, and to excite but faint and wavering expectations of immediate success.

It is still a source of much gratification to me, that I am at length able to converse, if not fluently and acceptably, at least intelligibly, in this most difficult language; that I can sit down in the midst of several poor heathen, wholly ignorant of their God and Saviour, and in a short time enrich their minds with precious truths, which, with the divine blessing, are sufficient to save their souls. This is a privilege indeed; a privilege which I beg the Board to allow me to en-

joy all my days, nor remove me elsewhere, while there remains any rational prospect of success.

I do indeed feel deeply grateful for the comfortable supply of our necessary wants, without which we could not enjoy the privilege of imparting the gospel to these heathen. I should be happy personally to express my gratitude to all who furnish this supply, and especially to my honoured patrons, the Board. I hope that their care and kindness will not be in vain. I trust that the blessing of many ready to perish, will ultimately rest on all who contribute to and pray for the Burman mission.

DOMESTIC MISSIONARY INTELLIGENCE.

MISSION TO ST. CHARLES.

Extract of a letter from Rev. Mr. Peck to the Cor. Sec. dated

REV. AND DEAR SIR,

St. Charles, October 18th, 1819.

AFTER reviewing and examining the subject, I am more and more convinced that the most effectual method with the Indians is to go directly to the heart of their settlements, and make a permanent residence. But considerable expense would attend such a mission in its commencement, as not only preachers and school teachers would be necessary, but also mechanics and agricultural pursuits. Something might be done by setting up transient schools, but this is building without a foundation. The most favourable openings are in the south west, in the regions already pointed out. In my last I mentioned the Black River, but upon inquiry at the Bethel Association, I find the Indians there still unsettled, as they know not whether they or government will hold the lands. Further on towards White River and the Arkansas, the prospect from the last intelligence is more favourable.

Extract of a letter from Rev. Mr. Peck to the Cor. Sec. dated

REV. AND DEAR SIR,

St. Charles, November 9th, 1819.

SINCE my letter of Sept. 2d, my time has been almost exclusively occupied in attending the associations, and visiting destitute settlements. Though some things have transpired which cast a shade over the concerns of our mission, there are events which serve to gladden our hearts and encourage us to press forward in our missionary course.

The "UNITED SOCIETY" have been enabled to employ between 2 or 3 months missionary service; and might, from their funds, have employed much more labour, could they have found suitable persons to have engaged. The Board have appointed three missionaries for part of the ensuing year in destitute settlements, in this, and the Arkansas Territories, and in the state of Illinois. Our venerable

father in the gospel, David Badgley, Corresponding Secretary of the Illinois Association, and who has grown gray in his Master's service, is the one to ride in the Illinois.

On my route to the Bethel Association, by the request of several professors, I attended a meeting in Du Bois settlement, Franklin county, for the purpose of constituting a church. This is on the south side of the Missouri, fifty miles west of St. Louis, and ten miles below Boeuff, of which I mentioned some particulars in my last. Finding some difficulties existing between these brethren and the church at Boeuff, it was proposed to postpone their constitution till my return. At this time I discovered some favourable indications in religion, that caused me to *hope*. Arriving the next week (Sept. 30th,) I found that delegates from Boeuff church had been appointed to attempt a removal of the existing difficulties. After addressing a very solemn and attentive assembly, with more than usual freedom and satisfaction to myself, from Psalm cxxxiii. with the earth for a pulpit, and a shady grove for a canopy, we retired to the house, where, after a little explanation all difficulties seemed to vanish. I then proceeded to constitute this little band of five individuals into a church of Jesus Christ. Fearful of exaggerating instances like this, in which feelings were peculiarly elevated, I will only add, it was the most solemn and interesting time I ever witnessed on such an occasion. Every countenance appeared solemn, and many were in tears. At a meeting the same evening in the neighbourhood, I perceived an unusual attention and solemnity on the minds of several, which encouraged me to hope the Lord was about to display his grace to poor sinners.

Oct. 21st. Agreeably to an appointment left, I again visited the church and settlement of Du Bois. The two following days were spent visiting through the settlement and preaching at evening. Saturday and Sabbath, were solemn and joyful seasons. Four persons offered as candidates for baptism, to whom that ordinance was administered on Lord's day, in presence of a large assembly, assembled at the water side, as no house in the settlement would hold one half of the people. I preached to a listening assembly, from Acts ii. 41. after which the candidates were "buried with Christ by baptism into the likeness of his death." Around the communion table it was a joyful time. Saints wept for joy—Sinners at their lost condition. The work of the Lord is evidently going on in this settlement. New cases of seriousness are manifested almost every day. Four persons were added by letter to the little band, making their present number thirteen. I have never enjoyed the happiness of so favourable an indication of a revival since I left the north as at this place, though I dare not flatter myself too much!

One whom I baptized was a poor ignorant African, and she gave a most surprising relation of a work of grace. Almost every person present was in tears.

In other parts of the Territory, and St. Louis, and St. Charles, the people appear like Ezekiel's vision of dry bones—very dry. O pray for us, my dear sir, that the breath of heaven may breathe upon these slain!

I find the Indians, i. e. the Shawnees, Delawares, Piankeshaws, &c. are to have their lands on *White River*, high up. I expect the Board will have to attend to these when settled.

May the God of missions continue his smiles, bless the exertions of the Board, and abundantly smile upon your useful and extensive labours.

CHEROKEE INDIANS.

Extract of a letter from elder Pusey to the Cor. Sec. dated

DEAR BROTHER,

Haywood Co. (N. C.) November 18, 1819.

I ATTENDED the Cherokee council last month, which was a tiresome fatiguing trip for almost three weeks, and yet very satisfactory to my mind. I had the pleasure of preaching two sermons and giving one exhortation, besides morning and evening prayers in the presence of a number of natives, who appeared very attentive, and I trust some of the full Indians have lately obtained saving faith in Christ. My old friend, Charles Hicks, interpreted one of my sermons and the exhortation, and they all appeared satisfied, and happy that I had visited them, and numbers said they hoped to see me again. Without one dissenting voice they gave me privilege to establish a missionary seminary in the Valley Towns, under the patronage of the Baptist Board of Foreign Missions for the United States, and promised all the aid in the power of the nation to promote the interest of the school; allowing me the privilege of taking in a blacksmith, millers, and a sufficient number of persons to conduct the school and farm of the establishment, provided it meets the approbation of the President of the United States. As to the number of youths to educate, I am certain if we can have sufficient funds there will be more than one hundred children; and as to the number and kind of teachers, I wish one principal, and one or more assistants, according to the funds, &c. It is expected that they will be instructed in every thing necessary for them to learn; and, in short, I think there is not a more interesting place, amongst all the heathen tribes in America. They never have had any school in that part of the nation, and are now as anxious for it as possibly could be expected. If you can find such a teacher as I named, and then would arrange the business for us with the President, and indeed if one or two more faithful brethren and their wives who have tolerable information, and feel for the poor heathen, would come on from that part, I should be glad. It will probably take a considerable sum to start the business upon any kind of solid footing; and they are now anxiously waiting for me to go on with the business, and I can do nothing more, to purpose, until I get word from the Board. I also would observe, that should the President do nothing towards the appropriation of money, his approbation must be had for the institution to be established, or it cannot go on. May the great Head of the church open a way for his gospel, to the ends of the earth, and may the smiles of heaven crown the labours of the Board with success.

Letter from Mr. Eastman to the Cor. Sec. dated

DEAR SIR,

Washington, (Mi.) September 20, 1819.

ONE year has elapsed since I began to receive the patronage of the Missionary Board of which you have the honour to be Secretary. I have endeavoured to follow the instructions of that benevolent society by assiduously labouring in that part of the vineyard of our Lord to which they directed my attention. My efforts have been mostly expended in the city of Natchez, where I hope many serious and

lasting impressions have been made. From that place I directed a letter to you dated July, which I suppose you received in due time. Have also occasionally visited many of the churches and congregations in the interior of Mississippi state. The minutes of our association, which will meet about the middle of October, will give you more correct and satisfactory information concerning the state of the churches, and the progress of the religion of Christ, than I am able in the small compass of this sheet. As far as my acquaintance extends, the additions to the churches have been small, and many of the ministers of Christ have had apparent reason to say we have laboured in vain, and spent our strength for naught.

You must permit me to decline a continuance of missionary labour under the direction of the Board, which has, during the last year, so generously patronized me. My principal reason for asking this indulgence, is, because I am persuaded the funds of that society may be more piously and profitably expended in supporting the gospel among people more ignorant and poor, and destitute, than those to whom my humble endeavours are directed. It is true, more ministers of the gospel are wanted in this section of country, and every judicious person must see the wisdom of the Board in furnishing the means of introducing them here. But every minister, when introduced and received, ought to relinquish, if possible, the idea of drawing supplies from a treasury made up by the pious contributions of persevering industry, to support him among a people so abundantly able to contribute to such purposes themselves.

Those of us who have been made acquainted with the pious brethren who control the funds of your society, are heartily disposed to aid its general interests. May that missionary flame which ought to blaze on the altar of each heart devoted to the service of the Redeemer, be kindled more and more in our bosoms. Your unworthy servant who is now addressing you, will take pleasure in making such religious communications to you as may be thought interesting. That destructive contagion, the yellow-fever, has again visited the city of Natchez, and the inhabitants are falling before its deadly influence, like the tender plant before the autumnal blast. The Almighty seems indeed to be taking hold on his strange work. The unnumbered spiritual privileges, which, by the kind indulgence of God we have enjoyed, and the comforts of this life which he has shed around us with unexampled profusion, would not awaken grateful emotions in our hearts. O may the smarting rod of his anger open our slumbering eyelids!

The following "Circular address from the Oakmulgee Missionary Society, to their brethren of the Oakmulgee Association in particular, and the friends of Zion in general," is so replete with just ideas relative to the kingdom of the Redeemer, and with such fervent zeal for its diffusion, that we believe our readers will be gratified by its entire insertion.

BRETHREN AND FELLOW-CITIZENS,

PERMIT us, at this our fourth annual meeting, to address you on the all-important subject of missions. The present period of the world is peculiarly interesting to the attentive observer of passing events. In its political affairs, commotions of a very astonishing kind have lately taken place—commotions which the prophets predict, and which they represent as prelude to the univer-

sal triumph of the King of Zion. In its religious affairs, occurrences are brought to pass, which are of a most interesting nature, which bear marked characteristics of a divine hand, and which, in connexion with the commotions just adverted to, are calculated to excite strong apprehensions of some great display of the divine power and grace at a day not far distant.

The burning zone, with all its sickly horrors, the polar regions, buried in almost uninterrupted frost, and covered with perennial snow, bear witness to the indefatigable attempts of many of the dear children of God, who forsake father and mother, house and land, and almost all the comforts of civilized life, to bear the name of Jesus to poor perishing souls. Among others, we see many of the fair daughters of Zion leaving the land of their nativity, with all the endearments of the parental roof, braving the horrors of the briny deep, with all the dangers that may await them in the land of superstition and idolatry, for the love they bear to the name of Jesus and the precious souls of their fellow creatures. What a glorious pattern! Can we reflect a moment on the noble self-denial, the burning zeal, the unwearied labours and patient endurance of so many privations which we discover in these self-devoted missionaries, and not feel reproved for our indolence? If ever there was a time, which, in a more special manner called for the exertions of the children of God, it is the present. The camp of Israel is about to move—the silver trump is sounding an alarm, and the armies of the Lord begin to march. While the kingdoms of this world appear to be convulsed, and all earthly splendour uncertain, the glorious kingdom of the blessed Redeemer in a silent, mysterious manner is progressing—the empire of Jesus is rising, the day of the Lord is at hand, and the signs of the times indicate the day of the battle of the Lord of hosts is near.

Almost every breeze wafts to our delighted ears, some pleasing intelligence of renewed exertions in the cause of truth. Societies are forming in all parts of Christendom to disseminate the light of divine truth among those who have long sat in darkness. From what has been done in the last twenty years, we could hardly be surprised if twenty years to come should put the Bible into every language under heaven, and send missionaries, more or less, to every benighted district on earth. Let benevolent exertions increase in the ratio of the past seven years, and God add his blessing, and half a century will evangelize the world, and set every desert with temples devoted to the God of heaven.

Among the many passages of Holy Writ that go to prove that it is the duty of christians to be active in spreading the gospel, we shall select only a few, which we consider to be plain and incontrovertible.—Mark xvi. 15. Matthew xxviii. 19 and 20. “Go ye into all the world, and preach the gospel to every creature, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world.” We hope none will say that these injunctions were laid on the apostles only: had they been confined to the apostles, it would have been sufficient to have promised his presence to the end of their lives; but we find it extends to the end of the world.

These commands constrained the apostles, in their day, to labour in the Lord's vineyard as extensively as circumstances would permit, and the reasons which operated on them, so far from being obsolete, have gained additional strength, and

exist in all their full force at the present day. A question arises.—If this duty is to be continued to the end of the world, on whom does it devolve after the days of the apostles? Let every christian search his own heart and the word of God; compare them together, and then decide whether any thing, and what, is required of them.

Every one that believes the scriptures, believes that “the kingdoms of this world are to become the kingdoms of our Lord and of his Christ.” But how are these nations, enveloped in heathenish darkness, to receive “this gospel of the kingdom,” and so become acquainted with that name, which is the only one given under heaven whereby men can be saved, but through the instrumentality of those who have received this blessing, and to whom the Lord has given the means of communicating the same? “How shall they believe in him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?” In the 96th Psalm, at the 3d verse, we are called upon to “declare his glory among the heathen, and his wonders among all people.” But how have we done this? Do we not rather oppose this express command of God, by withholding our aid when the duty is made plain and practicable? Our Lord says, he that gathereth not with me scattereth abroad. If we oppose the word and will of God, does not our conduct, in effect, declare either our disbelief or disregard of it? Does not the Redeemer test our love by our obedience? “If ye love me, keep my commandments.”

The Lord has so plainly opened the missionary door to millions of the heathen, and has placed it so completely in our power to be “*witnesses unto him,*” and “*workers together with him,*” by aiding missionary efforts, that if we do not, we have reason to fear that we are deficient in that charity, without which, we are but as sounding brass and a tinkling cymbal, and too much resemble the priest and Levite spoken of by our Saviour, who, when they saw the poor traveller “stripped, wounded, and half dead, passed by on the other side.” But let us rather act like the good Samaritan; and in consideration of what the Lord has done for us, as well as from a sense of duty, and principle of love, let us have compassion on their wounds; let us send them that word which contains the oil and the wine, and which will provide the beast and the inn: being well assured, that “faith without works is dead;” for it is written, “be ye doers of the word, and not hearers only, deceiving your own selves.”

Some hundreds of millions of human beings are at this time groping in midnight darkness, worshipping the work of their own hands; inflicting on their bodies the most shocking cruelties, under the blind superstition of divine worship. The most undoubted information is before the christian world, that thousands of these poor deluded creatures annually fall a sacrifice to their superstitious, idolatrous practices.

The avenues to the temple of Juggernaut, for upwards of fifty miles, are marked by human bones, the only remains of those who have perished on their pilgrimage to this idolatrous festival.—The plains around are whitened with the bones of self-devoted pilgrims, whose bodies, immediately after their immolation, are cast forth, and left a prey to the dog, jackal, vulture and hargalee, by which they are frequently mangled before the principles of life are completely extinct; and the offspring of those deluded victims are sometimes seen weeping over the dead bodies of their parents, lamenting their homeless, helpless state. Behold

also, among this vast multitude, the horrid practice of a plurality of wives, connected with the still worse custom of burning the widows on the funeral pile of the deceased husband, leaving continually large portions of helpless orphans, who fall victims to poverty and disgrace.—And, oh! what full and complete wretchedness and misery must that disgrace be among *such a people!* Go, ask the temple of Juggernaut; the waters of the Ganges; and the ashes of the sacrificed widows, to recount the horrid deeds! There you will find tales of miserable wo, to awake the sympathy even of the most unfeeling heart.—Sisters, particularly you who are wives and mothers; have you no yearnings to come up to the help of the Lord in some way, against this worse than molten image? And you, brethren, who are fathers of daughters; have you no bowels of mercy to spring forth in suppression of these worse than barbarous customs? We hope and trust you have, and that you will gladly improve every opportunity of showing your faith by your works.

Brother Judson's going to Rangoon, at the time and under the circumstances he did, has fastened the impression on many minds eminent for piety, zeal and penetration, that the providences of God appear to point out the vast empire of Burmah, as designed for the christians of America, to be the honoured instruments of turning from darkness to light. This population is estimated at seventeen millions; about double to these United States. Every kind of religion is tolerated among them; they are represented as a lively inquisitive people, and have a knowledge of letters and of writing. These circumstances offer facilities in communicating truth incalculably great.—How easy would it be to communicate the knowledge of divine truth to our red brethren who inhabit our western wilds, had they the knowledge of letters, so that they could read the scriptures when translated into their own language!

Brother Judson is translating the scriptures into the Burman language, and brother Hough has commenced printing them; two other brethren, to wit, Messrs. Colman and Wheelock, together with their wives, have also been sent out under the patronage of the Baptist Board to join brother Judson and Hough.

Thus it is, that the Lord has, in a wonderful manner, in a short space of time, awakened the attention of the religious community to the subject of missions, and made many of our dear and highly esteemed brethren and sisters willing, and even desirous, to forsake all the comforts of civilized life for Christ's sake.

The first promulgation of the gospel was committed to individuals, endowed with extraordinary gifts. In the present state of things, the providence of God has ordained the scriptures: the Father hath given to the Son "the heathen for an inheritance, and the uttermost parts of the earth for a possession." In order to "teach all nations," it is necessary to send missionaries who must learn their language, and then print the scriptures in those languages: the necessary expenses for printing in the vernacular tongues, must be paid by the societies engaged in the great design. In order to prosecute this purpose to any thing like effect, it is necessary to send annual supplies of money and materials for printing, and for the support of the missionaries.

When we reflect that our lives, and all that we are and have belong to the Lord, how can we, with any shadow of excuse, withhold from his service, only a small portion of what he has given us. To contribute our mite towards this object, is all that we are called upon to do. Let it not be forgotten that "the

liberal soul shall be made fat," and "he that watereth shall be watered also himself." If we can do but little, let us do that little, and not decline doing any thing, because we cannot do a great deal. We ask you, who have indeed tasted that the Lord is gracious, what you would take for the religious privileges you enjoy? We readily anticipate your answer; that they are above all price. How then can you consistently refuse to contribute a small part of what the Lord has given you, towards the furtherance of those plans which are intended, under the blessing of God, to convey the riches of that grace which you so highly prize to the poor heathen, who, notwithstanding their deplorable situation, are made of one blood with us all.

But possibly there are some who are saying, like the ancient Jews, "The time is not come—the time that the Lord's house should be built." In answer to this objection, we refer the objectors to the accounts set forth in the periodical publications, by the various denominations now engaged in this glorious cause, to wit: the CHRISTIAN HERALD, THE PANOPLIST, THE AMERICAN BAPTIST MAGAZINE, THE LATTER DAY LUMINARY, and others, of the wonderful things that the Lord has done through the instrumentality of their missionaries; what is therein advanced, unless it can be disproved, testifies plainly that the time is come, and that this is the accepted time; all things are ready, but our willingness. Others say, "we have heathen enough in our own land: let us turn our attention to them."—We reply as our Saviour did to the scribes and pharisees—"This ought ye to have done, and not to leave the other undone." This objection also brings to our mind the case of the Syrophenician woman while our Saviour tried her faith at the time she asked a cure for her daughter; "It is not meet to take the children's bread and give it to the dogs;" and it may well be answered in the language of the afflicted mother, "Truth, Lord, yet the dogs eat of the crumbs which fall from their master's table." Our Lord decides that there was reason as well as faith in her plea. There is no doubt that foreign, so far from clogging domestic missions, will promote them, and the cause of Zion generally. FOREIGN MISSIONS ARE CALCULATED, UNDER GOD, TO HAVE THE SAME INFLUENCE ON RELIGION AT HOME, THAT FOREIGN COMMERCE HAS UPON AGRICULTURE: so that in truth, this objection, properly considered, operates against the objector. Another objection set up by some is, that they fear it is only a matter of speculation. This we charitably hope is for want of information. If those who have engaged in the cause were under the influence of this principle, the enemies of the Cross, as well as the friends, would long ere this, and correctly too, have exposed the project and the projectors to public contempt. But, like all other truth, it cannot be destroyed, because it is above the source of opposition, and will shine triumphantly when its opposers are forgotten in their mass of error.

Those who have embarked in the missionary field, have forsaken all for Christ's sake; and we cannot, upon any rational ground, attribute to them any other speculation, than that great and rich enterprise, which will secure them the treasures in heaven. Brethren, let us beware of scepticism, and take heed that in exercising the wisdom of the serpent, we forget not the harmlessness of the dove. The information which is before the world, is sufficient to satisfy even an unbelieving Thomas, that this is indeed a great work of the GREAT JEHOVAH.

If the Christian revelation be from God, to give that revelation to the heathen world, is the first duty of those who have tasted of the blessedness of redeeming

love. Let us then act consistently, and prove to those who mistake our doctrine, that in preaching justification by faith, we do not "make void, but establish the law."

Finally—*Brethren and Friends*, by the songs of angels who proclaimed peace and love at our Saviour's birth; by the solemn injunctions of Him who said, "ye are my friends, if ye do whatsoever I command you;" by the glorious Pentecost, when every language praised God; by the multitudes who have washed their robes in the blood of the Lamb; by the acts of the apostles, and the sufferings of the martyrs; by the agonizing pangs of Jesus; and by the remission of our sins through his death and sufferings; if there be any consolation in Christ, if any fellowship of the Spirit, if any bowels and mercies, we beseech you, have compassion on the heathen, and so fulfil the joy of your LORD.



Letter from Job Washburn, Cor. Sec. of the Maine Baptist Aux. Soc. to aid Foreign Missions, to the Cor. Sec. of the Board, dated

REV. SIR,

Toston, September 30th, 1819.

I AM requested by the Board of the Maine Baptist Auxiliary Society to aid Foreign Missions, to state to you the present situation of this society, and the zeal for missions in this section of the country. Our prospects are by no means discouraging; though, in language of scripture, some professed to go, and went not, yet the greater part show a growing zeal for the spread of the truth, which is not easily discouraged, and surmounts many obstacles, and is derived from an unshaken belief on the divine testimony; therefore it rests not on the wisdom of men, but on the power of God. We have been enabled since our formation in 1815, to forward rising one hundred dollars for foreign missions yearly, and our prospects are yet encouraging that we shall be enabled to continue about the same amount. A desire to aid the missionary cause I think prevails in this association, especially among our sisters; yet we are sensible, a criminal indifference on the part of many of our brethren, cannot be denied, in withholding the gold and silver which the Lord requires; but to their own Master they stand or fall. It cannot be doubted, that the liberal soul, who comes forward with true desires to promote the welfare of Zion, feels a satisfaction unknown to the covetous. To be instrumental in planting the standard of the Cross in a heathen land, and causing the banner of the Prince of Peace to be unfurled, where the prince of darkness has long held his empire unmolested, must afford unspeakable joy. We cannot but feel for our brethren and sisters in Burmah, and most earnestly pray, that God would make their trials work for their good, and give them favour in the sight of the heathen; but should the American baptists be obliged to give up the Burman mission, (which we pray God may not be the case,) yet this should by no means discourage us, or make us slack our hands; we shall have the satisfaction to believe, that we had it in our hearts to build up the spiritual house of God in Burmah; and if we do not see it arise, yet our children after us we trust will. And we rejoice for the visible openings among our red brethren of the wilderness. May missionary zeal never cease, until every nation under the whole heavens shall have the word of God in their own tongue, and teachers equal to the call of perishing men sup-

ported among them. The opposers of missions are, I conclude, daily lessening, finding it a vain thing to fight against God; indeed they might as well attempt to stop the progress of time, or eclipse the light of the splendid luminary of the heaven, as to retard the progress of the Sun of Righteousness, which is by sure prophecy to lighten the Gentiles, and will be the glory of his people Israel. Well may it be said, the cause in which the missionaries, and all who aid them are embarked, is emphatically the greatest and best; all other objects sink into comparative insignificance; although it is now like the cloud which was beheld by the prophet from the summit of mount Carmel, not bigger than a man's hand, yet we are sure it will spread, and pour from its inexhaustible store, not the lightning and fury of Sinai, but gentle showers from heaven to bless a famishing world. We hope, dear brother, that missionary zeal will not abate, but be handed down from generation to generation, and increase until it has exposed the folly of all idol worship; when with holy indignation idols shall be stamped under the foot of all those who were before their worshippers, and all the ends of the earth shall look to the only Lord God, and be everlastingly saved. Our best wishes attend all the deliberations and plans of the Board of Foreign Missions, that you may have the direction of the Head of the church; and our prayers attend our small offerings for the gracious smiles of heaven on our weak endeavours.

The sisters of the Lincoln Baptist Female Cent Society to aid foreign missions, to the Cor. Sec. of the Baptist Board of Foreign Missions for the United States:

RESPECTED AND DEAR BROTHER,

Thomaston, September 25th, 1819.

WE received your Circular, together with the Fifth Annual Report, and most gratefully thank you for these pleasing communications. We feel it our duty, through this medium, to give you some information respecting the formation and progress of our society. Desirous of promoting the blessed cause of the Redeemer, by aiding foreign missions, the sisters of Thomaston, Warren, Camden, and St. George, in 1815, formed themselves into a society. Since our formation, we have been enabled to forward to the Boston Foreign Mission Society, \$308 43 cents. Although we have met with some discouragement in members withdrawing, and others neglecting to pay; yet it is the Lord's cause, and we fear not, but believe it will prosper. God has promised his Son "the heathen for his inheritance, and the uttermost parts of the earth for a possession," and the eventful day in which we live, announces that the glorious period is rapidly approaching when this promise shall be fulfilled. We have from time to time addressed the sisters of the association to which we belong, and exhorted them to join us in the pleasing and delightful duty of doing something for the benighted heathen—and many small societies have of late been formed. We know, dear brother, we cannot boast of doing *great things*, but while the widow's two mites stand recorded on the sacred pages, we will not blush to bring our little offering; it goes accompanied with our most fervent prayers for the salvation of wretched idolators. We esteem it our highest privilege to be permitted to assist in some humble way the glorious cause of missions, and rejoice that *much has been done* by the daughters of Zion, to aid in sending the blissful news of salvation to those who are per-

ishing for lack of knowledge; and we confidently believe *they will do more*, they will not leave it to be recorded in heaven, that while basking in the full blaze of gospel light and liberty, their hearts remained insensible to the condition of the miserable, perishing heathen. No! not till the huge car of Juggernaut is crushed to the earth; not till the funeral pile ceases to burn for the self-devoted widow; not till inhuman parents forbear to sacrifice their tender offspring; not till all the idol gods under heaven are stamped under foot, and their dust scattered in the wind—will *female christians* believe there is not something for *them* to do for the heathen world. We believe that it is the privilege and duty of the brethren to beat the path before us; we only, as weaker vessels, tread in their footsteps. O then, may they continue with zeal, and alacrity, to press forward through every obstacle, that we with speed may follow after! Does not the indefatigable exertions of our dear brethren in a heathen land—does not the memory of HARRIET, (whose slumbering dust in a far distant clime bespeaks her zeal for missions) and does not the mighty voice of Jehovah call us to work? Surely then if we shut our ears, and harden our hearts; if we refuse our gold and silver, and our influence, and thereby neglect the important duty of sending the glorious gospel of the Son of God, to the dark corners of the earth—our garments will be defiled with the blood of souls! O then may the united exertions of all who love the Lord Jesus, be the means of forwarding that blessed day, when the wilderness and solitary place shall be glad, and the desert rejoice and blossom as the rose! Pray for us, dear brother, that we may not be idle in the Lord's vineyard. And be assured we wish you the greatest prosperity in every endeavour to spread the Redeemer's kingdom, and shall receive from you every communication on this subject with grateful hearts.

From the Lake Female Baptist Mis. Soc to the Cor. Sec. of the Board, dated

DEAR SIR,

Aurelius, September 10th, 1819.

WE, the Lake Female Baptist Missionary Society in Aurelius, having received your request for assistance in the great work of the Lord, unanimously agree to answer it, by casting in our mite of sixty dollars, which we shall be happy in having you appropriate to the purpose mentioned in the letter, viz. in assisting the brethren at St. Louis. As a society, we feel willing to assist you as far as in our power; our views and feelings at this time are mostly directed towards the cause of God at St. Louis. May the Lord evidently pour out his Spirit upon them, and upon all others who desire to promote his glory, and pray for the coming of his kingdom.

That the time may soon come when his ministers, like flaming heralds, shall go forth proclaiming the TRUTH of God, and all errors and delusions flee away; when the watchmen shall all see eye to eye, and lift up their voices together, till the earth shall be filled with his glory, is the desire and prayer of your friends and sisters in Christ.

BRIDGET SIMONS, President.
WEALTHY SQUIRE, Secretary.

LATE INTELLIGENCE FROM BURMAH.

After the article exhibiting information from India had gone to the press, we received by the ship AMERICA, notwithstanding her fearful wreck near New York, the following communications, which we are unwilling to defer for publication in a future number of our work. The public feeling is alive to whatever relates to the Burman mission, and we wish to gratify its solicitation to the utmost extent of our ability.

Extracts from Mr. Judson's Journal.

APRIL 4th, 1819.—MY close application to the Burman dictionary during the year 1817, and my subsequent loss of nearly a year, in the unsuccessful attempt to visit Chittagong, have occasioned a long interruption in my journal. Since my return to Rangoon, the little I have to say, I have communicated in letters. With this day, a new and I hope important era in the mission, I resume the journal.

To-day, the building of the zayat being sufficiently advanced for the purpose, I called together a few people that live around us, and commenced public worship in the Burman language. I say *commenced*, for though I have frequently read and discoursed to the natives, I have never before conducted a course of exercises which deserved the name of *public* worship, according to the usual acceptation of that phrase among Christians; and though I began to preach the gospel, as soon as I could speak intelligibly, I have thought it hardly becoming to apply the term preaching (since it has acquired an appropriate meaning in modern use) to my imperfect, desultory exhortations and conversations. But I hope, though with fear and trembling, that I have now commenced a course of public worship and regular preaching. This would have taken place just a year ago, had I returned to Rangoon, as I expected, and still earlier, had I not been under a government, where I thought it prudent to gain a considerable acquaintance with the language, before commencing public operations, lest I should be unable properly to vindicate my conduct when called to a judicial account.

The congregation to-day consisted of fifteen persons only, beside children. Much disorder and inattention prevailed, most of them not having been accustomed to attend Burman worship. May the Lord grant his blessing on attempts made in great weakness and under great disadvantages; and all the glory will be His.

APRIL 6th.—This evening I went, for the second time, to hear a popular Burman preacher. On our arrival, we found a zayat in the precincts of one of the most celebrated pagodas, lighted up, and the floor spread with mats. In the centre was a frame raised about eighteen inches from the ground, where the preacher, on his arrival, seated himself. He appeared to be about forty-five years old, of very pleasant countenance, and harmonious speech. He was once a priest, but is now a layman. The people, as they came in, seated themselves on the mats, the men on one side of the house, and the women on the other. It was an undistinguished day, and the congregation was very small, not more than one

hundred." When we entered, some said, There come some wild foreigners ; but when we sat down properly, and took off our shoes, they began to say, No, they are not wild ; they are civilized. Some recognized me, and said to one another, It is the English teacher ; a name by which I am commonly known. The preacher soon took notice of us, entered into some conversation, invited us to visit him, and so on ; but on learning that I was a missionary, or, in their idiom, a religion-making-teacher, his countenance fell, and he said no more. The people being now convened, one appointed for the purpose, called three times for silence and attention. Each one then took the flowers and leaves which had been previously distributed, and placing them between his fingers, raised them to his head, and in that respectful posture, remained motionless, until the service was closed. This ceremony we of course declined. When all things were properly adjusted, the preacher closed his eyes, and commenced the exercise, which consisted in repeating a portion from their sacred writings. His subject was the conversion of the two prime disciples of Gaudama, and their subsequent promotion and glory. His oratory I found to be entirely different from all that we call oratory. At first, he seems dull and monotonous, but presently his soft, mellifluous tones, win their way into the heart, and lull the soul into that state of calmness and serenity, which to a Burman mind somewhat resembles the boasted perfection of their saints of old. His discourse continued about half an hour ; and at the close, the whole assembly burst out into a short prayer, after which all rose and retired. This man exhibits twice every evening, in different places. Indeed he is the only popular lay preacher in the place. As for the priests, they preach on special occasions only, when they are drawn from their seclusion and inactivity by the solicitations of their adherents.

APRIL 11th, *Lord's Day*.—There were about as many present at Burman worship in the zayat, as last Sunday. They behaved with rather more order ; but it seemed impossible to secure their final attention. Those who, in the course of the week, engaged to attend, forgot their engagement ; so that the assembly consisted entirely of people who live around us, and are in the habit of receiving favours from us. Never felt so deeply the immense difficulty of making a first impression on a heathen people.

APRIL 18th, *Lord's Day*.—Attendance similar to that of last Sunday. Nothing special to be noted.

APRIL 25th, *Lord's Day*.—Yesterday we completed the zayat, set up the front stairs, and laid open the entrance from the road. This morning I took my seat on the floor in the open porch, under some solemn impression of the great responsibility attached to my new mode of life,

In the forenoon the members of the mission family came over to have our usual worship, having concluded to hold it for a few Sundays in the zayat, rather than in the house, in order to give the Burmans some idea of the place.

In the afternoon, our people came together, and several came in from the road, so that we had an assembly of between 25 and 30, beside children. At the close of the service, I distributed several tracts to the strangers.

APRIL 26th, *Monday*.—The fore part of the day quite barren. Studied with my teacher as usual. Towards night had an audience of about a dozen, several of whom were from the neighbouring village of Thambet. These paid particular attention,

APRIL 27th, *Tuesday*.—One of the most attentive of the hearers last night, came again, with a petty officer from another village. They staid the most of the day, received a great deal of instruction, and left with a promise, that they would come as often as the distance of their residence would permit. Considerably encouraged to-day, with the hope that God is preparing a people in this benighted land.

APRIL 28th, *Wednesday*.—Nothing interesting through the day. At night, encountered a bitter opposer; he had visited Bengal, and some foe to missions had poisoned his mind: he manifested a most virulent spirit. I felt that he would most gladly be foremost in destroying us. But through divine grace, I was enabled to treat him with meekness and gentleness, and he finally left me politely. He appeared to be rich, and had several followers.

In the evening, there were some hopeful appearances in Mrs. J.'s female meeting, a meeting which she has recommenced since public worship has been set up in the *zayat*.

APRIL 29th, *Thursday*.—A precious case has just occurred. A young man of twenty-four, by name Mounge Koo, happened to stroll in last Sunday, and was present at worship. He appeared to be rather wild and noisy, though his manners were respectful. He took a tract and went away. This morning, he made his appearance again, and has been with me about two hours. I have been enabled, through divine assistance to give him a great deal of truth, and especially to expatiate with some feeling, on the love and sufferings of the Saviour. The truth seems to have taken hold of his mind. And though he is quick and sensible, and has some savage fire in his eye, he is very docile, and ready to drink in the truth, without the numberless cavils and objections which are so common among the Burmans. He engaged to come next Sunday, promised to pray constantly, and gave me his name, that I might pray for him, that he might be a disciple of Christ, and be delivered from hell. I feel considerable attachment to this young man, and my heart goes forth to the mercy seat, in behalf of his precious soul.

APRIL 30th, *Friday*.—I was agreeably surprised, in the morning, to see the young man of yesterday come again so soon. He staid all the forenoon, and seemed desirous of hearing as much as possible about religion. Several others came and went. A very busy day, hardly time to prepare these minutes to be forwarded by a vessel which leaves this port for Bengal early to-morrow morning.

Letter from Mrs. Judson to Mrs. S—, dated

MY DEAR MRS. S—,

Rangoon Mission-house, April 29th, 1819.

YOUR affectionate letter of Jan. 27th, 1818, I received on the arrival of our new missionary associates, and should have answered it by the last ship which sailed for Bengal, but ill health prevented my writing to any of my American friends. Accept my sincere thanks for the favour, and be assured that yours and Dr. S.'s letters often animate and encourage our minds. As you are particularly interested in this mission, I hesitate not to write discouraging as well as encouraging circumstances, to present the dark as well as the bright side of the case; and although this method will sometimes occasion painful feelings, it will excite to fer-

vent and persevering prayer, and prevent the severe disappointment which is frequently the result of false colouring. You have, doubtless, my dear Mrs. S—, heard of the series of trials through which this mission past last year. The bright prospect which animated us just before Mr. Judson's departure for Chit-tagong, passed away in a moment, and was succeeded by an apparently impenetrable cloud. The arrival of the brethren C. and W. greatly rejoiced us, and caused us to feel that this mission was still an object of the care of Providence. But our rejoicings were quite checked by their both being taken with bleeding at the lungs, and other symptoms of debility. Brother Colman has been gradually recovering, and is able to apply closely to the study of the language, though he is still so weak at the lungs as to be hardly heard when leading in prayer: but brother Wheelock has been growing weaker, has a violent cough, and every symptom of a fixed consumption. We have now given up all hope of his recovery. We consider Mr. and Mrs. Colman a valuable acquisition to the mission, enjoy much in their society, and exceedingly regret that the present weak state of his lungs forbids our expecting much in the preaching way for a length of time.

Since Mr. Judson has commenced public preaching in the *zayat*, I have begun again to have my female meetings, which were given up, in consequence of the scattered state of the Burmans around us, at the time of our government difficulties. I attend with them every Wednesday evening, at 7 o'clock, as they are more at leisure in the evening than any other time. My last meeting was very animating, and the appearance of the females (thirteen in number, all young married women) very encouraging. Some of them were inquisitive, and after spending two hours, seemed loath to go. One said, she appeared to herself like a blind person just beginning to see. Another said she believed in Christ, prayed to him daily, and asked what else was necessary to make her a real disciple of Christ. I told her she must not only *say* that she believed in Christ, but must believe with all her heart. She again asked what were some of the evidences of believing with the heart. I told her the manner of life would be changed; but one of the best evidences she could obtain would be, when others came to quarrel with her and use abusive language, if so far from retaliating, she felt a disposition to bear with, to pity and to pray for them. The Burman women are particularly given to quarrelling, and it would be to us the greatest evidence of being a true christian to refrain from it. But my dear Mrs. S—, we have no reason to expect that the adversary of souls will let us long go on quietly in our exertions to undermine his kingdom here. Will he not make every possible exertion for the destruction of this infant cause? Yes; but though he rage, he can go no farther than the length of his chain, which is held in the right hand of Him, who loves his church, who keeps it as the apple of his eye, and who, if any of his elect are among this idolatrous people, will keep them from the destructive influence of inferior power. What though the heathen rage and the people imagine a vain thing? What though the kings of the earth set themselves, and the rulers take counsel together against the Lord and his cause? He that sitteth in the heavens shall laugh, the Lord shall have them in derision. He will set his Son upon his holy hill, he will give the heathen for his inheritance, and the uttermost parts of the earth for his possession. These precious promises, my dear Mrs. S—, dissipate our desponding fears, and cause us at times to feel, that "in the Lord we have everlasting strength," that He will yet look on us with a favourable eye, and crown our exer-

tions with success. We hope our friends at home will not be discouraged, or cease to pray fervently for the prosperity of this mission. If they knew all the circumstances and the difficulties we have to encounter, so far from being discouraged, they would perceive the greatest ground for encouragement. Through the kindness of the Board, our temporal wants are comfortably supplied, for which we wish to express our gratitude. Relative to the subject of writing to Mrs. Rowe, which you mentioned in your letter, I presume you have before this received several letters from her. I have received letters from her, and find her an interesting correspondent. I am well acquainted with her family connexions, who most of them live in Haverhill. Remember us respectfully to Dr. S——, and our dear brother Rice when you see him.

Accompanying is a Siamese catechism, which I have just copied, that you may see the form and manner of writing this language. I have attended to the Siamese language for about a year and a half, and with the assistance of my teacher have got the Burman catechism, tract, and the gospel of Matthew translated into that language. I have also translated one of their books into English, and would send it to you if it was not so bulky and so much labour to copy. It is an account of the incarnation of one of their deities when he existed in the form of a great elephant! The perusal of it, I dare say, would afford you much amusement, as well as excite your commiseration for a people who are so deluded as to believe such fictitious stories.

STILL LATER COMMUNICATIONS FROM BURMAH.

Continuation of extracts from Mr. Judson's Journal.

RANGOON, April 1st, 1819.—I PERCEIVE that one large parcel forwarded in the year 1816, never reached America. It contained, among other things, my journal from October 1815 to February 1816. On looking over the original minutes, I perceive one article only that is worth transcribing. That article will, at least, serve to give some account of myself, during a period which must appear to be unaccounted for in the letters which have reached the Board.

"JAN. 1st, 1816. The greater part of my time for the last six months has been occupied in studying and transcribing in alphabetical arrangement, the Pali Abigdan, or dictionary of the Pali language, affixing to the Pali terms the interpretation in Burman, and again transferring the Burman words to a dictionary, Burman and English. With the close of the year I have brought this tedious work to a close; and find, that the number of Pali words collected, amounts to about four thousand. It has grieved me to spend so much time on the Pali; but the constant occurrence of Pali terms in every Burman book, made it absolutely necessary.

The two languages are entirely distinct. The Burman is a language *sui generis*, peculiar to itself. It is true we cannot know what affinity it has to some of the Indo-Chinese languages, that are yet uninvestigated; but it is essentially different from the Sungskrit, the parent of almost all the languages in India proper, and indeed from every language, that has yet come under the cognizance of Europeans.

The Pali, on the other hand, is a dialect of the Sungskrit, and was introduced into this country, with the religion of Boodh. This personage, whose proper name is Gaudama, appeared in Hindostan, about 2300 years ago, and gave a new form and dress to the old transmigration-system, which, in some shape other, has existed time immemorial. The Brahmans, in the mean time, dressed up the system, after their fashion; and these two modifications, Brahmanism and Boudhism, struggled for the ascendancy. At length, the family of Gaudama, which has held the sovereignty of India, was dethroned, his religion was denounced, and his disciples took refuge in Ceylon, and the neighbouring countries. In that island, about five hundred years after the decease and supposed annihilation of their teacher or deity, they composed their sacred writings, in that dialect of the Sungskrit, which had obtained in Ceylon; thence, they were conveyed, by sea, to the Indo Chinese nations. Boudhism, however, had gained footing in Burmah, before the arrival of the sacred books from Ceylon. It is commonly maintained, that it was introduced by his emissaries before his death.

It is obvious, that the introduction of a new religion, and new sacred writings, must have great effect on the language of a people. And, accordingly, (not to speak of the influence which the Pali has had on the general construction of the Burman language,) a considerable number of words in common use, and a very great proportion of theological terms are of Pali origin. Thus, though the Pali is now a dead language, cultivated by the learned only, some knowledge of it is indispensable to one who would acquire a perfect knowledge of the Burman, and especially to a missionary who intends to translate the scriptures, and who ought, therefore, above all others, to be perfectly acquainted with the terms he employs.

With these views, I was desirous of laying a little foundation for such further improvements in the language, as necessity should require, and leisure permit. And having done this—having a vocabulary for daily reference, correction and enlargement, I now propose to devote my whole time again to the Burman.”

MAY 1st, 1819.—Burman day of worship, of course, many visiters. Among the rest, Mounng Nau, a man who was with me several hours yesterday; but from his silence and reserve, excited little attention or hope. To-day, however, I begin to think better of him. Mounng Koo came again at night, and appeared pretty well. These two men, with the two persons from Kambet, of the 27th of the last, I call the fruits of the week. But let us see who of them will remember the day of worship.

MAY 2d, *Lord's Day*.—About 3 o'clock, the quiet and modest Mounng Nau came in, and took his usual place. For the others we looked in vain. About thirty present at worship. Very few paid much attention, or probably received any benefit.

MAY 3d.—Among the visiters of to-day, was a respectable man, formerly an officer, now a merchant, resident at Little Bridge, a village contiguous to Kambet. After long and various conversation, in which he paid close and respectful attention, he said that he was a person not a little versed in Burman literature; but that he now saw he had erred in all; he regretted that he had lived two years in the neighbourhood, without knowing me; to-day was an auspicious day; he wished to become my disciple, would read my writings with attention, and come as often as possible.

MAY 5th.—Moung Nau has been with me several hours. I begin to think that the grace of God has reached his heart. He expresses sentiments of repentance for his sins, and faith in the Saviour. The substance of his profession is, that from all the darkneses and uncleannesses and sins of his whole life, he has found no other Saviour but Jesus Christ; no where else can he look for salvation; and therefore he proposes to adhere to Christ, and worship him all his life long.

It seems almost too much to believe, that God has begun to manifest his grace to the Burmans; but this day I could not resist the delightful conviction, that this is really the case. PRAISE AND GLORY BE TO HIS NAME FOR EVERMORE. Amen.

MAY 6th.—Moung Nau was again with me a great part of the day. He appears to be slowly growing in religious knowledge, and manifests a teachable, humble spirit, ready to believe all that Christ has said, and obey all that he has commanded.

He is thirty-five years old—no family—middling abilities—quite poor, obliged to work for his living, and therefore his coming day after day to hear the truth, affords stronger evidence that it has taken hold of his mind. May the Lord graciously lead his dark mind into all the truth, and cause him to cleave inviolably to the blessed Saviour.

MAY 8th.—Burman day of worship. Thronged with visiters through the day. Had more or less company without intermission, for about eight hours. Several heard much of the gospel, and engaged to come again. Moung Nau was with me a great part of the day, and assisted me much in explaining things to new comers. Towards night, a man came in, by name Moung Shwaa Oo, whom I think it time to mention particularly, as he has visited me several times; and though, like Moung Nau, apparently backward at first, he appears to be really thoughtful. He is a young man of twenty-seven, of very pleasant exterior, and evidently in good circumstances. Poor Moung Koo, who appeared so forward at first, alas, too forward! has quite discontinued his visits. No news yet from the villagers of Kam-bet and Little Bridge.

MAY 9th, Lord's Day.—Moung Shwaa Oo came in the morning, and staid through the whole day. Only two or three of all I conversed with yesterday came again. Had, however, an assembly of thirty. After worship some warm disputation. I begin to feel that the Burmans cannot stand before the truth. In the course of the conversation Moung Nau declared himself a disciple of Christ, in presence of a considerable number; and even Moung Shwaa Oo appeared to incline the same way,

MAY 10th.—Early in the morning Moung Nau came to take leave, being obliged to go to a distance after timber—his usual occupation. I took him alone, and prayed with him, and gave him a written prayer to help him in his private devotion. He received my parting instructions, with great attention and solemnity; said he felt that he was a disciple of Christ—hoped that he should be kept from falling—desired the prayers of us all—expressed a wish that if he held out some time after his return, we would allow him to profess Christ in baptism, and so he departed. The Lord Jesus go with him, and bless him. He is poor. I felt a great desire to give him something; but thought it safer to put no temptation in his way. If, on his return, he still cleaves to Christ, his profession will be more satisfactory than it would be if he had any expectations from us.

MAY 11th.—Had more or less company from morning till night. Among the rest, Moungh Shwaa Oo and two or three others, who appear to be pretty well satisfied, that the Boudhist religion has no foundation. Conversation was very animated, and somewhat encouraging; but I wanted to see more seriousness and more anxiety to be saved from sin.

Heard much to-day of the danger of introducing a new religion. All agreed in opinion, that the king would cut off all who embraced it, being a king who could not bear that his subjects should differ in sentiment from himself, and who has, for a long time, persecuted the priests of the established religion of the empire, because they would not sanction all his innovations. Those who seemed most favourably disposed, whispered me, that I had better not stay in Rangoon, and talk to common people, but go directly to the "*lord of life and death*." If he approved of the religion, it would spread rapidly; but in the present state of things, nobody would dare to prosecute their inquiries, with the fear of the king before their eyes. They brought forward the case of the Kolans, a sect of Burmans who have been proscribed and put to death under several reigns. I tried to set them right in some points, and encourage them to trust in the care of an Almighty Saviour; but they speak low, and look around fearfully, when they mention the name of the "*owner of the sword*."

MAY 13th.—Had company all day, without intermission. About noon Moungh Nau came in, having given up his journey, on account of the unfaithfulness of his employer. His behaviour and conversation were very satisfactory. He regrets the want of a believing associate, but declares his determination of adhering to Christ, though no Burman should ever join him.

Moungh Shwaa Doan, a man who has attended two Sundays, and made some occasional visits, was with me several hours. He professes to have felt the truth of this religion, ever since he first heard about it, and now desires to be a disciple of Christ. He has obtained, I find, considerable knowledge of the Christian system; but does not appear to have much sense of his own sins. May the Spirit teach him what man cannot.

MAY 15th.—Moungh Nau has been with me all day, as well as yesterday. He is anxious to be received into our company, and thinks it a great privilege to be the first among the Burmans in professing the religion of Jesus Christ. He has been told plainly, that he has nothing to expect in this world but persecution, and perhaps death; but he thinks it better to die for Christ, and be happy hereafter, than to live a few days and be for ever wretched. All the members of the mission have, at different times, conversed with him, and are satisfied that a work of grace is begun in his heart.

MAY 16th, *Lord's Day*.—In the forenoon a man came in from Kyaikasan, a neighbouring village, and listened with more apparent sincerity, than is commonly manifested the first visit. He had received a tract about a year ago, and had thought considerably on the subject.

About the usual number was present at worship; but a larger proportion than common, were strangers. A lawyer belonging to the viceroy, and some other respectable persons were present, and gave me much trouble, without, I fear, receiving any benefit. Moungh Shwaa Doan was present, and appeared pretty well after worship. Moungh Shwaa Oo has, I suppose, returned to Henthadah, the next city above Rangoon. He took no leave of me; yet I cannot give up all hope of

him. The last visit he said he should constantly read my writings, and pray to the eternal God.

MAY 17th.—Moung Nau has received an advantageous offer to go to Ava, in the employ of a boat owner. We were afraid to dissuade him from accepting, as he has no way of getting a living; and equally unwilling to have him absent several months. At length we advised him not to go, and he at once acquiesced.

MAY 20th.—For several days have had no visitors at all. I ascribe it partly to the distress which presses on all ranks of people, on account of the heavy tax which is now raising. Yesterday we received an order to pay, on account of our servants, 48 ticals of pure silver, equal to 30 dollars. To-day, after having made every inquiry, we applied to the viceroy. He replied, that it was an extraordinary tax, and must be paid; but that we might be excused from paying it to the proper officer, and have the privilege of paying it to himself! We were, therefore, obliged to produce the money.

MAY 21st.—Had several attentive hearers, among the rest Moung A, who says that the good news has taken hold of his mind. I have been so frequently disappointed in visitors, who appeared promising the first time, but never came again, that I have lost all credit in early professions; yet I cannot but hope well of this man, especially as Moung Nau appeared to like him better than any other inquirer.

MAY 22d.—We have taken Moung Nau to live with us, intending to employ him in copying some small things for distribution, which we cannot get printed at present, and allow him ten ticals a month. Our principal object, however, is to keep him in the way of instruction, hoping that he will ultimately be useful to his countrymen.

At night Moung A came the second time, and appeared anxious to know the way of salvation. But I am grieved to find, that he is going away on business to-morrow morning, and will be absent a long time.

MAY 23d, *Lord's Day*.—The Kyaikasan villager, Moung Nyo, mentioned last Sunday, came again, with three companions. He staid the whole day, and appears to be in the same state of mind as Moung A. Both say, they are convinced that there is an eternal God; that having denied him all their lives, and of course, lived contrary to his commands, their sins are great; and that the news of salvation through the death of the Son of God, is good news. Thus far they venture. But whether the Spirit has given, or will give them true love to the Saviour, and thus enable them to trust in him, we must leave for time to ascertain.

MAY 24th.—A ship, long expected from Bengal, came up the river; but obliged, at night to anchor a few miles below the town.

MAY 25th.—In the afternoon the captain came on shore. We received a few loose letters from Bengal. Had the mortification to find that most of our letters were in a parcel and box stowed away in the hold.

MAY 26th.—Out all day; but unable to get hold of the precious articles.

MAY 27th.—In the afternoon had news that the parcel was sent ashore; and at the same moment received peremptory orders from the collector of the district, to pay 450 ticals of pure silver. The order was communicated through the same medium as the last, and all the circumstances conspire to convince us, that it is done by the authority of the viceroy; and if he succeeds in getting this money, it will most assuredly be the beginning of a system of extortion, which will make

it impossible for us to remain at Rangoon. What shall we do? We cannot expose the funds of the Board to the mercy of a government which demands hundreds at once. We cannot go up to Ava just now, and seek redress of the emperor. The viceroy would interdict the measure, as the object would be apparent. The poor parcel lost its value. We glanced at a few of the most important letters; and hastened to lay our case before two Europeans, who hold places under government. Both promised to use their influence. Late at night, after the evening levee, we received information from them both, that they had forgotten our case. We have nothing, therefore, to do, but to commit it to Him who will not forget us, and retire to rest with aching hearts.

MAY 28th.—Applied again to one of the officers, in whom I have most confidence. Spent the forenoon in drawing up a memorial, (to be presented to the viceroy, as a last resort,) stating our object in coming to the country, our means of support, and our ministerial character. At noon, received news from the officer applied to in the morning, that he had been before the raywoon, the second in government, and stated the impropriety of taxing ministers of religion; that the raywoon summoned the head of the district, and having ascertained that the order did not emanate from the viceroy himself, dismissed him with a reprimand. O what a relief to our burdened hearts. Thanks be to a gracious Saviour.

In the afternoon succeeded in getting the box, in which most of our letters were deposited. Enjoyed a happy season, in devouring much private and public intelligence from our dear friends and native land. These are the first letters that have been forwarded from Bengal for eight months.

Letters from brother Hough at Serampore, say that he and family are well, but say nothing definitely concerning his prospects or intentions.

JUNE 3d.—Have had but little company in the zayat for several days. In the intervals, have been happy in examining the magazines and other publications, lately received—a pleasure peculiar to a missionary in a heathen land.

JUNE 4th.—Several attentive visitors.

JUNE 6th, *Lord's Day*.—Had two interesting visitors. They were present at worship, and staid till dark—certain they should come again—but will they?

After partaking of the Lord's supper in the evening, we read and considered the following letter of Mounge Nau, which he wrote of his own accord.

"I Mounge Nau, the constant recipient of your excellent favour, approach your feet. Whereas my Lord's three have come to the country of Burmah, not for the purposes of trade, but to preach the religion of Jesus Christ, the Son of the eternal God, I having heard and understood, am, with a joyful mind, filled with love.

"I believe that the divine Son, Jesus Christ, suffered death, in the place of men, to atone for their sins. Like a heavy laden man, I feel my sins are very many. The punishment of my sins I deserve to suffer. Since it is so, do you, sirs, consider, that I, taking refuge in the merits of the Lord Jesus Christ, and receiving baptism, in order to become his disciple, shall dwell one with yourselves, a band of brothers, in the happiness of heaven, and (therefore) grant me the ordinance of baptism. It is through the grace of Jesus Christ, that you, sirs, have come by ship, from one coun-*

* At the time of writing this, not having heard much of baptism, he seems to have ascribed an undue efficacy to the ordinance. He has since corrected his error; but the translator thinks it the most fair and impartial to give the letter, just as it was written at first.

try and continent to another, and that we have met together. I pray my Lord's three, that a suitable day may be appointed, and that I may receive the ordinance of baptism.

(Moreover,) as it is only since I have met with you, sirs, that I have known about the eternal God, I venture to pray, that you will still unfold to me the religion of God, that my old disposition may be destroyed, and my new disposition improved."

We have all, for some time, been satisfied concerning the reality of his religion, and therefore voted to receive him into church fellowship, on his being baptized, and proposed next Sunday for administering the ordinance.

JUNE 20th, *Lord's Day*.—For the last fortnight, have had but little company at the zayat, owing probably to the rains which have now fully set in. The town has also been in great confusion, in prospect of the viceroy's departure for Ava. We have been called on to pay another tax of fifteen ticals—got off with paying half. Have had several other molestations from petty officers of government. Concluded to postpone Moug Nau's baptism, till the viceroy be fairly off. He left Rangoon yesterday, and has arrived at the next village, which is a kind of rendezvous to the vast multitude of boats that accompany him.

To-day Moug Shwaa Doan appeared again after an absence of several weeks, and a little revived our hopes concerning him. Several whom I have particularly mentioned, have discontinued their visits, though I am satisfied that they are convinced of the falsity of the Burman religion, and of the truth of the Christian. I cannot possibly penetrate their motives. Whether, after several visits, they meet with some threatening suggestion, that awakens their fears of persecution, or whether at a certain stage in their inquiries, they get such an insight into the gospel, as rouses the enmity of the carnal heart, I am not able from my experience hitherto to ascertain.

JUNE 21st.—The town is in the utmost anxiety and alarm. Order after order has reached our viceroy, to hasten his return to Ava, with all the troops under arms. Great news are whispered. Some say there is a rebellion; some say the king is sick; some that he is dead. But none dare to say this plainly. It would be a crime of the first magnitude; for the "*lord of land and water*" is called immortal. The eldest son of his eldest son, (his father being dead,) has long been declared the heir of the crown; but he has two very powerful uncles, who, it is supposed, will contest his right; and in all probability the whole country will soon be a scene of anarchy and civil war.

JUNE 22d.—Out all the morning listening for news, uncertain whether a day or an hour will not plunge us into the greatest distress. The whole place is sitting in sullen silence, expecting an explosion. About 10 o'clock, a royal despatch boat pulls up to the shore. An imperial mandate is produced. The crowds make way for the sacred messengers, and follow them to the high court, where the authorities of the place are assembled. Listen ye—The immortal king (wearied it would seem with the fatigues of royalty) has gone up to amuse himself in the celestial regions. His grandson, the heir-apparent, is seated on the throne. The young monarch enjoins on all to remain quiet and wait his imperial orders.

It appears that the prince of Toung Oo, one of his uncles, has been executed, with his family and adherents, and the prince of Pyee placed in confinement. There has probably been bloody work; but it seems, from what has transpired, that the business has been settled so expeditiously, that the distant provinces will not feel the shock.

JUNE 23d.—Had some encouraging conversation with Moungh Shahlah, a young man, who has been living in our yard several months. He has lately made me several visits at the *zayat*, and appeared very thoughtful and teachable. To-day, on being asked the state of his mind, he replied with some feeling, that he and all men were sinners, and exposed to future punishment; that according to the Boudhist system there was no way of pardon, but that according to the religion which I taught, there was not only a way of pardon, but a way of enjoying endless happiness in heaven; and that, therefore, he wanted to believe in Christ. I stated to him, as usual, that he must think much on the love of Christ, and pray to God for an enlightened and loving heart, and then gave him a form of prayer suited to his case.

In the female evening meeting, his sister Ma Baik, whose husband also lives in our yard, manifested considerable feeling, (especially when Mrs. Judson prayed with her alone,) and expressed strong desire to obtain an interest in the Saviour.

JUNE 27th, *Lord's Day*.—There were several strangers present at worship. After the usual course, I called Moungh Nau before me, read and commented on an appropriate portion of scripture, asked him several questions concerning his *faith, hope, and love*, and made the baptismal prayer, having concluded to have all the preparatory exercises done in the *zayat*. We then proceeded to a large pond, in the vicinity, the bank of which is graced with an enormous image of Gaudama, and there administered baptism to the first Burman convert. O may it prove the beginning of a series of baptisms in the Burman empire, which shall continue in uninterrupted succession to the end of time!

JULY 3d.—News arrived that the prince of Pyee died in prison of his broken limbs. The emissaries of the new king are searching in every direction for the adherents and proteges of his deceased uncles.

JULY 4th, *Lord's Day*.—We have had the pleasure of sitting down, for the first time, to the Lord's table, with a converted Burman; and it was my privilege,—a privilege to which I have been looking forward with desire for many years,—to administer the Lord's supper in two languages. And now let me, in haste, close my journal for transmission to the Board.

Letter from Mrs. Judson to Mrs. S—, dated

MY DEAR MRS. S—,

Rangoon Mission-house, June 2d, 1819.

IT is only three or four weeks since we sent a parcel to Bengal, in which was a letter in answer to yours of January 1818. But your kindness in writing again before the reception of that, is very grateful to my feelings, and I take this early opportunity of commencing a letter which I shall continue as events occur, until a vessel sails for Bengal.

In my last, I mentioned Mr. Judson's commencing public preaching in a building which we had erected for that purpose, and which you will in future know by the name *zayat*. Little did I think, when I last wrote, that I should so soon have the joyful intelligence to communicate, that one Burman has embraced the Christian religion, and given good evidence of being a true disciple of the dear Redeemer. This event, this single trophy of victorious grace, has filled our hearts with sensations, hardly to be conceived by Christians in Christian countries. This

event has convinced us, that God can and does operate on the minds of the most dark and ignorant, and that he makes his own truths, his own word, the instrument of operation. It serves also, to encourage us to hope, that the Lord has other chosen ones in this place. As Mr. Judson has given some account of the first impressions of this man, and as I have had him particularly under my instruction since his conversion, I will give you some of his remarks in his own words, with which you will be much interested. "*Beside Jesus Christ, I see no way of salvation: He is the Son of the God who has no beginning, no end. He so loved and pitied men that he suffered death in their stead. My mind is sore on account of the sins I have committed during the whole of my life, particularly in worshipping a false god. Our religion, pure as it may be, does not purify the minds of those who believe it: it cannot restrain from sin. But the religion of Jesus Christ makes the mind pure. His disciples desire not to grieve him by sinning. In our religion there is no way to escape the punishment due to sin; but, according to the religion of Christ, he himself has died in order to deliver his disciples. I wish all the Burmans would become his disciples; then we should meet together as you do in your country; then we should all be happy together in heaven. How great are my thanks to Jesus Christ for sending teachers to this country, and how great are my thanks to the teachers for coming! Had they never come and built that zayat, I should never have heard of Christ and the true God. I mourn that so much of my life passed away before I heard of this religion. How much I have lost!*" It is peculiarly interesting to see with what eagerness he drinks in the truths from the scriptures. A few days ago, I was reading with him Christ's sermon on the mount. He was deeply impressed, and unusually solemn. "*These words (said he) take hold on my very liver; they make me tremble. Here God commands us to do every thing that is good in secret, not to be seen of men. How unlike our religion is this! When Burmans make offerings to the pagodas, they make a great noise with drums and musical instruments, that others may see how good they are. But this religion makes the mind fear God, it makes it of its own accord fear sin.*" When I read this passage, Lay not up for yourselves treasures, &c. he said, "*What words are these! It does not mean that we shall take the silver and gold from this world and carry them to heaven; but that by becoming the disciples of Jesus, we shall live in such a manner as to enjoy heaven when we die.*" We have taken him into our employ for the present, as a copier, though our primary object was to have him near us, that we might have a better opportunity of knowing more of him before he received baptism, and of imparting to him more instruction than occasional visits might afford. Mornings and evenings he spends in reading the scriptures, and when we all meet in the hall for family worship, he comes and sits with us; though he cannot understand, he says he can think of God in his heart.

Wednesday, 4th.—I have just had a very interesting meeting with the women, fifteen in number. They appeared unusually solemn, and I could not help hoping that the Holy Spirit was hovering over us, and would ere long descend and enlighten their precious immortal souls. Their minds seem to be already prepared to embrace the truth, as their prejudices in favour of the Burman religion are apparently destroyed. They also appear to be convinced that the atonement for sin provided in the gospel, is suitable for persons in their situation. But they frequent-

ly say, the great difficulty in the way of their becoming Christians, is the sinfulness of their hearts, which they cannot yet overcome. O for the influences of that Spirit, which can alone effect the mighty change! Pray much, my dear Mrs. S—, pray particularly for these perishing females, who begin to feel the power of sin, and I trust also to fear the consequences. After meeting this evening, Moug Nau, the Burman convert, came in and observed, the truths were solemn which had been communicated, and his mind was uneasy. I asked the reason. He said, "he found he had many sins remaining in his heart, and he knew not whether Christ would save him." I told him Christ came to save such lost helpless sinners as he thought himself; and if he put his trust in him he would surely save him, though his sins were ever so numerous. It rejoices our hearts to see such evident marks of the operations of the Holy Spirit in this man, and we feel, in hearing his simple communications of the exercises of his mind, that we are more than compensated for all the days of darkness and discouragement which we have spent in this heathen land.

1 JUNE 17th.—I must now, my dear Mrs. S—, finish my letter, as we hear a vessel is to sail for Bengal in a few days, and I have 20 unanswered letters now before me. The town at present is all in confusion on account of the enormous taxes which have been lately levied, and the speedy departure of the present viceroy for Ava. He has been here only a year and a half, and though he has not been recalled by the king, he is about to depart on a visit, as he says, to his family, who are still at Ava, but it is probable that he will not immediately return. The expenses of his journey are defrayed entirely by the poor people, who are at such times exceedingly oppressed. In addition to this, there has been an extra tax levied for the king, from the payment of which, not a single family has been exempted, not even slaves and foreigners, who have escaped on every other occasion. We too have had our trials and perplexities in consequence of the levy of this tax. The first demand was moderate, not exceeding 30 dollars. This we did not intend to pay, if we could possibly avoid it. We accordingly applied to the viceroy, but he said it was a tax from which he himself was not exempt; we must therefore pay it. We had no other appeal.

In the course of a few days, we received a peremptory order from the head collector in our district, to pay immediately the enormous sum of 450 ticals, equal to about 300 dollars. We were filled with distress and alarm, not only on account of the demand, but from the fear that the viceroy was at the bottom of it, and designed it only as a prelude to greater extortion. The brethren (J. and C.) determined to resist the measure to the utmost. They first drew up a petition in respectful terms, stating that they were ministers of religion, and on this account had never paid taxes in their native land; that they had come here not to accumulate property, but to instruct the Burmans how to obtain eternal life; and lastly, stated that they had no money, but lived on the charity of the disciples of Christ. Before presenting this petition, the brethren had an interview with one of the port collectors, who informed them that it was his opinion that the viceroy was ignorant of the whole, and that he would himself see him the same day, and mention the case. The next day we received a note from the collector, saying the difficulty was all settled, that it was only a plan of the head collector to get the money himself. This will show you a little of the life we lead, exposed at any moment to be thrown into the greatest distress from the capri-

sciousness of the government. But we trust God is on our side, and will not suffer us to be easily moved.

We were just delivered from the anxiety and distress which the above demand had occasioned, when we received the publication which contains the letter of Dr. Worcester. We did indeed feel that there was a vast difference between the trials and painful sensations inflicted by *this despotic government*, and those occasioned by *Dr. Worcester's pen*. When we are tried by the former, we feel the mission is in danger, and the great object for which we came to this country liable to be defeated. But the latter can only injure our reputation for a *little while*; the great the final day will disclose the whole; when the accuser and the accused will appear alike at the bar of impartial Justice, there to be judged, not by man's judgment, but by the eternal Son of God, who will not only wipe away the foul aspersions to which his disciples have been subject in this world, but will clothe them in his own righteousness, and present them to the Father without spot or wrinkle, or any such thing. It is a great consolation to us, that Dr. Worcester and others cannot prevent our exertions among the Burmans, or in the least prevent our success, unless they should pray God to withhold the influences of his Spirit, which I do not think they will dare to do.

The greatest inconvenience resulting from these publications to us has been, the unavoidable interruption it has occasioned Mr. J. in his missionary avocations, which have lately been so pressing, that he has considered that he had no time to spare for any thing beside. But he has felt the cause of truth required his making some reply, though he has endeavoured to be as concise and spend as little time about it as possible.

We have not lately had many inquirers, and not much company at the *zayat*, owing we suppose to the violent rains which have lately commenced. We have opened a Burman school in the *zayat*, and have obtained sixteen scholars; they attend only in the evening, being men and women who have to work in the day for their living. The eldest of them is a man fifty years old, and is just commencing his letters. Six of them are young married women, who attend my evening meetings, and are very anxious to read, that they may be able to peruse the scriptures. Mrs. Colman and myself spend the evenings with them, and find ourselves very happy in the employment. We calculate the school will cost, including lights, &c. about 3 dollars a month. Perhaps it will be a good plan to have a subscription open for the Rangoon charity school.

Poor brother Wheelock is still low, though he is able to come out occasionally to worship. He has been, and still is, peculiarly favoured in regard to those temporal things which make a sick bed comfortable, having brought round from Bengal some wines and other provisions which are not procurable here. The situation of the mission-house also is very favourable to a sick person, being in a retired, airy place, and though there are three families of us we find ourselves comfortable. I mention these things, as it will be consoling to his friends, and to the friends of the mission, to know that he has wanted for nothing, which can very seldom be said of a sick person residing in Rangoon. His mind is generally in a happy frame, which is a great comfort to us in this affliction.

From the Rev. Dr. Carey to the Cor. Sec. dated

Calcutta, June 15th, 1819.

MY DEAR BROTHER S—,

For many months past I have not been able to muster up sufficient resolution to write a letter, except as forced to it by imperious circumstances. The truth however is, that when my daily labours are at an end, I usually find myself so worn out with fatigue, as to be glad to allow myself an hour's relaxation.

Be assured that, notwithstanding I am so bad a correspondent, I always feel disappointed and mortified when my friends neglect to write to me. I am, no doubt, unreasonable in this; but I cannot help it: I love those with whom I have so long maintained a correspondence, and unless I am mistaken, all those who interest themselves in promoting the cause of our Lord Jesus Christ. They are the excellent of the earth, with whom I desire to unite as closely as possible on earth, and with whom to spend an eternity at last.

For several months past we have been straining every nerve to get all our editions of the scriptures past through the press as quickly as possible. The whole number was forty-two. Brother Marshman superintends the Chinese, wholly, and my son Felix has been retained by us to assist in reading proof-sheets. After all, as the greatest number must go through my hands, you may easily conceive the labour which I must sustain to get one sheet of each through the press in a week; besides, I am printing a dictionary in the Bengallee language, which will make two quarto volumes of close print.

The translation and publishing of the word of God, is a work in which I have taken great delight, and which I have always considered as of the first importance. The whole has long ago been completed in four languages, viz. Sungskrit, Bengallee, Oorissa, and Hindoosthanee. It is now drawing to a close in the Mahratta, and Punjabee languages. The Chinese is also drawing to a close.

The New-Testament is finished in the seven languages above-mentioned, and also in Pushtoo, Kunkuna, Mooltancee, Telinga, and Assamee. Some, and especially those who examine the translations the least, are active in finding out faults, and forward in pronouncing condemnation on the whole; to such persons I have no leisure to reply. I can only say that I have done the best I was able. I have never supposed any thing I have done to be perfect, and always hoped to see the translations brought to perfection in subsequent editions.

An insufficiency of funds for carrying on so enormous an undertaking, has, however, lately obliged us to give up the further publishing of the word in several languages in which we have been employed for a number of years. Divine Providence having, however, raised up other translators in different places, and Bible Societies to assist in the printing, this will be the less felt, especially as we have in the first place relinquished those which others have begun; though in every instance the work was first begun by us.

I hear that brother Judson has lately begun public preaching in Rangoon, in the Burman language, and feels himself much encouraged to go on with it. I rejoice in this step. In preaching to heathens, living under heathen governments, we must venture much; we must walk by faith, and not by sight; and never expect such governments to smooth the way for us. Indeed the protection of a government invested in an arbitrary individual, who can enact laws in the morning, and annul them before night, and frequently without knowing why, could be of

little value if it were obtained; missionaries must put their trust in God alone. I am sorry to hear very discouraging accounts of brother Wheelock's health. I believe all the others, both brethren and sisters, are well, and pursuing their respective labours.

Upon the whole, the cause of our Lord gains ground in India, and I trust will continue so to do. We have discouragements as well as you, and these from a quarter from which we reasonably expected help. But the Lord sitteth upon his throne judging righteously. He invariably loves truth and righteousness, and will never approve of sin in whomsoever it may be found. Let us therefore follow righteousness in all its leadings, and commit our cause to God. Give my love to brother Rice when you see him. My wife unites in christian love to sister S—, and to yourself.

DOMESTIC INTELLIGENCE, REVIVALS, &c.

Extract of a letter from the Rev. Wm. Warder of Kentucky to Wm. Y. Hiler of Virginia, dated July 6, 1819.

WE are favoured with pleasant times in Kentucky. During last fall and winter a precious revival prevailed in Russelville and the surrounding country, whilst many bowed to the sceptre of mercy, acknowledged Jesus Lord of all, and in obedience to his example and command, followed him into the baptismal waters. Brother Hodgen and myself were frequently there. We went as low as Hopkinsville, where the Lord has begun a good work. In Bowling-green a revival has been progressing for several months. Twelve have been baptized, and others are expected when I go again. The appearances here, in Glasgow, and all the country around, are more encouraging than ever I saw them. The waters of the gospel pool seem to be troubled on every side, and I hope the time is just at hand when many will be stepping in. Brother Walter informs me that Mayslick is again favoured with refreshing showers of heavenly rain. Brother Vardeman and himself are there labouring with success in the vineyard of our dear Lord and Redeemer. O, for hearts filled with love and praise for the amazing work and wonders of redeeming love!

From Rev. Thos. Tresize to the Cor. Sec. dated near Putnam, Muskingum county, Ohio, October 28th, 1819.

ALTHOUGH there have been but few revivals in this Association, yet some of the churches have had refreshing showers the past year; and Salem township church, constituted only last spring, has 63 members, 49 of whom were baptized the past year. Some of them, who were professed deists, have embraced the gospel, and submitted to the government of king Immanuel. This undoubtedly is the Lord's doings, and it is marvellous in our eyes. Elder William Spencer appears to have been the chief instrument.

From the Rev. Lucius Bolles, to the Cor. Sec. dated Salem, (Ms.) Nov. 10, 1819.

It becomes no less a duty than a pleasure to address you as Secretary to the Baptist Board of Missions for the United States. Your Circular directed to

the Boston Baptist Association was duly received, and as it furnishes evidence of the continued energies of our churches, in the soul reclaiming cause of missions, it was to us a source of refined satisfaction. We still feel ourselves pledged to the Redeemer of sinners, and hope not to lessen our efforts while we live, to extend his kingdom and advance his glory. The session of our association has been very harmonious and interesting. A gradual increase has been experienced by almost every church, and by some of the churches very enlarged and energetic measures have been adopted, to assist pious young men devoted to the ministry in the acquisition of necessary knowledge. We have now fourteen under our patronage, in various stages of improvement.

The efforts made by us in this section of the country, do not lessen the deep interest we feel in the projected and extensive plan of instruction contemplated by the General Convention, and in favour of which collections are now taking by their various Agents. They have the most devout wishes of our hearts for their success.

OBITUARY.

It is our painful duty to record the death of two of the Vice-presidents of the Baptist Board of Missions;—the Hon. M. B. TALLMADGE, and THOMAS SHIELDS, Esq. May God supply the loss which their removal has occasioned.

THE HON. MATTHIAS B. TALLMADGE finished his mortal course, at his father's house at Poughkeepsie, on Friday, the 8th of October last, in the enjoyment of that holy calm which only the religion of Christ can impart in a dying hour. We offer no remarks on the character and usefulness of this excellent man, at the present, as we expect to introduce his biography in the next number of our work.

THOMAS SHIELDS, Esq. was a native of Chester county, Pennsylvania. His father was a respectable farmer. It appears to have been the wish of his parent to have trained him up to his own profession, in which our deceased friend employed his earlier years. Yet the youth felt and discovered a strong propensity to remove to Philadelphia. With his wish his parents complied, and he was placed an apprentice to a silversmith. He performed the duties of his station with satisfaction to his master, and with honour to himself. His early intimacies were with the respectable youth of the city, for he adopted the maxim that it becomes the young to mingle with those from whose virtues and information they may hope to derive advantage. His pious impressions were received in the days of his youth. At the age of nineteen he was baptized by the late Rev. Morgan Edwards, and received into membership with the first Baptist church of this city. With that church he stood connected until about two years ago, when he removed his membership to the church at Sansom-street.

In supporting the christian character he was punctual in attending the duties of the sanctuary of God. His house was a house of prayer. A diligent ob-

server of the occurrences of life, his mind was stored with anecdotes. These he found pleasure in imparting, and his friends ever found their beauty and point more than compensate for incidental prolixity. The extensive possessions his industry and the good providence of God had enabled him to acquire, operated not to the production of a spirit proud and haughty—he was accessible to all, and ever prepared to rejoice with them that rejoice, and to weep with them that weep. His house was a mansion frugal and hospitable. The doctrines of divine grace were dear to his inmost affections, and he was ever ready to stand forth in their defence. It will long be recollected with what vigour and perseverance he asserted the faith of the church with which he was connected, when the doctrine of universal salvation, like a torrent, menaced its utter overthrow.

While yet a young man, he was introduced into the office of a deacon. To every thing like party spirit he was conscientiously averse. His wisdom and prudence rendered his advice desirable; and few that valued the counsels of age, experience and integrity, regretted adopting those of Thomas Shields. Not only among private friends, but among the churches of Christ, he aspired at the character of a healer of breaches. His prudence and his zeal as an officer of the Baptist Board of Foreign Missions, will be long and gratefully remembered.

He passed the term of threescore years and ten, with a vigour of constitution exceeded by few. He had once thought that at that period he would relinquish all active and public service; but he soon found, and yielded willingly to the idea, that the christian must continue to labour, content to wait for rest until he enter the portals of paradise.

During the last six months his health gradually declined. The taper of life burnt itself out. He came down to his grave full of days, and as a shock of corn completely ripened. Amid his final affliction his mind was greatly supported. He would often say, 'I have lived and I must die a beggar to the throne of mercy.' The statements of his views of the doctrine of grace were lucid and powerful. He would frequently observe, "I come to the Father in the name of the Son and by the help of the Holy Ghost, for life and salvation—I have nothing on my own behalf to plead; I am a sinner; I can be saved by no righteousness of mine—My only refuge is grace—grace—free and sovereign grace—I know whom I have believed, and that he is able to keep that which I have committed into his hands until that day; I know my Redeemer liveth." It was asked, an evening or two before he died, if he wished a funeral sermon delivered, and if so what text he would suggest as the foundation of the observations that should be made. The night before his departure, turning himself gently round, "By grace are ye saved—wont that text do? Yes, it will!" Early on Wednesday morning the 8th of December last, without a sigh or struggle he fell asleep.

His Excellency WILLIAM RABUN, Esq. Governor of the State of Georgia, and honorary member of the Baptist Board of Foreign Missions, closed his eyes on mortal scenes, on Sabbath day, October 24th, 1819, between three and four o'clock in the morning, at his residence in Hancock county, in the 49th year of his age. On Monday his friends committed his perishable remains to the grave, in hopes of a future resurrection to immortal glory. He has left behind him an afflicted wife and seven children, and a grateful and generous public, long to feel and deplore the loss which has been sustained in this sudden and unexpected death.

FROM THE WINTAW INTELLIGENCER.

DIED on Sunday, December 26th, 1819, in the 75th year of his age, Rev. EDMUND BOTSFORD, pastor of the Baptist church in Georgetown, S. C.

Believing that the character of this good man will shortly be given to the public, by one who had an acquaintance with him from an early period of his life, we shall forbear saying any thing more of him than that he was a pious, faithful minister of Christ, and highly respected for his correct, exemplary conduct—for many years, a few short intervals only excepted, subject to the most excruciating pains and severe sufferings, under which, after uniformly manifesting great patience and entire resignation to the will of God, he finally sunk.

“So sinks the day-star in the ocean bed,
And yet anon repairs his drooping head,
And tricks his beams, and with new-spangled ore
Flames in the forehead of the morning sky.”

POETRY.

“Sorrow may endure for a night, but joy cometh in the morning.”

O! for a prophet's skill to touch,

Exultingly the sacred lyre,

And wake the song of praise, with such

A pathos as their strains respire.

What though the night be black with storms,

Or only bright where lightnings play,

To give to wildered Fancy forms

That rule it with terrific sway!

What though the brightest hope has fled,

And passion's strife, and black despair,

The aching heart, the burning head

Tell only of the joys that were!

What though the troubled conscience speak,

And Sinai's awful thunders roll,

And death is felt in ev'ry streak

That flashes through the guilty soul!

The peaceful morn with rays serene,

Shall beam upon the longing eye,

And dearer hopes may gild the scene

With colours that shall never die.

And, Oh! beneath that smile of thine,

Thou Prince of Peace! the Spirit lives:

It sweetly tells of joys divine,

And more than mortal rapture gives.

Then wake my lyre the grateful lay,

My glory wake to join the song,

And when on earth it dies away,

Let angel choirs the praise prolong.

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BY A COMMITTEE

OF

THE BAPTIST BOARD OF FOREIGN MISSIONS
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No. XII.

BIOGRAPHY.

THE HONOURABLE MATTHIAS B. TALLMADGE.

"*THE memory of the just is blessed;*" it reflects honour on the character of God, and demonstrates the value of true religion; it is precious in the estimation of every pious bosom; and among affectionate relatives and friends soothes the affliction which mortality occasions; it urges to activity in the cause of religion and virtue, and insensibly elevates the tone of contemplation to the celestial mansions. Reflections of this nature mingle with every remembrance of MATTHIAS BURNET TALLMADGE.

He was born on the first of March, 1774, at Stanford, Dutchess county, in the state of New York. Having passed the usual routine of grammatical and collegiate studies, he took the degree of bachelor in the arts, at Yale college, in 1795. His mind was directed to the law. It was his happiness to have had for his instructor, Mr. Spencer, who now fills the honourable chair of chief justice of the state of New York. Having terminated his legal studies, he commenced practice at Herkimer, in the same state, where his temperance and skill, his easy manners, his persevering industry, and his nervous eloquence, soon procured him ample and successful avocation. Talents, such as young Tallmadge possessed, could no more remain unobserved than can the charms and promise of nature at the approach

of spring. His fellow-citizens, at an early age, placed him, by their suffrages, in a convention for revising the constitution of their state. The county of Herkimer chose him a representative in the legislature, and afterwards the Western district elected him, for four years, a member of their state Senate. A well-earned reputation, a deep acquaintance with the science of jurisprudence, and an unaffected simplicity of deportment, are among the fairest claims to governmental promotion. These, the circumspective and penetrating eye of President Jefferson soon discovered, and in the year 1810, appointed the deceased to the office of Judge of the District Court of the United States.

His youthfulness no man could despise. The same vein of judgement and assiduity which had run through his character as a counsellor and an advocate, spread itself through all his decisions on the bench. The uprightness of his heart, and the correctness of his judgement procured to him public confidence and esteem. Few men ever possessed in a higher degree the talent of discrimination. Before his piercing observation perplexity became unravelled, and sophistry disarmed; fraud and vice retired to the shades, and the field of inquiry was left in the possession of truth and honour and virtue. He seems ever to have proceeded with the statute of heaven before him—"If there be a controversy between men, and they come into judgement, that the judges may judge them; then they shall justify the righteous, and condemn the wicked."

Earthly promotions are usually encumbered with toil and responsibility. An extraordinary accumulation of business in the admiralty department of the court in which he presided, about ten years ago, presented itself before him. His difficulties were increased by the state of the times. The passions of men were excited by party spirit, and vexed with commercial restrictions. For this difficult and delicate situation Judge Tallmadge was every way qualified. But, alas! the strongest bow, perpetually bent, loses its elasticity. The heavy and continued labours of his office brought on a fever of the nervous kind, which, together with the quantity of mercury administered to him, broke down his constitution. From this period he never regained the vigour of health. **HE SUNK IN THE SERVICE OF HIS COUNTRY.**

The dispensations of Providence are frequently shrouded in darkness, which only time can illustrate; yet often, when, to appearance presaging only ill, they are found ministers of mercy. The disease of body which the deceased experienced was rendered a means of conducting his reflections to the more alarming maladies of an un-sanctified heart. He saw himself a transgressor of the laws of heaven,

and in danger of the wrath of the Judge eternal. He saw the system of salvation through the blood of the cross, and was enabled to fly for refuge to the embraces of a Mediator. The duty presented itself of making a public profession of the gospel of Christ, and he became a member of the Baptist church at Poughkeepsie. The confidence of wealth, and the fascinations of honour, were alike ineffectual to divert him from the solemn concerns of religion. These he considered as of the first importance. His strong and inquiring mind discovered clearly the truth of the evidence of the Christian scheme, and it was his constant solicitude that his own life should be governed by its sacred precepts, and that its heavenly influence might regenerate and sanctify the bosoms of thousands.

It was his happiness, in the year 1803, to enter the marriage relation with Miss ELIZA CLINTON, daughter of the honourable George Clinton, at that time governor of the state of New York, and who afterwards filled the Vice-presidency of the United States. This union contributed in a high degree to his comfort, particularly under his tedious and trying affliction. With anxious tenderness she soothed his sorrows and divided his cares. They were blest with eight children, of whom four are yet living.

From the year 1812 the delicacy of his health suggested to his physicians the necessity of his spending his winters in the south. He keenly felt the domestic privations it occasioned, but was never heard to murmur at the hand of his God. With the prophet he was ever prepared to say, "I know, O Lord, that thy judgements are right, and that thou in faithfulness hast afflicted me; let, I pray thee, thy merciful kindness be for my comfort." In Charleston, S. C. where he usually resided, and in the surrounding country, he became acquainted with many whose pious affections were akin to his own, and whose sympathies and prayers beguiled the hours of affliction.

The deportment of judge Tallmadge in the world, corresponded with his profession as a disciple of Jesus Christ. He was not ashamed of the gospel. He was ready to defend it 'by pureness, by knowledge, by the armour of righteousness, on the right hand and on the left.' The holy dispositions and conduct which he discovered in his Saviour, it was his desire continually to copy. But while his life before society in general was marked with purity and consistence, it was in the more retired walks of Christian experience that his piety and heavenly-mindedness were conspicuous. In prayer he was copious and fervent. Though his powerful mind was equal to a vigorous and instructive discussion of the higher mysteries of the gospel, his favourite topic in conversation was the religion of the heart. He cherished

a holy jealousy lest he should be deceived on a subject of infinite moment. He delighted in spiritual intercourse with the people of God. Among the poor and afflicted he often mingled the wisdom and sympathies of a judicious friend with the unaffected simplicity of a child. He valued the prayers of others, and would frequently say, "the supplications of my dear parents and connexions, which have often been heard on my behalf, keep me still on earth."

The deceased had imbibed large measures of that benevolent spirit which characterizes the present times. The spread of the gospel was his chief joy. He was among the foremost to attempt exertion, or to endure privation for the diffusion of the knowledge of the Son of God. He was among the brethren who from different parts of the Union, six years ago, formed the first General Convention of the Baptist denomination in the United States, and was a member of the Board of missions, from its origination to his death. His holy zeal led him to attend meetings for missionary purposes, when the delicacy of his health would scarcely allow him to leave his chamber. The Board have often been enlightened by his counsels, strengthened by his firmness, and animated by his sincere and fearless adherence to the claims of righteousness and truth. They had hoped to have been favoured with his presence at their session in Baltimore, in April last, but were disappointed. In a letter, dated Charleston, March 27, 1819, he thus writes :

"My own health has been most desponding, ever since we passed Fayetteville, last December, at which place the winter overtook us, and laid me up with a severe agued face for several days, accompanied by a remitting fever and cough ; my flesh, strength and muscles, are prostrate ; the remnant of me must also soon descend. Oh, that I may be found waiting the coming of my Lord !

"It is not probable that I can be at Baltimore so soon as the 28th of April, and if the season should favour and hasten my advance, unless greatly restored in health, I should not be able to think or act with the Board ; and I beg you to make known my most respectful recollections to them, with fullest assurance of my christian and brotherly concern for them, as fellow labourers in the great work of publishing more effectually, the words of life and way of salvation, by Jesus Christ. My prayers are, and will be, that they may have given them from above, the right wisdom ; and that their measures may be followed with successes, which shall make glad the vineyard of our Lord, and show the work to be his."

During the prevalence of fever at New York, early in the fall season, he removed with his family to his father's mansion at Poughkeep-

sie. His health, at this time, had experienced no material change. The day preceding his death, he rode up to the house of his beloved brother, General James Tallmadge, and afterwards returned to his father's, without feeling any extraordinary sense of fatigue. About one o'clock, while sitting at the dinner table, a violent cough occurred; the rupture of a blood vessel was the consequence, and a distressing hemorrhage ensued. In the course of an hour, he raised up not less than a quart of blood. His mind, calm, collected, and undismayed, seemed waiting the result. On the subsiding of the effluence, in a state of delightful self-possession, his voice continuing, he spoke to his beloved relatives, and would have proceeded, but was reminded of the prudence of his continuing as quiet as possible. He remained composed. During the succeeding night he was often engaged in prayer. In the morning he intimated his expectation, that the return of mid-day would probably determine his end, or leave some room to expect a partial recovery. In the course of the forenoon, he conversed with his wife and children; admonishing them of his approaching dissolution, of his joyful reliance on his Redeemer, and of his entire confidence in the religion he had possessed. He urged upon his children the duties they owed to their mother and to each other, and gave them separately his parting benediction. About noon, on Friday, October 8, 1819, a slight cough renewed the bleeding; pulsation ceased; and without a struggle or a groan his spirit took wing for the skies.

The Board of Missions, on hearing the tidings, ordered their Secretary to write, in their name, a letter of affectionate condolence to the afflicted widow. No apology, it is hoped, is necessary for introducing the following extract from her interesting reply.

“The distressing and to me sudden death of my affectionate husband, the tender partner of all my joys and sorrows, has caused my heart to feel so sensibly for the indisposition of my infant daughter, the last pledge of our love, who still continues quite sick, that I must leave to your friendship the service of tendering the most grateful thanks of my widowed heart, to the Baptist Board of Foreign Missions for the United States. Yet I sorrow not as those without hope. It is my great consolation, that my beloved husband had given good evidence that his hope and heart were set on heavenly realities; that he was a sincere believer in the Lord Jesus Christ; that it was his concern, while he lived, to live to the glory of God; and that he died in faith, with tokens of the Divine approbation and favour:”

“His final hour gave glory to his God.”

The remains of the deceased were, on the Sabbath succeeding, removed to the baptist meeting house in Poughkeepsie, where a discourse was delivered by the Rev. Mr. Leonard. The other religious denominations of the place omitted their afternoon meeting, and attended his funeral. The congregation was numerous, the service impressive, and the ceremonies silent and solemn. The body was deposited in the adjoining grave yard, in hope of a triumphant resurrection.

“BLESSED ARE THE DEAD THAT DIE IN THE LORD.”

COMMUNICATIONS.

A. D. 1620 AND A. D. 1820 COMPARED.

EXTRACTED FROM THE LONDON BAPTIST MAGAZINE.

MUSING on the insensible and rapid revolutions of TIME, I found myself hurried forward towards the year 1820. I no sooner thought of the date, than my recollections were thrown back upon the year 1620; and the events which then occurred, and those which are now taking place relative to *emigration* from England to Africa, led me almost insensibly to repeat the observation of Solomon, “The thing which hath been, it is that which shall be; and that which is done, is that which shall be done; and there is no new thing under the sun.”

At the former of these periods, England witnessed the departure of some of her best subjects; driven from their homes, first to Holland, and then to the inhospitable wilds of America, by the fierce demon of persecution. Two ships, freighted with persons belonging to Mr. Robinson's congregation sailed from Southampton, June, 1620. These were the intrepid and persevering Englishmen, who founded the colony of New Plymouth, and who endured hardships almost incredible, and encountered difficulties which would have been insurmountable, had they not been experimentally acquainted with the scriptural sentiment, “The Lord is good; a strong hold in the time of trouble: he knoweth them that trust in him.”

The year 1820 will be memorable in English history, as the period of thousands of her subjects voluntarily preferring the prospect of cultivating the barren and inhospitable deserts of Africa, to labour-

ing in England, and enjoying safety and protection under her equal laws, and constitutional government.

The all-wise and superintending providence of God in conducting and controlling the affairs of his creatures, was wonderfully displayed in the success which followed the emigration of the Puritans to America. The larger part, however, of the first settlers, not only endured unparalleled hardships, but fell victims to the privations which they suffered. They were indeed diminished and brought low, through oppression, affliction, and sorrow; but eventually it has been said of their children, "Yet setteth he the poor on high from affliction, and maketh him families like a flock." The comparatively short period of two centuries has increased this small afflicted remnant. A nation now exists consisting of many millions of people. Whether the projected settlement at Algoa Bay is destined to produce such astonishing effects in Africa, as the settlement at Cape Cod has already accomplished, is known only to Him who bringeth the blind by a way that they knew not, and leadeth them in paths that they had not known.

It is highly probable that the patient perseverance evinced by the colony of New Plymouth, arose from the principles of religion by which they were influenced. The pleasure which they experienced in worshipping God without the constraints of human laws, and the disposition of the inventions of men, enabled them to endure the miseries which they suffered, but which were infinitely less afflictive than those that they had borne from the violations of the rights of conscience. To this, likewise, may be fairly attributed the blessing of God; which protected them from the savage tribes of Indians, and caused the labours of their hands to prosper. Let the emigrants of 1820 imitate, in their pious zeal, the Puritan emigrants of 1620, and they may calculate upon the care and protection of the Father of mercies. But to enjoy this divine preservation, they must acknowledge God in all their ways; they must erect an altar for God where, ever they pitch their tent; they must act in the fear of God all the day long. Let them hear and regard the advice of Asa, one of the kings of Judah, "The Lord is with you, while you are with him; and if ye seek him, he will be found of you; but, if ye forsake him, he will forsake you." 2 Chron. xv. 2.

ON THE SITUATION OF EDEN.

GEN. ii. 10—14.

And a river went out of Eden to water the garden, and from thence it was parted, and became into four heads. The name of the first is Pison; that is it which compasseth the whole land of Havilah, where there is gold; and the gold of that land is good: there is bdellium and the onyx-stone. And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel: that is it which goeth towards the east of Assyria. And the fourth river is Euphrates.

THE lapse of a few years often leaves important events involved in darkness. A record in many instances may, indeed, bring down to us a sketch of former days. Frequently, however, it is only a sketch; and a knowledge of intervening circumstances is requisite to prevent mistakes, and to give colouring and life to the picture. Tradition, in attempting to supply that knowledge, may obscure by her allegories and her fictions; or tradition herself may be silent. Events which once wrung the hearts of thousands, and involved a whole nation in ruin, are now forgotten. The conquerors and the conquered are to us equally unknown. The city once the seat of opulence and art has been swept with the besom of destruction; and no monument, no record, no tradition, remains to direct the curiosity of the traveller, passing unconscious over the barren spot, which in a distant age was adorned with the dwellings of men, and enlivened with the hum of a busy population. On the other hand, the city now the boast of science and the storehouse of antiquities, can furnish no trace of its own origin.

The face of the earth itself is constantly experiencing changes. Here a spring ceases to flow: and there a new one gushes forth. In one country the climate is materially changed from what it anciently was; in another, the river which once rolled its waters through a certain vale, now finds its way into a new channel. Here an island rises from the bed of the sea, and presents itself to the wondering mariner; and there mountains are cast down by an earthquake, and islands sunk in the ocean.

Who then can hope to find any place on earth as it was thousands of years ago? Especially ought we to calculate on changes, if the object of our inquiries lie in the ages beyond the flood; the flood whose mighty waters dashing around the world, and sweeping away the nations, must have greatly disfigured the surface of the earth.

And most of all ought we to calculate on changes, if, travelling back through every age, we reach the remotest antiquity, and attempt to ascertain where was the very cradle of the human race.

It is no wonder that, involved in the obscurities which hang over distant times, different persons have looked to different places for the garden of Eden. Some have thought it to have been in Syria, near Damascus; others, as Reland, in Armenia between the sources of the Euphrates, the Tigris (Hiddekel), the Phasis (Pison), and the Araxes (Gihon). Others, as Michaelis, say instead of the Araxes, the Oxus, which empties into the Aral sea. Others, as Gaterer, for the Tigris substitute the Indus, and place the garden on its banks; for it was planted 'eastward in Eden.' Others, as Josephus and many of the Rabbins, represent the four rivers mentioned by Moses, as being the Euphrates, the Tigris, the Ganges, and the Nile. Others, as the writer of a paper in the Asiatic Researches, assert that they are all found in India, and maintain, according to ancient tradition, and the sacred books of the Persians and the Hindoos, that the garden was in that mountainous tract of country which extends from Bolku and Candahar to the Ganges. There, they inform us, is a winding brook, which forms a lake; and from this lake issue four large rivers. The first is Landi-Sindh (Pison). Gold is still found in its sands, and precious stones in its vicinity. The second is the Hir-Mend (Gihon). The third is Bahlac (Hiddekel). The fourth is the Cundaz (Euphrates). As if to represent the destroying angel described in Genesis, the Hindoos have placed the image of a cherub, or young man, with the countenance, the wings, and the talons of an eagle, at the entrance of the passes leading to this supposed garden of Eden. Others, as Eichhorn and Herder, have viewed the whole description given by Moses, as an embellished picture, the product of the rich imagination of the Orientals. "Others believe the garden was out of the confines of this world. Others have pretended that it was only in the beginning, or before the creation of material beings. It has been placed in the third heaven, in the orbit of the moon, in the moon itself, in the middle region of the air, above the earth, under the earth, in a distant place concealed from the knowledge of men, in the place which is now possessed by the Caspian sea, under the Arctic pole, and in many places to the utmost southern regions. There is hardly any part of the world in which it has not been sought for; in Europe, in America, in Tartary, upon the banks of the Ganges, in China, in the island of Ceylon, under the equator, in Persia, in Arabia, in Palestine,"* and in Africa among the mountains of the moon.

*Parish's Gazetteer of the Bible.

Respecting all these hypotheses it is sufficient to observe, that none of them answer in any tolerable degree to the description in Genesis. They suppose too many and too great changes in the face of the earth, or they seem, in a great measure, to overlook the Mosaic account. The one maintained in the Asiatic Researches appears, indeed, not a little plausible. But it is a great objection to it that none of the names mentioned, either of the countries or of the rivers, correspond with those mentioned by Moses, while the names of all the countries, and of two of the rivers, are found in a very different part of Asia. Notwithstanding, therefore, all the changes which may have occurred, and all the darkness which rests upon this subject, we may hope, with the lamp of divine scripture, to discover some traces of what is described in the passage which we are considering.

The opinion which, upon the whole, appears the most probable, and one which has not wanted able advocates, is that which places the garden among the rivers of Chaldea, not very far from the head of the Persian Gulf.

Speaking of the rivers, Moses says, 'The name of the first is Pison : that is it which compasseth the whole land of Havilah, where there is gold ; and the gold of that land is good : there is bdellium and the onyxstone.'

Here the inquiry arises, Where was Havilah ? It was on *the eastern side of Arabia*.

Several considerations confirm this position.

1. Shur was on *the western*. Exodus xxv. 22. 'So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur.' Now in Gen. xxv. 18, Havilah is opposed to Shur. The sacred historian, speaking of the Ishmaelites who inhabited Arabia, observes : 'They dwelt from Havilah unto Shur, that is before Egypt.' And in 1 Sam. xv. 7, it is said, 'Saul smote the Amalekites from Havilah, until thou comest unto Shur, that is over against Egypt.'

2. The gold in the eastern parts of Arabia was abundant, and it was distinguished for its superior qualities. Diodorus* mentions it as being of a lively colour, like the brightness of fire.

3. The bdellium was found there. The word (בדלה) bdellium, may mean either a *pearl* or a *gum*. But in this connexion it is most probable that pearls are indicated. In Exodus xvi. 31, the manna is said to have been 'like coriander seed, white.' And in Num. xi. 7, it is observed, 'The manna was as coriander seed, and the colour thereof as the colour of bdellium.' The Talmudists, or ancient Jewish expo-

* Lib. 2 & 3.

sitors, interpret the word as meaning a *pearl*, and in describing the manna, say, it was of the colour of pearls. Pearls in abundance were found in the Persian Gulf that washes Havilah. Pliny* mentions, with high commendation, those which were fished in that gulf towards Arabia.

If the bdellium be understood as meaning a *gum*, Dioscorides,† Isidorus,‡ Pliny§ and others testify that it was found in that country.

4. The onyxstone was found there. The words (אבן השדה) so rendered, it is difficult to define precisely. But it is sufficient that the country abounded in precious stones. Strabo|| informs us, that on account of the riches of Arabia, as it abounded in precious stones, and other rare commodities, it became an object with Augustus to secure that country to himself. Diodorus¶ reckons among the advantages of Arabia, its precious stones.

5. On the eastern side of Arabia, various ancient authors place a people under names evidently derived from Havilah, or as the Hebrew word is more accurately pronounced, Chavilah. They are called Chaulothæi, Chaulosii, Chablasii, and by Pliny, *Chavelæi*.

These considerations sufficiently determine the situation of Havilah; and it is not to be supposed that Eden was very far remote. Accordingly the prophet Ezekiel, (ch. xxxvii. v. 23.) in an enumeration of countries in those eastern regions, mentions Eden.

‘The name of the second river is Gihon; the same is it that compasseth the whole land of Ethiopia.’ The Hebrew name (כוש) Cush, is unhappily rendered Ethiopia. Cush was the ancient name of the country lying on the eastern branch of the Euphrates, and north of the Persian gulf. It is the Susiana of the Greeks and Latins, and it is sometimes denominated by travellers Chuzestan. In 2 Kings, xvii. 24, it is called Cutha, and in the 30th verse Cuth—the termination of Cus or Cuth, being changed by the Chaldeans into *t* or *th*. It was partly from this country, that Salmanasar transported a colony into Samaria, to supply the place of the people who had been torn away in the captivity of the ten tribes.

At some distance on the north was Assyria; and, before it, (קִימָה) not to the east of it, passed the Hiddekel. This name is written by Josephus, the Chaldee paraphrasts, the Arabians, and the Persians, *Diglath*; by Pliny, *Diglito*; and by the Greeks, *Diglis*; and hence *Tigris*. Not far to the west of this flows the Euphrates.

* Lib. 6. c. 28, and Lib. 9. c. 35.
§ Lib. 12. c. 9.

† Lib. 1. c. 7.
|| Lib. 16.

‡ Etym. Lib. 17. c. 5.
¶ Lib. 2.

Should we stop here, we should stand on solid ground. We could maintain with confidence, that somewhere in the neighbourhood of these countries stood the garden of Eden. This is all that we can confidently assert. Perhaps future travellers, by exploring accurately the courses of the rivers, and furnishing more correct charts than any which we now possess, will cast new light on the subject.

But while we know that we are near the earliest residence of our first parents, we can hardly resist the propensity to look for the very spot. Let us for a moment gratify our curiosity, and, taking Dr. Wells and Bishop Huet for our guides, examine again the places by which we are surrounded.

The Tigris and the Euphrates form a junction at the city of Apamea; and, after rolling their united waters along for some distance through a most fertile and delightful country, they separate, the western branch passing down by the land of Havilah, and the eastern by the land of Cush, into the Persian Gulf. The western branch, therefore, we may call the Pison, for it winds along the whole side of Havilah, and to Moses, whether he wrote in Midian, or in Arabia Petræa, it was the first river. The eastern branch we may call the Gihon, for it winds along the whole side of Cush, and to Moses it was the second river; and as he extended his view around to the left, the Tigris was the third, and the Euphrates the fourth.

We may now stand on the united stream, which connects all these rivers, and consider it as extending on the right and on the left, and leading us to four heads, or the four entrances into the four rivers. On the bank, then, of this common channel, we may conclude, bloomed the terrestrial paradise.

But, in whatever part of these regions it was situated, a dear, sad remembrance of it, was long preserved among the descendants of Adam. Tradition threw around the story the decorations of fancy, and gave to the poets of antiquity, the golden age and the gardens of the Hesperides. Ever disposed to adapt her account to the inclinations of the people, she gratified them in different countries, by pointing in each to some delightful spot, where she was willing to have it believed, stood, at a period hid in the depth of ancient times, the far-famed garden.

This unfolds the origin of the opinion which has been mentioned, as still existing among some of the Hindoos; and also (to say nothing of other nations) it accounts for the belief which the Syrians cherish, that the primitive Eden was in a deep vale, between the mountains Libanus and Anti-Libanus, near Damascus. Probably it was in that romantic and sequestered spot, that the kings of Syria had the splen-

did place of resort, denominated the house of Eden. It was the house of pleasure or delight, for such is the literal signification of the word Eden. The prophet Amos, (ch. i. v. 5.) in announcing the destruction which was to come upon the Syrian empire, represents Jehovah as saying, 'I will break also the bar of Damascus, and cut off the inhabitant from the plain of Aven, and him that holdeth the sceptre from the house of Eden.' There the natives, confident that they are treading on the ground once occupied by our first father, lead the traveller, as they suppose, to the very place where Adam was created, and to the tomb of Abel.

From these traditions of nations remote from each other, and differing in complexion and language, but claiming equally a connexion with Eden, what is the obvious inference? It is that they all descended from a common stock. These traditions afford one among a multitude of proofs, that God 'hath made of one blood all nations of men, for to dwell on all the face of the earth.'* All claim connexion with Eden—alas! too justly. They all are diseased with sin. They all need the remedy which the gospel of Christ presents, and without it, none can ever enter the celestial paradise.

HISTORY OF THE ENGLISH TRANSLATION OF THE BIBLE.

WHEN, as at the present time, the word of truth is circulating on every side, it may afford pleasure to many of our readers, to learn in what manner our translation of the Scriptures was effected, and has come down to us. In "Horne's Introduction to the Critical study of the Bible," a work recently published, and of high celebrity, the following plain and beautiful outline is given.

The earliest English Bible was executed by an unknown individual, which Archbishop Usher places to the year 1290: of this there are three manuscript copies preserved in the Bodleian library, and in the libraries of Christ's Church and Queen's Colleges at Oxford. Towards the close of the following century, John de Trevisar, vicar of Berkely in Cornwall, at the desire of his patron Lord Berkeley, translated the Old and New Testaments into the English tongue; but no part of this work appears ever to have been printed, though several copies are known to exist in manuscript. Nearly contemporary with him was the celebrated John Wickliffe, who, about the year 1380, translated the entire Bible from the Latin Vulgate: the New Testa-

* Acts xvii. 26.

ment of Wickliffe, was published in folio by Mr. Lewis, in 1731; and was handsomely re-edited in quarto, in 1810, by the Rev. Henry Hervey Baber, one of the librarians of the British Museum, who prefixed a valuable memoir of this "Apostle of England," as Wickliffe has sometimes been called.

The first *printed* edition of any part of the scriptures in English, was of the New Testament, at Hamburgh, in the year 1526. It was translated by William Tindale or Tyndale, with the assistance of John Fry and William Ray: the whole of this impression (with the exception, it is said, of a single copy) being bought up and burnt by Tonstal, bishop of London, and Sir Thomas More, Tindal put forth a new edition in 1527, and a third in 1528; and, two years after, his translation of the Pentateuch appeared at Hamburgh, with another edition of his Testament. In 1535, was published the translation of Miles Coverdale, great part of which was Tyndale's; and two years after, John Rogers, martyr, (who had assisted Tyndale in his biblical labours), edited a Bible, probably at Hamburgh, under the assumed name of Thomas Matthews, whence it is generally known by the name of Matthews's Bible. A revised edition of this translation, corrected by Cranmer and Coverdale, was printed at London in 1539, by Grafton and Whitchurch, in large folio, and from its size is usually denominated the GREAT BIBLE. No new version was executed during the reign of Edward VI.; though several editions were printed, both of the Old and New Testaments.

During the sanguinary reign of Queen Mary, Miles Coverdale, John Knox, Christopher Goodman, and other English exiles, who had taken refuge at Geneva, published a new translation, between the years 1557 and 1560, with short annotations, inculcating the doctrines espoused by Calvin. The New Testament of this edition was the first in English, which was divided into verses. The Geneva Bible was highly esteemed by the Puritans, and, in the course of little more than thirty years afterwards, not fewer than thirty editions of it were printed in various sizes, principally by the royal printers. This translation is allowed to possess considerable merit, for its general fidelity and perspicuity. Eight years after the completion of the Geneva Bible, a new version was published, with two prefaces, by Archbishop Parker, now generally termed the *Bishops' Bible*, from the circumstance of eight of the translators being bishops; although this translation was read in the churches, the Geneva Bible was generally preferred in families.

At length, in the reign of James I., several objections having been made to the Bishop's Bible, at the conference held at Hampton Court

in 1603, the king in the following year gave orders for the undertaking of a new version, and fifty-four learned men were appointed to this important labour: but, before it was commenced, seven of the persons nominated were either dead, or had declined the task; for the list, as given us by Fuller, comprises only forty-seven names. These, being ranged under six divisions, entered upon their work in 1607, and completed it in 1610; it was then revised by a committee of six of the translators, and finally reviewed by Bishop Bilson and Dr. Smith; the latter prefixed the arguments, and wrote the preface. This translation, generally known by the name of King James's Bible, was first printed in 1611, and is that now universally adopted wherever the English language is spoken. The edition, generally reputed to be the most correct, is that of Oxford, in quarto and folio, 1769, printed under the superintendence of the late Rev. Dr. Blayney: the text was carefully collated with several correct editions, and the punctuation amended; the summaries of chapters and running titles at the top of each page were also corrected, and 30,495 new references were inserted in the margin. From the singular pains bestowed, in order to render this edition as accurate as possible, it has hitherto been considered *the standard edition*; from which all subsequent impressions have been executed. Notwithstanding, however, the great labour and attention bestowed by Dr. Blayney, his edition must now yield the palm of accuracy to the very beautiful and correct edition published by Messrs. Eyre and Strahan, His Majesty's printers, but printed by Mr. Woodfall in 1806, and again in 1812 in quarto; as not fewer than one hundred and sixteen errors were discovered in collating the edition of 1806 with Dr. B.'s, and one of these errors was an omission of considerable importance. Messrs. Eyre and Strahan's editions may therefore be regarded as approaching as near as possible to what bibliographers term an *immaculate text*.

Of all the modern versions now extant, the present authorized English translation is allowed, by those who are competent judges, to be the most exact: its style is incomparably superior to any thing which might be expected from the finical and perverted taste of our own age. It is simple; it is harmonious, it is energetic; and, which is of no small importance, use has made it familiar, and time has rendered it sacred.*

To this testimony of bishop Middleton, we may add that of Selden, who recommends it as "the best translation in the world." The committee for religion in the time of Cromwell, allowed it to be "the best

* Bishop Middleton on the Greek article, p. 328.

extant ;” and Poole in his Synopsis says, that “in this royal version occur very numerous specimens of great learning and uncommon skill in the original languages, and of an uncommon acumen and judgement.” Dr. Geddes observes, that “every sentence, every word, every syllable, every letter and point, seem to have been weighed with the nicest exactitude, and expressed either in the text, or margin, with the nicest precision.” It was remarked by Robinson, more than a century ago, that it may “serve for a Lexicon of the Hebrew language, as well as a translation.”

THE STUDY OF THE WORKS OF GOD.

IT is our happiness to be favoured with a written revelation of the character and will of God, and of the duty and interests of his rational creatures. This revelation exhibits the origin of the universe. The history of the earliest ages is given, and the detail of successive events continued, to the period when profane history first becomes authentic. The inspired volume challenges our attention by its diversified marks of authenticity and truth. Its plainness instructs, its sublimity astonishes. Hence we learn the original dignity of man, and his lamented defection from God. The path of his restoration through the grace of a Saviour is revealed ; the circle of moral duties described ; and the fountains of sacred consolation are opened, whose streams beguile the wilderness of life, pass through the vale of dissolution, and mingle with the ocean of eternal peace. Happy the men who delight to peruse this best of books ! Prosperity attend the institutions that are giving it gratuitous circulation through the regions of the earth !

But the Bible is not the only medium through which the character of the INFINITE SUPREME is to be collected. It was an excellent saying of Plato, that the world is “God’s epistle to mankind.” The sacred writers themselves delight to refer to the works of creation. Describing the magnificence of the opening morn, a prophet says, “The heavens declare the glory of God, and the firmament showeth his handywork. Day unto day uttereth speech, and night unto night showeth knowledge. The sun is as a bridegroom coming forth from his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it ; and there is nothing hid from the heat thereof.” The same prophet, contemplating the silent grandeur of a moon-light evening, exclaims, “O, Lord, our Lord, how excellent is thy name in all the earth ! who hast set thy glory above the heavens. When I consider

thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained ; what is man that thou art mindful of him ?” In his 104th, and several other Psalms, the monarch of Israel appears not less a naturalist than a saint. “ Ask now the beasts,” says a patriarch, “ and they shall teach thee ; and the fowls of the air, and they shall tell thee ; or speak to the earth, and it shall teach thee ; and the fishes of the sea shall declare unto thee.” Solomon sends the slug-gard to the ant, and a greater than he directs the impoverished and anxious to consider the lilies of the field and the fowls of the air.

The most interesting images employed in the sacred pages, are borrowed from creation. These can never be understood without an acquaintance with the objects to which they relate. We are taught the dominion of Jehovah from the eagle, his majesty from the lion, his displeasure from a bear bereaved of her whelps, his providence by the fostering care of the hen, and the manner in which, by insensible degrees, he consumes his adversaries, by the secret and silent devouring of the moth. The rock is used as a symbol of his stability, and the broad river and the shade of his benignant influence.

The children of virtue are directed to learn wisdom from the serpent, and innocence from the dove ; activity from the hart, and meekness from the suffering lamb. Emblems of the symmetry, beauty, and value of their character, are given in the oak and cedar, the willow and the palm tree, the myrtle and the pomegranate, the olive and the vine. On the contrary, the sons of vice are compared to boars and dragons, wild asses and goats, sweeping rains and stagnant marshes, deceptive clouds and wandering stars.

With the works of creation, men have sometimes professed themselves charmed, whose lives have discovered no regard for the principles of virtue and piety. It is finely conceived by Milton, that Satan, when ascending from hell with the malignant purpose of destroying our first parents and their progeny, is, for a moment; diverted by the beauties of creating power.

O earth! how like to heaven, if not preferred
More justly ; seat worthier of Gods, as built
With second thoughts, reforming what was old !
Terrestrial heaven ! danc'd round by other heav'ns,
That shine, yet bear their bright officious lamps
Light above light ;
With what delight could I have walk'd thee round,
If I could joy in aught, sweet interchange
Of hill and valley, rivers, woods and plains,
Now land, now sea and shores with forest crown'd,
Rocks, dens, and caves !—but I in none of these
Find place or refuge !

An inference is obvious ; if creation has charms for impious men, and impious angels, what, in its survey, may not the friends of religion and morality anticipate !

Adam, in innocence, was a natural philosopher. His occupation was to till the garden of Eden, and to dress it. His lovely associate was, probably, employed in the same contemplative task. The fruits and flowers, the bud and bloom, as

“ Touch'd by her fair tendence gladlier grew.”

It was his to give names “ to the fowl of the air, and to every beast of the field.”

Seth, and his posterity, who are denominated the sons of God, are represented by Josephus, as the early cultivators of astronomy. Abraham is thought to have first made the Egyptians familiar with the knowledge of arithmetic and the stars.

The priests, under the ritual economy of the Hebrews, were required by office to distinguish between different classes of fishes, quadrupeds and birds. They must discriminate between fishes with fins and scales, and such as were destitute. They must forbid, from the table of a Hebrew, the eagle, the ossifrage and the ospray, the vulture, the raven, the owl, the cormorant, the swan, the pelican, the stork, the heron, the bat, and the lapwing. To this peculiar people, Divine sovereignty ordained that the weasel and the mouse, the tortoise and the ferret, the chameleon and the lizard, the snail and the mole, should be unclean ! Particular attention was to be paid to the chewing of the cud, and the division of the hoof. Duties of this description must have originated philosophic habits in the priesthood.

In botany and natural history, Solomon appears to have been eminent. “ He spake of trees, from the cedar that is in Lebanon, even unto the hyssop that springeth out of the wall ; he spake also of beasts, and of fowl, and of creeping things, and of fishes.” It has with some been a subject of curious inquiry, whether any of the philosophical works of Solomon are extant. The opinion is respectable, at least for its antiquity, that when Alexander pursued his conquests through Asia, his renowned preceptor procured them, and made them the basis of his own natural history.

It is remarked by Smellie, that the intellect or sagacity of inferior animals augments or diminishes in proportion as the formation of their bodies approaches to, or recedes from that of man. Hence it is said, quadrupeds are more intelligent than birds ; the sagacity of birds exceeds that of fishes ; and the dexterity and cunning of fishes, are superior to those of the insect tribes. Whether this be correct,

or not, it is certain that quadrupeds are of high interest to man. The camel, the elephant, the horse, and the ass, bear his burdens; the cow, the sheep, and the goat, afford him sustenance and clothing. The marten, the sable, and the ermine, relinquish their soft and glossy coats at his call.

“The fur that warms a monarch warm’d a bear.”

The leopard and the panther retire with reverence as they see him approach; while the faithful dog obeys the eye of his master, bounds at his smile, and defends his person and property from midnight depredation.

We contemplate with pleasure the creation around us, but we must not forget that

“The proper study of mankind is man.”

In one important point of view, man appears the chief of the lower creation. Remove other animals from their own climate, and their natures change. The lion of Africa, introduced into the polar regions, would become harmless as a dog, but *man* is every where *man*. He can live in the frigid and in the torrid zone, without those excessive variations which happen to other creatures. The Danes have lived in Greenland, in the 72d degree of North latitude; and the Dutch, under Heemskerck, wintered at Nova Zembla in 1597, in the latitude of 76. Boerhaave asserted, that a heat of from 96 to 100 degrees, would be fatal to man. Adanson saw the thermometer in the shade at Senegal, in the 17th degree of north latitude, at 108½.

Anaxagoras used to say, “Man is the wisest of animals, because he possesses hands.” The inequality and pliancy of the fingers enables us to grasp objects of every shape. The human arm can perforate the rock, change the current of rivers, overcome the resistance of stones and metals, and bend their forms at pleasure. The fingers are so obedient to the will, that they can produce to the artist the most delicate imitations of nature,—they are the *spinsters and seamstresses of the world*.

Dr. Paley observes, that where the mind is in danger of being confounded by variety, it is sure to rest upon a few strong points, perhaps on a single instance. For his own part, he says, he takes his stand in human anatomy; particularly the pivot on which the head turns, the muscles of the eye, the course of the chyle into the blood, and the constitution of the sexes, as extended throughout the whole of the animal creation. But surely it is in *intellect* that the superiority of man appears! Happy for him if that intellect be employed in the worship of his glorious Creator, and in the contemplation of his wondrous works.

THE SYCAMORE.

THE Sycamore is a large and spreading tree, and one of the most common in Egypt and Palestine. Its grain and texture are very coarse and spongy; which is the reason that the people of Israel, yielding to the suggestions of pride and vanity, proposed to substitute in their place the finest trees. "The sycamores are cut down, but we will change them into cedars." The sycamore buds late in the spring, about the latter end of March, and is therefore called by the ancients, *arborum sapientissima*, the wisest of trees, because it thus avoids the nipping frosts to which many other trees are exposed. It strikes its large diverging roots deep into the soil; and, on this account, our Lord alludes to it as the most difficult to be rooted up and transferred to another situation. "If ye had faith as a grain of mustard seed, ye might say unto this sycamore tree, be thou plucked up by the root, and be thou planted in the sea, and it should obey you." The extreme difficulty with which this tree is transferred from its native spot to another situation, gives to the words of our Lord a peculiar force and beauty. The stronger and more diverging the root of a tree, the more difficult it must be to pluck it up, and insert it again so as to make it strike root and grow; but far more difficult still to plant it in the sea, where the soil is so far below the surface, and where the restless billows are continually tossing it from one side to the other; yet, says our Lord, a task no less difficult than this to be accomplished, can the man of genuine faith perform with a word; for with God nothing is impossible, nothing difficult or laborious.

[PAXTON'S ILLUSTRATIONS.]

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PRESENT ENCOURAGING ASPECT OF THE UNEVANGELIZED
PARTS OF THE WORLD.

THE Christian of the present day is often asked, "Why do you indulge so high hopes of the spread of the gospel? Why do you expect that the Jew, Mahommedan, and Pagan, will suddenly break over their prejudices, and exchange their religion for yours? Why do you believe that the present and future generations of Christians are about to do more for the church than their predecessors?"

To questions like these he is ready to reply, in the first place, that the unevangelized nations are actually in a more favourable state to receive the gospel now, than formerly. They are more perplexed

with doubts respecting their own religion. They are better acquainted with christianity, and less hostile to its interests.

Another propitious omen is, the extensive prevalence of peace. The various nations seem to have agreed, almost with one accord, to beat their weapons of war into implements of husbandry; and while their wealth and population are rapidly increasing, they are enjoying and imparting, more and more, the blessings of science and civilization.

But neither the present spirit of the unevangelized nations, nor the extensive prevalence of peace, is so elevating to the hopes of the Christian, as *the present spirit of Christendom*. What this spirit is, so far as relates to the present case, may be seen from a small collection of facts. About 90 years ago, the little band of Moravians, scarcely 600 in number, began their missionary work. Of all the multitudes then professing the name of Christ, *they* only seem to have felt the force of his parting injunction, "Go—preach the gospel to every creature." In this grand work, for 70 years, they continued to take the lead of all the Christian world. Within the last 20 years, the church at large has been waking from her slumbers. Instead of 150 missionary labourers, she has now in the field a number not less than 400.—Sixteen years ago, scarcely a single Bible society of any extensive influence, existed. Now, the number publicly known, is little short of 1000. Before the establishment of these societies, little was done towards translating and printing the Word of Life for the barbarous nations. Since then, nearly 50 of these nations have begun to read, in their "own language, the wonderful works of God." To the Missionary and Bible societies, may be added those for disseminating, in different languages, moral and religious Tracts, those for the support of schools among the heathen, and those for the more complete education of missionaries and other ministers of the gospel. Nearly all these societies, it is to be observed, are of very recent date.—One more Christian institution remains to be noticed, the influence of which, though at present chiefly domestic, will soon be felt beyond the bounds of Christendom. It is that of Sabbath schools. It hardly needs be mentioned here, that, in this country, these schools, though now so common, in 1815 were scarcely known. In Europe, this institution has indeed been longer in operation, yet even *there*, it must be considered as just rising from its infancy. This institution, with the ordinary blessing of Divine Providence, promises fully to initiate our youth into the principles and duties of christianity, and furnishes a sure pledge, that the great work of evangelizing the world, which is advancing under auspices so favourable in the present generation, will not be suffered to languish in the hands of the next.

It is not, however, from these passing events, that the unevangelized world has assumed an aspect so encouraging to the Christian. He knows that these events, considered by themselves, partake of all the uncertainty which characterizes other human concerns. But he regards them in connexion with the word and purposes of God. When he takes a retrospect of the moral world, and marks the progress of the late mighty revolution it has experienced, and when, in his astonishment, he opens his Bible, and is met with its numerous plain predictions of such a day as this, and even of a far brighter day to the church,—he is compelled to say, “surely this can be none other than the work of God. Surely the time to favour Zion, yea, the set time, is come—when the heathen shall fear the name of the Lord, and all the kings of the earth his glory.”

[PANOPLIST.]

THE INWARD CONFLICT OF A CHRISTIAN.

NOTWITHSTANDING, by the fall, man has lost all desire after moral purity, he has not altogether lost a perception of its nature and value. Some consciousness of the loveliness of virtue, and the odiousness of vice remains. This an apostle describes as the work of the law written in the heart, the conscience also bearing witness, and the thoughts, the mean while, accusing or else excusing one another. In proportion to the degree of light possessed in the mind, is the power of conscience over its faculties. Persons who have had a religious education, who have frequently attended the worship of God, and seen truth portrayed in its various forms, are incapable of sinning with the insensibility of others. Though ready to confess themselves strangers to the grace of Christ in the heart, and unconscious of any restraints imposed by a possession of the gospel, they can no more blaspheme their Maker, ridicule religion, and violate the Sabbath, as others do, than can the sheep untrembling ascend the fearful precipices in which the goat takes pleasure.

But powerful as is this contest between a passion for sin and the restraints of conscience, a still greater exists in the heart of every sincere Christian; a conflict which arises, not from a wish to oppose the sense of right which he feels; for he exercises himself night and day, that he may possess a conscience void of offence toward God and toward men; but because there exists a law in his members warring against the law of his mind, and bringing him into captivity to

the law of sin which is in his members. It is the conflict of flesh and spirit, of the old man and the new man. Rom. viii. 5. Eph. iv. 22.

The law of the members is the same with what Paul denominates the law of sin. It is a law, because imperious in its dictates, and enforced by sensual sanctions. The law of the mind is the same with the law of God, in which the apostle, after the inward man, delighted. The former is carnal, the latter spiritual. The law in the members commands us to make provision for the flesh to fulfil its lusts; the law of the mind enjoins to deny ourselves, and take up the cross. When, obedient to the law of sin, we stretch out the hand to seize on guilty pleasure, the law of God cries, "touch not, taste not, handle not." While the voice of the one is, "let us eat and drink, for to-morrow we die;" the other replies, "be not deceived, evil communications corrupt good manners." The language of the law of God is, "reverence my sanctuary;" the law of sin suggests, that if oxen or land be bought, if a wife be married, if friends intrude, if the heavens be clouded, or the sun beams fall too fervid, if the preacher be too uninteresting or too tedious, the sanctuary may be occasionally disregarded. The law of the mind commands us to enter our closet, and pray to our Father in secret. The law of the members declares the season inconvenient, the frame too drowsy, and the omission, at most, but a trifling offence. Thus one is opposed to the other, and this opposition discovers itself in the forming of our sentiments, the government of our passions, and the conduct of our lives. The Jewish doctors say, that "there are two hearts in man, the good imagination and the evil imagination. As long as the righteous live, they are at war with the corruption of their nature; when they die, they are at rest." When God converts the heart, he pours not forth the light of his grace to such a degree as that darkness is entirely chased away. Nor is it his pleasure that regeneration should be instantly succeeded with an admission to heaven. Canaanites were left in Judea, lest the people should forget the commandments of the Lord. In the bosom of the real believer remain impure affections, the conquest of which can be effected only by those spiritual graces which the Holy Ghost produces, whose exercise proves our profession sincere, and which tend to our felicity and glory.

The inward conflict we speak of, is not always supported with the same degree of ardour. Sometimes the Christian sinks into a state of guilty negligence. He seems as though he had dropped the weapons of his warfare, and instead of rising a conqueror, appears carnal, sold under sin. At other times, he obtains such victories over his depravity, as lead him to presume that, as sin shall not have dominion over him, so it shall prove no more an obstruction to his progress in the

knowledge and love of God. The corruption of human nature is susceptible of irritation from the sense of duty. Evil thoughts, like the birds descending on the sacrifices of Abraham, will approach when we are engaged in our most holy things. Spiritual wickedness will climb our high places. "Sin," said the apostle, "taking occasion by the commandment, wrought in me all manner of concupiscence." Without the law sin was dead. In this painful strife, which must continue as long as we remain in the body, the Christian is often ready to yield to despair. He is distressed at discovering in himself so much that is unlike his God, unlike to all that his best desires are coveting. He feels as did Ezra, "O, my God, I am ashamed, and blush to look up to thee." Often he is perplexed as to the safety of his state. The language of the pious Flavel suits his case; "Alas, if I do not look into my heart, I cannot be sincere: if I do, I can have no comfort."

If I turn my eyes within,
All is dark, and vain, and wild;
Fill'd with unbelief and sin,
Can I deem myself a child?

"O! wretched man that I am, who shall deliver me from the body of this death." The deepest affliction is frequently the immediate forerunner of deliverance. In the case of Paul, the sigh of sorrowfulness is succeeded with the voice of triumph, Rom. vii. 25. "I thank God, through Jesus Christ our Lord." His gracious aid ensures the final victory. Some copies of the scripture read, "the grace of God, through Jesus Christ our Lord," as if to intimate that the graces of the Spirit shall prevail over the sins to which they are opposed. Pride shall be vanquished by humility, lust by mortification, contention by peaceableness, and covetousness by contentment. As in the history of Jacob and Esau, the elder shall serve the younger.

Reader! art thou engaged in the holy conflict? If thou art, encourage thyself. The saints in every age have maintained the fight before thee, and in a very short period the struggle shall for ever cease.

MISSIONARY INTELLIGENCE.—FOREIGN.

ENGLISH MISSION TO THE EAST.

Extract of a letter from Rev. Mr. Lawson to Dr. Baldwin, dated

REV. AND DEAR SIR,

Calcutta, Sept 9, 1819.

BY this opportunity you will receive a parcel of letters, which yesterday I received from Rangoon. The news you receive from our dear brethren, will, I am confident, highly interest you and the friends of our Redeemer in America. At length the mercy of Jehovah hath appeared in the long benighted land of the Burmans. One has been lately brought to the knowledge of the truth, and has been baptized by brother Judson. Let the people of God in America take comfort. They have not prayed and wept in vain. I trust this is the commencement of a most glorious work in the Burman dominions. But O, that I had not to grieve your heart by the communication of unwelcome intelligence! Our dear brother Wheelock is no more! This I know will particularly affect you, connected as you had been with him in the bonds of church fellowship.—When he left Calcutta, he raised blood considerably. On arriving at Rangoon, he gradually grew worse, till at length he considered it as his duty to try the last, the only expedient to regain his health, for he wanted to live for the sake of the poor Burmans. He thought the assistance which might be procured at Calcutta, would, by the blessing of God, be the means of restoring him to health. But in this he was disappointed. It is true, for a few days at sea, he seemed considerably better, and was in a gracious frame of mind; but the weakness, from an inveterate consumption, began again to increase very rapidly, and he was much affected with delirium for several days.—It will agonize your mind, to hear the rest. O, my poor brother! One day while under the influence of delirium, he, it is supposed, plunged into the sea, while the vessel was proceeding with such velocity as to render it impracticable to make any attempts to save our dying brother. All this was done in the wildness of a moment. At once he disappeared—and his beloved partner found herself suddenly widowed and alone. I cannot enter into particulars. Mrs. Wheelock will forward every necessary communication. O, how I feel for my poor brother's relations! Do, Sir, pour into their hearts the balm of gospel comfort. This is a sore trial—a dark Providence; but God knows best the nature of his own plans. Brother Wheelock, when himself, was, beyond all doubt, a lover of Jesus, a holy man of God; and is he not amongst the ransomed in glory? Doubtless he is. His sun, it is true, set in a cloud—but we are to remember what he was when in the enjoyment of his reason. Then, he was calm in affliction, waiting with patience his crown of glory, depending most fully on the sufferings and death of Christ. And on this foundation, he said his spirit was willing to enter the invisible world. Sister Wheelock has been residing with us in Calcutta, and is enabled to bear this truly distressing providence with christian resignation. She is on a visit to Serampore. We expect her soon again in Calcutta, and we shall esteem it our privilege to administer to her comfort in every way. I am most fully of opinion, that brother Wheelock was just-

fiable in leaving Rangoon for the establishment of his health, although Divine Providence has seen fit to disappoint our faint hopes that his life would be prolonged unto the cause of God.

This event, dear Sir, calls for our deep humiliation before God. We are ready to say, "Show us wherefore thou contendest with us." But we dare not murmur. May he not be about to develop some grand design respecting the poor Burmans? And these afflictions may be the clouds and darkness which will give greater glory to the after-exhibition. And may we not expect that something of this is likely to result, from the present political state of the country, and the pleasing appearances which have already displayed themselves, relative to the mission? The metropolis of the country deluged in blood—the baptism of a converted Burman, the first one—and the mysterious death of a missionary with a heart all devoted to the poor Burmans—these, Sir, are great events. Let us wait with solemn awe. This may be the time of the Lord's coming. Let his will be done.

We are, through mercy, continued, and somewhat prospered in our labours in Calcutta. Our Bengalee meeting-houses are very well and constantly attended. Another has been recently opened through the bounty of a *poor woman* who gets but 3 or 4 rupees monthly for her subsistence. This she has done to manifest her love to Jesus. We are endeavouring to collect for a small chapel which we wish to raise in a populous part of the city for English worship, but shall be delayed for want of funds. Our schools prosper. We have several printing presses at work. There is much preaching amongst the natives, and many tracts are distributed. Last Sabbath day I had the pleasure to baptize, in a tank, Mrs. Yates, (wife of Rev. W. Yates, one of my dear brethren) and three others. May God graciously preserve them all in his good ways. A Jew was present at the baptizing, and was pleased to find that we baptized exactly in their way. He said, that at Cochin, his native place, many of the Malabars have become Jews, and they always baptize them on their admission amongst them, and never dream of two modes of baptism.



Extract of a letter from the Rev. Wm. Ward to Elder Joseph Maylin, dated

MY DEAR BROTHER,

London, Feb. 9, 1820.

I HAVE received your very kind letter, and return my thanks for it. I hope to leave England for America in May or June. I have received letters from Serampore. Drs. Carey and Marshman are well. Mrs. Marshman was ill, and expected to visit England for her health. Brother Wheelock died on his way from Rangoon to Calcutta. The first Burman has been baptized at Rangoon. The first Chinese baptized by brother Robinson in Java. About twenty natives have been baptized in Bengal last summer. Brother Randall is dead. O, how mournful these tidings respecting our dear brethren cut off in the midst of their race. In Jamaica, brother Kitchen and his child are dead; they died the same day.

I hope I have derived much benefit from the cold of England. My strength seems much consolidated. We have no revivals in England. The spirit of prayer for the outpouring of the Spirit's influences has not yet fully come.

CHRISTIANITY IN INDIA.

The substance of the following circular has been distributed in England; we are requested to give it publicity in our Luminary.

THE population of Hindoost'han, it is supposed, amounts to not less than 150,000,000 of souls. Except a few heathen, recently converted to christianity, all these are "lying in wickedness," and destitute of Christian teachers. There does not exist at present in India one christian teacher for each million of souls, notwithstanding the command of the Saviour—"Go ye into all the world, and preach the gospel to every creature;"—"Go teach all nations." It is further evident, that of other countries christians never can, by their own *individual* exertions, teach all these tribes, speaking more than fifty different languages, or dialects. If the heathen in India ever be called, they must be taught by converted natives. Upon the converted natives themselves the great weight of this immense cultivation must rest. Forcibly impressed with this fact, Dr. Carey and his colleagues at Serampore, have regularly sent out into the field, as many of the native converts as had the smallest gifts to be useful; and nearly fifty natives of India are now employed under them. They acknowledge, with concern, that these native itinerants need better instruction in the christian doctrines, in order to become really efficient agents in this most important work: some of them, when converted from a state of gross error, idolatry, and entire ignorance even of the first principles of revealed religion, were scarcely able to read.

To meet their case, and the case of all others in future whom God may graciously call to this work, Dr. Carey and his brethren have begun a Christian Seminary at Serampore, and placed it under their own inspection, for giving scriptural knowledge, and correct doctrinal views, to these native missionaries; that they may go out into the work, prepared like Apollos, by Aquila and Priscilla, and "taught the way of the Lord more perfectly." It is not intended to give, except in rare instances, a learned education to these persons, but to give them that knowledge of the Divine word, and of the foundation principles of the system of redemption, as is absolutely necessary to a christian teacher, and without which, the hope of real good from him is small indeed.

Did a native missionary possess the same knowledge and the same grace as a European one, he would be worth ten of the latter: in the knowledge of the language, in access to the natives, in a capacity of enduring the heat of the climate during itineracies, in the expense of his education and support, and in the probability of the continuance of his life, there is no comparison.—Still, however, the English missionary, *at present*, is as absolutely necessary as the native; for without the instructions and superintendence of the English teacher, the natives, in their present infant state, would be able to accomplish nothing. It is the wish, therefore, of Mr. Ward, that this application should not, in the least, affect the annual collections, donations, and subscriptions to the general objects of the Mission, to the Translations, or the Schools. These cannot be diminished without impeding the work. The object of this address is to solicit the friends of the Mission to make, for once, an extraordinary effort; an effort which shall place in trust a sum, the interest of which will afford an annual supply of native help, till we see hundreds in the field gathering in the glorious harvest.

By all these considerations, therefore; by the value of all the exertions hitherto made; by the importance of all the translations; by the sufferings of all those victims of superstition, destroyed annually on the funeral piles, in the graves for the living, in the rivers, under the wheels of the car of Juggernaut, and on the roads to the sacred places all over India, and of all these children smothered, strangled, or thrown into the mouths of the alligators by their own mothers; yea, *by the cries of all these millions perishing* without Christ, and without hope, are Christians called upon to assist in this, it is conceived, immensely important undertaking.

From the missionaries in the Society Islands, dated Eimeo, December 6, 1817.

WHEN the Active arrived, the gospel of St. Luke, in the Otaheitan language, was in press, and the first sheet had been printed off; but, on the receipt of the paper so kindly presented to us by the British and Foreign Bible Society, we immediately resolved to augment the number of copies from 1500 (which was all that our paper would allow) to 3000; a more adequate supply for the multitudes that can read. Indeed there is a prospect that reading will become general in all these Islands. We have written to New South Wales, for skins, &c. to bind the books; as it will be of little use to put them into the hands of the natives except they are strongly bound.

With respect to translations, the Gospel of St. Matthew is nearly finished, and the Acts of the Apostles is in hand.

The paper we receive from the Bible Society shall be wholly and exclusively used for printing the Scriptures "*without Note or Comment.*"

From the same, Tahite, July 19, 1818.

READING is become general among this people, and they are diligently engaged in teaching each other. THREE THOUSAND copies of St. Luke's Gospel have been printed, and sold for *three gallons of Cocoa-nut oil* each copy. Many thousands are sadly disappointed that there are no more. We believe that ten thousand copies might have been sold in ten days. We hope to progress in printing and publishing the sacred Scriptures.

DOMESTIC MISSIONARY INTELLIGENCE.

Extract of a letter from Rev. Mr. Eastman, to the Cor. Sec. dated

DEAR BROTHER,

Natchitoches, Feb. 23, 1820.

THOUGH I am no longer under your direction as an officer of that body, yet I hope you will permit me occasionally to address you, and kindly favour me with your pious reflections and judicious remarks. The yellow fever visited Natchez again during the last fall, and raged with such alarming fatality, as to compel the inhabitants to disperse into the country, where they remained two or three months.

This circumstance very much deranged my promising operations in that city. Before I could re-establish myself there, had a pressing invitation to visit this destitute place, at which I date this letter; and pretty soon after another invitation to the pastoral care of the Baptist church in Pittsburg. Was for some time undetermined which way to direct my course; but after having made it a subject of deliberation and prayer, received an impression that it was my duty to introduce the gospel of Christ here, and renounce the idea of going to Pittsburg, or defer that call till some further intimations of Providence. Have been here about one month. My arrival seemed to have been anxiously anticipated, and my reception among the people was sufficiently cordial. Natchitoches, is situated about two hundred miles west of Natchez, on the bank of Red river. It has a small market house, a Roman Catholic meeting house, a jail, a court house, of brick, an academy, and perhaps seventy-five families, more than half of which are French. The academy was much in want of a preceptor, and the Americans, apparently, desirous of having Protestant preaching, of which there has been none of any consequence in the place. I have had the pleasure of being introduced to some agreeable persons here, but the largest part of the population is immoral and profane. The seeds of vice have flourished with unobstructed progression, and nothing but the power of God is able to check the sturdy growth. Finally, it is, I conceive, a very proper field for evangelical cultivation, and I am happy to reflect that in labouring here I continue to prosecute the pious views of the Board, which has formerly patronized me. Notwithstanding iniquity abounds, yet the Lord seems to have opened the ears of this people to hear the word of life, and my prayer to God is, that their hearts may be opened also, to receive the truth in the love of it. They are prompt in their attendance on the means of reform. Our Sabbath day congregations are crowded. The academy where we hold our meetings, is not sufficient to contain them.

Brother McCall has settled near Port Gibson: he is industrious, useful, and respected. Brother Ranaldson still continues his successful operations in St. Francisville. He expects to be in Philadelphia at the next Convention, as a delegate from the Mississippi Baptist Mission Society.

Extract of a letter from Rev. Mr. McCall, to the Cor. Sec. dated

REV. AND DEAR SIR,

Port Gibson, (Mis.) March 6, 1820.

I HAD been in the State eight or ten months before an instance of recent conversion came to my knowledge; but, since my last, several, it is hoped, have occurred: the friends of Zion seem to have hope that the Lord will, ere long, revive his work in this region. "By whom shall Zion (instrumentally) arise?" there are few to take her by the hand. In the northern section of this state, embracing five counties, in which are its metropolis, and four other of its principal towns, with a numerous white and black population, there are seven ordained Presbyterian and Baptist ministers with a few Methodist. These, excepting only two or three of the latter, have to pursue some secular calling for a living. The consequences are, that some places are entirely neglected; some churches are without pastoral care; and very few congregations have stated preaching oftener than once a month; though I am happy to say, it is common for

churches to meet on Saturday, before the stated monthly meetings. The preachers, occupied as they are with secular concerns, have too little opportunity for study, to range through the field of truth, in its length and breadth, to bring forth "thing new and old. Hence some very important subjects are but slightly investigated, and seldom, if ever, treated in their public discourses. I do not recollect to have heard the Millennium mentioned, nor even an allusion to its approach, in any sermon from my Baptist brethren in this state. Let the people be taught to *expect* a Millennium, understand its nature, and the duties of believers in reference to it, and above all, let them *feel its spirit*, and their purses will be open; will be *kept open* to supply the treasury of the Lord.

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From the Fem. Mis. Soc. to the Cor. Sec. dated, Catskill, Dec. 10, 1819.

THE annual period has arrived, that calls for our mites to be cast into the treasury; and when we realize how much money is required to forward the labours of our missionary brethren, among the illiterate natives; we cheerfully contribute, and present you this small sum of twenty dollars, praying that it may be a free-will offering, for none other is acceptable in the sight of GOD. Our society is small, consequently, can send but little. But we hope that, while we, of our penury, cast in our mites; others, of their abundance, may cast in much. May these small streams soon unite in a broad channel, upon whose waves shall many a gospel herald float; to dispel darkness, and cause the sun of righteousness to shine; and may its waters overflow the banks of the Ganges, and wash away superstition and error from these heathen shores, that have so long been darkened with idolatry. How can any, who read the situation of the benighted heathen, remain inactive? Oh! that all were emulous to assist in sending light and knowledge to those who sit in the region and shadow of death! Have we not sufficient reason to believe, the Lord is pleased with the exertions of his children to propagate christianity? Does not the smiles of Him, who said, "Go ye, therefore, and teach all nations," irradiate every cloud of discouragement, and cheer the heart of the missionary? Surely the wished for morn begins to appear. Some of the mission seeds begin to shoot forth the tender blade. Witness many of the South Sea Islands, some of the inhabitants of the Cape of Good Hope; and various other parts of the vineyard, turned from worshipping idols, and bowing to the king Immanuel. When we call to mind the commencement of the christian religion, that it was as a handful of corn in the top of a mountain; we are led to admire its growth. With what wisdom has GOD preserved and enlarged Zion! May we not, with the greatest confidence in the promise, anticipate that glorious day, when all the poor shall have the gospel preached unto them. Then will the truth of the gospel shine conspicuously, and every corner of the earth receive light from its illustrious blaze.

In behalf of the Society,

LUCINDA SHEPHERD, *Secretary.*

The Female Society of Holmesburg for the promotion of the Gospel.

THREE years have elapsed, since we associated ourselves for the promotion of the gospel. Thrice have we been reminded of our frailty by the death of active, zealous, and respected members. This day we are called to sympathize with dear bereaved friends ;* though we sorrow not as those without hope; for her heart was fixed, trusting in the Lord; and we believe "*her evening sun has set without a cloud.*" It becomes us seriously to inquire what influence the truth as it is in Jesus, has had upon ourselves, and how far we have been instrumental in conveying the blessings of the gospel to others, remembering that He who searcheth the hearts, and trieth the reins, will be our judge. We have to lament, that so much languor pervades our society; some that set out with us have fainted by the way. Such would do well to consider the import of these words of our blessed Saviour, "No man, putting his hand to the plough, and looking back, is fit for the kingdom of heaven." In looking over reports of different societies, we find that these discouragements are by no means peculiar to us. Some complain of those that said, "*I go, and went not.*" Was it not the same spirit, which caused many of the disciples who followed our Lord in the days of his humanity, to go back and walk no more with him? Was it not the same spirit in those pretended followers, which caused the blessed Immanuel to exclaim, in that pathetic interrogation, "*Will ye also go away?*"

The title under which we are associated, should engage us with a noble zeal to do with alacrity all in our power to advance the cause of Zion. Christians, especially those who live under the meridian blaze of the *gospel*, should shine as lights in the world. We are commanded to do with our might, whatever our hands find to do.

It appears by the report of a committee, chosen at our last meeting, to examine our books, that we have made the following appropriations for the promotion of the gospel, in the different denominations of which our Society consists: viz. 25 dollars to the Episcopal Missionary Society for the furtherance of the gospel in Pennsylvania; 25 dollars to the Theological Seminary at Princeton, to aid pious young men, who were in necessitous circumstances, in their preparation for the gospel ministry; 50 dollars to aid the fund of the Baptist Education Society; 25 dollars to the Methodist ministers, then on this circuit; 25 dollars to an Episcopal Benevolent Society; 50 dollars in aid of the Baptist School establishment near the Great Crossings in Kentucky, for the instruction of Indian youth; and 18 dollars 81 cents, to furnish books for the Sabbath School in Holmesburg; amounting in all to 218 dollars 81 cents, besides incidental expenses. Well may we say, hitherto the Lord hath helped us. Let us persevere with renewed vigour, and active exertion, relying on the arm of Omnipotence for strength to support, and wisdom to direct us: should our dearest friends attempt to check our ardour, let them know, that

"What our charity impairs,
"We'll save by prudence in affairs."

We have witnessed much of the fruits of the Spirit, (which are joy and peace) in our meetings; all our deliberations and determinations, have been signalized by the utmost harmony. While we raise our adoring eyes to the great Head of

* Alluding to the death of Mrs. Frances Lewis.

the church, in thankful acknowledgement for the many and special favours we receive from his beneficent hand, how shall we express our gratitude to his dear ministers, of different denominations, who have so readily, in compliance with our frequent invitations, addressed us on the evening of our quarterly meetings; which have strengthened our hands, and engaged our hearts. May it be the devout aspiration of every soul, Lord reward them for their labour of love; may their counsels and admonitions be written on our hearts, and copied in our lives.

We are not (like some of our sisters) called to great and arduous toils, to cross the boisterous ocean to spread a Saviour's name in an inhospitable clime, or to traverse the wilds of Africa, among savage beasts and more savage men. Let your thoughts for a moment revert to the far distant Isle of France; there, in a sequestered spot, beneath the shade of a spreading evergreen, behold the silent repose of the sacred dust of her who with steady faith, and eye firmly fixed on her great propitiatory sacrifice, drank to the very dregs the mingled cup of sorrow and joy and with her dying breath rejoiced that she had had it in her heart to do what she could for the heathen. Witness the indefatigable Mrs. Judson, surrounded by a group of Burman females, eagerly bending to catch the sounds of the gospel, as they flow from her lips; view them humbly kneeling by her side, while she with lifted eyes and imploring hands points them to the Lamb of God which taketh away the sins of the world: importunately soliciting the Author of their existence to unfold to their benighted minds, the wonders of redeeming love. But shall we supinely pass by the more degraded part of our sex, who seldom if ever attend on the means of grace? I readily anticipate your answer. No, we will (as far as our influence extends) by precept and example, allure them to the house of God; we will point them to Calvary; we will do more,—we will, on the evening of our quarterly meetings, invite a minister of the gospel to preach a crucified, risen, and ascended Saviour.

MARY HOWE, *President.*

ON PRAYER.—A CIRCULAR LETTER.

The Elders and Messengers of the Fairfield Baptist Association, convened at Milton, Vermont, on the 25th and 26th days of August, A. D. 1819, to the churches which they represent:

GRACE UNTO YOU AND PEACE BE MULTIPLIED.

SUCH, dear brethren, was the affectionate salutation of an Apostle, and such, we trust, is the most ardent desire of our hearts: for the multiplying of *grace* and *peace*, to the churches of the Lord Jesus, is connected with the dearest interests of man, and the glory of God. One of the most obvious things which it requires, is the constant and lively exercise of godliness; and to promote this we know of nothing better adapted than *Prayer*. Permit us, therefore, in addressing you at the present time, to offer a few thoughts on the performance of this duty.

That prayer is a duty we need not labour to prove. The volume of inspiration has decided the point. It informs us that Jesus spake a parable to this end, 'that men ought always to pray, and not to faint.' It directs us to pray without ceasing. It points to Calvary; it exhibits there the blood of atonement, and shows us the way of access to the mercy seat. It teaches us how to come, 'lifting up holy hands, without wrath and doubting.' It abounds in exhortations and commands, to offer prayers, and in assurances that, ascending from contrite and believing

hearts, they shall be heard. 'Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need.'

We live in a world of trouble. Often the brightest morning is soon overcast with clouds and darkness. Our favourite plans are frustrated. Our fairest hopes in life are cut off, as the blossoms of spring by an untimely frost. We are visited with losses and with sickness. We see our dearest kindred and friends torn from us, and laid in the cold grave. Living troubles also, in various forms, arise from sources from which we least expected them. Perhaps, too, the light of God's countenance, which once beamed upon our souls, is withdrawn; while the sinfulness of our hearts and of our lives fills us with distress and with gloomy doubts.

At such a time, brethren, you well know where, and where only, relief can be found. 'Is any among you afflicted, let him *pray*.' Instead of increasing the weight of his afflictions by an obstinate and silent melancholy, or by constantly complaining to men, let him retire and pour out his complaints in secret to God. He may then hope to come forth comforted, sweetly resigned to the will of his heavenly Father, and rejoicing in the precious promise, 'As thy days, so shall thy strength be.'

It is not under great and overwhelming calamities only, and those which come in a manner directly from the hand of God, that we are to resort to prayer. Afflictive events frequently befall us, which compared, for instance, with the death of a dear relative, would be accounted small, but which, however, in no small degree, embitter our existence. We daily think of them, and perhaps complain; and especially if they have arisen from the misconduct of others, we are apt to make them too often the subjects of conversation with our friends, while we neglect to mention them to our 'Father which seeth in secret.' Surely this is not the method in which He, without whose notice not a sparrow falls to the ground, would have his children receive his dispensations.

Were half the breath thus vainly spent,
To heaven in supplication sent,
Your cheerful songs would oftener be,
"Hear what the Lord has done for me."

We are daily exposed to temptation. Each is liable to be 'drawn away by his own lust, and enticed' The perverse tempers of some with whom we have to deal, the insidious designs of others, and our peculiar circumstances, sometimes all conspire to lay a snare for us. Alas! how many have been taken in an evil hour! How many have brought anguish to their own bosoms, and a reproach to religion! Where then is our own security? Our Lord has left a solemn admonition: '*Watch and pray, that ye enter not into temptation.*' Prayer is admirably adapted to calm the tumult of the passions, to repress every unholy desire, and awaken a solemn recollection that the eye of God is upon us. And if deeply impressed with this recollection, could you, brethren, plunge into sin? On the contrary, you would find that 'God is faithful, who will not suffer you to be tempted above that ye are able to bear; but will with the temptation also make a way to escape.' It is folly, it is sin, to wait for the near approach of danger. Let us rather secure beforehand the protection of the Almighty. But however sudden and strong may be the temptation, nothing can excuse us from turning away, or making a pause, and raising at least a silent prayer to heaven.

Is the appearance or demeanor of any around us disagreeable? Perhaps the fault is in ourselves. But whether it is or not, we shall find that prayer for them in particular, is one of the best expedients to enable us to bear with them, and prevent in them, as well as in ourselves, the tendencies to strife and animosity.

*Have we been injured by unfriendly men? We are in danger of indulging unchristian feelings towards them. To guard against those feelings, to produce in ourselves the forgiving temper which the Gospel requires, and the pity which our enemies need, what can be better adapted than to pray for them? And what is the direction of our Lord? 'Pray for them which despitefully use you and persecute you.' Indeed it is impossible to offer for ourselves an acceptable prayer, while in our hearts we have ill will towards any person. This the Saviour most explicitly teaches; and of this he would have us solemnly reminded whenever we bow before God, and ask the forgiveness of our trespasses.**

Has a brother of the church fallen into sin, or by some means has he had his affections alienated? We endeavour to reclaim him. But 'a brother offended is harder to be won than a strong city.'†—Shall we go in our own strength? Shall we not rather first of all spread the case before Him without whom we can do nothing, and engage him to undertake for us? Perhaps it is a personal offence against us that the alienated brother has committed. It has been repeated, and others have been added, till we can endure it no longer. We feel that he must make retraction or be excommunicated; and perhaps we have so far lost our charity for him that we insensibly begin to prefer the latter. But, though we do not expect to gain him, we must, for the sake of form, take the previous steps requisite in order to bring him for trial before the church. Brethren, whenever such are our feelings, we are in the utmost danger of going to the offender with a wrong spirit. Would it not be wise for us to retire, and humble ourselves in prayer at the feet of the great Searcher of hearts? Would it not be wise to pray for ourselves and for the offending brother, not only once, but again and again, till the injury done to us, or to our particular friends, becomes the least of the motives that actuate us; till the bleeding cause of Christ fills our view, and constrains us; till we feel that tenderness of heart, that sincere and ardent desire for our brother's reformation, which will lead us to entreat him with tears? Prayer thus attended to, we are sure would be followed with a blessing. Many new offences would be prevented, and many an old one healed for ever. The number of doubtful and distracting cases brought for the decision of the church would thus be diminished, while the spiritual health of her members, and the honour of her Redeemer, would be promoted.

Is any one in doubt with regard to some doctrine or duty of religion, or with regard to the place which he should occupy in the church? He is exposed to error. Even while he is laboriously employed in seeking the path in which he should go, his own heart may secretly incline to lead him astray. He needs the faithful hand of a kind, a heavenly Father to guide him. Is he a child, and will he not ask for it? Prayer, a genuine prayer, cannot but tend to produce that teachable and obedient disposition, that humility, that entire resignation to the divine will, which says from the heart, 'Lord, what wilt thou have me to do?' Then with increased faith he may read, 'If any of you lack wisdom, let him ask of

* Matt. vi. 12 and 15.

† Prov. xviii. 19.

God, that giveth to all men liberally and upbraideth not; and it shall be given him.*

In our worldly concerns, as well as in our spiritual, we need the guidance of an unerring friend, and the blessing of Heaven. Whenever, therefore, we think of taking any important step, let us not neglect the best of counsellors. 'In all thy ways acknowledge him, and he shall direct thy paths.†

Our remarks have hitherto related to prayer as performed chiefly in secret. We can now but very briefly treat of it as performed elsewhere.

Who can number the benefits which prayer in the family, is obviously calculated to produce? 'It is a good thing,' says the Psalmist, 'to give thanks unto the Lord—to show forth thy loving kindness in the morning, and thy faithfulness every night.' It is a most reasonable service. It promotes habits of regularity. It reminds those who are under our care that in our government of them, we are acting under the authority of the great Parent in Heaven. Above all, it tends to produce on our own minds, and on the minds of those whom we are commanded to bring up 'in the nurture and admonition of the Lord,' a deep impression of dependence on God, and obligation to him. It affords us daily the most favourable opportunities of reading the words of eternal life to our families, and of giving them to perceive, as we bear them in our hearts to the throne of grace, our ardent desires for their salvation. In this duty, dear brethren, let us be constant. Let us have some fixed time allotted for the service—an early hour—a time when, in general, the family can most conveniently be together. Then, if possible, let no worldly business intrude upon the season assigned for devotion. In our prayers let us aim to be simple and pertinent; simple, that our children may understand us; and pertinent, alluding to the occurrences of the day, or whatever may be of special importance to any of the family, that all may be interested. And let us be concise, that none may be wearied. Thus our prayers, varied, and solemn, and brief, and frequent, will be likely to ascend warm from the heart. We may rest assured that they will not ascend in vain. Only let us remember that through the day our conduct before our families, must attest the genuineness of our devotions.

In public worship prayer holds a most important place. It imparts additional weight and solemnity to all the other performances; and often its influence upon a congregation is not less salutary than that of preaching. But were we to avoid more carefully an indolent, not to say a disrespectful position of the body, the roving eye, and the wandering mind;—were we never to forget that it is our duty, not only to hear a minister or another person pray, but devoutly to join with him, and, as with one heart and one voice, to pray ourselves, we have reason to believe that the public supplication would oftener be answered in copious showers of heavenly blessings upon the people.

Meetings designed principally for social prayer, have ever been among the most precious to Christians. How often at such meetings, dear brethren, have your drooping spirits been revived, your faith invigorated, your very souls refreshed! How often have your hearts glowed with increased love to the disciples of Christ! How often have you had an affecting view of the infinite value of the Gospel, and longed for the conversion of sinners! And how often, in fact, have prayer meet-

* James i. 5.

† Prov. iii. 6.

ings been the precursors of signal deliverances to the church, and of extensive revivals of religion !

To encourage his followers, however few in any place they may be, that can assemble, our Redeemer has made the gracious declaration : ' Where two or three are gathered together in my name, there am I in the midst of them.' It is not, indeed, to be supposed, that the mere fact of our being assembled will excite in the omniscient Jehovah a greater attention to our prayers than they would receive if offered by us apart and at different times. But surely it is our duty to regard every indication of his will ; and it is delightful to observe how admirably he has adapted all his requirements of us to our condition, and all the means that he employs to the accomplishment of his purposes. We are not merely individuals : we are also social beings. We are affected by the feelings and the actions of those who are around us. At a prayer meeting, some person is impelled by the call of manifest duty to proceed. The spirit of ardent devotion breathed forth by one in a company of Christians, is an obvious and a common means of exciting it in the rest. One is also roused by the present example of another. Thus more prayers are made than would have been made, had there been no meeting : they are offered with the voice and the heart by more of the saints, and with more faith and fervency.

The same grand motives which urge us to meet once, urge us to continue to meet ; and the permanent appointment of a time that recurs regularly after certain intervals, it is evident, conduces much to the continuance of a meeting, and to a general attendance. And the reasons which exist for Christians who reside near each other to assemble at the same place, exist, in a great degree, for them all to assemble somewhere at the same time. The example in one town or country calls loudly to the friends of Zion in others to awake. It reproaches their neglect. It encourages their humble attempts. When the appointed hour of special prayer arrives, the recollection that the children of God in various parts of the world, in America, in Europe, in Africa, and in Asia, are this moment presenting their fervent supplications for the coming of the kingdom of our LORD, can hardly fail to produce in the Christian some emotions favourable to devotion. It reminds him of his own duty, and of his exalted privilege. It asks him how he, saved from eternal wo, a child of God, an heir of heaven, can be so engaged in worldly pursuits as to forget the perishing millions around him, or be unable to spend an hour or two in entreating his heavenly Father to cause them to ' taste and see that the LORD is gracious.' It prompts him to attend the appointed meeting, and it inspires him with additional fervency as he approaches the throne of grace.

With these views, dear brethren, we indulge the pleasing confidence, that in every church, you will, without delay, unite with our brethren throughout the world, in supporting a meeting for special prayer. " The establishment of a prayer meeting, **THE FIRST MONDAY EVENING IN EVERY MONTH**, for the revival of religion and the extension of Christ's kingdom in the world, was at an association of Baptist ministers and churches held at Nottingham, (England,) in 1784. Soon after this period Christians of other denominations began to meet on the same evening for the purpose of offering up solemn prayer and praise to God. The pious example has been almost universally followed. On the first Monday

in every month the prayers of the saints ascend to the Father of mercies like one vast column of incense, from every quarter of the globe.*

You recollect, brethren, that the monthly concert has been affectionately recommended to all our churches by the general Convention of the Baptist denomination in the United States, assembled at Philadelphia. It is now affording to multitudes of them some of their most delightful seasons. Songs of praise, fervent prayers, brief accounts of revivals, and striking pieces of religious intelligence (from the Magazine or other sources,) following each other in due succession, give variety and interest to all the exercises; while, to the eye of faith, the divine Redeemer appears in the midst of the assembly, breathing on them the Holy Spirit.

Beloved brethren! let us, too, 'wait on the Lord,' and 'be of good courage.' In this day of wonders let us 'with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours,' present our supplications for all men; for all in authority, that they may rule in the fear of God, and that through them the rights of man may every where be enjoyed, while kings shall become nursing fathers and queens nursing mothers in Zion; for the churches that they may be built up in the most holy faith, and in the order of the Gospel, abounding in brotherly love, and adorning the doctrine of God our Saviour in all things; for different denominations of professed Christians, that all may be delivered from every error in principle and in practice; for the right instruction of the young; for the enlightening of the poor and ignorant; for the diffusion of the Scriptures, that all the inhabitants of the earth may read, each in his own language, the word of God; for ministers of the Gospel, that they may be full of the Holy Ghost and of faith, scribes well instructed, able and faithful, that they may be sustained under all their trials, that they may shun not to declare 'all the counsel of God,' that they may be led to treat most on the most needful subjects, always bearing in mind that they are to watch for souls 'as they must give account.' Let us also raise our united prayer to the throne of God for missions, that they may continue to be supported and prospered abundantly, and may ever convey the genuine gospel to the benighted nations; for our General Board of foreign Missions, and for others who have the superintendence of missionary efforts, that in all the affairs which shall come before them, they may be guided to the adoption of such measures as shall be pleasing to the great Head of the church; for missionaries, especially for those dear brethren and sisters who have gone from us to heathen and barbarous regions, that, far as they are from kindred and Christian friends, in a land of darkness, suspicion, and cruelty, in jeopardy of their lives every hour, they may be shielded by the arm of the Almighty, that they may be cheered and strengthened in their work, and be permitted to see their labours crowned with the blessing of heaven. It is estimated that six hundred millions—about three fourths of the human race—are involved in the abominations and the miseries of heathenism or of Mahometan delusion. O, brethren! who that has himself ever known the preciousness of Christ crucified, can neglect to raise his fervent cry to that Being who only is able to open their blind eyes, to subdue their hearts, and give to the Son the heathen for an inheritance and the uttermost parts of the earth for a possession? Let us also pray for the destitute of preaching, and of faithful preaching,

* See the American Baptist Magazine, Vol. I. p. 19.

in countries usually denominated Christian; and finally, remembering that 'neither is he that planteth any thing, neither he that watereth, but God that giveth the increase,' let us implore His mercy upon those to whom the Gospel is preached, that to them it may be 'the power of God unto salvation,' and not by being disobeyed, become the means of their aggravated condemnation.

While thus we *pray*, it may be hoped we shall perceive that, to be consistent, we must *do* all that is in our power for the prosperity of the Redeemer's kingdom.—Shall we then shrink back, and neglect to pray? No, brethren. We will not; we cannot. The promises of Jehovah, and the astonishing movements of the present day urge us onward. May the language of every heart be, 'For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.' Farewell.

BIBLE SOCIETIES.

FROM THE MONTHLY EXTRACTS OF THE BRITISH AND FOREIGN BIBLE SOCIETY,
FROM AUGUST TO NOVEMBER, 1819.

Extract of a letter from Rev. Dr. Patterson, dated St. Petersburg, April 30, 1819.

ON Easter evening I had the unspeakable pleasure of presenting to our excellent Emperor, through Prince Galitzin, the first copy of the Gospels in the modern Russ. As it was needful that the first edition should have a short preface, giving an account of the cause of its being translated into the modern Russ, and the good monarch, fearing that those who drew up the preface might have given him undue praise, I was repeatedly charged not to deliver out a single copy until he had read the preface, and approved it. Nothing having been said to hurt the feelings of the modest Alexander, he approved of the whole, and was highly delighted to see this important part of the word of the living God in a language understood by about thirty millions of his subjects. I immediately received orders to distribute as many copies as we had got ready. I then sent copies to the members of the Imperial family, and several of the leading members of our committee, which caused much joy to them and their families. The day before yesterday our committee met, when I had copies prepared for the remaining members; and, the business being ended, and my packages opened, every copy was speedily carried away. We are likely to be, in a manner, devoured at the depot, by the people, eagerly soliciting copies, and begging to be allowed to deposit money in order to secure them. A second edition, to the number of 10,000 copies, was immediately ordered, and two sheets are already composed. We have orders to send away copies of the scriptures for about 120,000 rubles. I have received the Gospel of Matthew in the Karelian language, which is of Finnish origin, and spoken in the government of Twer, to print it for the poor people who speak this language. They were quite overjoyed to hear that they were likely to have the word of life in a language they understand. The members of our excellent society in Tobolsk inform us, that they have found opportunities to get

the Gospels translated into new languages, spoken in Siberia, the Rangusian and Chapoginian. You see we bid fair to rival our friends in the East, in the number of translations. Matthew is translated into the Tschuwashian, and the other three Gospels are in a state of forwardness. This is going forward under the direction of our societies in Kazan and Simbirsk. The works will be printed in Kazan. Our friends in Georgia are full of animation; they have collected not less than 18,000 rubles; which, in whatever light it be viewed, is a considerable sum for them. In one of my late letters I mentioned, that the boys of the high school at Odessa, had petitioned to be allowed to form a Juvenile Bible Society. This being granted, a meeting was held, attended by the most respectable inhabitants of the place. The parents of the children were present, their teachers, and all the committee of the Auxiliary Society of that place. The business was conducted in the most solemn and impressive manner.

One priest writes, that, happening to read a portion of the Testament to a poor man, who could not read himself, and who had never heard the Scriptures read in his own language before; the poor man, after listening for a time with attention, burst into tears, and exclaimed: "How sweet are these words to my mouth!"

Bible societies now see more than they did at first of the blessed effects resulting from the reading of the scriptures; and they have the happiness to witness the marked success and rapid advancement of the great work in the present day. Copies of the scriptures are pouring into almost every known region, from one extremity of the earth to the other. And we find that they are every where received and read with spiritual advantage. They are every where multiplied, and every where sought after. Soon there shall not be remaining upon the earth one people, among whom the word of God is not read and affectionately received. "I have sworn by myself," saith the Lord, by the prophet, "the word is gone out of my mouth, and shall not return, that unto me every knee shall bow, and every tongue shall swear."

The Russian Bible Society, upheld and perpetuated by the Providence of God, and protected by a Christian monarch, is rapid in its growth, like a wide spreading tree, planted beside fountains of waters. There now remains scarcely a single government in the Russian empire in which Branch Societies do not already exist, and participate and co-operate with us in the work. The far distant regions of Siberia, where the rays of the natural sun are not sufficiently strong to melt the perpetual snows, have been visited by the rays of the grace of God, and begin to be beautified with the fruits of his holy word. Heathen tribes, ignorant of the sacred scriptures, discover a desire to possess them. Already the Jews, the Tartars, the Persians, the Kalmucks, the Kirgesians, the Burjats, begin to read, in their own tongues, the wonderful works of God, or are thirsting after the word of life. Into the Karellian and the Schuwashian tongues the Gospel of St. Matthew is already translated: the Molduini, the Cherinissi, the Voguli, the Ostiak, and the Samœids, have become the objects of the benevolent concern of those who love the word of God; while many professed Christians have been awakened by the voice of the living God speaking to them in the scriptures, begin to discover in themselves a something which requires nourishment no less than their bodies, and are eagerly stretching out their hands to obtain it.

A great work is carrying on by means of the Bible society in Russia; and the

labour necessary to accomplish it is not small. Let us, therefore, redouble our efforts. Let us cry to the Lord, who has sent to us the treasures of his own word, that he would strengthen our hands in this work, and give us increasing encouragement to persevere.

From the Report of the Northampton Ladies' Bible Association, Oct. 28, 1818.

THERE may be some semblance of oppression, in the eye of a partial observer of the real effects of the Bible Association, in taking the money of the poor: but the following instances will show how little the expenditure is felt. An industrious woman having paid up the full price for a small pica bible which she received at the last distribution, told the collectors, with a great degree of pleasure, that, previously to their calling for the last six pence, she had been remarking to her husband, and to a person who lodged in their house, that her bible was paid for without her seeming any the poorer, not having missed the sum she paid weekly.

One of the District committees reported the case of an interesting little orphan boy, aged about ten years. When the ladies called, as usual, to collect his subscription, and to announce the first public distribution, he was not at home; but the person at whose house he lives, said, "Here, Ma'am, he has left his money for you; he is very desirous indeed of having his bible, for he goes to school, and is obliged to borrow one to learn his lesson out of. I have no doubt he will get his money up, for he will run on errands for any body; I am sure he would go all over Northampton for a halfpenny to give you towards his bible." This orphan boy actually paid up the half price, which he had thus earned, by the first distribution, and obtained his bible.

That the contents of the sacred volume are profitable for consolation, as well as instruction in righteousness, your committee are assured, from an anecdote reported by another of the district committees. An old man, who had received his bible, told the ladies, with the greatest delight, that when his wife first opened it, she pointed to a verse in the Psalms, which amply repaid them for the expense they had been at in procuring it. The words were, "This poor man cried, and the Lord heard him, and saved him out of all his troubles." He was at that time greatly oppressed in mind, arising from domestic anxiety and sorrow of a peculiar nature.

The District committee report, that, having called at the house of a poor woman named Jones, to inquire whether she wanted a bible; the moment they entered the house, she exclaimed, with ecstasy, "Oh, ladies, I am glad you are come, for I was greatly afraid you had forgotten me. I have met one of you in the street, since you called, and I longed to speak to you, but I dared not: I have since found out where you live, and was coming to ask you how I could get bible." The lady asked her, "Are you willing to pay a penny per week for one?" "Indeed, Ma'am," she replied, "I am poor, but will endeavour to pay a penny a week for a bible; adding, "my husband is a wounded soldier, he has eight pence a day; we are Scotch people. We came into this town destitute, and lived for some time in furnished lodgings, but could not afford to continue in them. We have therefore distressed ourselves very much to procure the few articles which

are here ; look, ladies, (lifting up a patchwork bedquilt,) we have neither bed nor blankets. Here is a piece of old flannel and a piece of sacking, which I have bought for sheets. But, oh, ladies, I am afraid I shall be some time before I can get a bible, and I and my husband, who is a very steady man, do think the Sunday so long, for we have neither bible, nor testament, nor any other book in the house." The ladies answered, " We hope you attend some place of worship on a Sunday." " Yes," said she, with a sigh, looking at her clothes, which were literally mended rags, " when I am able ; but I have nothing except what I have now on." " Oh ! ladies ; if I could but get a bible," was again her cry, " I should be thankful ; indeed I should." The ladies told her that they would represent her case to the committee, and, if possible, procure her one gratuitously. " Oh ! ladies," she exclaimed, with joy beaming in her animated countenance, " can you indeed do me such a favour ; I shall not know, indeed I shall not know how to be thankful enough."

From the Report of the Bible Association, at Clifton, near Bristol, May 24, 1819.

THE following minute may show the eagerness with which servants have, in some instances, applied for the Holy Scriptures ; and, at the same time, that many of that numerous class are still uninformed of the existence and charitable object of your Institution. A servant lately called upon a friend, whose bible happened to lie upon her table—she eagerly exclaimed, " What a beautiful large bible you have got ! Where did you buy it ? What did it cost ?" Being answered by her friend, that the bible was procured for her by a member of your committee, and that she paid three-pence per week for it until the reduced price of your Association was defrayed, the servant immediately became a subscriber, and so anxious was she for the holy scriptures, that she denied herself a part of her food, for which she is allowed a shilling per week, that she might sooner procure the object of her desire.

Extract from the Seventh Annual Report of the Bath Auxiliary Bible Society.

ANOTHER strong instance of the value attached by the poor to this best of treasures, may be seen in the following account of another collector. After stating that she found the district allotted to her very deficient in bibles, and that, though many were insensible to their highest interests, by far the greater part seized with avidity the opportunity thus afforded them—she adds, " An old woman, with tears in her eyes, ran after us in the street, and requested, as a favour, to be allowed to subscribe, stating that her father, above ninety years of age, was at the point of death, and she had no bible to read to him. Upon visiting them, the collector says, I found he could not survive long, (and she herself was at an advanced age, and supported her father, and both were in great poverty,) and considering no time was to be lost, I told her I would give her a bible. Upon which, bursting into tears, she said, ' Oh, ma'am, then let me give a penny for some other poor person ; I'll try to save it every week !' Since that time this poor woman has regularly paid a penny every week."

FROM THE CORRESPONDENCE OF THE AMERICAN BIBLE SOCIETY FOR JANUARY, 1820.

Extracts from the Third Annual Report of the Managers of the Marine Bible Society of New York, presented May 5, 1819.

THE following is an extract of a letter from the Rev. John Ireland, chaplain in the Navy, at Brooklyn, to the Corresponding Secretary:—

“ I have repeatedly officiated to the crew of one of our ships of war, since she returned to this station, and always with great satisfaction to myself. Their decent, orderly appearance, and their marked attention to the solemn duties in which we were engaged, could not fail to attract my regard. On Sunday last, after the morning service, I observed to a number of attending officers, that I had never addressed myself to a congregation more disposed, (according to appearances,) to profit by hearing. An officer of rank assured me, that the conduct which I had noticed, was to be ascribed, in a great measure, if not exclusively, to a liberal donation of bibles by the Marine Bible Society: that the men had made a good use of their books; that they made a practice of commenting on my discourses to them, and were at that moment, most probably, occupied in comparing my doctrine with the standard of divine truth in their hands. This account was confirmed by every officer then present. On further inquiry, I discovered, that the men had covered their bibles, with great judgement and care, and the books bore evident marks of having been much and well used. Many of the men can repeat whole chapters by heart, and appear to be properly impressed with the meaning and importance of the great truths contained in the sacred volume.”

The following extract of a letter from Captain Congar, to the Corresponding Secretary, will be interesting to the Society.

“ On my return from my late voyage, in the ship Phocion, and when about to pay off my crew, (having some time previous read to them the constitution of the Marine Bible Society of New York, together with the address, contained in the First Annual Report,) I proposed that they should become members of this Institution, by subscribing to its funds. To this proposal they readily, and with one consent agreed, and accordingly left with me seven dollars for the use of the Marine Bible Society. And here, I wish to remark, that part of the same crew, when shipped for another voyage, subscribed to this Bible institution, with their own hands—paid one dollar each, and took bibles with them; and I can add, with much pleasure, that one of the number, who were with me, has, since our arrival, become a member for life. Perhaps it may be asked, after all is done, Do sailors read their bibles at sea, and are any good effects visible? I answer: sailors do read their bibles, and, I trust, some of them to profit; and, in general, I find their habits are much more orderly and becoming than was formerly the case, when no such means were used to teach them that they are accountable beings.”

The Board, in compliance with a request from “ *The Port of New York Society for promoting the Gospel among Seamen,*” made during the last winter, a donation of one hundred bibles, to that Institution, believing that the preacher employed, in consequence of having many seamen call on him, and of becoming per-

sonally acquainted with them, possessed peculiar advantages for giving them a wide and judicious circulation. The following is extracted from a communication from him to the Board.

“The bibles, which were committed to my care, by the Port of New York Society, have all been disposed of. A part of them have been put on board of vessels, for the use of their crews; and a part of them have been given to seamen who have called on me to obtain bibles and tracts, and for other purposes. Some have received them with tears of gratitude and joy; and not unfrequently have I been privileged to supply the children of pious parents, who, by shipwreck, or in some other way, had been deprived of the bibles which they had carried with them from the family altar. A number of those, who have received bibles, have returned from sea—have called on me, and have manifested a deep concern for their eternal welfare, excited through the instrumentality of the bible. It is worthy of remark, that a bible given to a seaman is often found to be the only one on board, and supplies the whole crew. It is but a few days since a seaman called and informed me that he had read a bible, which I had given to one of his shipmates—that it was the only one on board, and that the whole crew had spent much time in perusing it. He came to obtain one for himself, and to make the inquiry, which he did with many tears, “What must I do to be saved?” Such is the generosity of seamen, that if one has a bible, all his companions will have the privilege of reading it. I have already handed to the treasurer the names of about one hundred ship-masters and seamen, who have become members of the society.”

The demand upon the Society for bibles was so great, that the Board, some weeks' since, finding themselves several hundred dollars in debt, thought it most prudent to suspend their operations, and we should now be destitute of bibles, but for a very generous donation of 500 from the AMERICAN BIBLE SOCIETY. For the parental solicitude and kindness of that Institution, an Institution which is shedding blessings on many thousands of our fellow men, the society will unite with the Board in expressions of the sincerest gratitude and respect.

Since the good effects of the society are so promptly and universally acknowledged—since God is opening the eyes of our brethren, who go down to the sea, to behold wondrous things out of his law, and their hearts to receive the truth, in the love of it; may we not hope for a greater share of the public patronage, and especially of those who are engaged in commerce?

Extract of a letter from the Rev. J. Patterson, Sen. dated Pittsburg, Dec. 1819.

ONE day observed a man of genteel appearance following me from boat to boat; he came up, and after some conversation, observed, that he had reason to praise God for Bible societies, as he presumed God had made use of them for saving his soul; and said, “I was an ignorant wicked sailor, who sailed from New York; once, after an arrival, having heard of a Bible society, for which money was collecting, I, and some of my companions, in a kind of thoughtless frolic, gave two dollars each. I don't recollect ever thinking of it until on a Sabbath, near the Banks of Newfoundland, on a voyage to Europe, I took up a book in the steerage, and on the cover read “New York Bible Society.” I felt my heart sink in a kind of involuntary horror; I took it to my berth and read, and saw plainly,

and felt deeply, that I was a lost sinner, very near eternal destruction. Every place I turned to confirmed the dreadful tidings. My distress was very great. I prayed, and searched the Scriptures, and through infinite mercy, before we reached land, I found the way of salvation, and, I humbly trust, obtained grace to embrace it. This is some years ago. I have quit the sea, and am now on my way with my family to the new settlements."

ORDINATION.

ON Lord's day, the 23d of April, 1820, Mr. HOWARD MALCOM was set apart, by ordination, to the work of the christian ministry, with a view to the pastorate of the Baptist church at Hudson, New York. The services were opened by the Rev. William Dossey, from South Carolina, by singing, prayer, and a sermon from 2 Tim. ii. 15. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The usual questions were proposed, and very satisfactory answers obtained from the candidate, when hands were imposed by brethren Staughton, Dossey, Peckworth, Rice and Chase. Brother Peckworth offered the ordination prayer. Brother Chase, after an appropriate address, gave the right hand of fellowship, and brother Rice affectionately presented the bible as the sacred chart of guidance in doctrine, consolation, and duty. Dr. Staughton afterwards gave the charge, from 2 Tim. ii. 1. "Thou, therefore, my son, be strong in the grace that is in Christ Jesus." The assembly was large, and the services solemn and impressive.

OBITUARY.

EDWARD WILLARD WHEELOCK.

Mr. WHEELOCK was born in Boston, July 17, 1796. From his early childhood he was distinguished by a sweet and amiable disposition; but it was not until he had attained his 15th year that he became affected with his sinful and lost condition. Soon after he had obtained peace in believing, he made a profession of religion, and became a member of the Second Baptist Church in his native town. From this time he felt deeply concerned for the salvation of sinners, and especially for the poor destitute heathen. In 1814 he made known his views to the trustees of the Boston Baptist Foreign Mission Society, and solicited their patronage. They cordially granted his request, and placed him under the instruction of the Rev. Jer. Chaplin of Danvers. During his continuance with Mr. C. his deportment was not only irreproachable, but exhibited a pattern of meekness, piety, humility and zeal. In April, 1817, he applied to the Baptist Board of Foreign Missions to be employed as their missionary, and, by a unanimous vote of the Board was accepted.

He lived to see the land which occupied so large a place in his affections, and to commence the work which he preferred above all others. But, alas! his hopes were cut off, and he was arrested in his labours by the hand of disease.

The following affecting letter from the widow of our deceased brother, addressed to the Corresponding Secretary of the Board, communicates the painful circumstances that attended his death.

REV. AND DEAR SIR,

Serampore, Sept. 29, 1819.

SINCE the date of the last communications from Rangoon, it has pleased an infinitely wise, and holy God, to visit me with a heavy affliction. I am left a widowed stranger in this heathen clime, to mourn the melancholy death of Mr. Wheelock. Ere this you have probably heard of his sickness and sufferings, which commenced soon after our arrival at Rangoon. His body was greatly emaciated by a dreadful cough, which was attended with a fever and violent perspirations, from which he frequently thought, and sometimes concluded, that he should never recover. His desires, however, to live, and preach Christ to the perishing Burmans, were so great, that he fondly hoped he might again be restored to health, and engage in the delightful work. Feeling it his duty to use every possible means to regain his health, and being destitute of good medical advice in Rangoon, his mind was greatly exercised about taking a voyage at sea, for a change of air, and the purpose of consulting skilful physicians respecting his case. In August last an opportunity of coming to Bengal offered. After making it a subject of prayer, he concluded that it was his duty to improve it; and that if he did not he should never after enjoy any peace of mind. We left Rangoon the 8th of the month. He was then very low, and I feared that unless the voyage should prove beneficial to him, he would not survive it. He began to amend the first day we embarked, and continued to grow better till the eighth day. His spirits were then greatly depressed, which caused an increase of the fever, that afterwards raged principally in his head, and soon, together with the depression of spirits, deprived him of his senses. He then attempted to destroy himself. In his two first attempts I was enabled to preserve him, but in the third he succeeded. He went from my side, and in an instant rushed into a watery tomb. Mysterious, and awful providence! "God's ways are not as our ways; neither are his thoughts as our thoughts!" Mr. W. was allowed only to witness the miserable situation of the poor Burmans. But it is not, I trust, altogether in vain that he left America. A few precious souls, at the great day of "dread decision," will for ever have occasion to rejoice, that he was permitted to cross the ocean.

REV. JAMES MANNING WINCHELL, A. M.

It is our painful task to record the death of the deeply and deservedly lamented Rev JAMES MANNING WINCHELL, A. M. aged 28 years, pastor of the First Baptist Church in Boston, one of the Editors of the Magazine, and son of colonel Martin E. Winchell of the state of New York, who departed this life February 22, 1820.

Mr. Winchell, in 1808, entered Union College, Schenectady, N. Y. On account of his sentiments as a baptist, and by the consent of president Nott, he removed his connexion to Brown University, Providence, R. I. in 1811, and graduated the next year. In the early part of his college life, Mr. W. experienced the power of the gospel on his heart. In 1813, the Baptist Church in Bristol, R. I. invited him to supply their pulpit one year: and in June he was there solemnly ordained to the

work of an evangelist. At the expiration of this engagement, he received an invitation from the First Baptist Church in Boston to preach for them: and, on the 30th of March, 1814, he was installed as their pastor. God has been pleased to approbate this union, by the increase of the christian graces in the hearts of his people, and by many additions to the church. We are taught by the death of this worthy minister of Christ, that nothing amiable in manners, excellent in talents, or fervent in piety, can, for a moment, secure our continuance in this world. In July last, Mr. W. was arrested from his various duties, by that disease which terminated his earthly existence. During his confinement, by a lingering consumption, he was blessed with a calm and submissive mind; and died in the faith of that gospel he had so faithfully preached to others. By this afflictive dispensation, society has lost a valuable member—the learned, an interesting associate—a wife, one of the best of husbands—three small children an affectionate father—the stranger and acquaintance, an hospitable friend—a beloved church and society, a dear pastor—and Zion, an able advocate. [AM. BAP. MAG.]

SAMUEL WEBSTER, ESQ.

SAMUEL WEBSTER, Esq. was born in Upton, (Mass.) March 22d, 1780. He was a subject of early religious impressions. At the age of sixteen, in a revival of religion in the town of Munsen, (Mass.) he was brought to view his lost state by nature, and necessity of a change of heart. After some months of serious impression, he became more deeply affected by the application to his mind of the words of the Psalmist; "*The wicked shall be turned into hell, with all the nations that forget God.*" He felt that he was undone; that his case was desperate. He felt that he had sinned against a holy God; and that he would be just, and his throne guiltless, if he was turned into hell. Under the deep weight of sensible guilt, and deserved wrath, he repaired to the barn, with the determination, that, if he died, to die pleading for mercy. He fell upon his knees, and from thence upon his face, and poured out his long complaint. His long absence alarmed his father; who, knowing the situation of his mind, entertained fears that Samuel had an intention on his life. He went in search of him, and called after him. Hearing his father's voice disconcerted him, and stopped his devotion at that time. He continued through the night without any relief. The next morning he took up the Bible, and opened to these words: "God is not slack concerning his promise, as some men count slackness." Reading no farther, and connecting this solemn declaration with the before-mentioned scripture, that "The wicked should be turned into hell," &c. he concluded that his damnation was sealed; that there was now no hope in his case. Still, feeling the justice of the sentence, he opened the Bible again, and read the whole verse, "God is not slack concerning his promise, as some men count slackness; but is long suffering to us ward, not willing that any should perish, but that all should come to repentance." The angel of mercy now appeared; his load of guilt was removed;

His tongue broke out in unknown strains,
And sung surprising grace.

Although old things were now passed away, and all things had become new, yet he did not embrace a hope in the Lord Jesus Christ; but always had a great veneration for the gospel, and christian company. In 1801, he married Miss

Sally Wheeler, a pious member of the Baptist church. In 1805, he removed his family into the town of Stockholm, St. Lawrence county, New York, then almost an entire wilderness. In 1808, he was led to review his past experience, and after much prayer and exercise on the subject, he embraced a hope in the Saviour. After studying the Scriptures, he was convinced of his duty to embrace believers' baptism, and was the first that had been ever baptized in Stockholm. There being no church in the town, he and his wife united with a small Baptist church in Hopkinton, the town adjoining. He was baptized in May; the April following a small church was organized in Stockholm, of which he became a member. The little church, after passing through some very severe trials on the account of the introduction of Socinian principles, which led to the exclusion of several of their members, and being destitute of a preacher, his stability and exemplary piety pointed him as one to take the lead of the church, and use the office of deacon; which office he used well, and "purchased to himself a good degree, and great boldness in the faith." In 1816, Richard S. Palmer was ordained to the work of the ministry, and took the oversight of the little flock; but the blessing of having a minister did not lessen his exertions or care for the church.

For several years he officiated as magistrate, much to the satisfaction of the community. In December, 1817, his health began to decline. His disorder was of the pulmonary species. But notwithstanding his feeble state of health, such was his affection for religion, and care for the church, that he attended most of the appointments of the church until June 1819, when his health became so impaired, that he was under the necessity of relinquishing that which was so dear to his heart, an attendance on the worship of God regularly with the church. In the first part of his confinement he experienced some doubts. Death, he said, "was the king of terrors;" that he "was not afraid to be dead, but that he dreaded to die." He felt to depend on grace alone; and was often heard to say, "If I am ever saved, it will be by rich and sovereign grace." For about two months before his departure, such was his weakness, that he was unable to speak loud, but could whisper. He was blest with his senses until he expired. He had now cast his cares entirely on the Lord. He was often exercised with extreme pain; but not a murmur was known to escape his lips. As he advanced more to the end of his mortal race, his prospects of a happy immortality grew brighter; his soul still depending on grace alone. Thus, like David, after having served his own generation, by the will of God, December 8th, 1819, he fell asleep; and on the 10th was laid unto his fathers to see corruption.

MRS. JANE PECKWORTH.

MRS. JANE PECKWORTH, late wife of the Rev. J. P. Peckworth, Philadelphia, was a native of Scotland. She came with her parents to America when she was only two years of age. Her residence in early life was at Wilmington, Delaware; where she first learned her condition as a sinner, and the plan of salvation through the cross of the Lord Jesus. At the age of seventeen, she professed her faith in his name by baptism, and commenced a profession of religion, which she was enabled to sustain with reputation to the close of life. In November, 1794, she was married by the late Rev. Mr. Ustick, to Mr. Peckworth, and had the

happiness until death to assist in soothing his afflictions, and with affectionate fidelity promoting his comforts.

Affliction is the lot of mortals, and often descends heavy upon the children of God. She was called to weep over the graves of five of her children, three sons and two daughters; but her tears sprang not from the sluices of displeasure with the character and providence of God; they were the ebullitions of natural affection and humble resignation.

To the doctrines of grace, her heart was firmly and zealously attached. The house and worship of God was her delight. She would often struggle beyond her natural strength, to mingle with the prayers and thanksgivings of the temple of the Lord. She showed how much she loved the gates of Zion, by her punctual and joyous attendance. She loved the Bible, and employed her leisure hours in ranging with solemn delight over the fields it discloses. She loved the people of God. Her house ever presented to them a welcome resting place, and she felt herself repaid by their godly conversation for all her assiduous and hospitable attentions. Like Phebe, in the apostolic age, she was "a succourer of many," and especially of the ministers of the gospel of Christ.

From the natural cast of her mind, strengthened by the humbling but correct views she entertained of human depravity, she was slow and diffident in claiming to herself the consolations of the gospel. Those foretastes of the feast above, those ecstatic joys which are sometimes experienced, it was not her felicity frequently to realize. Yet with all her painful doubts and anxieties, she would often say, "though he slay me, yet will I trust in him."

For about three years she had been the subject of severe bodily affliction. The obstructions it threw in the way of her attending the worship of God, was among the most trying considerations that accompanied it. During the visitation which brought on her dissolution, she was enabled to receive the cup without a murmur. No one ever disclaimed with more decision than herself, all confidence in human merit for divine acceptance. Her confidence in the exclusive sufficiency and infinite value of the atonement and righteousness of Christ, was clear and strong. She had no hope but what terminated in him alone. She would sometimes express an humble confidence of her interest in the Saviour. Her consolations, generally, were not so much supported by a cheerful assurance, as by an entire reliance on the arm of the Redeemer. She was fond of prayer herself, and ever felt happy when the ministering and other brethren who visited her, addressed the throne of mercy in her chamber of disease.

The circumstances attending her case, for many weeks, bespoke to her physicians nothing more favourable than protracted suffering and eventual death; yet within the last month, they had become so favourable as to encourage hope of her recovery. But, amid the pleasing prospect, she suddenly grew worse: after a rapid decline of eight days, on the morning of the 24th instant, in the 46th year of her age, without a struggle or a groan, she sunk asleep in the arms of her Lord; and left her bereaved husband and children and acquaintances, to lament the loss of one of the most affectionate of wives, one of the kindest of mothers, and one of the most faithful and benevolent of friends.

THE
LATTER DAY LUMINARY;

BY A COMMITTEE

OF THE

BOARD OF MANAGERS OF THE BAPTIST GENERAL
CONVENTION FOR THE UNITED STATES.

THIS NUMBER CONTAINS

THE PROCEEDINGS OF THE GENERAL CONVENTION, AT THEIR
SECOND TRIENNIAL MEETING, AND THE SIXTH
ANNUAL REPORT OF THE BOARD.

VOL. II.

MAY, 1820.

No. XIII.

ADDRESS.

The GENERAL CONVENTION of the Baptist denomination, assembled at Philadelphia, on the 26th of April, 1820, to their Constituents, to the Associations, the Churches, and all their adherents and friends throughout these United States, wish grace, mercy and peace, from God the Father, and our Lord Jesus Christ.

CHRISTIAN BRETHREN, AND BELOVED IN THE LORD:

THOUGH the first object which engaged our attention was the great and blessed work of sending the gospel to the heathen, it soon occurred that, in connexion with this, God had other important services for us to fulfil.

On the subject of missions to the heathen, and to the destitute, we have repeatedly addressed you. The subject remains as important as ever, claiming your devout regard and best exertions. Millions are perishing in ignorance and error, for whose salvation we ought to be tenderly concerned. Good will to men, and the constraining love of Christ, require this at our hands. The command

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of the Redeemer, "Go ye into all the world, and preach the gospel to every creature," remains unimpaired; nor can his disciples treat it with lightness, or indifference, without incurring blame. Nor are Christians of any description exempted from a concern in this duty; they are to act in concert with the ministers of Christ—to encourage their hearts, and strengthen their hands. This they may do, by their kind regard, by their wise counsels, by their fervent prayers, and by their liberal contributions.

What has been hitherto done by this body, may be compared to the cares of the husbandman, in engaging labourers, preparing his ground, and sowing his seed. The time of harvest, however, we trust, is approaching. It becomes us to exercise patience, till we shall receive the early and the latter rain. "He who goeth forth and weepeth, bearing precious seed, shall doubtless come again, rejoicing, bringing his sheaves with him." Though in the prosecution of this enterprise, some difficulties have been encountered, yet we see stations established in thither India, where our excellent missionaries are pursuing their labours with prospects of usefulness. Some stations have been fixed on the western frontier of our own country, where schools are established, and the gospel is preached, for the benefit of the Indians. The measures about to be taken to establish others for these purposes, in compliance with an earnest desire which this destitute people have expressed, afford encouragement to hope, that, under the fostering care of the Board, the aborigines of America will soon receive permanent benefit, in what respects both their temporal and eternal interests.

You will permit us, in the next place, to invite your attention to the education of pious young men called to the gospel ministry: for we believe that the honour of God, and the interest of his cause, are particularly and deeply concerned in it. Let us consider, of what vast importance it is, that there should be a supply of able, faithful ministers, to go forth as missionaries, and to take the station of pastors in the churches. How many destitute churches do we behold! What tracts of country, even among ourselves, where there is, ordinarily, no preached gospel, no public ordinances, nor public worship! Surely, if there be any suitable means, that can be employed in a manner consistent with the will of God, for obtaining a more ample supply of useful ministers; to employ these means with care and diligence, must appear of high importance, to all who feel the force of that command, "Pray ye the Lord of the harvest, that he will send forth labourers into his harvest."

It is the belief of this Convention, that there are such means:

means, not only lawful, but furnished by Divine Providence for the very purpose ; and which we cannot neglect, without inducing, at least, some degree of guilt. The education of persons called to the ministry, in some form or other, whether in a public or private manner, appears to us in this light. It can hardly be expected, however, that such effectual aid can be, ordinarily, obtained in private, as that which is regularly furnished in an institution set apart for the express purpose, under the direction of pious, able instructors, and provided with an ample library.

We are far from thinking that learning can make a minister of Christ : we are assured that unsanctified literature, as well as superior talents, elevated stations, riches, and worldly honours, may prove a great curse ; and that it has been often abused to the vilest of purposes. It is still one of the excellent attainments of the Christian : He must add to his faith and virtue, knowledge. It enters into the character of those able pastors promised by God to his church—they are to feed men with knowledge. Ministers, according to our sentiments, must be gracious men, renewed and sanctified by the Spirit of God ; they must possess gifts from Christ for their office ; and must be called of God to engage in it. But these gifts they may either neglect, or improve ; according to the intimation given in the exhortations of Paul to Timothy : “ Neglect not the gift that is in thee ;” “ Give attention to reading, to exhortation, to doctrine ;” “ Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth ;” “ Meditate on these things ; give thyself wholly to them ; that thy profiting may appear to all.” Here their duty, as well as danger, is described. The word of God declares, that the pastor must not be a novice ; that he must be apt to teach ; and must speak in a manner easy to be understood ; which no man can do, unless he is well acquainted with the subject on which he discourses.

The sentiment commonly received by those who think learning unimportant, is, that the Scriptures require those who have obtained proper evidence that they are called of God to preach the Gospel, to engage immediately in the work ; that they may expect deficiencies in knowledge to be supplied by supernatural aid ; and that to seek any other, would amount to disobeying the Divine command, and relying on an arm of flesh. In confirmation of this sentiment, the calling of the apostles, as generally unlearned and ignorant men, is referred to ; and the sending out of others to preach, immediately on their conversion. But, we apprehend that the view ordinarily taken of the subject, in this argument, and the reasoning made use of in its application to

modern times, is not strictly just. Although unlearned and ignorant previous to their being called to the apostleship; they were taken under the immediate care and teaching of Him who spake as never man spake, and who had all the depths of wisdom and knowledge; and during the time of his public ministry, a term of from three to four years, they enjoyed this advantage. To secure the benefit to them, they not only were present at his discourses, which were delivered in common to the multitude; but received private instructions from him, when he expounded to them all things which they had heard him deliver in public: and even then they were directed to wait at the city of Jerusalem, till they were endued with power from on high, or baptized with the Holy Ghost, before they went out on their great mission. This power from on high, this baptism of the Holy Ghost, which included the gift of miracles, tongues, and inspiration, comprehended much more, in point of knowledge, than any scheme of instruction which can be taught in the ordinary days of Christianity. This, we see, they enjoyed, in addition to the personal teaching they had received from their Divine Master.

The sending out of others immediately, if not upon some special message, was upon this general principle, that they were to expect the aid afforded in miraculous times. This, therefore, does not authorize the expectation of that assistance, when it is evident, from the common experience of the church, miracles have ceased, but not gracious aid by the Spirit's influence. As well might we now expect to prove our faith as connected with salvation, or in other words, our interest in Christ, by casting out devils, healing the sick, treading on serpents, and drinking deadly poison without hurt, as to attain the knowledge of things human and Divine, which a gospel minister ought to possess, without the use of suitable measures. Yea, it may be asked, Who, however pious, or graciously disposed, has obtained the knowledge of any language, art, or science, or even to read, or know letters, without the use of rational means, and particular application? Then should he be considered as disobeying God, with respect to the Gospel ministry, who is applying himself with diligence and faithfulness, to the use of those means by which he may gain necessary improvement, which will fit him to pursue the work with due preparation and advantage, and to the glory of God?

The idea should not be entertained that the learning we wish to promote, is a kind of gaudy robe, to adorn the train, or facilitate the object of the ambitious. It may, indeed, as we have before granted, be abused; and things may be taught, in a course of education, which have their principal direction toward worldly interest, and which will be

of very little use to the minister, or the Christian; nay, which may be injurious to them both. But the learning we contend for is not of this character, but inculcates solid, useful knowledge; which is either comprehended in true religion, or intimately connected with it, and subservient to its purposes. Such knowledge is rather a *cure*, than an *incentive*, to vanity and ambition. Those who make the greatest parade, with a pomp of words and flourishes, on which vanity feeds, are ordinarily possessed of very little real learning, however they may pretend to it. True learning is the proper associate of wisdom, of gravity, of humility, of benevolence, of purity, and of piety. It is diversified, as are the subjects of important and useful knowledge; including God himself, his creatures, and his works; their different natures, powers, actions, and modes of existence.

It leads to contemplate what may be known of God and religion by the light of nature; that we may discern not only the obligation which even the heathen are laid under, to acknowledge and adore God, and practise morality, but especially, that we may see how much we are indebted to revelation and grace, for that knowledge of salvation which nature's light could not discover. Here we are taught what are the proper evidences of a revelation from God; and, consequently, of true religion, as distinguished from schemes of error and imposture.

Some who are the professed friends of classic improvement, or general science, are averse to a public institution, either from the idea that the pious mind, assisted by general science, will at once gather from the sacred Scriptures the truths they contain; or that, from reading systems, and hearing lectures in such an institution, their minds will come under a bias, that will prove unfavourable to free inquiry, and independent judgement; and consequently to truth. But surely a thorough acquaintance with the system of truth contained in the Scriptures, will require much particular study, and deep research. And in regard to a particular bias of mind, the objection makes equally against sitting under the ministry of a man who maintains and inculcates a particular system of doctrines; and indeed with greater force; because, in a well chosen library, which is essential to an institution properly endowed, the authors, who have written the best, on both sides of a question, will be provided, and be accessible to the students.

We should be sorry any should think, that what is stated above has been intended to prove that a man cannot be a faithful and useful minister of Christ, without obtaining a liberal education; or that our observations should undergo such a construction as to discourage those of this character, who are acting as ministers in His sacred cause.

We are sure that many have been called of God to the work, who have had but little advantage from education ; and yet have been, and are, blessed of God in their ministrations : they having humbly and faithfully improved their talent, with a becoming and single eye to the Divine glory. There probably will be some always, who, in respect of age, relative connexion, and want of means, will be placed in such circumstances, by Divine Providence, that it will not be proper for ministers, or churches, to require their going through a course of instruction, previously to their entering on the work of the ministry. When the call appears evidently to be of God, we must regard it with reverence and subjection. Some previous studies, however, including a regular knowledge of the language in which the preacher is to perform his service, and a right acquaintance with the great leading truths contained in the scriptures, should, we conceive, be *rarely* dispensed with. When the churches perform, what, we apprehend, is their duty, by making provision, according to their ability, to aid the servants of God who are coming forth in his name, the attainment of the things we have just mentioned, will not be difficult. The want of this provision, heretofore, in many places, as well as the too general persuasion that it is not necessary, may be assigned as the reasons why many have come forward without such improvement, who might otherwise have obtained it, to their own great advantage, and the general benefit of the church.

We cannot, with satisfaction to our own consciences, dismiss this subject, without suggesting to our brethren some considerations, which, to us, exhibit the importance of the subject in a strong light. First, the Holy Scriptures were written in the Hebrew and Greek languages ; and in those languages form the standard of faith and duty. Should not then the minister of Christ, who undertakes to declare to men the eternal truths of God, *know*, that what he declares to be such, on which the awards of eternity depend, are really contained in those original scriptures ? How can he know this certainly, without a knowledge of those languages ; at least, so far that he can consult them on any particular occasion ? And how can he obtain an acquaintance with them without diligent application ? They were living languages when the prophets and apostles wrote, and thousands were well acquainted with them ; now they are dead languages, and the knowledge of them is acquired only by study. Translations, however in general good, are yet imperfect ; and differ from each other ; sometimes in things important. But how can translations be tested, without the aid of literary knowledge ? Surely these are considerations that show its importance.

Secondly. In matters of controversy it is of high importance, that, in things essential, we know the truth : and even in those of a minor consideration, where conscience is concerned, it becomes us to be careful. Error, with cunning craftiness, lies in wait to deceive : and the command of our Divine Lord is, " Take heed that no man deceive you." We ordinarily and justly resort to the sacred scriptures, as the standard of truth, when a doctrine or an opinion calling itself Christian is brought forward ; but what shall we say, when, as in the Unitarian controversy, a new Bible, or one quite different from the former, is produced ? Where ingenious, subtile reasoning, learned criticism, and plausible research into antiquity, are marshalled in proud array, to prove the Saviour to be but a mere creature ; to soften the features of human depravity ; and to remove our confidence from the Redeemer's atoning blood, that it may be fixed on human merit ? This is a subject that has come home to us. We hear not the shout of war, and the clangour of arms at a distance. The battlements of Zion are assailed ; war is come to our gates ; and some of the mighty are fallen.

It remains then only to inquire, Is this design practicable ? In answer to this question, we say, without hesitation, It is : and if there is but a willing mind, it can be done with the greatest ease.

To illustrate this truth, let it be observed : There are in the United States, about 200,000 baptists, members and communicants in churches. Their adherents, baptists in sentiment, and supporters of their worship, will probably amount to 300,000, or more ; making an aggregate, on a moderate calculation, of about five hundred thousand persons. Now, supposing that three hundred thousand of these should be unwilling to contribute any thing to the cause of God, on this occasion ; there would be still 200,000 contributors : and these, contributing but one dollar per year, about 2 cents a week, would furnish the sum of 200,000 dollars, besides what might be collected on preaching charity sermons, to promote sacred literature.

But is it not to be supposed many would give two, three, or even ten times this sum to promote a cause so excellent ? And is there not reason to believe that valuable legacies would be left for the purpose ?

In this case, on the plan we now lay before you, there would be a large sum to be applied, under the immediate direction of the churches, by their proper agents, in all their diversified local situations, throughout our extended country, in the manner that would best suit their convenience ; and the part deposited in the general fund, under the direction of the Board, would be sufficient to support and keep the Institution in a flourishing situation ; and in a short time to erect, in addition, a respectable College. This plan for uniting churches in

a common cause, so far as it respects one association,* has been in operation in a part of our Union for near thirty years: and it has been found particularly useful, in two important particulars; that of applying the money collected directly to its object, by sending young men to seminaries already established, without being at the expense of erecting buildings, &c. and that of limiting the management of the fund and its concerns to the delegates of those churches who actually contribute. The manifestation of good, is like the shining of the light, it discovers objects, gives conviction, and conciliates the mind. Those who may be at first reluctant, for want of proper views on this subject, will, we are persuaded from what has been already experienced, if influenced by right principles, finally approve and support the measure.

We have reserved to the concluding part of our address, any observation which might have occurred sooner, on the present state of the Seminary under the direction of the Board, and its location; but with pleasure we now observe, that there are in it at this time eighteen young men, who appear to be influenced by the fear and love of God, pursuing their studies. The location of the Institution being fixed at the city of Washington, will, we trust, prove satisfactory, and operate as a means of general union and harmony to our churches. The voluntary subscriptions of individuals for this purpose, which were obtained almost exclusively by the Agent of the Board, have secured payment for near fifty acres of land advantageously situated, and made some provision for completing the necessary buildings; for the accomplishing of which good work, it is hoped many and liberal subscriptions and donations will be added.

Permit us, then, dear brethren, to conclude, with our earnest request to you, and our prayer to the Great Fountain of grace, liberality, and life, that you may not, will not, be found wanting in a regard to these great interests, nor in the performance of the important duties we have here recommended. Remember that God loves a cheerful giver, and has promised, that he that watereth others shall be watered himself; but to him who knoweth to do good, and doeth it not, to him it is sin: that a curse is denounced against Meroz, who came not to the help of the Lord against the mighty; and on the man, who, having a male in his flock, voweth and sacrificeth to the Lord a corrupt thing. While we pray, *Thy kingdom come*, the best of our gifts and services should be rendered.

We remain, your affectionate brethren, in the gospel of Christ,

ROBERT B. SEMPLE, *Pres.*

HORATIO G. JONES, *Sec.*

* The Charleston Association.

ADDRESS OF THE BOARD TO THE GENERAL CONVENTION, MET IN
PHILADELPHIA, APRIL 26, 1820.

THE Board of Managers hail, with pleasure, the return of the meeting of the Convention. They entertain a cheerful hope that its counsels will be directed by the wisdom that cometh from above, and be followed with blessings on the heads of thousands who are, as yet, far from the way of righteousness and peace.

They deeply feel the loss they have sustained, in the removal by death of two of their Vice-Presidents, Thomas Shields, Esq. and the honourable Judge Tallmadge. They lament also, the removal of an honorary member of the Convention, the excellent Governor Rabun; but it is their consolation, that these valuable men have departed, as they trust, to receive "the recompense of reward," and that while the glory of man is as the flower of the field, the word of the Lord endureth for ever.

The substance of the measures employed by the Board for promoting the objects of their appointment, during the years 1818 and 1819, have already been made public in the Annual Reports. These, together with what has been attempted during the year now closing, may be collected, more at large, from the minutes of their proceedings, which are submitted to the perusal of the Convention.

From a serious consideration of the duty enjoined in the fourteenth article of the Constitution, and particularly from the communication made by the President of the Convention, at the last triennial meeting, the Board felt it their duty to "bring to full effect," as early as practicable, *the subject* of "assisting the education of such pious young men as appear to be called of God to the work of the ministry." The "Plan" submitted to the Convention, was referred to a committee of the Board, who, after a delay of twelve months, stated in their report, that "they approve, in the main, highly of the Plan the President proposed, and are of opinion that it will, ultimately, in substance; probably in a few years; be found in successful operation." They, however, stated, that "until it can be accomplished; and for its accomplishment very ample funds must be obtained; something may be done that will prepare the way for more comprehensive measures." The expressions "competent and distinct funds," used in the Constitution, were understood by the Board to intend funds distinct from those collected for missionary purposes, that should be found competent for commencing, rather than for completing, an Institution of the kind contemplated; and were of opinion that scarcely any thing would more usefully lead on the design to the wished-for

perfection, than the diffusion of pious young men among the churches, who might be assisted in their education, and whose profiting should appear to all. The Board endeavoured to call in the sentiments and co-operation of Education societies, and of brethren and churches around, that might aid in the work. They held, for this purpose, a special meeting in New York, in August 1818; when the subject was taken into solemn consideration; a Plan sketched for the perusal of churches and associations, subject to any changes or modifications which their judgement and piety might suggest; and proper provisions made for the accommodation of students, and the temporary superintendence of their education. A considerable number of young men have already entered, some on their own foundation, but most of them depending on the distinct funds that have been and shall yet be collected, for their education and support. The Board has reason to believe that much good has already been done, and they trust that the Convention will be guided by Divine wisdom in all the measures on this important subject which they may be led to adopt. It has been stated to them by the Agent, that a lot has been procured in Washington city, peculiarly eligible for the erection of suitable buildings for the Institution. The Board are aware of many advantages that would attend such a location, but have resolved to leave the subject entirely to the decision of the Convention. A considerable number of books have been gratuitously obtained, furnishing the commencement of a library, which, it is believed, may easily be enlarged to a very considerable extent.

From the numerous communications received by the Board, and from the importance of circulating missionary information in remote sections of the Union, the Board became impressed with the idea, that a periodical publication had become desirable. They had reason to believe that it would enhance the funds for missionary usefulness, and notwithstanding the comparative infancy of the work, and the extreme pressure of the times, they retain the persuasion still. The only difficulty that offered, arose from the existence of an excellent periodical work, edited by brethren in Boston, for whose piety and talents they entertained a high idea, and in whose prosperity they were prepared ever to rejoice. They were, notwithstanding, aware that that publication must be circulated with difficulty, and at an expense that would not attend a work issued at Philadelphia. They saw that their communications, if introduced into the American Baptist Magazine, must swell it to an impracticable mass, and were of opinion, that in so large a country as ours, two, and even more of such publications, could not be regarded as an excess. The sincere

esteem they felt for their Boston brethren, led them to submit the idea to their consideration, in the most delicate and affectionate manner in their power. They are grateful for the christian dignity and love with which their communication was received. They consider the *MAGAZINE* and the *LUMINARY* as fellow-helpers in the cause of Christ.

The minutes of the Board, or their substance, as presented in the fourth and fifth Annual Reports, will exhibit the circumstances of the several mission stations, in America and in Burmah. The Board, however, take pleasure in stating to the Convention; the leading outlines of their present condition.

The mission at RANGOON is, on the whole, in a prosperous state. A *zayat*, or small building, has been put up on a public road, where Mr. Judson has daily opportunity of conversing with the natives, and of preaching among them the unsearchable riches of Christ. Mrs. Judson is also actively and usefully engaged. One Burman has already been baptized in the name of the Lord Jesus, and others have showed indications of spiritual concern. Mr. and Mrs. Colman are diligently occupied in acquiring the language.

Some circumstances attending this mission, at the same time, create painful regret. Mr. Hough has removed with his family, on his own responsibility, from Rangoon to Scampore. The Board hopes he has been influenced by higher motives than the fear of man or the love of ease; yet they cannot but consider his conduct as unwarrantable in its nature, and in its tendency injurious. The Board are of opinion that he has virtually removed himself from under their patronage. They wish the Convention to consider and determine on his case. Mr. Judson has written for another printer. The President of the Board suggested to them a brother supposed a suitable person, now a student at Waterville. The Board deplore the death of their young missionary Edward W. Wheelock. He seemed to possess the genuine spirit of a herald of the cross. In the very spring of his usefulness he is taken away. Surely the footsteps of the Lord are in the deep.

The Board have pleasure in stating that reports to the disadvantage of Mr. Judson, relative to his receiving a "formal and solemn reprimand" from the Pedobaptist "American Board of Commissioners for Foreign Missions," they have reason to believe are incorrect. They have perused a refutation of the charge by Mr. Judson, in a letter to his venerable father, which they consider as placing the subject in a light honourable to himself, and calculated to satisfy every sincere inquirer.

Mr. Price, a young brother who has been studying medicine, with

the expectation of being useful at Rangoon as a physician and as a missionary, has recently graduated, and is waiting the voice of the Board in reference to his sailing. The Board would just add, that at the request of the brethren in Burmah, they have voted for their use a copy of Dr. Rees's Cyclopædia.

It has been the prevalent sentiment of your Board, that in order to the reform, civilization, and, with a Divine blessing, the ultimate conversion of the Indians to the faith of the gospel, it is of the first importance that missionaries fix their abode in the midst of the tribes. Mingling with them in daily conversation and habits, they have considered most likely to conciliate their esteem and establish their confidence. The opinion of some of the brethren in Kentucky, leaned to the idea, that the better method were to bring Indians from the recesses of the forest, and inure them to the usages of civilized life, with the hope that they might become themselves the instructors of their brethren. A school for this purpose has been established at the Great Crossings, Kentucky, under the direction of the Rev. Mr. Ficklin, and buildings have been erected for the accommodation of several Indians, which reflect honour on the beneficence and zeal of the brethren and friends of Indian reform in that part of our Union. The Board are happy in attempting every measure that may promote a design alike benevolent and evangelical. They are happy in being able to state to the Convention, that some misconceptions, founded on the idea that the Board were averse to every attempt to instruct our aborigines at a distance from their native settlements, have, by the pious and zealous endeavours of their Agent, been removed. The Society in Kentucky has placed itself under the direction of your Board. A superintending committee has been appointed, consisting of some of the most worthy brethren and friends near the Great Crossings, and appropriations have been made by the Board for the promotion of the interests of the school.

At St. LOUIS and St. CHARLES, Mr. Peck and Mr. Welch have been labouring for the last three years. At the former place a church has been constituted. These brethren have made repeated excursions into the surrounding country; not without success. As emigration to the banks of the Missouri, and with it the settlement of ministers, have of late greatly increased, the Board incline to the idea, that it would be best to remove Mr. Peck to a station more directly Indian; either to some point westward of St. Charles, or, which they have thought most desirable, to place him as an associate with Mr. McCoy or Mr. Posey. Mr. Welch seems desirous of continuing at St. Louis, and would be happy in the support of the Board there. These points

are left for the decision of the Convention, or of the larger meeting of the Board that will take place before the return of the delegates.

The ILLINOIS station is prosperous, though its prosperity was impeded some months' ago by the severe affliction of brother M'Coy and family.

The labours of brother Posey among the CHEROKEES, in preaching the gospel and establishing schools, suffered, about twelve months ago, an undesirable suspension, arising from the uncertainty whether the natives would continue to inhabit the country of their forefathers or remove farther westward. They have resolved on continuing as before. The Board have thought it proper to make liberal appropriations for a vigorous and comprehensive school and mission establishment. A brother of the name of Dawson, who is well acquainted with the Lancasterian mode of instruction, has gone as an assistant to brother Posey. The Indians discover a sense of gratitude and joy, and a readiness to receive instruction, that is truly pleasant.

From a recent communication from brother Ranaldson, at **ST. FRANCISVILLE**, they learn that his labours are abundant, and followed with the blessing of the Lord. A young brother of the name of Samuel Eastman, was for twelve months employed in the vicinity of **NATCHEZ**. He declines further support, but wishes to be considered under the wing of the Convention. It is believed that his prospects of usefulness are highly pleasing. A brother named Daniel M'Call, wished to go out to Louisiana under the patronage of the Board. His piety and character afforded the highest satisfaction; but some difficulties lay in the way of the appointment which the Board could not control. They voted him, however, one hundred dollars to assist the removal of himself and family, and have since received satisfactory assurances that his services are highly acceptable, and promise much good.

The Board, since the last session of the Convention, appointed Mr. Henry George, for three months, a missionary among the **WYANDOTT** and **SANDUSKY INDIANS**. They believe that he fulfilled the appointment with zeal and fidelity; but several considerations induced the Board to discontinue the station, particularly as mere visits to the Indians promised much less success than the residence of a missionary among them.

A communication was sent the Board from the late Governor Rabun, on behalf of the Georgia Association, on the subject of a mission in their neighbourhood among the Creek Indians, particularly wishing some suitable person might be sent thither. The Board requested brother Rabun and his Christian brethren to look out some

qualified brother in the vicinity of the Indians, in which case the Board were prepared to render every aid in their power. They have since had the pleasure of renewing this assurance to brother Mercer, who has succeeded the deceased in the secretaryship of the Association.

The Board has received under their care, two coloured brethren, Lot Carey and Collin Teague, members of the Baptist church at Richmond, who expect shortly to sail for Africa, assisted by the American Colonization Society. These brethren are both ministers of good acceptance, and are eager to testify, in the land of their ancestors, the gospel of the grace of God. The Board has afforded them some assistance; but it is expected that they will, in a good degree, support themselves.

Ten thousand dollars annually, having been voted by Congress for Indian reform, it appeared desirable that a deputation from the Board should wait on the President and Secretary of War, and solicit some part of the appropriation. The Board have the satisfaction to report, that the officers of government received the request in the most amiable and respectful manner, and gave every assurance that could be wished of their disposition to co-operate. Since that time they have made several considerable contributions, and promise more, in proportion as our sphere of labour among the aborigines shall become enlarged.

The Board most respectfully call the counsels of the Convention to the subject of legal incorporation. Until this be effected all monies belonging to the Convention, already possessed, or that yet may be received, must be held by a very uncertain tenure.

It is with pleasure the Board announce to the Convention, that they have enjoyed, in their deliberations, the most delightful harmony. Discussion has never created disesteem. They desire to offer gratitude to the King of Zion, who has assisted them to perform the duties of their office with love, and peace, and joy in the Holy Ghost. They commend their labours to the consideration of their brethren of the Convention, and to the blessing of the God of Missions.

TO THE CORRESPONDING SECRETARY OF THE BOARD OF MANAGERS OF THE
BAPTIST GENERAL CONVENTION.

VERY DEAR SIR,

Philadelphia, April 26th, 1820.

THE period has arrived when it becomes my duty to make out a general and particular statement of the business of the past year connected with the agency confided to me by the Board.

Shortly after the time of the last annual session, I attended the

General Meeting of Correspondence of the Virginia Baptist Associations at Petersburg; a little later accompanied yourself, as it will be recollected, into Virginia; went thence to the General Meeting of Correspondence of the North Carolina Baptist Associations at Fayetteville; returning, visited, with you, the Kettocton Association, and immediately afterwards had the honour of attending with the members of the Committee to wait on the President of the United States and the Secretary of War, for the purpose of soliciting a part of the funds appropriated by Congress to *Indian reform*. The benefits resulting from your tour through so considerable a portion of Virginia, have been manifest and great.

Next I attended the Albemarle Association, then the Shiloh, and then the Washington, in Virginia, and in a hasty tour through Tennessee, Kentucky, and Ohio, fell in with the Cumberland and the Salem Associations; have since made an excursion to Georgia; and, in February, had the satisfaction of assisting brother Posey in making arrangements with the government of the United States relative to his mission to the Cherokee Indians. A brother Dawson, competent to teach on the Lancasterian plan, consented to go with brother Posey, to assist him in that mission. At a public meeting in the baptist place of worship in Washington, these brethren were solemnly and specially *commended to the Lord, and to the word of his grace*. The services of the occasion were highly interesting and impressive, and obviously of beneficial tendency.

During the year, and particularly near the latter part of it, I have been gratified with the opportunity of aiding the formation of Education societies in Washington, Richmond, Frederick county, Albemarle county, Powhatan county, Virginia; and a Female Mite society in Baltimore, for the Cherokee mission. Several other societies have, in the same period, been brought into operation.

As in former years, a particular statement will be made out of the pecuniary concerns of this year's agency.

The Latter Day Luminary could not but experience, in common with every thing else, the extraordinary and oppressive embarrassment of the times. A careful comparison of the costs and receipts of the first volume, exhibits a small balance of profits, \$ 17 25 $\frac{1}{2}$, in hand, with an additional balance due from subscribers and agents.

It has afforded me no small pleasure to find it convenient, incidentally to the other matters on hand, to bestow some attention on the object of providing, at Washington, a site for the Institution to promote the education of the ministry, and ultimately for the foundation of a College, under the direction of the General Convention. Considera-

tions of no ordinary influence induced the brethren Brown, Cone, Reynolds, and myself, to open a subscription paper for this purpose. The success has amply justified our calculations. To pay for the ground, a lot of 46½ acres—to erect a building—to endow a professorship—and for some other points in the general concern, nearly \$10,000 have already been subscribed, and part of it paid. This being the result of the incidental attention of an individual, with comparatively little aid from others, and that, too, for but little more than half a year, demonstrates the practicability of accomplishing a most important object in a short time. Thus far the hand of a kind Providence has signally favoured the design. A building has already been commenced, 116 feet by 47, which will contain rooms enough to accommodate from 80 to 100 students. It only wants the countenance of the Convention, with the blessing of Heaven, to ensure complete success.

I have the satisfaction of mentioning brother James M. Aboy, and brother George Evans, as fellow-labourers in the service of the Board, whose prospects of usefulness are exceedingly encouraging. Brethren Emory Osgood, and Elkanah Comstock, in New York state, have also laboured several months in the service of the Board, with happy effect. Many mission societies, female mite societies, &c. they have assisted to bring into operation, besides enlarging the circulation of the Luminary in that quarter. Brethren Solomon Goodale and Ely Stone, in the same State, have also helped in the business. A more particular account of the services of these individuals, respectively, it may be proper to supply by separate and distinct documents.

Tables of Associations, &c. will be supplied on separate papers as heretofore.

In closing this communication, suffer me to express the deep impression I cannot but feel, that the arrival of the period of this Convention brings with it a crisis, particularly in relation to the education of pious young brethren in the ministry, of the utmost moment. May the blessed Redeemer preside in the meeting, and direct to the adoption of such measures as shall promote the prosperity of Zion, and the display of his own glory.

My health and comfort, as usual, have been unimpaired during the toils of another year. *Good is the LORD, and gracious.*

With sentiments of profound regard, most sincerely,

Your Agent,

LUTHER RICE.

DR. STAUGHTON, Cor. Sec. &c. &c.

P. S. It is with much concern I have learned, since writing the above, that the state of brother M. Aboy's health is such as to lessen greatly the hopes I had been led to entertain of his future services in the employ of the Board.

SUBSTANCE OF THE PROCEEDINGS

Of the BAPTIST GENERAL CONVENTION, at the late triennial meeting, held in the Sansom-street Baptist Meeting-house, Philadelphia, April 26th, 1820.

THE late President, the Rev. Dr. Furman, opened by prayer.

The following list exhibits the delegation.

Massachusetts.	{ Thomas Baldwin, }	Boston Foreign Mission Society.
	{ E. Lincom, }	
	{ Thomas Baldwin, proxy, . . . }	Salem Bible Translation and Foreign Mission Society.
Connecticut.	{ Asahel Morse, }	The Connecticut Society auxiliary to the Baptist Board of Foreign Missions.
	{ John Williams, }	The New York Baptist Society for the support of Foreign Missions.
	{ Archibald Maciay, }	
	{ John Caudwell, }	The New York Baptist Female Society for promoting Foreign Missions.
	{ Thomas Stokes, }	
New York.	{ John Finlay, }	Junior For. Mis. Soc. in the City of New York.
	{ Lewis Leonard, }	The New York Mid. Dis. Soc. aux. to the Ba. E. of F. M.
	{ Elon Gausba, }	Utica Baptist Foreign Mission Society.
	{ Joel W. Clark, }	Madison Society auxiliary to the Baptist Board of Foreign Missions.
	{ John Peck, }	
New Jersey.	{ Thomas Brown, }	East Jersey Baptist Society for Foreign and Domestic Missions.
	{ David Jones, }	
	{ Burgess Allison, }	The Burlington Female Mite Society for Missionary purposes.
	{ Joseph Kenard, }	
	{ William Staughton, }	The Sansom-street Baptist Female Mission Society for promoting Foreign Evangelical Missions.
	{ William Britton, }	
	{ Joshua P. Slack, }	The Sansom-street Baptist Female Education Society.
	{ William E. Ashton, }	
	{ Ira Chase, }	The Sansom-street Baptist Mission Society auxiliary to the Board, &c.
	{ Joseph Maylin, }	
	{ James M'Laughlin, }	The Junior Mission Society of the 2d Baptist Church in Philadelphia.
Pennsylvania.	{ Joseph Taylor, }	
	{ John P. Peckworth, }	The Philadelphia Southern District Baptist Mission Society for Foreign and Domestic Missions.
	{ Thomas Griffin, }	
	{ John Walker, }	The Philadelphia Baptist Education Society.
	{ Joseph K. Hillegas, }	
	{ Horatio G. Jones, }	The Female Mite Society of Lower Merion.
	{ George F. Curwen, }	
	{ Thomas Roberts, }	The Great Valley Baptist Female Society.
	{ Silas Hough, }	The Foreign and Domestic Mission Society of Montgomery, New Britain and Hilltown.
	{ Joseph Matthias, }	
	{ Samuel R. Greene, }	The Wilmington Baptist Mission Society auxiliary to the Board.
Delaware.	{ Joseph G. Jones, }	
Maryland.	{ John Healey, }	The Baltimore Baptist Mission Society.
	{ Enoch Reynolds, }	Washington Baptist Society for Foreign Missions.
	{ Joseph Thaw, }	
	{ Obadiah B. Brown, }	Washington Female Mite Society to aid Foreign and Domestic Missions.
District of Columbia.	{ Luther Rice, }	
	{ Joseph Gibson, }	Education Society of the District of Columbia.
	{ Thomas Barton, }	
	{ Spencer H. Cone, }	Alexandria Female Baptist Mission Society.
	{ Joseph Cone, }	
	{ Robert B. Semple, }	The Richmond Baptist Foreign and Domestic Mission Society.
	{ John Bryce, }	
	{ Samuel L. Straughan, }	The Richmond Baptist Female Mission Society, to aid Foreign and Domestic Missions.
	{ David Roper, }	
	{ David Donaldson, }	The Richmond Baptist Education Society.
	{ George Roper, }	
	{ William Crane, }	The African Baptist Mission Society of Richmond.
	{ John Eaton, }	
	{ James Mitchell, }	The Norfolk Female Baptist Mission Society.
	{ Samuel Cornelius, }	
	{ Absalom Walter, }	The Fredericksburg Female Baptist Society for Foreign Missions.
	{ William James, }	
	{ Abner Watkins, }	The Jamestown Baptist Foreign and Domestic Mission Society.
Virginia.	{ Sterling Smith, }	
	{ Edward Baptist, }	
	{ George C. Sedwick, }	The Winchester Baptist Education Society.
	{ Edward G. Ship, }	
	{ Daniel Davis, }	The Baptist Education Society of Albemarle.
	{ John Goss, }	
	{ William Fristoe, }	Ketockton Association, Virginia.
	{ Thornton Stringfellow, }	
	{ George Richardson, }	The Female Baptist Mission Society of Goochland.
	{ James Fife, }	
	{ Richard Dabbs, }	The Charlotte county Baptist Mission Society.
	{ Edward Baptist, proxy, }	The Union Baptist Mission Society.
	{ Benjamin Watkins, }	
	{ John Wooldridge, }	The Baptist Education Society at Powhatan.

North Carolina.	* James G. Jeffries, - - -	} North Carolina Baptist Society for Foreign Missions.
	Edward Baptist, - - -	
	* Martin Ross, - - -	
South Carolina.	* Thomas Meredith, - - -	} The Chowan Baptist Mission Society.
	Richard Furman, - - -	
	William Dossey, - - -	
	Richard Furman, - - -	
	William Dossey, - - -	
Georgia.	Jesse Mercer, - - -	} General Committee of Churches united in the Charleston Baptist Association.
	Jesse Mercer, - - -	
	Elijah Moseley, - - -	
	George Evans, - - -	
Kentucky.	* Jacob Creath, - - -	} For the Charleston Missionary Society auxiliary to the Board.
	* Col. R. M. Johnson, - - -	
	* Silas M. Noel, - - -	
	Luther Rice, - - -	
Mississippi.	* James A. Ransaldson, - - -	} The Mission Board of the Georgia Association.
		} The Poweltown Baptist Society for Foreign Missions.
		} The Ocmulgee Baptist Missionary Society.
		} Washington, Kentucky Baptist auxiliary Mission Soc.
		} The Green river Mis. Soc. aux. to the Baptist Board, &c.
		} The Kentucky Baptist Society for propagating the Gospel.
		} The Mississippi Baptist Missionary Society.

* Not present.

A committee was appointed to inquire, if any, and what alterations in the Constitution were necessary: the following brethren were named by the chair, viz. Thomas Baldwin, Jesse Mercer, Elon Galusha, Robert B. Semple, Archibald Maclay.—On motion, Richard Furman was added to the committee.

The Convention proceeded to the election of a President by ballot, whereupon Robert B. Semple was chosen.

In the evening Rev. O. B. Brown delivered the Convention sermon in the Sansom-street Baptist meeting-house—after which a collection was taken up for missionary purposes.

The records of the last Convention were read.—Committees appointed.

It was stated by Dr. Furman, that he had, in obedience to the order of the last Convention, written a letter, as President of this body, to the President of the British and Foreign Bible Society, which letter he presumed had not arrived in England, as no notice of this communication appeared to have been taken; a copy of which he then read.—Whereupon the Convention resolved, that a duplicate of the letter be sent to the President of said society, accompanied by a second letter, to be written by the present President of this body.

It was resolved, that the President of the Convention be authorized to invite such persons as he may think proper, that may be present at the Convention, to take a seat with them.

Brethren Fleson, Smalley, Sheppard, Hagan, Rogers, Proudfoot, Strawbridge, Sedan, Malcom, Price, D. Greene, and Davis, were accordingly invited.

The committee on the Luminary presented the subsequent report, viz. That the first volume of the work has been issued, consisting of 91,000 copies—the expenditures and receipts of which, agreeably to statements made to us by the Agent, are as follows, viz.

Amount of cost,	\$5956 46½
Cash received,	5973 72
Leaving a balance of	<u>\$17 25½</u>

in favour of the Luminary. Other monies on this account are still due.

LEWIS LEONARD, *Chairman.*

The above report was committed to the attention of the Board.

The committee on Foreign Missions presented their report, which was accepted, and the committee discharged.

In relation to Mr. Hough, your committee would state, that inasmuch as he has left the station assigned him by the Board, without the concurrence of the

other brethren of the mission, and not having assigned to us any sufficient reasons for his having thus withdrawn himself from our service, we feel reluctantly compelled to consider him as no longer in our employ, and that his accounts be settled accordingly.

In relation to Mrs. Wheelock, now at Serampore, the Committee most deeply deplore that afflictive dispensation of Divine Providence, which has deprived her of an amiable and affectionate husband, and the mission of one of its hopeful labourers. Should Mrs. Wheelock wish to return to America, we cordially approve the conduct of the Board, in tendering her a passage.

We also recommend a vigorous prosecution of the missions in Burmah and in Africa. All which is respectfully submitted.

THOMAS BALDWIN, *Chairman.*

Which was adopted.

It was resolved that, in the view of this Convention, all missions within the territorial limits of the United States are Domestic missions.

The committee on the Constitution presented a report which was received, and the committee discharged.

THE CONSTITUTION,

As amended and passed the 2d of May, 1820.

We, the delegates from missionary societies, and other religious bodies of the Baptist denomination, in various parts of the United States, met in Convention, in the city of Philadelphia, for the purpose of carrying into effect the benevolent intentions of our constituents, by organizing a plan for eliciting, combining, and directing the energies of the whole denomination, in one sacred effort, for sending the glad tidings of salvation to the heathen, and to nations destitute of pure gospel light, and for the purpose of educating pious young men, called to the ministry, DO AGREE to the following rules or fundamental principles, viz.

Article I. This body shall be styled "The General Convention of the Baptist Denomination in the United States for Foreign Missions, and other important objects relating to the Redeemer's kingdom."

II. A triennial Convention shall be held, consisting of delegates from the Missionary Societies, Associations, Churches, Education Societies, or other religious bodies of the Baptist denomination, which shall annually contribute to the funds under the direction of this body, a sum amounting to at least one hundred dollars, each being entitled to two representatives and votes; and for every additional sum of two hundred dollars, one additional representative, or vote, shall be allowed.

III. At each triennial meeting the Convention shall elect a President, four Vice-Presidents, who shall take precedence of each other in the order of their election, a Corresponding and Recording Secretary, a Treasurer, and thirty Managers, out of the societies, associations, churches, or religious bodies before-mentioned, all of whom shall constitute the Board of Managers for the Convention, and shall continue in office till successors be elected; and the officers of the Convention shall be also officers of the Board.

IV. The Board of Managers shall hold an annual meeting, at which eleven shall

be the quorum to transact business; but at other meetings, five shall be the quorum. At each annual meeting the Board shall appoint, out of their own body, a standing committee of nine persons, for the particular purposes of education, of whom five shall be a quorum, and such other committees as may be deemed expedient, and shall have power, when needed, to appoint a Chairman, pro tempore.

V. Such persons, only, as are in full communion with some regular church of our denomination, and furnish satisfactory evidence of genuine piety, good talents, and fervent zeal for the Redeemer's cause, are to be employed as missionaries.

VI. In regard to funds contributed for missionary purposes, but without appropriating directions, the Board shall exercise discretion in apportioning the same to foreign and domestic missions; but no application of monies given for a specific object, shall be made by them to any other use. Special care shall be taken to keep and present the accounts of contributions to the mission, education, and other funds, particularly designated, sacredly and entirely distinct and separate.

VII. The treasurer shall keep the funds for missionary purposes, and those for education, distinct from each other, and exhibit the accounts of them separately; shall faithfully account for all monies received by him; keep a regular entry of all receipts and disbursements, and make report of the same to the Convention whenever it shall be in session, and to the Board annually, and as often as by them required. He shall also, before entering on the duties of his office, give competent security, to be approved by the Board, for all the stock and funds that may be committed to his care: his books shall be open, at all times, to the inspection of any member of the Board or Convention.

VIII. The Corresponding Secretary shall maintain intercourse, by letter, with such individuals, societies, or public bodies, as the interest of the Institutions may require. Copies of all communications, made by the particular direction of the Convention, or Board, shall be handed by him to the Recording Secretary, for record and safe keeping.

IX. It shall be the duty of the Recording Secretary to keep a fair record of all the proceedings of the Convention, and of the Board, and of such other documents as may be committed to his care for this purpose.

X. When the Convention shall have located an Institution for education purposes, it shall be the duty of the Board, under the direction of this body, and exclusively from education funds, to erect or procure suitable buildings for the accommodation of students, and to pursue such measures as may be found most conducive to the progress and prosperity of the Institution. They shall also judge of the qualifications of persons approved by the churches as possessing suitable gifts and called of God to the work of the Gospel ministry, who shall apply for admission as beneficiaries of the Board. They shall have power to appoint suitable instructors in the different departments of education; and determine on the compensation to be allowed them for their services; and superintend, generally, the affairs of the Institution.

XI. In case of the death, inability, or resignation of any of the officers, (appointed by the Convention) or any of their members, the Board shall have power to fill the vacancy. They shall also have power to reject from their body, any member whose conduct, in the opinion of two-thirds of the members present, shall merit expulsion, and fill his place by the appointment of another.

XII. The Convention shall have power to make such compensation to their Corresponding Secretary, as shall, in their judgement, be adequate to his diversified services; and for this purpose they shall have power to accept of any funds contributed with the special design of forming a distinct fund, the interest only of which shall be applicable to the support of the said Secretary.

XIII. In case any of the constituent bodies shall be unable to send representatives to the said Convention, they shall be permitted to vote by proxy, which proxy shall be appointed by writing.

XIV. No monies shall at any time be paid out of the treasury, but by order of the Board, signed by the President, or one of the Vice-Presidents, designating the fund from which it is to be paid.

XV. It shall be the duty of the President to call a special meeting of the Convention, on application from the Board.

XVI. Any alterations which experience may dictate, from time to time, may be made in these articles, at the regular meeting of the Convention, by two-thirds of the members present.

The committee to whom was referred that part of the Address of the Board which relates to Western Missions, respectfully submit to the Convention the following report.

1. The measures adopted by the Board relative to the school at the Great Crossings in Kentucky, for the education of Indian youths, are, in our opinion, expedient, and merit the approbation of the Convention. The school seems to be, in a great measure, supported by the liberal contributions of our friends, in that section of the country; and the Secretary at War of the United States, has already given assurance to the Board, of the appropriation of 250 dollars annually for promoting the object. At the same time our views accord with the opinion expressed by the Board, that while this school ought to be encouraged, the most effective mode, in general, of benefiting the aborigines, is, to establish missions, and schools connected with them, *in the midst of the tribes*.

2. Respecting the missionary stations at St. Louis and St. Charles, after a very deliberate view of the subject, we are led to the belief that, from the numerous emigrations of ministers to our western settlements, the period has arrived when it is no longer necessary to support our brethren as missionaries at these places. While, therefore, we rejoice in the good which has been done in that vicinity, we recommend the encouragement of the course suggested by the Board—the strengthening of the stations among the Indian tribes.

3. In relation to the wish of an individual, mentioned in the Address, “to be considered under the wing of the Convention,” we are happy in having ascertained that nothing more was meant by him than that he wished still, as when he was a missionary, to receive such friendly advice from the Board as their wisdom might suggest.

4. As it respects the other stations at the West and South, and the measures pursued relative to them, we are impressed with the conviction that the Board have acted with a zeal and circumspection that deserve the grateful acknowledgments of the Convention; and that, to the wisdom of the Board, and the blessing of God, these stations may confidently be committed.

5. A multitude of weighty and of encouraging considerations demand continued and increased exertions to spread among the Indian tribes the *Gospel*, and along with it the blessings of civilization, and the richer, the temporal and the eternal blessings of Christianity. On this subject the Corresponding Secretary has directed our view to some highly interesting documents. A cry for help, that has been heard by the Georgia Association, is raised from the Creek nation in the South, and it has reached the Board. A similar cry, mournful and nearly despairing, except where missionary stations have begun to send forth songs of salvation, issues from every point along the wide range of our western forests, and comes in peculiarly affecting accents from the North. In the north-western part of the state of New-York, and on the borders of Canada, the remnants of the six nations, and of some other tribes, have recently, in consultations with delegates from the Hamilton Baptist Missionary Society, given unequivocal indications of their disposition to receive missionaries and schoolmasters.

6. In efforts to encourage our brethren, in whatever quarter, that are moving forward to the work, and indeed, in efforts on a still larger scale than any that have yet been attempted among us, for evangelizing the wretched and injured aborigines, we are confident the Board will have the cordial support and the fervent prayers of the Convention.

In behalf of the Committee,

JOHN PECK, *Chairman.*

The report was adopted.

The Convention approve of the conduct of the Board in patronizing the Indian school in Kentucky, and are grateful to the gentlemen who established the school, for their benevolent and spirited exertions; and recommend to the Board to use their utmost endeavours to establish schools in the midst of the Indian tribes.

Brother J. Peck made a very interesting communication concerning an interview he and other brethren, being a committee from the Hamilton Mission Society, had with the chiefs of the six nations of Indians.—The Convention consider the interview as a pleasing indication of Divine Providence respecting the Indians, and a powerful stimulant to further attempts to reform and evangelize them. It was therefore resolved by the Convention that the Board be requested to aid the Hamilton Mission Society in their efforts to impart light to the six nations.

A communication was made by brother Mercer, of a very pleasing and interesting nature, concerning the Cherokee and Creek nations, with which the Convention was highly gratified.

It was resolved, as the Philadelphía Bible Society hold their annual meeting to-morrow evening, that this Convention, highly approving the zeal of the Society, determine not to hold any meeting of their own on that evening, but will meet with said society.

The business of selecting a place for the location of the Theological Institution was referred to a select committee.

The report of the committee on education was called up and read.

The committee on education reported, That they had taken the subject of their appointment under consideration, and found it not only to be of great magnitude and high interest to the denomination, but one that called for the immediate at-

tion of the Convention, especially in what respects giving aid to young men designed for the gospel ministry. They recommend—

First, a serious address from the Convention to their constituents, and the denomination at large, setting before them, what are conceived to be their true interests on this subject, with a view of producing excitement to united and vigorous exertions for the attainment of the proposed end.

Secondly, A plan of concert, to assist the churches, and all the friends of the benevolent scheme, in uniting their efforts in a regular manner for forming associated bodies, and auxiliary societies, to collect funds, to be applied to this and missionary purposes; and recommend, in particular, for these purposes, the Plan laid before the Convention at its meeting in 1817, for the former; and one adopted by the Charleston Association of Baptist churches, in November last, for the latter. The last of which has in view the forming of State Conventions, or the uniting of associations in the common cause.

They particularly recommend two articles comprehended in these schemes: The first, that which provides for the application of a part of the monies collected for education purposes, by the State Conventions, or Associations themselves, by their committees, or persons appointed by them; so as to suit their convenience in their diversified local situations. The second, that of limiting the right of acting in the management of all business respecting funds, collected for education purposes, to the delegates of those churches, or public bodies, who regularly contribute to the support of the fund.

They further reported, That they had taken under consideration those rules for the particular internal regulation and government of the Institution, which were submitted by the Board in their meeting held in the city of New-York, and published in the *Luminary*; and that they think them, in general, well calculated to promote the good of the Institution: believing, however, that some alterations will be found necessary, or proper, in conducting the business, which may be confided to the wisdom of the Board. But they particularly recommend, that provision be made, in certain cases, for the admission of persons unacquainted with classical learning, to the study of divinity, as far as they can prosecute the study without the knowledge of the original languages; when they shall have acquired a proper acquaintance with English grammar, and other useful parts of an English education.

RICHARD FURMAN, *Chairman.*

A committee appointed by the Board on the finances presented their report; which was recommitted to the same committee, together with Dr. Baldwin and the treasurer, to separate the different items concerning missions and education.

The committee to whom was referred the subject of the location of the Institution, and the address relative to the tender of a lot in the vicinity of Washington city, respectfully report:

That having bestowed upon the subject that consideration which its magnitude demands, your committee are decidedly of opinion, that it is of vital interest to the objects of the Convention to retain its integrity, as far as possible, in every point. In order to this, it is highly important to sacrifice local partialities to the general good. It moreover appears obvious to your committee, that to elicit and concentrate, in any considerable degree, the resources of our connexion, and

to give permanency to the Institution, a central position is most desirable; inasmuch as it will be the better calculated to excite a general interest in various parts of the country, and to secure the future harmony of our brethren in different sections; by which the bands of union will be strengthened. To secure these objects, so essential to its prosperity, the point which appears most eligible, in the opinion of your committee, for the location of the Institution, is that which, for considerations of a like nature, has been selected by the councils of the nation for the seat of the general government. Nor should it be concealed, that in recommending this selection, due regard is had to what may probably be the future operations of the Convention in relation to mental improvement. It is believed that it will be most satisfactory to a very respectable portion of our brethren, if literary and theological studies are both to be pursued under the direction and patronage of the Convention, that they shall be kept distinct, at least so far as that persons may avail themselves of the advantages of the one, without necessarily attending to the other. For this purpose, and for many other reasons, too obvious to need recital, it is the opinion of your committee, that a College, upon general principles for science and literature, under the direction of the Convention, is highly desirable, and will eventually be established. If this prospect shall not prove delusive, many benefits, it is believed, will result from the location as recommended. There is no seminary for liberal education, under the direction of any denomination of protestants within the District of Columbia; and it is not probable that any competition or rivalry would now be experienced in that place. It appears, moreover, that the establishment of a college there is already in contemplation, and that Providence has placed it within the reach of the Convention to give it such direction as to make it subservient to the cause of evangelical truth, and the general interests of religion. In such an event, mutual facilities would be afforded, and reciprocal benefits derived from their contiguity to each other. From these considerations, and from every view which your committee have been able to take, after the most dispassionate investigation of the subject, they beg leave to recommend the following resolutions:

1. Resolved, That the Institution for the education of Gospel ministers, be located at the city of Washington, or in its vicinity, in the District of Columbia; and that the Board be directed to cause its removal thither, whenever suitable preparations shall be made for its reception in that place, and when, in their opinion, such removal shall be expedient.

2. Resolved, That this Convention accept of the premises tendered to them for the site of an Institution for the education of Gospel ministers, and for a college, adjoining the city of Washington; and that the Board be directed to take measures, as soon as convenient, for obtaining a legal title to the same—And that the Board be further directed to keep the Institution, already in a state of progress, first in view, and not to incur expenses beyond the amount of funds which may be obtained for the establishment of either of the Institutions.

OBADIAH B. BROWN, *Chairman.*

Which report was adopted, and the committee discharged.

The Convention went into an election of officers. The following were chosen

ROBERT B. SEMPLE, *President.*
 THOMAS BALDWIN, *First Vice President.*
 JAMES M'LAUGHLIN, *Second Vice President.*
 BURGESS ALLISON, *Third Vice President.*
 JESSE MERCER, *Fourth Vice President.*
 JOHN CAULDWELL, Esq. *Treasurer.*
 WILLIAM STAUGHTON, *Corresponding Secretary.*
 JOSHUA P. SLACK, *Recording Secretary.*

The Convention proceeded to the election of thirty Managers for the three years ensuing, when the following brethren were chosen.

RICHARD FURMAN,	WILLIAM DOSSEY,	HORATIO G. JONES,
JOHN P. PECKWORTH,	JOHN PECK,	ADONIRAM JUDSON, Sec:
LUCIUS BOLLES,	ELISHA CUSHMAN,	WILLIAM T. BRANTLEY,
DANIEL SHARP,	EDWARD BAPTIST,	LEWIS LEONARD,
ARCHIBALD MACLAY,	ENOCH REYNOLDS,	THOMAS BROWNRIFF,
JOHN HEALEY,	OBADIAH B. BROWN,	JOHN BRADLEY,
SPENCER H. CONE,	JOHN FINLAY,	JAMES M. ROBERTS,
JOHN WILLIAMS,	IRA CHASE,	JAMES JOHNSON,
LUTHER RICE,	JAMES A. RANALDSON,	JOSEPH GIBSON,
GEORGE F. CURWEN,	DAVID BENEDICT,	ASAHEL MORSE,

Resolved, That the Board, as soon as suitable accommodations be prepared at Washington, remove thither the Institution.

The committee, to whom was referred the further consideration of the Plan of Education, presented their report, which was received.

The committee appointed to draft an address to the public, requested leave to report the address to the Board, which was granted.

Resolved, That the funds of the Convention shall not be responsible for the expenses of the Luminary.

Resolved, That sundry persons be employed to go out under the authority of this Convention to collect funds for aiding the education fund—Referred to the Board.

Resolved, That brethren Brown, Reynolds, Rice, Allison and Cone, be a committee to take immediate measures to procure an act of incorporation for this Convention; so as to secure the funds of the Convention in the best manner they can; and, in the event of the committee failing, that the Board take measures to procure it.

Resolved, That in the opinion of this Convention, it will be proper that the offices of President and Recording Secretary be filled as soon as each triennial meeting of the Convention shall be organized.

Resolved, That the Convention entertain a high sense of the judicious and satisfactory manner in which their Treasurer has discharged his duty.

Resolved, That the thanks of this Convention be presented to the Corresponding Secretary, for the able and assiduous manner in which he has fulfilled the various duties of his office.

Resolved, That the thanks of this Convention be presented to the Recording Secretary for his diligence and fidelity.

Resolved, That the thanks of this Convention be presented to the late President of the Board, for the important and active services which he has performed.

Resolved, That the thanks of this Convention be presented to the Agent of the Board, for his laborious and unwearied services to promote the cause of missions and education.

Resolved, That the thanks of this Convention be presented to the late President of the Convention, for his indefatigable services in the cause of missions, and in promoting the plan of education for Gospel ministers.

Resolved, That this Convention entertain a high and grateful sense of the kind and hospitable manner in which they have been entertained during their session in this city.

Resolved, That the thanks of this Convention be presented to the Rev. O. B. Brown, for his able and appropriate discourse at the opening of the Convention.

On motion,

Resolved, unanimously, That this Convention deplore the removal, by death, of THOMAS SHIELDS, Esq. the first Vice-President of the Board of Missions. In him the churches, the Board, the Convention, and society, have lost one whose integrity was inflexible, whose zeal for evangelic truth was ardent, whose life was usefulness, and whose death was peace. He fulfilled his duties as a leading officer in the Board with dignified impartiality, with that affability of temper and manners which ever tends to conciliate esteem, and that capacity for lucid discrimination which directs the course and sustains the vigour of deliberation and discussion. May the Lord support his amiable widow, who now "sitteth solitary," and sanctify the visitation to his numerous relations and friends.

Resolved, unanimously, That this Convention have a high sense of the personal worth and excellency of character, which distinguished the honourable MATTHIAS B. TALLMADGE, Esq. late Federal Judge for the State of New-York, one of the Vice-Presidents of the Board of Commissioners, connected with this body; and an influential efficient member of the Convention, from its first formation till the time of his dissolution.

Though placed by Providence in an elevated station of rank and fortune, possessing natural talents of a high order, and these improved and embellished by science; enjoying connexions honourable by birth and by alliance; being advanced to an important seat of authority in the magistracy of our country; and in social intercourse, moving in the highest circles of society—he yet accounted it his chief honour and happiness, to be numbered among the humble followers of the Redeemer.

His profession of religion was candid, unostentatious, rational, and consistent; his adherence to it, cordial, firm, and persevering. Formality and hypocrisy he detested. The schemes which undeify the Saviour; which exalt the pride and confidence of self-righteous man; which lead him to hope for heaven, while living in the neglect of important duties, and in the indulgence of unhallowed passions; and to consider himself the hero of faith, when he can sin without fear, because grace abounds, he could never approve or countenance. At the sight of professors sunk into a state of carnal security or lukewarmness, though adhering to the doctrines of truth; at their attempting the defence of those doctrines, or their supposed interests, in angry, unfair, or childish controversy; at their sordid

covetousness, and pliant conformity to the world, on principles of temporal convenience or ambition, on the one hand; and at their running into the extravagancies of enthusiasm, or their bringing down the sublime character of religion to the low standard of ignorance, vulgarity, party distinction, or puerile notions, forms, and customs, on the other—at the sight of these his soul sickened.

His delight was in rational, practical, vital godliness. His heart rose with devout aspirations to his God, and glowed with zeal for his glory. He loved the Gospel's joyful sound, relied on his Saviour's merit, and longed to see the extension of Immanuel's kingdom unlimited. His philanthropy extended to the whole human family, and his Christian love to all who love our Lord Jesus Christ in sincerity of every clime, class, and denomination.

Such was his zeal for the important objects pursued by this Convention, that he not only contributed liberally to its funds, for their attainment, and gave the measures they adopted for this purpose, his firm support, by the eloquence of his tongue, and of his pen; but, when labouring under the pressure of inveterate disease, with all his bodily powers enfeebled, he not only attended meetings of the Convention, and of the Board, at a great expense of money, time, and labour; but persevered in that attendance, thus embarrassed, affording his aid to their counsels, and performing services the most important.

The Convention, therefore, can do no otherwise than feel deep regret at the death of this great and good man: and while, in that event, they behold one of the pillars of society, of the state, and of the church of God, as well as of this Convention, fallen, they would mingle their tears with those of his amiable, pious widow, of his fatherless children, of all the lovers of the Redeemer, and of the multitude in all classes of the community, who, on this solemn occasion, mourn.

Yet with joy, and with gratitude to the great Author of all grace and benignity, they learn and recognize, that he came to his end in peace: that "his final hour gave glory to his God;" and that though this bright luminary in the moral and religious world, and of the churches in his immediate connexion in particular, is now set in death; they have reason to believe that in the resurrection of the just, he will rise with increased brightness, and will shine for ever and ever as a star of the first magnitude.

Resolved, That it is recommended to the Board to take measures to procure information respecting the parts of our country that are destitute of the Gospel.

Resolved, That the next triennial meeting of the Convention be held at Washington city, at the meeting-house of the first Baptist church, on the last Wednesday of April, 1823.

Resolved, That the Rev. Jesse Mercer of Georgia, deliver the next Convention sermon, at 4 o'clock, on the first day of the meeting—in case of his failure, the Rev. Dr. Staughton.

Resolved, That the Board have discretion to hold their annual meetings at any place they may think proper.

The following letter was received from Mr. W. W. Woodward—*Ordered*, That it be printed with the proceedings of the Convention. The Commentary of Dr. Gill is recommended to the liberal attention of the Churches and brethren throughout the Union.

GENTLEMEN,—Permit me, for the information of the members of the

Convention from the various parts of the United States, to inform you of the completion of the very extensive Commentary of the Rev. Dr. Gill, on the Old and New Testaments, in nine quarto volumes: the whole of the Old in six, and of the New Testament in three volumes. My expenses, gentlemen, in the publishing of that work, have been far beyond my expectations; and, owing to the pecuniary distress that pervades the country, the encouragement much less than I anticipated: but with a continuance of the smiles and approbation of the friends of the work, and the blessing of Divine Providence, I hope to be enabled to fulfil my engagements, though very heavy, in the publication of that valuable work. The patronage of the Convention will much oblige

Your sincere friend and servant,

May 6th, 1820.

W. W. WOODWARD.

Resolved, That a committee of three be appointed to superintend the printing of the minutes. Drs. Staughton, Furman, and Allison were chosen.

MAY 6th.—The newly appointed Board met in the Sanson-street meeting-house, at half past three o'clock, P. M.

The Board went into an election of the standing committee on education, when the following brethren were chosen, viz. WILLIAM STAUGHTON, IRA CHASE, ORADIAH B. BROWN, JAMES M'LAUGHLIN, BURGESS ALLISON, GEORGE F. CURWEN, LUTHER RICE, ENOCH REYNOLDS, JOSHUA P. SLACK.

Resolved, That the thanks of the Board be presented to the Rev. Dr. Staughton and the Rev. Ira Chase, for their meritorious and faithful services in the Institution, which services they are requested to continue.

The case of Mr. Hough, stationed as a missionary at Rangoon, was introduced, and, in pursuance of the decision of the Convention, it was

Resolved, That the relation between this Board and Mr. Hough be considered as dissolved from the time of his leaving Rangoon.

Resolved, That Dr. Baldwin be requested to furnish to the Corresponding Secretary, a copy of the communication obtained by him from the Recording Secretary of the American Board of Commissioners for Foreign Missions, denying the record of any reprimand said to have been administered to Mr. Judson by that body, to be disposed of by the Board, with other documents relative to that subject, as the Board shall judge proper.

Resolved, That the Rev. Luther Rice be continued Agent of the Board for the ensuing year, to promote the interests of missions and of the Institution established by the General Convention, and that one half of his support be paid out of missionary and one half out of education funds.

Resolved, That he be instructed to use his endeavours to bring into operation the scheme of efforts in favour of the Institution, recommended by the Convention.

Resolved, That in consequence of the opinion given by the General Convention, the Board deem themselves unauthorized to continue the missions at St. Louis and St. Charles.

The Board having taken up the consideration of the continuance of Mr. Welch in their service,

Resolved, That as the station at St. Louis is no longer retained, agreeably to the decision of the Convention, the Board is no longer empowered to support Mr. Welch at that station. The Board, however, having understood that he is still desirous of labouring in that section of country, sincerely wish that he may be rendered useful. The balance considered by Mr. Welch as due him, the Board will with readiness discharge.

Resolved, That Mr. Peck be associated with Mr. M'Coy at the Illinois station amongst the Indians.

Brother Mosely of Georgia being present, was invited to a seat, and requested to give information respecting Mr. M'Coy's mission, which he did, viz. That the Indians object to the station, because they are mingled with the whites, because their title for lands becomes extinct after two years, &c. He spoke highly of Mr. M'Coy, in relation to his character and exertions.

Resolved, That brother M'Coy be instructed to fix his station at Fort Wayne, or at such other place as shall be found, on careful inquiry, the most eligible; and to use his steady endeavours to give to that station a permanent character.

Resolved, That brother M'Coy be instructed to make sale of the premises, lately occupied by him as mission premises, as early and to as good advantage as he can, and to communicate the result to the Board.

Resolved, That this Board deem it expedient to provide a system of rules that may direct the missionaries under their care in reference to monies, premises, abandoning of stations, the management of schools, and other subjects connected with the objects of their appointment, and that Dr. Staughton, brother Mercer, and brother Dossey, be a committee for that purpose.

The Committee on the subject of rules for the general government of the conduct of missionaries, and their associates, reported:

I. In relation to the compensations voted for their respective services.

1. That it is considered the duty of missionaries to regulate their expenses so that the stipulated compensation shall not be exceeded.

2. That, for assisting them in conducting their labours, they shall be at liberty to draw for six months, and those at Rangoon for twelve months' salary, in advance.

3. That if, at any time, expenses beyond such compensation be incurred, the Board will not hold itself bound to honour any drafts for money, until the items have undergone consideration, and have been by them approved.

II. In relation to sites and premises for the convenience of missionaries.

1. That no sites shall be procured without the business being previously submitted to the Board, and its approbation obtained. For purchases entered upon without their sanction, they cannot hold themselves in any degree responsible.

2. That no buildings procured or erected without such previous approbation, which shall always be had and obtained in writing, will be considered as warranted by the Board, or as laying them under obligation to meet any demands on such account. At the same time the Board wish it explicitly understood, that they are ready, by every approved measure, to meet the accommodations of their missionaries, and facilitate their usefulness to the utmost of their power.

III. In relation to the occupancy of mission stations.

1. That it is considered the duty of missionaries to continue in their respective stations, until, by the consent of the Board, a removal shall take place. The

Board will always welcome every suggestion that the experience of the missionaries may dictate on this subject.

2. That in case a missionary voluntarily abandon or vary his sphere of labour, without the previous concurrence of the Board, he shall be considered, from that period, as no longer entitled to the support of this body.

IV. In relation to the economy of schools.

As different stations may require some diversity in conducting the instruction of heathen and other children, it shall be the duty of the missionaries to forward for the approbation of the Board, such systems as, in their judgement, promise the greatest degree of usefulness. The committee are of opinion that habits of mildness, regularity, and industry, should be assiduously observed.

While your Committee submit these general regulations, they are of opinion that they should ever be considered as subject to any alterations or additions which the growing experience of the Board shall judge proper.

Resolved, That the Corresponding Secretary be instructed to furnish copies of the foregoing rules to each of the missionaries.

A letter from the late governour Rabun of Georgia, Secretary of the Board of the Georgia Association relative to the Creek Indians, and a letter from brother Mercer on the same subject, were read.

This Board having received information through the channel of their brethren Jesse Mercer and Elijah Mosley, and from other sources, that the Georgia and Oakmulgee Associations are desirous of seeing a school establishment brought into operation for the instruction and general reform of the Indians of the Creek nation;

Resolved, That the views of said Associations are received by this body with peculiar pleasure.

Resolved, That the Rev. Francis Flournoy be appointed by this Board an agent for effecting a regular mission school establishment in said nation, with such compensation and assistance as shall be found necessary and proper.

Resolved, That the Corresponding Secretary be requested to communicate to said associations, the cordial sentiments of this Board, and solicit their co-operation in the important and benevolent service.

A communication having been received from the Petersburg African Mission Society, and also from brother Colston W. Waring, a preacher of colour at Petersburg, desiring the patronage of this Board in favour of the said Waring, as a missionary to Africa,

Resolved, That the said communications impart pleasure to this body, and that the Board will cheerfully countenance and encourage the said Waring as their missionary to Africa, provided the expenses of his outfit, &c. can be met by his own resources and those of his brethren in that quarter.

Resolved, That Dr. Furnian be requested to address the students of the Institution, on Monday next, on such subjects as he may judge conducive to their improvement in knowledge, piety and usefulness.

A communication from brother Samuel Hill, tendering his services to aid in Indian reform, was called up, and a communication from brother Peck was read, from which it appears, that without knowing that the Board had any view of his becoming an associate with Mr. M'Coy; for the purposes of lessening expenses

and increasing opportunities of usefulness, he had taken a farm in the vicinity of St. Charles for one year, which by contract he is under the necessity of holding.

Resolved, That this Board regret that any difficulty lie in the way of his joining Mr. M'Coy, agreeably to their former vote. That Mr. Peck, on the close of the present year, immediately become a fellow labourer with Mr. M'Coy.

Resolved, That Mr. Samuel Hill, who has made application to be employed in the service of this Board in regard to the Indians, be requested to appear before this Board at its next meeting, that the Board may become better acquainted with his qualifications.

Resolved, That the Rev. Joshua Bradley of Middlebury, in New York, be requested to act as an agent of this Board, for the purpose more especially of aiding the education department.

THE FOLLOWING ORDERS WERE VOTED

per settlement as follows:

With El. GEO. EVANS, To 25 weeks' service, at \$6	150 00	
To travelling expenses	7 50	
To loss per discounts on western bills	11 00	
To horse keeping, hire, &c.	50 00	218 50
With El. JAS. M'ABOY, To service from last of Nov. 1819, to the last of April 1820, - - - - -	144 00	
To travelling expenses	43 83	
To discount on Piatt's bills	16 75	
To horse hire, keeping, &c.	35 00	239 58
With El. EMORY OSGOOD, To 15 weeks' service, at \$6	90 00	
To travelling expenses	19 50	109 50
With El. ELKANAH COMSTOCK, To 5 weeks' and one day's service, at \$6	30 85	
To travelling expenses	3 72	34 57
With El. ELY STONE, To 2 weeks' service (<i>out of Luminary funds</i>)	12 00	12 00
With El. P. P. ROOTS, To compensation for services,	14 93	14 93
With El. S. R. GREENE, To compensation for services,	4 37	
To travelling expenses		54 08
With br. JOS. H. KENARD, To 8 weeks' service, at \$5	40 00	
To travelling expenses	8 16	48 16
With Mr. FAIRFIELD, To compensation for services, throw- ing in travelling expenses	75 00	75 00
With the missionaries } To various expenditures connected PECK AND WELCH, \$ with the western mission	2367 12	2367 12
To freight on Luminary, <i>out of Luminary funds</i>	6 52	6 52
With El. ISAAC M'COY, To the various exp. of his mis.	702 14	702 14
With El. H. POSEY, To travelling expenses to Philadelphia, and brother Dawson back with him	78 60	
To one qrs. salary \$125 arrears \$21	146 00	
To balance in advance	83 26	307 86
With Mr. USTICK, arrears of Mr. Price's board, To arrears of boarding &c. Mr. Price and his wife,	95 00	95 00
With the African Mission Society, Richmond, To various exp. for Collin Teague and Lot Carey,	500 25	500 25
With El. JAMES DAVIS, To travelling expenses	16 55	16 55

THE LATTER DAY LUMINARY.
TABLE OF ASSOCIATIONS,
 FOR 1819—20.

Associations.	Sta.	C.	M.	Ba.	Tot.	Correspondents.	Times of Meetings.	Places of Meetings.
Bowdoinham	Me.	44	35	157	2435	Thomas Francis, Leeds, Kennebeck c.	4 Wed. 27 Sept.	South m. h. Lewiston.
Lisbon	Me.	49	23	51	7793	Phineas Pillsbury, Hebron, Graft. c.	3 Wed. 20 Sept.	m. h. 1st c. Vassalboro.
Cumberland	Me.	29	29	91	2048	John Tripp, Hebron, Cumberland co.	3 Wed. a. 4 We. Sept.	m. h. 1st c. Livermore.
York	Me.	23	23	43	1641	Timothy Hodsdon, Hollis, Maine	2 Wed. 14 June	m. h. Limington.
East. Maine	Me.	15	12	17	1042	Enoch Hunting,	Wed. b. 2 Sa. 11 Oc.	Sedgewick.
Merceda	N. H.	11	14	68	1146	Stephen Pillsbury, Hebron, Grafton c.	2 Wed. 13 Sept.	Sandbornton.
Dubun	N. H.	22	12	52	1016	John Parkhurst, N. Ipswich, Hills. c.	3 Wed. 18 October	m. h. Dublin.
Shafisbury	Vt.	31	23	3574	413	Elija F. Willey, Lansingb. Reins. c. N. Y.	As year before.	Last min. not received.
Woodstock	Vt.	24	26	320	450	Gen. A. Forbes, Windsor, Windsor co.	Last Wed. 27 Sept.	Cornish, N. H.
Vermont	Vt.	23	15	100	1903	Geo. N. Conant, Esq. Brandon, Rutland c.	As year before.	Last min. not received.
Fairfield	Vt.	16	4	25	875	Rogwell Meers, Georgia, Franklin co.	Last Wed. 30 Aug.	Swanton.
Barre	Vt.	16	5	3	454	E. Huntington, Braintree, Orange co.	3 Wed. 20 Sept.	1'upshan.
Danville	Vt.	12	6	24	382	Daniel Mason, Craftsbury, Orleans co.	3 Wed. 21 June	c. h. Grassburg.
Manchester	Vt.	8	5	20	683		3 Wed. 20 Sept.	Pawlet.
Lycden	Vt.	31	30	31	2423	Elijah Montague, Leverett, Franklin c.	2 Wed. 11 October	m. h. Wilmington.
Sturbridge	Vt.	29	28	1931	1807	Elias M'Gregory, Shrewsbury,	As year before.	Last min. not received.
Boston	Vt.	30	29	205	3650	Luctus Bolles, Salem, Essex county,	3 Wed. 20 Septem.	m. h. Framingham.
Westfield	Vt.	11	7	75	955	E. Arnold, Esq. Westfield, Hanpe. c.	1 Wed. 6 Septem.	m. h. 1st c. W. Springfield.
Warren	R. I.	43	30	146	4757	Nathan Waterman, Esq. Providence,	1' u. a. 1 Wed. 11 Sep.	1st ch. Providence.
Yearly Meet.	C. I.	47	14	47	4792	Phillip Slade, Swansea, Bristol co. Ms.	3 Tues. 18 October	Lebanon.
New London	C. I.	18	26	119	1981	Jonas Goodwin, Mansfield, Wind. co.	3 Wed. 21 June	North Stonington.
Stonington Un.	C. I.	17	13	8	3052	Russell Burrows, Groton, near Pay,	1 Wed. 4 October	c. h. at Canton.
Hartford	C. I.	26	20	46	2249	L. Laha Cushman, Hartford, Hartford c.	As year before.	Last min. not received.
New York	N. Y.	25	20	177	1776	William Parkinson, New York City,	2 Wed. 14 June	m. h. Marbletown.
Warwick	N. Y.	16	12	95	1407	Arden Perkins, near Newburg,	As year before.	Last min. not received.
Utrego	N. Y.	34	19	12	835	C. Douglas, White Deer, Lycoming c.	As year before.	Last min. not received.
Cheaugung	N. Y.	16	12	18	1602	Dec. Hissard Hill, Catskill, Green c.	As year before.	Last min. not received.
Rensselaer.	N. Y.	19	15	18	1602	E. Hannah Hill, Catskill, Green c.	As year before.	Last min. not received.
Cayuga	N. Y.	34	20	474	3563	E. Hannah Constock, Auburn,	3 Wed. 20 Septem.	m. h. 1st ch. Onondaga.
Essex	N. Y.	9	5	5	508	Samuel Churchill, Elizabethtown,	As year before.	Last min. not received.
Saratoga	N. Y.	25	18	9	3722	Carroll Swain, Naples in Hen. Jefe.	Last Wed. 28 June	Hartford.
Black River	N. Y.	21	16	7	1411	E. Osgood, Naples in Henderson, Jefe.	2 Wed. 14 June	m. h. 1st ch. Rutland.
Madison	N. Y.	42	39	500	5222	John Peck, N. Woodstock, Madison co.	3 Wed. 23 Septem.	Fabius.
Lake George	N. Y.	6	7	88	267	Jehiel Fox, Chester, Warren county,	3 Wed. 20 Septem.	Chester.
Union	N. Y.	13	8	104	104	J. Fox, Dover, Dutchess county,	As year before.	Last min. not received.
Frankland	N. Y.	20	15	183	2105	John Bowdick, Hartford, Otsego co.	3 Wed. 21 June	Franklin.
Holland Pur.	N. Y.	22	6	202	1086	Joy Handley, Fredonia, Chatauge co.	2 Wed. 14 June	m. h. 2d ch. Hanover.
St. Lawrence.	N. Y.	10	3	889	889	Samuel Robinson,	3 Wed. 19 January	m. h. Malone.
Ontario	N. Y.	39	2	2480	2480	Abolomon Goodale, Bristol, Ontario co.	As year before.	Last min. not received.
Hudson Riv.	N. Y.	6	1	1332	1332	L. Leonard, Poughkeepsie, Dutch. co.	As year before.	Last min. not received.
Genesee	N. Y.	15	7	47	779	Ely Stone, Caledonia, Genessee co.	1 Wed. 4 October	Caledonia.
New Jersey	N. J.	24	1	1280	1280	Joseph Sheppard, Salem, Salem co.	As year before.	Last min. not received.
Phiadelpia	Pa.	23	36	2994	2994	William E. Ashton, Bloekley, Pa.	1 Tues. 2 October	Montgomery m. h.
Redstone	Pa.	20	15	1119	1119	Jas. Estep, Mt. Pleasant, Wetnd. co.	1 Sat. 1 Sab. 1 Sept.	Piumb Run, Wash. c.
Abington	Pa.	6	3	38	410	John Miller, Abington, Luzerne co.	1 Wed. September,	Cifford, c. h. Susqueh.
Susquehan.	Pa.	10	6	22	475	Joel Rogers, Wilksbarre,	2 Wed. 13 Septem.	Brantrim, Luzerne co.
Delaware	D. c.	8	7	13	525	Samuel Harker, Wilmington,	Sat. b. 1 Sab. 3 June	Wilmington.
Sonsary	Md.	14	1	400	400	Stephens Woolford, Fish. Cr. Dor. co.	As year before.	Last min. not received.
Baltimore	Md.	21	12	14	1250	Spencer H. Cone, Alexandria,	1 Thurs. 18 May	m. h. 1st ch. Baltimore.
Potockton	Va.	30	23	135	4262	Thornton Springfellow, Fauquier co.	1 h. b. 3 Sa. 17 Aug.	Buck March in. h. Fr. c.
Strawberry	Va.	21	10	684	684	John S. Lee, Lynchburg, Virginia,	4 Sat. 27 May	Leatherwood, Hend. c.
Dover	Va.	39	9	8		John Bryce, Richmond, Virginia,	2 Sat. 14 October	Brungt. m. h. K. & Q. c.
Middle Dist.	Va.	9	5	8		Benjamin Watkins, Powhatan county,	Last Sat. 26 August.	Hephzibah m. h.
Buanoike	Va.	30	19	2840	2840	J. Jenkins, n. Gasty's store, Pittsyla. c.	As year before.	Last min. not received.
Purtsmouth	Va.	24	14	0	2237	James Mitchell, Norfolk, Vir.	Sat. b. 2 Sab. 13 May	W. B. Meeting House.
Albemarle	Va.	10	10	10		Benjamin Ficklen,	2 Sat. 13 May	Albemarle co.
Goshen	Va.	28	17	28		Abolomon Waller, Spottsylvania co.	1 Sat. 7 October	Zoar, Orange co.
Shioh	Va.	2	43	1377	1377	Richard L. Tutt, Esq. Culpeper co.	Friday 1 Septem.	Rap Ann. m. h. Mad. c.
New River	Va.	8	5	5		Jesse Jones, Montgomery county,	3 Sat. 17 June	Reed Ist. m. h. Gray. c.
Mayo	Va.	15	14	14		Benj. Fewel, Rockingham co. N. C.	As year before.	Last min. not received.
Appomattox	Va.	16	8	50	1046	Richd. Dabbs, Keyville, Charlo. co.	5 Sab. 30 Septem.	Sandy River church.
Meherrin	Va.	20	9	147	147	Dea. J. Saunders, n. Percival's, Bruns. c.	Sat. b. 4 Sab. April	San. Cr. u. h. Char. co.
Union	Va.	20	9	147	147	Justina Hickman, n. Morgantown, Va.	As year before.	Last min. not received.
Green Brier	Va.	5	5	12	685	Juniah Osborne, Lewisb. Green h. co.	As year before.	Last min. not received.
Accomack	Va.	6	6	12	685	Wm. Costin, n. Northampton, N. co.	3 Sat. 19 August	Chincoteague.
Washington	Va.	15	6	12	685	Fiji, Gillingswaters, Esq. Washing. c.	As year before.	Last min. not received.
Tees Valley	Va.	13	6	19	783	John Young, near Greensburg, Ky.	As year before.	Last min. not received.
Parkersburg	Va.	6	3	19	771	James M'Abey, Parkersburgh, Va.	Fr. b. 3 Sa. 15 Sep.	Mount Zion.
Sandy Creek	N. C.	13	8	31	771	Robt. T. Daniel, n. Pittshoro' Chاتم. c.	4 Fri. 27 October	Timber Ridge m. h.
Kelucee	N. C.	31	38	1054	1054	Jesse Reed, n. Halifax, Halifax county,	As year before.	Last min. not received.
Yadkin	N. C.	15	12	6	598	Thos. Wright, Esq. Hamptonville, S. c.	1 Sat. 7 October	Fork c. h. Rowan co.
Fiat River	N. C.	11	6	18	1107	Elisha Battle, Oxford, Granville co.	Sat. b. 3 Sab. 14 Oct.	Camp Cr. m. h. Ora. c.
New	N. C.	22	6	937	937	Wm P. Biddle, n. Newbern, Craven co.	As year before.	Last min. not received.
Mountain	N. C.	12	6	1476	1476	Reuben Coffey, n. Ft. Dehain, Wilks. c.	As year before.	Last min. not received.
Cape Fear	N. C.	21	14	70	1755	Charles M'Alister, Esq. n. Fayetteville,	Sat. b. 4 Sab. 37 May	Mdcs. Swaney, Gates c.

TABLE OF ASSOCIATIONS,

FOR 1819—20.

Associations.	Sta.	C.	M.	Ba.	Tot.	Correspondents.	Times of Meetings.	Places of Meetings.
Country Line	N. C.	11	9	17	784	G. Roberts, n. Brown's Store, Caswell c.	3 Sat. 19 August	Wofe Isl. m.h. Rock. c.
Raleigh	N. C.	15	7	16	742	John Purify, near Ralcligh,	Fd. b. 4 Sh. 22. Sep.	Bethel m. h. Wake co.
French Broad	N. C.	19	11	55	630	James Whitaker, Esq. Buncombe co.	Sat. b. 4 Sh. 26 Aug.	Big Ivy m. h. Bun. co.
Pee Dee	N. C.	10	7	7	537	John Culpeper, n. Alenton, Montg. c.	As year before.	Last min. not received.
Charleston	S. C.	36	25	129	3668	Wood Furman, Esq. Charleston,	Sat. b. 1 Sab. 3 Nov.	Camden.
Bethel	S. C.	36	29	3169	3169	St. M'Creary, Beekamville, Ches. Dis.	As year before.	Last min. not received.
Broad River	S. C.	30	17	234	1716	Wm. Lancaster, Esq. Mt. Astra, S. D.	Fri. b. 3 Sab. 13 Oct.	Mount. Cr. c. h. N. C.
Saluda	S. C.	29	15	70	1015	James Crouthers, Abbeville District.	Sat. b. 2 Sab. 12 Au.	Durb. Cr. m. h. Lu. Dis.
Edgefield	S. C.	42	13	2445	Joseph King, Edgefield District,	As year before.	Last min. not received.	
Moriah	S. C.	10	9	16	505	Jonathan Thompson, Lancaster,	Sat. b. 3 Sh. 23 Sep.	Flat Rock, m. h. Kir. D.
Georgia	Geo.	36	21	139	3803	Jesse Mercer, Powellton, Hancock co.	Sat. b. 2 Sab. 7 Oct.	Bethesda, Greene co.
Hephzibah	Geo.	37	16	144	1835	James Gray, Warren county,	Sat. b. 4 Sh. 23 Sep.	L. Briar Cr. m. h. War. c.
Sarepta	Geo.	37	18	36	1785	C. J. Jenkins,	Sat. b. 4 Sh. 21 Oct.	Vans Creek, Elbert co.
Savannah R.	Geo.	33	9	9	5771	Wm. T. Brantly, Beaufort, S. C.	As year before.	Last min. not received.
Oakmulgee	Geo.	39	2	2	3411	Francis Flournoy, Madison, Morg. co.	As year before.	Last min. not received.
Ebenezer	Geo.	19	11	11	841	Ezek. Taylor, Esq. n. Hartford, Pul. c.	Sat. b. 2 Sab. 7 Oct.	Last min. not received.
Fiedmont	Geo.	9	1	33	294	Moses Westbury, Liberty county,	Sat. b. 2 Sab. 7 Oct.	Little Satilla m. h.
Sunbury	Geo.	22	16	16	1213	Charles O'Scriven, Sunbury,	As year before.	Last min. not received.
Flint River	Ala.	12	8	8	313	White Hopwood, n. Shelby, Bed. c. T.	As year before.	Last min. not received.
Bigby	Ala.	10	8	8	295	Jesse Devison, Oaktappa, Wash. co.	Sat. b. 2 Sab. 9 Sept.	Mars Hill m. h. Cone. c.
Cahawba	Ala.	10	8	8	295	Willis Davis, Cahawba co Alabama.	Sat. b. 4 Sab. 21 Oct.	Ebnz. m. h. Tusca. c.
Mississippi	Mis.	42	20	54	1385	Wm. Snodgrass, Esq. Natchez, A. d. co.	Sat. b. 3 Sab. 14 Oct.	Zion Hill m. h.
Hobston	Ten.	18	19	19	1088	John Mulkey, Buffalo Ridge, Wash. c.	As year before.	Last min. not received.
Tennessee	Ten.	49	41	1678	West Walker, n. Knoxville, Knox co.	As year before.	Last min. not received.	
Cumberland	Ten.	12	7	43	577	Garner M'Connico, near Franklin,	Sat. b. 3 Sab. 16 Sep.	Nob Creek.
Red River	Ten.	30	25	466	1689	Sugg Fort, Port Royal, Montgomery c.	Sat. b. 2 Sab. 12 Au.	Lake Spr m. h. Sim. c.
Elk River	Ten.	24	14	36	1342	Hardy Holman, Lincoln county,	2 Sat. 9 September	Hick. Cr. m. h. Warr. c.
Concord	Ten.	39	24	116	2472	R. C. Foster, Esq. near Nashville,	Sat. b. 1 Sab. 5 Aug.	C. d. Grove m. h. Wil. c.
Caney Fork	Ten.	11	12	47	7	George Dawson, Esq. Sparta, White c.	As year before.	Last min. not received.
Elkhorn	Ky.	30	17	338	3719	Jereniah Vardenman, near Lexington,	2 Sat. 12 August	Gr. Crossings, Scott c.
Salem	Ky.	10	11	156	1	Gen. Joseph Lewis, Bardstown,	As year before.	Last min. not received.
Tate's Creek	Ky.	18	46	1202	1	Wm. Goodloe, Esq. near Richmond,	As year before.	Last min. not received.
Bracken	Ky.	16	182	182	1286	Walter Warder, May's Liek, Mason c.	1 Sat. 2 September	Lee's Creek, Mason c.
Green River	Ky.	20	10	1071	1	Michael W. Hall, Esq. n. Gasow,	As year before.	Last min. not received.
North Bend	Ky.	19	25	29	1375	Abalom Graves, Boone county,	4 Friday 26 Sept.	Middle Creek, Boone c.
North Dist.	Ky.	23	22	2075	1	Abalom Graves, Boone county,	4 Sat. 22 July	Unity m. h. Carke co.
South Dist.	Ky.	20	10	1071	1	Wm. Stirman, Perryville, Mercey co.	As year before.	Last min. not received.
Long Run	Ky.	35	162	3012	1	George Waller, She by county,	1 Friday 1 Sept.	Berks Bra. m. h. Shel. c.
Russel's Cr.	Ky.	20	13	56	1012	John Chandler, near Campbellville,	3 Sat. 16 September	Pitm. Cr. n. h. Boom. c.
Stockton's V.	Ky.	15	8	768	1	Wm. Wood, Esq. Stockton's Val. Cu. e.	As year before.	Last min. not received.
Ennancipat.	Ky.	6	1	116	1	Amos Corwine,	Sat. b. 2 Sab. 9 Sep.	N. Hope m. h. Woodf. c.
Licking	Ky.	22	7	932	1	Amrose Dudley, near Lexington,	As year before.	Last min. not received.
Cumb. River	Ky.	18	13	720	1	Thos. Paschal, Esq. Somerset, Pula. c.	As year before.	Last min. not received.
Gasper River	Ky.	22	94	1097	1	William Rogers,	Sat. b. 4 Sh. 26 Aug.	Union m. h. Warren c.
Little River	Ky.	30	18	39	1051	Thomas Ross, n. Dover, Stuart c. T.	Sat. b. 3 Sh. 15 Aug.	Mad Fork, Christian c.
Burning Sp.	Ky.	12	10	359	1	Sam. Hanna, Buffalo Shoal, Floyd c.	As year before.	Last min. not received.
Union	Ky.	19	4	23	553	Archelus Vanhook, Esq. Cynthia, n.	4 Friday 25 August	Dry Ridge m. h.
Franklin	Ky.	12	9	1083	1	John Scott, n. Ghent, Gallatin county,	As year before.	Last min. not received.
South Union	Ky.	9	6	860	1	Peter Engle, Esq. Barbourville,	As year before.	Last min. not received.
Goshen	Ky.	18	9	711	1	James H. L. Moorman, Breckenridge c.	As year before.	Sugar Cr. Montgom. c.
Miami	Ohio	19	11	61	711	John Mason, n. Centreville, Montg. c.	Sat. b. 2 Sab. 9 Sept.	Hig Bottom m. h. Pike c.
Scioto	Ohio	16	13	56	582	Drayton M. Curtis, Chillicothe,	Sat. b. 4 Sh. 23 Sept.	Last min. not received.
Beaver	Ohio	21	15	98	756	Thomas Hand, Wooster, Wayne co.	As year before.	Last min. not received.
Straight Cr.	Ohio	17	12	52	575	Thomas Tresize, Zanesville,	Sat. b. 4 Sab. 26 Au.	Washin. m. h. Cosb. co.
Muskingum	Ohio	19	11	69	596	John Thomas, Urbanna,	Fri. b. 3 Sab. 15 Sep.	Nettle Creek m. h.
Mad River	Ohio	12	5	80	481	James Jones, Indian Hill, Hamilton c.	Sat. b. 1 Sab. 2 Sep.	Union m. h. Clermont c.
Little Miami	Ohio	16	8	47	481	Azariah Hanks, New Lisbon,	2 Wed. 13 Septem.	Mentor.
Grand River	Ohio	3	9	194	1	Elijah B. Dunn, Deatur, Ada. c.	Sat. b. 3 Sab. 16 Sep.	Red Oak m. h. Brown ex
Eagle Creek	Ohio	12	7	31	307	Jacob Drake, Delaware, Delaware co.	Sat. b. 2 Sab. 2 Sept.	Tur. Run m. h. Fairf. c.
Columbus	Ohio	4	2	128	1	Herace Parsons, Troy,	Fri. b. 1 Sab. 30 Sep.	Rutland, Meigs co. Ohis.
Saic-n	Ohio	14	8	393	1	Isaac M' Coy, near Vincennes,	As year before.	Last min. not received.
Wabash	Ind.	18	12	998	1	Exra Ferris, Lawrenceeb, Dearb. co.	As year before.	Last min. not received.
White Water	Ind.	14	12	511	1	Rice C. M' Coy, Charleston, Clark co.	As year before.	Last min. not received.
Silver Creek	Ind.	24	15	709	1	James M' Coy, Esq. Salem, Indiana,	As year before.	Last min. not received.
Blue River	Ill.	7	5	169	1	David Badgley, Ogle's cr. St. Clair co.	As year before.	Last min. not received.
Illinois	Misso.	10	7	321	1	James E. Welch, St. Louis, Missouri,	Sat. h. 1 Sh. 30 Sep.	Friendship m. h.
Missouri	Misso.	10	8	18	224	Thos P. Green, Small End, C. G. co.	Sat. b. 4. Sa. 23 Sep.	Bethel m. h. near Jack.
Bethel	Misso.	10	8	161	1	William Thorp, Mt. Pleasant, How. c.	As year before.	Last min. not received.
Mt. Pleasant	Misso.	5	6	161	1	William Thorp, Mt. Pleasant, How. c.	As year before.	Last min. not received.

145 associations—2348 churches—upwards of 2000 ministers: baptized in 83 associations, 7318; probably, in all of them, near 15,000.—Corresponding Secretaries of associations are requested to be particular in addressing a copy of their printed minutes to the Agent of the Board. By the tables it appears that a considerable number of them have not come to hand. Our statement is consequently rendered defective. The above estimates, however, may be considered as falling below the real number.

BAPTIST BOARD OF MANAGERS IN ACCOUNT WITH J. CAULDWELL, ESQ.
Dr. THEIR TREASURER. Cr.

1819. May 3. To counterfeit notes in the collection at Baltimore, Md.	6 00
5. To order in favour of sundry expenses	154 00
To order H. Posey on account	21 60
10. To cash on account of Messrs. Judson, Colman, Wheelock and Hough,	353 00
20. To Rev. Luther Rice, Agent, for travelling expenses,	399 26
To do. stage, steam-boat, bridges, &c.	393 69
To do. horse hire, keeping, &c.	117 49
To do. postages,	97 87
To do. for stationary, &c.	45 79
To do. fifty-two weeks' service,	416 00
To expense attending the Luminary	2014 22
To cash on ac. of Indian schools, Ky.	510 00
To do. to the Superintending Committee of Indian schools,	1138 27
To do. Rev. Isaac McCoy,	25 50
To postages of Cor. Secretary,	89 75
To stationary for do.	10 00
To boarding, books, &c. Mr. Price,	227 50
To rent, &c. of Theological school,	346 14
To various articles of clothing, wood, furniture for Theological Institution,	153 54
To counterfeit notes from Mr. Rice, received on his journey,	25 00
To balance of Rev. L. Rice's account,	33 00
June 26. To Rev. H. Posey, missionary,	300 00
Se. 9. To draft in fav. of Rev. S. Eastman,	130 00
10. To do. do. Rev. Isaac McCoy,	118 50
11. To Col. R. M. Johnson on account of Indian schools,	500 00
13. To dft. on ac. of Mess. Peck & Welch	50 00
20. To discount on foreign paper	8 20
To draft in favour of Mr. J. Price	60 00
Oct. 22. To discount on foreign paper,	31
Nov. 2. To Rev. Mr. McCoy, missionary,	995 86
To protest of a note from Powelton, Georgia,	1 50
1820. Jan. 20. To Rev. H. Posey on account of Cherokee mission,	900 00
31. To cash paid Lot Carey and Colin Teague, missionaries to Africa,	200 00
Feb. 5. To cash paid Rev. Mr. McCoy, Illinois mission station,	500 00
To cash paid Mr. J. Price, missionary student, surgical instruments, &c.	110 00
To the Cor. Sec. for postage, &c.	47 00
9. To cash rent for Institution,	180 00
To clothing and furniture for do.	203 00
To Mr. Rednan, steward of the Institution, for provisions for students,	359 06
To cash on account of the Principal of the Institution,	300 00
To do. on account of the Professor,	150 00
To do. Mr. Ustick on account of Mr. Price's board,	198 00
To do. Mr. Price on account of clothing, surgical instruments, books, &c.	76 00
To cash expense of the Secretary to Washington, Virginia, &c.	62 60
To do. do. Dr. Allison do. do.	24 00
To Rev. L. Rice, Agent, postage, &c.	33 20
To do. do. horse-keeping, hire, &c.	130 00
To do. ten and a half weeks' service,	84 00
To do. printing Reports, circulars, &c.	273 00
To do. paper, printing, editing, and distributing the Luminary,	761 00
10. To cash on account of the Rangoon mission, remitted to Dr. Baldwin,	3000 00
Mar. 16. To do. Mr. Price, missionary,	40 00
23. To Rev. H. Posey for Cherokee sch.	39 75
Apr. 11. To do. for do.	900 00
To Mr. Dawson assist. to Mr. Posey,	150 00
To depreciated notes,	103 50
To do. do. do.	1 80
22. To discount on foreign paper,	14 04
To postages,	353 87
To balance to account,	

\$ 20,872 91

Apr. 30. By balance,	1381 91
May 3. — col. at Mr. Hcaley's, Baltimore,	12 62
— do. at Mr. Reis's, do.	154 52
— Mr. J. Jenkins, Lynchburg, from the Roanoke F. M. S.	253 20
— Mr. D. Williams, Lynchh. F. M. S.	70 00
— J. B. Gilbert, esq. Hartf. Con. F. M. S.	300 00
— Rev. Luther Rice, Agent,	279 50
14. — Mrs. M. Hart, Sunday Fem. Cent Society, Sunbury, Georgia,	200 00
— S. L. Law, esq. Sunb. Ga. F. M. S.	141 00
18. — L. Pierce, esq. Plymouth county and vicinities, translations,	100 00
20. — G. W. Platt, Junior F. M. S. N. Y.	100 00
21. — Rev. James Davis, Theol. Inst.	46 00
28. — Rev. T. Brown, from Mr. D. Brown, Chatham, N. J.	10 00
19. By Rev. L. Rice, for Theol. Instit.	499 64
— do. on account of Luminary	2024 22
— do. on account of missions	3464 16
— Rev. J. Peck, fr. N. Baker for Lum.	5 00
— do. from Don Carlos Parker, do.	10 00
21. — Rev. E. Cushman, Hartford, Con. for the Theol. Inst. Sturbridge Ass.	12 83
— Rev. E. Cushman, Hartford Ass.	16 54
— do. Sturbridge Ass. for 4th An. Rep.	5 29
31. — Rev. S. H. Cone, fr. Chappaw. F. M. S.	27 00
— do. fr. Mr. W. Jones, Montg. c. Md.	10 00
— do. fr. Miss E. Turner Alex. F. C. S.	100 00
June 3. By Rev. J. Davis, for Theol. Inst.	35 50
8. — Lev. Pierce, esq. Ply. co. S. Mas. F. M. S.	150 00
— Fem. Cent Soc. Wittingham, Vt.	11 00
21. — Miss L. A. Pracee, Weynesb. Co. Theol.	10 00
26. — Mrs. S. Handy, Female Society, Fredonia, Chataugue county, N. Y.	15 00
— Mr. B. Coburn, Norf. c. Mas. M. S.	75 00
28. — Hon. M. B. Tallmadge, on ac. of Lum.	5 00
July 1. By July qr. interest public stock	254 23
— do. New York state stock	60 00
10. — Mr. B. Sears, Frank. As. Del. c. N. Y.	100 00
15. — bank dividend	9 00
Aug. 3. By Mrs. A. Manning, P. Amb. F. M. S.	28 00
6. — Mrs. S. B. Linsley, New Canaan, Con. Female Mite Society	8 50
— Jno. Withington, esq. Fayette and Mulberry streets N. Y. F. M. S.	346 54
7. — Rev. C. Douglas, Whitest. N. Y. F. M. S.	47 59
— do. do. Female Mite Society	23 00
— Rev. B. Bulong, thro' El. Douglas	39 41
10. — Rev. J. Brouner, Ba. ch. Mt. Pl. N. Y.	1 47
— Rev. C. Sommers, Ba. ch. Troy, N. Y.	20 17
13. — Rev. W. Sturges, F. C. S. Kinderh. N. Y.	12 45
16. — Js. Loring, esq. Boston, Ms. F. M. S.	400 00
— Jno. Conant, esq. Vermont F. M. S.	150 00
25. — Rev. J. Mercer, Powelt. Ga. F. M. S.	100 00
Sept. 15. By Rev. D. Benedict, Warren As.	13 59
27. — Mr. W. Plumber, Pough. Mid. Dis. S.	100 00
Oct. 1. By Oct. qr. interest on pub. stock	314 23
29. — J. H. Linsley, esq. Canaan, C. donat.	5 00
31. — A. Forbes, esq. Ver. & N. H. Un. S.	200 00
— Rev. E. Huntington, Barry Ass.	28 33
— Rev. Jesse Mercer, Powelton, Geo.	100 00
Nov. 2. By Mess. M. & W. Harris, Ox. F. M. S.	21 84
— do. Female F. M. S. Hebron	16 85
— do. Baptist church and so. Summer	13 61
— do. do. do. church of Cumberland	22 52
— Rev. R. Burrows, Ston. Un. Ass.	6 00
— do. 3d Baptist church, Stonington	9 75
19. — Rev. R. Elton, 2 Ba. ch. Newuort, R. I.	5 00
— Rev. J. Handy Holland, purchase Association, Chataugue county, N. Y.	43 25
— Rev. E. Osgood, Black Riv. F. M. S.	76 00
— do. collections on a late tour	40 67
— do. on account of Luminary	15 33
Dec. 9. By Rev. Anson Sha, Onta. c. F. M. S.	103 90
— Rev. Sol. Goodale, Genes. F. M. S.	112 00
23. — Miss N. Brainard, F. C. S. Tolland, Ct.	15 00
29. — Rev. D. Jones, Newark, N. J. Lum.	12 00

Carried forward, \$12,450 17

WE, the subscribers, having been appointed a committee to audit the Treasurer's account, do hereby certify, that we have carefully examined the receipts and expenditures, with the vouchers accompanying them, appertaining to said account, and find them correct; and that there is in the hands of the Treasurer, a balance of three thousand, three hundred and fifty-three dollars, eighty-seven cents and a half \$3,353 87

Independent of the above balance, there is (per certificates exhibited) invested in U. S. six per cent. stock	- - - - -	16,949 54
In New York do.	- - - - -	2,000 00
Bank of America	- - - - -	300 00
		<hr/> 19,249 54
Total amount of funds,		\$22,603 41

ROBERT B. SEMPLE,
GEORGE F. CURWEN.

1820.	<i>Brought forward,</i>	\$12,450 17
Jan. 3.	By U. S. January quarter interest	254 23
	- N. Y. January quarter interest	60 00
31.	- Mrs. L. Shepherd, F. M. S. Catsk. N. Y.	20 00
	- Rev. Mr. Semple, Rich. V. F. M. S.	200 00
Feb. 9.	By Rev. L. Rice, for mission. pur.	1659 40
	do. for educa. purp.	1152 05
10.	- cash for \$2000 6 per cent. N. Y. stock	2034 90
21.	- Rev. O. G. Jones, New Britain, Montgomery, and Hill Town F. M. S.	100 00
April 1.	By U. S. April quarter interest	254 23
	- New York April quarter interest	30 00
3.	- E. Secomb, esq. Salem, M. F. M. S.	100 00
	- do. from an unknown lady, for Mrs Judson	6 00
	- do. Juvenile Society, Beverly, for the education of heathen children	3 19
11.	- Rev. Jesse Mercer, Powelton, Ga.	100 00
18.	- D. Adams, esq. Char. S. C. for Inst.	171 50
	- do. for the Board of Missions	488 50
19.	- Mrs. Withington, from the Fayette and Mulberry streets Female Mis. Soc.	260 49
20.	- J. Loring, esq. Boston (M.) F. M. S.	700 00
	- Rev. C. Somers, Troy, ag. for Ed. S.	75 20
	- do. donation and Luminary	8 13
	- do. Hudson Female Education Soc.	6 00
	- R. Lupardus, esq. N. Brun. F. M. S.	69 42
21.	- Rev. L. Leonard, Poughk. for Lum.	12 50
	- Rev. E. Osgood, Hend. Jef. co. N. Y.	34 10
	- do. on account of Luminary	10 00
	- do. do. collected in the North	19 00
	- Rev. T. Bruster, tr. Black Riv. As.	56 00
24.	- J. Gilbert, esq. Hartford, C. F. M. S.	30 00
	- Rev. Mr. Morse, Stratfield, C. F. M. S.	22 00
	- Mrs. L. Gregory, Stratfield F. M. S.	35 00
		<hr/> \$20,872 11
April 25.	To balance due the Mis. Soc.	\$3353 87

ACCOUNTS OF THE AGENT OF THE BOARD,

From May 1, 1819, onward to May 1, 1820.

Due the treasury, as per 5th Annual Report:		
For education purposes,	- - - - -	\$1162 06
For mission purposes,	- - - - -	1688 90
		<hr/> 2850 96
Omitted in making up the account last year, viz.		
From the Madison Mission Society, N. Y.	- - - - -	\$150 00
From the Henderson and Ellisburg Mission Society, N. Y.	- - - - -	100 50
By Mr. Ashton, per collection at Blockley	- - - - -	19 40 - 269 90
		<hr/> \$3100 86
Over credited in the receipts from the Mission Society in Charlotte county, Va.	- - - - -	\$100 00
Paid up in the course of the year, for education purposes,	- - - - -	1152 05
For mission purposes,	- - - - -	1659 40
Making the sum of	- - - - -	<hr/> 2931 46
Which leaves a balance still due the treasury to the amount of		\$169 40

RECEIPTS OF THE AGENT, FROM MAY 1, 1819, TO MAY 1, 1820.

FOR MISSIONARY PURPOSES.		1819.	D. C.
119.	B. C.	Jun. 25. By col. at the Union m. Enon, Es. c. V.	42 96
May 1.		26. By Mr. Webb, King & Queen co. Va.	5 00
		Aug. 1. By col. at Gen. Mc. Cor. Fayettev. N. C.	40 00
		2. By Mr. Barge 2, Miss Bustille 2, another person 1, in addition to the collection -	5 00
		3. By Miss Mary Bond, from young nisses in the academy, Raleigh	1 80
June 10.		Aug. 3. By A. W. Clopton 50 cts. and 50 for a comb put into the collection yesterday	\$1 00
		7. By collection Louisa c. h. Virginia	12 90
		8. By col. at Elk cr. m. h. Louisa co. Va.	11 08
		9. By col. Mt. Hermon, Spotsyva. co. Va.	8 22
		By Dr. Staughton, from Dr. Summer-ville, - from Brington and other places	27 10
		By the same, per col. Williams' m. h.	20 00
July 12.		10. By collection at Orange c. h. Virginia,	14 66
		11. By Mr. Strong, Wood, for Mad. co. V.	1 00
		12. By collection at Culpeper c. h. Va.	20 66
		15. By T. Buck, Esq. per col. Ketocton As.	62 36
119.	B. C.	By the hand of Mr. Carnighan of Baltimore, from Mr. Woodberry	5 00
		2. By a young gentleman, Baltimore, to be added to a collection previously taken	1 00
		19. By W. Lancaster, Es. fr. Br. Riv. As. S. C.	17 12
		30. By Mr. Pool, of Wilmington, Delaware	2 00
June 10.		By Miss Jane Daniel, treasurer of the Juvenile Fem. Cent So. Richmond, Va.	30 00
		By the treasr. of the Rich. Juv. Mis. So.	5 00
		By Mrs. Moreton, fr. the Ric. Bap. F. M. S.	100 00
		14. By the hand of Mrs. Greenhow, from the Mount Airy Cent Society	60 00
		July 12. By the tr. of the Fred. Fem. Mis. So.	100 00
		22. By collection Dumfries, Virginia	5 92
		23. By collection Fredericksburg, (credit of the Fredericksburg Female Society)	18 14
		By El. James, Fredericksburg, from the Union Mission Society, Culpeper co.	100 00

	D. C.
1810.	
Au. 15. By same, fr. churches of Ketocton As.	68 83
By Mr. Morgan, after col. Ketocton As.	37
16. By col. Goose cr. m.h. Upperv. Lou. c. V.	8 00
By col. at Mr. Dixon's, same evening	71
17. By collection in Alexandria, D.C. (<i>credit of the Female Society</i>)	17 50
19. By col. in Leesburg, Loudon co. Va.	12 41
20. By col. New Vandy m. h. Lou. c. V.	3 36
21. By col. at Harp's ferry, Jef. co. Va.	9 92
22. By col. Shepherdstown, J. f. co. Va.	3 82
23. By col. at Sulphur Springs, J. f. co. Va.	15 54
By Mr. Henshal 50 cts. Mrs. Houston	
53, Mr. Lytle 25, Mr. James 25	1 50
24. By Miss E. Anderson, fr. Sedwick S. F. S.	28 11
By col. at Middletown, Frederick co. V.	2 01
25. By Jo. New Market, Shenandoah co. V.	2 62
26. By do. Port Republick, Rock. co. Va.	1 76
27. By Jan. Beaver, Pt. Republick, Rock. c. V.	2 00
28. By Alb. As. fr. E. Dawson, fr. Adiel ch.	7 00
By do. from the Ebenezer church	3 00
29. By col. at the Albemarle Association	28 48
By do. in Charlotte, Albemarle co. V.	6 80
30. By the hand of El. Ficklin, additional to the collection at the association	1 00
By some other person, do. do.	75
By col. at Col. Brauhain's, Alb. co. Va.	3 91
31. By El. J. Poindexter, n. Louisa c. h. Va.	5 00
Sept. 2. By col. at Blue Run m. h. Orange c. V.	5 00
By do. at Madison c. h. Virginia	4 21
3. By Dr. Briggs, at Madison c. h.	1 00
4. By col. at Shioh As. Copper co. Va.	16 51
6. By col. at Lexington, Rockbridge c. V.	3 33
By hd. of El. V. M. Mason, fr. Mrs. Wait	1 00
7. By collection, Salem, Bottetourt co. V. (<i>also a gold and a silver ring</i>)	2 40
9. By collection at Wythe c. h. Virginia.	3 63
10. By col. at Abingdon, Washington c. V.	7 70
11. By col. at the Wash. As. Russel. co. Va.	12 45
By Elijah Gillingwaters, from William Bustard and David Cox, jr.	1 00
By the same, from Stoney cr. church	1 25
13. By collection at Jonesboro, Wash. co.	27 37
14. By Dr. Wm. H. Deaderick, Checks Cross roads, lawkins county, Tennessee	3 00
By a lady, after sermon at Dr. Deaderick's	25
15. By col. Methodist m. h. Knoxville, Te.	15 07
By do. Campbell's Station, Knox c. Te.	13 43
By R. L. Tunnel, Esq. fr. T. n. Mis. So.	210 00
19. By col. Providence ch. Rutherford co. Te.	5 00
By a lady, afterwards	3 00
20. By col. at the Cumb. As. Maury co. Te.	28 67
21. By do. Methodist m. h. Nashville, Te.	33 79
24. By do. Sal. As. No. in ch. Hardin c. Ky.	19 07
Oct. 2. By El. George Evans, Granville, O.	150 00
By — Atwood, Esq. from Mr. Treazze, from Muskingum Association	29 00
5. By Mrs. Blaine, from the Washington Female Mite Society, Washington, Pa.	31 25
By dea. Wilson, fr. Ba. ch. Wash. Penn.	7 00
27. By col. after pre. at Oakhill, Pr. W. c. V.	4 75
28. By do. at the Potomack ch. Staff. co. V.	20 00
29. By do. at Col. Todd's, Caroline co. Va.	7 20
By do. at Mrs. Temple's, Hanover c. V.	7 50
30. By the hand of El. John Bryce, from the Union Mis. So. Mecklenburg co. Va.	100 00
By the same, from El. Ford, from the ladies in Hanover county, Virginia	24 00
31. By collection in Petersburg, Virginia	12 00
Nov. 1. By Mr. Coring, \$2, Mr. Shore, \$4 50, Petersburg, Virginia.	6 50
2. By col. in Meth. m. h. Warrenton, N. C.	29 35
8. By El. Sa. McCreary, fr. Beth. As. S. C.	111 03
14. By col. at Sutherl. m. h. Wake c. N. C.	11 00
15. By Margaret, grand-daughter to Mrs. Battle, add to the above collection	25
By collection at Oxford, and given afterwards, Granville county, N. C.	9 55
17. By do. Ash Camp, Charlotte co. Va.	2 47
By do. Moore's Old Ord'nry	4 47
19. By the hd. of El. Baptist, fr. Ja. Mis. So.	100 00
20. By Mr. Daniel, Cartersv. Cum. co. Va.	2 00
By Mrs. French, from the Gooseland Bap. Fem. For. and Dom. Mis. Society	40 00
21. By col. Overton, n. Louisa co. Virginia, By the hand of Miss Overton, from some person in the neighbourhood	2 00
28. By col. Port Republick, Rock. co. Va.	6 55
By do. Harrisonburg, Rock. co. Va.	1 80

	D. C.
1819.	
Dec. 1. By a lady, af. preach. at Strasburg, Va.	1 00
7. By col. at Auburn Hills, Car. co. Va.	3 95
By Mrs. Roy, \$5, Miss Hill, \$2 E. & Q. c. V.	7 00
11. By col. St. P. ch. New Kent co. Va.	5 87
By do. at Mrs. Hiliard's, same evening,	1 75
12. By do. at Williamsburg, Virginia	24 48
By Mrs. Anderson, afterwards, \$5— additional collection, \$3 50	8 50
15. By Mrs. Hoskins, fr. Fe. Mis. So. Ed. N. C.	25 00
31. By col. Warrenton, Warren co. Ga.	5 75
1820. Jan. 2. By collection, Milledgeville, Ga.	28 18
By James Barrow, Esq. the avails of his ferry the preceding week	10 50
Jan. 3. By col. Eatonton, Putnam co. Ga.	20 00
8. By Jas. Bryant, York District, S. C.	1 00
11. By El. Joseph Morris, Rich fork of Abbot's creek, Roan county, N. C.	5 00
18. By the hand of R. Norris, Esq. from Miss Amelia Bell (25 June, 1818)	1 00
23. By Elder J. Hiel Fox, Chester, Warren county, N. Y. per collection	7 00
By same, from Warren Fem. Mite So.	16 00
23. By Dea. Sam. Robinson, fr. St. Law. As.	25 00
25. By Dr. Parsons & Judd, fr. Moun. Dis. As.	1 00
March 9. By the hand of El. Brye, from El. Benjamin Watkins, Powhatan	37 00
April 10. By the Fem. Mis. Soc. Norfolk, Va.	73 00
11. By col. Mill Swamp, Isle of Wight c. V. (<i>credit Norfolk Female Society</i>)	9 02
By col. at Cypress Swamp, Surry co. (<i>credit Norfolk Female Society</i>)	1 23
17. By the Rich. Bap. Fem. Mis. Soc. Va.	125 00
By the Rich. Juv. Fem. Cent. Soc. Va.	15 01
By col. Man. V. (<i>credit Juv. Fem. Cent. So.</i>)	21 73
21. By El. Brown fr. Wash. Fe. M. So. D. C.	100 00
By the treasurer Washington Mis. Soc.	165 34
24. By Cyrenius M. Fuller, from the Bap. Female Mite Society, Dorset, Vermont.	3 00
26. By El. Slack, fr. Fem. So. of Low. Dub. 32 33	
By treas. Sansom-st. Ba. Fem. Mis. So.	135 50
By the hand of Dr. Staughton, from Mrs. Henry, King and Queen coun. Va. from several persons	17 00
By same, from Rev. Mr. Bostwick,	60 00
By same, fr. Wm. Inglesby, Esq. S. C.	50 00
By same, from Archaicus Vanhook, per Union Association, Ky. \$6—do. \$26 62	32 62
By same, from Mrs. Ashby, per the Madison Female Mission Society	11 00

In all for Missionary purposes, \$3174 56

FOR EDUCATION PURPOSES.

	D. C.
1819.	
May 1. By Jas. Davis, per various collections	190 28
17. By the same	6 00
June 5. By the hand of Bryn W. Lester, from Mrs. Carrington	22 50
10. By Mrs. Greenhow \$2, from Mary Hill \$3, Hannah Hill \$4, Virginia.	9 00
By the same, from Mr. Wingfield 1, Mrs. Minor 1, Mr. Red 1, E. T. Lewis 1	4 00
By do. from Mrs. Lewis 1, Mrs. Madison 5, Mr. Smith 2, Mr. Taylor 5	13 00
By do. from Mrs. Minor 5, Nat. Shepard 5, Dr. B. Lewis 1, Virginia	11 00
11. By the hand of Miss J. Charlton, Rich. V.	10 00
16. By El. O. B. Brown, Washington, D. C.	10 00
July 14. By El. Spencer H. Cone, from Wiley Jones, Esq. Montgomery c. h. Maryland	6 00
20. By col. Wash. (<i>credit Ba. Ed. So. D. C.</i>)	34 00
23. By Miss Mary Chew, Fredericksb. Va.	3 00
Sept. 29. By the Wash. Fem. Mite Soc. Ky.	47 00
Oct. 20. By the hand of Dr. Staughton, from the Holmesburg Female Mite Society	50 00
By Elnathan Judson, U. S. Hos. Surg.	20 00
30. By the Richmond Bap. Fd. Society,	50 00
Nov. 3. By col. at Louisa, Frank. co. N. C.	21 55
8. By the hand of El. Samuel McCreary, Chester District, S. C. from —	10 00
13. By collection, Raleigh, N. C.	5 13
By Mrs. Devereaux, to be add. col. above	5 00
18. By col. Grubb Hill m. h. Amelia co. V. (<i>credit Baptist Ed. Soc. Powhatan</i>)	7 20
19. By do. Petersv. Po. c. V. (<i>cr. B. E. S. Pow.</i>)	8 79
By do. Cartersv. V. (<i>cr. Ba. Ed. So. Pow.</i>)	4 00

1819.	D. C.	
20.		By the hand of Mrs. Nichols, from Mrs. Daniel, to be added to the above - - - 1 00
		By the same, from a woman of colour, to be added to the above - - - 6
22.		By col. at the Forge ch. Albem. co. Va. (credit Bap. Ed. Soc. Albemarle) - - - 8 30
		By Mrs. Harris 2, her daughter is 50 cts. her sister 5, a widow lady 25 cts. to be add. - - - 7 75
Nov. 22.		By col. Warren, V. (cr. Ba. Ed. So. Alb.) 15 08
23.		By hand of El. Davis, to be add. col. above 5-
25.		By col. Lynch, V. (cr. Ba. Ed. So. Alb.) 29 24
26.		By do. N. G. asg. V. (cr. Ba. Ed. So. Alb.) 26 31
		By Mr. Brown, to be added to above col. 5 00
Nov. 25.		By col. at Charles Jones's, Nelson co. Va. (credit Bap. Ed. Soc. Albemarle) - - - 3 62
27.		By do. Rockfish Captn. h. Nelson co. V. (credit Bap. Ed. Soc. Albemarle) - - - 9 28
		By do. at El. Burgher's, Nelson co. Va. (credit Bap. Ed. Soc. Albemarle) - - - 3 73
		By do. at E. Fick in's, Albem. co. Va. (credit Bap. Ed. Soc. Albemarle) - - - 2 70
29.		By do. at Woodstock, Shenandoah co. V. (credit Bap. Ed. Soc. Frederick co.) 1 67
Dec. 2.		By do. Niddub, V. (cr. B. E. S. Fred. co.) 2 39
13.		By do. at Edenton, N. C. - - - 7 13
16.		By Dr. Billings, fr. Edenton Fe. Ed. S. 62 30
21.		By collection, Georgetown, S. C. 30 00
25.		By do. Savannah, Ga. - - - 50 00
1820. Jan. 4.		By do. Greensboro, Ga. - - - 17 25
		By do. Lexington, Oglethorpe co. Ga. 8 43
5.		By do. Washington, Ga. - - - 22 22
6.		By do. Abbeville c. h. S. C. - - - 11 85
8.		By do. Yorkville, York District, S. C. 11 87
9.		By do. at Sugar cr. n. h. York Dis. S. C. 27 71
12.		By do. at Milton, N. C. - - - 9 20
14.		By do. Peak's m. h. Prince Edw. co. Va. 5 41
16.		By do. Charlottev. V. (cr. Ba. Ed. So. Alb.) 6 75
18.		By do. Front Royal, V. (cr. B. E. S. Fred. co.) 2 85
19.		By Winch. V. (cr. Ba. Ed. So. Fred. co.) 2 47
23.		By Mrs. Greenhow, Richmond, Va. (credit Richmond Bap. Ed. Soc.) 100 00
		By same, fr. sev. per. (cr. Rich. B. E. S.) 4 75
March 5.		By few per. at sis. L. Fant's, Staff. c. V. 1 82
April 9.		By collection in Portsmouth, Va. 8 43
		By do. in the New m. h. Norfolk, Va. 10 02
		By do. in the Old m. h. Norfolk, Va. 3 22
		By T. Wright, Esq. from the Female Tract Society of Cane Creek, N. C. 2 13
		By Sheldon North, Esq. Bethany, Pa. 1 00
20.		By J. Burrows, tr. Bap. Ed. So. D. C. 53 80
26.		By E. Baptist, fr. Ba. Ed. S. Powhatan 18 51
		By the same, from Mrs. Deane, Cartersville, add to the above - - - 1 00
		By the treas. Phila. Bap. Ed. So. 100 00
		By tr. Sans. st. Bap. Fein. Ed. So. Phi. 188 50
		By Dr. Staughton, from Ad. Sherwood, from the following persons: Mr. J. Jackson \$20, J. R. Cobb 10, Mrs. Thornton 5, Dr. Kenyon 5, W. Gray 10, John Carr 5, Mrs. Jones 3, J. Shick 5, Mrs. Williams 2, Mr. Collins 5, T. Barnard 10, Georgia (10 sent to Mr. Caldwell, N. Y.) 70 00
		By Dr. Staughton, from Mr. Hoyt 1 00
		By same, fr. Wm. Inglesby, Esq. S. C. 50 00
		By items found in the following accts. 50 61
		Total for Education purposes, \$1606 00

1819.	FOR SECRETARY FUND.
June 10.	By Mr. Greenhow, from Mrs. Wood, Richmond, Virginia - - - 2 00

1819.	D. C.
June 12.	By Madison Walthall, Rich. Va. from Col. Curd of Goodland co. Va. 10 00
Nov. 19.	By W. Hickman, Esq. Dunl. Pow. co. V. 10 00
25.	By A. Patterson, Es. Civ. H. P. Ed. co. V. 10 00
Dec. 14.	By E. L. Sam. Cornucius, Norfolk, Va. 10 00
1820.	
Jan. 4.	By C. L. Jenkins, fr. a lady in Jef. c. Ga. 10 00
April 21.	By Col. Jas. Watt, Buckingham co. V. 30 00
	Total for Secretary fund, \$82 00

FOR INDIAN REFORM, WESTERN OR DOMESTIC MISSIONS, &c.	
1819.	
Aug. 9.	By Dr. Staughton, per col. in Rich. V. 42 64
23.	By hd. El. F. Moore, n. Har. fr. fr. a lady 1 00
Sept. 21.	By the hand of R. C. Foster, near Nashville, T. from Dr. J. Hamer 10 00
Nov. 20.	By Mrs. French, tr. Gooch. B. F. M. S. 35 00
1820.	
Feb. 8.	By collection, Washington, D. C. 26 66
9.	By do. in Alexandria, D. C. - - - 20 00
March 31.	By S. A. Jennings, Cartersville, Va. 25
April 24.	By T. Wright, Esq. fr. Yad. As. N. C. 14 70
	Total for Indian reform, &c. \$150 25

FOR ANNUAL REPORTS.	
1819. Aug. 23.	By the Albemarle Ass. from El. Martin Dawson, per sale Rep. of the Bd. 7 50
1820. Jan. 4.	By Charles I. Jenkins, from the Hephzibah Association, for Reports 8 75
	Total, - - - \$16 25

FOR AFRICAN MISSION.	
1819. Sept. 21.	By cash fr. a per. Nashv. Te. 2 00
1820. Apr. 17.	By Rich. Af. Mia. Soc. per acc. 483 25
	By El. Brown, Wn. per col. for Lot Carey 17 00
	Total for an African mission, \$502 25

At my own discretion.	
1819.	
June 10.	By Mrs. Greenhow, Richmond, Va. 3 80
Aug. 31.	By El. J. Poindexter, Louisa, co. Va. 5 00
Sept. 25.	By Dea. B. Edwards, n. Bardstown, Ky. 1 00
Dec. 2.	By persons at N. Fork m. h. Loudon c. V. 1 50
1820.	
Jan. 3.	By W. Walker, Esq. n. Eatont. Put. c. Ga. 5 00
15.	By Mrs. Harris, Albemarle co. Va. 10 00
March 24.	By Mrs. Harris, Albemarle co. Va. 10 00
April 5.	By Mrs. Nichols, of Cartersville, Va. 9 00
8.	By John Faulcon, Surry county, Va. 1 00
	By the Richmond Juvenile Cent Soc. (out of their remittance to the Board) 6 00
17.	By the Richmond Female Mission Soc. (out of their remittance to the Board) 30 00
22.	By El. Elijah Moseley of Georgia - 5 00
	Total, - - - \$78 94

1819. June 11.	By John Eaton, Richmond, Va. for Mr. Judson, personally - 5 00
1820. April 13.	By John Faulcon, Surry co. Va. for Mr. Harrison, student - 10 00

ACCOUNTS OF ASSISTANT AGENTS.

ELDER GEORGE EVANS,

From Feb. 1819, to May 1820.

Brother Evans has been employed in the service of the Board 25 weeks, in which he rode 2884 miles, visited a number of associations, and assisted in

forming several societies. A statement of his receipts and expenditures follows: viz.

1819.	D. C.
Feb. 9.	By col. in the c. h. M. Ver. Knox co. O. 11 31
19.	By Mr. Gordon, Mount Vernon, - 2 25
11.	By Benjamin Rush, Morris, - - - 1 00
12.	By two young men, Miller township 50
28.	By col. Salt Creek, Muskingum co. 4 12
Mar. 30.	By dq. at Circleville, Pickaway co. 3 31

1819.	By Dudley C. C. Wright, Granville,	D. C.	50
	By Sereno Wright, Jr. do.		25
	By two persons (<i>cf. col. by Mr. Rice.</i>)		75
Apr. 25.	By col. Sunbury, Delaware county,		4 73
	By Hezekiah Roberts, Sunbury,		21 00
May 27.	By Geo. Shivel, N. Haven, Huron c.		50
	By Sarah Henderson, a widow, 1,		2 00
	Davin Dow, 1 New Haven,		
	By collection, and 12 cts. afterwards,		3 37
	Madison, Rich. and county,		1 00
Aug. 21.	By Daniel Jackson, Morris, Knox c.		8 68
Sep. 5.	By col. at Columb. As. Troy, Del. c.		25
	By Mrs. White afterwards,		21 12
	12. By col. at Miami As. Springfield,		
	By Jacob White, 2, Springfield;		2 50
	Esther Mears, 50 cts, Cincinnati,		
	19. By col. at the Mad river Association,		29 38
	Champaign county,		
	20. By George Fithian, Esq. Treas. of		6 37
	King's creek Mission Society		50
	By Mrs. E. Luce, Urban, Champ. co.		9 18
	26. By col. at the Scioto As. Pickaway co.		
Oct. 3.	By Mrs. Collett, Lebanon, (<i>handed</i>		1 75
	<i>her after a col. taken by Mr. Rice.</i>)		
	By Hezekiah Kilbourn, Del. G3, a		3 75
	friend (<i>to defray expense.</i>) 75 cts. O.		2 31
	20. By col. at Loudon, Madison county,		17 23
	31. By col. in the presb. m. h. Dayton,		
Nov. 7.	By Mrs. McCann, near Dayton, 50 cts.		1 75
	collection, Middletown, G1 25		5 00
	8. By Abner Enoch, Middlet. Butler co.		6 31
	14. By collection, Cincinnati,		
	15. By Richard Ayra, Cincinnati G2,		3 97
	Wm. T. Cullum 1 87, near Cincinnati,		
	By J. Garrard from the Little Miami		34 75
	Baptist Mission Society,		23 00
	By collection at the Little Miami As.		25
Dec. 14.	By John Alverson, N. Hav. Hur. co.		1 87
	26. By a few persons in Ment. Geauga c.		50
	27. By Mrs. Dow, Madison,		1 00
	31. By John Briggs, Brookf. Trumb. co.		2 60
1820. Jan. 17.	By col. Mansfield, Richland c.		75
	24. By Jno. Rhodes, Union, Licking co.		10 91
Feb. 6.	By col. at Parkersburg Wood co. Va.		5 00
	By Mrs. Neale from the Parkersburg		
	Female Benevolent Society		20 00
	15. By Thomas Tresize, treasurer of Mus-		7 87
	kingum Association, Ohio,		6 56
Mar. 5.	By col. Washington, Mason co. Ky.		1 00
	8. By do. at Augusta, Bracken county,		6 43
	By Wm. Bradford, Esq. Augusta,		
	12. By collection, Paris, Bourbon county,		2 85
	16. By T. Burnam G1. Jos. Lees G1 85,		3 50
	Richmond, Madison county,		
	19. By col. Somerses, Pulaski co. G2 50,		2 00
	Mrs. Sallee, G1,		3 75
	21. By Robert Cross, G1, hand of Wm.		2 32
	Wevel, Esq. G1, Stockton's Valley,		8 29
	24. By col. at E. Hickey's, Knox co. Te.		2 50
	26. By do. Rutledge, Granger county,		3 36
	27. By do. Rogersville, Hawkins county,		1 50
	28. By do. Blountville, Sullivan county,		2 00
	29. By Col. Parsons of Rogersville, G3, a		1 50
	friend in Green county. 35 cts,		1 23
	30. By a lady, Abingdon, 50 cts. two persons		1 00
	near Abingdon, G1, Virginia,		
Apr. 1.	By a friend on New River, Wythe co.		1 50
	4. By Wm. Cross, Inn K. Bottetourt co.		1 00
	By J. Navil, G1, F. Bozman, 25 cents,		1 50
	J. Welch, 25 cents, Fincastle,		12
	By a poor woman, <i>her two mites.</i> Bot. c.		1 46
	By coll. Middlebrook, and 25 cts. next		1 00
	<i>morning.</i> Augusta county,		
	By William J. Cole of Richmond,		10 58
	By col. Staunton, G9 60, do. at New		50
	Market, 98 cents,		
	By a friend to missions, Winchester,		3 03
	By a few persons, Pleasant Valley, Wash-		2 08
	ington county, Maryland,		1 82
	16. By collection at Sharpburg,		45
	19. By do. at Hanover, York co. Pa.		
	By Mr. Eickelburger, 37 cts, a friend 12		90
	22. By John Pugh, Chester co. 40 cts. a		
	friend, Delaware county, 50 cents,		

In all for mission purposes generally, \$350 1/2

FOR DOMESTIC MISSIONS.		D. C.
1819.	By George Fithian, Esq. treasurer of	
Sep. 20.	King's Creek Mission Society, Ohio	6 00

FOR THE INDIAN SCHOOLS.		D. C.
1820.	By George Fithian, Esq. treasurer of	
Sep. 20.	King's Creek Mission Society, Ohio	2 12

FOR THE TRANSLATION DEPARTMENT.		
1820.	Mar. 27. By Dr. John Lide, Granger co. Te.	1 00

FOR EDUCATION PURPOSES.		
1819.	Sep. 20. By George Fithian, Esq. treasurer of	
	King's Creek Mission Society, Ohio	4 50
	By cash,	33 50
Total for education purposes,		\$38 00

FOR THE LATTER DAY LUMINARY.		
1820.	Apr. 8. By receipts for the Luminary up to	
	this date,	126 40
Total,		\$523 68

Expenses for the same time: viz.

To 25 weeks' service, at \$6 per week	150 00
To travelling expenses,	7 50
To loss per discount on western bills,	11 00
To horse keeping and hire,	50 00
	\$218 50

Apr. 26. Balance in favour of the Board, \$305 18

ELDER JAMES M'ABOY.

From November 1819, to May 1820.

Commencing near the last of November 1819, brother M'Aboy has been in the employ of the Board, up to near the last of April 1820, 18 weeks. His journeyings have been extensive, his preaching frequent and acceptable, and his zeal for missions, and for education, ardent and successful. He aided in bringing several societies into operation; and, should his health be restored, much may yet be expected from his labours. The following statement exhibits his receipts and expenses.

1819.	Dec. 1. By collection in Baltimore	D. C.	3 64
	5. By col. at the 2d b. c. in Wash. D. C.		4 25
	6. By col. at Chapawansick, Staf. co. Va.		38
	14. By col. at Jamestown, Pr. Ed. co. Va.		4 00
	22. By col. at Liberty, Bedford co. Va.		1 75
	23. By col. at Fincas. Bottetourt co. Va.		25
1820.	Jan. 14. By collection at Upperville		1 25
	16. By col. at Broad River, Fauquier co.		3 12
	20. By collection at Loudon county		3 31
	26. By collection at Pleasant Valley, Md.		4 41
	30. By col. at 2d b. church in Baltimore		7 83
	31. By collection at Mount Pleasant		5 78
Feb. 4.	By collection at Somerses, Pa.		3 91
	5. By collection at Mount Pleasant		2 12
	6. By collection at Connelssville		2 34

1820.	D. C.
Feb. 6. By collection at Jacob's creek	2 35
11. By collection at Washington	3 35
13. By col. at St. Clairsv. \$2 12. do. Morristown, \$1 72. D. Morrison, 25 cts. O.	4 09
14. By collection at Washington	1 10
15. By col. at bro. Steenrod's, \$1 08, do. at Zanesville, \$5 10,	6 18
16. By collection at Irvine	1 62
By collection at Johnstown	1 50
18. By collection at Delaware	1 87
By collection at Worthington	1 50
20. By col. at Columb. \$14—Xenia, \$2 18	16 18
24. By col. at Dayton, \$3 69—a gentle. 1 a lady, \$1 25—Wm. Eaker, 1,	6 94
25. W. Taylor, 1—J. Wilson, 1—W. Duffield, 25 cts.—R. B. Millikin, 1—J. Beel 50 cents, Rossville	3 75
By I. Watson, 1—A. T. Widner, 5—Rev. D. M'Dill, 2—J. Hall, 75 cts. W. Irwine, 1, Rossville	9 75
27. By E. Robins, 5—B. Drake, 1—T. Drake, 2 50—J. N. Robins, 2 50—J. F. Key, 3, Cincinnati	16 00
By S. Lowry, 2—J. Andrews, 1—N. S. Jonston, 1—J. Smith, 3—Church, 3, Cin.	10 00
By Gen. John S. Gano, Covington Ky.	5 00
April 7. By E. Jackson, Clarksb. 2—C. Towers, 25 cts. G. Hugill, 1—G. Kiger, 1, Va.	4 25
By E. S. Duncan, 2—A. Somerville, 1—J. Burnside, 1—T. J. Adams, 1	5 00
By A. Thompson, 1—N. Goff, 50cts.	3 50
J. J. Allen, 1—P. Chapin, 1	3 00
By J. L. Schon, 1 25—J. Wilson, Jr. 1, P. Lynch, 50 cents, J. Stillman, 25 cents, By Benj. Stout, 50 cents, P. Holding, 25 cents, J. Staley, 1 88—M. Fairfield, 1	3 63
By P. W. Holding, n. Clarksb. 25cts.	1 75
J. Davis, 50—B. Holding, 1	65
By Nan. Hurry, 40—Aust. Reader, 25	1 44
8. By Jesse Fitz Randolph, 94—Fitz Randolph, 50 cents, Salem	1 44
9. By A. Johnson, 44 cts, W. Johnson, 50, D. Davidson, 50 cents, Bridge Port	6 50
11. By J. Staley, 50 cts. A. Hawthorn, 1, A. Werninger, 4—R. Dearing, 1, Morgt.	8 95
15. By W. M'Mahon, 5—G. Bruce, 3—P. Huffman, 45 cts. B. W. Howard, 50cts. Cumberland, Maryland	2 65
By J. Seyster, 40 cts. T. D. 25cts. M. Kizer, 50cts. P. B. 1—E. Russell, 50cts.	2 25
By A. Rose, 25cts. J. Huffman, 50cts. M. Kizer, Jr. 1—G. Huffman, 50cts.	2 50
By J. Murrell, 1—J. Shryer, 50cts. T. Thistle, 50, J. Berry, 50	1 18
By S. Eeles, 6, J. P. Carlton, 12, J. Hook, 50, J. Neff, 50 cents	1 98
By H. Startzman, 25, G. A. Comp, 25, J. Smith, 48, G. Hobbisill, 1	3 00
Apr. 15. By S. Whitehead, 1—J. Wright, 50, J. Murdock, 50, G. Thistle, 1	1 75
By M. Smith, 50, J. Reiside, 25 cents, M. Wallace, 50, J. Scott, 50 cents	1 25
By A. Bull, 25 cts. Cumberland, S. G. Gregory, 1, Hancock	2 37
By B. Bean, 37, A. Blackwell, 50 cents, R. Wason, 1—J. H. Bowles, 50 cents	2 30
By J. Johnson, 1—H. Wells, 50 cents, R. Murray, 25, J. Richards, 55 cents	2 51
16. By coll. at Tonoloway church, Pa.	1—W. M. 50, G. Long, 1—J. Thompson, 1—J. Buchanan, 1—J. M'Murdie, 1—R. Smith, 1—H. G. Goll, 25, J. M'Farland, 50 cents
C. Balm, 50 cents, Mercersburg, Pa.	8 75
18. By J. Ridebaugh, 50, B. Waiff, 1—G. B. M'Knight, 1—G. R. Harper, 50, F. Rahanser, 50, Chambersburg	3 50
By Mrs. Smith, for the Female Miss. Society of Cincinnati, O.	11 00
By the Juvenile B. M. S. Cincinnati	17 31
By the hand of Mrs. Smith, from Sugar Creek church, Montgomery c.	19 20
By hand of the same, fr. Tho. Wade	1 37
By a gen. in Bal. for Burman Mission	5 00
In all for Missions in general	\$267 99

1820.	FOR INDIAN REFORM.	D. C.
Feb. 23. By J. Martin, 1—T. Perkins, 50, J. Alexander, 3—P. Pelham, 1, Xenia, O.		5 50
By W. Elkin, 50, J. Galloway, 1—G. Townley, 1—J. Goudy, 3—D. Morgan, 50,		6 00
25. By O. Shank, 75, A. Martin, 50, I. S. Sandey, 1—E. Cutterlin, 50, Hamilton		2 75
By J. Ashpaw, 50, W. Daniel, 45, W. Riddle, 1—I. Paxton, 3—J. M'Ginnis, 1		5 95
By J. Caldwell, 1—R. Jones, 2—J. Read, 1—J. M'Bride, 1—D. Dick, 5—L. West, 1		11 00
By H. Wilson, 1—J. Spear, 75, J. Boel, 50, J. Brooks, 25, W. Warwick, 25,		2 75
By J. Ramsay, 1—J. E. Duffield, 1—E. M'Connell, 1, Hamilton, O.		3 00
By R. Winton, 2—W. Crook, 50, J. Schooley, 1—Rossville		3 50
By gen. W. H. Harrison, n. Cincin.		3 00
In all for Domestic Indian Missions,		\$43 45

	FOR EDUCATION PURPOSES.	
Feb. 27. By Mrs. Smith, Cincinnati		1 00

	FOR THE LATTER DAY LUMINARY.	
April 26. By receipts up to this date,		98 62
Total,		\$496 06

<i>Expenses for the same time.</i>	
To service from the last of Novem.	
1819, to the last of April, 1820,	144 00
To travelling expenses	43 83
To discount on Piatt's bills	16 75
To horse hire, keeping, &c.	35 00—239 58

April 26. Balance in favour of the Board	\$256 48
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Besides the foregoing, brother M'Abey has collected for the site of the Institution for the ministry, and the college at Washington, the following sums, viz.

Dec. Jan. 1819—20.	25 00
By Sterling Smith, Prince Ed. co. Va.	5
John Arius	5
William Jackson	5
Brack Walthall	10
Elisha Woodpin	5
John H. Linn, Halifax	9
Charles Lewis, Prince Ed. c. Va.	1
William E. Ligon	1
Isham Booker	1
William Legon	1
John Foster	1
Robert Williams, Prince Edward c.	5
John P. Smith, Moore's Old Ordinary	5
Henry Carrington, Halifax	10
Dr. Ganville Craddock	10
Samuel Williams,	2
Edward Carton, Jun.	5
Dr. William T. Craddock	5
Samuel Edmandon	5
John H. Wimbish	3
James Reid, Richmond, Mad. c. Ky.	2
Thomas L. Leftwich, Campb. co. Va.	2
Rama A. Eldon, Bedford county	2
Jacob Rudisill, Fincastle	2
G. Saffernain	1
Elijah Thornhill, Fauquier county	5
John Kaylor	1
Samuel Clagett	1
Thomas Clagett	5
Hczekiah Boteler	2
Henry Riggs	2
Gassaway Selmon	1
John Johnson	1
Total for the site at Washington	\$136 00

ELD. EMORY OSGOOD, OF N. W. YORK.

The report of brother Osgood, dated Oct. 1, 1819, and communications since received, are highly interesting and acceptable; and his farther services are affectionately solicited by the Board of Managers. In thirteen weeks, he rode 1130 miles, preached 78 times, and originated 24 female societies, in which the annual subscriptions amount to \$168 50, and, it is hoped, will increase. His plan of *religious agricultural societies* it is also hoped will be productive of much good. His receipts and expenditures are exhibited in the following statement, viz.

1819.	D. C.
June 28. By col. at Sackett's Harbour, N. Y.	1 20
29. By L. R. 50 eta.—Zeno Alken, 50 eta.—Mr. Greenleaf, 25 c.—Mr. Whitely 50 c.	1 75
By a few persons at meet. at Brownv.	59
30. By col. at Evans's Mills, 2 50—do. at Lerayville, 1 25	3 75
July 1. By W. Hopkins, 25 eta.—Mr. Ward, 20—Mr. Webb, 25—Mrs. Cornwell, 20	90
4. By col. at Gov. 3 51—by Mr. Smith, 25 c.	3 76
5. By do. do. 2 84—unknown, an Indian silver brooch and 1 cent, with the words, <i>it is all I had</i> , 18 cents,	3 02
By the Female Soc. Gouverneur, 5 62—J. Madock, a small boy, 25 cents,	5 87
6. By two young wom. at Rich's Sect. 12 c.—Mr. Levit, 11—at Dekalb, at serm. 85	1 08
7, 8. By col. at Dekalb, 1 18—at Canton, next day, after sermon, 45 cents,	1 63
11, 12, 14. By do. at Madrid, 5 70—do. Potsdam, 2 27—do. Stockholm, 2 79	10 76
15. By Mr. Eastman, after sermon, 1 00, other persons, 87 cents, Hopkinton	1 87
18, 19. By col. Chateaugay 4 corn. 2 46—do. Malone, 4 91—Mr. Hyde, 34	7 71
20. By do. Chateaugay, 3 63—by Mr. B. 50—Mrs. Erwin, 12	4 25
25, 27. By do. S. of Platts. 1 65—do. Platts. 2 93—Mr. Coon, 50—Safford, 50—Horr, 25	5 83
29, 30. By two persons, 63—at St. Albans, 1 36—Mrs. Fuller, <i>for foreign mis.</i> 1 00	2 99
Aug. 1, 2. By col. at Swanton, 6 29—at Sheldon, 4 19—Goff, 20—at Berkshire, 1 28	11 96
3, 4, 5. By unkn. 4, at Enosh, 3 00—at Cambridge, 3 14—Dr. Reynolds, 50—unk. 25	6 93
9, 10. By Dr. Fasset, 25—Mr. Atkins, 1 00—Essex B. F. C. So. 6 46—Mr. Summer, 50 Castle, 62	8 83
11. By M. Castle, 50—E. Castle, 50—J. Shaw, 1 00—Mrs. Castle, for writing verses for her, 25	2 25
14, 15, 16. By Dr. Fort, 1 00—col. at East Clarendon, 3 07—af. serm. Wallingf. 1 57	5 64
18, 19. By col. at Mount Holly, 3 47—do. after funeral sermon at Chester, 5 52	8 99
22, 23, 24. By do. at Brookline, 3 19—Marlboro and Newfane, 94—Dummerston, 20	4 33
25, 29, 30. By do. at Hinsdale, 20—at Guil. Old m. h. 3 55, New, 1 59, aft. serm. 25	5 68
Sept. 1, 2. By Mr. Wilder, Putney, 20—Mrs. Adams, Brook. 25—El. Wellman, F. M. 50	95
5, 12. —coll. Townsend, 6 40—Mr. Reed, 25—at L. George, 1 36—at Caldwell, 1 18	9 19
13, 16. —do. at Bolton, 1 10—at Lake George Association, 5 25	6 35
23. —Ebenezer Baldwin, Turin	1 60
1820.	
Jan. 16. By per. af. ser. Stockholm, 69—S. Culver, 25—Rhoda Stearns, F. M. 1 00	1 94
17, 19, 20. By Ralph Stearns, 25—J. Vernal, 12—Madrid Church, 4 07	4 44
By col. at St. Lawrence As. 9 84—a gold necklace, by Mrs. Wescot	9 84
By Malone B. F. C. So. 9 00—S. Hyde, 25—S. Eastman, 75	10 00
21, 22, 23. By a friend of missions, 50—Esq. Merrel, 60—after sermon at Dekalb, 1 09	2 19
24. By Gen. Benedict, 18—after sermon at Gouverneur, 72—Hopkinton B. F. C. So.	3 37
In all for missionary purposes generally,	\$160 84

FOR WESTERN MISSIONS.

1819.	D. C.
July 24. By Kinner Newcomb, 3 00—Mr. D. J. wit, 5 00, Putney, 2 Sept. Vermont	8 00
1820. Jan. 17, 20. By the Chateaug. B. F. C. S.	8 12
8 12—Madrid B. F. C. S. 4 12, N. Y.	12 24
21, 24. —the Gouverneur Mis. S. 5 00—the Hopk. B. F. C. S. 3 37—S. Eastman, jr. 25	8 62
In all for western missions,	\$38 86

FOR EDUCATION PURPOSES.

1820. Jan. 17, 20. By Stock. B. F. C. S. 5 31—Stockholm church, 1 80, N. Y.	6 11
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FOR LATTER DAY LUMINARY.

By receipts connected with the foregoing,	84 59
19 84—b-for, 64 75	
Fractions in the foregoing receipts, estimated at	17
Total,	\$280 57

Expenditures for the same time.

To 15 weeks' service, at 6 00 per week	90 00
To travelling expenses, &c.	19 55—109 55
Balance in favour of the Board,	\$171 02

ELDER ELKANAH COMSTOCK, N. Y.

From January 1819, to the latter part of April, 1820.

This excellent brother has spent 36 days in the service of the Board, rode 564 miles, preached 30 times, assisted in forming several societies, and considerably enlarged the circulation of the Luminary in that quarter. He employed, also, in the service, brother Kehey one week, and brother Tallman three days. The latter observes, "I do not wish for any compensation. The satisfaction I took in the business doubly rewarded me." Statement of receipts and expenditures.

1819.	D. C.
Jan. 12, 13, 14. By colled. Marcellus 2 68; do. Spafford, 1 65—do. Scott, 2 25, N. Y.	6 58
15, 19. —col. Sempronius, 2 60—do. Onondaga, 2 43, N. Y.	5 03
20, 21. —do. Onon. e. h. 2 38—do. Mar. 12, 2 50	2 50
March 9, 22, 23. By do. Ba dwinis. 2 65—do. Morara village, 1 21—do. Gruton, 2 44	6 30
24, 25. —Ithaca vil. 1 18—do. Dryden, 1 05—do. Genoa, 54—do. Luck, 79	3 86
June 3. —Hon. Charles Kelcy, Sempronius, 50—a poor widow, blind 20 years, 6	2 56
July 18. —do. Dryden, 1 53—do. Ithaca, 2 87	4 40
Presbyterian m. h.	4 40
Dec. 19, 20. By do. Covert, 1 14—do. Ovid, 1 26	2 40
1820.	
April. —Female Mis. So. in Owaseo and Marcellus, 8 75—do. in Gruton, 6 75	15 50
—do. Semp. 13 44—do. Scipio, 22 56	36 00
—Miss Jacob, 25—B. C. Avery, 25, M-ntz	50
By frac. con. with the foregoing receipts	6
In all,	\$85 39
By receipts for the Lat. Day Lum.	3 00
Total,	\$15 39
Expenditures for the same time.	
To 5 weeks and 1 day's ser. at 6 00 p. w.	30 85
To travelling expenses	3 72—34 57
Balance in favour of the Board,	\$80 82

ELDER ELY STONE, N. Y.

The region in which brother Stone resides needs all his time and services, and additional labourers. He has spent a fortnight in the employ of the Board, multiplying subscribers to the Luminary, forming societies, and collecting funds. The following account of receipts and expenditures is given, viz.

1819. By col. in Caledonia, on occasion of forming a Female Mis. Soc. N. Y.	6 82
By do. 1st Church in Leroy, 2 31—do. 2d Church in Leroy, 1 69	4 00
By br. Lathrop, 1 00—a lady in Caledonia, 50—another person, 37	1 87
By a lady in Rochester— <i>fractions</i> , 1	26
By swed. soc. of Ogdén, Farma, Bergen, Sweden, Caledonia, Leroy, Leroy, Sweden, Sweden, Riga	50 00
In all for missionary purposes,	\$62 95
By receipts for the <i>Lat. Day Lum.</i>	45 00
Total,	\$107 95
<i>Expenses for the same time.</i>	
To two weeks' service, at 6 00 per week (<i>out of Lum. fund</i>)	12 00
1820.	
April 26. Balance in favour of the Board,	\$95 95

The accounts of EL Solomon Goodale have not yet come to hand.

The receipts of El. Roots, who had served a short time in the employ of the Board, were published last year, amounting to	14 93
Some compensation ought to be allowed, at least to the same amount	14 93

The receipts of El. S. R. Greene, who was in the employ of the Board a few weeks last year, were published in the last Annual Report, amounting, with what was paid over to him by the Female Mite Society of Trenton and Lamberton, to the sum of

	\$117 90
Compensation, 45 71—expenses, 8 37	54 08
Balance in favour of the Board,	\$63 12

BROTHER JOS. H. KENARD.

1819.

July to October. In 8 weeks, rode 600 miles, preached 56 times, and received the following sums, viz: at Burlington, 6 75—Cooperstn. 80—Haddonf. 1 61—Woolstowntown, 65—Sharpstown, 2 87—Shiloh m.h. 1 15—Roadstown, 2 69—Bridgetown, 2 52—Newcomb's m. h. 2 51—Dividing cr. 3 20—Port Elizabeth, 2 37—Millville, 2 30—Fcarton, 2 06—Greenwich, 2 84—Ferry m.h. 3 25—Brinzion, 3 00—West Chester, 5 00—Elkton, 4 26, and by Miss Bennet after, 50—Bottom m. h. 4 25—Ebenezer, 4 20—Bethel, 1 25—Newport, 2 57—Newark, 4 41, and by Rev. Mr. Russel after, 75—by Mr. Watson, 50—Lond. tract, 2 37. In all, including *fractions*

	70 64
By cash received for the <i>Lat. Day Lum.</i>	8 00
Total,	\$78 64
<i>Expenses for the same time.</i>	
To 8 weeks' services, at 5 00 per week	40 00
To travelling expenses	8 16—48 16
Balance in favour of the Board,	\$30 48

MICAH FAIRFIELD.

The following receipts are reported by Mr. Fairfield, viz.: By Friends on Cat's cr. 9 87—by Mr. Shepherd, Zanesville, 1 25—collec. at Cambridge, 2 43—by Mr. Hawley, 50—two persons on Will's cr. 50—a person in Lancaster, 50—S. Corwine, 34—J. Combs, near Rushville, 1 00—col. at the mouth of Little Muskingum, 3 31—do. Marietta, 5 25—Mr. Miller at Pittsburg, 5 00—by premium on specie, 50—col. at Beverly, Randolph co. Va. 2 27—do. Pruntytown, Harrison co. Va. 87—do. at Simson's cr. and from several individuals, 3 45—do. at Clarksburg, 3 63—do. at Koone's Run, 1 00—by Sam. West, at the Horseshoe, 50—by Mr. St. Claire, Pittsburg, in the price of saddle-bags, 1 50. In all, including *fractions*

	43 69
By G. Huggill, Clarksburg, Va. for ed. purp.	5 50
— cash received for <i>Latter Day Lum.</i>	36 00
Total,	\$85 19
To compensation, without any charge for travelling expenses	75 00
Balance in favour of the Board,	\$10 19

ACCOUNTS OF THE WESTERN MISSIONARIES.

MESSRS. PECK AND WELCH,

From the time of their appointment, May, 1817, up to the 4th of March, 1820.

1817.	D. C.
May 19. By an appropriation of the Board	1000 00
Oct. 10. — col. of Mr. Peck, while journeying to the westward	171 18
— do. of Mr. Welch, do.	578 34
1818.	
Jan. 20. By do. jointly, in Kentucky	82 41—831 93
1819.	
July 15. — various incidental rec.	19 50
— avails of W. M. Academy	430 21
— Mr. Peck, avails of board, horse hire, &c.	210 56
— Mr. Welch, do.	18 00—678 37
— cash per app. of Board	1100 00
Sep. 1. — draft on tr. of the Board	50 00—1150 00
— Mr. P. avails of board, &c.	84 37
— do. fr. school in St. Charles	20 00
De. 31. — do. avails of boarding	97 57
— do. do. of school	11 00
1820.	
March 4. By Mr. W. per av. of board,	12 00
— same, do. of W. M. Acad.	307 35

1820.

Mar. 4. By Mr. P. per av. wag. & har.	120 00—652 19
— cash for the <i>Latter Day Lum.</i>	209 25
Total,	\$4521 64

1817. *Expenditures for the same time.*

Oct. 9. To outfit and trav. ex. of Mr. P. and family from Con. to Ky.	351 32
To wagon, horse, and harness	215 43
To outfit and trav. ex. of Mr. W. from Phil. to Lex. Ky.	321 15
To horse, gig, and harness	300 00
1818.	
Jan. 20. To exp. of both families from Ky. to St. Louis	494 69—1682 49
1819.	
July 15. To general mis. expenses	137 03
To Mr. P.'s family expenses, clothing, physician's bill, &c.	613 63
To Mr. P.'s hor. k. tra. ex. &c.	247 38
To Mr. W.'s fam. ex. clo. &c.	364 55
To Mr. W.'s horse keep, saddle, travelling expenses, &c.	129 75
To Mr. Welch's house rent	138 00
To Mr. Peck's house rent	166 00

	D. C.
1819.	
To rent of W. M. A. & oth. ex.	255 95
To error in accounts	16-2052 46
Sept. 1. To Mr. W.'s fam. expenses	25 00
To Mr. P.'s horse rent	24 18
To Mr. P.'s clothing, trav. ex- penses, horse feed, postage	15 94
To Mr. P.'s family expenses	93 00
Dec. 31. To Mr. P.'s horse keeping, trav. ex. postage, fam. ex. &c.	115 57
1820.	
March 4. To Mr. Welch's rent and other exp. of W. M. Academy	141 25
To Mr. W.'s house rent 8 mo.	149 50
To Mr. Welch's hor. feed, post- age, and other expenses	40 19
To Mr. W.'s fam. exp. in ar.	55 54
To Mr. P.'s trav. ex. and post.	11 43
To Mr. P.'s cloth. fa. ex. in ar.	108 57-780 17
To freight on the Luminary	6 52
Total, eq. with rec. up to the same date,	\$4521 64

Whole expense of this mission, from May, 1817, up to the 4th of March, 1820, including 6 52 of freight on the Luminary, 4521 64.—Paid per order on the treasury, 2150 00; leaving a balance of 2371 64, to be met by receipts, viz. 209 25 per avails of the Latter Day Luminary, and 2162 39 per various other sources.

In addition to the settlement up to the 4th of March, 1820, there was due to Mr. Welch in arrears the sum of 242 77, and to Mr. Peck the sum of 226 93, to be carried forward, with the items that make up these sums, to new accounts.

ELDER ISAAC M'COY,

From 18th October, 1817, to 3d March, 1820.

	D. C.
1817. Oct. By drafts on the Board	500 00
1818.	
June 23. By Mrs. Piety, fr. Brucev. Mis. So.	20 37
Aug. 10. — El. L. Page, from sundry persons in Christian county, Ky.	9 00
13. — William Gordon, Esq.	1 50
16. — Maj. Terry, fr. sun. per. Hend. Ky.	28 00
— El. T. Ross, per col. at Lit. Riv. As.	16 00
— Mr. M'Gee, l. Mr. Draper 1, Mr. Mosely 1, Mrs. Berry 25 c. Miss Hall 25 c.	
Miss Jones 25 c.	3 75
17. — M. and W. Lambert, 50 c. each	1 00
20. — do. at the c. house, Corydon, Ind.	12 18
23. — do. Sil. cr. As. 22 50—Mr. Glover 3 00	25 50
25. — do. in the c. h. Jeffersonville, 8 00— Mr. Murray, 5 00	13 00
28. — Mr. Hobbs, of sun. per. Nelson c. Ky.	4 25
30. — Mrs. Ruble, 62—Mrs. Norris, 75	1 37
Sept. 1. — Mr. Tichenor, fr. sev. p. Elk cr. m. h.	6 00
2. — E. G. Waller, do. Buck creek m. h.	6 06
3. — col. in the court house, Shelby, Ky.	27 25
— Miss Wells 1, Miss P. arec 2, anon. 50 c.	3 50
— Mr. M' Coy, cor. sec. of the Silver cr. Association, for 3d Report of the Board	5 68
Oct. 5. — Mr. Williams, 1 00—Mrs. Boyle, Hopkins county, Ky. 5 00	6 00
— Mr. Lathan, per Mr. Spencer, 2 06	
El. W. Hanks, 1 00	3 00
10. — El. T. Ross, fr. sun. per. Cauld. c. K.	18 00
11. — Mr. Rucker, 2 25—Mrs. Rucker,	

	D. C.
1818.	
1 00—Mr. Luster, 2 00—Mr. Dennis,	505 75
Oct. 19. By W. Polke, Esq. fr. Brucev. Mis. S. Indians, 10 05, trans. 1 00, discr. 22 00	33 06
— Mr. Sullinger	2 00
Dec. 12. — Mr. Green, col. Troy, Mis. c. O.	15 25
— several other small sums, 3 12—frac- tions in the above, 3	3 15
1819.	
March 8. — Mr. Ruby, 1 00—Mr. Martin, 1 00	2 00
April 15. — Mrs. Piety, tr. Brucev. F. M. S.	22 75
12. — draft on the Board	1100 00
17. — col. court house, Vincennes, (per J. Kuykendall, 5 for Indians)	43 18
Jun. 22. — a lady	50
— a draft on the Board	118 50
30. — Wm. Bruce, Esq. tr. Brucev. M. S.	18 00
July 17. — Miss Nancy Ruble and Mrs. Sally Edwards, Nelson c. K. for the Indians	10 00
22. — Mrs. Drake, Illinois, for Ind. chil- dren, 1 00—D. Porter, Esq. do. do. 5 00	6 00
Oct. 13. — W. Bruce, Esq. tr. Bru. M. S.	69 70
14. — Mrs. Piety, tr. Brucev. Fem. M. So.	9 00
16. — Thomas Pound, Sullivan c. Ind.	2 00
Nov. 4. — var. sums col. by El. M. Pierson, Ky.	32 00
1820.	
Jan. 8. — draft on the Board, 300 00—premi- ums on drafts, 40 00	340 00
— exch. of sundry art. at dif. times	47 83
— avails of the school	82 38
By var. sums (see 4th An. Rep. p. 210, items April 22.)	15 50
— cash for the Latter Day Lum.	30 68

Drafts on the Board, 2018 50—Luminary, 30 68—other sources, 871 46; total, \$2720 64

The various expenses of this concern for the same time, that is, from its commencement, in 1817, up to March 3, 1820, for the support of Mr. M' Coy and his family, for procuring premises, for erecting buildings to accommodate the families and schools, for instructors, for physicians' bills, for moving, &c. have amount, to the sum of \$2916 23

Leaving a balance in arrears at that date of \$195 59

ELDER HUMPHREY POSEY.

1820.	
Jan. 31. By cash from persons in Baltimore	7 50
Feb. 6. — col. at Nav. Yd. ha. ch. Wash. D. C.	3 50
7. — do. m. h. at the 1 bap. ch. Wash. D. C.	25 66
9. — do. Alexandria, D. C.	20 00
11. — do. at Owen Thomas's, Fauc. c. Va.	2 00
13. — do. at Jefferson, Culpeper c. 2 53— do. at the c. h. 10 75	13 28
15, 16. — Elder John Goss, 1 00—Elder B. Burger, 45—William Swinney, 1 00	2 45
21. — col. at Greensboro, Guilford c. N. C.	5 87
25. — Mrs. Davis, Morgantown, N. C.	1 00
— Rev. Mr. Davis, Mor. for indig. stu. 1 00	
— cash at dif. times fr. Ag. of the Bd.	224 60
— T. Wright, esq. fr. Fr. Br. Ass. N. C.	22 00

In all, \$329 86
To expenses of his journey to Philad.
and br. Dawson's with him back 78 60
To 1 qr. comp. 125 00—arrears, 21 00 146 00—224 60
Balance in advance to Mr. Posey, \$105 26

SUBSCRIPTIONS FOR THE LOT AND BUILDINGS, IN WASHINGTON, D. C.

FOR THE LOT.		1819.	
	D. C.		D. C.
1819.		Sept. 22 Archer Cheatham, Springfield.	5 00
Aug. 2 R. W. Latimer, Fayetteville, N. C.	90 00	26 Thomas Henderson, Gr. Cros. Ky.	2
Sept. 15 West Walker, Knox county, Tenn.	1	27 Heddenburgh & Beach, Lexington,	2
Robert Tunnell	1	A Friend	1
20 Spencer Buford, Williamson coun.	5	28 David R. Stout, Richmond	1
21 James H. Foster, Nashville	5	Elder Biggs, near Paris	2
Nathan Ewing	5	29 George Lucky, Maysville	1
		William Tureman	1

Subscriptions for the Lot in Washington.

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1819.	D. C.	1819.	D. C.
Oct. 3 Jonas Stanberry, Zanesville, Ohio	10	Nov. 26 James Charey, New Glasgow, Va.	2
30 Nathaniel Shepherd, Richmond, Va.	5	Ann Webber	10
Nov. 2 John Greene, near Warrington, N. C.	5	Robert W. Carter, near Glasco	2
3 Davis Battle, Wake county	5	Benjamin Burgher, Nelson county	2
4 Dr. Battle, Raleigh	5	Benjamin Ficklin, Albemarle co.	5
6 Ely Thomas, Marlborough Dis. S. C.	4	Dr. Massey	3
8 Nathan Hanks,	5	28 Daniel Beaver, Port Republic, Va.	5
Jacob Creath	3	Mr. Lewis, near Port Republic	5
Robert Erwin, Darlington District	10	Dr. Chambers, Port Republic	2
Robert Weston	5	William C. Buck, Shenandoah co.	2
Joseph B. White	5	Charles Buck	3
Ellenor D. Grant	21	Samuel Gardner, Front Royal	5
Ann Howell	1	William R. Ashby	1
Hugh Lyde	5	William Lane	1
8 Ed. I. Osborne, Mecklenb. c. N. C.	8	Jacob Vannaught	1
9 Sarah V. King, Georgetown, S. C.	1	James Diekerson	1
Oliver Hawes, Society Hill,	10	William M. Robertson	1
John F. Wilson	30	Dec. 1 Dr. Thornton, Winchester	1
10 Tristram Thomas, Marlborough Di.	10	J. Graham	1
13 John Dunn, Raleigh, North Car.	1	Solomon Dods	1
Col. Henderson	2	Charles Little	1
John Bell	2	Ann Helm, Frederick county	3
J. Hendon	1	William F. Helm	1
H. Webb	1	Isabella Helm, Kentucky	1
Randolph Webb	3	2 A. Gibson, Middleberg, Virginia	5
W. Harrison	1	3 Spencer H. Cone, Alexandria, D. C.	30
William Thompson	1	Obadiah B. Brown, Washington	50
William Peck	1	Elnathan Judson, U. S. H. Surgeon	20
John Haywood	10	Dec. 3 Enoch Reynolds, Wash. D. C.	20
13 William Peace,	5	Josiah Meigs, Com. Gen. La. Office	25
William Shaw	2	George Wood	2
Joshua Sugg	1	4 Thomas Barton	5
Frances Devereaux	5	Ann Crown	1
Catharine Devereaux	5	5 William R. Almond, Luray, Va.	5
Judge Potter	2	6 Henry Fairfax, near Dumfries	5
15 Zachariah Mayhew, Wake county	2	William Allen, Fredericksburg	2
17 John Key, Charlotte county, Va.	1	Mrs. Walker	2
J. Crowder	2	7 Mrs. Harrison, Caroline county	5
Edward Towler	2	Mary H. Harrison	3
John Whitehead, Prince Ed. c.	2	Martha Harrison	2
20 Lucy M. Nichols, Cartersville, Vir.	1	8 William Fleet, King & Queen co.	10
Jane Price	1	Alexander Flect	5
Zachariah Taylor	2	James Webb	10
Martha Bradley	1	Samuel G. Fauntleroy	10
A Friend	50	Charles C. Page, Hanover county	5
Peter Montague	2	Dr. W—	2
Mason French, Goochland county	1	John C. Taliaferro, King William c.	1
Grief Perkins	2	Susan L. Dabney	1
John Perkins	1	Emila A. Dabney	1
Archelaus Perkins	2	9 Frances B. Greenhow, Richmond	5
21 John Rogers, Albemarle county	5	Susannah Block, Rockets	1
23 Nimrod Branham	10	Hannah Hill, Caroline county	5
Twyman Wayt, Charlottesville	2	10 John Faulcon, Surrey county	10
John Harris, Albemarle county	5	Madison Wathall, Richmond	5
23 William Goldsby, Burke co. N. C.	2	Mr. Priddy	2
Thomas Sanders, Buckingham. c. Va.	3	William Richardson	2
John Caskie, at Patterson's Inn	2	Richard G-wathney	5
25 Alexander Patterson, Prince Ed. c.	5	John D. Blair	1
Belinda Moseley, Lynchburg	10	James Blair	2
John Halsey	1	A Friend	5
J. M. Suttle	5	John Richardson	2
Amnon Haneock	3	William H. Henning	1
William Digges	1	David Donaldson	1
Benjamin Vauter	2	Jane Daniel	1
Timothy Evans	1	Mrs. Wood	1
Wilson Branch	1	William Crane	5
Mrs. Tolls	1	11 John Carter, New Kent county	10
Dr. Saunders, Jun.	1	12 Heney Taylor, near Williamsburgh	5
William L. Saunders	2	Robert Tisdale, Williamsburg	1
Ann Hollins	1	William Bowden	2
James T. Wright	5	Thomas Patriek, near Williamsburg	2
James Goulden	1	13 James M. Vaughan, near Hampton	2
John C. Reld	2	Trackle Savage, Hampton	2
John Rees	2	John Tabb Smith	2
Thomas Ferguson	1	Richard Gilliam	2
Jesse Haire	2	Amelia Brough	1
26 T. Holloway, Amherst county	5	14 Thomas Bennett, Norfolk	1
George Holloway	2	Frances Dutton, Portsmouth	1
Mrs. Holloway	1	S. Whitehead	10
Martha Crump	1	S. Murfee, Southampton	2
John Myers	1	15 Sampson Wildir, near Edenton, N. C.	1
Wilkins Watson	1	William Wright, near Norfolk, Va.	25
Arthur B. Davis	2	16 Joseph Bozman, Edenton, N. C.	50
James Powell	1	Marian Christian	30
Samuel Seaman	1	Nathaniel Bond	1
Edward Penn, New Glasgow	1	Edmund Hoskins	5
Peachy Franklin	2	Mrs. Hoskins	2
Henry Morris	2	Mary W. Hoskins	1

1819.	D. C.	1820.	D. C.
Dec. 16 Henry King, Edenton, N. C.	2 00	Jan. 3 Richard Jones, Madison, N. C.	1 00
Thomas Hathaway	1	Dr. Fannen	2
Henderson J. Standon	1	Mrs. Saffold	5
John Chesire	1	4 Vincent Sanford, Greensborough	2
John Poppleston	2	Dr. Pierce	2
Nathaniel Bruer	2	Jonathan Bickers	1
John B. Blount	1	Mary W. Cobb, Lexington	5
James Hoskins, Bertie county	1	Eliza Moore	1
17 M. C. Stevens, Newbern	5	M. Wallis	1
John M. Roberts	5	5 John Slack, Lincoln county	5
Mary Hancock	1	Charles Whittick, Elbert county	5
18 William H. Conner, Trenton	1 50	Frederick Whittick, Frederick co.	5
Ed. Mumford	1 50	John G. Bailey, Lincoln county	5
20 John Larkins, Wilmington	5	7 Joseph Gist, Pinckneyville, S. C.	10
Joel L. Larkins	1	William F. Gist	5
William Anderson	5	Jacob Crocker, Union District	2
Alexander Anderson	2	Isaac Gain	2
A. M. Hooper	3	John Saunders, Jun.	2
Ann Taylor	1	Samuel Allerton	2
D. Smith	5	Samuel M'Creary, Chester District	2
H. B. Howell, near Wilmington	1	8 James Chambers, Yorkville	1
Isaac Etheridge, Allsaints, D. S. C.	3	James Williamson, York District	2
23 J. Shackelford, Georgetown	5	9 Stephen Fox, Mecklenburg co. N. C.	2
Thomas Evans	5	John Kendrick	3
Henry Cuttino	5	Frederick Dinkens	3
M. Fort	5	John Ruker, York District, South C.	1
William Dennison	1	Jan. 12 Abner W. Clopton, Milton, N. C.	25
J. H. Coggeshall, Georgetown, S. C.	2	14 John Seamans, Prince Edward c. Va.	5
Isaac Caye	2	John Gilliam, Buckingham county	10
Thomas L. Shaw	2	15 Lemuel Toller	2
Richard Shackelford	2	Tandy Morris, Warren	2
Francis Withers	5	Howell Lewis	2
Elizabeth Goddard	5	Samuel Shelton, at Warren	5
Thomas F. Goddard	5	16 William Dunkuns, Albemarle co.	5
Robert F. Withers	5	John R. Jones, Charlotteville	3
Ely King	2	William A. Bibb	1
W. W. Trapier	5	Addison Lewis Davis	25
Mrs. Botsford	2	Hermion Witsius Davis	25
Mrs. Cuttino	2	Agnes Davis	3 50
24 Thomas Napier, Charleston	25	Sophia Davis	2
S. S. Davis	5	Elizabeth Mills, Albemarle county	1
25 Benjamin H. Buckner, Coosawatchie	5	18 Doct. Tutt, Mount Royal	5
Benjamin S. Scriven, Social Hall	10 50	Samuel O. Hendron, near Mount R.	5
William Joyner, Beaufort	3	19 Francis Moore, near Harper's Ferry	10
26 John Carr, Savannah, Georgia	5	Robert Lewright, Jefferson county	5
James Sweet	5	Sally Sedwick, Winchester	1
Charles Richards	1	Rebecca Demos	50
27 Josiah Pennfield	50	19 Ann Kenneford	50
Mrs. Pettybone	5	Mary James	50
C. C. Wright	2	Elias Edmund	2
James Cumming	10	John G. Mansfield	5
Samuel Evans	20	Jacob M'Kay, near Winchester	1
Mrs. Sweet	5	Lewis Lindsey	1
T. V. Gray	5	22 Charles Crook, Jun. Baltimore, Md.	1
John Tanner	2	31 John Healy	5
Mr. Craig	5	Feb. 7 Brook Edmonston, Washington, D. C.	1
R. & Milling	2	Thomas Hempstead, St. Louis, Mis.	10
John Shick	10	Samuel M'Intire, Washington, D. C.	1
28 Samuel J. Bryan	5	Jacob Hutton	1
29 Robert Ellison, Scriven county	5	Isaac G. Hutton	2
30 John Powell, Augusta	10	8 John Dawson	10
John M'Kinnie	10	T. T. Tucker, T. U. S.	10
Lucy Bacon	5	9 Benjamin O. Tyler	2
31 Samson Dugar, Powelton	1	Mr. Nourse	1
Ambrose Battle	2	J. N. Clark	2
John Veazey	2	John Boyle	2
Cullen Battle	5	Samuel Anderson	1
1820.		O. W. Magruder	1
Jan. 1 Oliver Danforth	2	John Ward	1
Hugh Taylor, Sparta	5	John Sessford	2
Mr. Sayer	3	Henry Forest	1
Joseph Bryan, Mount Zion	6	10 John M. Moore	2
N. S. S. Beeman	5	William Bianchard	2
Charles M'Donald, Vintage	2	Daniel Brown	1
2 Samuel M'Donald, Bonavista	2	S. Gresham	2
Farish Carter	5	Isaac Clarke	1
B. Gildersleeve, Milledgeville	2	11 Adam Baer	3
Abner Davis	5	Eldred Simkins, M. C. from S. C.	5
John Clark, governor	10	James Erwin	16
S. Grantland, Milledgeville	2	Thomas W. Cobb, Georgia	5
Richard M'Ornee	1	J. A. Cuthbert	25
Jan. 2 E. Shackieford	5	12 William Logan, S. from Kentucky	5
Dr. Boykin	5	Robert Monel, M. C. from N. York	10
William H. Crenshaw	5	Robert Garnett, Va.	5
3 William Flournoy, Edenton	10	E. M'Daniel, Washington, D. C.	10
John Ashhurst	10	Cash	2
William Walker, near Edenton	15	Cash	2
Lazarus Battle, Madison	5	14 Romulus Riggs, Georgetown	10

Subscriptions for the Lot in Washington. 149

1820r	D. C.	1820,
Feb. 14	William S. Nichols, Georget. D. C.	5 00
	Cash, M. C.	5
	Thomas R. Ross, Ohio	10
	John Duckworth, Washington, D. C.	3
	Clement T. Coot	3
	Mr. Russell	1
	William Faux	2
	A. R. Levering	10
	Cash, Georgetown	2
	Cash, M. C. Kentucky	10
	E. Bacon, Washington, D. C.	10
	Ingle & Lynsby	3
15	Jared Williams, M. C. Virginia	10
	Robert Clarke, Washington, D. C.	1
	Gideon Davis	10
	E. Earle, M. C. from S. C.	5
	Cash do. N. C.	5
	Dr. Smither, Washington, D. C.	3
	J. G. Goble, New Jersey	2
	Isabella Craven, Washington, D. C.	1
16	John Tingey, captain U. S. navy	10
	Margaret Duckworth	3
	Samuel Hilton	5
	William Clarke	1
	E. Ramsay and Lieutenant Howell	1
	Joseph Heister, M. C. from Penn.	5
	Cash M. C. from Connecticut	2
17	Charles A. Burnett, Georget. D. C.	10
	Doctor Magruder	5
	John Peter	5
	Thomas P. Bell	5
	John Laird	10
	Mr. M'Laray, Washington	2
18	Thomas Corcoran, Georgetown	20
	William Hayman, jr.	5
	Lewis G. Davidson	5
	Washington Bowie	20
	Daniel Renner	5
	Robert Dick	5
18	Mr. Adams, Georgetown, D. C.	3
	Mr. Burgess,	3
19	S. W. Smallwood, Mayor, Wash. D. C.	25
	Ninian Edwards, S. Illinois	10
	David Walker, M. C. Kentucky	5
	C. Vandeventer, Washington, D. C.	5
	John Kurtz, Georgetown	15
	D. Clagett	5
	Thomas Crawford	5
	Henry Hazel	3
	John Mountz	2
	James Dunlop	2
	David Stewart, Washington	5
20	Septimus Levering, Alexandria	1
21	Captain Corning	3
	Thomas Cruse	2
	Andrew Jamieson	3
	Robert Jamieson	1
	Robert Conway	1
	J. Harper	2
	Cash	1
	Mr. Ladd	2
	John Withers	1
	Mr. Somers	1
	T. Smith	2
	Mr. Gregory	1
	Samuel Mark	5
	B. Hampson and Son	5
	J. H. Runnels	2
	Jacob Hoffman, Mayor of	10
	Robert Anderson	5
22	Robert Easter, Washington	1
	Cash	50
	George W. May	2
	Hugh Nelson, M. C. from Virginia	10
	Thomas Newton	10
	David Fullerton Penn.	10
	James M. Wallace	5
	J. Hibsham	5
23	James Monroe, President U. S.	50
	George Tucker, M. C. from Virginia	5
	James Overstreet, M. C. from S. C.	2
	Thomas Sewall, Washington, D. C.	3
	Thomas Dunn	5
	Elizabeth Brown	10
	Mr. Newton	1
	William Thompson, Georgetown	2
	I. G. Stull	3
	W. Smith	10
	Thomas Lookerman	5

1820,	D. C.
Feb. 23	Richard M. Johnson, S. from Ky.
25	John Q. Adams, Secretary of State
	J. C. Calhoun, War
	William H. Crawford, Treas.
	Return J. Meigs, P. M. General
	Abraham Bradley, Asst. P. M. Gen.
	M. Young, Washington, D. C.
	Thomas Dougherty
	P. Rogers
	Mr. Graham
26	James Brown, S. from Louisiana
	Mary C. Williams, n. Winchester, Va.
	Martha W. Williams
	W. Whann, Georgetown, D. C.
	W. S. Chandler
	David Ott, Washington
	Alexander Kerr
	Peter Lenox
	Daniel Kurtz, Georgetown
	S. Child
	Mrs. L. Cuthbert, Georgia
	Miss E. Flournoy
28	John M'Creary, M. C. from S. C.
	J. Gideon, jr. Washington, D. C.
	W. Weightman
	Thomas Peter, Georgetown
	W. W. Seaton
29	Elisha Riggs
March 3	Henry Palmer, Philadelphia
7	William James, Fredericksburg, Va.
9	Isaac White, Richmond
	John Smith, Mecklenburg, Virginia
	Rhoda Thomas, Richmond
	Mary R. Massey
	David Roper
	William Crane
10	Maria O. Roper
12	James M'Laurin, Cumberland co.
14	Robert G. Macon, Powhatan county
	Elizabeth Woodson
15	Asbury Crenshaw, Cartersville
	Samuel Hicks
16	W. J. Holocombe, Powhatan county
	James Woodfin
	William A. Turpin
	Littlebuty H. Mosby
	John Woodbridge
	John C. Hill
	Samuel Drake
	James Cleeke
	Willis White
	Joseph Davis
	John Mann, Hanover county
	Gater Clarke, Cartersville
17	William Walthall, Powhatan county
	Sarah Thomas
	Noah Paine
18	Alfred O. Jones
	William Scott
	Matilda Harris
	Mareella Harris
	Richard Booker, Manchester
	James B. Scott
19	James M. Harris, Powhatan county
	Gilley M. Lewis, jr. Cartersville
	John E. Meade, Powhatan county
	Francis Harris
	Edward Scott
	William Subitt
20	J. Watkins, Goochland
	George Richardson
	Richard A. Taylor, Cartersville
21	Mr. Ford, Goochland
	Joanna Miller
	Winniford Heath
	William Hopkins
	Ann Tinsley
	J. R. Royster
	Peter R. Johnson, Columbia
	Knight B. Perkins, Fluvanna county
	Margaret Paine
22	J. W. Coeke
	William Tompkin, Albemarle
25	J. B. Holman, Scottsville
26	David Bagley, Buckingham county
	Fleming Wood
	Nat. Perkins
27	Martha Nicholas
	Joseph Jenkins, Cumberland county

1819.		D. C.	1820.		D. C.
Mar. 27	Elijah M'Gehee, Cumberland co.	2 00	Jan. 27	Cornelius Schenk, Lynchburg, Va.	3 00
	William Walker	8		John Hopper	2
	James H. Lindsey	2		Jhhu Williams	4
	Thomas T. Tuggle	1		Total,	\$2998 29
23	Mrs. W. I. Berryman, Buckingham	10		By brother M'Aboy's collection,	135 00
	Pleasant W. Meredith	2		Total for the Lot,	\$3134 29
	Joel Ferguson	5 94			
29	Powhatan Jones	5			
	Miletus Brown	2			
	John Gilliam	5			
	Maurice Langhorn, jr., Cumberland c.	2			
	Tar-ton Williams	1			
	B. E. Schruggs	1			
30	Charles A. Scott, Fluvanna	8			
	George M. Paine, New Canton	5			
	Robert R. Dabney	1			
	John Woodson, Buckingham county	5			
	Ann S. Woodson	2			
	Paul I. Carrington, Cumberland co.	2			
	Elizabeth Bradley	5			
	Roger Towers	1			
April 1	Benjamin L. Belt, Cartersville	1			
	Philip Turpin, Chesterfield county	10			
	William Gwathney, Richmond	5			
	Sam. L. Straughan, Northumberland c.	5			
	S. P. Charlton, Norfolk, Virginia	2			
	Phebe Royster, Richmond	1			
2	Ann Sharp, Four-mile creek	1			
3	D. Royster, Chesterfield	5			
	Samuel Freeman, Richmond	2			
4	Daniel James, James City county	3			
	Richard Coker, Williamsburg	2			
	Armistead Russell, Richmond	10			
	John Bassett, Hanover county	5			
	Peter Nelson, Caroline county	1			
	Francis O. Markham, Chesterfield	5			
	Patrick H. Price, Hanover county	2			
	J. R. Richmond	1			
	George Roper	25			
	Temple Elliott, King William co.	5			
6	Robert M'Kim, Richmond	5			
	George James	5			
	Richard M. Crane	2			
10	Samuel Cornelius, Norfolk	5			
	Peter Love	5			
	George W. Camp	5			
	Jane Eliza Black, Alexandria, D. C.	2			
	Joseph Schoolfield, Portsmouth, Va.	2			
	John Collins	5			
	Stevens Woolford	2			
	Angus Martin, Norfolk	10			
	Elizabeth B. Peacham	5			
11	B. Lightfoot, Smithfield	2			
	Josiah Holleman, Isle of Wight co.	5			
	Joseph Coffey	2			
	Simmons Gwaltney	1			
	James P. Bell, Surry county	1			
	H. W. Holleman	1			
	Robert Bolling, Petersburg	10			
	John Campbell	5			
	Thomas Shone	5			
13	Benjamin Watkins, Powhatan county	5			
	John Depp	4			
14	Sarah Branch, Chesterfield county	5			
	John Murchee	5			
15	Jane C. Charlton, Richmond	5			
	John Morgan	10			
	B. Tate	5			
17	Henry Robinson, Hanover county	5			
	Ann C. Robinson	3			
	Joanna Robinson	2			
	F. G. Taylor	1			
	W. D. Winston	1			
	Angelina Woodfork, Caroline county	3			
20	Greenburg Gaither, Washington, D. C.	1			
	Peter Force	5			
	Anthony Gale	5			
	Walter Cox	6			
21	Joseph Burrows	5			
	Robert B. Semple, King & Qu. co. Va.	25			
24	Bryan W. Lester, Charlotte county	2			
	James Dabbs	1			
	Richard Dabbs	10			
	Henry I. Ripley, from Liberty c. Ga.	15			
	William Anderson, Cartersville, Va.	5			
Aug. 2	John Wright, Madison court house, Va.	5			
	A. Mann Almond, Luray	2			
1820.	Jan. 27 John C. Skinner, Phila. Penn.	2			
	Frederick Taliaferro, Lynchburg, Va.	3			
	March 4 Spillman & James, Fredericksb. Va.	2 00			
	Mary D. Allison, Stafford county	1			
	Mary S. and Susan L. Allison	50			
	Judith Short, Falmouth	1			
5	John A. Stark, Stafford county	1			
6	William Allen, Fredericksburg, Va.	2			
	Thomas Carey	2			
	Francis C. Wiston	1			
	John Scott	5			
	M. and K. Anstice	2			
	Stephen J. Blayde	1			
	Peter Hord,	1			
	Mr. Cooke	1			
	John Sedwidge	1			
	David Henderson	1			
	George L. Pittman	1			
	A. Henderson	1			
	S. Chancellor	1			
	James Dixon	1			
	Robert Dedman	1			
	Samuel Howison	1			
	William J. Roberts	1			
	John S. Welford	1			
	L. L. Sturgess	1			
	Thomas Riddell	1			
	T. Banks	1			
	Abner Leitch	1			
	Albert Chew	1			
	Henry White	1			
	George Leitch, Falmouth	1			
	William Phillips	1			
	William Alexander	1			
	George Brent	1			
	William C. Beale	1			
	James Herret	1			
7	Mrs. Allen, Fredericksburg,	1			
	Bradley and Thayer	1			
	Anthony Buck	1			
	J. Q. Johnson	1			
	Hazlewood Farish	1			
	Mary Pope	1			
	William Brooke	1			
	John Goolrick	1			
	Richard Peacock	1			
	William Butler,	1			
	Joseph Poilard	1			
	John M. Shulstice	1			
	Anthony Kale	1			
	Richard Peacock, jr.	1			
	Stapleton Noel	1			
	Doctor Carter	1			
	D. Herndon	2			
	John Metcalf	1			
	John Waddle	1			
	Yeymans Smith	1			
	H. and R. T.	1			
	Peter Smoek	1			
	Mr. Dickey	50			
	M. W. Fry	1			
	William D. Baptist	1			
	Benjamin D. Baptist	1			
	Benjamin Day	1			
	William Gregory	2			
	Daniel Grinan	5			
	F. Ford	2			
	Silas Wood	3			
	William James	5			
	Anthony R. Thornton	5			
	The hand of a lady	3			
28	Pleasant W. Meredith, Buckingham c.	1			
April 2	Frances B. Greenhow, Richmond	2			
4	Armistead Russell	5			
5	David Donaldson	10			
8	John Faulkner, Surry county	10			
	Joseph K. Hilligas, Philadelphia, Pa.	10			
	For the Building,	\$133 00			

GENERAL EDUCATION PLAN.

IT is recommended by this Convention, to the Baptist churches throughout the United States, and their adherents, to form themselves into education societies, for the purpose of aiding pious young men of their connexion, who appear, on good evidence, to be called of God to the gospel ministry, in obtaining such education as may best promote their more extensive usefulness in the cause of our Redeemer, and enable them to appear as workmen who need not be ashamed, rightly dividing the word of truth : And likewise for assisting poor ministers, who have families, and have not obtained the advantages which are derived from a suitable education, by gratuitously furnishing them with the most necessary and useful books, to aid them in their endeavours to obtain mental improvement. For the accomplishment of which design the following scheme is submitted to the consideration of the churches.

1st. Let a sermon be preached once a year, at least, in each church, and a collection made expressly for the purposes above specified ; and let the monies so collected, together with any other collections, donations or bequests obtained for such purposes, be conveyed by the hands of a person specially appointed as a representative to attend the meeting of the association to which such church belongs, and there be deposited in a common fund, under the direction of a body of delegates similarly appointed by other churches belonging to that association ; or to a number of associations uniting in the same measure as a common cause ; excepting always such part of the monies, (say a third part) as shall be appropriated to the establishment and support of an Institution to promote the education of the ministry, in our connexion, to be hereinafter described ; which last sum shall be conveyed to the general fund, for that purpose, under the care and direction of the General Convention.

2d. Let the body formed by the coalition of churches, as above recommended, be styled the General Committee, or Trustees of the churches united in association or associations, whether forming State Conventions or otherwise, and have a President, Treasurer, Secretary, and assistants, who shall be authorized to transact all necessary business as a special committee during the recess of the general committee.

3d. Let this committee of the churches be invested with power to examine applicants for the churches' bounty, with respect to their qualifications, according to the sentiment before expressed ; to wit, that they must be the subjects of renewing grace, be called of God to the office of the gospel ministry, have received gifts from Jesus Christ, the great Prophet of the church, to fit them for the work, and be approved and licensed by the churches to which they belong.

4th. Let the committee by their proper officer, or officers, contract for the education of the young men so taken under their care, at some convenient seminary ; superintend their education and morals, that the former may be promoted by due excitement, and the latter preserved in purity ; a departure from which shall be considered as incurring censure and the loss of privilege.

5th. When in circumstances which prevent their obtaining more ample assistance, let the students come under the care of some pious, well-informed and judicious minister ; but, in common, let as many of them as the respective funds of the societies or churches can support, be sent to the Institution under the care of the Convention ; especially those who possess superior talents, together with a desire and aptness for study.

6th. As it is possible that some churches belonging to associations which unite in such a benevolent scheme may withhold their aid; let the exclusive right of managing the business of the fund be vested in the delegates of those churches which regularly contribute to its support.

FORM OF A CONSTITUTION,

For persons who wish to unite in Societies for the education of pious young men for the gospel ministry, and the support of missions, for the furtherance of the gospel.

WE, whose names are hereunto annexed, do, for the purposes stated above, cheerfully unite in a Society, and agree to be governed by the following Constitutional rules :

1st. This Society shall be designated, *The Auxiliary Society of* [here mention the name of the place,] *to the general committee of churches united in the ——— Baptist association, [or State Convention of the Baptist churches in ———, should such Convention, for the purposes above stated, be formed.]*

2d. The object of this Society is to aid the said General Committee, or State Convention, directly, and the General Convention of the baptist denomination in America, ultimately, in educating pious young men called to the gospel ministry, and for sending the gospel to the destitute, both abroad and in our own country. For which purposes a proper distribution of the monies collected in the Society's fund shall be made. It being always remembered, that the establishment of an Institution for promoting the education of ministers under the care and direction of the General Convention, and the support of scholarships therein, are prime objects in the scheme on which this society is formed.

3d. The Society shall have an annual meeting for the election of officers, and the transaction of its other most important business; but shall meet at other times, when requisite, according to adjournments, or call of the president.

4th. It shall have a President, Vice President, Treasurer, and Secretary, who shall perform such duties as are common to such officers in other societies; and shall continue in office from the time of their appointment till a new election takes place.

5th. All persons who subscribe this Constitution, and pay into the Society's treasury dollars, shall be considered as members, and remain such while that sum is annually paid by them; five of whom shall be a quorum. Those who think proper may withdraw their names at pleasure. Those who pay dollars annually towards founding a scholarship in the Theological Institution before referred to, shall be considered as Directors, in the management of the Society's fund.

6th. This Society shall take measures to have itself represented in the General Committee, or State Convention, before referred to.

7th. This Constitution shall be subject to any alteration which experience may prove necessary, by the voice of two-thirds of the members present; three months notice of such alteration, as intended, having been previously given.

☞ It is distinctly to be understood that where associations may not support the plans of education, and consequently, no State Conventions meet, individual education societies may be formed in different parts of the Union, auxiliary to the Convention or Board, and that such societies, after the manner of Missionary

Auxiliary Societies, on paying one hundred dollars annually to the important object, will be entitled to send two representatives triennially to the General Convention.

PLAN OF THE INSTITUTION,
ADOPTED BY THE GENERAL CONVENTION.

IMPRESSED with the importance of an extended course of education to the pious minister of the gospel, but aware, at the same time, that, owing to difference of age and circumstances, all who are called to the ministry, and can devote some time to preparatory studies, cannot spend in them the same number of years,—the general Convention of the Baptist denomination in the United States, in instituting a seminary devoted to the service of our Lord, in helping to cultivate the talents which he commits to those whom he calls to labour in the word and doctrine, have thought it their duty to give it such an organization as to afford suitable instruction both to graduates of colleges, and to others possessing those qualifications which are in this Plan required.

The Institution is to be open for the admission of those persons only who give evidence of their possessing genuine piety, with suitable gifts and attainments, and who, moreover, present certificates from the churches of which they are members, approving of their devoting themselves to the work of the ministry.

Those who have received a collegiate or a liberal education, are to enter immediately upon the studies most intimately connected with the ministry. Provision is to be made for the instruction of students in this course two years; and they are to be divided accordingly into two classes—the *Junior* and the *Senior*.

Other candidates, upon being admitted, are to pursue those academical studies which are the most important to a person preparing for the ministry; and are to be divided into two classes—the *First-year* and the *Second-year*—and then be in readiness to enter the *Junior*. It is, however, distinctly to be understood, that persons whose age and other circumstances may render it improper for them to spend the time requisite for attaining the learned languages, shall be afforded means of pursuing such a course of improvement in the English, as may conduce in the highest degree to their usefulness.

At an early period, they are also to devote some of their attention to those subjects which particularly belong to them as students of the Bible, and candidates for the ministry. They likewise, as also and especially those in the two higher classes, are to exercise their gifts in public speaking, so often, and in such places, as in the judgement of the Professors, it shall, in the case of each individual, be expedient, and most conducive to his improvement.

In the mean time, the state and exigencies of the Baptist denomination are to be regarded, and the term of residence at the Institution is to be shortened, or protracted, as, in the judgement of the Board, and of the Professors, the cases of individuals and the interests of religion shall seem to require.

Candidates, after a satisfactory examination and probationary residence, are to be admitted, upon subscribing the following declaration and promise: "I declare it to be my conviction that it is my duty to devote myself to the work of the gospel ministry; and, relying on the aid of Divine grace, I solemnly promise, that, so long as I shall be a member of this Institution, I will endeavour to make

use of its advantages in a faithful and christian manner; to pay due respect and obedience to the Guardians, Professors, and Teachers, and to conduct myself towards my fellow students as brethren, and towards all men as becomes the Gospel of Christ."

While the students are thus, with meekness and diligence, to strive for the acquisition of useful learning, *'it is required above all, that they make the BIBLE the object of their most attentive, diligent, and prayerful study.'*

The Professors in this Institution are to take precedence of each other according to seniority; they are to be men of piety and learning; members of a Baptist church, and advocates for that system of evangelical doctrine, which maintains that it is "God who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace; which was given us in Christ Jesus before the world began." They are also to be ordained ministers of the gospel; but this requisite is not to be indispensable with regard to those instructors who are employed chiefly in the academical course; and they are to be considered as constituting a Faculty for the regulation and government of the Institution, according to such by-laws as may be approved by the Board, and not inconsistent with the constitution and acts of the General Convention.

It shall be the duty of the Professors to aid the students in the acquisition of a radical and adequate knowledge of the sacred Scriptures; in the original languages; to guide them to correct principles of interpretation, and bring to their assistance, in endeavouring to understand the various parts of the Bible, all those helps which may be derived from an acquaintance with Jewish customs and Oriental literature; to give lectures on the formation, preservation and transmission of the sacred volume; on the languages in which the Bible was originally written; on the Septuagint version of the Old Testament, and on the peculiarities of the language and style of the New Testament, resulting from this version and other causes; on the history, character, and use of the ancient versions and manuscripts of the Old Testament, and of the New; on the canons of biblical criticism; on the canonical authority of the several books of the sacred code; on the Apocryphal books; on modern translations of the Bible, more particularly on the history and character of our English version; and also on the various readings and difficult passages in the sacred writings.

It shall be their duty to give lectures on divine revelation; on the inspiration and truth of the Old and of the New Testament, as proved by miracles, internal evidence, fulfilment of prophecies, and historic facts; on the nature, interpretation, and use of prophecy; on the great doctrines and duties of the Christian religion, together with the objections made to them by unbelievers, and the refutation of such objections: more particularly on the revealed character of God, as Father, Son, and Holy Ghost; on the fall of man, and the depravity of human nature; on the covenant of grace; on the character, offices, atonement, and mediation of Jesus Christ; on the character and offices of the Holy Spirit; on the Scripture doctrines of regeneration, justification, and sanctification; on evangelical repentance, faith, and obedience; on the nature and necessity of true virtue or gospel holiness; on the future state, the immortality of the soul, the resurrection of the body, and the eternity of future rewards and punishments, as revealed in the gospel; and on the positive institutions of Christianity; and, in a word, on all the important subjects of experimental and practical religion.

They shall also give the requisite instruction in sacred rhetoric and ecclesiastical history.

It shall also be their duty to have frequent recitations, and other appropriate exercises in the different branches of study; to devote their time and talents to accelerating the progress of their pupils in the acquisition of those attainments which shall be most conducive to their usefulness in the gospel ministry, to communicate instruction adapted to their different capacities and attainments; to point out the course of study to be pursued, with the approbation of the Board; to furnish the students with a list of such books as may be perused by them with the greatest profit; to assist them in studying the Bible and other writings to the best advantage; to animate their pursuits by frequent inquiries and examinations relative to their progress in books and knowledge; to assign them proper subjects for their first compositions, and suggest a proper manner of treating them; to devote special attention to the improvement of their style and delivery, favouring them with free and affectionate remarks on their productions and their public speaking; to watch over their health with paternal solicitude; to teach them how they may distribute and employ their time to the greatest advantage; to give them friendly advice respecting their intercourse with persons in various stations and circumstances;—above all, to confer with them freely and frequently on those subjects, and to take those measures which are best calculated to promote their growth in grace, and warm their hearts with love to God and the souls of men.

While the general Convention adopt the preceding as the basis of their Institution, they confidently commit to the wisdom of the Board the occasional emending of its internal organization, and the assigning of the various departments of instruction to the different Professors that may be appointed.

MISSIONARY INTELLIGENCE.

MISSION TO BURMAH.

*The following interesting letter has just come to hand, accompanied with a continuation of Mr. Judson's journal, which is reserved for the next number of the *Lantern*.*

REV. AND DEAR SIR,

[Rangoon, Dec. 8, 1819.]

BEING about to leave Rangoon, on a visit to the court of Ava, we feel it our duty briefly to state to the Board the reasons of our procedure.

From the opening of the zayat, last spring, till within a month or two ago, our affairs appeared to be in a prosperous state. Many daily heard the gospel—cases of hopeful inquiry frequently occurred—no serious opposition appeared—and during the little interval of quiet, four precious souls, the first-fruits of Burmah, gave evidence of having obtained the grace of God; three of whom have been baptized.

Some time, however, before the baptism of the two last, the death of the emperor, and the succession of the heir apparent to the crown, operated to give a new

aspect to the religious affairs of this country. The former emperor was known to be, in heart, hostile to the priests of Boodh; and he frequently manifested his sentiments in such acts of persecution as kept the religion in a low and declining state. On his death, the hopes of the priests and their adherents began to revive; and every discovery of the new emperor's friendly disposition has tended to restore the religious establishment of the country to its former privileges and rank. The change effected even in Rangoon, under our own eyes, is very remarkable.

Soon after these events began to transpire, and probably in consequence of them, our fifth inquirer, a teacher, of learning and influence, was accused before the viceroy, of having embraced heretical sentiments. The viceroy gave no decisive order, but directed further inquiry to be made. Upon this our friend went to the principal informant, who is at the head of ecclesiastical affairs in Rangoon, made his peace with him, and discontinued his visits to the zayat. This circumstance spread an alarm among all our acquaintance, and combining with the general state of things, and the prevailing expectation, that our attempts would shortly be proscribed, occasioned a complete falling off at the zayat; and, with the exception of the teacher above named, who has lately visited us in private, and those who have already joined us, we are completely deserted.

Under these circumstances, it appears to us that there remains but one course of proceeding—to go directly into the imperial presence, lay our missionary designs before the throne, and solicit toleration for the Christian religion. By this proceeding, we hope to discover the real feelings and sentiments of the emperor. We hope to ascertain, as distinctly as possible, whether he is devoted to Boodhism, or has imbibed, in any degree, the opinions of his grandfather, and disguises them, at present, from motives of policy merely. If the former be the case, he will prohibit our missionary work, and we shall be under the necessity of leaving his dominions. If the latter be the case, and he be, in any measure, pleased with the Christian system, he will, we hope, give us at least such private encouragement, as will enable us to prosecute our work, without incurring the charge of rashness and enthusiasm.

In approaching the throne, we desire to have a simple dependence on the presence and power of our Saviour, and a single eye to His glory. We have indeed no other ground of hope; we ought to have no other view. We trust, that, if the set time to favour Burmah is come, He who is wonderful in counsel, and excellent in working, will open a wide and effectual door for the promulgation of Divine truth. But if the Lord has other purposes, it becomes us meekly to acquiesce, and willingly to sacrifice our dearest hopes to the Divine will. We rest assured, that, in either case, the perfections of God will be displayed, and desire to be thankful, that we are allowed to be, in any way, instrumental of contributing to that display.

We commend ourselves and the mission, in the present solemn crisis, to the sympathies and prayers of our fathers and brethren, and the Christian public, and remain,

Rev. and dear Sir,

Your devoted servants in the Lord,

A. JUDSON, Jun.

J. COLMAN.

The Corresponding Sec. of the Baptist Board, &c. &c.

THE
LATTER DAY LUMINARY;

BY A COMMITTEE

OF THE

BOARD OF MANAGERS OF THE BAPTIST GENERAL
CONVENTION IN THE UNITED STATES.

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No. XIV.

COMMUNICATIONS.

THOUGHTS ON THE DELUGE.

MANY an important revolution and dire catastrophe the earth has witnessed, since its original creation; but none in extent and destructiveness has resembled the deluge. None has furnished an equally awful demonstration of the sinfulness of sin, and of the rectitude of the nature and government of God.

Presuming on the length of human life, and placing the period in which God would visit men for their iniquity at so great a distance as to destroy its effect on the mind, "the earth became corrupt before God; the earth was filled with violence." Ambition and impiety were triumphant. We are informed, in language accommodated to human habits and emotions, that "it repented the Lord that he had made man, and it grieved him at his heart." He resolved that the guilty world should be drowned, and gave the warning to his righteous servant, Noah, one hundred and twenty years before the flood took place—"The end of all flesh is come before me; I will destroy them from the earth."

Noah was commanded to make an ark of gopher wood. The gopher was probably the same with the *cupressus sempervirens*, or common cypress tree. The durability of the wood, its subsequent use in the construction of ships, and its abundance in the countries

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where the ark was built, strengthen the supposition. The length of this new vessel was three hundred cubits, its breadth fifty cubits, and its height thirty. It is probable that the sacred cubit is intended, which would make its length about 550 feet, its breadth about 90, and its height 55. It was smeared within and without with bitumen or pitch. The patriarch and his wife, together with his three sons and their wives, were in the ark, blessed with safety, while millions were perishing. Nor was this security limited to themselves. "Of clean beasts, and of beasts that are not clean, and of fowls, and of every creeping thing that creepeth upon the earth, there went in two and two unto Noah into the ark." Some animals, which the gratitude of Noah might require for sacrifice to God, were introduced by sevens. The mathematical calculations of many learned men, among whom the pious bishop Wilkins stands pre-eminent, have demonstrated that the ark was amply capacious for the accommodation of all the varieties of animals that it was requisite should enter, and for the preservation of the sustenance which they might require.

Traditions relative to the deluge have been perpetuated by the poets and historians of almost every nation. Lucian, when speaking of the primitive inhabitants of Syria, says, "the Greeks assert, in their fables, that the first men, being of an indolent and cruel disposition, were all destroyed by a deluge. The earth poured forth vast streams of water, which, together with the rains, swelled the rivers, and so made the sea rise above its banks—that the land was laid under water—that Deucalion alone saved himself and family in an ark, and that two of each kind of wild and tame animals entered into it, of their own accord, and that thus Deucalion floated on the waters, until they subsided." Plutarch mentions the dove; and it is observable, that the day, on which Noah entered, is the same the biographer ascribes to his Osiris. The description of the flood by Ovid is generally known. He says, "Towers, concealed, totter under the stream. Sea and land had no difference; all was sea; shores were wanting too, to that sea. The Nereids wonder to see groves and cities and houses under water. Dolphins are caught in the trees; and the wandering bird, having a long time sought for land, finding no place where it may light, drops, with tired wing, into the sea. The new waves beat over the summits of the mountains." He attributed the departure of the waters to the agency of "a north wind."

Chinese writers admit a deluge, but contend that only an individual was saved. Nicaragua, a Mexican monarch, asked some of the first invaders of South America, whether they had any knowledge of a deluge, by which men and beasts were drowned; and whether they

expected its return. The Brahmins of India assert that eight persons, and two of every kind of land animals, were saved from a universal flood, by climbing a lofty mountain. Blessed as we are, with the volume of Divine revelation, traditions like the preceding may entertain us, but are not needed to establish the fact, that a deluge has existed.

It has been a subject of disputation whether the flood was universal, or confined only to one part of the earth. Several considerations evince that its extent was general. The population of our world, from the longevity of its inhabitants, is supposed to have been eighty times as large as it is now. It has been estimated at eighty thousand millions. Numbers so prodigious must have been diffused all over the globe. If the deluge had been only local, there had been no necessity for an ark. Noah and his family might have retired to those parts of the earth, where the flood was not, and thence the depopulated regions could have been replenished with animal life. Besides, the discovery of marine shells, fossils, and petrifications, on the tops of the boldest mountains, can be fairly accounted for only on the supposition that the waters were spread all round the globe. The scriptures on this point are decisive. "The waters prevailed exceedingly upon the earth. All the high hills that were under the whole heaven were covered. Fifteen cubits upwards did the waters prevail; and the mountains were covered; and all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth; and every man, all in whose nostrils was the breath of life, of all that was in the dry land, died. Noah only remained alive, and they that were with him in the ark."

To solve the inquiry, 'How was the deluge produced?' several ingenious theories have been invented. Dr. Burnet supposes the earth to have been surrounded with a crust or shell resembling that of a cocoa nut: that within this shell the waters were pent up: that the action of the sun upon the level surface produced a body of internal vapour, which, pressing with violence upon the inner part of the shell, at length burst with tremendous explosion; broke the crust into millions of fragments, produced a temporary flood, which, subsiding, left the scattered appearances of island and continent, which now present themselves. It is difficult to conceive how, upon such an earth, without rain and without a river, animals or plants could have subsisted above its surface, or the fishes, without air, below it. An ark must have afforded but little security during the shock, and must itself have been preserved by miracle. Mr. Whitehurst supposes the flood

to have been produced by an explosion; but with him the exploding agent was not vapour, but subterranean fire.

Mr. Whiston accounts for the deluge, by supposing a comet to have approached near the earth; by its attractive force to have given an uncommon elevation to the tides; and by its heat to have raised an excess of vapour, which, descending in violent and outrageous torrents, gave rise to the rain of forty days, which Moses mentions. It is unfortunate for this theory, that such a cometary trajectory would be more likely to effect a conflagration than a deluge. Others have, from the circumstance, "that the fountains of the great deep were broken up," supposed the earth to contain an internal abyss of water. This is thought the more probable, as some seas receive vast bodies of water, without any visible outlet. The waters poured into the bosom of the Caspian sea, by the Wolga and other rivers, are conceived too prodigious to be carried off by evaporation. It is concluded they must be lost in invisible caverns. The disruption of this abyss, connected with heavy rains, might have created the flood. But—to conjecture, there is no end.

As the deluge is ascribed to a righteous visitation from God, such persons do but impiously trifle, who pretend that the earth has not water sufficient to produce such an effect. Let Jehovah arrest or diminish the *revolution* of our earth, and the polar regions would be deluged; let him direct it to revolve with greater rapidity, and the equatorial inhabitants would be swept away. With infinite ease, he could suspend the waters over the land; or could create waters, and annihilate them at pleasure. He could sink the mountains, and restore to the globe that universal face of solitary deep which presented itself before he bade the dry land appear. Nothing is too hard for God to perform. The Lord claims to himself the agency; "Behold, *I, even I, do bring a flood.*"

Five months had the ark been floating; from the seventeenth day of the second month, to the seventeenth day of the seventh; when God "made a wind to pass over the earth." The Hebrews call it the *wind of mercy*. "The waters returned from off the earth, and the ark rested upon the mountains of Ararat." It is probable these mountains lay in Armenia, particularly in the part called Turcomania, lying between the Euxine and Caspian seas. In the prophecies of Isaiah, Ararat is called Armenia, (chap. xxxvii. v. 8.) There the Taurus, Anti-Taurus, Niphates, Caucasus, and other hills, are seen; for the whole country is mountainous, and the name Ararat, to one of them, is still applied. The hill, where it is thought the ark rested, has at its foot several monasteries: it is so high that it may be seen

at the distance of four or five days' journey; and it is pretended that, on one of its inaccessible summits, fragments of the ark are still to be seen.

The ark felt the ground before it became visible. The tops of the mountains did not appear, until the first day of the tenth month. According to Dr. Lightfoot's computation, if the waters decreased by a regular gradation, the ark drew eleven cubits, or something more than twenty-seven feet water. While the floods were subsiding Noah sent forth a raven, which, being a carnivorous bird, and perhaps finding subsistence from the floating carcasses, returned not to the ark. "Also, he sent forth a dove from him, to see if the waters were abated from off the face of the ground." The bird, finding no rest for the sole of its foot, returned to the ark. In seven days, he dismissed the dove again; it returned, "with an olive leaf plucked off." At the expiration of seven days, the dove was again sent forth, and it returned no more. A dove with an olive branch, has, from this history, been considered, and is frequently used, in religious assemblies, as an elegant emblem of peace. The patriarch, in fixing on the seventh day for despatching his winged messenger, most probably had respect to the institution of the Sabbath. The action, from this consideration, attaches to itself a greater degree of importance. On *the day of the Lord*, it were natural for Noah to hope for some peculiar intimations of Jehovah's gracious regards.

When the earth was "dried," God commanded Noah to go forth from the ark, with his wife and his children, and to bring forth the living creatures with them. Thankful for so great a deliverance, he built an altar, and offered his oblations to God. These the Lord accepted, and declared his purpose, while the earth remained, that "seed time and harvest," which the deluge had interrupted; and that "cold and heat, summer and winter, day and night," should not cease. He impressed a dread of man upon the irrational animals; and gave them, "as the green herb" had aforetime been given, for food. He forbade the eating of blood, and the commission of murder: made a covenant with Noah, with his sons, and with every living creature, that there should not any more be a flood to destroy the earth. In confirmation of this covenant, he set his *bow* in the cloud. Its elevation in the heavens, and its appearance when the air is filled with vapours, render it an interesting *token* of the gracious purposes of God. It is not improbable that rainbows were seen before the deluge: but now the Lord stamped an importance on the beautiful arch, by making it a sign, upon which he would look, and remember his covenant.

The mythologists of Greece and Rome deify the rainbow. It is

personated by Iris, one of the Oceanides. She is depicted with wings, beautified by the variegated hues of the heavenly arch; she appears, sitting behind Juno, ready to execute her injunctions, and, most absurdly, is described as supplying the clouds with water to deluge the earth.

The Jews have a saying, "the name of God is written on the rainbow." It is certain, much of his excellent character may thence be inferred, and that the covenant and the token, prefigure still greater blessings. To encourage our faith, and an humble, and confident approach to his seat, the beloved disciple, in his revelations, was permitted to witness and record the vision—that the sacred head, and majestic throne of the Son of God, are each surrounded with a rainbow.

ABSURDITIES OF MAHOMETANISM.

FAVOURED with a revelation from God, harmonious in its parts, rational in its declarations, and beneficial in its tendencies, we are led to contemplate other systems, that have no claim to a divine origin, with pity for such as espouse them, and with gratitude to heaven for our superior privileges.

Perusing lately the confutation of Mahometanism by Grotius, I was forcibly struck with the absurdity of many of the ideas circulated by the eastern impostor and his followers. To state a few of them must certainly enkindle and inspirit missionary ardour. Among the miracles which it is pretended were wrought in confirmation of his mission, it is asserted that his camels used to converse with him by night, and that, at one time, a large piece of the moon falling into his sleeve, he hurled it back again that the roundness of the satellite might not be impaired. A mouse in Noah's ark is said to have sprung out of the dung of an elephant, and a cat from the breath of a lion. A beautiful woman is described as having learned a celebrated song from some angels who were overtaken with wine; by chanting which, she could ascend to heaven and return at pleasure. In one of her flights, when she had risen very high, she was apprehended by God himself, fixed there, and is the star Venus. He impudently observes that the hand of God is cold; this he discovered by a touch he received. He contends that Jesus Christ did not die; that he was privately carried up to heaven; that a certain resemblance of him was fixed to the cross, and the eyes of the Jews were deceived. Mahometans insist that in the 14th chapter of John, which treats of the Comforter, some things were written concerning their

prophet, which the Christians have succeeded in expunging. On the commencement of his mission, death is said to have been changed into a ram, and that he now occupies the middle space between heaven and hell. "The sword," says Mahomet, "is the key of the invisible world; a drop of blood shed in the cause of God, a night spent in arms, is of more avail than two months of fasting and prayer. Whoever falls in battle, his sins are forgiven: at the day of judgement his wounds shall be resplendent as vermilion, and odoriferous as musk, and the loss of his limbs shall be supplied by the wings of angels and cherubims." The body of an unbeliever, when laid in the grave, is visited by two livid angels, who order the dead to sit upright, and beat him on the temples with iron maces, till he roars out with anguish, so loud that he is heard from east to west, by all, except men and genii. They then press the earth on the corpse, to be stung until the resurrection, by ninety-nine dragons, with seven heads each. According to a tradition of Mahomet, the spirits of martyrs rest in the crops of green birds, which eat of the fruits and drink of the rivers of paradise. He, moreover, taught that a man's body is entirely consumed in the earth, with the exception of the bone called *al Ajb*, the *os coccygis*, or rump bone, which, as it was first formed in the human body, will remain uncorrupted until the last day, when the whole will be renewed. This renewal is to be effected by a forty days' rain, which shall cover the earth twelve cubits, and cause the bodies to sprout forth like plants.

Among the signs of the approaching resurrection, he places the sun's rising in the west, and the appearance of a monstrous beast, having the head of a bull, the eyes of a hog, the ears of an elephant, the horns of a stag, the neck of an ostrich, the breast of a lion, the back of a cat, the tail of a ram, the legs of a camel, the voice of an ass—and its colours, the colours of a tiger. A thick smoke is to cover the whole earth: Jesus is to descend, embrace the Mahometan religion, marry a wife, become the parent of children, and bring destruction to antichrist.

Such as are admitted into paradise are to be clothed in garments of brocade and the finest silks, and to repose on couches whose lining shall be silk interwoven with gold. "A cup filled with a limpid fountain, and dishes of gold, are to be carried round, and they are to be espoused unto virgins (formed, it is said, of musk) having black eyes, and resembling the eggs of an ostrich covered with feathers from the dust." "This," says Mahomet, "is what ye are promised, at the day of account. This is our provision, which shall not fail."

The Koran teaches that hell has seven gates to admit different com-

panies of sinners at the same time. Nineteen terrible angels pre-
side over it. It consists wholly of fire, both over and under those
who are thrown into it. It throws out large sparks as big as towers,
and yellow like a camel. The black smoke issuing from it makes a
shade, but not a cool one. It is subject to burning winds, and yields
a sound like the braying of an ass. At the resurrection the wicked
will be produced blind, they will have no food but thorns and thistles,
and their drink will be boiling water. It were easy to multiply the
catalogue of these dreadful absurdities, but the service is unnecessary.

Whatever may be offered in favour of some of the articles of the
Mahometan creed,—and it is evident the authors of the *Cyclopædia*
intend them a compliment when they inform us that “the proselytes
of Mahomet, from India to Morocco, are distinguished by the name
of Unitarians,”—it is obvious that their intellectual and religious
condition is degraded and deplorable. It calls aloud for the commis-
eration and zeal of the Christian world. Missions are as truly need-
ed among Mahometans as among Jews or Pagans.

A prophecy has descended by tradition from Mahomet, that in the
last times the Ethiopians shall come and utterly demolish the temple
of Mecca, after which it shall not be built again for ever. We know
the prophecy is delivered that all nations shall serve the Son of God,
and the “vail of covering” be for ever removed. Happy the men
who toil and pray for its accomplishment. L. M.

OBSERVATIONS ON PSALM XXXII. 3, 4.

*When I kept silence, my bones waxed old, through my roaring all
the day long. For day and night thy hand was heavy upon me:
my moisture is turned into the drought of summer.*

THE roaring alluded to in this passage, signifies a loud noise, re-
sembling the roar which a lion utters. But how was it possible for
the bones of David to wax old by his *roaring*, when he kept silence?
Matthew Henry, instead of removing, merely states the difficulty,
when he says, on the passage, “His silence made him roar all the
day long, as if he had been under some grievous pain and distemper
of body.” Piscator supposes the word, *also** understood, as if the
prophet should say, ‘my bones wax old, not only when I am silent,
but, *also* when I roar.’

May not the apparent contradiction be removed by altering the
punctuation?

* Forte \equiv , etiam, subauditur, &c. Vid. Pol. Syn.

In an edition of the Bible "Imprinted at London, 1599," we have the following reading :

"When I held my tongue, my bones consumed ;
Or, when I roared all the day,
 (For thine hand is heavie upon me day and night,
And, my moisture is turned into the drought of summer,)
Then I acknowledged my sinne unto thee," &c.

This reading represents David in two affecting lights. First, he sits in the silence of his soul, as one oppressed with the remembrance of his transgression, and unable to give vent to his feelings; then, as bursting forth in loud cries to the Lord, acknowledging his sin, and importuning forgiveness. This relieves the passage from embarrassment: but, the happiest pointing of it, perhaps, is found in the edition of the bible, published at Edinburgh in 1795, by Mark and Charles Kerr :

When I kept silence my bones waxed old :
 Through my roaring all the day long
 (For day and night thy hand was heavy upon me)
 My moisture is turned into the drought of summer. SELAH.

Here, at once, difficulty vanishes, and beauty is restored. It is no serious objection to assert, that the Hebrew bibles, and Septuagint version, are usually pointed like the common editions of the scriptures in English. It is presumeable that the punctuation of the original scriptures is no more the result of inspiration, than the pointing in our maternal tongue.

Is the cause of David's affliction inquired after? 'The hand of God was upon him!' Is it asked how he conducted himself under this affliction? Sometimes he was silent, and then his "bones waxed old:" sometimes he roared, and then his "moisture was turned into the drought of summer." The strength and propriety of this figurative language must strike every reader. But when neither silence nor crying brought relief, he had recourse to humble confession and fervent prayer. "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin." May every burdened sinner profit by his example.

JOURNEY BY WATER FROM RANGOON TO UMMERAPOORA.

IN our last communications from our missionaries, we find them about setting out from Rangoon to visit the emperor of Burmah, for the purpose of soliciting permission, without molestation, to circulate

the doctrines of the Christian religion. Every reader, whose heart is interested in that important mission, will have realized the duty of offering prayer to Him by whom kings reign, and princes decree justice, that success may crown this missionary expedition. Already have our brethren, Judson and Colman, been followed up the Irrawady with the best affections of thousands. It is confidently believed that a geographical exhibition of the course they have had to pursue, will be perused with no common interest.

In the year 1795, at the instance of lord Teignmouth, who is now president of the British and Foreign Bible Society, an embassy to the kingdom of Ava was projected; and executed by Michael Symes. This latter gentleman passed up the river, and visited the emperor. From his work on the subject we collect the subsequent information.

The population of Rangoon is estimated at about 30,000. Its river is commodious for the construction of ships. Vessels of any burden may be built. A short way from Rangoon the river becomes narrower. The first town that presents itself is Panlang, which was once a city of considerable magnitude. The river about this place is infested with moschetoes of an unusual size. After a course occupying about five hours, the traveller arrives at Yangain-Chain-Ya, where he enters the great river, whose stream runs nearly north and south, and is about a mile wide. No longer sheltered by high and close banks, here the canvass must be spread. A little beyond is Denoobew, a large town with a lofty temple. Many islands of sand are here formed by different currents in the river, on some of which are trees and verdure. Numerous small towns present themselves on each side. Terriato, or the Mango village, is surrounded by groves of mango trees; and Kioumzick, or Convent-stairs, has two temples, which make a brilliant appearance, being gilded from the summit to the base. Here fields are seen planted with indigo. Notwithstanding the general name of the river is Irrawady, different parts are distinguished by different appellations taken from places of note on its banks, as though we should call the Delaware the Trenton river, the Burlington river, the Philadelphia river, the New Castle river, &c. The sides of the river are in some places covered with reeds as tall as a man's head, among which numerous tigers are concealed. As you proceed, the great western hills that divide this country from Aracan may be discerned. Having passed up the river about 120 miles, the city Prome presents itself, renowned in the Burman history for tedious sieges and sanguinary conflicts. At this place major Symes went on shore, where, at the first sight of an officer dressed in uniform, the dogs barked, the men gaped, the children followed, and

the women expressed their astonishment by loud laughter and clapping the hands. It is more populous than Rangoon, and has a royal menagerie for elephants. Pouoodang is a village on the western bank, a few miles above Prome. A high conic hill rises behind it, on the top of which is a temple of peculiar sanctity, having been once the abode of Gaudama; the impression made by the foot of the divinity is shown indented on a slab of marble. Continuing to ascend the river, almost every village is ornamented with one or more small temples. At Meeaday-Praw is exhibited another print of the foot of Gaudama. A similar impression is shown on a rock on Adam's Peak, in the island of Ceylon. It is traditionally believed by the Burmans and the Siamese, that Gaudama once stood with one foot on the island of Ceylon, and the other on the continent. An ascent up the Irrawady is much embarrassed by sand-banks and currents; at night tigers are frequently seen coming down to slake their thirst in the river.

One of the villages on the bank is known by the name of Shoe-Lee-Rua, or golden boat village, from being inhabited by watermen in the service of the king. Every thing that pertains to the king has the epithet golden attached to it. When a Burman means to affirm that the king has heard any thing, he says it has reached "the golden ears;" he who has obtained admission to his presence has been at "the golden feet." The otto of roses is said to be grateful to the "golden nose." This precious metal is the type of excellence. Great quantities are lavished in gilding their temples.

At a distance of 250 miles from Rangoon, you arrive at Yay-nangheoum, or earth oil (petroleum) creek. The surface of the country is here broken into small hills, entirely barren, except here and there a stunted bush. The nature of the soil to produce petrification, is such, that leaves of trees shaken off by the wind are not unfrequently changed into stone before they can be decayed by time. The mouth of the creek is constantly crowded with large boats, waiting to receive a lading of oil, and immense pyramids of earthen jars are raised within and round the village, disposed in the same manner as shot and shells are piled in an arsenal. Sillah-mew soon after appears, a large town remarkable for its manufactories of silk. Near this place, Dr. Buchanan, who accompanied major Symes, was in imminent danger. Wandering through some thickets in quest of plants, he heard a report of a musket at a distance. On his approach to the spot he found some peasants about to skin a bullock that had just been killed by a tiger. The shot had caused the animal to abandon its prey. In its retreat it most providentially took another way from that which the doctor came. On a small river near this place is a

large town called Yoomiqu. The Burmans represent the inhabitants as notoriously ugly, because they have white teeth. The Burmans, both men and women, colour their teeth, their eye-lashes, and the edges of their eye-lids, with black. As you draw near the capital, every little hill is crowned with a temple, and towns and villages increase. The force of the current lying in the midst of the stream, in order to avoid its influence it is sometimes necessary to navigate through fields where tall grass and weeds rise above the surface of the water.

Ava, or Aungwa, once the metropolis of all the Burman empire, is divided into an upper and lower city. The lower, which is about four miles in circumference, is protected by a rampart 30 feet high, at the foot of which is a deep broad fosse. The walls are mouldering away; ivy clings to their sides. Bushes or rank grass, clumps of bamboos, a few plantain trees, and tall thorns, occupy the greater part of the area of this once flourishing capital. The temples, which Burmans never demolish, are dilapidating by time. Bats in abundance hang on the mildewed walls. Numerous thieves find places of concealment among the decayed religious edifices. It is impossible to draw a more striking picture of desolation.

This scene of ruin is soon compensated by the spires, the turrets, and the lofty *piasath** of Ummerapoor. The city is situated near a lake, and surrounded with an amphitheatre of lofty hills. The streets and buildings are invariably laid out in straight lines, crossing each other at right angles; the houses are all covered with tiles, and on the ridge of the roofs are long ranges of earthen pots, filled with water, in readiness to be broken in case of fire; this precaution is the more necessary as the buildings are all of wood. The temples are lofty, and magnificent to a degree that is truly surprising. Access to the splendid throne of the emperor is to be obtained only through a process of ceremonies which abounds with trouble, delay, and frequent disappointments. May the King of kings preserve our missionaries in their laborious and perilous expedition, and crown their application with success.

ORIGIN OF THE ART OF WRITING, AS MENTIONED IN SCRIPTURE.

WE read nothing of the art of writing, in scripture, before the copy of the law given by God to Moses, which was written (that is, en-

* *Piasath* is the regal spire, that distinguishes the palace of the monarch and the temples of the divinity.

graven) on two tables of stone by the finger of God, Exod. xxxi. 18. and this is called the *writing of God*, Exod. xxxii. 16. It is probable, therefore, that God himself was the first who taught Moses letters, and he very likely communicated the knowledge of this to the Israelites, and they to the other eastern nations. Engraving or sculpture seems, therefore, to have been the most ancient way of writing, of which we have another very early instance in Exodus xxxix. 30. where we are told, that *holiness to the Lord* was written on a golden plate, and worn on the high-priest's head; and we find that the names of the twelve tribes were ordered to be written on twelve rods, Numbers xvii. 2. Afterwards they made use of broad rushes or flags for writing on, which grew in great abundance in Egypt, of which the prophet Isaiah, foretelling the confusion of that country, speaks in Isaiah xix. 6, 7.

The other eastern nations made use chiefly of parchment, being the thin skins of animals carefully dressed. The best of this sort was made at Pergamus, and from thence it was called Pergamena. It is probable the Jews learned the use of it from them, and it is very likely this is what is meant by a *roll*, Ezra vi. 2. and a *roll* of a book, Jer. xxxvi. 2. and a *scroll* rolled together, Isaiah xxxiv. 4. Paul is the only person who makes express mention of parchment, 2 Tim. iv. 13. In Job xix. 24. and in Jer. xvii. 1. there is mention made of pens of iron, with which they probably made the letters, when they engraved on stone or other hard substances: but for softer materials it is likely they made use of quills or reeds, for we are told of some in the tribe of Zebulun that handled the pen of the writer, Judges v. 14. David alludes to the pen of a ready writer, Psalm xlv. 1. and Baruch, as we are told, wrote the words of Jeremiah with *ink* in a book, Jer. xxxvi. 18.

H.

THE RELIGION AND EXPECTATION OF THE SIAMESE.

TO THE EDITORS OF THE LATTER DAY LUMINARY.

GENTLEMEN,

Occupied lately in reading the "Summary of Universal History" by Anquetil, I was struck with the following passage in his description of Siam. Will not the expectation here expressed receive an easy fulfilment by the approach of missionaries, and an exhibition of the character of Jesus Christ? Possibly the Siamese may have heard a favourite observation of Confucius, "that it was in the west the Holy One was to be found."

M.

"THE founder, or reformer, of their religion, is named Sommona Codom, which signifies lord, whose epocha they fix five hundred years

prior to the Christian era. He was a very holy personage, who distributed all his possessions to the poor, that he might devote himself entirely to study, fasting, and prayer, to the mortification of his sensual appetites, and to the exercise of a perfect life. He was a formidable champion; he overcame in single combat a man who doubted his perfections. He had the art of making himself appear so enormous, that the eye could only measure him with difficulty; so diminutive, that he escaped from mortal sight; and so agile, that he transported himself in a moment wherever he pleased. This latter qualification was of infinite service to him in extending his religion. Sommona Codom, entreated by his favourite disciple to extinguish the flames of hell, would not consent, "because mankind would become too wicked, if they lost the dread of that torment." This saint killed a man in his wrath, which is the reason why he only lived eighty years. Before he expired, he ordered that they should erect statues, and build temples to him. He actually is enjoying the blessed state of Nireupan. **THE SIAMESE ARE LOOKING FORWARD TO ANOTHER WHO IS FORETOLD. THEY EXPECT HIM WITH THE SAME ANXIOUS IMPATIENCE AS THE JEWS EXPECT THE MESSIAH."**

ON THE TERM NATURE.

THE term *nature* is used in a variety of senses. Aristotle employs a whole chapter in enumerating its acceptations. From ten to twenty senses have been given from Latin authors, and eight principal ones, including a great number that are subordinate, have been selected by the celebrated Boyle. In general, it may be observed, that the etymology of our English word, like that of the Greek *φύσις*, which corresponds with it, signifies something born or produced. In this sense it is uniformly employed in the New Testament.

1. It is used for human nature in relation to descent, education, &c. Gal. ii. 15. "We," says the apostle, "are Jews by *nature*." Plato employs the term in the same sense where he speaks of men who are, "by *nature* Barbarians, by their laws Grecians."

2. It is used for human nature in reference to its qualities, affections, and habits. Thus, it expresses the general innate impressions of mankind. 1 Cor. xi. 14. "Doth not even *nature* itself teach you, that, if a man have long hair, it is a shame unto him: but if a woman have long hair, it is a glory unto her." Grotius observes, that the law of nations is the law of *nature*. It expresses the power of conscience and reason, Rom. ii. 14. "For when the Gentiles, who have

not the law, do by *nature* the things contained in the law, these, having not the law, are a law unto themselves." It expresses the habits of certain classes of society; as the Gentiles, in opposition to the Jews, Rom. ii. 27. "Shall not uncircumcision, which is by *nature*, if it fulfil the law, judge thee, who, by the letter and circumcision, dost transgress the law" Thus Demetrius Phalereus—"The Lacedemonians by *nature* (habit) speak shortly."

3. It is used for human nature, both in a state of unregeneracy and grace: In unregeneracy, Ephes. ii. 3. We "had our conversation in time past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by *nature* children of wrath, even as others: In a state of grace; as being born again, 2 Pet. i. 4. There "are given unto us exceeding great and precious promises: that by these we might be partakers of the divine *nature*, having escaped the corruption that is in the world through lust."

4. It is used in metaphorical and literal senses, in relation to other objects as well as men:

To the vegetable world, Rom. xi. 24. "If thou wert cut out of the olive tree, which is wild by *nature*, and wert grafted contrary to *nature* into a good olive tree, how much more shall these which be the natural branches be grafted into their own olive."

To the animal world, James iii. 7. "For every *nature* of wild beasts, and of birds, and of serpents, and of sea-monsters, is subdued, and has been subdued by the human *nature*." See Macknight, whose translation of this text exactly coincides with the original. He adds, in a note, "Every nature of wild beasts, &c. means the strength and fierceness of wild beasts, the swiftness of birds, the poison of serpents, the exceeding great force of sea-monsters: these have all been overcome by the art and ingenuity of man."

To idols, Gal. iv. 8. "When ye knew not God, ye did service unto them which by *nature* are no gods."

To the constitution and order of God in the world. In Romans i. 27. the apostle speaks of changing "the natural use, into that which is against *nature*." Thus it is the nature of the roots of plants to descend, and of their stems to rise. It is in the nature of the sun to illumine and replenish the earth, and of man to die.

From the diversity of the senses to which the term in question is referred, we are led to discover the propriety of the epithets which are daily employed. We speak of simple nature, a gentle nature, a fierce nature, a holy nature, depraved nature, physical, intellectual nature, &c. It affords occasion for deep regret that the term is often most improperly applied to God himself, or to some fancied being acting under his

influence. If in all its senses is implied the idea of *something produced*, why should it ever be referred to that sacred Power that is without derivation—beginning or end. It is well observed by F. Malbranche, that “the nature so much talked of in the schools is fit for nothing but to lead us back to idolatry; the ancient heathens understanding by it something which, without being God, acts continually throughout the universe.” Poets, as if afraid to give to the Lord the glory due to his holy name, are perpetually petitioning or praising nature.

Oh! Nature all-sufficient! over all!

Enrich me with the knowledge of thy works!

THOMSON.

Philosophers themselves are frequently guilty of the same folly. Dr. Barton, in his Botany, having stated from Bruce that all the leaves of the trees in Abyssinia are very highly varnished, and of a tough leather-like texture, which enables them to support the constant and violent rains, under which these trees are produced, and having remarked that this is a wise provision of nature, subjoins: “But, in what, the highest or lowest object, is not thy *wisdom, Nature, conspicuous?*” Surely the Christian who tenderly feels for the honour of God, should conscientiously avoid such perversion of language, such irreverence for the Infinite Supreme.

WEIGHING THE MOGUL IN A BALANCE.

SIR THOMAS ROE, in his Voyage to India, records the following occurrence.

“The first of September, which was the late mogul’s birth-day he, retaining an ancient yearly custom, was in the presence of his grandees weighed in a balance. The ceremony was performed within his house, or tent, in a fair, spacious room, into which none was admitted but by special leave. The scales in which he was thus weighed were plated with gold, and so also the beam on which they hung by great chains made of that most precious metal. The king, sitting in one of them, was weighed first against silver coin, which immediately after was distributed among the poor; then he was weighed against gold, after that against jewels they say; but I observed, being there present with my lord ambassador, that he was weighed against three several things, laid in silken bags on the contrary scale. *When I saw him in the balance, I thought on Belshazzar, who was found too light.* Dan. v. 27. By his weight, of which his physicians keep an exact account, they presume to guess at the

present state of his body, of which they speak flatteringly, however they think it to be." Perhaps the same custom prevailed in Babylon; if so, it assists in interpreting the hand writing on the wall. To impress the mind with an idea of the power and majesty of God, the sacred scriptures describe him as weighing the mountains in scales, and the hills in a balance. He makes a weight for the winds, and weighs the waters by measure; and to impart a solemn sense of the justice of his throne, man is weighed—his conduct and his heart. "Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the Lord is a God of knowledge, and by him actions are weighed." 1 Sam. ii. 2. "All the ways of a man are clean in his own eyes, but the Lord weigheth the spirits." Prov. xvi. 2.

MISSIONARY INTELLIGENCE.—FOREIGN.

MISSION TO BURMAH.

Continuation of Extracts from Mr. Judson's Journal.

RANGOON, JULY 6th, 1819.—FIRST DAY of Burman Lent. All the members of government went to the great pagoda, and took the oath of allegiance to the new king.

At night a large company came in,—all disposed to condemn and ridicule, and persecute,—influenced by one very virulent opposer, who has been here before. When the storm was gathering, Moug Nau withdrew. A most trying time, chiefly rendered so, by its being an indication of the spirit which generally prevails among this people, though commonly restrained by politeness, and which, we fear, may issue in something worse and more to be dreaded, than our own personal inconvenience and persecution.

Heard, at the same time, that several of the people, who live about us, and commonly attend worship, had privately gone to the pagoda, and made an offering. All these circumstances conspire to make us feel desolate, and to put our trust in God alone.

JULY 10th.—Some pleasant conversation with Moug Thahlah. Seldom a day passes, in which he does not spend an hour or two with me or Moug Nau. This man is rather superior to the common Burmans, in point of abilities, and though not very learned, he has read much more than the generality. He is much superior to any one resident on our premises; and, if converted, would be a valuable acquisition to the mission.

JULY 12th.—Considerable company all day. Moug E, whose name I have not yet mentioned, though he has made several visits, broke through his usual reserve, and acknowledged his love for this religion, and thought he should be

come a disciple, and not return to Savoy, whence he lately came on some government business.

Moung Thablah appears to be really earnest in his desires to become a disciple of Christ. His sister Ma Baik, who was lately drawn into a high quarrel with a neighbour, expresses much sorrow, and says that the circumstance has convinced her, more than ever, of the evil of her heart, and the necessity of getting a new nature, before she can be a disciple.

Much encouraged by the events of the day. The Lord can bless the feeblest means, the most unworthy instruments. Praised be his name.

JULY 13th.—The sixth anniversary of the commencement of the mission.

JULY 18th, *Lord's Day*.—Discoursed on Matt. vii. 13. concerning the broad way to destruction, and the narrow way to life; the hearers considerably attentive. To-day our viceroy has returned to Rangoon, being forbidden to proceed to Ava, before taking the oath of allegiance to the new king.

JULY 19th.—Had some particular conversation with Moung Thablah, on his spiritual state. He says, that the more he reads and hears of the Christian religion, the more inclined he becomes to believe and embrace it; but fears that his weakness and sinfulness incapacitate him for keeping its holy precepts, as it becomes a professing disciple.

JULY 29th.—Finished revising the Tract for a new edition. Have considerably enlarged it, particularly by adding several prayers, so that it now stands "A View of the Christian Religion, in four parts, Historical, Practical, Preceptive and Devotional." We intend sending the manuscript to Serampore, with a request to brother Hough, that he will get it printed, in a large edition of five thousand copies. The first edition of one thousand is nearly exhausted. Such indeed is the demand for it, since the opening of the zayat, that we should have given away all the copies long ago, had we not been doubtful about a fresh supply.

JULY 30th.—Had several attentive visitors; one of them staid two hours, and appeared very unwilling to leave. His mild manners and apparent openness of heart, tended to heighten my desires, and stimulate my prayers for the salvation of his precious soul.

AUGUST 1st, *Lord's Day*.—Several respectable and wealthy people present at worship. One of them visited me several months ago, and received a Tract. Since then, he has thought much, and conversed with some of his friends about the new religion. Yesterday, he sent word that he was coming to worship, with several others. He was rather reserved to-day, and said but little, yet sufficient to show that he has imbibed some new notions, which, whether they issue in conversion or not, will, I trust, prevent his ever settling down in his old system. His name is Oo Yah.

AUGUST 2d.—The family of the old gentleman of yesterday, came to see Mrs. Judson, saying, that their father had sent them to listen to the instructions of the female teacher. They appear to be one of the most civilized families we have met with; behaved with much politeness and respect, and begged leave to come again.

AUG. 3d.—Several neighbours of Oo Yah spent some time at the zayat, and listened attentively.

AUG. 7th.—Brother Wheelock embarked for Bengal, but in so low a state, that we fear the voyage, instead of being beneficial, will tend to shorten his life.

Aug. 8th, *Lord's Day*.—Several strangers present at worship—a larger assembly than usual.

Aug. 19th.—Had more company than for a fortnight past. Very little intermission through the day. Just at night three strangers came in, and listened with remarkable attention. They appeared to be particularly impressed with the value of a happy immortality, as far superior to any thing which the Burman system can offer, and also with the love of Christ, as far surpassing all other love.

Aug. 20th.—Several Mahometans came in, having heard, as they said, that I denounced all religions but the Christian. We had a long debate on the divine Sonship of Jesus Christ. At first it was very offensive to them; but when the doctrine of the Trinity was explained to them, they had no other objection to make, but the Koran denied that God had a Son. They appeared to be somewhat desirous of knowing what is truth; said they should come again, and must either convert me to Mahometanism, or themselves become converted to Christianity. I discovered afterwards, that one of them was a priest; but he kept in the back ground, and said nothing.

Aug. 21st.—Have not lately mentioned Moug Thahlah, though he has continued to visit me regularly. To-day I had a conversation with him, that almost settled my mind that he is really a renewed man. He, however, thinks he is not, because he finds his heart so depraved, that he cannot perfectly keep the pure commands of Christ.

Aug. 22d. *Lord's Day*.—Two of the adherents of the Mangan teacher, the popular preacher that I mentioned some time ago, were present at worship. I had much conversation with them, in the course of which, I so clearly refuted their system, in two or three instances, that they could not refrain from an involuntary expression of assent and approbation. They directly said, however, that it was impossible for them to think of embracing a new religion. I never saw more clearly the truth of our Saviour's words, *Ye will not come unto me*.

After worship, had another conversation with Moug Thahlah. He hopes, that he is a disciple of Jesus Christ in heart; but wants to know whether a profession of religion is indispensable to salvation. He fears the persecution that may hereafter come on those who forsake the established religion of the empire. I gave him such explanation as I thought suitable, and left him with the solemn consideration, that unless he loved Christ above his own life, he did not love him sincerely, and ought not to hope that he is interested in his redemption.

His sister Ma Baik is in a very similar state. She has been particularly attentive and solemn in her appearance for some time past.

In such cases, it is a great consolation to reflect, that the tender, compassionate Saviour will not break the bruised reed, or quench the smoking taper. He will strengthen and restore the one, and the other he will light up with his own celestial fire.

Aug. 24th.—Another conversation with Moug Thahlah, which at length forces me to admit the conviction that he is a real convert; and I venture to set him down the second disciple of Christ among the Burmans. He appears to have all the characteristics of a new born soul, and though rather timid in regard to an open profession, has, I feel satisfied, that love to Christ, which will increase and bring him forward in due time.

Aug. 26th.—Was visited by Moug Shwaa Gnung, a teacher of considerable

distinction. He appears to be half deist and half sceptic, the first of the sort I have met with among the Burmans. He however worships at the pagodas, and conforms to all the prevailing customs. We had a very interesting debate, in which we cleared up some preliminaries, preparatory, I hope, to future discussions.

Just at night the viceroy returning from an excursion of pleasure, passed by our road, for the first time, since the zayat was built. He was seated on a huge elephant, attended by his guards and numerous suite, and as he passed, eyed us very narrowly. Several Burmans were sitting round me and Mrs. Judson.

After he had passed some time, two of his private secretaries came in with a viceregal order, signifying his highness's desire to see the manner in which printing is executed. I replied, that the teacher who understood printing had gone to Bengal, taking the types with him, and that it was impossible to comply with the order. They departed with evident dissatisfaction.

AUGUST 27th.—In order to obviate the bad effects of the report of the officers of yesterday, I went to the government house, intending to have a personal interview with the viceroy. After waiting two hours in the levee hall, he made his appearance, and on recognizing me, immediately inquired about the press and types. I told him my story, and when he understood that I was ignorant of the art of printing, he appeared satisfied to let the matter rest. In the course of the few words which passed between us, he said, that he wished to get several Burman books printed. He seemed to be more kindly disposed towards me than formerly; but it seems impossible to introduce the subject of religion in his presence, surrounded, as he always is, with a crowd of courtiers and secretaries, petitioners and lawyers.

Had but just returned home, when the teacher Mounq Shwaa Gnong came again, and staid from noon till quite dark. We conversed incessantly the whole time; but I fear that no real impression is made on his proud sceptical heart. He however promised to pray to the eternal God, through Jesus Christ, and appeared, at times, to be in deep thought. He is a man of very superior argumentative powers. His conversion would probably shake the faith of many.

AUGUST 28th.—A great deal of company all day long. Quite worn out with incessant toil.

At night, the viceroy again passed, as the day before yesterday; and the same secretaries came in, saying, that it was the viceroy's desire, that I should translate and get printed, if possible, some historical writings of my country. I told them I would take the first opportunity of calling on his highness.

AUGUST 31st.—A man, by name Mounq Ing, has visited the zayat five or six days in succession. At first, a variety of other company prevented my attending much to him, and he conversed chiefly with Mounq Nau, and employed himself in reading what he would. He once told Mounq Nau, that he had long been looking after the true religion, and was ready to wish that he had been born a brute, rather than to die in delusion, and go to hell. Sunday, I conversed with him largely, and his attention, during worship, was very close and solemn. To-day, he has made me half inclined to believe that a work of grace is begun in his soul. He says that he formerly had some idea of an eternal God, from his mother, who was christened a Roman Catholic, in consequence of her connexion with a foreigner; but that the idea was never rooted in his mind, until he fell in with the zayat. Within a few days, he has begun to pray to this God. He is quite sensible of his

sins, and of the utter inefficiency of the Boodhist religion; but is yet in the dark concerning the way of salvation, and says, that he wants to know more of Christ, that he may love him more. Lord Jesus, give him the saving knowledge of thine adorable self!

SEPTEMBER 1st.—Moung Thahlah continues to express similar sentiments to those already noted; is still afraid of persecution and death; but professes to be labouring to obtain that love to Christ, and faith in him, which will raise him above the fear of man; and particularly requests us to pray that he may obtain these graces.

SEPTEMBER 3d.—A great crowd of company through the whole day, the teacher, Moung Shwaa Gngong from ten o'clock till quite dark, with several of his adherents. He is a complete Proteus in religion, and I never know where to find him. We went over a vast deal of ground, and ended where we began, in apparent incredulity. After his adherents, however, were all gone, he conversed with some feeling; owned that he knew nothing, and wished me to instruct him; and when he departed, he prostrated himself, and performed the *sheeko*, an act of homage, which a Burman never performs but to an acknowledged superior.

After he was gone, Moung Ing, who has been listening all day, followed me home to the house, being invited to stay with Moung Nau, through the night. We conversed all the evening, and his expressions have satisfied us all, that he is one of God's chosen people. His exercises have been of a much stronger character than those of the others, and he expresses himself in the most decided manner. He desires to become a disciple in profession, as well as in heart, and declares his readiness to suffer persecution and death for the love of Christ. When I stated the danger to which he was exposing himself, and asked him whether he loved Christ better than his own life, he replied, very deliberately and solemnly, "When I meditate on this religion, I know not what it is to love my own life." Thus the poor fisherman, Moung Ing, is taken, while the learned teacher, Moung Shwaa Gngong, is left.

SEPTEMBER 5th, *Lord's Day*.—A very dull day—not one stranger present at worship. In the evening, Moung Thahlah was a spectator of our partaking of the Lord's supper. Moung Ing could not be present. He lives at some distance, and is getting ready to go to sea, pursuant of his purpose before he became acquainted with us. We have endeavoured to dissuade him from going; and to keep him near us; but we are afraid that his circumstances will not allow him to comply with our advice and his own inclinations.

SEPTEMBER 6th.—Spent the evening in conversing with Moung Byaa, a man who, with his family, has lived near us for some time, a regular attendant on worship, an indefatigable scholar in the evening school, where he has learned to read, though fifty years old, and a remarkably moral character. In my last conversation, some time ago, he appeared to be a thorough legalist, relying solely on his good works; but yet sincerely desirous of knowing and embracing the truth. The greater part of the evening was spent in discussing his erroneous views; his mind seemed so dark and dull of apprehension, that I was almost discouraged. Towards the close, however, he seemed to obtain some evangelical discoveries, and to receive the humbling truths of the gospel, in a manner which encourages us to hope that the Spirit of God has begun to teach him. The occasion of this conversation was my hearing that he said that he intended to become a Christian,

and be baptized with Moug Thahlah. He accordingly professes a full belief in the eternal God, and his Son Jesus Christ.

SEPTEMBER 7th.—Am grieved that Moug Ing comes no more. Presume he has gone off, contrary to our advice, and was reluctant to take leave of us under such circumstances.

SEPTEMBER 10th.—Surprised by a visit from Moug Ing. It appears, that he has been confined at work, on board the vessel in which he is engaged, and has not been ashore for several days. As the vessel is certainly going to-morrow, he got leave of absence for a short time, and improved it, in running out to the zayat. I was exceedingly glad, as it afforded me an opportunity of giving him some parting instructions, and praying with him alone. He appears very well indeed. He is quite distressed, that he has so far engaged himself; and appears desirous of getting off, and returning to us, if possible; but I have very little hope of his succeeding. I believe, however, that he is a real Christian, and that, whenever he dies, his immortal soul will be safe, and that he will praise God for ever for his transient acquaintance with us. The Lord go with him and keep him.

SEPTEMBER 11th.—Moug Shwa Gnong has been with me all day. It appears, that he accidentally obtained the idea of an Eternal Being, about eight years ago; and it has been floating about in his mind, and disturbing his Boodhist ideas ever since. When he heard of us, which was through one of his adherents, to whom I had given a tract, this idea received considerable confirmation; and to-day he has fully admitted the truth of this first grand principle. The latter part of the day, we were chiefly employed in discussing the possibility and necessity of a divine revelation, and the evidence which proves that the writings of the apostles of Jesus contain that revelation; and I think I may say, that he is half inclined to admit all this. He is certainly a most interesting case. The way seems to be prepared in his mind, for the special operation of divine grace. Come, Holy Spirit, Heavenly Dove!

His conversion seems peculiarly desirable, on account of his superior talents and extensive acquaintance with Burman and Pali literature. He is the most powerful reasoner I have yet met with in this country, excepting my old teacher, Oo Oungmen, (now dead,) and he is not at all inferior to him.

SEPTEMBER 15th.—Moug Thahlah spent the evening with me, in asking several questions on difficult passages in Matthew. At the close, I asked him whether he yet loved Christ more than his own life; he understood my meaning, and replied, that he purposed to profess the Christian religion, and began to think seriously of being baptized. His sister, Ma Baik, appears to have lost her religious impressions.

SEPTEMBER 16th.—After having lately made two unsuccessful attempts to get an interview with the viceroy, I this day succeeded. He inquired about the historical writings. I told him I was not so well acquainted with that style of writing in Burman, as with the religious style, and then presented him with a tract, as a specimen of what I could do. He delivered it to a secretary, and on hearing the first sentence, remarked, that it was the same with a writing he had already heard, and *that he did not want that kind of writing*. I suppose that one of the secretaries, to whom I had formerly given a Tract, presented it without my knowledge.

SEPT. 18th.—Moung Shwaa Gnong has been with me a few hours; had spent the greater part of the day with Oo Yah, the merchant that I mentioned some time ago, conversing on religion. Our interview chiefly passed in discussing his metaphysical cavils.

SEPT. 19th, *Lord's Day*.—The teacher and Oo Yah came to worship, according to their agreement of yesterday, accompanied with part of the family of the latter, and several respectable men of their acquaintance; so that the assembly consisted of about fifty. Some paid profound attention, and some, none at all. After the exercises, Oo Yah seemed afraid to have it appear that he had any acquaintance with me, and kept at a distance. They finally all dropt away, but the teacher, who staid, as usual, till quite dark. He is, in many respects, a perfect enigma; but just before he left, a slight hope began to spring up in our minds, that his proud heart was yielding to the cross. He confessed, that he was constrained to give up all dependance on his own merits, and his literary attainments; that he had sinned against God all his life long, and that, therefore, he deserved to suffer hell. And then he asked, with some feeling, how he could obtain an interest in the merits and salvation of Jesus Christ. He appears to have a considerable share of that serious solemnity, which I have observed to characterize the few who persevere in their religious inquiries, and which has been wanting in every instance of mere temporary promise. O that he may be brought in, if it is not too great a favour for this infant mission to receive.

SEPT. 20th.—One of the three visitors of the 19th of August, came again; and though a long interval has elapsed, his appearance is quite encouraging. He says feelingly, that he knows nothing, is distressed at the thought of dying, in his present ignorance and uncertainty, and wants to find some kind of salvation.

SEPT. 26th, *Lord's Day*.—Moung Shwaa Gnong came with several adherents. Some warm conversation before worship, but nothing personal. During worship discoursed from "Fear not them that kill the body," &c. My discourse was chiefly intended for Moung Thahlah and Moung Byaa, but the latter was absent, on account of sickness. After worship, the teacher immediately departed with his people, without even saying a word: fear he has taken some offence.

OCT. 5th.—Received a visit from the teacher. My hopes of his conversion are very low. He is settling down in deism, and evidently avoids all conversation of a personal nature.

OCT. 6th.—Conversation with Moung Thahlah and Moung Byaa, which revives my hopes of their coming forward before long. They are both growing in religious knowledge, and give evidence of being in the exercise of gracious feelings.

OCT. 7th.—Was rejoiced in the morning, to see the teacher Moung Shwaa Gnong come again so soon. We spent the whole day together, uninterrupted by other company. In the forenoon, he was as crabbed as possible—sometimes a Berkleian—sometimes a Humite, or complete sceptic. But in the afternoon, he got to be more reasonable, and before he left, he obtained a more complete idea of the atonement, than I have commonly been able to communicate to a Burman. He exclaimed, "that is suitable—that is as it should be," &c. But whether this conviction resulted from a mere philosophic view of the propriety and adaptedness of the way of salvation, through Jesus Christ, or from the gracious operations of the Holy Spirit, time must discover. I hardly venture to hope the latter. O Lord, the work is thine. O come, Holy Spirit!

OCT. 33d.—Have for some days been wondering at the long absence of the teacher. To-day heard a report that he has been summoned by the viceroy to give an account of his heretical sentiments.

At night, Moug Thahlah and Moug Byaa presented a paper, professing their faith in Jesus Christ, and requesting to be baptized—but in private. We spent some time with them. They appear to have experienced divine grace; but we advised them, as they had so little love to Christ as not to dare to die for his cause, to wait and reconsider the matter.

OCT. 29th.—The teacher came again, after an interval of three weeks; but he appears to be quite another man. He has not been personally summoned, as we heard; but through the instigation of the Mangen teacher, he was mentioned before the viceroy, as having renounced the religion of the country. The viceroy gave no decisive order, but merely said, Inquire further about him. This reached the ears of Moug Shwaa Gngong, and he directly went to the Mangen teacher, and, I suppose, apologized and explained, and flattered. He denies that he really recanted, and I hope he did not. But he is evidently falling off from the investigation of the Christian religion. He made but a short visit, and took leave, as soon as he could decently.

NOV. 1st.—One of the greatest festivals in the year. The crowds are truly immense and overwhelming. We vacated the zayat, as we have several days of late, beginning to query whether it is prudent to go on boldly, in proclaiming a new religion, at the hazard of incensing the government, and drawing down such persecution, as may deter all who know us from any inquiry.

NOV. 2d.—This is the birth-day and the coronation-day of the new king. All the grandees of the empire have for some time past been assembling at Ava, to be present at the august celebration.

NOV. 6th.—The two candidates for baptism again presented their urgent petition, that they might be baptized, not absolutely in private, but about sunset, away from public observation. We spent some hours in again discussing the subject with them and with one another. We felt satisfied, that they were humble disciples of Jesus, and were desirous of receiving this ordinance purely out of regard to his command, and their own spiritual welfare; we felt, that we were all equally exposed to danger, and needed a spirit of mutual candour and forbearance and sympathy; we were convinced, that they were influenced rather by desires of avoiding unnecessary exposure, than by that sinful fear, which would plunge them into apostacy, in the hour of trial; and when they assured us, that if actually brought before government, they could not think of denying their Saviour, we could not conscientiously refuse their request, and therefore agreed to have them baptized to-morrow at sunset. The following is a literal translation of the paper presented this evening:—

“Moug Byaa and Moug Thahlah venture to address the two teachers:— Though the country of Burmah is very far distant from the country of America, yet the teachers coming by ship, the long way of six months, have arrived at this far distant country of Burmah, and town of Rangoon, and proclaimed the propitious news, by means of which we, having become acquainted with the religion, know that there is an Eternal God in heaven, and that there is a Divine Son, the Lord Jesus Christ, deserving of the highest love; and we know, that the Lord Jesus Christ, the Divine Son, endured on account of all his disciples, sufferings and

death, even severe sufferings on a cross, in their stead. On account of our sins, we were like persons laden with a very heavy burden. On account of our many sins, we found no deliverance, no place of refuge, and our minds were distressed. In this state remaining, the two teachers produced the sacred system from the scriptures, and we became informed of the existence of the one God, and of the facts, that the Divine Son, the Lord Jesus Christ, redeemed with his sacred life all who love and trust in him, and in order to save his disciples from hell suffered death in their stead. Now we know, that we have sinned against the sacred One, and we know assuredly, that if we become disciples of the divine Son, the Lord Jesus Christ, we shall be saved from the hell which we deserve. We desire to become disciples, and with the two teachers, like children born of the same mother, to worship the true God, and observe the true religion.

“On searching in the scriptures, for ancient rules and customs, it does not appear that John and other baptizers administered baptism on any particular time, or day, or hour. We, therefore, venture to beg of the two teachers, that they will grant, that on the 6th day of the wane of the Tanzoungmong moon (Nov. 7th,) at 6 o'clock at night, we may this once receive baptism at their hands.”

Nov. 7th, *Lord's Day*.—We had worship as usual, and the people dispersed. About half an hour before sunset the two candidates came to the zayat, accompanied by three or four of their friends; and after a short prayer, we proceeded to the spot, where Moug Nau was formerly baptized. The sun was not allowed to look upon the humble, timid profession. No wondering crowd crowned the overshadowing hill. No hymn of praise expressed the exultant feelings of joyous hearts. Stillness and solemnity pervaded the scene. We felt, on the banks of the water, as a little feeble, solitary band. But perhaps some hovering angels took note of the event, with more interest than they witnessed the late coronation; perhaps Jesus looked down on us, pitied and forgave our weaknesses, and marked us for his own; perhaps, if we deny him not, he will acknowledge us another day, more publicly than we venture at present to acknowledge him.

In the evening, we all united in commemorating the dying love of our Redeemer; and I trust we enjoyed a little of his gracious presence in the midst of us.

Nov. 10th.—This evening is to be marked as the date of the first Burman prayer meeting that was ever held. None present but myself and the three converts. Two of them made a little beginning—such as must be expected from the first essay of converted heathens. We agreed to meet for this purpose every Tuesday and Friday evening, immediately after family worship, which in the evening has for some time been conducted in Burman and English, and which these people, and occasionally some others, have attended.

Nov. 14th. *Lord's Day*.—Have been much gratified to find, that this evening the THREE CONVERTS REPAIRED TO THE ZAYAT, AND HELD A PRAYER MEETING OF THEIR OWN ACCORD.

Nov. 26th.—On taking our usual ride this morning, to bathe in the mineral tank, we were accosted on one of the pagoda roads, by the Mangen teacher, and peremptorily forbidden to ride there in future on pain of being beaten. On our return we inquired into the affair, and find that the viceroy has really issued an order, at the instigation of this teacher, that henceforth no person wearing a hat, shoes, or umbrella, or mounted on a horse, shall approach within the sacred ground,

belonging to the great pagoda, which ground extends, on some sides, half a mile, and comprises all the principal roads: so that in future we must take a circuitous route in the woods, if we wish to visit our usual place of resort. This consideration, however, is very trifling, compared with another. The viceroy's order is quite unprecedented in Rangoon, and indicates a state of feeling on the subject of religion, very unfavourable to our missionary designs. Since the death of the old king, who was known to be in heart hostile to religion, people have been more engaged than ever, in building pagodas, making sacred offerings, and performing the public duties of their religion. They are just now engaged in new-gilding the great pagoda, called Shwaa Dagon, which is considered the most sacred in the country, on account of its containing six or eight hairs of Gaudama.

Ever since the affair of Moung Shwaa Gnong, there has been an entire falling off at the zayat. I sometimes sit there whole days, without a single visiter, though it is the finest part of the year, and many are constantly passing. We and our object are now well known throughout Rangoon. None wish to call, as formerly, out of curiosity; and none dare to call from a principle of religious inquiry. And were not the leaders in ecclesiastical affairs confident that we shall never succeed in making converts, I have no doubt we should meet with direct persecution and banishment.

Our business must be fairly laid before the emperor. If he frown upon us, all missionary attempts within his dominions, will be out of the question. If he favour us, none of our enemies, during the continuance of his favour, can touch a hair of our heads. But there is a greater than the emperor, before whose throne we desire daily and constantly to lay the business. O, Lord Jesus, look upon us in our low estate, and guide us in our dangerous course!

Nov. 21st.—Moung Shwaa Gnong has been with us the greater part of the day, and a little revived our hopes concerning him.

Nov. 27th.—This day brother Colman and myself came to a final decision to proceed to Ava without delay, and lay our business before the emperor.

Nov. 29th.—Letters from Bengal and America, the first for six months. Learnt the particulars of the melancholy end of our lamented brother Wheelock. The news of his death reached us some time ago. Learnt also that brother Hough intends staying in Bengal. The tract which we forwarded, is not yet printed; a circumstance which occasions us much regret, as we hoped to have obtained some copies to carry up to Ava.

Dec. 4th.—Another visit from Moung Shwaa Gnong. After several hours spent in metaphysical cavils, he owned that he did not believe any thing he had said, and had only been trying me and the religion, being determined to embrace nothing, but what he found unobjectionable and impregnable. 'What,' said he, 'do you think that I would pay you the least attention, if I found you could not answer all my questions, and solve all my difficulties?' He then proceeded to say, that he really believed in God, his Son Jesus Christ, the atonement, &c. Said I, (knowing his deistical weakness) 'Do you believe all that is contained in the book of Matthew, that I have given you? In particular, do you believe that the Son of God died on a cross?' 'Ah,' replied he, 'you have caught me now. I believe that he suffered death; but I cannot admit that he suffered the shameful death of the cross.' 'Therefore,' said I, 'you are not a disciple of Christ. A true disciple inquires not whether a fact is agreeable to his own reason, but whether it is in the

book. His pride has yielded to the Divine testimony. Teacher, your pride is still unbroken. Break down your pride, and yield to the word of God.' He stopt, and thought. 'As you utter those words,' said he, 'I see my error: I have been trusting in my own reason, not in the word of God.' Some interruption now occurred. When we were again alone, he said, 'This day is different from all the days on which I have visited you. I see my error in trusting in my own reason; and I now believe the crucifixion of Christ, because it is contained in the scripture.' Some time after, speaking of the uncertainty of life, he said, he thought he should not be lost, though he died suddenly. Why? 'Because I love Jesus Christ.' 'Do you really love him?' 'No one that really knows him, can help loving him.' And so he departed.

DEC. 10th.—A few days ago we succeeded in purchasing a boat for the journey to Ava, after having spent a whole week in the search. Have since been employing workmen to cover it and put it in order.

Yesterday we applied to the viceroy for a pass to go up to the golden feet, and lift up our eyes to the golden face. He granted our request in very polite terms.

I must now close up my journal, to be sent on board ship to-morrow morning. We expect to leave Rangoon in about a week. My next will probably contain some account of our journey up the river, and our reception at court. O Lord, send *now* prosperity; yet not my will, but thine be done.

Extract of a letter from Mrs. Judson to her parents.

RANGOON, Dec. 8th.—We have of late been obliged to shut up the zayat altogether, and all our inquirers have forsaken us except one, a very learned man, who still visits us, though rather privately. A spirit of persecution had begun to manifest itself, and so alarmed all our acquaintance, that they have quite discontinued their visits. This falling off at the zayat, has determined Mr. Judson to make the only and last attempt, that of presenting a memorial to the young king. We are now all engaged in making preparations for the journey. Brother Colman accompanies Mr. Judson. Mrs. Colman and myself remain at Rangoon. I felt very desirous of going, as the lady of the old viceroy, who is my particular friend, is now at Ava, and would give me a very favourable reception. Her husband is next in rank to the king, and has the management of all the affairs of the kingdom. But Mr. Judson thinks it too hazardous an undertaking, as no foreign female has ever yet appeared at the Burman court. What will be the result of this expedition, we leave for God to determine, on whom *alone* we depend, and to whom *alone* we look for success. If he is now about to introduce the gospel into this country, he will incline the king to give us free toleration; but if he has work for us to do elsewhere, we desire to submit and acquiesce in his sovereign will. It is now an important crisis in the mission. O that Christians in America would, with one united voice, plead with God, that these perishing millions may not be lost, by putting far away from them the words of eternal life! We trust we have some sense of the greatness of this undertaking, and of the importance of being spiritual and heavenly minded.

Last letter from Mr. Wheelock to the Board, dated

HONOURED FATHERS IN CHRIST,

Rangoon, April 19th, 1819.

I REJOICE that I am permitted to address you from this land of darkness, and of the shadow of death. Having had nothing special to communicate, I have omitted writing until the present time. It would be highly gratifying, could I now communicate some intelligence that would cheer and animate your hearts; but, alas! there is nothing of the kind here. All our prospects are yet involved in obscurity and darkness. When things will assume a more favourable aspect, is known only to Him upon whose shoulders is the government of his church, and of the world.

JUNE 22d.—Since writing the above, my health has been gradually declining, and I have been almost daily expecting the hour of my departure from this sinful world. This will account for my long silence; but at length, weak and feeble as I am, I feel constrained to attempt adding a few lines to what I wrote last April.—The Board will permit me just to express the *very deep* interest I feel in this mission; though I shall never have the sweet privilege of labouring for its advancement. But oh, let me entreat you to send out more labourers here speedily. Men are needed here who cannot only pray and preach well, but who can and will “go without the camp, bearing *His* reproach;” who are not afraid, nor ashamed to be called fools for Christ’s sake; who are willing to obey his command, and go forth into the highways and hedges, and compel these Burmah-men to come in to the Gospel feast. May many such men soon be found in Burmah.—The Board will also permit me to give them a brief statement of the Lord’s dispensations toward me, since my arrival at Rangoon. The week after my arrival, I was attacked with my old complaint of raising blood. The quantity, however, which I discharged, was small; but a slight cough attended it, which soon alarmingly increased. I took digitalis, but without any salutary effect; and therefore, after sufficient trial, relinquished it. I commenced studying the language in about six weeks after my arrival, and copied brother Judson’s grammar; but still my cough continued, attended with shortness of breath. I have had many hopes and fears respecting my health, but have generally apprehended an early death; at length, about two months ago I came to a final conclusion that I must be in a consumption, which opinion has since been abundantly confirmed. About that time I entirely relinquished my studies, which for some time I had but feebly pursued. I am now unable to make any exertion without sensibly feeling it. I have a constant fever, which at intervals is very violent. But amidst sickness and death, I would humbly hope that God has not forsaken me. I have been distressed with many doubts and fears, and violent assaults of the devil; but I have also been comforted with the blessed consolation which the Gospel imparts, and cheered with the glorious prospect which it presents to our view. “Bless the Lord, O my soul, and all that is within me bless his holy name.” The fear of death has been gradually removed; and at times I have been enabled to rejoice in the expectation of his approach, and even to long for the happy hour of my deliverance. God, the blessed, has been exceedingly good to me: Oh, for a tongue to speak his praise! To give you a more particular account of the state of my mind, to the praise of the glory of divine grace, would be to me pleasant, were it not for the severity of my fever, which I experience after writing. The

kindness of the Board will, I trust, excuse me. I would observe, in general, that I cannot but deeply feel myself to be the chief of sinners; that were it not for the atonement and righteousness of the precious Saviour, I must justly and eternally perish; but that I believe Jesus Christ came into the world to save sinners; and therefore, I, a poor, miserable sinner, trust myself for time and eternity in his faithful hands, assured that, according to his gracious promise, he will not reject me. Thus I feel that my poor soul is, *through the abounding riches of divine grace*, fixed on that stone, that *precious corner stone*, that *sure foundation*, which *God has laid in Zion*.

I would just observe, that about two months ago, God was graciously pleased to convert a poor Burman. We have satisfactory evidence of his being *truly* "born of God." To his blessed name be all the glory. Blessed be his name that he has permitted me to see *one* Burman turned from idols to the living God! I would gladly enlarge, though I might be tedious; but my strength daily fails, my cough becomes worse, and my fever increases, so that I have been obliged to write this at intervals.

PALESTINE MISSION.

Letter from the Rev. Pliny Fisk, of the Palestine mission, to one of the editors of the Missionary, dated

REV. AND DEAR SIR,

Smyrna, Jan. 20, 1820.

It gives me much pleasure to address you from this city. After wishing and praying for it many years, I enjoy the privilege of entering Asia, of standing on ground where the gospel once triumphed gloriously, of seeing before me an immense field for missionary labour; and a soul-cheering prospect of entering into it with success.—You know already, without doubt, the circumstances of my embarkation with my colleague, Mr. Parsons, for this place. We were fifty days from Boston to Malta, seventeen at Malta, six from Malta to this place, and arrived here the 15th instant. We both enjoy good health, and look at the work before us with pleasure, and with gratitude to God our Saviour for calling us to this work, and giving us so many tokens of his approbation, and so many encouraging prospects.—True, indeed, a dark, heavy cloud hangs over all western Asia, but when the Sun of Righteousness sheds down his rays here, the darkness and the clouds will vanish. From a number of intelligent gentlemen at Malta, and at this place, who have, by travelling; by correspondence, and by personal intercourse with different sorts of men, gained much knowledge of the country, we receive much encouraging intelligence.—There have not been, as yet, any mighty changes, any religious revolutions, any *Pentecost seasons*; but there is much reason to hope, that auspicious movements are commencing, some principles beginning to operate, which will at no distant period produce a crisis of no small importance, and bring to pass events in the highest degree salutary to the literary and religious interests of these ignorant and superstitious millions. The energies of popery are unquestionably wasting away very rapidly, and there is some reason to hope, the same is true of Mahometanism. In the Greek church, knowledge and religion, there is reason to think, are rapidly increasing. Dr. Naudi, a Roman Catholic, with whom we became acquainted at Malta, a man of learning, of talents, and of extensive influence, appears to be also a man of unfeigned piety, and has been, for some years, very zealously engaged in circulating bibles, and

has published several tracts on the importance of studying the scriptures, and on other subjects, selected from Chrysostom and other fathers. He is very sanguine in his expectations of success in all such efforts, and you can hardly conceive how much he is gratified when missionaries come into these regions. I spoke of him as a Roman Catholic. He is so, however, in name, rather than in principle. You will join me in praying, that many in that communion may soon become such men. At some future day I hope to be able to communicate more facts, than I can at present.

Letter from Rev. Levi Parsons and Rev. Pliny Fisk, to the Cor. Sec. of the Am. Board of Commissioners for Foreign Missions, dated

REV. AND DEAR SIR,

Smyrna, Feb. 8, 1820.

OUR first letter, which was sent from Malta by the brig Frances of Boston, captain Thomson, contained an account of our voyage to that place, and of our peculiarly gratifying and profitable interview with Messrs. Jowett and Wilson, and Dr. Naudi. Our second letter was sent from this place by the brig Washington of Boston, captain Gerry. That will inform you of our passage from Malta to this port, of our first visit here, and of the kind reception we met with from the Rev. Mr. Williamson, Mr. Lee, and others.

Captain Edes very politely invited us to live on board the ship, where we had excellent accommodations, while he should remain in the harbour. We accordingly remained on board till Jan. 26, and then took rooms in the house of a Swiss gentleman, Mr. Rosset. We board with his family, have good accommodations, and in the most pleasant part of the city. The family speak French, Italian, Modern Greek, and a little Turkish, but no English. This is all in our favour, as we wish to acquire a more thorough knowledge of these languages.

And now, in respect to temporal comforts, if the question be asked, "Lacked ye any thing?" we are constrained to answer, "Nothing."

Not long after our arrival we called on Mr. Werry, the British Consul. After looking at our papers, he welcomed us to Smyrna, and voluntarily offered us his protection and assistance while we remain here, and letters whenever we may wish to travel. He has twice invited us to dine with him; and in several hours of familiar conversation has given many useful hints, valuable anecdotes, and important remarks, relative to the field and the work before us. Having been 24 years consul here, and had constant intercourse with all sorts of people, he is well qualified to answer many inquiries which we wished to propose.

The Messrs. Perkins received us very politely, and assured us of their friendship and assistance. The Messrs. Van Lenneps, Dutch merchants, to whom captain Edes introduced us, have been particularly attentive and friendly. We have formed a slight acquaintance with one family of French Catholics, who manifest much respect and friendship.

All with whom we have become acquainted seem kind. How they will treat our message, when that comes to be laid before them, must yet be ascertained. We are, however, disappointed in finding all classes of people, except the Turks, so easy of access. The information we have gained at Malta and at this place is, on the whole, more favourable to our plans, than we had anticipated. There are, no doubt, many adversaries. Yet we trust a great and effectual door is opening.

Our plans for the year are hardly matured. On the voyage some time was spent in studying Italian. With the help of a master one hour in the day, we are now pursuing it. The next object, as it respects languages, will be the Modern Greek,—then probably the Arabic, or possibly the Turkish. It is one thing to learn a language so as to sit down, and with the help of dictionaries read a well-written book; it is quite another thing to learn a language so as to read it, speak it, write it, and understand it when spoken rapidly, and perhaps very indistinctly, and very imperfectly.

As the spring is said to be the best time for travelling in this country, it is possible we may improve that season to make an excursion to the places where were the seven churches. Perhaps, however, we shall defer this, till, by more knowledge of languages, and other things, we shall be prepared to travel to better advantage. From the representations we have received concerning Scio, (the Chios of the Scripture,) there seem to be strong inducements to spend the summer there; principally for the sake of learning Modern Greek. The Turkish might be acquired in this place; the Arabic probably much better at Jerusalem, Aleppo, or some place on Mount Lebanon. Probably it will appear expedient for us to continue in this vicinity nearly a year, possibly more.

We have cast our eyes on a vast missionary field, but have heard of few labourers. In all the populous Catholic and Mahomedan countries on the north and south sides of the Mediterranean, there is not a single Protestant missionary. In the numerous islands of that sea only three:—Rev. William Jowett stationed at Malta,—Rev. Isaac Lowndes at Zante,—Rev. S. S. Wilson now at Malta, but destined to one of the Ionian islands. In all the Turkish empire, containing perhaps 20,000,000 of souls, not one missionary station permanently occupied, and but a single missionary beside ourselves. The Rev. James Connor has been some time at Constantinople. He is now on a tour through Candia, Cyprus, Syria, and probably Armenia, which will occupy his time for a year or two. It is likely he will be fixed at Constantinople. The travels and labours of these men have shown, better than a thousand arguments could show, the practicability of missionary labour and research in all these countries. From them, and others who have witnessed their operations, we receive nothing but encouragement.

But to all missionary operations in this country there are two objections, which perhaps will be considered formidable.

1. *The prevalence of the plague.* This scourge of nations sometimes cuts down thousands in a short time. In 1814, it is said 40,000 or more died of it in a few months in Smyrna. For some time past it has raged dreadfully at Constantinople. Hundreds, some reports say thousands, have died daily. It has now abated. Several cases have occurred since our arrival here, and serious apprehensions are entertained in regard to the approaching spring. That such a contagious disease should spread rapidly among Turks, will not seem strange, to those who know how it is viewed. Mahomedans are fatalists in theory, and probably are influenced more in practice by their theory, than any other class of men who ever lived. Hence they view the most dreadful ravages of the plague with extreme apathy and stoical indifference. Nor do they hesitate at all to wear the apparel of those who die with it. Indeed they are said to consider it an high honour and peculiar privilege to be summoned to paradise by this messenger. This

fact is strikingly illustrated by an anecdote related to us the other day by a respectable English physician of this city. Nine Mahomedans were together. The plague was introduced among them, and only one survived. When the circumstance of his escape was afterwards mentioned, he said, "he supposed the Almighty and he were not then on good terms, but that he was not without hopes of going yet in the same way."

But alarming as the subject may appear in this aspect, there is another view to be taken, which may, in a great measure, relieve our apprehensions. Europeans who reside in the city use precautions; and as the plague is communicated not by infected air, but by contact, they almost invariably escape. And excepting the plague, we are assured by all of whom we inquire, that the city and the surrounding country are uncommonly healthy. A few days ago a man died above a hundred years old. Aged men are numerous, and the people generally healthy and robust. On the whole, we do not see more reason to apprehend danger from the plague here, than from the fever in the southern states of our country. Perhaps a missionary in New England is in as much danger of consumption, as he would be of the plague in Asia Minor. Merchants come with their families, and reside here at all times of the year. Let not then the servants of God be afraid.

2. *The nature of the Turkish government may be considered unfavourable to Christian missions.* Once Mahomedans were engaged in disseminating their religion by the sword. Then conversion or death was the only alternative offered to those under their power. Now death is the penalty of apostacy from their religion; but almost no efforts are made to induce others to embrace it. Probably half, or nearly half the people in Turkey, are nominally Christians, and though deeply immersed in ignorance and superstition, they still enjoy their religious opinions and ceremonies. All who are not Mahomedans are allowed to change their religion as they please, and to make what efforts they please to convert each other. The government never interferes. Merchants from all countries reside in Smyrna, hold property, and enjoy their political and religious opinions and practices. There are at least 6 or 8 foreign consuls in the city, who afford protection to the people of their respective countries, and decide all differences among them, and between them and the Smyrneans, according to the laws of civilized nations. As to any molestation from government, we feel almost as safe as we should in Boston. Should a Christian mission acquire considerable influence, it may attract notice; nor is it easy to predict what would be the consequences. So far, however, as we can discover, this objection seems to have very little weight. As much safety and liberty will be enjoyed at Smyrna as can be rationally expected. We hear of no instances in which Turks have molested a Christian merely on account of his religion. There is reason to believe, that American missionaries will enjoy as much safety as merchants, and other Christians, who reside here and think of no danger.

Yesterday Mr. Williamson came to our room and united with us in the Monthly Concert. This was probably the first time it was ever observed in Turkey. It was a pleasant season.

There is to be a meeting of the Smyrna Bible Society soon; after which we shall write again by a vessel from Boston now in the harbour. Should missionaries come to Smyrna, it is desirable that they should be furnished with money for distributing Bibles, and for schools.

DOMESTIC MISSIONARY INTELLIGENCE.

STATION AT FORT WAYNE.

From the Rev. Mr. M' Coy to the Cor. Sec. dated

DEAR BROTHER,

Fort Wayne, May 19th, 1820.

ON the 2d instant we conveyed our household stuff and five Indian girls to Fort Harrison, and on the 3d a batteau, worked by four men, one of them an Indian, set off with them for this place. We have heard nothing from them since, but have been expecting their arrival for two days.

On the 4th instant myself and part of my family, having left two of my children behind, left our old establishment on horseback, taking with us one Indian boy, a man, and two white men, besides a widow and three sons, whom she had promised to send to our school. Besides these, whom we expected to accompany us to this place, about fifteen Indians travelled with us, and assisted us two days; but in passing through a village at which this tribe was collecting in order to hold a council, the inhabitants prevailed on all our Indians to stop, except the boy, who has resided some time in our family. Not choosing to give extravagant wages for the services of an Indian, though much needed in this wilderness, we employed none until the 10th, when I gave a man fifty cents to carry a letter to an acquaintance at Massassinaway. About 4 o'clock the same day we halted three miles from the first Massassinaway village, and myself and a young man rode into the towns, in order to procure two or three persons to assist us in passing through, as we supposed that our cattle and hogs would be liable to be scattered by drunken Indians and their gangs of dogs, and ourselves much perplexed. In all my travels I have never before found Indians so generally in a state of intoxication. However, nothing unfriendly was discoverable in any except one, who approached us with a small dead dog, as if he intended to throw it at us; but one with whom I was acquainted being present, we were not insulted. We engaged two men to assist us, who also promised to speak to the inhabitants to let us pass through unmolested.

On our return a drunken Indian came running after us, to whom I gave little attention until he violently seized my horse by the bridle, cursing me in the most profane style. I could understand nothing he said, except his oaths, which were in English. Oh! shame to the whites for instructing them! I discovered that he was very angry, yet I made not the least attempt to resist or escape, but endeavoured to conceal every symptom of surprise and confusion, and to manifest the utmost indifference, and the greatest contempt of his threats; notwithstanding I narrowly watched him while he felt around his belt for his knife. I thought at the moment that if he made a blow, the only alternative would be, to throw myself off my horse on the opposite side, and then shift as circumstances might dictate. Some young men present spoke to him, but spoke as if they were afraid of him. Fortunately, or rather, providentially, one rode up at this juncture, who, though intoxicated himself, no sooner perceived my situation, than he interposed in my behalf, and presently pacified the madman. This friend then offered to accompany me through the town, and assured me that I need not be afraid, as his horse could run well. Accordingly, he and another Indian went through with us,

and as those who were intoxicated made towards us, we rode faster or slower, as circumstances dictated. [But, how singular the appearance of a missionary, when riding almost at full speed, in order to avoid insult and danger! Ah, sir, these are the people for whose sakes we are strangers in this wilderness. Is their case hopeless? No; for God can do every thing. When we were entirely past their towns our guides returned, and we went on to camp. I shall say nothing about my feelings that night when reflecting on the situation of my wife and six little children. But I knew that Daniel's God could hold the lions' mouths.

Next morning we set off through the wet bushes amidst the rain. We had proceeded about one mile, when, agreeably to appointment, two Indians met us. For some distance before we came to the towns, Indian children were seen behind trees, &c. where they had placed themselves to take a view of us. When we entered, hundreds of all sizes were gazing at us, but all were cheerful and friendly. Drunken Indians and dogs were kept back, and the way left open for us to pass. Our guides were very active in assisting us; and, having crossed Massassinaway and Wabash rivers, they returned.

We passed through four towns beside those at Massassinaway, and after travelling twelve days along a narrow path, sometimes amidst heavy rains, and after sleeping eleven nights on the ground, we safely arrived at this place. Our boat not having arrived, we have neither beds, chairs, nor scarcely any kind of household furniture; but through the kindness of the inhabitants our situation is not uncomfortable. We have commenced gardening. Dr. Turner, Indian agent, and captain Hackley, have kindly furnished us gratis with about two acres of land ready ploughed.

The Lord only knows whether we shall be able to do any thing at this place or not. Our prospects are encouraging: several Indian children are now waiting for the opening of our school, which we hope will take place soon after the arrival of our boat. But what are we to do for an assistant teacher or for a colleague? I am now entirely alone! I cannot refrain from tears when I look through my window on those unfortunate beings who are passing yonder, and reflect that none is here to assist in their improvement, except myself.

Yesterday I addressed about fifteen Putawatomes, mostly chiefs, in the council-house.

Have the goodness to direct all communications to Fort Wayne, Indiana.

I remain, though unworthily, your most obedient, humble servant,

ISAAC M'COY.

Extract of a letter from Mr. M' Coy to the Cor. Sec. dated

DEAR BROTHER,

Fort Wayne, June 19th, 1820.

MY last was dated May 19. The reason of my troubling you again so soon, is the prospect of getting the mission into extensive operation, provided the Board could send more missionaries.

Notwithstanding I had none to assist in looking after temporal or spiritual concerns, I opened a school on the 29th of May, with eight Indians, six Roman Catholic French, ten English children, (including my own,) and one negro. We have now ten Indian children, nine of whom reside in our family. Three women

are learning to knit at their own houses, and one has undertaken to learn to read the scriptures. Some have expressed a willingness to learn to spin: we shall afford them an opportunity so soon as we can prepare wheels, &c. From the promises of the Indians I might expect forty children would be brought in next month; but in our calculations we must allow for the capriciousness of these people; yet I give it as my decided opinion that more than fifty children could be obtained in that length of time, if there were another missionary here; and I am persuaded that spinning, knitting, &c. can be introduced among the women, in proportion to our means, and the number of persons to attend to the business.

Two women in this neighbourhood, whose mother was a Wea, and whose father was a white man, have given us a very satisfactory account of their conversion. Both of them have a good English education, and they are married to white men of respectable standing in society. They express much concern for their Indian relations, and one of them earnestly desires to have some of them present at her baptism. The other I baptized yesterday in the Miami of the Lake, in presence of about fifty persons, some of them Indians. After the morning service we convened at the fort gate, and sang a hymn as we descended to the water, where we sung another which had been prepared for the occasion. All behaved with much decorum, and some shed tears. Very few of the company had ever before seen the ordinance administered. We trust this is like a drop before a copious shower.

Dear Sir, I have the honour to be, most obediently,

Yours,

ISAAC M'COY.

INDIAN SCHOOL IN KENTUCKY.

Letter from the Rev. S. M. Noel to the Cor. Sec. dated

DEAR SIR,

Scott County, (Ky.) June 27th, 1820.

AGREEABLY to the request of the superintending committee, and of the Board of managers of the Kentucky Mission Society, it becomes my duty to submit to the general Board, the following details:

We have this day met at the Indian School, pursuant to notice, to examine the scholars. This is the first public examination. The assembly has been large and respectable. Yesterday Capt. Fish, the Shawnee chief, accompanied by a young chief, arrived here, having had no intimation of this arrangement. On the same day I received your favour of the 7th instant. The auditory were abundantly gratified with the specimens of improvement exhibited on this occasion. The pupils excel in spelling and writing; for the latter they certainly have a remarkable aptitude. Some of them read with tolerable facility, and pronounce well.

The committee have appointed an agent to visit the tribes to procure children, not exceeding thirty.

The results of this examination have encouraged them to prosecute this enterprise with increased energy, in which they request the further advice of the General Board.

Very respectfully, yours,

S. M. NOEL.

*DOMESTIC INTELLIGENCE, REVIVALS, &c.**Revival of Religion in Warren, Rhode Island.*

It will undoubtedly be an excitement to gratitude and thankfulness, especially in the friends of Zion, to hear that the God of salvation has recently been pouring out his Spirit in a wonderful and joyful manner, upon the inhabitants of Warren, R. I. The town contains about 1500 inhabitants, most of whom worship with the two religious societies of that place—Baptist and Methodist. This work of grace, which is emphatically, and which has been most convincingly, *the work of God*, commenced like the spare droppings before a plentiful shower of rain, about the time of the opening spring. The cloud, which at first was small, increased in power and extent, till a general and serious attention to divine things was perceived throughout the town. Converts began to multiply; the singing of birds, and the voice of the spiritual turtle, were heard, and the hearts of saints were rejoiced at the gracious and growing prospect of the Redeemer's kingdom. On the 16th of March, eight persons, the first fruits of this vintage, were baptized and added to the Baptist communion. Since that period, the work has steadily, silently, and powerfully progressed. On the 17th of May the Rev. Flavel Shurtleff, (whose labours, we understand, have been greatly blessed in this good work) baptized seventeen persons, making inclusively the whole number 105. There are also about twenty candidates for the ordinance of baptism.

The numerous revivals of vital piety in different places, will cause the year 1820 to be remembered with gratitude by multitudes, who from this year will date the redemption of their souls from the guilt, the power, and the bondage of sin.

Revival in Newport, Rhode Island.

THE first visible appearance of the reformation in this place, was about the middle or latter part of March, although it was evident there was a seriousness on the minds of a number some time previous to this. For a long time before, religion was at a very low ebb; but, glory be to the name of the Lord, he heard the united prayers of his people, and visited them by the outpourings of his Holy Spirit. The Sun of Righteousness has indeed risen with healing in his wings. About the time above stated, religious meetings commenced, as it were, almost simultaneously. Meetings were now held every evening in the week, and frequently two or three times a day, and generally numerous attended. Backsliders have been reclaimed, and brought to rejoice in that Saviour whom they had slighted. The work does not seem to abate, but rather increase. It has something of the appearance of the apostolic days, when many were converted to the Lord.

It is a fact worthy of observation, that Mr. Eddy, pastor of the first Baptist church, has administered the ordinance of baptism, since this reformation commenced, four different times, and the three first times he baptized at each time seventeen persons, five men and twelve women. There were twenty-five persons baptized the last time, which took place on the last Lord's day, at 9 o'clock in the morning. The season was remarkably pleasant, and attended by a very numerous and respectable assembly, perhaps more so than was ever witnessed on any

similar occasion in this town. You may rely upon the following statement to be correct. Mr. Eddy, first Baptist church, baptized 76, candidates 6; Mr. Elton, second do. do. baptized 60, candidates 6; Mr. Green, fourth do. do. baptized 38; Mr. Burdick, Seventh Day Baptist, do. 2; Mr. Webb has received into class, in the Methodist meeting, 60 members, 6 of whom have been baptized by immersion; Mr. Hitchcock informs me that 6 members have joined his church, and 7 candidates are to be received.

Revival in Providence, R. I.

THE revival of religion in this town has been truly wonderful. It commenced about the close of the winter, and has continued, with increasing energy, and attended by animating evidences of the genuine operations of divine grace, until within a few weeks. The work has not ceased, though its operations are less extensive than heretofore. Meetings for prayer and exhortation have been frequent, and very numerous attended, as well as marked generally by solemnity, by sincere devotion, and anxious inquiry. The following is a statement of the accessions to several of the churches since January last:—Methodist, 61 baptized; Dr. Gano's church, 122 do.; Elder Baker's church, 61 do. and 13 candidates.

Revival in Brown University, Providence, R. I.

ABOUT the middle of April, an extraordinary seriousness prevailed in the minds of the students. Some were shortly after able to testify to the work of divine grace on their hearts.—This had a tendency to increase the concern of others; and it was thought expedient, that conference meetings should be held in college. The officers have laboured to exhibit the fundamental doctrines of the gospel in a clear and pungent manner. They have dwelt principally upon those truths which relate to the character of God, and that of man, in an unrenewed, and in a sanctified state. They have conversed publicly and privately with many, and have not withheld any counsel or advice which they have thought beneficial. There are about thirty who have obtained a hope in Christ, since the revival commenced; and they appear to give evidence, that they have experienced regeneration, or the "new birth," as it is expressed in scripture. Others are anxiously inquiring to know the truth about themselves, and to know what they must do to obtain "eternal life." We trust that God will yet lead them by his Holy Spirit in a "way which they know not."

The meetings at the college have been conducted with great propriety; and the instructions and exercises have been solemn and impressive, and peculiarly fitted to convince the understanding and interest the affections.—We are happy in being able to state, that the recitations have been generally attended, and that the ordinary exercises of the college have, for the most part, been continued.

Revivals in Cranston, Barrington, Burrillville, &c.

THE Rev. Mr. Tatem has baptized, within a few months, in the congregations under his charge, 81 persons, and there are now 16 candidates.

Sixty-five persons were admitted into Mr. Wright's church, in Barrington, 32 of whom were males, and 33 females. Of the above number, 33 received the ordinance of baptism on this occasion. There are now about 20 persons, who have

recently entertained a hope, who have not yet made a profession. The work still continues in that town.

The Rev. Joseph White, under date of June 6, writes, "There is a glorious revival of religion in Burrillville and Smithfield. Many souls have been hopefully converted to God. In April, elder Ray Potter baptized 7, in May, 9; and within one month I have baptized 41.—All of these were baptized in connexion with the Burrillville and Smithfield churches. The work is still spreading. It seems to be a day that calls the attention of all."

Ballston Spa, New York, May 17, 1820.

THE religious excitement, which has for some months prevailed in the towns of this vicinity, has not yet wholly subsided. The third communion season, which has been observed in Ballston since the commencement of the work there, was witnessed on the last Lord's day, when *thirty* additional communicants were received—making the whole number added within three months, *one hundred and forty five*. The whole number who have hopefully experienced a saving change during the progress of this great work in the towns of Stillwater, Malta, Ballston, Schenectady, Amsterdam, and Galway, is supposed to be not less than *twelve hundred*. This is the Lord's work alone, and it is marvellous in our eyes.

Extract of a letter from a young gentleman, a student in the college at Athens, Ohio, to a friend at Framingham, dated Athens, May 29, 1820.

"THE Lord has evidently been amongst us, by the influences of his Holy Spirit. The work first began in January last; though some individuals had been under serious impressions for some time previous. About the last of January, a young man, a resident here, at one of our Sabbath evening prayer-meetings, arose, and with many tears, expressed the feelings of his mind with regard to religion, and his resolution to seek the Lord:—the opportunity was improved by Mr. Lindley, pastor of the Presbyterian church, for conversing with some others who were deeply impressed with a concern for their souls. The flame was now excited. It spread. Some shortly after expressed a hope of pardoning mercy through the Saviour of sinners; and rejoicing in the Lord, began to labour in his cause, endeavouring to lead their companions to where they have found joy and peace. The work began gradually to increase, until the last Sabbath in March, when the sacrament of the supper was administered, and 32 were admitted, on examination, to membership in the church of Christ; a few more were admitted on certificate. The day was unusually solemn; the scene was truly pleasing and interesting. To see more than thirty, principally youth, publicly professing their faith in the Lord Jesus, and their attachment to him, was pleasing indeed; it drew tears of joy from the eyes of God's children, whilst many careless sinners were doubtless led to inquire, "What do these things mean?" Shortly after this the excitement became much more general; many who had hitherto been careless, and stood out against the operations of the Spirit of God, were now forced to yield, and bow at the feet of sovereign mercy! Private meetings became frequent, and these were crowded with those who were anxiously inquiring, "What must we do to be saved?" The concerns of the world seemed for a time to be forgotten; religion was the general object of pursuit, the principal topic of con-

versation. That lively excitement has now for some time been gradually abating; no new cases of conviction have occurred lately; but the effects of the work are very visible in the lives and conversation of those who have been the subjects of it. Several are yet serious, who do not profess to have found peace in the blood of Jesus. May the compassionate Saviour of sinners lead them, and bring them to the light! I can give no immediate account of the cause of the present awakening, except that the set time for favouring Zion here was come. No remarkable providences occurred; it commenced in a time of general health and tranquillity. The exercises of those who were the subjects of this work, seemed to be of the most rational kind; nothing like enthusiasm and the workings of a deluded imagination, being mixed with it. This good work I hope will not stop here. Appearances are very favourable for revivals in some of the neighbouring towns, particularly Zanesville, Marietta, and Belpree."

BIBLE SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE 16th anniversary of this great Institution, was held in *London*, on the 3d of May last; and was so fully attended, and every part of Freemasons' Hall so crowded, that hundreds were unable to gain admission.

Lord Teignmouth presided, having on his right his royal highness the Duke of Gloucester, and on his left the Bishop of Gloucester and Salisbury, the Earl of Harrowby, Viscount Carthorpe, Lords Gambier, Exmouth and Ashdown: Messrs. Wilberforce, Grant, Acland, &c were also present.

After an eulogium on the Duke of Kent had been pronounced by the chairman, and the secretary had read numerous letters from distinguished noblemen and others, apologizing for their absence, and inclosing subscriptions, the report of the Committee was read.

It commenced with the foreign relations of the Society. In France, their exertions had answered their most sanguine expectations. Independently of the Parent Society, there were a great and increasing number of auxiliary ones, and not only were they supported by the Protestant part of the community, but by that which was exclusively Catholic. The Duc de Angouleme, in reply to a letter which had been addressed to him, had expressed himself in the most friendly terms towards the Society and their objects; and the Duc de Cazes had not only expressed himself in a similar manner, but had subscribed 1000 livres in support of their funds. In the United Netherlands and its dependencies, Christians of every denomination, and even Jews, exhibit the most earnest desire to possess the Scriptures, and to support the Societies by which they are distributed. From Switzerland, Hanover, Saxony, Wirtemberg, Prussia, Denmark, Russia, Sweden, and Norway, the intelligence was of the most gratifying kind. Similar accounts had been received from the Ionian islands, and from Athens, where a Bible Society had been established, under the patronage of the highest civil and ecclesiastical authorities of the place. The eighth report of the Calcutta Bible Society, and that from Madras and its dependencies, furnished abundant proof of the advantages derived from the labours of the Parent Society. In China, though the

jealous power of the government still operates to prevent the admission of the Holy Scriptures, yet well founded hopes are entertained, that the exertions which are making will eventually succeed in shedding the light of the Gospel over that vast empire. Under the directions of that excellent man, Dr. Morrison, the whole Bible has now been translated into the Chinese language, and the one thousand pounds voted by the Society for that desirable object had been appropriated thereto. The New South Wales Bible Society, had been zealously supported by all the civil, military, and ecclesiastical authorities in the colony, and its establishment promised the most beneficial results. The reports which had been made from the South Sea islands were most gratifying. The whole Gospel of St. Luke had been translated into the Otaheitan language, and 3000 copies had been printed and nearly distributed. Multitudes in those islands can now read with ease, and many can even write and read, and it was common to see them sitting in circles under the shade of trees, even till midnight, listening with profound attention to the reading of the Scriptures. In Africa and America, the kingdom of Hayti, and the Western Archipelago, there was unquestionable evidence of the great and growing success of that holy cause in which the Society is engaged. In reporting the domestic concerns of the Society, the committee had the satisfaction of stating, that, notwithstanding the untoward circumstances of the times, commercial difficulties, and anti-christian doctrines, they continued most prosperous; though from the extraordinary exertions which had been made, the expenditure of the last year had exceeded that of the preceding one, at the same time there had not been a corresponding addition to their funds.

The *Duke of Gloucester* then moved the acceptance of the report; which he said was so honourable to their country and institution.—When it was first established, said his royal highness, it was alone engaged in the pious work; now it is assisted by every country throughout the civilized world.—They had followed our glorious example, and had honoured us in so doing.

The *Bishop of Salisbury*, and the *Earl of Harrowby*, seconded the motion, which was unanimously sustained.

Dr. Clark then brought forward two young men, natives of *Columbo*, in *Ceylon*, who had been converted to Christianity; and into whose hands a translation of the holy scriptures had fallen. Being fishermen, they were struck with the circumstance of Christ's having selected fishermen to preach the Gospel, and they expressed an ardent desire of seeing the country in which Christianity was professed and practised. The usual votes of thanks were passed.

AMERICAN BIBLE SOCIETY.

THE fourth anniversary meeting of this society took place at the City Hotel, New York, on Thursday the 11th instant. The Hon. Elias Boudinot, L. L. D. the venerable president of the society, took the chair at ten o'clock, when the exercises of the day were commenced by the Rev. Dr. Richards of Newark, who read the eighty-ninth Psalm. A brief and appropriate address of the president was then read by the Rev. John B. Romeyn, D. D.; the Annual Report was read by the Rev. James Milnor, D. D. rector of St. George's Church in this city, and secretary for domestic correspondence. The usual motions were made, and ad-

dresses of an unusually interesting character delivered by the Hon. John Cotton Smith, late governor of Connecticut; the Rev. Thomas Lyell, rector of Christ Church, New York; the Rev. Thomas Baldwin, D. D. minister of the Second Baptist Church in Boston; the Rev. Abel M'Ewen, pastor of the Presbyterian Church in New London; the Rev. Arthur Stansbury, of Albany; the Rev. Lyman Beecher, D. D. pastor of the Church of Christ in Litchfield, Con.; the Hon. Roger Minot Sherman, of Con.; and the Rev. Edward Griffin, D. D. of Newark.

It is no disparagement to former occasions to say, that this anniversary was more deeply interesting than any preceding one. The speakers seemed to break through the restraints of formality, and to feel the influence of a pious enthusiasm, which they communicated to the assembly; and we felt assured, that we were participating with speakers and with hearers in a delightful communion of sentiment and feeling. It was no parade of eloquence which we admired;—nor are we making it our present business to applaud the talent and the genius which may have been displayed. It was the exhibition of deep and solid feeling; of earnest engagedness in the best cause—for the weightiest reasons; it was the *eloquence of the age of benevolence* which affected us; such as has long delighted and thrilled the annual meeting of the British and Foreign Bible Society, and many other Christian institutions in Great Britain.

COLONIZATION SOCIETY.

It is known to the Christian public, that the American Colonization Society sent forth their first band of emigrants in the ship Elizabeth, some time in December last. The ship and passengers arrived safe at Sierra Leone, and proceeded down the coast to Sherbro, where they landed and fixed upon a place of residence.

We are informed that it is contemplated to send out a reinforcement of 500 people of colour in the course of the ensuing autumn. The Rev JOSEPH R. ANDRUS is engaged as an agent of this society to accompany the emigrants. This gentleman was educated at Middlebury college, Vermont, and was a hopeful subject of one of those revivals of religion with which Middlebury and the college have been visited. He pursued his theological studies one year at New Haven, under the direction of the late Dr. Dwight; two years at Andover, in the Theological Seminary; and one year at Bristol, R. I. with the Rev. bishop Griswold. He subsequently received Episcopal ordination.

While in college, and from that time to this, his mind has been intent upon doing good to the oppressed and degraded Africans. Notwithstanding several invitations to remain in this country as a clergyman, he has lately taken leave of his father and mother, whose only child he is, to go far hence, and carry the gospel to a benighted continent.

[PANOPLIST.]

EXAMINATION IN THE THEOLOGICAL INSTITUTION.

THE INSTITUTION established by the General Convention wears an encouraging aspect. Eighteen young men are already connected with it, having been approved by the churches as called of God to preach the gospel. A public exami-

nation occurred on the 20th and 21st of July, embracing the following studies, viz.

The English Language; the Latin; the Greek; Mathematics; Natural Philosophy and Astronomy; Logic; the Philosophy of the Human Mind; Rhetoric.—

Evidences of the Christian Religion; Characteristics of the Sacred Poetry of the Hebrews; the Hebrew Language and Scriptures, with interpretations; Sacred Geography; Natural History of the East; Oriental Customs and Manners; Campbell's Dissertations on the Four Gospels; Storr's Essay on the New Testament and Quotations from the Old; the Greek Scriptures, with interpretations; Sacred Rhetoric.

The proficiency made by the respective classes imparted a lively satisfaction; and, from their industry and success thus far, the most gratifying anticipations are entertained of the future prosperity and usefulness of the Institution.

MISCELLANEOUS.

FEMALE INFANTICIDE.

The following extracts from a communication made to the editor of "the Friend of India," while they excite horror and disgust, serve to impress the mind with the solemn duty of labouring to send to regions of misery and guilt, the humane and purifying religion of the gospel.

FEMALE INFANTICIDE, an atrocity, though known to exist, yet has not, I believe, been hitherto suspected to extend to the mountainous provinces, situated to the north-east, the scene of our late contest with the Nepal government. As some voucher for the truth of the statement I am about to offer you, I give the names of the gentlemen* whose inquiries have established the fact; and you are at liberty to publish them, or not, as you may think proper.

Two European officers who happened to make a short tour through these countries, made some inquiries: and the result of them may be conveniently stated in the few following facts taken from their note books:

1. "In the village of Gealut in Joobul, the number of inhabitants was ascertained to be sixty-one males and thirty-three females, showing a deficiency in the latter of twenty-eight in sixty-one, or about forty-five in the hundred. The Seyana, by name *Poonnea*, being asked the cause of this deficiency, hesitated not to state that all the daughters after the second were destroyed. Two men of the cast called Kungut, who were brothers, were examined; every precaution was taken to avoid misunderstanding them, by employing an intelligent brahmun from the eastward as interpreter, and endeavours were used to allay their suspicions, as much as possible, by the manner in which the questions were put. They were first asked, if a custom existed of several brothers living with the same woman; and if such existed, to mention an instance. They replied in the affirmative, and stated that two examples of it existed in their village. In each, three brothers lived with one female: in the one case two sons and one daughter were the fruit

* Lieutenants Herbert and Gerard, 8th Regt. Native Infantry.

of this connexion, in the other, there were no children. They were next asked, *how many daughters it was customary to bring up?* to which they replied, *two*. To the question, *what became of the others?* they replied, that *they were buried alive*.

2. "In the small hamlet of Jurahun, dependant on the preceding village, the number of males was found to be nineteen, and of females nine, leaving a deficiency of ten in nineteen, or fifty-five in a hundred. Here the opportunity was more favourable for inquiry. Incessant and heavy rain during two days induced our travellers to take up their quarters in the principal house in the village, it being far superior in comfort and accommodation to any tent, at least in such weather. By this means a certain degree of intimacy was established with the inmates. Of these the favourite was a young girl called Nuntoo, about sixteen years of age, whose portrait it was proposed to sketch, as offering a fair specimen of a mountain beauty. To the proposal no objection was made, and an opportunity was taken while apparently occupied in this task, of questioning her relatives, (who sat in the room,) through a native, on the subject which continued to occupy so much of their thoughts. The fact was again confessed, that all beyond the second daughter are destroyed. They were buried alive, and what was considered certainly as the most incredible part of the statement, by the mother herself. Wishing to put the question in a still more direct manner, they inquired if the young girl before them would act in this manner, should she have more than two daughters. Why not? was the answer; and the girl herself betrayed no more emotion than as though the question had been of the most trifling description. It was, however, thought that some remarks on the apparent impossibility of the mother's being concerned in such an act, did affect her; and they were repeated and commented on throughout the circle.

3. "The next testimony is that of *Kear-singha*, the son of *Prema-singha*, one of the Wuzeers of Joobul. He states that there is no doubt of the existence of the custom. He also expressed a belief, that many lulled their consciences to rest, by pleading the universality of the habit.

4. "*Prithum*, Seyana of Mathed, a large village in Poondur, corroborated the preceding information. Two people were pointed out who had been guilty of the crime, the one a woman named Konr, aged eighty, who had two daughters and destroyed them both; the other a man named Sahboo, aged forty-one, who had also destroyed two daughters which he had born to him.

5. "The small village of Shirtee was found to contain twenty-eight males, and twenty females. The Seyana, *Seesa-Rama*, acknowledged the practice of female infanticide to prevail, not only in his own village, but all over the country, (Joobul.) On being questioned as to the children he himself had, he answered, that he had one son, and made no scruple to confess, that should he have too many daughters, he must make away with some of them.

6. "There were other villages in which sufficient opportunity did not offer for making equally particular inquiries; all that was done being to ascertain the proportion of males to females. These results, however, afforded nearly demonstrative proof of the general operation of the barbarous custom."

PHILANTHROPOS.

VIEW OF THE PRESENT STATE OF THE BAPTIST CHURCHES IN
SOUTH CAROLINA.

For the following "View of the present state of the Baptist churches in South Carolina," we are indebted to the pen of the Rev. Dr. FURMAN. It was, in the first instance, read before the Charleston Bible Society, and designed, with similar communications, to correct the errors which some European writers had industriously circulated, relative to the moral and religious character of the inhabitants of the United States.

IN this State there are seven Baptist associations, the Charleston, the Bethel, the Savannah River, the Edgefield, the Broad River, the Saluda, and the Moriah; comprehending in their union 170 churches, or organized congregations, within the State, and 17 in North Carolina. The amount of communicants in them, according to returns made, generally, from about seven to ten years ago, is 14,270; the number of ministers is 109. Changes since that time are known to have taken place, in many instances, by removals and deaths on the one hand, and by accessions to the number both of members and ministers on the other: and there is reason to believe also, that a number of new churches have been formed within the limits of the several associations. To the Charleston association, it is certain, five new churches have been added.

Most of these churches have more than one house of public worship; some have three or four, in which the pastors, respectively, preach; dividing their time among them, so as to give the greater extent to their ministrations. A number of these houses are slight, cheap buildings, and some are really mean; but there are many exceptions, especially among those which have been erected or enlarged of late years, or which are now in building.

The associations, consisting of representatives from the associated churches, meet annually. These representatives are their pastors, and other leading members in their several congregations, elected for that purpose. They deliberate, when assembled, on the general interests of the union; give their advice in cases of difficulty and doubt; recommend measures of general utility; correspond with other associations and public bodies, on subjects which relate to the promotion of religion; and address a pastoral letter to the churches they represent; in which they generally discuss some doctrinal or practical subject, in a manner calculated to promote a right acquaintance with the great truths of natural and revealed religion, and to enforce the duties which the gospel enjoins: which letters, together with the minutes of their transactions, are published and disseminated among the churches, for their information. The associational meetings generally continue from three to five days, many hundreds (sometimes thousands) assembling on these occasions, and continuing together in devout attention to the numerous sermons and pathetic addresses which are at such times delivered by the assembled ministers. The ministers, generally, are zealous, active and laborious; some of them eminently so; who, though they receive but slender support from their hearers, yet devote a great part of their time to the public interests of religion, in travelling and preaching the gospel to the ignorant and destitute, as well as in performing the duties of their office among the people of their particular charge.

Among the churches exist missionary societies for the propagation of the gos-

pel both at home and abroad, and societies for the gratuitous education of pious young men designed for the gospel ministry; so, likewise, do Sunday schools, special associations for prayer, and meetings of friendly converse for religious instruction or improvement, and for excitement to practical and vital godliness. The better informed among the blacks, who give good evidence of their being truly pious and well disposed, are encouraged, where it can be done in a regular and peaceable manner, and with the approbation of the masters, to read the scriptures among the slaves; to pray and converse with them for their religious instruction, and to exhort them to works of reformation and piety.

The churches in the Charleston association, nearly thirty years ago, established a General Committee of their body, to act in concert with the association, to superintend the common secular interests of the churches, and to have the disposal of a fund provided for at the same time; the principal object of which was the education of pious young men for the gospel ministry, as stated above, when destitute of other assistance. To this Committee, also, they have since committed the concerns of Foreign and Domestic Missions, for the propagation of the gospel, in concert with other public bodies, as an auxiliary to the General Convention of Baptist churches in the United States, or a constituent part of that body. This General Committee is an incorporated body, by an act of the state, and therefore known in law. They have gratuitously educated a respectable number of ministers, some of whom have become eminent; have provided a theological library for students in divinity; have furnished poor ministers, in several instances, with useful books, gratis; and for more than twenty years, have supported a missionary, and, during a considerable part of the time, a school among the Catawba Indians.

Their education fund, though kept in active employment from the first, and always suffering considerable disbursements, amounts to nearly eight thousand dollars. They have several auxiliary missionary and mite societies among the churches, both male and female, in aid of the general missionary scheme under the direction of the Convention, and their annual contributions to the support of that benevolent, important scheme, amounts to about a thousand dollars.

The churches in this association have also lately established a Board to superintend missionary services among the destitute in the state of South Carolina, and their contributions for this express purpose, at their last associational meeting, were highly respectable: in consequence of which a missionary has been employed.

Within a few years an education society, in favour of the gospel ministry has been formed in the bounds of the Savannah River Association, also, and they have now three students supported on that charitable foundation.

Besides what the Baptists do among themselves, exclusively, many of their members are associated with Christians of other denominations in supporting institutions of piety and beneficence, particularly bible and religious tract societies.

The whole number of Baptist churches in South Carolina, at the close of the revolutionary war, in 1783, did not amount to more than thirty, if so many; the increase, therefore, in thirty-five years, has been one hundred and forty churches, or five times and two-thirds more than their number was at that given period. Should the adherents to their sentiments be considered as bearing a proportion to the communicants of four to one, which has been thought a moderate computation, the whole number of the denomination in the state must, at this time, amount to more than seventy thousand.

Not many of the ministers in the immediate connexion of these associations are men of liberal education, though there are some : the president of the South Carolina college,* and the principal of that at Beaufort being of their number; yet the usefulness of science to a minister does not appear to have been sufficiently appreciated by a large proportion of these churches, especially by those of the interior country. There are also other deficiencies among them. But a spirit of exertion in favour of mental and scientific, as well as other improvement, appears to be coming more general into operation, and it is hoped that the exertions of those who have laboured to excite it will be crowned, ultimately, with becoming success.

Whatever defects, however, there may be among these churches; yet, the principles which are accounted orthodox, among Protestants, and those truths which are denominated evangelical, practical, and experimental, are well understood, and zealously supported among them, with a view to advance the glory of Divine grace, and the interests of holiness.

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EPITAPHS.

THOUGH such as discredit the doctrine of the resurrection of the dead, usually manifest little concern for distinguishing the spot where the relics of themselves or their friends are deposited; though a solitary individual may here and there be found, who, after perhaps a useless life, from disgust with the world, or an affected humility may be heard saying,

Let "not a stone
Tell where I lie,"

it is believed, that the tomb-stone and the epitaph interest the best feelings of the heart of man. Independently of those peculiar emotions which relationship excites, monumental inscriptions remind us of the flight of time, and of our subjection to his depredations. They teach men of every description, as well as

"The rustic moralist, to die;"

and that true religion alone can prepare us for that vast eternity to which we are hastening.

The ancient Hebrews paid the most careful attention to the inhumation of their dead. The patriarchs hewed their sepulchres in rocks. The two most eminent of the leaders of the Israelites, Moses and Joshua, and the two most distinguished of their priests, Aaron and Eleazar, were buried in mountains. Generally some hewn stone or other preservative was placed over a grave. Inscriptions no doubt were used. The words of Job, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth," which he was desirous should be "graven with an iron pen and lead in the rock for ever," were in all probability intended as his epitaph. We read, 2 Kings xxiii. 17. that king Josiah, seeing a grave-stone, said, "What *title* is that that I see? and the men of the city told him, it is the sepulchre of the man of God that came from Judah."

It is in a high degree probable that no epitaph was placed on the sepulchre of Jesus Christ. Matthew Henry, however, has conceived one, which for originality and point, deserves circulation.

"Here lies our Surety, under arrest for our debts,
If he be released his discharge will be ours :

* Since the above was written the Rev. Dr. Maxcy has rested from his labours.

Here is the Sun of righteousness, set for awhile,
To rise again in greater glory, and set no more :
Here lies a seeming Captive to death,
But a real Conqueror over death ;
For here lies death itself slain, and the grave conquered.
Thanks be to God who giveth us the victory."

For the following elegant, appropriate, and pious effusions, we are indebted to the pen of the late President of the Baptist Convention. Though dictated by the most tender affection, they are a record of departed worth, strictly faithful.

EPITAPH FOR MRS. MARY M'DONALD,

Mother to Mrs. Dorothea Maria Furman, and Mrs. Ann Brantley.

" Here, wrapt in shades and sacred slumbers lies,
" As Martha careful, and as Mary wise,"

MARY, the late wife of Charles M'Donald, who died the 16th of September, 1817, in the 61st year of her age.

Few have attained to an equal height in Christian excellence, and for none have the parting tears of relatives and friends more sincerely, or justly flowed. Faith seems authorized to say :

—To her,

The scenes of time withdrawn, new prospects rise,
Regions of bliss, and heaven's unclouded skies ;
There, borne aloft, on angel's wings she rode,
Her Saviour found, and reach'd the throne of God :
As the rapt seraph, there she burns and sings,
Attunes her golden harp, and strikes th' immortal strings ;
Escap'd from earth to heaven's extatic joys,
Redeeming love, now fires her soul, and all its powers employs.

EPITAPH FOR MRS. D. M. FURMAN.

BENEATH this stone are deposited the remains of Mrs. D. M. Furman; the late amiable, pious consort of the pastor of this church; † the tender mother of eleven surviving children, and of two who lie entombed near her.

She took her flight (it is confidently believed for heaven,) on the 22d of March, 1819, in the 46th year of her age.

The sweetness of beauty smiled in her countenance ; wisdom, virtue, grace, adorned her mind, and formed it to intellectual, moral, and spiritual excellence.

In life she was beloved. in death lamented ; yet, while affection mourns her exit, faith points to her admission into the presence of her Saviour and her God.

And, O ! 'tis to reflection sweet,
That when her change did come,
Angels came hov'ring round her bed,
To waft her spirit home.

Ye heavenly ministers who guard the just,
Keep safe in charge, blest Dorothea's dust ;
Till the last trumpet sound, the dead arise,
And Christ conduct his saints to mansions in the skies !

* If remembered rightly, it was the 16th, but this is uncertain.

† Of the Baptist church in Charleston, South Carolina.

EPIITAPH FOR THE REV. EDMUND BOTSFORD.

SACRED to the memory of the Rev. Edmund Botsford, A. M. first pastor of the Baptist church in this town.*

A pious Christian; and faithful minister. He exchanged worlds on the 26th of December, 1819.

England gave him birth, Carolina sepulture. In the American church, where saving mercy first visited him, he was, for 48 years, a burning and a shining light.—In talents respectable; in grace and virtue eminent; in usefulness distinguished. Trying were his afflictions, but his end was peace.

Hail happy saint! thy conflicts now are o'er;
Thou hast the ocean pass'd, and reach'd the heavenly shore—
Faithful to death! the crown of life is thine;
Thy robes of light with dazzling glories shine:
Now take thy golden harp, raise thy immortal voice,
Resound the Saviour's praise, and in his love rejoice!

* Georgetown, South Carolina.

† Alluding to a valuable little treatise published by him; the title of which is, *The Spiritual Voyage.*

POETRY.

*Names and Order of the Books of the Old Testament.***PENTATEUCH.**

The Great Jehovah speaks to us
In GENESIS and EXODUS;
LEVITICUS and NUMBERS see
Followed by DEUTERONOMY.

HISTORICAL BOOKS.

JOSHUA and JUDGES sway the land,
RUTH gleans a sheaf with trembling hand;
SAMUEL and numerous KINGS appear,
Whose CHRONICLES we wondering hear.
EZRA and NEHEMIAH NOW
ESTHER the beauteous mourner show.

POETICAL BOOKS.

JOB speaks in sighs, David in PSALMS;
The PROVERBS teach to scatter alms;
The PREACHER sings with plaintive tone,
Then strikes his SONG OF SOLOMON.

PROPHETICAL BOOKS.

ISAIAH—JEREMIAH then
With LAMENTATIONS takes the pen;
EZEKIEL, DANIEL, HOSEA's lyres,
Swell JOEL's, AMOS', OBADIAH's;
Next JONAH, MICAH, NAHUM come,
And lofty HABAKKUK claims room.
Like ZEPHANIAH, HAGGAI calls;
Rapt ZECARIAH builds the walls;
While MALACHI, with garments rent,
Closes the ancient Testament,

THE
LATTER DAY LUMINARY;

BY A COMMITTEE

OF THE

BOARD OF MANAGERS OF THE BAPTIST GENERAL
CONVENTION IN THE UNITED STATES.

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No. XV.

COMMUNICATIONS.

THE CONFUSION OF TONGUES.

DURING the first eighteen hundred years from the creation, but one language was used among mankind. The question is curious and interesting, yet difficult of solution: "What was the original tongue?" Psammitichus, an Egyptian sovereign, contrived an ingenious but ineffectual way of determining this inquiry. Supposing that if children were trained up together without hearing the language of others, they would express themselves in the manner of the primitive inhabitants of the world, he selected two for the experiment. They were brought up in a cottage; and their protectors were forbidden to utter a word in their presence. At the expiration of two years, it was observed that their frequent cry was *bec, bec*. When the monarch found that this word, in the Phrygian language, signified bread, he not only acknowledged the Phrygians a more ancient people than the Egyptians, but supposed them the first of nations. Unfortunately for this decision, it was afterwards found that the infantile cry was merely a sportive imitation of the bleating of the goats by whose milk they were daily fed.

Several weighty considerations present themselves, which, it has been thought, determine the question in favour of the Hebrew. Into the Hebrew alphabet, the origin of all alphabets may be resolved.

All the names of places and persons before the confusion of tongues, are confessedly Hebrew. In this language, the books of the Old Testament are written; and it appears probable that the tongue in which God addressed the nations of Israel, was the same with that by which he conversed with Adam in Eden. The manner in which the Hebrew language was conveyed to the times of Abraham, is easily conceived. Adam lived to the tenth century; Lamech, the father of Noah, was born fifty years before the death of Adam; and Abraham in his youth was cotemporary with Noah.

The immediate occasion which induced the multiplication of languages, was the building of a city and a tower. The people "said one to another, go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, go to, let us build a city and a tower whose top may reach unto heaven, and let us make us a name, lest we be scattered abroad upon the face of the whole earth."* Some suppose this expedient was resorted to, from the dread of a second deluge. The conjecture is extremely improbable. God had given the assurance that the earth, by water, should be overflowed no more. Had such been the object, it would have been more rational to have begun to build on the summit of a lofty mountain, than to have chosen a spacious plain. Besides, in case of the recurrence of a flood, the top of a tower could have afforded security only to a few individuals. The hopes, by such means excited, must have been too forlorn to have aroused the public mind to united effort. The true motives are to be traced to pride and policy.

Men are ambitious to "receive honour one of another." They "seek not the honour that cometh from God only."† It becomes man to endeavour to resemble God, not in height, but in holiness. Goodness precedes greatness. This the heathen themselves acknowledged, by frequently calling their chief divinity Optimus Maximus: first the best and then the greatest. But these projectors, regardless of the glory of their supreme Preserver, were determined to obtain for themselves a name, that might remain conspicuous in the annals of the world. It is, however, remarkable, that with the exception of Nimrod, the memory of a single builder is not in any history preserved. Philo-Judæus says, "every man wrote his name on a brick." A number of Babylonian bricks have been lately received from Bagdat, by the English East India company; and a gentleman is now engaged in deciphering their inscriptions. Some contend that the word

* Genesis xi. 3, 4,

† John v. 44.

in the original text, rendered *a name*, would be better translated a *sign*. They infer that the tower was intended as a beacon, by the sight of which, or of signals from its summit, the shepherds might avoid straying into unpeopled regions. Josephus offers another reason for the construction of the city and tower. God had directed them to disperse through the earth, and replenish it; but they resolved to restrict themselves to the plains of Shinar. The result proved, that, if such were their wish, the means they employed to prevent their dispersion served but to produce it. The more probable opinion is that, as the aim of Nimrod was universal empire, he succeeded in inducing the people to erect a city as a uniting centre, and a bold tower for its defence.

An Eastern tradition states, that three years were employed in forming the bricks; each of which is described as having been thirteen cubits long, ten broad, and five thick. The slime or bitumen was a pitchy, inflammable, glutinous liquid, which, in different parts of the country, oozed from the ground. Mixed with bricks and small stones, it becomes as hard as iron. This bituminous cement was used in the building of Babylon. It is by the Persians and Arabs, to the present day, highly valued. The tower of Babel, it is probable, was the same which was seen in the midst of the temple of Belus; respecting which, Herodotus has the following passage: "In the midst of the temple stands a solid tower, of a furlong in height, and as much in breadth. Upon this tower, another tower is erected; and another again upon that; and so on to the number of eight towers." If this author mean, that each tower was a furlong, the edifice must have been a mile in height. It is more probable, he is to be understood as mentioning a furlong, or six hundred and sixty feet, to be the elevation of the whole building. Its summit, if so, was one hundred and seventy-nine feet higher than the largest Egyptian pyramid.

Displeased with the impious design, to arrest its progress and defeat its execution, God said, "Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad, from thence, upon the face of all the earth, and they left off to build the city. Therefore is the name of it called Babel, or confusion, because the Lord did there confound the language of all the earth."* Some have thought, because they could not "understand," that each grossly misunderstood his fellow artificer.

*"Bring me, cries one, a trowel, quickly; quick,
One brings him up a hammer: hew this brick,*

* Genesis xi. 7. 9.

Another bids ; and then they cleave a tree ;
Make fast this rope ; and then they let it free ;
 One calls for *plank*, another *mortar* lacks,
 They bring the first a stone, the last an axe."

But this supposition is unnecessary. Their words were unintelligible, owing to the introduction of new languages.

Mr. Shuckford, in his *Connexion of Sacred and Profane History*, expresses his opinion that the confusion was produced by the attempts of the Babel builders, to project something new in orthography, as well as in architecture. He supposes the obscurity of their language to have arisen from the multiplying of syllables by final endings, and observes, that the Chaldean words are often found to differ from the Hebrew, only by some additional termination. But surely it is not probable that such a change could have produced the confusion in question. Each must have been able to explain his meaning, by alluding to the primitive forms. An innovation, like this, could not have impeded the progress of the building. It would, moreover, have been the mere effort of men ; but the confounding of the language is ascribed to God alone. "When we consider, (says Dr. Blair,) that curious analogy which prevails in the construction of almost all languages ; and that deep and subtle logic on which they are founded, difficulties increase so much upon us, on all hands, that there seems no small reason for referring the first origin of all language to Divine teaching or inspiration." Now this analogy is discernible in every language : the history of the world supplies no example of man as conceiving and establishing any. It is the confusion of Babel alone, considered in the light of a miracle, that can give an easy and satisfactory reason for the diversity of speech prevalent on the earth. The gift of tongues, on the descent of the Holy Ghost at the feast of Pentecost, diffuses light over this part of Old Testament history. On a sudden the apostles exhibit such qualifications, as that "devout men out of every nation under heaven," were compelled to cry out, "we do hear them speak, in our tongues, the wonderful works of God."* Notwithstanding, in the occurrences themselves, the miracles at Babel and at Pentecost resemble each other, there are circumstances of difference which deserve to be remembered. At Babel, excepting perhaps in the family of Eber, the language, in use, was lost ; at Pentecost it was retained. At Babel it is probable each individual could speak only in one tongue ; the apostles of Christ could speak in many. The former came in judgement ; the latter in

* Acts ii. 5. 15.

mercy. That was a permanent evil, this a transient blessing. The miracle at Babel scattered mankind; the tendency of the miracle at Pentecost was to collect and unite; that believers in Christ Jesus, "with one mind and with one mouth," might glorify God. The reflecting mind will from this story perceive the folly of ambition, and the forbearance of Jehovah, who graciously preserved whom he might justly have destroyed. Hence too may be learned the ease with which God can defeat impious designs; and the wisdom of seeking, in him, a Father and Friend.

PLAIN AND FAMILIAR THOUGHTS ON THE COMPOSITION
OF A SERMON.

THE form or manner in which a sermon is composed and delivered, is of some importance, inasmuch as it influences the attention, and renders the matter delivered more or less easy to be comprehended and retained.

In general, I do not think a minister of Jesus Christ should aim at fine composition for the pulpit. We ought to use sound speech and good sense; but if we aspire after great eloquence of expression, or become very exact after the formation of our periods, though we may amuse and please a few of our hearers, we shall not profit the souls of the many; consequently, shall not answer the great end of our ministry.

Illiterate hearers may be very poor judges of preaching, yet the effect which is produced on them by it, is the best criterion of real excellence.

TOPICAL COMPOSITION.

A considerable part of the ministerial gift consists in fruitfulness of invention: but that which greatly aids in the composition and delivery of a sermon, is spirituality of mind; without this we shall get no good ourselves, and be likely to do but little good to others. The first thing, therefore, before we sit down to study, should be to draw near to God in prayer: "spiritual things are spiritually discerned."

When a passage of scripture is fixed on as the ground of discourse, it is necessary to read it in connexion with the context, and endeavour, by your own judgement, to gain a clear idea of its genuine meaning. Having formed your own judgement of it, consult expositors, who may throw some light on the subject, or give a different sense to it; and, if the sense they give it have evidence in its favour, you must reject your own. Be satisfied, at all events, that you have the mind of the Spirit before you proceed.

In the next place, having determined on the meaning of the text, examine the force of each word or term of importance in it. This may be done by observing the use of the same term in other places of sacred scripture by the help of a Concordance; but here a good judgement is required to select, out of many passages, a few for the illustration of your subject. Some concordance preachers have their discourses made up of a mere collection of similar sounds. The force of words or terms may be examined to great advantage by a judicious use of the context.

Place all the important terms of your text, one at a time, in contrast with other things, or examine what ideas they stand opposed to; for example, let your text be Ps. cxlv. 16. "Thou openest thine hand, and satisfiest the desire of every living thing." Begin with the term *openest* thy hand. What an idea does this convey of the goodness of the eternal Father to his creation! How opposite to the conduct of many creatures one to another, whose hands are shut! What an idea does it give of the ease with which the wants of a whole creation are supplied! Let me pause a moment, and think of their wants. What a quantity of vegetable and animal food is daily consumed in one town! What a quantity in a large city, such as London! What a quantity in a nation,—in the whole world! But men do not compose an hundredth part of every living thing. O what innumerable wants through all animated nature, in the earth, in the air, in the waters! Whence comes their supply? "Thou openest thine hand," and all are satisfied. And can all these wants be supplied by only the opening of his hand!

What then must sin be, and salvation from it? That is a work of wonderful expense. God openeth his hand, and satisfieth all creation; but he must purchase the church with his own blood!

God is all-sufficient, as to power, in the one case as well as in the other; but there are things relative to his moral conduct which he cannot do. He cannot deny himself. Here is the great difficulty of salvation.

In what a variety of ways are our wants supplied. The earth is fruitful, the air is full of life, the clouds empty themselves on the earth, the sun pours forth his genial rays; but the operation of all these second causes are only *the opening of his hand!* Nay, farther, look we to instruments as means; parents feed us in childhood, and supply our youthful wants; ways are opened for our future sustenance; connexions are formed which prove sources of comfort; friends are kind in seasons of extremity; supplies are presented from quarters that we never expected. What are all these but the opening of his

hand!—If his hand were shut, what a world would this be! The heavens brass, the earth iron,—famine, pestilence and death must follow. Psalm civ. 27. 29.

Next take up the pronoun “thou.” Infer from this, if *thou* openest thy hand, should I shut mine against my poor brother? This important sentiment will properly occupy the place of improvement towards the close of the discourse. Consider next the term “hand.” There is a difference between the *hand* and the *heart*. God opens his hand in the way of providence towards his worst enemies. He gave Nebuchadnezzar all the kingdoms of the earth. Jer. xxvii. 6. But he opens his heart in the gospel of his Son. This is the best portion of the two. While we are thoughtful for the one, let us not rest satisfied with it. It is merely a hand portion. Rather let us pray with Jabez to be *blessed indeed*; and that we might have a Joseph’s portion,—not only the precious things of the earth, and the fulness thereof; but *the good will of Him that dwelt in the bush*.

Proceed: “thou satisfiest the desire,” &c. God does not give grudgingly. It seems to be a characteristic of the Divine nature, both in the natural and moral world, to raise desires, not with a view to disappoint, but to satisfy them. O what a consoling thought is this! If there be any desires in us which are not satisfied, it is through their being self-created ones, which is our own fault; or through artificial scarcity, arising from men’s luxury, which is the fault of our species. God raises no desires as our Creator, but he gives enough to satisfy them; and none as our Redeemer and Sanctifier, but what shall be amply satisfied. Oh! the wonderful mercies of God! How great is his goodness! and how great is his bounty!

Now, having examined the force of every term of importance, by contrasting it with the opposite ideas, you will find yourself in possession of a number of instructive thoughts, which you may consider as so many recruits; and having noted them down as they occurred, your next business is to arrange them in order, so as to give each thought that place in your discourse which it will occupy to the greatest advantage.

ARRANGEMENT.

Many sermons are a mass of ideas. They contain very good sentiments, but they have no object in view; so that the hearer is continually answering the preacher, Very true, very true, but what then! What is it you are aiming at, and what is this to the purpose! A preacher, then, if he would interest a judicious hearer, must have an object at which he aims, and must never lose sight of it throughout

the discourse. This is what writers on this subject call unity of design, and this is a matter of far greater importance than the studying of well-turned periods, or forming pretty expressions; it is that which nails the attention of the audience. *One thing at a time*, is a maxim of common life by which the greatest men have made their proficiency. Shun therefore a multiplicity of divisions and subdivisions. He who aims to say every thing in a single discourse, in effect says nothing. Avoid making a head, or a particular, of every thought; unity of design may be preserved consistently with various methods of divisions, but the thing itself is indispensable to good preaching. The following reasons have induced me to form this opinion. 1. The human mind is so formed as to delight in unity; to divide the attention is to weaken it. President Edwards' sermons, though in some respects not proper for imitation, yet in this are worthy of notice; they all hold up some leading truth, and that truth is the spirit of his text, and serves for the title of his sermon. Look over the table of contents to his thirty-three sermons, and you will find the title of each sermon throwing an amazing light on the text. The sentiments expressed in the title he calls the doctrine of the text, and all he says is to *illustrate, establish, or improve* it. It might be of importance if, in the composition of sermons, we were to oblige ourselves to give titles to them.

Many of what are called sermons would be found to require three or four titles to answer to their contents, and which at once proves that, properly speaking, they are not sermons. It has been said, and I think justly, that evidence should constitute the body or substance of every doctrinal discourse. Evidence may be drawn from various sources, as scripture testimony, example, the reason of things, &c. But evidence always implies a leading truth to be proved. Where this is not the case, the preacher gives himself no opportunity of advancing evidence; consequently, his sermon, if it may be so called, would be without a body, without substance, and will contain nothing that will leave any strong impression on a thinking mind. In opening a battery against a wall, you would not throw your balls at random, first at one place and then at another, but direct your whole energies to one spot. In the one case your labour would be thrown away, in the other you are likely to make an effectual impression. 2. It greatly assists the memory, both of the speaker and hearers. Memory is assisted by the relation of one thing to another. Were you to attempt to remember seven different things which have no manner of relation to each other, *water, fire, wisdom, fruit, contentment, souls, and revenues*; you would find it almost impossible: but take seven objects, which, though different in nature, possess some point of unity which associates

them in the mind, and the work is easy; thus, *sun, moon, stars, earth, air, fire and water*, are readily remembered, being so many principal parts of the one creation. Lastly, I cannot satisfy my conscience unless I have some interesting truth to communicate, or some important duty to enforce. When I have been thinking of the Lord's days, the questions have occurred to my mind, What message have I to deliver to the people of my charge? what important doctrine to establish? what sin to oppose? what duty to inculcate? what case to meet? what acknowledged truth to improve? The method frequently used, seems to afford no answer to these questions, but is rather saying, "None at all; I have a text, on the different parts of which I may say something that may fill up the time."

In preserving unity of design, some attention to the introduction, as well as to the division, is necessary. Divisions are either *topical, textual, or compound*. The first, or topical method, is to collect all your remarks on a text, and reduce them to a point, like so many rays of light in a focus. In other words, ask yourself what important truth it is that the text contains, and what do I feel impressed on my mind, and wish to impress on the congregation? and make this the topic. After going over the passage before mentioned, as above, you could be at no loss to determine that the leading sentiment would be the bounty of Providence. This is what old divines called the doctrine of the text; and, when they printed their discourses, this was the title of them.

But, you may ask, what am I to do with this doctrine when I have found it? Am I to make no divisions or subdivisions? Of what is my discourse to be composed? Yes; there must be divisions, and perhaps subdivisions: but let them not be so many distinct subjects which have no relation to each other, but so many parts of a whole.

When I have a subject before me, I sometimes ask myself three questions. What is it? On what evidence does it rest? And what does it concern me or any of the people if it be true?

The division of many subjects, therefore, will be, 1. Explain the doctrine. 2. Establish it. 3. Improve it.

Let us try the above subject on this plan, and see whether we cannot find a place under one or other of these heads for all the foregoing thoughts, which turned up spontaneously on looking over the terms, and perhaps others not less interesting may occur.

GAIUS.

ADDRESS OF THE BRUCEVILLE MISSIONARY SOCIETY, AUXILIARY
TO THE BAPTIST BOARD OF FOREIGN MISSIONS FOR THE
UNITED STATES.

WHILST the gayety of spring, the blessings of peace, the voice of the gospel, the hands of the charitable, the songs of the happy, and the expectation of the wretched, fill the reflecting mind with wonder, and the infidel with astonishment; while they afford public prints matter, and social circles entertainment, the Bruceville Missionary Society begs leave to interpose her voice, form an acquaintance with the public, point to the cottage of wo—the habitation of wretchedness, and invite the liberal soul to unite in acts correspondent to the benevolence of his heart.

The society dates her first proceedings January 1st, 1818. Although her usefulness has been small, in comparison with sister institutions, yet the zeal in which she originated has not relaxed, nor her prospects faded. She has received the approbation of Heaven, and the blessing of the needy. True, she has heard loud peals of thunder, and has been menaced with forked lightning, but these have only condensed the teeming cloud, and brought down a more copious shower to cherish the spirit of benevolence—the soul of the society. It is a painful reflection, that jealousy has censured the best societies, and wickedness defamed the most righteous men, whilst man's credulity has sucked in prejudice, and misapprehension has blinded his eyes.

Although, with regard to censure, this society has suffered no more than her sisters, yet she feels it to be a duty she owes to herself, to the whole family of benevolent associations, to God, to the heathen, to the public in general, and to objectors in particular, to give a public declaration of her principles, and objects of her pursuits.—Accordingly, she lays before the public her constitution. She is not vain enough to suppose that the critic's eye will discover no blemish in it; nor that wisdom will pronounce it perfect. But she persuades herself that righteousness will approve its spirit, and that the garb of unaffected simplicity and innocence, will render it comely in the eyes of its opposers, and more excellent in the circle of its admirers.

It will be seen by the constitution, that disinterested benevolence is the spring of action, and the happiness of the miserable, the object sought for. Nothing in it is intended to affect the government of families, or the fellowship of Christians, only, so as to strengthen the bonds of affection and due subordination. Here the sire pours out his munificence, and the school boy appropriates his premium for the

most righteous purposes. Christians of different religious sentiments unite in one common cause ; and unbelievers, while studying the happiness of others, are brought into serious reflection on their own cases ; the latter has been exemplified in three instances of hopeful conversion. This alone will be matter of eternal gratitude to God.

Objection.—But what authority have we from scripture to agree to pay a certain sum yearly for purposes of this kind ?

Answer.—The same that we have for agreeing to pay a particular sum for building a meeting-house, supporting a school for the education of our own children, orphan children, &c. When Nehemiah went up to rebuild the walls of Jerusalem, it was found, that the number of inhabitants were so few, that the income, according to the Mosaic economy, was insufficient to meet the expenses of the temple, &c. In that case Nehemiah says, (Neh. x. 32.) “ We made ordinances for us, to charge ourselves yearly with the third part of a shekel, for the service of the house of our God.”—And shall we err, if we charge ourselves with one dollar yearly, and contribute five times that sum, for the purpose of building up the walls of spiritual Jerusalem among the heathen ? And if pious females, like the daughters of Shallum, (Neh. iii. 12.) assist in repairing the walls, will it be called a crime ? Will not Jesus behold, with approbation, the widow when she casts her mite into the treasury of the Lord ? And will not men approve the deed ?

Obj.—We have always understood that the gospel was *freely* given to mankind ; where then is the necessity of calling for so much money for the purpose of diffusing its influence ?

Ans.—Many circumstances may have combined to cause you to misapply the doctrine of the freeness of the gospel. Gospel light, derived in the ordinary way, has ever cost money or worth from the time that Abel killed his lamb, until you heard the last sermon preached. Would you say, “ the sermon last Sabbath cost me nothing ? ” We do not doubt the assertion ; but somebody, we trust, gave the preacher his breakfast before meeting ; this cost something. You cannot think that he is a chameleon, and can live on the wind, or can feast upon flies ? “ No,” you say, “ but by his industry he procures the comforts of life.” Perhaps you are mistaken. Is he not one, who, according to Paul’s instructions to Timothy, has given himself wholly to the work of the ministry ?

Obj.—If God intends to convert the heathen, he *will* do it, and there is no necessity for so much ado on our part.

Ans.—We entreat you to be consistent. Say to yourself, “ if God intends that I shall have bread next year, he *will* give it to me.”

Why then should I bear the labour and fatigue of ploughing and planting?—"O," say you, "it would be presumption to expect the end without the means." We grant it would; and it is no less presumptuous in the one, than in the other. God at one time commanded the ravens to feed his prophet, and at another an angel to administer to his necessities; but this is not his ordinary method. He can convert a sinner without the reading of the scriptures, and comfort his soul without the hearing of a sermon; still it is no less our duty to impart the means which God usually employs, than to give a morsel of bread to satisfy the hungry, or a garment to clothe the naked.

Obj.—This society is auxiliary to the Baptist Board of Foreign Missions, and that Board, we have understood, gives its missionaries large salaries, so that we suspect there is some speculation carried on in this business.

Ans.—We are happy to say that every objection to the proceedings of the Board, has been based upon supposition, when the supposed facts never existed. In some instances, where the missionaries have laboured among the destitute of our own country, they have received a particular sum, which was supposed by their patrons to be merely sufficient for their support, until they could support themselves otherwise; and as soon as circumstances, in the field of their labours, afforded them the means of subsistence, they declined accepting any thing from the Board; as in the case of Mr. Ranaldson, who laboured in the city and vicinity of New Orleans, who received from the Board five hundred dollars for his assistance, and at the close of the first year, not only declined accepting any thing more of the Board, but returned the money he had already received. His example has been followed, as far as circumstances would permit, by Mr. Eastman, in the same region; and such is the relation between the Board and those of its missionaries who are stationed among the Burmans, and the Indians, that the missionaries expect no salary at all, but merely a subsistence. If food and raiment be not too much, their demands are not extravagant. Never, while they live, do they exact for personal service, to lay by a cent for themselves, or for their children. The receipts and expenditures are laid before the public annually, and nothing is kept under cover. But how shall we persuade men to inquire for themselves, and not depend solely on hearsay? Even the expenditures of the Board have been misunderstood, though fairly stated in the "*Annual Reports.*"

It is rumoured that the Board has separated itself from, and usurped an authority over the churches, and thus "rebelled against the government of heaven," when the fact is, that every member of the

Board, who is allowed a vote on its proceedings, is a member in good standing, of an orderly Baptist church, nor has the Board ever claimed the least authority over a church, or over an individual member of a church. It is merely an association of persons who have agreed to unite their efforts for civilizing and christianizing the heathen.

Query.—What do they mean by establishing a Theological Seminary in Philadelphia?

Ans.—Read what they have published to the world on the subject, and you cannot mistake their meaning, nor question the propriety of their proceedings. But if you have not the "*Latter Day Luminary*" at hand, allow us to say, that not a cent, contributed for missionary purposes, is applied to the use of the Theological Institution. It is supported by contributions made specially for that purpose; and according to the proposed plan of the institution, it "is to be open for the admission of those persons only who give evidence of their possessing genuine piety, with suitable gifts and attainments, and of their being influenced by proper motives in wishing to pursue theological studies, and who, moreover, present certificates from the churches of which they are members, approving of their devoting themselves to the work of the ministry." Could any thing be more satisfactory? Passing over many, very many things, that might be urged in favour of the measure of establishing a Theological Institution for the improvement of young men of the character above-mentioned, we shall note only the following. A liberal education is an indispensable qualification of a missionary to Burmah, or to any other place where the scriptures must be translated into the language of the natives.

Query.—Are there not many poor and destitute among ourselves, who claim our first regard?

Ans.—Where the laws of our country do not amply and satisfactorily provide for the poor, for widows, orphans, &c. it is undoubtedly our duty to extend to them the hand of charity; and it is a fact that cannot be disputed, that so far as a missionary spirit has prevailed, more liberality towards the poor of the place has been manifested; located ministers have been enabled to spend more time in preaching; and the people at large have enjoyed more richly the blessings of religion. It is a truth that cannot be too often repeated, or too confidently believed, that "he that watereth, shall be watered also himself."

Brethren, and friends; we are confident that our work is a righteous one. Can it be possible that any one can find fault with us for giving a testament to an Indian, or a bible to a Burman? For instructing them to read the word of God, and impressing on them habits of

industry? Surely it cannot be! And yet these must be our crimes, if we be criminal! for these are the ends we are seeking, and whether we see their accomplishment or not, we believe it will not be a painful reflection on a dying bed, that it was in our hearts to do these things. Should any say we are not pursuing the most eligible plans, we shall thank them for their counsel, and hope that, while they are showing us how we ought to do, they will do a little themselves.

Ques.—Has not this mission business caused uneasiness in some churches, and is it not likely to do harm in this way?

Ans.—The coming of Christ rendered the pharisees very uneasy; the preaching of Paul in Ephesus was followed by an uproar; and even Christians were offended at Peter's visiting and preaching to the Gentiles. We wish you to take particular notice, that all the uneasiness on this subject that has been felt in any church, has grown out of opposition to missions. The friends of missions, though they have exhorted and entreated, have never, to our knowledge, complained of those who did not choose to aid the work. The only complaints that have existed, have been against those who felt it their duty to preach Christ to the heathen, or to assist those who are doing it.

We live at an eventful period!—there has never been a time since man inhabited the world, in which the efforts of civilized society were so vigorous in favour of the uninformed and rude, as at the present. If the want of scriptural information has filled the nations with wickedness and wo, the dissemination of gospel light must dispel the gloom of ignorance, and the folly of superstition. The success that has attended missionary efforts in Hindostan, the south of Africa, some of the South sea Islands, and in many other places, demonstrates the practicability of improving the rudest minds; the self-denial of the missionaries convinces us of the purity of their motives; the wretched condition of millions of the human family excites our compassion, and the world affords ample scope for the most extended operations.

We entreat our readers to reflect on the peculiarly trying situation of some of the missionaries. For about seven years about the same number of missionaries from England endeavoured to live at Rangoon, in the Burman empire: all found so many difficulties attending the place, that when Mr. Judson went thither from America, he had to occupy the station alone; and of four families which have since been there, only Mr. Judson's and Mr. Colman's remain.—They live among barbarous idolaters; the will of the emperor is law; they have no security for life or property; they know not at what moment their houses will be robbed, their children dashed to pieces in their pres-

ence; husbands and wives parted for ever; butchered in a most shocking manner, or left to perish in a dungeon. Yet they say to their friends in America, give us our bread, and we will risk all, and spend our lives in translating the scriptures, preaching the gospel, &c. And who can consent to withhold from them the means of subsistence; or to allow them to relinquish their labours, especially since amidst their dangers and distresses, their prospects of usefulness are brightening? One Burman* has lately professed faith in Christ, and many others are inquiring after the *new religion*.

When we look around on the Indians of America, we see thousands whose miseries are calculated to awaken compassion in the most unfeeling heart. And while we lament the want of more labourers among them, we rejoice at the favourable indications of Divine providence, and the hopeful prospects that attend those already in the field. Although the establishment on the Wabash has groaned under affliction, and been grieved by numerous disappointments, though its progress has been retarded by the want of more missionaries; yet its prospects have been moderately brightening, and its usefulness gradually increasing. But what can one solitary missionary and his wife do, in the business of civilizing, among half a dozen nations of rude Indians?—Why do not others unite in the work? or, are the funds of the society insufficient to meet the expense? May God remove the former difficulty, and dispose our hearts to obviate the latter. Perhaps before the reading of this, the whole mission family, whites and Indians, will pass through the wilderness to Fort Wayne, where they intend to pitch their tents for a while, under very encouraging prospects. By an assurance from a principal chief, the missionary expects to receive from one tribe, at least twenty scholars, at the opening of his school; and many have assured him that he would obtain as many as could be supported at the establishment. The plan of proceeding is to instruct the youth of both sexes to work, as well as teach them to read, &c.

Although there were seen last winter at the establishment, four Indian girls spinning, and one girl and an adult, knitting, yet there were five others who were a continual expense, without contributing towards their maintenance by their labours; the like will ever be the

* Recent communications have informed us that three Burmans have been baptized; and it appears that others are seeking the Lord with their whole heart. It is a mysterious providence that the Head of the Church will, in his own time, illustrate, that, at the very period when the word of the Lord is beginning to grow and prevail, the interdict of the Burman court should darken the lovely prospect.

case. We therefore entreat the charitable to have compassion upon these unfortunate children. A trifle with which to buy them bread; garments to keep them warm; books, paper, &c. would be very acceptable.

Fathers, when you call your children, warmly clad, around a plentiful board, will you reflect on those poor, shivering, hungry creatures, whom the missionary from time to time is carrying to his house, and lay by a morsel for them? Mothers, cannot the piece of cloth be made a few yards longer than will be sufficient to clothe your own children? and we need not tell you how to dispose of the surplus piece.

We might go on to state how properly the merchant could dispose of the income of one day in the year; the mechanic of a day's labour; the farmer of a small part of his field, a few shocks of wheat, or a few pounds of wool; but we leave the matter to the goodness of their hearts, and turn to the house of prayer.

Christians, what do you mean by saying "Thy kingdom come?" Will you let works accompany your faith? Can you enjoy the blessings of a gospel ministry, read the bible, and feel religion in your hearts, and not think of the multitudes who daily enter the world of spirits without hope? Can you view the cruelties of the Burmans; the superstition of the Hindoos; the degradation of the Africans; the intemperance, wildness, and barbarity of the Indians, and feel no compassion for suffering humanity, and dying mortals? Can you anticipate the solemn meeting at the last day, without recognizing the persons to whom you neglected to impart the means of religious instruction? Merciful God! what is man? How long shall we hold our peace, while our fellow mortals are hourly dropping into eternity! Forgive our negligence, and rouse us into activity! The prophets have told us that at about this age of the world, or a little after, the light of the sun should become sevenfold. Hail, glorious day, now dawning on the earth! Rise higher, thou Sun of Righteousness! Dispel the mists of ignorance and sin, and let not clouds nor winter intervene, until the effulgence of thy beams shall light the darkest regions of the world, and warmth convert the frozen soil into a fruitful field.

Wishing an increase of that spirit which makes life comfortable, society agreeable, and Heaven desirable, we submit the foregoing.

JOHN ALTON, President.

WM. POLKE, Secr'y.

April 7th, 1820.

TRANSMIGRATION.

The lamentation of a Siamese female over her husband, of whose death she had, unsuspectingly, been the occasion: extracted from a Siamese Mythological story, translated by Mas. JUNSON. It furnishes a specimen of the manner in which the inhabitants of that country mourn over their dead, and exhibits the moral wretchedness of a people, where life and immortality are not brought to light.

O MY lord! your wife will die with grief, and follow after to be a companion of him who was her companion in the woods. If my lord has gone to enjoy the Nats country, grant that his wife may become the palace in which he resides, to be a refuge to her lord. If my lord has become an elephant, that his wife may be close to his side, grant that she may become a grove, to afford a shelter, and make the mind of my lord cool. If my lord has become a bird, that your beloved wife may be close to your breast, grant that she may become trees, bearing a variety of fruits and flowers, to afford pleasures to the mind of my lord. Or, if my lord has become a fish, grant that your wife may become a river of water, to be a refuge, and make the mind of my lord joyful. My lord will excuse me,—but, if my lord has become an inferior animal, either a lizard, a monkey, or a tiger, grant that your wife may become a thick jungle of woods, to be a hiding place for my lord. If my lord has become a henthah,* may your wife become a pond of water, into which my lord will descend and play, that she may become a place of enjoyment to my lord. O, my lord, thou art like the shade of the banyan; thou felt no resentment towards the wife thou lovedst. Oh, lord Chattan, your beloved wife will continue to chant your virtues, for no one can compare with my noble husband. In whatever place thou art, she will call and seek after thee. In whatever form my lord may exist, your wife will follow after, and become an attendant at the feet of my lord, to watch over and take care of him late and early. Your wife will take flowers and fragrant tapers to offer to my lord, and ask the forgiveness of her faults. The wife of my lord has cried, till tears of blood gush out. Bear with, and deliver your wife.

* A species of fish.

MISSIONARY INTELLIGENCE.—FOREIGN.

MISSION TO BURMAH.

Continuation of Extracts from Mr. Judson's Journal.

DECEMBER 12th, *Lord's Day*.—We were much gratified at seeing the teacher, Moungh Shwa Gnong at worship, for the first time since he was accused before the viceroy. The news of our intended expedition to Ava, has probably emboldened him. We proposed his accompanying us, but he declined.

DEC. 18th, *Saturday*.—Have spent all the past week in making preparations for our journey.

DEC. 19th, *Lord's Day*.—Had worship for the last time. Disappointed in not seeing the teacher; but the disappointment somewhat alleviated by the attendance of one of his acquaintance, an elderly man, by name Oo Yan, by profession a doctor, who listened with the strictest attention, and, in his subsequent conversation, discovered a truly inquisitive spirit.

DEC. 21st.—After having made arrangements for our wives' residence in town, during our absence, brother Colman and myself embarked. Our boat is six feet wide in the middle, and forty feet long. A temporary deck of bamboos is laid throughout, and on the hinder part of the boat, the sides are raised with thin boards, and a covering of thatch, and mats tied on, so as to form two low rooms, in which we can just sit, and lie down. Our company consists of sixteen, beside ourselves,—ten rowmen—a steersman—a headman, whose name is inserted in our passport, and who, therefore, derives a little authority from government,—a steward or cook for the company, which place is filled by our trusty Moungh Nau—our own cook—a Hindoo washerman—and an Englishman, who having been unfortunate all his life, wishes to try the service of his Burman majesty; and this last personage may be called our gunner, he having charge of several guns and blunderbusses, which are indispensable on account of the robbers that infest the river.

We have been much perplexed, in fixing on a present for the emperor, without which no person unauthorized can appear in his presence. Our funds were evidently inadequate to the purchase of articles which would be valuable to him, in a pecuniary point of view; when we considered also, that there ought to be a congruity between the present and our character, we selected that book, which we hope to be allowed to translate under his patronage—the BIBLE, in six volumes, covered with gold leaf, in Burman style, and each volume enclosed in a rich wrapper. For presents to other members of government, we have taken several pieces of fine cloth, and other articles.

Thus manned and furnished, we pushed off from the shores of Rangoon. The teacher Moungh Shwa Gnong had not been to see us for several days, ashamed probably of having declined accompanying us; but just as we were pushing off we saw his tall form standing on the wharf. He raised his hand to his head, and bade us adieu, and continued looking after the boat, until a projecting point shut

Rangoon and all its scenes from our view. When shall we redouble this little point! Through what shall we pass, ere the scene now snatched away be represented! The expedition on which we have entered, however it may terminate, is unavoidably fraught with consequences momentous and solemn, beyond all conception. We are penetrating into the heart of one of the great kingdoms of the world, to make a formal offer of the gospel to a despotic monarch, and through him, to the millions of his subjects. May the Lord accompany us, and crown our attempt with the desired success, if it be consistent with his wise and holy will.

At night, we moored by the banks of Kye-myen-daing. It was near this place, that, a few days ago, one of the boats belonging to Mr. G. late collector of Rangoon, was attacked by robbers, and the steersman and another man killed at a single shot. We felt unwilling to remain at this village, but found it necessary.

DEC. 22d.—We set off early in the morning, and at noon, reached Kyo-on-oo, a cluster of villages, near one of which, about twenty miles from Rangoon, we remained the rest of the day.

DEC. 23d.—Passed from the Rangoon outlet into the great A-rah-wah-tee river, (vulgarly called Irrawaddy,) and reached Ran-gen-tsen-yah, a village 20 miles from Kyo-on-oo.

On the 24th, passed Da-noo-byoo, and on the 26th, Hen-thah-dah, both large towns. Fresh reports of robbers.

On the 30th, reached Kah-noung, a considerable town, about 90 miles from Rangoon. Here we met a special officer from Bassein, with a detachment of men, sent in pursuit of a band of robbers, who lately made a daring attack on a large boat, wounded and beat off the people, and took plunder to the amount of 1500 ticals. The commander offered us an escort for the journey of to-morrow, which lies through a dangerous tract of country; but we declined accepting, as we should have been obliged to give the people presents, without deriving any substantial assistance in the hour of danger. Strict watch all night.

JAN. 1st, 1820.—Passed a remarkably high rocky mountain, the side of which, for a considerable extent, is indented with numerous recesses, containing images of Gaudama, all carved out of the solid rock.

JAN. 2d.—Passed the large towns of Shwa-doung and Pah-doung, on opposite sides of the river, and reached Pyee (vulgarly called Prome,) 120 miles from Rangoon,—a place of great note in Burman history, and the seat of an ancient dynasty of kings. The town itself is now in a state of dilapidation; but the environs appear flourishing.

Confirmed reports of a most daring robbery, committed a little higher up, on the boat of the governor of Taroke-man, who was going up to Ava, with about 50 men and 7000 ticals. The robbers came down upon the people, while they were cooking on shore, shot the governor through the body, and carried off all the treasure. Feel the necessity of redoubling our precautions for several days. Agree, that part of us only leave the boat at a time—the rest to stand by the guns.

JAN. 17th.—Reached Pah-gan, a city celebrated in Burman history; being, like Pyee, the seat of a former dynasty. It is about 260 miles from Rangoon.

JAN. 18th.—Took a survey of the splendid pagodas, and extensive ruins, in the environs of this once famous city. Ascended, as far as possible, some of the

highest edifices, and at the height of one hundred feet, perhaps, beheld all the country round, covered with temples and monuments of every sort and size—some in utter ruin—some fast decaying—and some exhibiting marks of recent attention and repair. The remains of the ancient wall of the city stretched beneath us. The pillars of the gates, and many a grotesque, decapitated relic of antiquity checkered the motley scene. All conspired to suggest those elevated and mournful ideas, which are attendant on a view of the decaying remains of ancient grandeur; and though not comparable to such ruins as those of Palmyra and Balbec, (as they are represented,) still deeply interesting to the antiquary, and more deeply interesting to the Christian missionary. Here, about eight hundred years ago, the religion of Boodh was first publicly recognized and established as the religion of the empire. Here then Ah-rah-han, the first Boodhist apostle of Burmah, under the patronage of King Anan-ra-tha-men-zan, disseminated the doctrines of Atheism, and taught his disciples to pant after annihilation, as the supreme good. Some of the ruins before our eyes, were probably the remains of pagodas designed by himself. We looked back on the centuries of darkness that are past. We looked forward, and Christian hope would fain brighten the prospect. Perhaps we stand on the dividing line of the empires of darkness and light. O, shade of Shen Ah-rah-han! weep o'er thy falling fanes; retire from the scenes of thy past greatness. But thou smilest at my feeble voice. Linger then, thy little remaining day. A voice mightier than mine, a still small voice, will ere long sweep away every vestige of thy dominion. The churches of Jesus will soon supplant these idolatrous monuments, and the chanting of the devotees of Boodh will die away before the Christian hymn of praise.

After leaving Pah-gan, the river turns to the east. We walked across the point of land formed by the curve of the river, and rejoined the boat at Nyoung-oo. On the 20th we reached Gnah-hmyah-gnay, a solitary and dangerous place, and moored under a little point of land. Late in the evening, a large boat, full of men, suddenly turned the point, and bore down upon us. Our headman warned them off; but they paid no attention, and made no reply; on which he fired a gun over them. They then called out to forbear, and sheered off. The adventure quite indisposed us for sleep. We planned anew the minutæ of operation, in case of attack, and kept a strict watch all night.

JAN. 22d.—Passed the confluence of the Kyen-dwen and the A-rah-wah-tee, and proceeded up the latter. The former is the smaller of the two, but it is said to be navigable for large boats, twenty days distance from the confluence. It penetrates into the Cassay country, which lies north of Burmah, and to which 30,000 troops have lately marched from Ava, to quell a rebellion, occasioned by the accession of the new emperor.

We are now beyond the region of the robbers, and are allowed to sleep in comparative quiet.

JAN. 25th.—Passed Old Ava, the seat of the dynasty immediately preceding the present, and Tsah-gaing, a place of some note, distinguished for its innumerable pagodas, and the residence of one or two late emperors; and about noon, drew up to O-ding-man, the lower landing place of New Ava, or Ahmarapoor, about 350 miles from Rangoon. At our present distance of nearly four miles from the city (and we cannot get nearer this season,) it appears to the worst ad-

vantage. We can hardly distinguish the golden steeple of the palace, amid the glittering pagodas, whose summits just suffice to mark the spot of our ultimate destination.

JAN. 26th.—We set out early in the morning, called on Mr. G. late collector of Rangoon, and on Mr. R. who was formerly collector, but is now out of favour. Thence we entered the city, passed the palace, and repaired to the house of Mya-day-men, former viceroy of Rangoon, now one of the public ministers of state (Woon-gyee.) We gave him a valuable present, and another of less value to his wife, the lady who formerly treated Mr. G. with so much politeness. They both received us very kindly, and appeared to interest themselves in our success. We however did not disclose our precise object; but only petitioned leave to behold the golden face. Upon this His Highness committed our business to Mounng Yo, one of his favourite officers, and directed him to introduce us to Mounng Zah, one of the private ministers of state (A-twen-woon,) with the necessary orders. This particular favour of Mya-day-men prevents the necessity of our petitioning and seeing all the public ministers of state, and procuring formal permission from the high court of the empire.

In the evening, Mounng Yo, who lives near our boat, called on us to say that he would conduct us to-morrow. We lie down in sleepless anxiety. To-morrow's dawn will usher in the most eventful day of our lives. To-morrow's eve will close on the bloom or the blight of our fondest hopes. Yet it is consoling to commit this business into the hands of our heavenly Father,—to feel that the work is His, not ours; that the heart of the monarch, before whom we are to appear, is under the control of Omnipotence; and that the event will be ordered in the manner most conducive to the Divine glory and the greatest good. God may, for the wisest purposes, suffer our hopes to be disappointed; and if so, why should short-sighted, mortal man, repine? Thy will, O God, be ever done; for thy will is inevitably the wisest and the best.

JAN. 27th.—We left the boat, and put ourselves under the conduct of Mounng Yo. He carried us first to Mya-day-men, as a matter of form; and there we learnt, that the emperor had been privately apprized of our arrival, and said, Let them be introduced. We therefore proceeded to the palace. At the outer gate, we were detained a long time, until the various officers were satisfied that we had a right to enter, after which we deposited a present for the private minister of state, Mounng Zah, and were ushered into his apartments in the palace-yard. He received us very pleasantly, and ordered us to sit before several governors and petty kings, who were waiting at his levee. We here, for the first time, disclosed our character and object—told him, that we were missionaries or “propagators of religion;” that we wished to appear before the emperor, and present our sacred books, accompanied with a petition. He took the petition into his hand, looked over about half of it, and then familiarly asked several questions about our God and our religion, to which we replied. Just at this crisis, some one announced, that the golden foot was about to advance; on which the minister hastily rose up, and put on his robes of state, saying, that he must seize the moment to present us to the emperor. We now found, that we had unwittingly fallen on an unpropitious time, it being the day of the celebration of the late victory over the Cassays, and the very hour, when His Majesty was coming forth, to witness the display made on the occasion. When the minister was dressed,

he just said, "How can you propagate religion in this empire? But come along." Our hearts sunk at these inauspicious words. He conducted us through various splendour and parade, until we ascended a flight of stairs, and entered a most magnificent hall. He directed us where to sit, and took his place on one side; the present was placed on the other, and Moungh Yo, and another officer of Myad-day-men, sat a little behind. The scene to which we were now introduced, really surpassed our expectation. The spacious extent of the hall, the number and magnitude of the pillars, the height of the dome, the whole completely covered with gold, presented a most grand and imposing spectacle. Very few were present, and those evidently great officers of state. Our situation prevented us from seeing the further avenue of the hall; but the end, where we sat, opened into the parade, which the emperor was about to inspect. We remained about five minutes, when every one put himself into the most respectful attitude, and Moungh Yo whispered, that his majesty had entered. We looked through the hall, as far as the pillars would allow, and presently caught sight of this modern Ahasuerus. He came forward, unattended—in solitary grandeur—exhibiting the proud gait and majesty of an eastern monarch. His dress was rich, but not distinctive; and he carried in his hand, the gold-sheathed sword, which seems to have taken the place of the sceptre of ancient times. But it was his high aspect and commanding eye, that chiefly rivetted our attention. He strided on. Every head, excepting ours, was now in the dust. We remained kneeling, our hands folded, our eyes fixed on the monarch. When he drew near, we caught his attention. He stopped, partly turned towards us—"Who are these?" The teachers, great king, I replied. "What, you speak Burman—the priests that I heard of last night?" "When did you arrive?" "Are you teachers of religion?" "Are you like the Portuguese priest?" "Are you married?" "Why do you dress so?" These, and some other similar questions, we answered; when he appeared to be pleased with us, and sat down on an elevated seat—his hand resting on the hilt of his sword, and his eyes intently fixed on us. Moungh Zah now began to read the petition, and it run thus:—

"The American teachers present themselves to receive the favour of the excellent king, the sovereign of land and sea. Hearing, that, on account of the greatness of the royal power, the royal country was in a quiet and prosperous state, we arrived at the town of Rangoon, within the royal dominions, and having obtained leave of the governor of that town, to come up and behold the golden face, we have ascended and reached the bottom of the golden feet. In the great country of America, we sustain the character of teachers and explainers of the contents of the sacred scriptures of our religion. And since it is contained in those scriptures, that, if we pass to other countries and preach and propagate religion, great good will result, and both those who teach and those who receive the religion, will be freed from future punishment, and enjoy, without decay or death, the eternal felicity of heaven,—that royal permission be given, that we, taking refuge in the royal power, may preach our religion, in these dominions, and that those who are pleased with our preaching, and wish to listen to and be guided by it, whether foreigners or Burmans, may be exempt from government molestation, they present themselves to receive the favour of the excellent king, the sovereign of land and sea."

The emperor heard this petition, and stretched out his hand. Moungh Zah

crawled forward and presented it. His majesty began at the top, and deliberately read it through. In the meantime, I gave Mounz Zah an abridged copy of the tract, in which every offensive sentence was corrected, and the whole put into the handsomest style and dress possible. After the emperor had perused the petition, he handed it back, without saying a word, and took the tract. Our hearts now rose to God for a display of his grace. 'O have mercy on Burmah! Have mercy on her king!' But, alas, the time was not yet come. He held the tract long enough to read the two first sentences, which assert, that there is one eternal God, who is independent of the incidents of mortality, and that, beside Him, there is no God; and then, with an air of indifference, perhaps disdain, he dashed it down to the ground! Mounz Zah stooped forward, picked it up, and handed it to us. Mounz Yo made a slight attempt to save us, by unfolding one of the volumes, which composed our present, and displaying its beauty; but his majesty took no notice. Our fate was decided. After a few moments, Mounz Zah interpreted his royal master's will, in the following terms:—"Why do you ask for such permission? Have not the Portuguese, the English, the Musselmans, and people of all other religions, full liberty to practise and worship, according to their own customs? In regard to the objects of your petition, his majesty gives no order. In regard to your sacred books, his majesty has no use for them, take them away."

Something was now said about brother Colman's skill in medicine; upon which the emperor once more opened his mouth, and said, Let them proceed to the residence of my physician, the Portuguese priest; let him examine whether they can be useful to me in that line, and report accordingly. He then rose from his seat, strided on to the end of the hall, and there, after having dashed to the ground the first intelligence that he had ever received of the eternal God, his Maker, his Preserver, his Judge, he threw himself down on a cushion, and lay listening to the music, and gazing at the parade spread out before him!

As for us and our present, we were huddled up and hurried away, without much ceremony. We passed out of the palace gates, with much more facility than we entered, and were conducted first to the house of Mya-day-men. There his officer reported our reception; but in as favourable terms as possible; and as his highness was not apprized of our precise object, our repulse appeared, probably, to him, not so decisive, as we knew it to be. We were next conducted two miles, through the sun and dust of the streets of Ava, to the residence of the Portuguese priest. He very speedily ascertained, that we were in possession of no wonderful secret, which would secure the emperor from all disease, and make him live for ever; and we were accordingly allowed to take leave of the reverend Inquisitor, and retreat to our boat.

At this stage of the business, notwithstanding the decided repulse we had received, we still cherished some hope of ultimately gaining our point. We regretted, that a sudden interruption had prevented our explaining our objects to Mounz Zah, in that familiar and confidential manner, which we had intended; and we determined, therefore, to make another attempt upon him in private.

JAN. 28th.—Early in the morning, we had the pleasure of seeing our friend Mr. G. coming to our boat. It may not be amiss to mention, that he is the collector, who was chiefly instrumental in relieving us from the exorbitant demand which, a few months ago, was made upon us in Rangoon. He now told us that he

had heard of our repulse, but would not have us give up all hope; that he was particularly acquainted with Moungh Zah, and would accompany us to his house, a little before sunset, at an hour when he was accessible. This precisely accorded with our intentions.

In the afternoon, therefore, we called on Mr. G. and he went with us into the city. On the way, we paid a visit to the wife of the present viceroy of Rangoon, whose eldest son is married to the only daughter of the present emperor. We carried a present, and were, of course, kindly received.

Thence we went to the house of Moungh Zah, some way beyond the palace. He received us with great coldness and reserve. The conversation, which we carried on chiefly through Mr. G., it is unnecessary to detail. Suffice it to say, that we ascertained, beyond a doubt, that the policy of the Burman government, in regard to the toleration of any foreign religion, is precisely the same with the Chinese; that it is quite out of the question, whether any of the subjects of the emperor, who embrace a religion different from his own, will be exempt from punishment; and that we, in presenting a petition to that effect, had been guilty of a most egregious blunder, an unpardonable offence. Mr. G. urged every argument that we suggested, and some others. He finally stated, that if we obtained the royal favour, other foreigners would come and settle in the empire, and trade would be greatly benefited. This argument alone seemed to have any effect on the mind of the minister, and looking out from the cloud which covered his face, he vouchsafed to say, that if we would wait some time, he would endeavour to speak to his majesty about us. From this remark it was impossible to derive any encouragement, and having nothing further to urge, we left Mr. G., and bowing down to the ground, took leave of this great minister of state, who, under the emperor, guides the movements of the whole empire.

It was now evening. We had four miles to walk by moon-light. Two of our disciples only followed us. They had pressed as near as they ventured to the door of the hall of audience, and listened to words which sealed the extinction of their hopes and ours. For some time we spoke not.

"Some natural tears we dropt, but wiped them soon.
The world was all before us, where to choose
Our place of rest, and Providence our guide."

And, as our first parents took their solitary way through Eden, hand in hand, so we took our way through this great city, which, to our late imagination, seemed another Eden; but now, through the magic touch of disappointment, seemed blasted and withered, as if smitten by the fatal influence of the cherubic sword.

Arrived at the boat, we threw ourselves down, completely exhausted in body and mind. For three days, we had walked eight miles a day, the most of the way in the heat of the sun, which, even at this season, in the interior of these countries, is exceedingly oppressive; and the result of our travels and toils has been—the wisest and best possible—a result, which if we could see the end from the beginning, would call-forth our highest praise. O slow of heart to believe and trust in the constant presence and over-ruling agency of our own almighty Saviour!

JAN. 29.—We again rose early, and having considered the last words of Moungh Zah, wrote down our request in the most concise and moderate terms, and sent it to Mr. G. with a message, that he would once more see Moungh Zah, lay the paper

before him, and ascertain unequivocally whether there was any possibility of gaining our point, by waiting several months.

The rest of the day, and the next, being Lord's day, we remained in the boat.

JAN. 31st. *Monday.*—Mr. G. called upon us, with our little paper in his hand. I have shown your paper to Mounz Zah, and begged him not to deceive you, but to say distinctly what hopes you might be allowed to entertain. He replied, "Tell them, that there is not the least possibility of obtaining the object stated in this paper, should they wait ever so long; therefore, let them go about their business."

I now thought of one more expedient; and taking out the manuscript tract the emperor threw down, I handed it to Mr. G. This is a brief view of the Christian religion. Do you present it, in our name, to Mounz Zah, and persuade him to read it, or hear it read. We have indeed no hope of its efficacy; but it is our last resort, and God may help us in the extremity. He took it with some feeling, and promised to do his best.

Before leaving us he communicated the important intelligence, that the emperor, flushed with his late victory over the Cassays, had determined on war with Siam, and intended, next fall, to march in person to Pegu, below Rangoon, and there establish his head-quarters.

After Mr. G. left us we went to visit Mr. R. We were formerly acquainted with him in Rangoon; and he would now have assisted us, had he not been out of the favour of the new emperor. We related all our proceedings, and the disappointment of our hopes. I knew it would be so, replied he, when you first called on me; but I was not willing to discourage you from making trial for yourselves. He then related the following story, with the substance of which we were previously acquainted.

"About fifteen years ago, the Roman Catholic priests converted to their faith a Burman teacher of talents and distinction. They took great pains to indoctrinate him thoroughly in their religion, and entertained great hope of his usefulness in their cause. After his return from Rome, whither they had sent him to complete his Christian education, he was accused by his nephew, a clerk in the high court of the empire, of having renounced the established religion. The emperor, who, it must be remembered, was far from approving the religion of Boodh, ordered that he should be compelled to recant. The nephew seized his uncle, cast him into prison and fetters, caused him to be beat and tortured continually; and at length, had recourse to the torture of the iron mall. With this instrument, he was gradually beaten, from the ends of his feet up to his breast, until his body was little else but one livid wound. Mr. R. was one of those that stood by and gave money to the executioners, to induce them to strike gently. At every blow, the sufferer pronounced the name of Christ, and declared afterwards, that he felt but little or no pain. When he was at the point of death, under the hands of his tormentors, some persons who pitied his case, went to the emperor, with a statement, that he was a madman, and knew not what he was about; on which the emperor gave orders for his release. The Portuguese took him away, concealed him till he was able to move, then sent him privately in a boat to Rangoon, and thence by ship to Bengal, where he finished his days. Since then, the Roman priests, of whom there are four only in the country, have done nothing in the way of proselyting, but confined their labours to their own flocks, which are composed of the descendants of foreigners. The man who accused his uncle, is now

the very first of the private ministers of state, taking rank before MOUNG ZAH ! Furthermore, the present chief queen, who has great influence with his majesty, is and ever has been particularly attached to the religion and the priests of BOODH." Mr. R. also confirmed the information we had received of approaching war with Siam.

Our case could not be more desperate. We directly returned to the boat, and ordered our people to sell off all unnecessary articles, and be ready to start, as soon as our passport could be obtained.

FEB. 1st.—Went to MYA-day-men, and applied for a passport to Rangoon. He appeared willing to oblige us ; but said we must make formal application to MOUNG ZAH.

FEB. 2d.—Went to various places, and made various inquiries and applications for a passport. Ascertained, that it was absolutely necessary, in our case, to procure a special one from the high court of the empire.

FEB. 3d.—Sent our head man, and some of our people, with a petition to MOUNG ZAH. After they had gone off, we called on Mr. G. He informed us that the tract had been presented to MOUNG ZAH, and read in his presence. After listening to the whole of it, instead of throwing it down, or even returning it, he committed it to one of his people to keep, saying to Mr. G. "The doctrines and commands are very good ; but it will be a long time, before Burmans can be convinced that there is a God and Saviour." After this interview with MOUNG ZAH, Mr. G. was summoned before the emperor. His majesty among other things, inquired about the foreign teachers. Mr. G. told him our country, our character, and our object. The emperor observed that the Portuguese priest had told him very different things, particularly, that we were a sect of ZANDEES, (a race very obnoxious to former emperors). Mr. G. endeavoured to vindicate our character ; but the emperor appeared quite averse to hearing any thing in our favour. What, said he, laughing, they have come, presuming to convert us to their religion. Let them leave our capital. We have no desire to receive their instructions. Perhaps they may find some of their countrymen in Rangoon, who may be willing to listen to them.

Mr. G. now advised us to obtain a royal order protecting us personally from molestation, while we should remain in the country, otherwise, said he, as it will be notorious that you have solicited royal patronage, and been refused, you will lie at the mercy of every ill-disposed person.

This suggestion of Mr. G. occupied our thoughts the rest of the day. We finally concluded, that as such an order would cost several hundred ticals, we would prefer trusting in the Lord, to keep us and our poor disciples.

At night, our people returned. They had found MOUNG ZAH, and presented the petition for a passport, to which he made no other reply, but "Come to-morrow."

FEB. 4th.—Sent the people early in the morning, with a handsome present to MOUNG ZAH. They returned late at night. He accepted the present, and assured them, he would do our business to-morrow.

FEB. 5th.—Sent the people as usual, our trusty MOUNG NAU accompanying them, with a quantity of silver. This did the business. Late in the evening, I had the pleasure of taking into my hand the pointed palm-leaf. It has cost us the value of thirty dollars.

FEB. 6th.—Pushed off from the beach of O-ding-mau. I could moralize half an hour on the apt resemblance, the beautiful congruity between the desolate state of our feelings and the sandy barren surface of this miserable beach. But " 'tis idle all." Let the beach and our sorrow go together. Something better will turn up to-morrow.

FEB. 12th.—Reached Pyee, 230 miles from Ava; our descent on the river being, of course, much more rapid than our ascent. Here, to our great surprise, we met with the teacher Mounng Shwa Gnong. He had come up from Rangoon, a few days ago, to visit an old acquaintance, who was dangerously ill; expects to return shortly; would gladly go with us, if we could wait a day or two. We stated to him all our adventures at court, the distressing result of the expedition, and the present danger of propagating or professing the religion of Christ, and wound off with the story of the iron mill. He appeared to be less affected and intimidated by the relation, than we could have expected. Indeed, his language was rather too high for the occasion. I therefore told him that it was not for him that we were concerned, but for those who had become disciples of Christ. When they were accused and persecuted, they could not worship at the pagodas, or recant before the Mangen teacher. He felt the force of the reflection, and tried to explain his past conduct. Say nothing, said I; one thing you know to be true, that, when formerly accused, if you had not, in some way or other, satisfied the mind of the Mangen teacher, your life would not now be remaining in your body. Then, said he, if I must die, I shall die in a good cause. I know it is the cause of truth. He then repeated, with considerable emphasis, the most prominent points of his present faith, as follows—*"I believe in the Eternal God, in his Son Jesus Christ, in the atonement which Christ has made, and in the writings of the apostles, as the true and only word of God."* Perhaps, continued he, you may not remember, that during one of my last visits, you told me, that I was trusting in my own understanding, rather than the divine word. From that time I have seen my error, and endeavoured to renounce it. You explained to me also the evil of worshipping at pagodas, though I told you, that my heart did not partake in the worship. Since you left Rangoon, I have not lifted up my folded hands before a pagoda. It is true, I sometimes follow the crowd, on days of worship, in order to avoid persecution, but I walk up one side of the pagoda, and walk down the other. Now you say, that I am not a disciple. What lack I yet?" I was now satisfied that he had made a little advance, since our last interview, which required a corresponding advance on my side. I replied, therefore, Teacher, you may be a disciple of Christ in heart, but you are not a full disciple. You have not faith and resolution enough to keep all the commands of Christ, particularly that which requires you to be baptized, though in the face of persecution and death. Consider the words of Jesus, just before he returned to heaven, "He that believeth, and is baptized, shall be saved." He received this communication in profound silence, and with that air, which I have observed to come upon him, when he takes a thing into serious consideration. Soon after, I hinted our intention of leaving Rangoon, since the emperor had virtually prohibited the propagation of the Christian religion, and no Burman, under such circumstances, would dare to investigate, much less to embrace it. This intelligence evidently roused him, and showed us that we had more interest in his heart than we thought. "Say not so," said he, "there are some who will investigate, not-

withstanding; and rather than have you quit Rangoon, I will go myself to the Mangen teacher, and have a public dispute. I know I can silence him. I know the truth is on my side." Ah, said I, you may have a tongue to silence him, but he has a pair of fetters and an iron mall to tame you. Remember that. This was the substance of our conversation, though much more prolix; and he left us about nine o'clock at night.

This interview furnished matter for conversation till past midnight, and kept us awake much of the remainder of the night. Perhaps on arriving in Rangoon, we shall find the disciples firm, and some others seriously inquiring. Perhaps we shall discover some appearances of a movement of the divine Spirit. Perhaps the Lord Jesus has a few chosen ones, whom he intends to call in, under the most unpropitious and forbidding circumstances. Perhaps he intends to show, that it is not by might, nor by power, but by his Spirit. In a word, perhaps in the last extremity, God will help us. Ought we, then, hastily to forsake the place? Ought we to desert those of the disciples that we cannot take with us, and some others, for whom perhaps Christ died, in such an interesting crisis of their fate? Would it be rashness to endeavour to trust in God, and maintain the post, though disallowed by government, and exposed to persecution? But again, can we bear to see our dear disciples in prison, in fetters, under torture? Can we stand by them, and encourage them to bear patiently the rage of their persecutors? Are we willing to participate with them? Though the spirit may be sometimes almost willing, is not the flesh too weak?

Pondering on such topics as these, a little ray of hope seemed to shine out of the darkness of our despair. But it was not like the soft beam of the moon, which kindly shines on the path of the benighted pilgrim, and guides him to a place of shelter. It was rather like the angry gleam of lightning, which, while for a moment it illumines the landscape around, discloses the black magazines of heaven's artillery, and threatens death to the unwary gazer.

FEB. 18th.—Arrived in Rangoon.

FEB. 20th. *Lord's Day*.—In the evening, I called the three disciples together, and gave them a connected account of the affair at Ava, that they might have a full understanding of the dangers of their present condition, and the reasons of our intended departure from Rangoon. We expected, that after being destitute of all the means of grace for some time, and after seeing their teachers driven away from the presence of their monarch in disgrace, they would become cold in their affections, and have but little remaining zeal for a cause thus proscribed and exposed to persecution. We thought, that if one out of the three remained firm, it was as much as we could reasonably hope for. But how delightfully were we disappointed. They all, to a man, appeared immoveably the same, yea, rather advanced in zeal and energy. They vied with each other, in trying to explain away difficulties, and to convince us, that the cause was not yet quite desperate. But whither are the teachers going? was, of course, an anxious inquiry. We told them, that it was our intention never to desert Burmah; but that since the emperor had refused to tolerate our religion, we thought it necessary to leave, for a time, those parts of the empire which are immediately under his dominion; that there is a tract of country, lying between Bengal and Arrakan, which, though under the government of Bengal, is chiefly inhabited by Arrakanese, who speak a language similar to the Burman, the district being really a part of Arrakan, one component

part of the present Burman empire; that formerly a teacher from Bengal (De Bruyn) lived at Chittagong, the principal town in that district, and baptized several converts, who, at his death, were left destitute of all instruction to the present time; and that, in view of these considerations, it was our purpose to proceed thither, in hope of finding that toleration which was denied us in Rangoon. We then asked them severally what they would do. Moug Nau had previously told us, that he would follow us to any part of the world. He was only afraid that he should be a burden to us; for, not being acquainted with another language, he might not be able to get his living in a strange land. As for me, said Moug Thahlah, I go where preaching is to be had. Moug Bya was silent and thoughtful. At last he said, that as no Burman woman is allowed to leave the country, he could not, on account of his wife, follow the teachers; but (continued he, with some pathos,) if I must be left here alone, I shall remain performing the duties of Jesus Christ's religion; no other shall I think of. This interview with the disciples rejoiced our hearts, and caused us to praise God for the grace which he has manifested to them.

FEB. 24th.—We have spent three or four days in inquiring about Chittagong, and the prospect of getting a passage directly thither, or by the way of Bengal.

This evening, Moug Bya came up with his brother-in-law, Moug Myat-yah, who has lived in our yard several months, and formerly attended worship in the zayat. I have come, said Moug Bya, to petition that you will not leave Rangoon at present. I think, replied I, that it is useless to remain under present circumstances. We cannot open the zayat; we cannot have public worship; no Burman will dare to examine this religion; and if none examine, none can be expected to embrace it. "Teacher," said he, "my mind is distressed; I can neither eat nor sleep, since I find you are going away. I have been around among those who live near us, and I find some who are even now examining the new religion. Brother Myat-yah is one of them, and he unites with me in my petitions. (Here Myat-yah assented that it was so.) Do stay with us a few months. Do stay till there are eight or ten disciples. Then appoint one to be the teacher of the rest; I shall not be concerned about the event; though you should leave the country, the religion will spread of itself. The emperor himself cannot stop it. But if you go now, and take the two disciples that can follow, I shall be left alone. I cannot baptize those who may wish to embrace this religion. What can I do?" Moug Nau came in, and expressed himself in a similar way. He thought, that several would yet become disciples, in spite of all opposition, and that it was best for us to stay a while. We could not restrain our tears at hearing all this; and we told them, that as we lived only for the promotion of the cause of Christ among the Burmans, if there was any prospect of success in Rangoon, we had no desire to go to another place, and would, therefore, re-consider the matter.

FEB. 26th.—Moug Shwa-boo, a sedate and pleasant man, who came to live in our yard, just before we went to Ava, accompanied Moug Myat-yah to the usual evening worship. When we were about breaking up, Moug Thahlah began conversation, by saying, "Teacher, your intention of going away, has filled us all with trouble. Is it good to forsake us thus? Notwithstanding present difficulties and dangers, it is to be remembered, that this work is not yours or ours, but the work of God. If he give light, the religion will spread. Nothing can impede it." After conversing some time, I found that Moug Louk, another in-

habitant of the yard, had been listening without. Accordingly, he was invited to take his seat with the inquirers. Mounng Bya now began to be in earnest, his arm was elevated, and his eyes brightened. "Let us all," said he, "make an effort. As for me, I will pray. Only leave a little church of ten, with a teacher set over them, and I shall be fully satisfied." Mounng Nau took a very active part in the conversation. The three new ones said nothing, except that they were desirous of considering the religion of Christ. None of them, however, were willing to admit; that, as yet, he believed any thing.

We felt that it was impossible for us *all* to leave these people, in these interesting circumstances; and, at the same time, we felt it very important that Chittagong should not be neglected. Under these circumstances, we came to the conclusion, that brother Colman should proceed immediately to Chittagong, collect the Arrakanese converts, and form a station, to which new missionaries from the Board may at first repair, and to which I may ultimately flee, with those of the disciples that can leave the country, when we find that persecution is so violent, as to suppress all further inquiry, and render it useless and rash to remain; that I should remain in Rangoon, until the state of things becomes thus desperate, and then endeavour to join brother C. in Chittagong; but that, if, contrary to our expectation, the Rangoon station should, after a lapse of several months, appear to be tenable, and that for an indefinite time, and some work be evidently going on, brother C. after settling one or two missionaries in Chittagong, to keep that place, should rejoin me in Rangoon.

FEB. 27th, *Lord's Day*.—Had private worship in the zayat—the front doors closed—none present but the disciples and inquirers.

FEB. 28th.—A visit from Mounng Shwa Gnong. He had considered (he said) my last words, that one must believe, and be baptized, in order to be a full disciple; it was his desire to be such; and he wanted to know what outward rules, in particular, he must observe, in case he should become a professor. I told him, that the disciples of Christ, after baptism, were associated together; that they assembled every Lord's day for worship; and that, from time to time, they received the sacrament of bread and wine. I then warned him of the danger of self-deception, and of the persecution to which disciples were exposed in this country, and advised him to re-consider the matter most thoroughly, before he made a definite request for baptism.

After he had gone, Oo Yan (mentioned Dec. 19th,) came in—was disappointed in not finding Mounng Shwa Gnong, having agreed to meet him at the mission house. We had a long conversation on doctrinal points, in which he discovered a very acute, discriminating mind.

MARCH 2d.—Another visit from Oo Yan. Venture to indulge a little hope, that truth is beginning to operate on his mind.

MARCH 5th, *Lord's Day*.—Private worship, as last Lord's day. In the evening, received the sacrament of bread and wine. Mounng Nau was not present, having gone on a visit to Bau-lay, his native place. Had a refreshing and happy season, with the two other disciples. Two of the inquirers were spectators.

MARCH 8th.—In the evening, had a very pleasant and instructive conference with the disciples and inquirers. Mounng Thab-lah appeared to great advantage. Took the lead in explaining truth to the new ones, and quoted scripture with singular facility and aptness. He has most evidently very correct views of the

doctrines of grace. Mounng Myat-yah appears to begin to discern the excellence of the Christian system, and to have some right feelings towards the Saviour.

MARCH 10th.—Mounng Shwa Gnong and Oo Yan have been with me several hours; but the interview has afforded very little encouragement. The former said but little on his own account,—appearing chiefly desirous of convincing and persuading his friend, that he might gain (as I secretly suspected) some companion of his own rank in life, before he embraced the new religion. The latter acted on the defensive, and spent all his time in raising objections. He was ready to admit, that the atheistic system of the Boodhists, was not tenable; but endeavoured to fortify himself on a middle system, between that and the Christian, the very system, in which Mounng Shwa Gnong formerly rested, and which, for distinction's sake, may be fitly termed the semi-atheistic. Its fundamental doctrine is, that divine wisdom, not concentrated in any existing spirit, or embodied in any form, but diffused throughout the universe, and partaken in different degrees, by various intelligences, and in a very high degree by the Boodhs, is the true and only God. This poor system, which is evidently guilty of suicide, Oo Yan made every possible effort to keep alive; but I really think, that, in his own mind, he felt the case to be hopeless. His mode of reasoning is, however, soft, insinuating and acute; and so adroitly did he act his part, that Mounng Shwa Gnong, with his strong arm, and I, with the strength of truth, were scarcely able to keep him down.

MARCH 13th.—The teacher and Oo Yan, with two of their friends, came and spent several hours. The former staid later than the others, and attended evening worship. I asked him, whether there was any point in the Christian system, on which he had not obtained satisfaction. He replied that he was not yet satisfied as to the propriety of God's appointing one particular day in the week, for assembling together, in distinction from all other days. I saw, at once, why he has always been so remiss in attending worship on the Lord's day; and I therefore proceeded to state the nature of positive commands, and their peculiar excellence, as the best test of obedience;—that it was evidently beneficial for the disciples of Christ to assemble sometimes;—that God, in appointing that such an assembly should be held at least one day in seven, must be supposed to be guided by wisdom, infinitely transcending that of man;—that if the disciples of Christ are to meet once at least in seven days, it is evidently best to have the day of meeting designated, in order to secure their general union and concert;—and that the first day of the week had at least this claim to preference, that it is the day on which our Saviour rose from the dead. I descanted on these points to his apparent satisfaction; but let us see whether he will come next Lord's day.

Later in the evening, had an instructive conference with Mounng Myat-yah and Mounng Shwa-boo. They both appear to have obtained some of that light, which, like the dawn of morning, shineth more and more unto perfect day.

MARCH 15th.—Another visit from the teacher, accompanied with his wife and child. Again discussed the necessity of assembling on the Lord's day. Found that the sacraments of baptism and the supper are, in his mind, liable to similar objections. Forsook, therefore, all human reasoning, and rested the merits of the case on the bare authority of Christ, "Ye are my friends, if ye do whatsoever I command you." Notwithstanding the remains of his deistical spirit, however, I obtained, during this visit, more satisfactory evidence of his real conversion,

than ever before. He said, that he knew nothing of an eternally existing God, before he met with me; that on hearing that doctrine, he instantly believed it; but that it was a long time, before he closed with Christ. Can you recollect the time, said I. Not precisely, he replied; but it was during a visit, when you discoursed concerning the Trinity, the divine sonship of Jesus, and the great sufferings which he, though truly God, endured for his disciples. He afterwards spoke, with much Christian feeling, on the preciousness of the last part of the sixth chapter of Matthew, which he heard me read, 'day before yesterday, at evening worship.

MARCH 19th. Lord's Day.—Looked in vain for the teacher and his acquaintances.

MARCH 21st.—Moung Thah-lah introduced one of his relations, by name Moung Shwa-ba, as desirous of considering the Christian religion. Spent an hour or two in conversing with him. He was afterwards present at evening worship, and staid to converse, after the rest had retired.

MARCH 22d.—Another conversation with Moung Shwa-ba. He appears to be under deep religious impressions. His language and his looks evince an uncommon solemnity of spirit, an earnest desire to be saved from the wrath to come. After praying with him, I left him in company with Moung Thah-lah.

MARCH 23d.—In the morning, Moung Thah-lah informed me, that he and his friend had sat up the greater part of the night, in the zayat, reading and conversing and praying. In the afternoon, Moung Shwa-ba came in himself. His expressions are very strong; but I have no reason to doubt his sincerity. It only seems strange to us, that a work of grace should be carried on so rapidly, in the soul of an ignorant heathen. He presented a writing containing a statement of his faith, and an urgent request to be baptized next Lord's day.

MARCH 24th.—Spent all the evening with Moung Shwa-ba. Feel satisfied that he has experienced a work of divine grace; but think it advisable to defer his baptism, till Sunday after-next, in order to allow him full time to re-examine the religion and the foundation of his hopes.

MARCH 26th. Lord's Day.—Three women present at worship—acquaintances of Moung Shwa Gngong. They have visited Mr. J. once or twice before. The principal of them renounced Gaudama, some years ago, and adopted the semi-atheistic system, but without obtaining any real satisfaction. Two years ago, she met with a copy of the tract, which gave her an idea of an eternally existing God; but she knew not whence the paper came. At length, Moung Shwa Gngong told her, that he had found the true wisdom, and directed her to us. Her case appears very hopeful.

In the evening, after worship, had a protracted conversation with the disciples and inquirers, on account of brother Colman's intended departure to-morrow. Moung Shwa-ba appeared very well indeed. Moung Myat-yah said—"Set me down for a disciple. I have fully made up my mind, in regard to this religion. I love Jesus Christ: but I am not yet quite ready for baptism." After we dismissed them, they went over to the zayat of their own accord, and held a prayer meeting.

And here I must close my journal. We have spent the last evening with our very dear brother and sister Colman. They expect to embark to-morrow morning. Our parting is mournful; for happy, uncommonly happy has been our

past intercourse. Nothing, but a sense of duty, could force the present separation. We hope that it will be of short duration, and that we shall soon re-unite our labours in Chittagong or Rangoon.

On their departure, Mrs. J. and myself will again be left to our former "loneliness of lot." In this situation, we renewedly commend ourselves to the remembrance and the prayers of the Board.

FROM THE CHRISTIAN WATCHMAN.

Extract of a letter from the Rev. James Colman, dated Rangoon, March 25, 1820.

YOU will learn from our public letters, that we have recently applied to the ruler of Burmah for permission to propagate the religion of Jesus, in his dominions, and that he promptly refused to comply with our request. On our return to Rangoon, considering the intolerant spirit manifested by the emperor, and consequently, the great disadvantages which must attend missionary efforts in this country, we determined to leave it without delay, hoping that the Lord would open to us another field, in which we might labour without restraint. But as we were on the point of engaging a passage to Calcutta, three or four persons commenced a solemn examination of religion. This pleasing and unexpected circumstance, together with the earnest solicitations of the three disciples, has caused an alteration of our plan. Brother Judson has concluded to remain a little longer in Rangoon, while I expect to proceed immediately to Chittagong, a town situated on the borders of the Burman empire; but under the authority of the English. Here, if practicable, a mission will be established, and hither brother Judson will repair, in case missionary operations are suspended in Rangoon. I feel a pleasure in adding, that two of the above-mentioned inquirers give satisfactory evidence of a gracious change. One has requested baptism, and will, we suspect, be favoured with the ordinance in a few days.

Perhaps some will begin to think, that, as there are so many difficulties attending the Burman mission, it is best to relinquish it altogether. But while Burmans are willing, in prospect of persecution and death, to examine and embrace the Gospel, let not Christians at home be discouraged from sending it to them. Is it a suitable time to leave a people, when the Holy Spirit is operating on their minds, and creating in them ardent desires to know the way which leads to eternal life? True, the number of our inquirers is small; but if there is only one, his soul is worth more than the wealth of the world; nor should it perish for want of Christian instruction. I freely confess that nothing would tempt me to leave the station in Rangoon, were it not for the advice of my senior in the mission, and for the purpose of preparing a place of refuge in case of imminent danger from the Burman government.

The Burmans who have joined us, continue to give increasing evidence of being real Christians. Their attachment to us, and to the gospel, has not, in the least, diminished by our disappointment at Ava. Indeed, this event has awakened their zeal. It is owing, in a great measure, to their exertions and entreaties, that the mission is continued in Rangoon. They are not insensible of the danger to which their conduct exposes them; but they act like men who are convinced of the rectitude of their proceedings, and of the important truth, that it is better to

suffer for Christ in this world, than to endure the pains of hell in the world to come. We cannot, indeed, determine how they would conduct in the fire of persecution; but from their present deportment, there is reason to hope that they have a claim to the divine promises, and would, in the day of trial, experience their supporting influence.—Commending these sheep, literally placed among wolves, and the Burman mission, to your prayers, I remain yours in gospel bonds, &c.

BIBLE SOCIETIES, &c.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE sixteenth anniversary of the British and Foreign Bible Society was held May 3d, at Freemason's Hall, London. Lord Teignmouth, the President, on opening the meeting, presented letters from the archbishop of Tuam, the bishop of Cloyne, the bishop of Norwich, the bishop of Durham, and from the right honourable Mr. Vansittart.

An abstract of the Report was then read by the Rev. John Owen, assisted by the Rev. Daniel Wilson; from which it appeared that, in France, their exertions had answered their most sanguine expectations. The duke d'Angouleme had expressed himself most friendly towards the society and their objects, and the duke de Cazes had subscribed 1000 livres in support of their funds.—In the United States and their dependencies, Christians of every denomination, and even Jews, exhibit the most earnest desire to possess the Scriptures, and to support the societies by which they are distributed.—From Switzerland, Hanover, Saxony, Wirttemberg, Prussia, Denmark, Russia, Sweden, and Norway, the intelligence was of the most gratifying kind. Similar accounts had been received from the Ionian islands, and from Athens, where Bible Societies have been established.—The Eighth Report of the Calcutta Bible Society, and that from Madras and its dependencies, furnished abundant proof of its advantages.—In China, though the jealous power of the government still operates to prevent the admission of the holy Scriptures; yet well founded hopes are entertained, that the exertions which are making will eventually succeed in diffusing the light of the gospel over that vast empire. Under the direction of Dr. Morrison, the whole Bible has now been translated into the Chinese language, and the one thousand pounds voted by the society for that object had been duly appropriated.—The New South Wales Bible Society had been zealously supported by the civil, military, and ecclesiastical authorities in the colony, and its establishment promised the most beneficial results.—The reports which had been made from the South Sea islands were most gratifying. The whole gospel of Luke had been translated into the Otaheitan language, and three thousand copies had been printed and nearly distributed.—In Africa and America, the kingdom of Hayti, and the Western Archipelago, there was unquestionable evidence of the great and growing success of that holy cause in which the Society is engaged.

The issues of Bibles and Testaments within the year, have been 115,775 Bibles, 141,108 Testaments; making a total, issued by the Society, in somewhat less than

fifteen years, of more than TWO MILLIONS FIVE HUNDRED AND FIFTY THOUSAND Bibles and Testaments.

The Cash Account appears to stand as follows :

	l.	s.	d.
Total net receipts, - - - - -	93,033	6	7
Which included—			
Contributions from auxiliary societies, - 51,129	6	3	
Receipts for Bibles and Testaments, Re- ports, and Monthly Extracts, - - - 30,004	8	5	
Total net payments, - - - - -	123,847	12	3

In an address delivered by Mr. Ward,* of Serampore, on the occasion, he remarks :—"Some females there, actuated by superstition, submit to be burned alive on the funeral piles of their husbands. It has, indeed, been said, and I wish we had proofs that it had been said truly, that this custom is on the decline in India; I fear it is rather on the increase. In the year 1815 the number of females burned or buried alive, under the Bengal presidency, amounted to between four and five hundred; in 1816 to between six and seven hundred; and, in 1817, seven hundred and six females suffered in this manner in that presidency. Now, my lord, with these facts before us, need we any farther proofs of the want of Christianity in India?"

R. Grant, Esq.—"You have gained conquests unknown to former conquerors; but what have been your arms? They have been new indeed. You recollect when one of the ancient warriors sent his sword to one who returned it as not being invincible. 'I sent you my sword,' said the warrior, 'but not the arm which wielded it:' but I mention this, because it really suggests a noble contrast: it is not the arm, but the sword with you; it is not the vigour of your thrust, but the excellence of your metal."

AMERICAN COLONIZATION SOCIETY.

WE have a distressing report to make of the state of the infant colony, which our American brethren are attempting to establish on these shores. The particulars which we are about to give, have been communicated to us by Mr. James Doughen, the only survivor of all the whites engaged in this undertaking.

The Elizabeth, a vessel chartered, first by the society, but ultimately by the American government, for carrying out the colonists, arrived at Sierra Leone on the 9th of March. There the Augusta schooner was purchased, for the purpose of transshipping the people and stores. The Augusta was commanded by Mr. Townshend, midshipman of the American sloop of war which was sent to cruise on the coast for a year; and she was manned by six men and one boy from the

* We have heard, with satisfaction, of the arrival of Mr. Ward in this country. His object in visiting America is to raise funds for completing a college at Serampore; which, it is believed, will, with the blessing of the Lord, contribute, to a very great degree, to the advancement of the knowledge of Christ in India. We have already, in a former number, laid before our readers an outline of the plan. The public will speedily have an opportunity of testifying their love for the souls of the heathen, and their readiness to promote a project which promises so great a mass of usefulness.

sloop. The Elizabeth proceeded to within twenty-five miles of Campelar, and the Augusta transported the stores and settlers from the Elizabeth to Campelar.

Campelar is a small island in Sherbro Bay, belonging to Mr. Kizell, whose name occurs frequently in the Journal of Mr. Mills. He is an African by birth; and was one of the first settlers, from America, at Sierra Leone.

The colony was to consist of four Americans, whites, and eighty-two coloured people—men, women, and children. The Rev. Samuel Bacon, a clergyman of the American Episcopal church, and John P. Bankson, Esq. were appointed agents for the American government in the establishment of the colony. Dr. Crozer, a physician, accompanied the expedition, as agent from the Colonization Society; and Mr. James Doughen had the appointment of architect.

On the 20th of March the Augusta reached Campelar. The transshipment immediately began. The exertions made in this work appear to have been greater than a due consideration of health would allow. The people were anxious to get the stores landed at Campelar, to wait there during the present rains, and then to settle on Sherbro island.

Mr. Bankson and Dr. Crozer were first seized with fever. In about three weeks Dr. Crozer died. Mr. Townshend followed. Mr. Bacon being taken ill, was carried from Campelar to Kent, at Cape Shilling; but died, two days after his arrival, on the 3d of May. Mr. Bankson then fell a victim, and was followed by the six men and the boy who manned the Augusta. Out of twelve Americans, eleven thus, in this short space of time, breathed out their lives on the shores of Africa! Of the coloured people, fifteen died. Of the survivors, Mr. Daniel Coker, a mulatto, who accompanied the colony as a free emigrant, took charge; having been appointed by Dr. Crozer, in the view of his own decease, deputy agent for the society. Subsequently to the death of the leaders of the expedition, a palaver had been held with king Sherbro, Kong Couber his son, and king Fara: It was settled that the people should remove from Campelar to Sherbro island; and should fix themselves near to Manno, a town on that island.

Mr. Doughen, after the melancholy loss of his companions, proceeded to Sierra Leone, where he was received with great kindness by the governor, colonists, and missionaries. He left the colony on the 2d of July, in the brig Elizabeth, captain Spence, who kindly gave him a passage, and arrived in London on the 18th of August.

[*London Missionary Register.*]

THE attention of our readers is especially requested to the above intelligence respecting the colonists at Sherbro. It corrects the report which has been copied into all our papers, that the whole colony, excepting one, had died of diseases incidental to the climate. The officer, who wrote the letter from which this report took its origin, doubtless meant to be understood,—not that the colony had become extinct, not that the coloured people were mostly dead,—but that of twelve whites, who accompanied the colony to Sherbro, eleven had fallen victims to disease. Of eighty-two coloured people, men, women, and children, it seems, from the latest intelligence, that only fifteen have died, and that sixty-seven yet remain. This loss is truly afflictive, and looks like a frown in Providence; but then, things are not so bad as we feared, and we see no reason why the public should be discouraged in their benevolent attempts to meliorate the condition of the coloured people of this country, and of the African continent.

The following remarks from the National Intelligencer, are worthy of notice, not only from the good sense they contain, but from the fact that they may be considered as the views of the Colonization Society and of our Government. After speaking in high terms of the Rev. Mr. BACON, whose loss they particularly regret, they say :—

“ But we do not, from this untoward event, at all despair of the ultimate accomplishment of the object of this government and of the Colonization Societies. The error was palpably in the agent's remaining too long on the low coast of that country, which, like similar points of our own coast, the Delta of the Mississippi for example, is scarcely habitable at certain seasons of the year. A better spot must be selected; the emigrants must settle on more elevated ground, at a farther distance from the water, and better adapted for tillage, as agriculture will be the first and principal occupation of the settlers. If we consult the history of the settlement of all nations, we shall find that the first parties of settlers have frequently fallen a sacrifice to imprudence in their location, to improvidence, or to ignorance of the peculiarities of the climate. Such was remarkably the case with the first settlers of Virginia; but they persevered; reinforcements were sent out—in the course of time they selected healthy situations, defended themselves against disease by the modes which experience pointed out to them—and flourished and multiplied until they became what the commonwealth of Virginia now is. Let then the friends of the great plan of restoring the Africans to the home of their fathers, and the government which co-operates with them, without stopping to grieve at what cannot be repaired, turn their attention to the means of prevention of similar disasters, and of thus securing to their efforts the success which they merit.”

“ The book of Providence,” says Horne, “ is best understood when read backwards.” With this remark before us, we shall find reason to raise our hopes, on looking back to the history of past attempts to improve the condition of our world. Those missionary establishments, which have at first encountered the greatest difficulties and discouragements, have been most prospered and blessed in the end. We have only to look at the history of missions in Greenland, in some of the West India islands, in South Africa, and more especially in Otaheite, to see the force of this remark. God usually humbles his children, before he crowns their efforts with his blessing. As success must be owing to his agency, he usually takes care that his agency be seen and acknowledged, that He may have the glory.—We feel deeply interested in the efforts of the American Colonization Society, and doubt not they will ultimately be crowned with success. We consider that society as an important part of that grand system of benevolence which is to renovate the world. In a cause so great and so glorious, afflictive dispensations of Providence should not discourage. Neither the word of God, nor the history of past benevolent attempts, warrant any such thing.

It is obvious to reflect, that the constitutions of the coloured people, who compose that colony, were better adapted to the climate, than the constitutions of the whites; but whether it was owing to the former class going principally from the southern states, and the latter from the northern—or to any thing peculiar to the constitution of people of colour, we pretend not to determine. One thing is certain; they suffered less from the climate than their white brothers.

[*Boston Recorder.*]

MISCELLANEOUS.

Extract of a letter from the Rev. Hosea Holcombe to the Agent of the Board.

I CANNOT do justice to my feelings in closing this letter, without stating a few particulars respecting an Indian youth of the Creek tribe, who is among us, and going to school at this time: he is turned of 16, and speaks good English. At about 12 years of age he had a dream, which, in a few words, was as follows—He saw a man holding in his hands a large book, (not less than a foot square,) telling him that he had to learn what it contained: he replied, he knew not how to learn, or what was meant by learning—his instructor told him that he must leave his nation, and go amongst the white people, and there he would find out, that the book contained instruction necessary to his happiness, and that he could learn it in 50 months, he replied, he did not understand what 50 months were—it was answered, 50 moons. In a short time after he ran away from his people, in search of the whites: but was pursued and taken back. Since that he has come into this state, (Alabama,) anxious to know what is contained in the book. He has only been at school about two months, and has made considerable proficiency. He is the most anxious creature to learn that I ever saw. He rises early, and by the time he can see his letters, he is out by himself, trying to learn. He says he wants all his people to understand what is contained in that book, and appears to be much distressed on account of the deplorable state of ignorance his nation is in. I asked him if he believed there was a God—he said, Yes: I asked him if he thought that God ought to be worshipped and adored—he replied, Yes: I then asked him, if he prayed to God—he said, No; but he had thought for some time that he ought. I then inquired of him if he believed that he should live in another world—he said, No, he should die; but his spirit would live. He further stated that he believed there was a place of happiness, and of misery, which would contain all the whole human family. He delights to be in company with Christian people; and appears all attention, keeping profound silence, without some one should ask him a question. He appears to pay great attention to the word preached, seldom or never taking his eyes off the preacher while speaking. I could say much more concerning him, but this must suffice at present.

A WRITER in the Panoplist says, "The people in this country give less than *one-tenth part* as much to spread the gospel among the destitute, especially those in foreign nations, as is given for that purpose by the people of Great Britain. Yet our population is about two-thirds as great as theirs; and I stand ready to prove, by a long induction of particulars, that the people of the United States are much more able to pay *one million dollars a year* for the spread of the gospel, than the people of Great Britain and Ireland are; or, in other words, that the payment of that sum does not require so great a sacrifice on our part, as on theirs.

The Methodists of Great Britain and Ireland, who possess comparatively little property, give *three times* as much money to send the gospel abroad, as is given to the American Board of Commissioners for Foreign Missions. Let American Christians consider this subject well.

During the prevalence of the late epidemic disorder at Madras, the idolatrous ceremonies of the Hindoos, intended to propitiate the deity presiding over this species of disease, were universal and unceasing. The most preposterous impositions were practised on the deluded multitudes. An idol, Yagatha Ummah, which had been locked up by public authority for the last forty years, on account of some serious dissensions which occurred at the celebration of one of the festivals, between the right and left hand castes, was, by mutual consent of the contending parties, liberated, on due public securities; and, being sumptuously adorned, was led forth in tumultuous procession throughout the settlement. Pretended incarnations of the offended deity were exhibited, and paraded abroad in the same manner. The blood of sacrifices flowed every where, without intermission; and the ear was stunned with the continual clang of loud instruments and cries, mingling with horrid dissonance, but forming the only species of supplication to Heaven which the infatuated people could offer.

Church M. S.

It is lamentable to think, that there should be any that call themselves Christians, and yet refuse to acknowledge this truth, (that Christ's death is a proper atonement for sin,) which is woven, if I may so speak, through the whole contexture both of the law and the gospel. It brings to my mind the story of an ancient artist; who, being employed to build a magnificent and elegant temple, had the ingenuity to inscribe upon it his own name, and so to incorporate it both with the ornaments and body of the structure, that it was impossible to efface the name, without, at the same time, destroying the fabric. In the same manner, Christ dying for sin is engraven in such characters, through the whole revealed will of God, that it is impossible to take it away without overturning the whole system. It was for this end Christ came into the world; for this end he bore the name of Jesus, or the Saviour; and for this end he became the High Priest of our profession, that he might, *by one offering, for ever perfect them that are sanctified.*

Witherspoon.

"HERODOTUS telleth us that in Egypt, there was Sennacherib's statue set up, with this inscription:

ΕΜΕ ΤΙΣ ΕΙΣΟΡΩΝ ΤΟΥΤΕΒΗΣ ΙΩΤΩ.

Let whosoever looketh upon me, learn to fear God.

Trappe.

"PASSING by Tyre, from curiosity only, I came to be a mournful witness of the truth of that prophecy, that Tyre, the queen of nations, should be a rock for fishers to dry their nets on. Ezekiel xxvi. 5. Two wretched fishermen, with miserable nets, having just given over their occupation, with very little success, I engaged them, at the expense of their nets, to drag in those places where they said shell-fish might be caught, in hopes to have brought out one of the famous purple fish. I did not succeed; but in this I was, I believe, as lucky as the old fishermen had ever been. The purple fish at Tyre, seems to have been only a concealment of their knowledge of cochineal; as had they depended on the fish for the dye, if the whole city of Tyre applied to nothing else but fishing, they would not have coloured twenty yards of cloth in a year. Much fatigued, but satisfied beyond measure with what I had seen, I arrived in perfect health, at the hospitable mansion of M. Clerambaut, at Sidon.

Bruce's Travels.

"THE manner in which faith justifies, may be illustrated by considering in what sense a bank note pays a demand made on any person. The intrinsic value of the paper is not perhaps one farthing; but it refers the creditor to a company who are engaged and competent to answer the demand, and therefore it is accounted to the debtor as so much paid in silver or gold. Thus faith refers God the Father to Christ, who is able and willing to answer for every believer, and, therefore, it is imputed to us for righteousness." *Scott.*

THE following curious attestation of the emperor Julian, to the miracles of Christ, is preserved in the works of Cyril. (lib. vi.)

"JESUS, having persuaded a few of the vilest of your rabble, has had no fame beyond three hundred years; nor did he perform, during his life, any work worth hearing, unless a man fancies the HEALING OF MAJMED AND BLIND MEN, and the exorcising of dæmons, in the villages of Bethsaida and Bethany, to be MIGHTY PERFORMANCES."

"He that is from the evil one shows signs of no profit to any man, but the actions of a good messenger are serviceable to all. For tell me, I pray, what is the use of making statues walk, dogs of brass or marble bark, mountains dance and fly through the air, which you say Simon Magus did? But what proceeds from a good man has respect to the welfare of mankind: like the actions of our Lord, who made the blind to see, the deaf to hear, recovered the weak and lame, drove away sicknesses and dæmons; raised up the dead."

The Recognitions of Clement, lib. 3.

MR. WARD remarks, of the Hindoo religion, that the doctrines of the Vedu are acknowledged all over India; the religion of Boodh, a Hindoo incarnation, prevails throughout the Burman empire, Siam, Ceylon, &c. Lamäiasm, spread throughout Tartary, may also be traced to a Hindoo origin; and if, as is conjectured, the Fo of the Chinese be the Boodh of India, then "far more than half the population of the world remain under the influence of the superstition taught in the Vedu."

ROBERT STEPHENS is thought to have been the author or inventor of verses in the New Testament, which, observes his son in the preface to his Concordance, he performed in a journey on horseback (*inter equitandum*) from Paris to Lyons.

M. HUMBOLDT was informed by credible witnesses, that subterraneous sounds like those of an organ, are heard towards sunrise, by those who sleep upon the granite rocks on the banks of the Oroonoko. He supposes them to arise from the difference of temperature between the external air and the air in the narrow and deep crevices of the shelves of rocks. During the day these crevices are heated to 48° or 50°. The temperature of their surface was often 39°, when that of the air was only 28°. As this difference of temperature will be a maximum about sunrise, the current of air issuing from the crevices, he imagines, will produce sounds which may be modified by their impulse against the elastic films of mica that may project into the crevices. The statement has been employed to account for the celebrated tones of the statue of Memnon.

At Pompeii, there have been recently discovered several fresh buildings, in the line of the beautiful street that leads to the temple of Isis, to that of Hercules, and to the Theatre. Chirurgical instruments of a highly finished workmanship have been found, with a number of excellent paintings, representing fruits and animals.

Extract of a letter to the Agent of the Board from elder Thomas Smiley, of the Chemung Association, dated July 30th, 1820.

“— I never expect to see things complete till I reach heaven, and join the song of the redeemed, ‘Worthy, worthy, worthy is the Lamb that was slain, to receive all the glory, for thou wast slain, and hast redeemed us to God by thy blood,’ &c. We on his footstool, here below, rejoice on account of the display of his power, and the fulfilling of his high decrees, in opening a door of faith to the heathen, exceeding what heretofore has been; but I shall close my eyes on all below the sun ere I see the full effect of this “red looking sky.” I often feel for our missionaries among the heathen, and most of all for brother and sister Judson. When you write him, tell him, if you please, that there is an old sinner saved by grace, in the wilderness on the Susquehannah, that often prays for him, yea, for them all.—I think Mrs. Judson must be a woman among a thousand; her letters tend much to teach that she believes Christ to be ALL IN ALL.”

Extract of a letter from the Rev. Hardy Holeman to the Cor. Sec. dated Lincoln county, Tennessee, October 16th, 1820.

We have at present a very glorious revival of religion amongst us in this western country, and the sacred flame appears just to be kindled in the bounds of our association. May the Lord grant to push on his victorious conquest to earth's remotest bounds.

OBITUARY.

REV. HENRY KEELING.

HENRY KEELING was born in Princess Ann county, Va. the 15th of March, 1770. By his parents, who were respectable and pious, he was in early life instructed in the principles, and taught to conform to the rules of the Episcopal church. No lasting impression, however, in relation either to the nature or to the importance of a change of heart, seemed to be made upon his mind, until he had arrived at about the age of eighteen years. About that time, a church of the Baptist denomination was created in Norfolk, where he then lived. Convinced of the total depravity of the human heart—the entire incompetency of man to effect his own deliverance from that curse which is consequent upon this depravity—the value and the importance of that atonement which for transgression was made on Calvary's cross—and the absolute freeness with which the blessings of the gos-

pel are offered to perishing sinners, he made a public profession of his decided attachment and devotedness to the cause of Christ. Upon a relation of the exercises and the determinations of his mind, having submitted himself as a candidate for immersion, after the example of the Redeemer and his primitive disciples, he was received into the fellowship of the church.

Although at an early period in his Christian career, he entertained views towards the gospel-ministry; so deeply was he convinced of the greatness and the awfulness of the service, that he was deterred from entering upon it, until he had nearly attained his thirtieth year. In March 1803, he was, by ordination, fully introduced to the pleasures, the honours, and the toils of the sacred office. His exertions being principally confined to churches and neighbourhoods within the association to which he was united, the field in which he laboured was not very extensive. But an opportunity thence resulted for its better cultivation. Nor was this opportunity unimproved. Every means in his power was employed for extending to others the blessings of that gospel, the excellencies of which his own soul realized. Three years of his life were occupied in the vicinity of Edenton, not without success. But in his native county, among those with whom he had been intimate from his infancy, especially were the people of his charge. Connected with his campaign there were no signal victories achieved over the enemies of the cross. Additions, although not in crowds, were nevertheless, by their frequency, rendered numerous. His public exhibitions, as well as the whole of his department, showed the incorrectness of the idea, that the doctrines of grace are inconsistent with a holy life. That spiritual light which shone around him, while engaged in pulpit efforts, became more and more effulgent, as he advanced to the termination of the course which he pursued. During the last year of his life, he was frequently assailed by bilious diseases, which were powerful and rapid. The writer of this communication is informed by many of his flock, that his recoveries from these attacks, were followed by an increasing energy and spirituality, beyond any thing they had ever witnessed. His people had just now erected a new building for the worship of God—many were added to the church—the assembly had greatly increased—prospects were truly flattering: but, hark! A messenger appears. His march is stopped. And by a few weeks' illness, he is called from the militant to the triumphant church. Yes, he has departed. He is, no doubt, with Christ. He has rendered his account unto God.

On the 28th of July 1820, having previously committed to the compassion of God, by an act of solemn prayer, the people of his charge—an afflicted family—the kingdom of Christ on earth—and a world involved in ruin, he departed, with a hope full of immortality, the toils and the honours of this probationary state of existence.

To lament his loss, he has left in general, all the friends of Zion who knew him, and in particular, an afflicted widow—three tender daughters—and an only son. Connected with the loss sustained by his son, there is one peculiarly afflicting circumstance. He had been absent two years, pursuing at the Institution in Philadelphia, studies connected with the labours of the ministry. The only remaining earthly desire of the aged parent, was to see his son before his death. Intelligence to him was immediately conveyed. But, alas! six hours before his arrival, the vital current had ceased to flow. But even this afflicting consideration

is counterbalanced by the hope, that his happy spirit was introduced into the everlasting presence of God, under the cheerful expectation that, at no distant period, he shall there meet his absent son, to be separated no more for ever.

RICHARD RILEY, ESQUIRE.

RICHARD RILEY was born at Marcus Hook, Dec. 14, 1735, (old style). In early life he was remarkably steady and upright, and enjoyed, in a high degree, the esteem and confidence of his fellow-citizens. In the year 1766 he was appointed a justice of the peace, and in that capacity continued to act, under the provincial government, until the commencement of hostilities between Great Britain and her colonies. In 1789, he was elected a member of the State legislature, and continued two years in that situation, after which he was appointed an associate judge for Delaware county.

He became experimentally acquainted with religion in the year 1770, or 1771, was baptized 1772, and became a member of the First Baptist Church in Philadelphia. In 1788, he left that church in order to become one of the constituting members of the church at Marcus Hook. As a believer in Christ, he was uniformly correct in his conduct and conversation. He was grave, but not severe—zealous, but not enthusiastic—affable, but not trifling. As a deacon in the church, he “purchased to himself a good degree, and great boldness in the faith.”

During his last illness, which was very tedious, he manifested great composure of mind, and an entire resignation to the will of his heavenly Father. At times, he would express a desire to quit this vale of tears; but instantly checking himself, he would say, “All the days of my appointed time will I wait till my change come.” “Not my will, but thine, O God, be done.” His fortitude was unshaken, and his faith strong. He was pleased with the visits of his friends, and often assured them, that he did not fear the approach of death; adding, “For I know whom I have believed, and am persuaded that he is able to keep that which I have committed to his hands, against that day.” He also frequently repeated the 25th and 26th verses of the 73d Psalm, “Whom have I in heaven but thee; and there is none upon earth, that I desire besides thee. My heart and my flesh faileth; but God is the strength of my heart, and my portion for ever,” and many other passages. The hymns which he requested his friends to sing are the 128th, 223d, and 289th of Rippon’s Selection.

“How firm a foundation, ye saints of the Lord,” &c.

“A debtor to mercy alone,” &c.

“Unclean, unclean, and full of sin,” &c.

He finished his course on Lord’s day morning, 27th August, 1820, and entered into the joy of his Lord. “Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them.”

CAPTAIN JOSEPH R. CONNELL,

THE subject of this memoir, was the son of Wm. and Sarah Connell. He was a native of Philadelphia. A short time after his birth, his parents removed to Marcus Hook, where he continued to reside until the age of nineteen. At this peri-

od, making choice of a sea-faring life, by his assiduous application to his profession, he shortly rose to the command of a vessel. In the year 1807 he married Ann, the daughter of Stephen Beasley, esq. and by her had one daughter. In September, 1812, when on his last voyage, his ship was upset in a hurricane, and three of the crew were lost. The remaining eight, with himself, were lashed to the bowsprit for nine days. This long and painful exposure to the salt water, injured his health, and compelled him to decline the sea, while, at the same time, it in all probability laid the foundation of the disease which occasioned his death. In the spring of 1813 his wife died. At the close of the following year he removed to the westward, and shortly after married Hannah Matilda, daughter of Wm. Pennock, esq. By her he had three children; a son and daughter are now living. His daughter by the first wife survived her mother between three and four years.

He was the son of a pious mother, and the subject of many prayers. His convictions for sin were frequent. Though no stranger to the necessity of vital godliness, he endeavoured to satisfy his mind with its form without its power. His respect for the worship of God, and for those who love the Redeemer, was constant and lively; but he possessed no evidence of an interest in the grace of the gospel. His tedious and severe afflictions he endured without a murmur: but it was at the time when his tabernacle was dissolving that his soul was prepared for heavenly mansions. He then received the spirit of supplication, and was much engaged in prayer to God to forgive the sins of his past life, which lay like a great stone or weight on his mind. The voice of his cry was heard. His soul received the joyous assurance that his sins were all forgiven, and that the Saviour would admit him to his everlasting kingdom. Love to the Lord Jesus, whom he styled his "dear and precious Jesus," seemed to predominate over all beside. He spoke of himself as a brand plucked from the burning, a miracle of mercy, and of the path in which he had been treading. He dwelt much on the character of Christ, and charged a kind neighbour, who had been sent for, for the purpose, that he must receive him as God, or he could not be saved. Asked by his wife, if he did not love Christ above all other objects—he burst into tears, and said with great emotion, "Oh! would I not be an ungrateful brute not to love him, when he has loved me, and given himself for me! what else can I do but love him? Oh, I wish you had not asked me that question! *Love him!* I love him with all my heart and soul."

An aged minister, who had often visited him, calling to see him, as soon as he entered the room, he said as loud as he could utter the words—"I have had an evidence of my salvation!" He had some, but not an anxious wish, for his recovery; not from any fear of death, but that he might bear his testimony for Christ before an evil world, and especially among his former acquaintances. He would speak of the power employed in his regeneration, and add, "It would require no greater to raise me up, or even to raise the dead." He often observed, that "all his thoughts, asleep or awake, were of God." On the Sabbath preceding his death, he expressed a wish to see his brother-in-law, Mr. Joseph Walker, of Marcus Hook; when told he could not *now* see him, he said, "I know what you mean; well, I will wait until we meet in heaven." A short period before his dissolution, after a considerable suspension of speech, and some delirium, his companion asked him, Do you know me? he replied, "O yes, perfectly well; I know

you all, but cannot talk to you." She asked, if it disturbed him to hear her talk? He replied, "No, it does not." She said, I see your weakness, and know you ought not to exert yourself, even to listen. One thing I suppose we may conclude, that you still love your dear Jesus. He answered, with much emphasis, "Indeed I do!" These were among the last words he uttered, though he lingered on these mortal shores many hours afterwards. With such an assurance of soul, who could fear to pass into eternity! "Blessed are the dead who die in the Lord."

His summons for the realms of bliss arrived on Monday, the 24th of July, 1820. He expired at Morrisville, Greene county, Pennsylvania, at the age of thirty-eight. His remains were the day following deposited, at his request, by the side of two of his children.

MRS. ARCHISSADELLA GRIFFIN.

MRS. ARCHISSADELLA GRIFFIN, late wife of the Rev. Mr. Griffin, pastor of the baptist church in New Market-street, Phil., was born Sep. 7, 1776, in Shropshire, (E.) Her mind was early impressed with a knowledge of her character as a sinner, and her need of a Saviour, even such an one as the gospel makes known: The spirit of grace and supplication being given, she sought the mercy needed, at the throne of grace, in the name of Jesus. While thus engaged upon one occasion, she was assailed by distressing apprehensions from the grand adversary of souls, and had thoughts of rising from her knees, and running down stairs; but this did not take place, and she with greater fervour sought the Lord. "Save, or I perish," was her cry. Her cry was heard, and glorious deliverance came, so that she could say, "Bless the Lord, O my soul, &c." On the 2d of November 1802, she entered the marriage state with Mr. Griffin, and soon after followed her Lord in baptism. Her experience was marked by the changes known to all Christians, but not by the extremes to which some are liable. She accompanied her husband and family across the Atlantic in 1817, and removed to Philadelphia in June, 1819. Her situation, connected with a delicate constitution, confined her to her chamber several weeks previous to that event, the effects of which terminated in death. During her affliction the grace of God was displayed in a precious manner.

Her faith was strong. On Lord's day, Oct. 15, she asked the nurse to tell her honestly the physician's opinion; and being informed there was little ground for hope, she answered, "I am willing to live, or die, as God may see fit: I have no fears, the foundation stands good." Being reminded that the great work of salvation was finished, she said, "That's a great mercy; yes, the foundation stands good; and what a mercy! I have been enabled to build upon it."

She had clear views of the Gospel, as a system of grace, and rejoiced in the truth. Often, after hearing ministers preach, she related to her husband parts of the sermons in private, accompanied with observations which discovered her discrimination. A young ministering brother having preached during her illness, from Col. 3. 3., the text, with some of the thoughts given in the sermon, were repeated to her; she expressed great satisfaction, when viewing the believer's union with Christ, and security in him, observing, the plan of salvation wanted no alteration, and saying that the arms of everlasting love appeared to encircle her all around. She enjoyed much comfort; at a time when her life was in very critical circumstances, she addressed her weeping husband, begging he would not distress him-

self, but endeavour to resign her into the hands of God, adding, "I have enjoyed many happy seasons since I have been up stairs, but do not like to talk about myself; but I am willing to live or die. I am satisfied if the Lord removes me, it will be to a better country." On one occasion she lifted her hands and eyes, and said, "Come, Lord Jesus, come quickly." God was pleased to bless her with a great measure of patience, and whatever were her trials, she did not complain. The 16th of October was a day of great trial: she frequently requested friends to pray she might be dismissed; but upon recovering a little, expressed her fears that she had been impatient.

Her love to God's house was great. She therefore filled her place with punctuality, and frequently was there, when her bodily affliction would scarcely suffer her to sit in quiet. Her love to Christians was strong, and especially to the members of the church with which she was united. She felt desirous to see, and address all of them, if her strength would have permitted. To her husband she said, "It was my wish to die a few days ago, but our friends are so kind, I would wish to live a little longer to return their kindness. I have long loved them without dissimulation, but now it is clear they love me in the same manner. I knew before they loved you; but could not think they loved such an unworthy being as I am so much." When speechless, she would extend her arms, or hand, to embrace her friends, or squeeze their hands in token of affection. The humble opinion she had of herself frequently deterred her from speaking more freely in company; yet many will long remember the experimental strain of her conversation.

When she understood her case was extremely dangerous, she desired her daughters would come to her, that while ability to speak remained, she might give them her last counsel. After this a sister asked if she wished to speak to her husband alone; she replied, No, that there were no secrets between them, and that he knew her experience both before and since marriage—that she could leave her children with a tender father, and a gracious God; "but," said she, "tell him from me, to charge solemnly every member of the church, to look well to their standing, for it is a solemn thing to die." She was greatly favoured of the Lord, not being harassed by doubts or temptations of a distressing nature, but united with a sense of unworthiness, a strong and settled confidence of the mercy of God through Christ, and this she constantly testified, when able to speak. A short time before her dissolution, with difficulty she made her desire to see her husband understood; upon his entering the room, she appeared so low it was thought she would not know him, but upon his taking one hand, she raised the other and gave that also. He observed, that it was an unspeakable mercy in prospect of death, to have a good hope through grace. With considerable effort, she exclaimed, "I have." These were her last words. After encountering much and painful afflictions, she expired in the most gradual and easy manner, falling asleep in the arms of her Lord a little before 12 on the 20th of October, 1820.

MISS ELIZA NEWLIN.

MISS ELIZA NEWLIN was born on the 13th day of December 1792, near Marcus Hook, Delaware county, Pennsylvania, and departed this life on the 22d of July 1820, at six o'clock P. M. at her residence near that place.

We are in possession of no facts materially important, relative to her life, until a little more than two years ago; but have been informed that her conduct was unexceptionable. An intellect strong, prompt, and inquisitive,—a temper open, generous, cheerful, ardent,—a heart replete with tenderness, and alive to every social affection, and every benevolent impulse, characterized her. As a friend, her virtues shone with distinguished lustre. She exhibited all the characteristics of a regenerated, heaven-born soul. The bible, the sanctuary, the worship, and the people of God, were her delight. With her, it was an important point to worship God in the assembly of his saints; and very rarely, when her health permitted, was she absent from the meeting at Marcus Hook. She hailed with sacred pleasure, the arrival of the Lord's day, and repaired with alacrity to the house of prayer, in which she occupied the greater part of the day, preferring the service of God to her necessary food. The intervals between the hours of public worship, she usually spent in reading the bible, and in religious conversation. She never appeared so happy as when she was in company with her Christian friends; and often, at the close of the Sabbath, when she separated from them, she repeated the well-known verse,

"When we asunder part,
It gives us inward pain;
But we shall still be joined in heart,
And hope to meet again."

She entertained the most humiliating views of herself. The hardness of her heart was her constant grief. She was too timid to appropriate to her own use, any of the "*exceeding great and precious promises*" of God's word. It is true, she had some lucid seasons; but, in general, her winters were long. She occasionally had pleasing evidences of her interest in atoning blood; but the noxious clouds of unbelief often covered her soul. The natural timidity which had marked her previous exercises, was visible in her last sickness. Her disease, which was acute, together with her great anxiety of mind, prevented her from affording her friends the comfort which they had anticipated; but she left behind an incontrovertible evidence that she sleeps in Jesus. She sustained her great sufferings with Christian fortitude and resignation; not a murmur or impatient word escaped her. In her dying moments, her mind was calm; and without a struggle or a groan she left this inhospitable world. "*Blessed are the dead which die in the Lord; for they rest from their labours, and their works do follow them.*"

POETRY.

Christ Jesus came into the world to save sinners.—1 Tim. i. 15.

HIGH in heav'n's resplendent regions,
Ere yon sun had learn'd to shine,
Worshipp'd by cherubic legions,
Blaz'd the Majesty divine.
Far the path of Time reviewing,
Man he saw transgress and fall;
Mercy's plan the Son pursuing,
Bow'd to Mercy's gentle call.

Down to earth his chariot bending,
 Man's frail nature he assumes :
 Angels saw the Lord descending,
 And before him flung perfumes.
 Mortals heard his kind direction,
 Mortals saw his wond'rous deeds ;
 Mark'd his undeserved affection,
 While on Golgotha he bleeds.
 From his tomb the victor rises,
 Death and hell his terrors own ;
 Man and seraph he surprises,
 Mounting to his native throne.
 Now from his high seat immortal,
 Blessings on vile man are pour'd ;
 Man may pass the pearly portal,
 Jesus be by man ador'd.
 Saviour, take the poor thanksgiving,
 Ransom'd bosoms joyful bring ;
 Let them dying, and when living,
 Ever thy compassion sing.

Missionary Hymn.

JESUS ! the banner of thy love,
 I'll bear to darken'd climes afar ;
 And suppliant, look to thee above,
 For strength to wage the Christian war.
 Thy Star to Bethlehem led the sage,
 To pour his offerings at thy feet ;—
 May the same Star the world engage,
 To make thy conquests all complete.
 And where the Niger rolls its wave,
 In that beclouded land appear,
 And with its *light* the wanderer save,
 And dry the hapless captive's tear.
 And where in western forests, strays
 The savage, with his axe and bow—
 O ! thither send its conquering *rays*,
 And bring the haughty sinner low.

The Agent of the Board being obliged to proceed from Philadelphia to the southward, leaving his accounts of monies imperfectly made up, several inaccuracies and omissions have been discovered. These, with any others that may yet be ascertained, shall be adjusted in the next Annual Report.

THE
LATTER DAY LUMINARY;

BY A COMMITTEE

OF THE

BOARD OF MANAGERS OF THE BAPTIST GENERAL
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No. XVI.

COMMUNICATIONS.

CHARACTER OF ABRAM.

ABRAM is a character which the Jew and the Heathen, the Christian and the Mahometan, are alike disposed to venerate. He is claimed by the Hebrews, and by the Arabians and Saracens also, as the founder of their respective nations. Among the Persian and Chinese fire worshippers, he is regarded as the same with their boasted Zo-roaster. A thousand curious tales are related to evince the superiority of his faith and fortitude, his usefulness and piety. His *call* is referred to as one of the five grand periods of ancient chronology: the creation occurring 4004 years before Christ, the deluge 2348, the call of Abraham 1921, the departure of the Israelites 1491, and the reign of Cyrus 536 years. The history, which the book of Genesis records, is a select one: other occurrences, whether of greater or inferior moment, are introduced only as they serve to illustrate the biography of Abram and his offspring, and the covenants and promises which, to them, Jehovah made.—“The Lord said unto Abram,” in the tone of sovereign authority, “get thee out of thy country.” Abandon a region where idolatry is popular and God dishonoured. Go “from thy kindred and from thy father’s house, unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them

that bless thee, and curse him that curseth thee ; and in thee shall all families of the earth be blessed.”* This address was probably made to Abram in solitude : Jehovah says, “ I called him alone.”† The trial at first must have seemed great, to leave his “ kindred ” and a “ father’s house,” especially as he had no assurances of any other home. It was promised only that the Lord would “ show ” him “ a land.” He did not, however, depart without company. Terah his father, Lot his nephew, and Sarai his wife, commenced the pilgrimage with him. In correspondence with the promise, the Lord made of the patriarch “ a great nation.” “ Great,” because of its peculiarity, its privileges, its diffusion, and its permanence. He made also his “ name great,” by a change of it hereafter to be considered. His name received its honours, not as with the heroes of the world, because connected with mischief and bloodshedding, but because of the blessings attached to it. The friends and adversaries of Abram were treated by the Lord as they conducted themselves towards his chosen servant. In what manner “ the families of the earth ” are “ blessed,” in him, may be collected from the sermon of Peter in Solomon’s Porch. “ Ye,” O ye Jews, “ are the children of the prophets, and of the covenant which God made with our father, saying, unto Abram, and in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his son Jesus, sent him to bless you, in turning every one of you from his iniquities.”‡

From Ur of the Chaldees, Abram and his associates journeyed. When they came to Haran, and had a while resided there, Terah died. After the decease of his father, the patriarch pursued his course to Canaan. The distance from Haran to the promised land was at least 300 miles, and the way impeded by several rivers and an inhospitable desert ; but every obstacle was surmounted. Arrived in Canaan, and receiving from God the assurance that to his seed the land should be given, he built an altar, first amid a grove of oaks on the plain of Moreh, and afterwards on a mountain east of Bethel. These pious acts betokened a mind more intent on the service of God, than the acquisition of earthly possessions. It was probably in imitation of these altars, and of similar memorials of divine assistance, that the heroes of Greece were led to construct, in every part of their country, the grateful monument and column.

A “ grievous famine ” prevailing in the land, Abram, who had for some time been travelling southward, hastened for relief into Egypt, where, on account of the regular inundations of the Nile, the soil

* Genesis xii. 1—3.

† Isaiah li. 2.

‡ Acts iii. 25, 26.

usually produced its abundance. This is the first famine of which we have any account. Sarai, though considerably advanced in life, retained a large share of youthful beauty. Her husband, under the influence of a timid and unbelieving temper, entreated her to say that she was his sister, lest his own life might be endangered. She did so. Pharaoh seems to have conceived the design of marrying her; but a righteous God prevented the unwarrantable step. Abram was by the monarch, in a pointed manner, reprovèd; whose officers received instruction to send away himself, his wife, and all he possessed. Josephus describes him during his stay in Egypt as instructing the inhabitants in arithmetic and astronomy.

On the return of Abram and Lot to the place where the altar stood at Bethel, thanksgivings were offered to the Lord for their safe return. Their possessions consisted in "flocks and herds and tents," as well as "in silver and in gold." Those of Abram were very large. A contention occurring between their herdsmen, a separation was proposed by Abram. To Lot the choice was referred, whether to take the right hand or the left. Pleased with the landscape which "the plain of Jordan" exhibited—a plain, which by

"the double-founted stream,"

(formed of the Jor and the Dan) was "well watered every where," and resembled a paradise; the youth approved of it, and journeyed thither. Unhappily for Lot, the men of Sodom were "wicked and sinners before the Lord exceedingly." The vexation of his soul, at the crimes he was compelled to witness, was an evil which no advantages of a fertile settlement could counterpoise. To Abram, who continued in Canaan, the promise of God was renewed, that the land should be the possession of himself and his posterity. He was assured that his seed should be numerous as the dust of the earth. It is presumable this promise was given in the day time, when the dust was visible. When God repeated the declaration by night, he referred not to the dust, but to the celestial orbs. "Look now toward heaven, and tell the stars, if thou be able to number them—so shall thy seed be."*

Soon after Abram removed his tent, and dwelt in the plain where again he erected an altar.

* Genesis xv. 5.

SKETCH OF A SERMON,

PREACHED JUNE 28, 1810, AT THE TABERNACLE, NORWICH, ENGLAND ;
BY THE LATE SECRETARY OF THE BAPTIST MISSION.

But the word of God grew and multiplied, Acts xii. 24.

WE, who live in times in which we are protected by wholesome laws, cannot form an adequate idea of the church in times of persecution. From the earliest period when the gospel began to be published, the wrath of man was kindled against it. Peter had not commenced his attack on Satan's kingdom many days, before the members of that kingdom began to be stirred up to oppose him. You presently find Peter and John cast into prison; James is killed with the sword; and Saul of Tarsus receives a commission from the chief priests to go hither and thither, persecuting that way unto the death. Yet amidst all this opposition we find the word of God prospering. We find the wall of Zion is built in troublous times. The Lord prospers Zion, and that by the very means that the enemies make use of in order to impede the work. For we read, that those who were scattered abroad by the persecution of Stephen, went every where preaching the gospel. Satan therefore seems to have overrated the business. He was like one that should have put a fire out, but who, in doing it, scattered it over the city, and thereby set the city itself on fire. The very method he took to crush the Saviour's cause, only tended to spread it the wider, both in the Jewish and the heathen world.

Herod, because he saw that his opposition pleased the Jews, stretched forth his hand, and thought to have slain Peter. But God overruled all his opposition for good. The next news you hear is, that Herod, in the height of blasphemy, is smitten by the anger of God, and dies. But—mark the connexion of the passage I have read; but—the word of God grew and multiplied.

This connexion suggests to us at least these two ideas.

First, that the word of God *lives*, and will *outlive* all its enemies—Herod is dead, and is eaten of worms; but the word of the Lord will grow and multiply. Were we to take a view of the various enemies who have set themselves against the Lord and against his Christ, what has become of them,—the great body of them? They have been eaten of worms, and have died. Where are the ancient persecutors, Dioclesian, and others, who murdered the saints and servants of God by myriads? Where are they? Dead, and eaten of worms. But that word of God which they opposed, grows and multiplies. And where are the Bonners, &c. of later ages? Where are those that have set themselves against the gospel?—The Bolingbrokes, the Humes, and

the Voltaires,—where are they? Dead, and eaten of worms. But the word of God, against which they set themselves, yet grows and multiplies. Each in his day thought he had done a great deal against the interest of God. But that interest goes on, while its enemies have perished. There may be no enemies rise up perhaps so full of venom as those that have gone before: but all shall come to the same end: each in his turn shall die and rot, and his memory shall perish. But the word of the Lord shall grow and multiply.

The *second* remark which is afforded by the connexion of the passage, respects the means which God takes to carry on his cause and kingdom in the world. We see in this example, and in the history of these chapters, the various methods God takes in order to accomplish his designs. Here is one man, whose heart is like a boiling caldron, breathing out threatenings and slaughter against the Lord and his people. God visits him, touches and turns his heart to himself, and of an enemy he becomes a friend, and preaches that very gospel he had persecuted. See how easy it is for God to turn the tide of events, and thus disconcert the enemy. Well; here is another—Herod. He is busily employed in destroying the cause of God, and he is cut off. The Lord knows how, either by cutting men off, or by turning them to himself, to accomplish his designs, and to cause his word to grow and multiply.

But passing these remarks, I shall inquire, *FIRST*, what is denoted by the word of God, and why it is so called; and, *SECONDLY*, observe the description which is given of its progress—that it grows and multiplies.

The holy scriptures are frequently denominated the word of God, particularly in the Psalms of David. But I apprehend the term is here used in a more specific sense; and that it is expressive strictly of the gospel, the gospel of Jesus Christ, the Son of God; that gospel which the apostles were commissioned to go and preach to every creature; that word which had begun to be published at Jerusalem, and was making its progress through the earth, and which Paul and Herod and the chief priests set themselves against. That is the word which is here said to grow and multiply.

But why is the gospel called the Word? It is sometimes denominated the word of the truth of the gospel; sometimes the word of reconciliation; sometimes the word of life. It is here emphatically called the word of God. Why, I ask, is the gospel denominated the word of God? And here we can be at no loss in giving an answer. It is because it is expressive of the *mind or heart of God*. Words are, or should be, expressive of the heart. This word is expressive of God's heart. There

is not any expression of his heart equal to it. There are many things pertaining to the works of God which manifest his perfections. The heavens declare his power and goodness. The firmament showeth his handiworks. The providence of God and the judgements of God, which have been abroad in all ages, have been expressive of his faithfulness and righteousness. In fact, there are many things which express a part of the divine character. But it is the gospel, and the gospel only, that is expressive of his whole heart, of his whole character. *Here* all the rays of divinity meet together and concentrate in a focus. Here they form one general blaze. There is not an attribute in the divine nature, or a feature in his character, but what is expressed in the gospel of salvation, in the gospel of the Son of God. This is in a peculiar sense called his word, because it is expressive of his whole heart. And I might say, it is expressive of his *final decision*. It is God's *last* mind. There are many things that are expressive of the mind of God, but not of his final decision. For instance, the holy law of God is expressive of his holiness, and of his mind in part; and the curses of that law are expressive of his displeasure against sin, and so far they express the mind, or heart of God. But they do not express his final decision; because a sinner may be under the curse of the law, and yet that curse, by his fleeing to the hope set before him in the gospel, may be removed, and turned into a blessing. The curse of God's law is not irrevocable. But the curse of the Saviour is, to him that persists in unbelief, rejecting the only name given under heaven among men whereby he can be saved. The gospel, therefore, runs in this language: Go, and preach the gospel to every creature.—He that believeth and is baptized shall be saved, but he that believeth not shall be damned. There is no more hope, no other way, no other name. It is God's last decision. It is the final resolve of the everlasting God. So that he who rejects it, rejects the only way of salvation, and shall inevitably perish. Considering these things, you feel, I trust, the particular propriety of denominating it the *word of God*. We proceed,

Secondly, to notice what is said respecting *its progress*. It is said to *grow* and *multiply*. These terms may be said to be near akin, and indeed they are so; yet they do not convey precisely the same ideas. They both denote increase; but the *first* is increase in size; the *last*, in number. For instance. A corn of wheat, or any other grain, cast into the earth, springs up and grows. You perceive first the blade, then the stem, then the ear, and at last the full corn in the ear. This is growth. But when it is arrived at maturity, it scatters its seeds around; and instead of *one* a hundred spring up. This is multiplying.

In short; growth is expressive of the progress of the gospel in the minds of believers; multiplying, of an increase of the *number* of believers. The first is expressive of the kingdom of God in the mind of an individual; the last, of its spreading in the world. In both senses it might be truly said, the word of the Lord grew and multiplied. It grew in the minds of those who had imbibed it, and was received by thousands who had lived before in unbelief.

When may it be said that the word of the Lord grows in us? That is a serious question, and a question which deeply concerns you and me, and all that have professedly embraced the gospel of Jesus Christ. Well; I may say then that the word of the Lord may be said to grow in us, when there is increasing evidence in the mind of its truth, increasing attachment to its excellence, and increasing conformity to its spirit. The word of the Lord in itself is immutable; it is the same as it always was, and cannot be said to grow. The gospel is, like its divine Author, the same yesterday, to-day, and for ever. But viewed as taking root in the mind of a believer, it is capable of growth, and must continue to grow. The word that Jesus Christ imparts, must be in us as a well of living water, springing up to everlasting life.

There is such a thing as *increasing evidence of the truth of it*. I need only appeal to the experience of every advanced Christian; of every one that has walked in the way of God for a series of years. Perhaps you believe the same truths you did thirty years ago; but you believe them on very different grounds. You feel the ground on which you stand much more solid. You little more than said you believed at the outset; but now you feel a variety of different evidences; so that you can truly say, the more you read, and the more you think, the more you feel the ground on which you stand, and are enabled to say, O my God, my heart is fixed! The Christian gets more acquainted with the depravity of human nature, as he advances in the divine life. He might years ago believe in the depravity of human nature; but though he may now express the same words he did then, he will mean very differently. It may mean seven times more than it did. This is the growth of the word in the mind.

It may moreover be said to grow, when there is a *growing attachment to its excellence*. There is an excellency in the gospel that is to be found in nothing else; and the more a Christian drinks into it, the more will he be of the apostle's mind, who says, *I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord*. Paul was a man of extensive knowledge. The words would have had little meaning from a man who knew but little else; but Paul was a man of extensive knowledge in every department, and yet says, *I count all*

things but loss for the excellency of the knowledge of Christ Jesus my Lord. Now this is for the word of the Lord to grow. Is it not thus, Christians, that the more you know of Christ, the better you love him? that the more you know of the gospel, the more you love it, and the more it appears to excel all other knowledge? He that believeth it not, the more he knows of it, the more he hates it. It was so among the Jews: *But now have they both seen and hated both me and my Father.* An unbeliever, who by Providence is called under the preaching of the gospel, the more he knows of it, the more he feels his heart rising against it: the more he is obliged to have to do with it, the more he feels his enmity excited. But he that believes the gospel, the more he knows of it, the more he loves it, and counts all things but loss for the excellency of that knowledge.

Finally, the word of the Lord may be said to grow in us, when we are gradually *conformed to the spirit of it.* What is true religion? It is to be of God's mind. It is for our thoughts to be as God's thoughts; our mind to be as God's mind; our heart to be as God's heart. If God's heart is manifested by the gospel of his Son, it is for us to embrace that gospel, and to be of that mind; and in proportion as our minds are assimilated into the mind of God, to love what he loves, to hate what he hates, to pursue what he pursues; and the more we become of this spirit, the more the word of the Lord may be said to grow in us. Judge ye whether the word of the Lord has grown in you.

And this is the way God generally causes it to *multiply.* We do not expect wheat, or any other grain, to multiply, till it has grown to individual maturity. We do not expect the word of God to multiply, till Christians are brought in a great degree into a likeness with God. There is an important connexion, I apprehend, between the *growth* and the *multiplying* of the word of God. I do not mean to say every minister is successful in proportion to his own spirituality. No; there is sovereignty enough in the success, to keep any of us from boasting; to keep those who are most successful from boasting; and from saying, I am holier than he who is less successful. And yet there is such a connexion between the progress of true religion in the soul and in the world, as to furnish abundant encouragement for us to promote religion in the heart, as the means of promoting public religion. Whenever God has been determined to bless any part of mankind, and to succeed the gospel in any remarkable way, it has always been by raising up men of distinguished personal godliness. When he was pleased to accomplish a great work in the Jewish church, it was by raising up Nehemiah, a man that laboured for the public good without

receiving any reward for it. When God had a mind to extend his gospel among the heathen, it was by raising up a Paul; a man so disinterested, that though he was qualified to fill one of the first stations in his day, and might have raised himself to the highest pitch of worldly honour and eminence, as we may conclude from the zeal and ability which he displayed, and his feeling so much at home, when pleading before Agrippa, yet he said—*I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord*; and, so far from repenting, *I do count them but dung, that I may win Christ, and be found in him*. Would you see a man that God had raised up in order to spread the gospel in the earth, you would see a man that had a heart full of spirituality. The word grows in the mind, before it can be expected to grow much in the world. Similar remarks might be made of all the great revivals that have taken place in the world. Witness Luther, and a number of the reformers, to say nothing of characters that are now living. The greatest works of God are carried on by men in whom the word of God first grows: nor is it confined to ministers; but when the Lord was pleased to spread the gospel in the Jewish and heathen world, it was by men among whom the grace of God grew. There is, my brethren, but little expectation of the gospel's spreading, unless there be a spirit of prayer, and holy zeal, of disinterestedness; a willingness in us to lay ourselves out to the uttermost. Whenever we see this, we may hope that the word of the Lord will grow and multiply.

It is remarkable David viewed things in this order. Personating the church, he says, "God be merciful unto us, and bless us; and cause his face to shine upon us; that thy way may be known upon the earth." So that God's ordinary way of blessing the word, of diffusing the gospel, is, by beginning to bless the church that now is; by beginning, as it were, at home: and we have no reason to expect the progress of the gospel among us, or in foreign nations, but as it grows in our own minds. Considering things in this connexion, what encouragement is there to be conversant with the scriptures; to make religion a business; to be concerned that the word of God may not only have *place* in us, but grow in us, that there may be growing attachment to its excellence, and increasing conformity to its spirit! It was thus that the word of God grew and multiplied in that day; and it will be thus that it will grow through the earth in our days, or in the days of our posterity.

I will close with only one word. It must be planted there, before it can either grow or multiply.—Brethren, this is the origin; this the root.—The word of God must have place in our minds, must have place in our hearts, else it can neither grow nor multiply. Be it your con-

cern then, if you have hitherto treated it with levity, to repent, and believe the gospel.

REFLECTIONS ON THE CHARACTER OF ADONI-BEZEK.

THE conquest of Canaan was gradual. Joshua began the work, and David completed it. On the decease of the former of these pious heroes, the Israelites remembering the command of God to exterminate the inhabitants, inquired of the Lord, saying, "Who shall go up for us against the Canaanites first, to fight against them?" Judah was appointed to enter on the work, and Simeon, whose lot was contiguous to his brother's, accompanied him. Their first expedition was against Bezek. After a severe slaughter of the Canaanites and the Perizites, "Adoni-bezek fled, and they pursued after him, and caught him, and cut off his thumbs and his great toes. And Adoni-bezek said, threescore and ten kings having their thumbs and great toes cut off, gathered their meat under my table: as I have done, so hath God requited me. And they brought him to Jerusalem, and there he died."

It has been observed that opportunity makes men. It unquestionably discovers their tempers, and prepares the way for the exhibition of vice or virtue. Such as move in private spheres of life have reason to be thankful, that their temptations to sin are, by this circumstance, diminished. One would have supposed that the heart of the monarch of Bezek might have been satisfied with victory, without the cruel purpose of mutilating the bodies of the conquered. It appears it was not. He has their thumbs cut off, that they no more may grasp a weapon, and their great toes, probably with the expectation that their future flight would become impeded. Josephus asserts that he struck off their hands and feet. In this deplorable condition, they gathered their meat, like dogs, under their master's table, presenting a melancholy proof of the instability of crowns and diadems. If Adoni-bezek be a fair example of the common character of the Canaanites, we cease to wonder that God should have commanded their destruction. Depravity was triumphant—their cup was full.

Sometimes iniquity is punished in the present life. Of this truth, the old world, and the cities of Sodom, Pharaoh, Herod and Adoni-bezek are fearful instances. Delay is no indication of safety. Threescore and ten times the sinner may repeat the deeds to which insolence and barbarity excite, but he shall find the justice of God overtake him, perhaps at an hour when it is least anticipated. Signal crimes invite signal indications of divine displeasure. When God begins to chas-

tise, he is never at a loss for means. He has always his Urim to direct; his Judahs and Simeons to execute. Exalted station offers no impediment. The princes of the earth are vanity before him.

The Divine Being often visits men in such a way as that in their calamities they may trace their offences. Adoni-bezek, bereft of his thumbs and great toes, acknowledges this; "as I have done, so God hath requited me." This tenour of conduct agrees with the declarations of scripture. "Wo to thee that spoilest, and thou *wast* not spoiled; and dealest treacherously, and they dealt not treacherously with thee: when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee" The language of God is, "If ye walk contrary to me, I will walk contrary to you." Men shall receive the measure they mete. If we deny Him, he will deny us. The government of Jehovah corresponds with this solemn truth. Jacob deceived Esau, and Laban deceived Jacob David injured Uriah, and Absalom David. Jezebel caused the dogs to lick the blood of Naboth on the same spot, the same animals devour her own. Haman would hang Mordecai, and is hanged himself on the gallows he had prepared. The Israelites were wearied with the worship of God, and he sends them into the land of idolaters. Rome has been drunk with the blood of the prophets, and she shall have blood to drink. He that leadeth into captivity is led into captivity, and he that killeth with the sword may expect to be killed with the sword. Do the wicked say to Jehovah, "Depart from us;" he will say, "Depart from me, ye cursed." Do good men return to folly, God returns to his place.

Affliction is often rendered a means of leading men to acknowledge Jehovah, and to bow in solemn submission to the strokes of his hand. Possibly it had such an effect on the mind of Adoni-bezek. Before Simeon and Judah invaded his dominions, he was probably a worshipper of Baalim and Ashteroth. Now he is heard saying, "God has requited me." It is happy when men in their distresses look beyond intermediate instruments to the great first Cause. "Is there evil in the city, and the Lord hath not done it?" The Sovereign of the Universe will vindicate his character, and assert in the presence of his creatures, and compel them to acknowledge, that his throne is established in righteousness. Grateful that no unfeeling despot has been permitted to deprive us of the members of our bodies, it will be our wisdom, and is our duty to consecrate them to the service of the Lord. The blood of the ram of consecration was by Moses put "upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot."

NECESSITY OF CHRISTIANITY TO INDIA.

Population, 150,000,000.

THE institutions of the Hindoos are unquestionably among the most ancient now in existence. The véda was written, no doubt, before the time of David; and it is probable that the Hindoo superstition, in one form or another, is now professed by 500,000,000 of the human family; the deities worshipped throughout China, Japan, Tartary, the Burman empire, Siam, Ceylon, and India, being all of Hindoo origin.

The philosophical theory most prevalent among the Hindoos at present, in reference to the Divine Being, the duties of time, and final beatitude, is, that God is pure spirit, destitute of attributes; that he remains in his own eternal solitude and blessedness, like the unruffled ocean, unconnected with the creatures; that he is not an object of worship; that there are but two principles in the universe, spirit and matter; that all life is spirit or God; that matter is inert; that all actions, good or evil, are to be attributed to spirit or God; that connexion with matter is a state of punishment; that the great business of life is to obtain freedom from this union to matter; that this is only to be procured through the ceremonies or austerities called jogee; that by these ceremonies perfect abstraction, or the complete annihilation in the mind of its connexion with matter, is obtained, and that this abstraction being realized, at death the soul of the jogee mixes with the all-pervading Spirit, that is, returns to the soul of the world.—There are now in India no jogees like those described in the Hindoo writings, though many assume appearances which show that they wish to be considered jogees.

It will be seen, that this system of philosophy carries us to the Athenian inscription, "the unknown God;" that it makes spirit, or God, the author of sin; that it annihilates all the social feelings; consigns to infamy all the relations and occupations of life; and destroys all separate existence after death.

The popular superstition proposes no higher benefit to the most devout, than that they shall, after innumerable transmigrations, become jogees.

In the Hindoo writings, the work of creation is attributed to Brumha, the work of providence to Vishnoo, and the work of destruction to Seeb; all created beings. These deities, according to the Hindoo accounts, are continually opposing, thwarting each other in the administration of human affairs. What a triad!

The objects of worship are the gods; these are said to amount to

330,000,000. Among those very commonly worshipped are the cow; Hunooman, a monkey; Aununta, the serpent; and Krishnoo, an infamous lecher, and Radha, his concubine. The car of Jugunnat'h is covered with paintings descriptive of actions the most indecent and infamous; and the worship at the festivals is connected with the open exhibition of indecencies, which can never be described to a Christian people. Gopal, a learned bramhun, acknowledged to Mr. Marshman, of Serampore, that he never went to the temple on these occasions without hiding himself behind one of the pillars. This is the *worship* of the Hindoos; that which should fit them for the duties of time, and the blessedness of eternity!

Infanticide has been practised in India from time immemorial: the rajpoots, a considerable tribe of Hindoos, put all their female children to death as soon as born;—not one survives! They marry in other tribes. Many Hindoo females, after marriage, make a vow to offer to the deity their first child, and these children of the vow are drowned in the Burumpootra, and other sacred rivers.

The Hindoo writings encourage persons afflicted with an incurable distemper to drown themselves in some sacred river, or to throw themselves under the wheels of the car of Jugunnat'h, or to cast themselves into a fire prepared by their relatives. Multitudes annually perish by these means; as they are promised by the shaster a healthful body in the next transmigration; and they believe, that if they die a natural death, the same disease will cleave to them in the following, and perhaps in successive births. At an annual festival in honour of the god Seeb, multitudes inflict on their bodies the most shocking cruelties: some have large hooks thrust through the flesh of their backs, by which they are drawn up into the air, and swung round, for fifteen or twenty minutes, the whole weight of the body suspended on the flesh resting on these hooks; others have a large slit cut through the centre of their tongue; others cast their naked bodies on open knives fastened in a woosack, from a height of ten feet from the ground; others have cords drawn between the skin and the ribs in each side, while they dance in honour of this deity; and these devotees close this festival by dancing, with their feet uncovered, on burning coals.

Such is the superstitious faith of the Hindoos in the supposed efficacy of the waters of the sacred rivers in India, that multitudes, in a state of perfect health, put an end to life by drowning themselves in these rivers. At a junction of two sacred rivers at Allahabad, crowds thus perish every year. Capt. Pudner saw sixteen females drown themselves in one morning, as he sat at his own window

at Allahabad; and while Dr. Robinson resided there, twelve men at once, with pans fastened to their necks, plunged into the river, and sunk to rise no more. The missionary residing there often writes in the utmost distress at beholding the number of victims who are immolated in this awful manner.

More than a thousand persons are supposed to perish annually in the pilgrimages to the temples and rivers of India.

All the dying, residing near enough to the Ganges and other sacred rivers, are hurried, in the agonies of death, and exposed in the open air, to the scorching sun by day, and to the dews of night, that they may, as they hope, be purified in their last moments by these waters. The deaths of multitudes who might survive are thus hastened, and indescribable miseries are hereby inflicted on the dying.

Mr. Ward has brought with him from India an official document, signed by the British magistrates, from which it appears, that, in one of the three presidencies of British India only, the presidency of Bengal, in the year 1817, *seven hundred and six* widows were BURN'T ALIVE 'OR BURIED ALIVE,' leaving behind them thousands of orphans, thus deprived of father and mother in one day! Mr. Ward has himself witnessed the burning alive of three widows; and might have witnessed many more if he could have endured the horrid sight. In what other part of the world have fires like these ever been kindled, and murders like these, at noon day, ever been perpetrated? The savage monsters of the forest who live on blood, protect their offspring; but the superstition of the Hindoos transforms the mother into a monster more savage than the tiger, and compels the son to set fire to the pile which is to devour the living mother, who fed him from her breasts and dandled him on her knees! And these infernal deeds are perpetrated amidst the exultations of "the mild and amiable bramhuns," whose shouts rend the air, while the poor victim, the heart broken widow, utters her frantic screams, and while her flesh palpitates amidst the flames. Mr. Ward is firmly persuaded that the number of widows who thus annually perish in that part of India alone, is far, far greater than the numbers announced in this official statement.

Such are a few of the positive miseries brought on India, *in this world*, by the religion of these "mild bramhuns." To remove these miseries only, by diffusing the light of Christianity, at whatever expense, is surely worthy the efforts of those who call themselves Christian philanthropists.

But this is not the end of this tale of wo:—For all the millions of children in India there is not provided the smallest moral instruc-

tion whatever; there is not a single school for girls throughout that vast continent; and amongst 75,000,000 of females, not twenty individuals are able either to read or write! What wives—what mothers these! No wonder that they destroy their offspring, and that their offspring destroy them!

Some persons have contended that the Hindoos are a moral people; but how should a people be moral, whose gods are personifications of sin, whose priests are notorious for impurity and rapacity, whose temples are houses of ill fame, and whose religious ceremonies, instead of purifying the mind, excite nothing but impure associations? There is not a people on earth so thoroughly given up to lasciviousness, to deception, to falsehood, and to fraud, as the Hindoos, and so completely destitute of principle. Surely *they* need Christianity who have no better God than Jugunnat'h, i. e. the stump of a tree, no better Saviour than the Ganges, no other expectation in death than that of transmigrating into the body of some reptile.

But Christianity has doubtless a most important reference to a future state. The apostle tells us, "There is no other name given under heaven whereby we can be saved, but the name of Christ." Here, in India, 150,000,000 of immortal beings have, every thirty years, been passing into eternity, like the worshippers of the goddess Diana, "without God, without Christ, and without hope in the world."

Where is our regard to the authority of Christ, whose command is still unrepealed, "Go ye into all the world, and preach the gospel to every creature," if such a loud call for Christian help is disregarded? Where "the mind that was in Christ Jesus?" What kind of estimate do we form of the value of the interposition of Christ, the value of Christianity, if in such circumstances as those of the Hindoos, we think they may do well enough without Christianity? If the gospel was necessary to the generation living in the time of Paul, it must be equally necessary to all men now; if necessary to one nation, it must be necessary to all, for the spiritual state of man is every where substantially the same. If necessary to Athens, it must be so to India.

But it is said, foreigners can do nothing for India;—they cannot obtain access to the Hindoos; the natives will not hear them; they will not read what they publish. As a complete answer to these mistakes, Mr. Ward, who has been engaged as a missionary on the spot, that is, at Serampore, during the last twenty years, offers the following rapid sketch of

THE PROGRESS OF CHRISTIANITY IN INDIA.

Dr. Carey and his brethren have translated and published the whole bible in the Shanscrit, the learned language of India, and the parent

of fifty dialects; also in the Bengalee, spoken by twelve millions of people; and in the Hindee, the Marhatta, and the Orissa. They have also translated and published the New Testament in the Chinese, the Punjabee, the Telinga, the Assam, the Gujuratee, the Pushtoo, the Kunkun, and the Kurnata languages; and when Mr. Ward was leaving Serampore, there were twelve more new versions in the press. The scriptures have been thus published already, in whole or in part, in twenty-five of the languages of India; and these translations have been the entire means of some of the most interesting conversions in India, of comforting many a dying Hindoo, and of spreading a great light in those dark regions.

More than a thousand individuals have been received by these missionaries into the Christian church by baptism; and more than six hundred of these were Hindoos or Mahometans who had not previously lost cast; and a few were persons of the highest cast, bramhuns.

In the schools established by these missionaries, there were, when Mr. Ward left Serampore, eight thousand heathen children under instruction; and he supposes there could not be less than 12,000 more in the schools established by the Bengal government, by other missionaries, and by private gentlemen.

The change in the views of the British government in India, in the minds of the white population, and in those of the natives, in favour of the labours of missionaries, during the last twenty years, has been most astonishing. Many rich natives in Bengal are subscribers to native schools, and are united with the whites in various Christian institutions, as in the Hindoo college, the school society, the school book society, &c. Before Mr Ward left Serampore, deputations of Hindoos from the towns around Serampore, were daily coming, entreating that the missionaries would erect schools in their villages. The Calcutta Auxiliary Bible Society have printed the Rev. Henry Martyn's translations of the Persian and Hindoost'hancee New Testaments, the Malay and the Armenian bibles, the Tamul and Cingalese New Testaments, &c. and Bible Societies have been established at Madras, Bombay, the Isle of France, Malacca, Batavia, Columbo, Bencoolen, Prince of Wales Island, Amboyna, &c. The Tranquebar mission has been blessed to the conversion of several thousands of Hindoos; to the Episcopal missionaries and to the English Independents, a considerable number have been added; and the missionaries sent from the United States have very pleasing prospects before them. In short, the moral revolution daily progressing in India is most cheering to every benevolent mind which has witnessed it.

Still it is confessed, that the universal diffusion of Christianity throughout India, amongst a population of 150 millions, is a work too vast ever to be completed by foreign missionaries: they have done much, and are still doing great things; and all that will be done must be originated and nourished for years by them; but to meet the whole case, we must call the converted natives to our aid. Seventy-five thousand foreign missionaries can never be obtained, can never be supported; and yet these would be necessary to teach half the population, giving one thousand souls to each missionary. No, if all India is ever to be taught, it must be by the Christian knowledge, the talents and zeal of its own christianized population; and, blessed be God, the Serampore missionaries have already fifty native preachers in the field; and these native preachers alone, without the labour of the foreign missionaries, have been the means of raising several very large societies or churches of converted heathen, and the talents of some of them are most respectable.

Having been thus blessed, Dr. Carey and his colleagues have commenced a

NATIVE MISSIONARY COLLEGE AT SERAMPORE,

For illuminating India by its own converted and educated population, and thus delivering it, and ultimately all Asia, from the most cruel the most degrading, and most impure system of superstition that ever existed on earth.

In point of expense, a knowledge of the languages, a capacity of enduring the heat of the climate, &c. the native missionary, (supposing him to be equal in grace and Christian knowledge) is a far superior agent to the foreigner. A native may be supported in this college for 45 dollars a year; and should he have the gifts and success of a Krishna, a Sebuk-Ram, or a Ram-Mohun, to what higher purpose could a Christian devote 45 dollars, than to prepare such an interesting substitute in a heathen land.

To form a fund for giving, in this college, divine knowledge to these native evangelists, Mr. Ward has visited the United States. This fund will be left in America, and the interest be annually sent out to Serampore, and exclusively and sacredly applied to this most important object.

By all that is degrading and deplorable in the present moral circumstances, and by all that is tremendous in the future prospects of 150,000,000 of beings equally rational and immortal with ourselves;—by the cries of all these dying infants;—by the sufferings and whitening bones of all these pilgrims;—by the anguish of all these victims of

superstition on the swinging post, with their pierced tongues, their bleeding sides, their scorched feet;—by the untimely deaths of all these unhappy beings drowned in the Ganges, and by the groans of all the dying on its banks;—by the screams of these seven hundred widows convulsed with agony in the flames of the funeral pile, and by the tears and misery of the thousands of orphans surrounding these horrible fires;—in the name of all these millions of interesting youths rising up in the most deplorable ignorance—of these 75,000,000 of females, soliciting human and divine knowledge at our hands—and of the whole population of India;—in the name of the GREAT PHILANTHROPIST; and by all that is civilizing, moralizing, consoling and redeeming in Christianity—the missionary from Serampore makes his appeal to all that is Christian in the United States; and present appearances indicate, that this appeal will not be made in vain.

CHITTAGONG.

PLACES which, under other circumstances, had been little regarded, derive to themselves importance from their becoming the field of missionary exertions. Chittagong, or as it is otherwise called, Islamabad, whither Mr. Colman has recently gone, is both the name of a province and a chief town on the peninsula which divides the bay of Bengal from the Chinese sea. The town is on a river of the same name, and situated about twelve miles from the bay; a little more than two hundred miles from Calcutta, eastward. The inhabitants are descendants of the Arrakanese. They are popularly known by the name of Mugs, so called from having been subjects of the great Mogo. They consist of independent tribes, scattered over the Dumbuck hills and among the deep jungles with which the country abounds. Their villages are spread through the region. The soil is less fertile than some other parts of Bengal. Cotton is manufactured among them, and the timber of the country is very superior. Many of the inhabitants are graziers. Some subsist by hunting, taming and selling wild elephants, with which the woods abound. Their houses are formed of bamboo canes, or the branches of palm trees. Their religion, it is presumed, resembles that of the people of Arrakan, who particularly venerate the god of the four winds, whom they regard as the author of all diseases; and to whom, for the recovery of health, they offer their solemn oblations. Their coffins are adorned with figures of horses, elephants and eagles, as if to conduct the departed spirit to its destination. Their images for worship are constructed of clay, and hardened in the sun.

Mavor, in his *Universal History*, informs us that it is recorded of an ancient king of Arrakan, that he was induced, through superstition, to commit one of the most barbarous acts mentioned in the annals of history. Having been made to believe that he would not long survive his coronation, when the ceremony was proceeding and the high priest was in the act of placing the diadem upon his head, he stopped him, and refused having the ceremony completed for twelve years. He at length consulted a famous mahomedan magician on the proper means of averting the threatened misfortune. This wretch told him that he must make a composition of the hearts of six thousand of his subjects, four thousand white cows, and two thousand pigeons, and that he must also build and inhabit a house the foundation of which must rest on females in a state of pregnancy. The monster listened attentively to the advice of the mussulman, complied with the injunction, and it is said that the lives of eighteen thousand human beings were sacrificed for the purpose of preserving his own.

Haste, sov'reign mercy, and transform
Their cruelty to love!

ON THE SITUATION OF EDEN.

A communication has been received from a distant and unknown friend, occasioned by the essay in our 12th number, on the situation of Eden. The object of the author is to show that the garden was situated in America, at the head of the rivers Mississippi, Columbia, M'Kensie's, and St. Lawrence. Though we are not convinced by his arguments, yet we are gratified with the amiable spirit in which he has written; and as some of our readers may wish to see what can be said in favour of the hypothesis, we present them with the following extract.

I HAVE in my possession an old manuscript, written by a modern philosopher, in which I find the idea held forth of the garden of Eden having been situated in America. This put me upon a more particular inquiry respecting this country, and comparing it with the account, given in the Scriptures, of Eden; when I was surprised to find so many circumstances combining and agreeing with the account given by Moses, as put it almost beyond a doubt that here was the garden, and that Moses was well acquainted with the geographical situation of our country. Here we find four of the largest rivers in the world, rising as it were out of one fountain, and running four different courses, watering a large and extensive tract of the most fertile land on earth, surrounded by mountains, like walls, on every side. Let us compare the account:—Moses says the first is Pison, having respect

to the most noted or magnificent stream. What the phrase *Pison* means, the learned have not told us. But the said *Pison* is that which compasseth the whole land of *Havilah*, where there is gold, and the gold of that land is good; there is bdellium and the onyx stone. This I take to mean the *Mississippi*, which signifies the father of waters, or first and master stream. This then is the first river on the continent, whose waters are of such a healing quality, that it is observed by all travellers, and is preferred to the best fountain water for common use, and the oldest inhabitants of its shore use no other. No country in the world more abounds with gold than *Mexico* and the adjoining provinces; and pearls are found there in great abundance. But it is observed by some author, that bdellium signifies a fragrant gum; if so, then on the waters of this river are found a tree yielding the most fragrant gum, not surpassed by any of the European or Asiatic perfumes. (*Henessin's Account of America.*) *American Universal Geography*, by *J. Morse*, page 757. The second is *Gihon*, &c. To this answers the great *Columbia*, rising east of that great chain of mountains interlocking its branches with those of the *Mississippi*, bending its course westward and south, breaking through those ever snow-topt mountains composing the whole land of *California*. See *Gass's Journal of a Tour to the West*. And the name of the third is *Hiddekel*. This phrase signifies lightness or swiftness, a swift running stream. That is it which goeth towards the east of *Assyria*. *M'Kinsey's River*, or *River of the West*, exactly answers to this description: interlocking its head spring with those of the *Mississippi*, thence running through the *Lake of the Woods*, falls over the mountains to the north-west; flows through *Lake Minnopick*, the *Slave Lake*, &c.; falls into the *North Sea* or *Frozen Ocean*, in latitude 70, its whole course being direct towards the east of *Assyria*. (*M'Kinsey's Voyage.*) And the fourth river is *Euphrates*, which answers to the *St. Lawrence*, whose fountain also heads with those of *M'Kinsey's* and the *Mississippi* and *Columbia*; and this certainly is a noted river for the accommodation of trade, passing in its course eastward through many great lakes or inland seas, sufficient to carry the largest ships. Here then we have all the natural description of a country with its rivers, which *Moses* has given us of *Eden*. That the country hath been once inhabited by a people having knowledge of the arts and sciences, will not be denied.

MISSIONARY INTELLIGENCE.—FOREIGN.

MISSION TO BURMAH.

From the Rev. Mr. Colman to the Cor. Sec., dated Chittagong, June 17th, 1820.

AGREEABLY to our last united communication to the Board, I left Rangoon on March 27th, and after a pleasant voyage of three weeks, arrived at Calcutta. In this city I had designed to continue only a few days; but various circumstances prevented my departure until May 19th, and the 5th of June following found me in this place.

The district of Chittagong contains 1,200,000 inhabitants. The principal part of this number are Mahometans. As yet I have been able to ascertain but little respecting the converted Arrakanese. They reside between forty and fifty miles from this place, and, as the rainy season has commenced, I shall be under the necessity of deferring a visit to them until the expiration of several months. This is a severe disappointment, as I anticipated the happiness of immediate intercourse with them. I expect, however, in a short time, to obtain a teacher; by means of whose assistance I hope to be better qualified than I am at present to afford them instruction.

Having but just arrived, I cannot speak with any degree of certainty respecting the possibility of establishing a mission in Chittagong. A considerable time must elapse before this point can be satisfactorily settled. As this district lies upon the borders of the Honourable Company's dominions, it has been watched with jealousy by the general government, and no person, unless born in the country, has been permitted to enter without the severest scrutiny. I am happy, however, to say that my arrival appears to have excited no alarm; and am beginning to hope that, if a prudent course is adopted, a mission may eventually be established in this place, should such a procedure be agreeable to the Board.

It is doubtful whether a missionary would be allowed to settle in that part of the district where the Arrakanese reside. Hence, if he acquires their language, he must, during a considerable part of his time be absent from them, and be surrounded by those who speak a different language. The Hindoosthane is generally spoken in this part of the country; and should a missionary acquire that language, he would be favoured with a field of labour at his own door.

With this I send a number of extracts from my journal. The reasons which induced me to leave Rangoon, some of my exercises relative to that event, and a few incidents that occurred while journeying, are there mentioned.

Extracts from Mr. Colman's Journal.

FEBRUARY 28th.—Considering the uncertainty of our continuance in Burmah, we decided this morning, that I should attempt to establish a mission in Chitta-

gong. If the plan proves successful, a place of resort and refuge will be open, in case the violence of the Burman government compels the entire removal of the mission from Rangoon. Many painful feelings have been excited by the prospect of leaving this place. Nothing but the advice of brother Judson, and a conviction of duty could have induced me to acquiesce in this measure.

March 5th.—Enjoyed this evening the inestimable privilege of sitting at the sacramental board with converted Burmans. It was an interesting season; and rendered peculiarly so by the consideration, that probably it was the last I should at present enjoy in Burmah.

March 12th.—Have had many trials as it respects leaving this place; but felt to commit myself to God. May he direct me in the path of duty. O, permit me not to go hence, unless thy Spirit guides me!

On board the Lady Castlereagh.

March 28th.—Yesterday afternoon, Mr. and Mrs. Judson accompanied us to the wharf, when we had a sorrowful parting. We already begin to feel the loss of their endeared society.

April 10th.—A fortnight to-day since we came on board. During this time we have had contrary winds continually; but still have made considerable progress, and no accident has occurred. We expected to have a quick passage; but our heavenly Father has ordered otherwise. Have had some sense of the importance of being suitably prepared for the scene before me. Am more satisfied every day of my unfitness for the work of God. He only can qualify me for it.

April 17th.—Arrived at Calcutta.

April 24th.—Captain White, who usually resides in Chittagong, and whose wife is a member of the Lal-Bazar church, is now in Calcutta, and willing to afford me the utmost of his assistance. He has kindly offered me his boat, and deducted from the usual price two hundred rupees. As it will be fitted out under his own direction, our voyage will be attended with much less danger than was anticipated.

May 19th.—This morning at 6 o'clock arrived at the small schooner in which we are to proceed to Chittagong. The tides being low, she had removed several miles from the city, and I was seeking her during the whole of a dark and rainy night. Was quite fatigued on my arrival; but could not refrain from rejoicing that I was soon to proceed on my intended journey.

May 20th.—Have entertained many distressing apprehensions lest the attempt which I am about to make at Chittagong should prove abortive; but have derived some encouragement from the thought, that if the Lord designs us for usefulness in that field, he will open an effectual door. May I never be too solicitous about any situation, but be willing to settle in that place which Providence seems to designate.

May 23d.—A heavy squall this afternoon. Was considerably alarmed, as we broke from our fastening on the shore, and a violent gust of wind drove us, although we had cast anchor, into the middle of the river. But a second anchor held us fast. We find that many inconveniences arise from all on board being unacquainted with our language. Our way also has hitherto laid through an almost perfect wilderness. Besides, the consideration that we are proceeding to a place

with which we are totally unacquainted, and which does not contain an individual to whom we are personally known, serves much to depress our spirits. We feel that we are strangers in a strange land.

May 30th.—Arrived this evening at an arm of the sea which must be crossed before we reach Chittagong. The latter part of our passage through the Sunderbunds has been delightful. On the banks were occasionally seen some clusters of native huts, flocks of cows with their keepers, gardens and fields covered with various kinds of grain. But while this pleasant scenery charmed my eye, it was distressing to think that the inhabitants of this luxuriant soil are ignorant of the heavenly country. O Lord, send forth thy truth, that it may conduct them to thy holy hill.

May 31st.—Attempted to cross the arm of the sea; but the wind proved contrary, and soon became quite violent. At one o'clock it almost blew a hurricane, and nearly carried us beneath the raging waves. The Lord, however, has graciously preserved us, and given us a new incitement to gratitude and ardour in his blessed service. This evening the wind has considerably abated, but the gathering clouds portend another storm.

June 1st.—Again we have reason to raise our Ebenezer, and say, "Hitherto hath God helped us." The wind was violent during the whole of last night, attended with thunder and lightning, and heavy showers of rain. In the morning the lascars weighed anchor, wishing to find a more secure place than that in which we laid. For five hours we were dashed about by the conflicting elements, and, at 12 o'clock a heavy cloud poured its contents upon us with such dreadful fury, that for half an hour we concluded ourselves to be upon the brink of death. When the storm had a little subsided, we approached as near as possible to the shore, and let down the anchors. But our anxiety is by no means diminished. Our little bark is tossed to and fro in a frightful manner; and as we lie upon a shore which is open to the sea, there is no hope of relief until the storm abates.

Chittagong, June 5th.—After spending five almost sleepless nights upon the raging waters, we find ourselves safely moored in a quiet place. How delightful is the calm of the river, after the tossings we have lately experienced! The mercy of the Lord is great. While he sent forth the furious elements, he spread over us his all-powerful hand, and saved us from every danger. May we be truly grateful.

June 6th.—Removed from the schooner to captain White's bungalow, which he has kindly offered free of expense, until a more convenient house can be obtained. It would indeed be pleasant, had we a single friend in the place, or had we any certain prospects of continuance in it. As it respects the latter point, nothing positive can be determined for a considerable time. To that Friend which sticketh closer than a brother, we feel a satisfaction in committing ourselves. May he lead us in the path of duty, and render us useful in the station which he assigns us.

When through the medium of an East India paper we had heard of the return of brother Judson to Calcutta, we were filled with anxiety, lest by some new edict from Ava, or by some untoward measures among the police officers at Rangoon, the employment of farther means to enlighten the Burmans had been interdicted. While we mourn that the sickness of Mrs. Judson and the want of medical aid at Rangoon made the visit to Bengal necessary, we pray that, if it be the will of the Lord, the life of this valuable sister may be prolonged, and rejoice to find that the victories of the Cross are increasing in Burmah. From the subsequent journal it will appear that five new converts have been baptized, who, together with the former, are willing to suffer shame and death for the Lord's sake; and that the spirit of solemn inquiry is gaining ground. Brother Judson is so impressed with the importance of being present at Rangoon, that it is probable he will have to leave Mrs. J. at Calcutta or Serampore, under the care of an eminent physician, and for a while "work the work" of the Saviour who hath sent him *alone*.

Continuation of Extracts from Mr. Judson's Journal.

MARCH 27th.—Brother and sister Colman took leave of us, and embarked for Bengal.

MARCH 28th.—We have converted one of the rooms lately occupied by brother Colman into a sort of chapel for evening worship, and conversation with those of the disciples and inquirers that live on the mission premises, and for stated worship on Lord's Day; thus finally abandoning the *zayat*, where, since our return from Ava, we have had worship on Lord's Day, with closed doors. The little chapel we call the new *zayat*. May its blessings prevail above the blessings of its progenitor.

APRIL 1st.—In the evening we had a final conversation with Moug Shwa-ba, and became fully satisfied with the evidences of his conversion. We therefore expressed our willingness to receive him into church fellowship, and I announced to him my intention of baptizing him to-morrow, on which he expressed his gratitude and joy.

APRIL 2d, *Lord's Day*.—At night, after dark, we went privately to the accustomed pond, and baptized the new disciple. Afterwards, sat down to the table of the Lord—two foreign and four native communicants. Three inquirers were admitted to be spectators.

APRIL 11th.—A visit from Oo Yan, accompanied by two of his friends, who have been before. Long conversation on topics of the christian religion.

APRIL 14th.—The women, mentioned March 26th, spent most of the day with Mrs. J. They regularly visit about once a week. I mention the visit of to-day, because it has afforded pretty satisfactory evidence, the principal one of the company, by name Mah Man-la, has experienced divine grace. Her husband is one of the visitors, who came with Oo Yan, on the 11th.

APRIL 15th.—Moung Shwa-ba has for some days been talking of a visit to Shwa-doung, his native place, to communicate the treasure which he has found, to his numerous relations and friends. This evening, after expressing his desires, he said, it had occurred to him, that it might be proper to ask permission or license so to do. Not that he aspired to set up as a teacher, far from that, but he wanted to feel, that, in communicating the gospel, he was proceeding in a regular authorized manner. He thought, that if two or three disciples could be raised in each of the large towns, it would much facilitate our operations. He was sure, that at least one in ten of his relations and friends, on hearing his story, could not help embracing the new religion. I secretly exulted at hearing his proposal, so evidently the result of christian principle, and exhorted him to constant self-examination and prayer, as the means of discovering his own duty and the Divine will.

APRIL 16th, *Lord's Day*.—Early in the morning, the teacher Moung Shwa-gnong came in, after an absence of just a month. He was soon followed by Oo Yan and his two friends. They spent the whole day with me: all appear hopeful. The teacher remained as usual, after the others had left, and thereby afforded me an opportunity for private conversation. He admitted that all his objections to positive commands were removed; and that it was his desire to be a full disciple; but when urged closely on the subject, he intimated that his wife and friends were opposed to his taking any decided step; and that if he did, he was, moreover, exposed to imminent danger of persecution and death. He mentioned these things with so much feeling, and such evident consciousness of simple weakness, as completely disarmed me. My heart was wrung with pity. I sincerely sympathized with him, in his evident mental trials. I could not deny the truth of what he said; but gently hinted, as thy day is thy strength shall be, and proposed the example of the apostles and martyrs, the glory of suffering for Christ, &c. But the thought of the iron maul, and a secret suspicion, that if I was in his circumstances I should perhaps have no more courage, restrained my tongue. We parted with much solemnity, understanding one another better than ever before. I shall not probably see him again very soon, for it is too dangerous for a man of his distinction to be seen coming frequently to the mission house.

APRIL 20th.—Mah Men-la and her friends have been with Mrs. J. all day. She gives increasing evidence of being a real disciple; but is extremely timid, through fear of persecution. One of her remarks deserves notice, as a natural expression of true christian feeling. I am surprised, said she, to find this religion has such an effect on my mind, as to make me love the disciples of Christ more than my dearest natural relations. She is a woman of very superior discernment and mental energy. One of the women who has frequently accompanied her in her visits, met with a tract at old Pegu, about six weeks ago, and came all the way to Rangoon, chiefly, she says, on that account.

This day I have finished the translation of the epistle to the Ephesians, begun before I went to Ava, but intermitted on account of the weakness of my eyes. It is with real joy that I put this precious writing into the hands of the disciples. It is a great accession to their scanty stock of scripture, for they have had nothing hitherto but Matthew. Intend to give them Acts, as fast as my eyes will allow.

APRIL 30th, *Lord's Day*.—One of the busiest days I have ever spent. Not a multitude of visitants, as formerly. That we cannot expect in present circum-

stances. But beside the usual evening assembly, there were eight or ten present at worship, some of whom were with me from nine in the morning till ten at night. Mah Men-la and her company were with Mrs. J., who, by the way, has had a serious attack of the liver complaint, for a fortnight past, and is now in a course of salivation.

Oo Yan, after having searched out all their difficult points of religion, came to day to the *ne plus ultra*—How are sin and eternal misery reconcilable with the character of an infinitely holy, wise, and powerful God? He at length obtained such satisfaction, that he could not restrain laughing, from pure mental delight, and kept recurring to the subject, and repeating my remarks to those around him. He was accompanied, as usual, by his two friends, Moug Thah-a and Moug Myat-lah, husband of Mah Men-la. With these came also one Moug Yo, a disciple of Moug Shwa-gnong, a poor man, but a sharp reasoner. He was or pretended to be on the semi-atheistic plan. (See March 10th.) After ascertaining his precise ground, I used an argument, which, in a late combat with Oo Yan, I found quite invincible. It is simply this; “No mind, no wisdom—temporary mind, temporary wisdom—eternal mind, eternal wisdom.” Now as all the semi-atheists firmly believe in eternal wisdom, this concise statement sweeps, with irresistible sway, through the very joints and marrow of their system. And though it may seem rather simple and inconclusive to one unacquainted with Burman reasoning, its effect is uniformly decisive. No sooner is this short sentence uttered, than one significantly nods his head, as if to say, there you have it. Another cries out to the opponent, you are undone, destroyed. Another says, talk about wisdom; where else will you find it? The disputant himself, who was perhaps preparing a learned speech about the excellence and efficacy and eternity of wisdom, quite disconcerted by this unexpected onset, sits looking at the wreck of his system, and wondering at the simple means which has spread such ruin around him; presently he looks up (for the Burmans are frequently candid) and says, your words are very appropriate. And perhaps his next question is, How can I become a disciple of the God you worship? All the visitors to-day, and indeed all the semi-atheists, are despisers of Gaudama, and the established religion of the land. Moug Shwa-gnong has disseminated this heresy in Rangoon, for several years; but since he has become acquainted with us, he frequently tells his adherents, I know nothing; if you want true wisdom, go to the foreign teacher, and there you will find it. I have reason to believe, that this heresy is not confined to Rangoon, but is taking root in various parts of the country, and preparing the way for the Christian religion. O for toleration—a little toleration. We will be content to baptize in the night, and hold worship in private; but we do pray that we may not be utterly banished from the land; that we may not be cut up root and branch. O that these poor souls, who are groping in the dark, feeling after the truth, may have time and opportunities to find the precious treasure, which will enrich them for evermore. We are all looking with anxiety towards the golden feet. Our viceroy, Moug Shwa-thah, has gone thither on a visit; and it is doubtful, whether he will return, or his rival Mya-day-men. If the latter, there is some reason to hope that we shall keep footing in Rangoon, at least during his administration.

MAY 5th.—Another visit from Moug Myat-lah and his wife, which has afforded us good reason to hope, that he also has become a true believer. His

wife appears the same as usual. They are both gaining courage in regard to an open profession of the christian religion, and begin to wonder at the backwardness of their former oracle, Moug Shwa-gnong.

MAY 8th.—Moug Thah-a, the friend of Moug Myat-lah, has spent most of the day with me, and given equally good evidence of being a true disciple. He was formerly an officer under government, and amassed considerable property, which he mostly spent in building pagodas and making offerings. But he obtained no satisfaction, found no resting place for his soul, until he became acquainted with the religion of Jesus. He now rests in this religion, with conscious security—believes and loves all that he hears of it—and prays that he may become fully a true disciple of the Saviour.

Both of these men are respectable householders, rather above the middling class. They live in a little village called Nan-dau-gong, about half a mile from the mission house. Moug Myat-lah, has a large family; but Moug Thah-a has none; and were it not for an aged mother who depends on him, he would follow me, he says, throughout the world.

MAY 12th.—The three visitors from Nan-dau-gong have been with us part of the day. One characteristic trait in these people is a particular love for the scriptures. They almost quarrel with one another, for the only copy of the Ephesians, which I have given them, and I therefore determine to spare them another, as soon as it is done. They say, that the translation of this epistle is plainer and more easily understood, than that of Matthew, which is very encouraging to me, as I made it, without the assistance of any person, not even a Burman teacher. My old teacher went to Ava, some months ago; and I am now afraid to employ another, lest he should become too well acquainted with the disciples and inquirers, and betray them to government.

MAY 14th, *Lord's Day*.—A very busy day with the Nan-dau-gong visitors, and the usual evening assembly.

MAY 18th.—Mah Myat-la and Mah Doke, who have frequently accompanied their relation, Mah-Men-la, came to day by themselves. They appear to be under solemn religious impressions, sensible of their sin and danger, and anxious to obtain an interest in the Saviour; but are yet unenlightened, in regard to the way. Mah Baik also, sister of Moug Thah-lah, who formerly afforded us some encouragement, but afterwards fell off, has recommenced visiting us. We hope, that during several months confinement, she has not in vain meditated on the truths she formerly heard. She says, that her mind is changed, that she loves the Saviour, and trusts in him alone for salvation from sin and hell, and desires to become his disciple in full by receiving baptism. Her husband, Moug Nyodwa, and Moug Thah-yah, another resident in our yard, whom, I think, I have not yet mentioned, are constant attendants on evening worship, and seem to be making slow advances in the knowledge and love of divine truth. Moug Shwa-ba, the last baptized, begins to appear to great advantage—has very correct ideas of the gospel system—and communicates truth to the inquirers, with much feeling and animation. In zeal for the extension of the Redeemer's kingdom, he surpasses the older disciples. This is the man, who, from not knowing that there was such a being in the universe as a God, became a speculative believer, a penitent, a hopeful recipient of grace, and a candidate for baptism, all in the space of three days. Some of the above-mentioned have, on the contrary, been several

months in making similar attainments, and are yet found wanting. Thus diverse are the operations of the Holy Spirit.

MAY 22d.—Spent several pleasant hours, with some of the Nan-dau-gong people. Mah Men-la ventures at last to request baptism, but wishes to wait a little to see whether her husband and some of her friends will not join her.

MAY 23d.—A visit from the doctor Oo Yan, after a long interval. He appears to be fully convinced of the truth of the Christian religion, and of his own dark and sinful state. He compares himself to a person who rejoices, at intervals, in the light of a glow-worm, but finds, alas, that it is but momentary. He was accompanied by Moug Myat-lah, who appears almost decided. Says he is going to visit his former teacher, Moug Shwa-gnong, and persuade him to join the Nan-dau-gong company, in receiving baptism.

MAY 26th.—A visit from Moug Shwa-gnong. He seems to have made no advance, in any respect, since his last visit.

MAY 28th, *Lord's Day*.—A considerable company at worship. After worship, had a difficult discussion with Oo Yan, on the reconcilableness of the divine veracity with the doctrine of vicarious stonement.

In the evening, Moug Myat-yah (mentioned March 26th) and Moug Thah-yah requested baptism. The former has given satisfactory evidence for some time. The latter has been constant in attending on the means, and appeared somewhat hopeful; but we did not expect that he would come forward so soon.

MAY 29th.—Moug Thah-yah has been greatly distressed, since he found that we doubted the reality of his conversion. He appears to be really in earnest, and his conversation this evening constrains us to believe that he is the subject of true christian exercises.

JUNE 3d.—Another visit from Moug Shwa-gnong more encouraging than the last. He was accompanied by several of the inquirers. Mah Myat-la and Mah Doke give some evidence of being subjects of a work of grace. In the evening, determined to receive Moug Myat-yah and Moug Thah-yah into church fellowship.

JUNE 4th, *Lord's Day*.—All the visitors of yesterday, and some others present at worship. In the evening, administered baptism to the two new disciples.

JUNE 16th.—Received letters from Bengal. News from Bombay, that a Mahometan has professed the gospel, and from Java, that brother Robinson has baptized the first Chinese convert. Thus there seems to be a beginning in several very important stations. May the little one become a thousand. Rejoiced to hear, that brother Colman had safely arrived at Bengal, and embarked on a boat for Chittagong, and that thus far he had not met with any molestation or interruption from the police. May he get a footing in Chittagong, for every thing here, in regard to toleration, grows darker.

JUNE 25th, *Lord's Day*.—Had an interview with the principal one of the Nan-dau-gong visitors, from which I conclude, that they are far from daring to profess the christian religion, though I feel satisfied that they have received it in their hearts.

The Man-gen teacher has returned from Ava with fresh eclat, and recommenced his ecclesiastical operations. He came down, under the special patronage of the new Pia-woon or vice-governor of the place. It is the prevailing report, that no viceroy will be sent down, until the emperor is nearly ready to march in per-

son, to conduct the Siamese war; and that, at any rate, the old viceroy, Myadamen, from whom we hoped to receive some protection, will be detained at Ava.

JUNE 27th.—Mrs. J. after having been through two courses of salivation for the liver complaint, at length despairs of recovering, without some proper medical assistance. For a few days, we have hoped, that she would get some relief from the various applications which are made, though at the expense of an almost total exhaustion of strength; but this morning, to our utter disappointment, the disorder has returned with increased violence; and her constitution appears to be rapidly failing. I have intended, for some time past, to send her alone to Bengal; but she has become too weak, and the present circumstances of the complaint are too alarming, to allow such a measure, and I have, therefore, though with great reluctance and much conflict of mind, concluded to accompany her to Bengal. We have a special inducement to embrace the opportunity afforded us by the ship which lately brought our letters, since, if we reject this, we shall have to wait several months for another opportunity, during which time, Mrs. J. will, in all probability, be placed beyond the reach of medical assistance.

JULY 9th, *Lord's Day*.—Moung Nyo-dwa and Moung Gway request baptism. We have had a good hope of the former for some time. With the latter we are very slightly acquainted, though he has been a constant attendant on evening worship, for nearly two months. This application, however, is approved by some of the most discerning in the church. The Nan-dau-gong people hope that they shall get grace and courage enough to profess the christian religion, by the time I return from Bengal.

JULY 15th.—Have been very busy all the past week in getting ready for the voyage. In procuring a governmental passport, received essential assistance from Mr. Sansago (a Spaniard), the present collector of the port, and one of the chief magistrates of the place during the absence of the viceroy. He has also promised to protect the people whom we leave on the mission premises.

JULY 16th, *Lord's Day*.—A few days ago, we concluded to receive the two new applicants for baptism; but I thought it most prudent (partly by way of trying their sincerity) to send them a message, suggesting, that since I was greatly occupied in getting ready for sea, and since one of them was not so well acquainted with the doctrines of religion, as was desirable, it might be better to defer their baptism till my return.

This morning they came up in much trouble. They stated, that as they had fully embraced the christian religion in their hearts, they could not remain easy without being baptized, according to the command of Christ; that no man could tell whether I should ever return or not; and that it was their earnest petition, that if I could possibly find time, and thought them worthy of the ordinance, I would administer it to them before I went away. They did not wish me to go out to the usual place, as that was at some distance, but would be baptized in a small pond near the mission house. Moung Gway said, that though he was very ignorant, he knew enough of this religion to love it sincerely, and to trust in Christ for salvation from all his sins. I re-examined them both, stated to them the great danger of professing a foreign religion, &c. and on their urging their request, told them I would baptize them in the evening.

Was obliged to be out all the afternoon, getting our things aboard the ship, as we expect to move down the river to-morrow morning. At night baptized the

two new disciples, after which we all partook of the Lord's supper for the last time.

JULY 17th.—Ship to be detained two days. In the forenoon, the teacher Moug Shwa-gnong came in. I received him with some reserve; but soon found that he had not staid away so long from choice, having been ill with a fever for some time, and occupied also with the illness of his family and adherents. He gradually wore away my reserve; and we had not been together two hours, before I felt more satisfied than ever, from his account of his mental trials, his struggles with sin, his strivings to be holy, his penitence, his faith, his exercises in secret prayer, that he is a subject of the special operations of the Holy Spirit, that he is indeed a true disciple. He staid all day. In the afternoon, the five Nan-dau-gong visitors, the doctor Oo Yan, and several others came together, and we had much interesting conversation. Towards the close, Moug Shwa-gnong, as if to bring things to a crisis, addressed me thus: "My lord teacher, there are now several of us present who have long considered this religion. I hope that we are all believers in Jesus Christ." I am afraid, replied I, to say that; however, it is easily ascertained; and let me begin with you teacher. I have heretofore thought that you fully believed in the eternal God; but I have had some doubt whether you fully believed in the Son of God, and the atonement which he has made. "I assure you," he replied, "that I am as fully persuaded of the latter as of the former." Do you believe then, I continued, that none, but the disciples of Christ, will be saved from sin and hell? "None but his disciples." How then can you remain, without taking the oath of allegiance to Jesus Christ, and becoming his full disciple in body and soul? "It is my earnest desire to do so, by receiving baptism; and for the very purpose of expressing that desire, I have come here to day." You say, you are desirous of receiving baptism, may I ask, when you desire to receive it? "At any time you will please to give it. Now—this moment, if you please." Do you wish to receive baptism in public or in private? "I will receive it, at any time, and in any circumstances, that you please to direct." I then said—teacher, I am satisfied from your conversation this forenoon, that you are a true disciple; and I reply, therefore, that I am as desirous of giving you baptism, as you are of receiving it. This conversation had a great effect on all present. The disciples rejoiced; the rest were astonished; for though they have long thought that he believed the christian religion, they could not think that such a man could easily be brought to profess it, and suffer himself to be put under the water by a foreigner. I then turned to Moug Thah-a, one of the Nan-dau-gong people, who, I hope, is a true believer—Are you willing to take the oath of allegiance to Jesus Christ? "If the teacher, Moug Shwa-gnong, consents," replied he, "why should I hesitate?" And if he does not consent, what then? "I must wait a little longer." Stand by, said I, you trust in Moug Shwa-gnong, rather than in Jesus Christ. You are not worthy of being baptized. Moug Myat-lah, on being similarly interrogated, wished to consider a little longer. Oo Yan was still further from committing himself. Of the women present, I interrogated Mah Men-la only. She had evidently a considerable struggle in her mind, probably on account of her husband's having just declined. At length, she said, that if I thought it suitable for her to be baptized, she was desirous of receiving the ordinance. I told her, that her reply was not satisfactory. I could not consent to baptize any one, who could possibly remain easy without being bap-

tized, and then I related the story of the two last disciples; after which the party broke up.

In the evening I laid the case of Moug Shwa-gnong before the church, and we joyfully agreed to receive him to communion, on his being baptized.

JULY 18th.—In the morning, the teacher again made his appearance; I again asked him whether he preferred being baptized in the day or in the evening; and he again left it to my decision: on which I advised him to wait till night. He appeared very well through the day—his deportment solemn—his conversation spiritual. Just at night I called in two or three of the disciples, read the account of the baptism of the eunuch, made the baptismal prayer, and then proceeded with the teacher to the accustomed place, went down into the water and baptized him.

On my return, I found that Mah Men-la, whom I had left with Mrs. Judson, had gone away. As soon as she saw that the teacher had actually gone to be baptized, she exclaimed, "Ah! he has now gone to obey the command of Jesus Christ, while I remain without obeying. I shall not be able to sleep this night. I must go home and consult my husband, and return." In the evening we again partook of the Lord's supper, in consequence of the admission of the teacher, and my expected departure on the morrow. We had just finished, when, about nine o'clock, Mah Men-la returned, accompanied by the two other women from her village. She immediately requested to be baptized. The disciples present assented without hesitation. I told her that I rejoiced to baptize her, having been long satisfied that she had received the grace of Christ; and, it being very late, I led her out to the pond, near the house, by lantern light, and thus baptized the tenth Burman convert, and the first woman. Mah Men-la is fifty-one years old, of most extensive acquaintance through the place, of much strength of mind, decision of character, and consequent influence over others. She is, indeed, among women, what Moug Shwa-gnong is among men.

On returning to the house, she said, Now I have taken the oath of allegiance to Jesus Christ, and I have nothing to do but to commit myself, soul and body, into the hands of my Lord, assured that he will never suffer me to fall away. Several of the visitors spent the night at the mission house.

JULY 19th.—In the morning we all met for worship. After I had prayed, Moug Thah-lah and Moug Shwa-ba both prayed, with much propriety and feeling. In the course of the forenoon, Mah Men-la's husband, and Moug Thah-a, and the doctor, and several others came in, so that we had quite a house full. At noon we set out for the river, followed by near a hundred people, the women crying aloud, in the Burman manner, and almost all deeply affected. When we entered the boat, I called the teacher and Mah Men-la, and a few others, to go with us to the ship, which lay at some distance in the river. The rest remained on the wharf, bidding us farewell, telling us to come back soon, &c. Thus we left the shores of Rangoon. Those who accompanied us to the ship, staid an hour or two, and returned. We stood as long on the quarter-deck, looking at them, as the others had stood on the wharf looking at us.

JULY 20th.—The ship having been unable to move yesterday, on account of the anchor's being foul, the teacher, Moug Shwa-gnong, espied the masts from his village, and came off in a boat, with his wife and another woman. Soon after most of the Nan-dau-gong people came to the mission house, and finding that the

ship had not dropped down, came off, accompanied by several of our own people. We were much gratified by this fresh proof of their attachment; but the ship got under weigh immediately, and they were obliged to leave us for the last time.

JULY 21st.—Reached the search village, and passed the customary examination.

JULY 22d.—Continued to move down with the tide. At night, anchored near the Elephant, in full view of the sea.

JULY 26th.—We have been obliged to wait till this time on account of the threatening appearance of the weather. This morning ventured over the bar; the pilot soon after left us, and we find ourselves once more launched into the boundless ocean. Mrs. J.'s disorder experienced a slight abatement about a week before we embarked, in consequence of our succeeding in raising a very large blister on her side. This temporary relief enabled her to prepare for the voyage, and to get on board ship with more ease and facility than we had expected. Since, however, we have been lying at anchor, the pain has returned as violent as ever. Yesterday she was confined to her couch the whole day.

AUGUST 18th.—Early this morning we arrived in Calcutta, and repaired to the house of brother Lawson.

Mrs. J. has appeared rather better during the voyage; but we fear that she has obtained no essential benefit.

SERAMPORE, AUG. 27th.—Induced by the more healthful climate of this place, we removed hither to-day, and found a resting place in the house of brother Hough, not far from the mission premises.

SEPTEMBER 7th.—I am happy to be able to state, at length, that Mrs. J. appears to be on the recovery, particularly since our removal to Serampore. Dr. Chalmers, however, who now attends her, does not allow her to think of returning to Rangoon for the present. It is, therefore, my prevailing intention to leave her under his care, and return myself, by the first opportunity; and under this impression, I close the present number of the journal, to be forwarded by a ship which is just ready to sail for Salem.

A LETTER OF THANKS FROM A CONVERTED BURMAN.

The following letter, both in the original and with the subsequent translation, has been forwarded to the Board of Managers of the Baptist General Convention, by brother Judson. Who that reads it, can regret the attempts that have been made to rescue an idolatrous empire from the dominion of ignorance and death; or rather, we might ask, who that reads it, and has a heart that loves the Redeemer, and is concerned for the present and immortal welfare of men, can refrain from the pious exultation, or withhold his prayers and his labours that the kingdom of the Son of God may grow and increase exceedingly? The exhibitions of earthly monarchs avail little when the Spirit of the Lord enlightens the understanding,

calms the conscience, and sanctifies the conversation of men. O that occasions for gratitude, like the present, may multiply with every succeeding year!

BRETHREN all, who live in America! The brethren, who live in Burmah, address you.

We inform you, brethren, that trusting in the grace of the eternal God, the divine Spirit, and the excellent Son, the Lord Jesus Christ, we remain happy; and seeing our real state and circumstances, we have repentance of soul, and an anticipation of the happiness of heaven.

God, the sum of all perfection, without beginning and without end, subsists through successive ages; and this world, the earth and sky, and all things therein, which he has created, are according as he created them.

God, the creator, is replete with goodness and purity, and is exempt from old age, sickness, death and annihilation; and thus, there is none that can compare with him.

It is contained in the scriptures, that God, in his own nature, unites three, the Father, the Son, and the Holy Spirit, and is (yet) mysteriously one God; that he is in all places, but dwells in heaven, by the clearer manifestation of his glory; that his power and wisdom are unrivalled; and that he enjoys happiness incomprehensible to creatures.

But the Burmans know not the true God; they know not the true religion; they worship a false god; they practise a false religion; and (thus) they transgress the divine law, and sin against the most estimable benefactor. And, therefore, they neither expiate their sins, nor acquire merit. And by excessively loving themselves and the filth of this world, they love not, nor worship the eternal God, nor believe in the Lord Jesus Christ; but regard the good things of this world merely.

That the Burmans, who know not the way to eternal happiness, might become acquainted with it; that they might be renewed; and that they might escape everlasting punishment, the American teacher Judson, and wife, have both come to Burmah, and proclaimed the gospel of the divine Son, the Lord Jesus Christ; on which some Burmans have become disciples. And on these accounts, the disciple Moungh Shwa-ba says, that your favour is very great (or he gives you very many thanks).

Those, who love divine grace, who believe, who hear and consider the gospel, who trust in the Lord Jesus Christ, who repent of their sins, attain the state of disciples. And that this religion may spread every where, Moungh Shwa-ba is making endeavours, and constantly praying, to proclaim the gospel. And he prays thus:—O Eternal God, graciously grant the favour which I desire. Graciously grant, that I may have regard to thy divine will, and be conformed thereto. Be pleased to take notice of my supplications, O God. I desire not to seek my own profit: I desire constantly to seek the profit of others. Thou art the creator of all things; and if thou art pleased to be gracious, O grant, that I may be enabled to promote the good of others. Open thou the eyes of my mind, and give me light. And when I shall preach in various places, evermore send forth the divine Spirit, that multitudes may become disciples. That thou wilt grant these things, I beseech thee, O God.

The disciple Moug Shwa-ba has composed this writing, and committed it to the hand of the teacher; (even) in the Burman year 1182, on the 7th of the waxing of the moon Wah-goung, he has written this, and delivered it to the teacher and his wife.

P. S. Brethren, there are, in the country of Burnah, nine persons who have become disciples.

The above is a literal translation of a letter in Burman, which Moug Shwa-ba wrote of his own accord, and handed to me, to be translated and forwarded to America. The postscript seems to have been written in the interval, between the baptism of the teacher Moug Shwa-gnong, and that of Mah Men-la, on the 18th of July last, just before my departure from Rangoon.

On passage to Bengal,
August 9th, 1820. }

A. JUDSON, Jun.

MISSION TO AFRICA.

Letter from Lot Carey and Collin Teague, two coloured men, preachers, who, under the auspices of the Managers of the Convention, have lately sailed from Norfolk, in the brig Nautilus, for Africa.

REV. AND DEAR SIR,

Richmond, January 11th, 1821.

WE have no other way to express our gratitude to the Board but through you. We feel very much rejoiced that we have now to communicate to you, that our long beclouded prospect of getting off to Africa has opened upon us. We expect to leave here with our families to-morrow morning on our way to Norfolk, and there to remain but a very few days, before we shall hoist our sails for Africa in the brig Nautilus, with our Bibles and our utensils, and our hopes in God our Saviour.

But we must not omit to beg that the Board will receive our thanks for the assistance we have received from them, and particularly for the very kind letters we have received from you this day; and we are happy to inform them that through their favour, and the kindness and assistance of our friends here, we think we are supplied with what may be necessary for our comfort for some time, more especially, as we understand that provisions are supplied by government. We expect to write to you when we arrive at our destined place, and will always be grateful to you for any communications you may send us.

Yours, in the bonds of the gospel.

LOT CAREY,
COLLIN TEAGUE.

REV. DR. STAUGHTON.

ENGLISH BAPTIST MISSION TO THE EAST INDIES.

Extract of a letter from the Rev. Dr. Carey, dated

MY DEAR BROTHER STAUGHTON,

Serampore, April 5, 1820.

I AM ashamed that I have so long neglected writing to you: be assured, however, that my mind has not been easy under this apparent inattention, for real it is not. I not only frequently think of you, and our dear brethren in America

who are exerting themselves for the promotion of our Redeemer's interest in the world, and read the accounts which we receive from time to time, with great interest, but, I trust, also bear you in my heart at the throne of grace.

Your exertions to send the gospel to the western Indians, quite coincide with my warmest wishes. That is a field which must be exclusively occupied by Americans; in that work especially, "be not weary of well doing, for in due season you shall reap, if ye faint not."

As it respects the actual success of the gospel, I think things are as encouraging as they ever were. We receive from time to time highly pleasing accounts of the progress of the Redeemer's kingdom in various parts of India. A native brother from Dinagepore, who was with us this week, informed us that eighteen persons had lately been baptized there. At Dacca, Chittagong, Cutwa and Moorsshedabad, there have been considerable additions of members to the churches.

The publication of the word of God in the eastern languages has, for the last four months, gone on slowly, owing to our not having been able to manufacture paper in a sufficient quantity; we have just finished erecting a steam engine to work our paper mill, and have every reason to hope that we shall not in future be impeded for want of that necessary article. Steam engines have been employed for many important purposes, but I suppose ours is the first ever expressly intended for the propagation of the gospel.

There is a spirit for establishing schools among all classes of society in India, and the education of the natives is considered every day as gaining importance. I think the number of schools connected with our establishment is about a hundred; in all these schools sound knowledge is inculcated, and sentences conveying valuable information in science, morals and religion, are written and committed to memory; this, of course, must in time have its effects, and contribute to the downfall of superstition, and the establishment of truth.

We have laid the foundation of a college for the education of natives, especially with a view to the Christian ministry. The undertaking is great, and the expenses will be very great. I wish you could raise something in America, to assist us either in the building or in the support of the establishment.

SERAMPORE MISSIONARY COLLEGE.

MR. WARD has just received letters from Serampore, dated August last, from one of which, written by Mr. John Marshman, we have obtained the following particulars: "The College is rearing its head very rapidly. If you arrive in February, you will see the centre building, the most important and most expensive, completed. The whole of three pieces of ground are thrown into one enclosure, which now looks like a large plain. The whole is surrounded with a range of iron railing 1500 feet in length. The building will cost 55,000 rupees, (about 28,000 dollars,) and we have determined to bear the whole expense ourselves. We have already given 40,000 of this sum. The stair-case room is 75 by 27; the hall 65 by 90, with a bow at the upper end. We have purchased a large quantity of ground behind the building, a great part of which is thrown into the

enclosure. The number of youths, the sons of converted natives, now in the college, exceeds forty, and their progress in Sungskrit is very encouraging.

“The translations are proceeding as rapidly as we could expect. If Dr. Carey’s life should be spared ten years longer, (he is 59,) we shall, I hope, see nearly the completion of all those he has in hand. In Chinese, my father has only the historical books left to complete the whole Bible at the press. The health of Dr. Carey and my father was never better.”

This letter mentions the deaths of two missionaries, Mr. Pritchett of the London Missionary Society, and Mr Schröter, of the Episcopal mission. Also of a daughter of Mr. Robinson, (brought up by Mrs. Marshman,) one of our brethren labouring on the island of Java: this girl appears to have had hope in death. The death of Holodhor, a converted bramhun, is also announced in this letter.

Dr. Marshman, in his letter to Mr. Ward, states, that they had baptized eight persons at Serampore within the preceding four months, and that several more were desirous of baptism.

First Examination of the Students of the College.

On the 2d of August, 1819, the students, to the number of seventeen, who had commenced the Sungskrit, were examined by Dr. Carey, the President. Not fewer than thirty learned Hindoos, mostly Bramhuns from all parts of India, speaking different languages, stood round the Dr. as spectators. What an interesting scene, at the very first examination of an Institution so fitted for diffusing light and happiness throughout this vast Continent! Of those thus examined in Sungskrit, it appears that two were Brainhun youths, two of the Writer cast, one a Sikh, two Khasee youths, and two of Burman extraction, one of them a Christian. The rest were Christian youths. “The view of these young men from various parts, thus laying a solid foundation for that expansion of mind, which may enable them hereafter to become the means of diffusing light within their respective circles, with that of *nine* Christian youth, making so happy a beginning, the very first year of the College, in a language which forms the key to all the science and literature of India, filled the minds of the Committee with sensations of pleasure and hope which they cannot easily describe.”

Donations in Money.

To this undertaking Dr. Carey, and his brethren, Marshman and Ward, have devoted 40,000 rupees, or 5000*l.* sterling, from the proceeds of their own labour, which is now applying to the expenses connected with rearing the buildings. About 1700*l.* have already been subscribed in England, for the education of natives, in particular, as already explained; and, from present appearances, hopes are entertained that about the same sum will be realized in Scotland. To this latter object, Mr. Ward is still most anxious to direct the attention of the benevolent. *The entire expense of boarding and educating a native at this College, will not exceed ten pounds or ten guineas annually. In what way then, or to what nobler object could a person appropriate such a sum, and receive from its application so high a gratification? Nor is there any occasion thus to confine this gratification, as a few individuals, say ten, subscribing annually only one guinea, may share in it. In short, donations and subscriptions to any amount, will be gratefully accepted, and immediately applied, as the subscribers direct, either to the education of natives—the purchase of books—or expense of the buildings.*

INSTANCES OF THE POWER OF SUPERSTITION ON THE NATIVES.

We insert the following anecdotes, universally received as facts among the natives around us, as they tend in some degree to show the influence of superstition on the habits and feelings of the Hindoos.

About ninety years ago there lived in the province of Bengal, two brahmuns, an uncle and a nephew, so notorious for the practice of every species of fraud, that their names continue even to this day to be used proverbially in many parts of the country to denote a fraudulent combination. The name of the uncle was Shree Gooroo, and that of the nephew, Gopeshur. They generally acted in concert, and filled their own coffers by practising on the superstitious credulity of their fellow-countrymen. The two following anecdotes are universally reported as facts by the natives.

Having on one occasion determined to defraud a rich family, the uncle, to accomplish a plan settled between them, offered the nephew for sale at one hundred rupees, and having received the money, departed home. The nephew, a man of graceful person and pleasing address, quickly obtained the confidence of the family, and being a brahmun, was employed to cook for the household, and to gather flowers for the daily service of the domestic idol. He continued to perform the duties of his office to the satisfaction of his employers, till the nature of his situation had become sufficiently public; when he began to realize the plan of deceit which had induced the uncle to sell him for a slave. In collecting flowers every morning in the garden attached to the house, he pretended to invoke the name of "Allah," whenever he perceived any of the family sufficiently near him, and to perform those rites by which a Mahomedan is distinguished from a Hindoo. This alteration in his behaviour filled the members of the family with consternation; but before they proceeded to interrogate him, they determined to watch him more narrowly. Their observations only tending to confirm their fears, they proceeded to call a family council to deliberate on the best means of deliverance from so great a calamity. If it should be noised abroad that a Mussulman had been introduced into the family, had violated the sanctity of the image by performing the religious ceremonies before it, and had actually prepared the food of which the family had partaken, their reputation would be inevitably lost,—and the family would be degraded from the cast. They therefore called the youth before them, and entreated him to declare whether he was a Mussulman or not. "A Mussulman!" said he, putting his hands to his ears, "I swear by the great Allah that I am a true Hindoo."—The family struck with dismay, told him that he was a Mahomedan, and that he must quit their service; and offered him fifty rupees to refrain from noising the affair in the neighbourhood. The youth perceiving his advantage, said he would proclaim their disgrace throughout the country. They then offered him double that sum; which he refused, repeating his threats. Distracted with the prospect of utter ruin which hung over them, they increased their gratuity in proportion to his obstinacy, till the youth consented for the sum of two hundred rupees, to leave their house and that part of the country in silence.

The next imposition was of a more daring description, and required all the address of which they were masters. A petty Rajah, whose dominions lay near Ramghur, was universally celebrated for his great faith in brahmuns, the aus-

terity of his religious devotion, and his munificence to devotees and mendicants. Having laid a plan for taking advantage of their favourite passion, they permitted their nails, hair, and beard to grow to a considerable length, intending that the uncle should personate an ascetic of the Treta yooga, and the nephew, his disciple. Every thing being prepared, the uncle concealed himself in a little cave formed within a mound of earth, and choked up the entrance with branches of trees. The nephew carried him a daily supply of food; and, in a short time, presenting himself at the court of the Rajah, with his beard hanging down to his girdle, said, "O king, my religious guide, who commenced the performance of austerities in the Treta yooga, about the time when Rama, the great king of Uyodhya, was on his expedition to Lunka (Ceylon), for the recovery of Sheeta, has not yet awaked from his meditations—The earth must have collected over him and covered him; perhaps he is concealed beneath some hillock.* Grant me therefore the aid of your subjects, that I may endeavour to discover the place of his retreat, and pay him the honour due to so venerable a character."

The king was struck with this relation, and turning round to his courtiers said, "This is truly astonishing. Surely my good fortune is great, inasmuch as so holy a being exists in our dominions. We must make instant search for him." Having determined to commence the search in person, and to leave no part of the country unexplored, he ordered the attendance of a sufficient number of workmen, and proceeded to dig about every little hillock and mound in his way. The nephew, who directed their operations, contrived to keep them employed for a whole month at a distance from the true spot, though he made daily advances towards it. On the day assigned between them for the discovery, for which the uncle had been prepared, the nephew led the workmen to the hillock, where, after some exertion, they opened the cave and discovered the pretended ascetic, sitting cross-legged, immoveable, with his eyes closed as if in profound meditation. The joy of the credulous monarch can better be conceived than described. He approached him with the most humble reverence, bowing his head respectfully to the earth. The devotee, pretending to awake suddenly from his sleep of ages, looked around on the multitude with contempt, while the nephew having made his obeisance, proceeded to inform him that the Rajah of the country was come to see him.

The ascetic without so much as noticing the intimation, inquired in Sungskrita whether Rama had found Sheeta? "Yes, replied the nephew, he overcame the celebrated Ravuna, and recovered his wife. But this, O Gooroo! is an ancient tale; during your austerities the Treta and Dwapur yoogas have passed away, and we are now in the Kulee yooga." "Has the Kulee yooga then commenced?" replied the ascetic with pretended astonishment. "When I began to perform religious austerities, we enjoyed the Treta yooga, in which men had already begun to degenerate from the purity of the first age. I never dreamt of touching the Kulee yooga, represented by the shastras as abounding in vice. I will not live in this age. I will renounce the world, and retire to Kashee (Benares) where the influence of the Kulee yooga is not felt." The king being made acquainted with his resolution, expressed the greatest concern, and begged the nephew to inter-

* This the Ramayuna declares to have been the case with the sage Valmiki; from this circumstance he derives his name, *Vulmi* signifying an ant-hill.

cede with his gooroo to honour his dominions at least with a temporary residence, representing how fortunate an event it would be for his subjects to have among them a man endowed with such singular and extraordinary merit. The uncle utterly refused to comply with his entreaties, saying it was impossible for a devotee of the Treta yooga to live in the Kulee yooga, among such sinners as the shastras had described. He then asked whether the great goddess Gunga yet existed on earth; and being informed that she did, requested to see some of the water of the sacred stream. When it was brought to him, he, looking on it with apparent contempt, exclaimed, "Is this the water of the Ganges!—yet why should it not be so? Every thing is deteriorated in this last and most wicked age. This," said he, "was the colour of the goddess in the second age of the world," pointing to the milk with which his nephew had supplied him in the morning. The veneration of the king increased on hearing the discourse of the ascetic, and at length falling at his feet, he exclaimed, "How unfortunate a wretch am I, to be deprived by the sins of former births of the company of so sacred a being, the cotemporary of the incarnate Vishnoo, and of the holy sages, at a moment when I thought my good fortune had risen to the highest. If you are determined to depart, at least condescend to receive some gift at our hands. Of this merit you must not deprive us." The nephew now joined the monarch in his entreaties, reminding the ascetic that he was in the dominions of the Rajah,—that the shastras had directed that a tenth of every thing should belong to the rajah; a tenth of the fruits of the earth, and a tenth of the fruit of devotion; and that he would act in direct violation of the shastras if he did not impart to the rajah a portion of the merit he had acquired, by accepting some gift of him. The ascetic appearing to be swayed by these arguments, lifted up one of his fingers, which the nephew explained to the rajah to signify that he would condescend to receive but one rupee of him. A rupee was instantly brought, which the rajah presented in person with his hands joined together. The ascetic receiving it, with a look of sovereign contempt, exclaimed, "Is this a rupee of the Kulee yooga? What was reckoned a rupee in the Treta yooga, was equal to ten thousand of these;—but this is the last age; and the shastras are correct in their predictions." The king considering himself bound to fulfil the wish of the devotee, ordered ten thousand rupees to be counted down to him; and having on his knees received his benediction, departed homewards with his court; and the two impostors, pretending to take their way to Benares, went home laden with the wealth they had acquired.

These anecdotes, although they are so well known among the natives around, among whom, indeed, numerous facts of this kind are kept in remembrance, do not in any degree abate their confidence in the system of idolatry and superstition, which serves as a perpetual covert for deceptions of this nature. It is the property of light, however, to make manifest, and especially of the light of Revelation: and even those faint rays which have already shone obliquely upon them from the Sacred Scriptures, in the course of twenty years, notwithstanding their repugnance to come to the light, have somewhat altered their ideas of their own system, and abated their veneration for things which they themselves can scarcely relate to a European, without anticipating and almost approving, the just contempt they are calculated to draw from a mind enlightened and humane.

Extraordinary recent Conversion of a Bramhun in Bengal.

DR. CAREY, in one of his last letters to Mr. Ward, mentions the following case: The Hindoo ascetics, it is well known, adopt a system of austerities known by the name of *jogue*, which are intended to produce as great a separation as possible between the incarcerated spirit and matter, so as to prepare the spirit, which they consider as an individuated portion of the deity, for the final renunciation of its connexion with matter. One class of these ascetics is known by the name *Mownee*, and these are distinguished as having made a vow of perpetual silence. A bramhun of the order of Mownees, and who had kept this vow of silence for four years, while residing at the famous temple of the goddess Kalee, near Calcutta, has recently become the subject of christian conversion. This man, by his dress, (he wore several necklaces made of the bones of snakes,) his rank as a bramhun, his vow of silence, and the sanctity of his appearance, commanded the homage of the Hindoos to such a degree, that he was worshipped as a god. When he passed through the streets of Calcutta, says Dr. Carey, the rich Hindoos hastened down from the roofs of their houses, and threw themselves in a state of prostration in the dirt at his feet. In those circumstances,—a man of the highest order in his country, secluded from all human society, in one of the most famous temples of India, and worshipped as a god,—who would have expected that such a man would have been brought into the christian church. If it might have been concluded that any man in India was out of the reach of the christian missionary, and of christian means, this surely would have been the man; for, to the privacy and sacred nature of his retreat, to the elevation of his rank, and to the reverence in which he was held as an object of adoration, must be added the amazing obstacles to conversion in the gross fanaticism and the immeasurable pride of such a being. And yet a christian tract, in the Bengalee language, some how or other found its way into the hands of this man, who might be said to have taken up his abode beyond the limits of our earth; and he had no sooner read this tract, than by it his lips were opened, and “the tongue of the dumb began to sing.” He left the temple, and hastened to Calcutta, to seek further christian instruction; and in a succeeding letter to Mr. Ward, Dr. Carey, after declaring his conviction that this man had become a true believer in our Lord Jesus Christ, adds, on such a day “*I expect to baptize the bramhun who had made a vow of perpetual silence.*” May we not hope, that this man will possess talents for the christian ministry, and that we shall soon hear that he is pursuing his studies in the Missionary College at Serampore? How powerful must be the testimony of such a convert, descended from the seat of the gods, and become an humble and self-denying follower of our Lord Jesus Christ, or, as it would sound in Bengalee, “*amardara Prübho Yeesoo Khreest.*”

BURNING OF WIDOWS.

IN the detailed statements which were lent to me by J. H. Harington, Esq. late supreme judge of the supreme native court, at Calcutta, the number of Sutees,* or Hindoo widows burnt or buried alive with their deceased husbands, in

* From *sutyu*, true; importing, that a widow by thus devoting herself proves that she was a faithful wife.

the several zillahs or cities, during the year 1817, amounted to 706. The cases are particularly enumerated, and remarks made upon them. From these remarks the following are selected from the cases which occurred in the years 1815 and 1816.

1815.—“ 1. In the zillah of Hooghly, Ram Preeah, aged 45, did not ascend the funeral pile of her deceased husband, who died at the house of his daughter, and was burnt in another village; the suttee being of the Bramin cast, she burnt contrary to the shasters.”

“ 2. In the Calcutta division, during this year, two women have, agreeably to their own free-will and consent, been saved from destruction; the intention of the one being to bury herself with the body of her deceased husband, that of the other to cause her own death, by performing the ceremony of suttee. Of the two women above-mentioned, the determination of one, named Puddah, the wife of Goranauth, was changed from motives of compassion for her child, a female 10 years of age, who at the time of final parting from her parent, when the latter was on the eve of submitting to undergo the ceremony of being burnt alive with her deceased husband, set up the most bitter lamentations, which eventually had the effect of inducing the parent, for the sake of the child, to forego the resolution which she had previously taken, of sacrificing herself after the manner above described. The other woman herein alluded to, named Raurjisstsee, wife of Anunduram, without any ostensible motive, unless it might be inferred that she was suddenly overcome with fear, changed her determination of burning herself with her deceased husband, just at the time she was quitting her house for that purpose.”

“ 3. It appears from the Report of the 11th of March, that Dhoopa, the wife of Gheetooa, ascended the funeral pile with an intention of becoming a suttee, but on experiencing the effects of the flames, had not sufficient resolution to sacrifice herself. On being somewhat scorched by the fire, she quitted the pile, went to her habitation, and after an interval of nine days, died from the burning she had partially undergone.”

“ 4. Melkey, in the city of Bundelkund, burnt herself with the shoe of her deceased husband four days after his death, not having, it appears, adopted the resolution of sacrificing herself at the time of his decease.”

“ 5. The wife of Ramjevuun, deceased, mounted the pile to be burnt with the corpse of her husband, but on the flames reaching her, she fled. She was slightly blistered, but received no material injury.”

“ 6. In the zillah of Mooradabad, the jumadar of the t'hannah, together with the zemindars of the village, endeavoured to persuade the wife of Bhickaree not to immolate herself, but without effect. She had the perfect use of her senses, and no force or even persuasion was used; her only children, Lawa and Dulloo, two sons, aged 20 and 15 years, were present. Bhickaree, the husband, died 13 years prior to the occurrence.”

1816.—“ 1. In the zillah of Cuttack, on the 5th of November, two women were burnt with the bodies of their deceased husbands; the magistrates attended the burning, and at the time endeavoured to persuade the women to desist, but no argument would prevent them offering themselves up as a sacrifice.”

“ 2. During this year, one woman, Muhamayah, the wife of Hurrydoss, voluntarily saved herself from destruction, by departing from her resolution which she

had previously taken, of burning with her deceased husband. This change in her determination appeared to proceed from motives of compassion for her only child, a female aged five years.

"3. Kalee, on the death of her husband, voluntarily determined to sacrifice herself on his funeral pile; her relations accompanied her thither; she placed herself on the pile, but as there was not a sufficient quantity of wood, she was only partially burnt; she was then taken from the pile and conveyed home, where in a few hours she expired; her corpse was afterwards consumed on the same pile."

"4. Koolyanteea, aged 18, the wife of Dhurmlaul, was burnt on the 8th of December, in the zillah of Shahabad. In this case the wife had never quitted her father's house, nor ever had any intercourse with her husband, who died on the other side of the Ganges, in the Chuprah district. On the account of his decease being brought to his father-in-law, his wife immediately sacrificed herself to his remains."

"5. In the zillah last mentioned, Jurawah, aged 25, made two attempts to submit to the flames, but had not courage to endure their effects, and was at length carried home by her relations."

"6. During this year, two instances occurred in which suttees were prevented from sacrificing themselves, by the writer of the Report. One of them, Panchoo, who proposed to burn herself, was not the wife, but the soogah of a man named Golau. The other woman, Soona, proposed to burn with her husband's clothes, 10 months after his decease; this the reporter forbade, because, though it was declared by the pundits to be laudable for a woman, not the wife of a Bramin, to burn under such circumstances, yet as she did not propose it on her husband's decease, notwithstanding she was with him at the time it took place, to allow her to do so afterwards appeared by no means recognized or encouraged by the doctrines of the Hindoo religion. Both these instances were prevented by means of force, and as no less than five suttees have been prevented by the same means during the last two years in this place, without the slightest inconvenience resulting from its application, it is earnestly recommended on similar occasions."

"7. Maucoora, aged 50, burnt herself along with the hookah [the pipe] of her deceased husband, 15 years by her own account, and 32 by that of the zemindars, after his death. A widow burning herself with any article of her late husband's property being sanctioned by former references to the courts, no objection was offered to the ceremony."

"8. Dunjha, the wife of Uchruj Tewary, burnt with a batooa or small purse belonging to her deceased husband, five years after his death. While living he had given her the purse, saying, that five years after his death, she might be burnt with that batooa."

"9. The practice of burning women on the funeral piles of their deceased husbands, does not exist in the district of Bareilly in the same degree as in other provinces. The reason of this may be ascribed to the prevalency of female child murder, as it is well known that no Rajpoot allows a daughter to live; their wives being of other casts, are consequently not obliged to sacrifice themselves."

By the foregoing abstracts it appears, that *fifteen hundred and twenty-eight widows were burnt, or buried alive*, in the years 1815, 16, and 17. So far as these accounts go, there can be no doubt of their authenticity. The only question is,

whether in such very large and numerous provinces, where the European functionaries are few, and placed at wide intervals, the accuracy of the native agents, from whom the details of these informations come, and who, besides their tendency to indolence in what does not particularly interest them, may be supposed to have a favourable leaning to the ancient sanctioned usages of their country, is to be depended on? It may perhaps be allowed to entertain some distrust on this head; but at any rate the territories under the Bengal government, to which all these accounts are confined, form but one division of the immense region now subject to the British authority in the East. The Bengal government extends westward to the banks of the Jumna. The government of Fort St. George has vast territories under its immediate rule; the countries subject to the government of Bombay are now also considerable, and almost all the rest of the continent of Hindoosthan, from the river Sutlege to the southern promontory of Comorin, and westward to the Indus, is under British control or influence. What may then be the number of annual immolations in this immense portion of the globe!

The particulars of each case comprehended in the lists above given, would be too shocking in detail; but I cannot refrain, upon this occasion, from giving it as my decided opinion, that this dreadful practice might easily be abridged, and finally abolished by the British government, without creating any alarm among the Hindoos. This opinion is confirmed by the fact, that the Hindoos have quietly submitted to a modification of the practice, and to a government regulation passed a few years since on this subject; as is manifest from a very painful occurrence which happened to myself in the year 1817. I was riding in the neighbourhood of Chitra, a village adjoining to Serampore, and observing there had been a suttee, I rode up to a few individuals who were sitting near the spot where the victim had suffered; and after making inquiries respecting the family and rank of the widow, I addressed them on the enormity of the crime in which they had been assisting, and assured them, that whatever might be their opinion of this dreadful action, they would have to answer for it in the day of judgement as a most horrible murder. One of these men, in answer, said, "*Sir, whatever the act now committed may be, we have nothing to fear;—you (meaning the English government) must see to that; for the police magistrate has been here, and given the order, and according to that order the woman has been burnt.*"

Several months ago, in the vicinity of Chanderagore, a female victim was immolated on the funeral pile, under circumstances peculiarly affecting. She was a young woman, who had been recently betrothed to a young man of the same town. Every thing was prepared for the celebration of the nuptials, which had been fixed for the next day; the relatives of both parties had arrived from a distance to honour the marriage with their presence; and the circle of their friends already enjoyed in anticipation the festivities which the approaching day would usher in. The preceding evening, however, the bridegroom was taken ill of the cholera morbus, and in a few hours was a lifeless corpse. Information being conveyed of the melancholy event to the bride, she instantly declared her determination to ascend the funeral pile of her betrothed lord; a long debate was hereon held, between the relations of the bride and the priests, respecting the legality of the act; the result of which was, that in such cases the shasters, considering the bride as bound to her husband by the vow she had taken, permitted a voluntary immolation on the funeral pile. The next day, therefore, instead of the music

and joy which had been anticipated, the bride was led to the banks of the Ganges amid the silent grief of her friends and relatives, and burnt with the dead body of her intended husband.

WILLIAM WARD.

The following address to the ladies of Great Britain, on the present state of Female Society in British India, has been recently published in England by the British and Foreign School Society.

IT is a most painful fact, that there are in Hindoostan THIRTY MILLIONS OF FEMALES committed to the care of Great Britain, who are totally destitute of education, and to whom every vestige of mental cultivation has been denied.

The writings which have hitherto formed the basis of legislation in that country have prohibited to them the knowledge of the Vedu, and doomed them to a state of mental subjection. The calamity the most dreaded there, *Widowhood*, is by the jealousy of the other sex, suspended as a judgement of Providence over the female who shall dare to acquire a knowledge of the alphabet. Munoo, one of the Hindoo legislators, says (see Sir W. Jones's Translation): "Women have no business with the Vedu; thus is the law fully settled; having, therefore no knowledge of expiating texts, sinful women (meaning all women) must be as foul as falsehood itself; and this is a fixed rule"—Here the legislator first binds the sex fast in the chains of ignorance, and then reproaches and punishes them for the result of his own law.

The dreadful consequences of such laws, and such a state of feeling towards the sex, are most strikingly exhibited in the present state of female society in India. Here is a whole empire, comprising so many millions of females, in which a single school for girls has not existed for thousands of years; the females have never seen a book, except in the hands of men, and have no knowledge of any one of the mental employments of females in a civilized country. Their fingers have never touched a needle, a pair of scissors, a book, or a pen, and they are entirely excluded from all intellectual intercourse with the other sex. "A woman is not allowed by law to go out of the house without the consent of her husband; to talk with a stranger, nor to laugh without a veil on her face, nor to stand at the door, nor look out at the window." (See Ward on the Hindoos, vol. i. p. 312.) What can be expected, but that in such a state of ignorance the female character will be awfully debased? Hence among the Rajpoot mothers the murder of female infants is universally practised. Mothers among other castes, in fulfilment of a vow to obtain offspring, are seen sacrificing their first child in the Brüm hū pootrū and other sacred rivers. Many females drown themselves. Capt. — saw one morning, while sitting at his own window at Allahabad, sixteen females, under the influence of superstition, drown themselves at the junction of the Jumna and the Ganges. And there are now in London copies of official documents, which prove, that in the year 1817, under the Presidency of Bengal, not less than 705 females, British subjects, voluntarily immolated themselves, by being burnt or buried alive with the dead bodies of their husbands.

No parallel case of such direful effects of ignorance appears to exist in human history. Never in the most savage state have fires like these been kindled, or

similar graves been dug. Never were such appalling consequences of ignorance exhibited to the civilized world.

In these circumstances, to whom shall the appeal be made? Is it not manifest, that the ladies in Britain are the natural guardians of these unhappy widows and orphans in British India? Is it possible, that our fair countrywomen, ladies of rank, of influence, of the most refined sensibility, the patrons of every charity, of all that is distinguished and benevolent in our country, can, after knowing the subject of this circular, continue unmoved by the cries issuing from these fires, and from the thousands of orphans which surround them, witnessing the progress of these flames which are devouring the living mother, and consuming her frame to ashes? This appeal cannot be made in vain; such a tale of woe was never before addressed to the hearts of British mothers. Let every lady of rank and influence in the United Empire do her duty, and these fires cannot burn another twenty years.

Next to the wise and gradual interposition and influence of a benevolent government, female education forms the most probable and effectual means of putting an end to this deplorable state of female society, and could funds be raised by a distinguished association of ladies in London, with auxiliaries in the country, for this express object, schools taught by native females might be immediately established. There is a class of females in India, the daughters of our countrymen, who are acquainted with the native languages, and from whom a wise selection might be made, and who, after receiving proper instruction, might, as local mistresses, become the greatest possible blessings to India.

The state of Indian manners forbids females to be placed under the tuition of men. It may be difficult to overcome prejudices among the natives against female education, but they will gradually subside, and we shall soon witness the triumph of these humane exertions, in the delightful appearance of a state of society in India, rewarding the benevolent exertions of the British ladies.

It further appears by a recent communication from Bengal, that the Calcutta school society is at this time extending its views and operations to the education of female children in Calcutta, to which their attention has been directed by the sentiments of some of the principal natives, one of whom has even undertaken to publish an extract from authentic Hindoo writings, in furtherance of this object. It is therefore proposed that a subscription be raised for the express purpose of promoting the education of female natives of British India, by sending out a well qualified mistress, to be at the disposal and under the direction of the Calcutta school society. The funds so contributed will be received by the committee of the British and Foreign school society, and applied as before-mentioned in connexion with the Calcutta school society. This society was established in 1818, under the direction of the Hon. Sir Anthony Buller, John Herbert Harrington, Esq late senior judge of the native court, and various other respectable persons, with a number of natives of India who are Hindoos, and who have an equal influence in the committee.

It is computed that about four hundred pounds will be required for the outfit, passage, and support of a proper person to superintend a school for training native teachers. The object is earnestly recommended by the ladies' committee of the British and Foreign school society.

DOMESTIC MISSIONARY INTELLIGENCE.

STATION AT FORT WAYNE.

From the Rev. Mr. M^cCoy to the Cor. Sec. dated

REV. AND DEAR BROTHER,

Fort Wayne, December 28th, 1820.

ALMOST all the traders who have mingled with these Indians for many years, and who, by the by, are generally related to them, are Roman Catholics; in consequence of which, and of the efforts of some priests, many of the Indians have a strong predilection in favour of that society. This is the case with relatives of the most of our children. Yet such is their jealousy of white men, and such their aversion to civilized life, that although a Roman Catholic priest at Detroit, of respectable standing, has, as I am credibly informed, been endeavouring for several years to obtain some of their youth for the purpose of educating them, he has never been able to get a half dozen to his school, whilst the number of our scholars has increased since last May, from eight to thirty-one, and the prospect of further increase still brightening. We feel confident, dear sir, that God hath done this for us. Permit me to add, that our success has astonished all in these regions who are acquainted with the character of these Indians. Of this we can produce the most satisfactory evidence to you if desired, or to the President of the United States, if, by so doing, he would be induced to afford us more aid.

But our school concerns are not the only things in which we are bound to acknowledge the interposing hand of Providence. Favourable openings are presented for the introduction of agricultural pursuits among men who are perfectly in a state of nature. And more; God hath allowed us to baptize one half Indian, to feel a christian fellowship for a second, and lately to hear a relation of a work of grace in the heart of a full-blooded Shawanese, who can speak but little English, and who communicated her thoughts through an interpreter. We expect her here in a few days, to receive baptism.

INDIAN SCHOOL IN KENTUCKY.

Letter from the Rev. S. M. Noel to the Cor Sec dated

DEAR SIR,

Frankford, (Ky.) January 16th, 1821.

THE Indian scholars from the school in Scott county have been escorted home by the Rev. Mr. Ficklin. He represents the tribe at Rogersville on the Merrimack, much pleased with what has been done. Capt. Fish (the chief) has ordered that these boys devote a part of each day to their studies, and has made it the business of William Rogers to superintend them. They are desirous of having a school established at their villages, by the General Board—they promise to contribute liberally to its support. William Rogers says, he will contribute annually fifty dollars himself. To enable the General Board to lend some attention to this request, your Superintending Committee, with the concurrence of the Kentucky Board, have directed me to say to the General Board, "that, for the present, they recommend a discontinuance of the Indian School in Scott county."

Your attention is now invited to another subject ; these Indians are liable to be moved, when the public lands in that section are sold. We are informed by our agent, that Governor Clarke has petitioned Congress to reserve township No. 42, first range, east of the fifth principal meridian, for the use of these Indians, while they choose to live there ; on which schools may be established, &c.—in which he requests the concurrence of the General Board. Our Board have considered this petition reasonable, and have signified their wishes to Col. Johnson, (one of our members) and member of Congress, to whom we invite the General Board to communicate their views and wishes on this subject. Indeed we conceive that Congress will do much more than seems to be embraced in the petition alluded to.

Very respectfully, yours,

S. M. NOEL.

DOMESTIC INTELLIGENCE, REVIVALS, &c.

From the "Western New York Baptist Magazine."

WITH pleasure I embrace this opportunity to address you, by giving you a brief relation of the late glorious work of God in this place. By adverting to your Magazine, of February 1817, you will discover some account of the dealings of our God with us, as a church and people in preceding years. During the three succeeding years, nothing extraordinary transpired. A comfortable union prevailed in the church, with some additions: forty-six were baptized, and thirty-seven added by letter. In December last, there were some symptoms of another gracious revival ; the saints seemed more fervent in prayer, and there was a greater solemnity visible in assemblies convened for public worship. There was also one instance of hopeful conversion, with one or two signal instances of reformation in backsliders. About the first of January, at a meeting of an ecclesiastical council in the Presbyterian church, the work broke forth in a more visible manner, with great power, extending into different parts of the town, engaging the attention of all classes in society. Many of the saints experienced great enlargement of mind, and entered into the work with all their souls. Some who had made a profession of religion for many years, under serious apprehension they had built upon the sand, were brought to great searchings of heart, and at length gave account of their views of the Saviour, with such transports of joy as resembled the days of their espousals. It was hardly possible to find a person in the place unaffected ; all seemed to be moved. Some fell in with the work, holding fellowship with Immanuel in the advancement of his kingdom : Others, fell under the power of truth, and exclaimed, "*What shall we do ?*" Of this class were a great company of the youth of both sexes : Others, fell out with the work, manifesting a strong spirit of opposition, calling it a delusion, saying the people who were subjects of the work were ignorant, and neither understood what they said, nor whereof they affirmed. Meetings became unusually crowded, even in the largest places devoted to conferences ; and the houses of God, upon the Sabbath, were filled with numbers assembled to hear the Gospel of Christ, and an indescribable solemnity was visible among the people : The language of the oldest persons, the most experienced saints among us, was, we never saw it on this wise before.

For two or three weeks the cloud seemed to hang over us, without distilling its contents. This was a time when much feeling, and, I trust, much faith was exercised in prayer. At length the cloud seemed to burst, diffusing blessings all around;—the saints could now say, the joy of the Lord is our strength, while young converts daily appeared in the assemblies of the saints, compassing God's altar with songs of deliverance.—In one neighbourhood on East River, sixteen souls hopefully experienced the forgiveness of sins in one week, within the compass of a mile; and “young men and maidens, old men and children,” united in praising the Lord. In another neighbourhood, in the south part of the town, the attention was such among the youth and children, that in the school all business was several times laid by entirely, and some of the neighbours were called in by the preceptor, who spent the time with the pupils in prayer and exhortation. There was very little secular labour performed for two or three months, and many devoted the whole of their time to meetings, and visiting from house to house. Some went two and two, (as our Lord sent forth his disciples) through different parts of the town, calling upon every family in their way, endeavouring to do them good in their conversation and prayers with them. And, no doubt, this was one great means, in the hand of God, in extending the work. Some were awakened to a sense of their stupid state, in viewing the zeal and concern their neighbours had for them: it also greatly tended to strengthen the saints in their love and duty in the service of God. It brought some to light, and active obedience, who had possessed a hope in Christ for years, but had been “hid among the stuff,” or, through fear that their exercises were all a deception, dared not speak of them before.—The subjects of the work are mostly in youth, many of whom a few months ago were making up parties of carnal pleasure and wickedness, are now found united in the peaceful paths of wisdom, endeavouring to persuade others to love the Saviour, assuring them that in the path of righteousness there is no death. They seem disposed cheerfully to part with all the vanities of this life, and patiently endure the reproaches of the world, that they may glorify God. The first that united with the church, were baptized the third Sabbath in February. On that day there were thirteen baptized; ten of whom were young men in single life, who followed each other in succession in the ordinance, in the presence of a large and deeply affected assembly. From that time, during the spring and summer, scarcely a Sabbath passed without waiting upon some in this institution of God.

The whole number added to the church by baptism since the work began, is one hundred and twenty-six, and fifteen by letter. Our whole number at present in the church, is four hundred and six. We still enjoy good seasons among ourselves, and hope that God will always enable us to walk in love: yet the Spirit seems in a measure to be withdrawn from among the people. Many are yet among us in the gall of bitterness, held with the cords of their sin. We ardently hope he will soon come this way again, and shed his Holy Spirit's influence upon us more abundantly, that when he writeth up the people, (Psalms lxxxvii. 6.) he may say of multitudes, these were born in Homer. Among the number that have joined the church, two have given evidence of a change of heart who are more than sixty years of age, and the youngest that has been received is nine years. Between eighty and ninety are in youth, or single life. The ordinance of baptism has been peculiarly owned of God, in that he has crowned it with his favourable presence.

The principal means of awakening have been the exhortations of the pious, the pathetic expostulations of young converts, and the preaching of the Gospel. God has rode forth in the greatness of his strength, and wrought salvation for his people, in the sight of all his enemies; yet he has so wrought as to hide pride from man, and give no occasion of glorying but in the cross of our Lord Jesus Christ. This work has been distinguished for great solemnity and order;—there has been scarce a feature of enthusiasm or blind zeal visible. It ought to be recorded, to the honour of Divine grace, that in many instances prayer has been most signally and speedily answered; whether it was for the conversion of a sinner, or the comfort of a saint under peculiar trials. It has been fully manifested, that those who asketh, receiveth. O that there were more faith and fervency in prayer among the children of God!

There have been about sixty added to the Presbyterian church in this town: but, in the midst of their prosperity, God was pleased to remove their pastor, Rev. Elnathan Walker. He died June 4th, after an illness of seven weeks, in full hope of a glorious immortality.

Deacon Jacob Hoar has also been recently called away by death, aged 48, in the midst of his usefulness as a member and an officer in the church. He died much esteemed and lamented, with his soul transported with remarkable views of glory.

The work has also spread in other towns, particularly Truxton, where it has been extensive; a particular account of which you will doubtless receive from brother Purrington. It has extended in some degree into Virgil and Preble, but more especially into Scipio, where more than seventy have been baptized.

Dear brethren, we feel under much obligation and gratitude to God, for his goodness to us; and we desire to share in the prayers of all God's people, that we may live to his glory, returning again according to the mercies received.

Praying that God will bless you in all your ways, I subscribe myself yours, in the Gospel of Christ.

Homer, Oct. 6th, 1820.

ALFRED BENNET.

Letter from the Rev. Azariah Hanks to the Cor. Sec. dated

DEAR SIR,

Euclid, January 15th, 1821.

THE prosperity of Zion is truly animating to every christian heart; and good news from a far country is like cold water to a thirsty soul. God has of late been pleased to grant us a gracious visitation of the Holy Spirit, and we have enjoyed refreshing seasons from the presence of the Lord. In April last the word of God in conviction opened evident on the minds of many; on the 27th I baptized two, and a church was constituted with 11 members; from this time the work spread in different parts of the town. People of almost every age were made partakers of the rich blessing of God in this work. Children, young people, middle aged, and aged were taught by the Master of assemblies to sing Hosanna to the Son of David. My time and attention were employed in visiting, conversing, preaching and praying. The employment was truly interesting.

To see some greatly distressed in mind, being deeply impressed with a sense of their misery and wo, whilst others rejoiced with joy unspeakable and full of

glory, was a sight truly affecting. For four months I preached from four to six sermons a week, and on Saturday church conference for the admission of members. These meetings were peculiarly agreeable, and greatly blessed to the awakening of souls, for in them young converts with old christians sung, conversed, and prayed with great freedom. Such prelibations of heavenly joy are beyond description glorious.

Our worshipping assemblies were very numerous and solemn. God appeared in the midst of his sanctuary, and carried on his glorious work, until the number of converts is 170. I have baptized 48; numbers have been added to the Presbyterian church and Methodist society. The work is spreading in the adjoining town. I expect soon many more will be added to the church.

This revival has been distinguished from those I have been acquainted with, in two particulars. In these there has generally been, in some individuals, a zeal that was not according to knowledge, and in some others immoderate joy, and I have thought, in some instances, a vain if not carnal joy; but in this revival I have taken notice, and, as far as I am able to judge, there has been scarce any thing of this kind. The Lord has blessed us with a number of very candid and able brethren, who have been very faithful during the reformation.

Extract of a letter from the Rev. John Peck to the Cor. Sec. dated

REV. AND DEAR SIR,

Cazenovia, September 27th, 1820.

As to religion in this vicinity, it is very comfortable. In Homer, God's power and mercy have been great; between one and two hundred have the season past been bowed to the sceptre of Jesus—likewise in Truxton, about the same number. In Nelson and Smithfield, the Lord has come down like rain on the mown grass, and Cazenovia has not been entirely passed by; about thirty have been hopefully brought to the knowledge of the truth. Week before last the Madison Association met; above five hundred were added the past year, by baptism. Last week I met with the Cayuga Association; had a very pleasant season; the Lord has been gracious to that part of his vineyard the last year. The Lord reigns, and let the earth rejoice.

Extract of a letter from the Rev. Howard Malcom to the Cor. Sec. dated

REV. AND DEAR SIR,

Hudson, February 8th, 1821.

On settling myself here, I found that Athens, a very considerable village on the opposite bank of the river, was entirely destitute of a preached gospel, except one sermon every Sunday morning from the Episcopal minister of the place. I immediately instituted a Tuesday lecture, in a large and commodious school room, which has been continually increasing. At present there are encouraging prospects of a revival. I have learnt the names of twenty persons who have been awakened within six months. Many of them have found the Saviour. Meetings are excessively crowded, and very solemn.

A considerable revival is now experienced in *Kinderhook*, about 10 miles north; at *Coxsackie*, another, a town 8 or 9 miles northwest; another at *Catskill*, 5 miles below.

MISCELLANEOUS.

Extracts from the Sixth Annual Report of the Baptist Society for promoting the gospel in Ireland, by establishing schools for teaching the native Irish, for itinerant preaching, &c. &c.

BEFORE the committee enter upon the detail of their proceedings, they wish to express the pleasure they have felt in hearing of the progress and prosperity of other societies formed for similar objects. The following is an extract from a letter of the Rev. Josiah Wilson, dated Dublin, April 25, 1820. "There was a splendid entertainment in this city last week, at which the mental and pious appetite was feasted deliciously. I was about to say it was angels' food. I refer to the annual meetings of the different religious societies in this country, viz. the Sunday School Society, the Bible Society, and the Church Missionary Society. With respect to these meetings, compared with those of last year, I had either obtained a greater relish for them by residing so long in the barren wilderness of Connaught; or they were so much improved, that I consider them equal to those I used so much to enjoy in my own beloved country. I mention this to show, that there is great good doing in Ireland. The piety, talent, and christian charity which were there displayed, were truly delightful and encouraging, and proved abundantly that Irish energies, when directed by a right spirit, are very powerful in the cause of religion. When the Lord in mercy pours out the Spirit from on high, then even *this* wilderness shall become a fruitful field, and this desert be as the garden of the Lord."

The Rev. Mr. Keen, of Cork, gives a similar statement. "The annual meeting of the Bible Society in this city was to me truly gratifying, after having been as it were banished for two years to Newry, from such revived meetings, a town where there was nothing of the kind."

The committee proceed to report, that a pleasing circumstance has occurred during the last year, which so entirely accords with the desires they have always felt, not to enter upon other men's "line of things made ready to their hands," that they wish it to be recorded in the annals of the society. They allude to the establishment of *ten new schools in the western county of Clare*, where schools were greatly needed, and where no kindred society had opened any day-schools for the gratuitous instruction of its destitute population, either in the Irish or English languages.

The inspector of these schools in Clare, who is an excellent Irish scholar, in his report for the first quarter states, that the ten new schools contain 808 children, male and female, and, in addition to the two schools which had been previously reported under the designation of the "Norwich Schools;" the total number of children at that time was 880.

The committee have also established four schools in the county of Cork, in Bandan and its vicinity, where they were greatly needed.

The schools in Connaught contain 5000 children, and about 150 adults. "About a fourth of them," says Mr. Wilson, the superintendent, "have been committing the scriptures to memory, and have made considerable progress in writing and ciphering; and some of the females are taught knitting and needle-work. The

committees of the scriptures have from one to thirty chapters of the New Testament treasured in their memories; so that were all the bibles in the island destroyed, the scriptures could not be erased from their minds."

An instance of strength of memory, mentioned by Mr. Wilson, is remarkable. "E. C. a girl who is but seven years old, has, since the establishment of the school, No. 28 in the schedule, not two years since, learned to read well, is beginning to write, and has committed to memory, and can repeat correctly, the whole of the gospel of John, the sermon on the mount, with the epistles to the Galatians, the Ephesians, the Philippians, and the Colossians. This child, it is probable, had not that school been established, would not have known a letter in the alphabet. The family lives, and the school is situated, in a boggy mountain in the barony of Tyrera; and the child has never seen a city, town, or village in her life; nor scarcely six cabins in the neighbourhood of each other."

Notwithstanding the powerful and unprecedented opposition which has been made to the schools, and the reading of the scriptures, during the last year in Ireland, it is extremely gratifying for the committee to state, that the schools were never in a better condition, nor were the scriptures ever so extensively read. "When the enemy cometh in like a flood, the Spirit of the Lord lifteth up a standard against him."

It was recommended at the last annual meeting, that congregations in England would adopt some of the schools, and give them appropriate designations. The committee report with pleasure, that this suggestion has been regarded, and the society may now speak not only of their *Norwich Schools*, but of the *Little Alie Street*, the *Harlow*, the *Hammersmith*, the *Lion Street*, *Walworth*, the *North End*, *Crayford*, the *Chatham*, the *Bristol*, the *Seven Oaks*, the *Hackney*, and the *Eagle Street* schools. This plan of identifying schools in Ireland with their supporters in England, the committee anticipate will be attended with the happiest effects, as it will excite and promote a reciprocity of feeling, calculated to impress upon the minds of the scholars the most grateful sentiments towards their benefactors; and on those of the supporters of the schools a lively interest in the prosperity of the children, and a deep concern for their spiritual welfare. May it not be hoped that, by such means, that criminal alienation of affection which has too long subsisted between the people of the two countries, will be progressively removed, and suspicion and apathy ultimately cease; mutual affection will expel envy and strife, and introduce confidence and good will. Ireland will not envy England, nor England vex Ireland.

In order to give a general view of the labours and success of the Society, the committee introduce an extract of a letter from the Rev. John West, of Dublin, dated May 26. "We have at this time *ninety-three* schools held on week-days; besides Sunday-schools, and evening schools for adults. There are *twenty-two* Irish readers, *seven* of whom devote their whole time to reading the scriptures in the cabins of the peasantry. There are also *seven* itinerant English preachers. The annual expenses are upwards of 2000*l*

"From the commencement of the Society's operations till the present time, at least *twenty thousand* children have received instruction in our schools; and there are some pleasing instances of conversion among those who have been scholars, and many adults also through reading of the scriptures appear to be converted from the ways of sin, to the love and practice of holiness. A strong desire is ex-

pressed by multitudes to hear the gospel proclaimed: even that salvation which the scriptures declare to be by grace without the works of the law."

"The committee are increasingly of opinion, that *scriptural instruction* is the sovereign remedy which, through the blessing of God, will heal the moral miseries of Ireland; whether imparted through the medium of free schools, readers of the scriptures, or itinerant preachers. They conclude by earnestly entreating the co-operation of all those who sigh and cry for the spiritual welfare of Ireland, that they unite in calling upon God, that through the influence of the Holy Spirit, the "word of the Lord may mightily grow and prevail:"—then will the wilderness and the solitary place be glad for them, and the desert rejoice and blossom as the rose."



An extract of a letter from the Rev. Daniel Hascall, Professor in the Baptist Theological Seminary at Hamilton, New-York, to Mr. Peter Chase, the Corresponding Secretary of the "Society for Missionary Inquiries," in the Baptist Institution at Philadelphia, dated

"DEAR BROTHER,

Hamilton, January 15, 1831.

"YOURS in behalf of the "Society for Missionary Inquiries" was duly received, and truly it afforded me no small satisfaction. After a lapse of almost two thousand years, the command of Christ, "Go ye into all the world, and preach the gospel to every creature," begins to be considered by his ministers. The church has begun to awake from her long sleep. Missionary Societies are formed; and, in answer to the inquiry, "Who will go for us?" many of our youth are heard devoutly to say, "Here am I, send me." Education Societies are formed, for the purpose of assisting young ministers to obtain such an education as will better qualify them for the important work of the gospel ministry; and it is gratifying to learn, that those who are receiving this assistance, are earnestly inquiring concerning the field of their future labours. Be assured I shall cheerfully transmit to you any intelligence within my power, that appears calculated to advance the object of your fraternity.

"It may be interesting to you to be informed concerning the progress of the Seminary in this place. The number of students, who are licensed to preach, is seventeen. Others are admitted by paying for their privileges. They make good proficiency in the several branches of English studies, and in Latin and Greek. Some attention is also paid to Theology. Opportunities for preaching are frequent; and the compensation that is received from societies that are supplied by the students, goes far towards furnishing them with clothes. And I would add, as a promising feature, that many of the young men have an ardent desire to be sent into some part of the heathen world to proclaim the news of salvation to those who never heard the name of Jesus."

ORDINATION.

REV. JOSEPH KENARD.

AT Burlington, New Jersey, June 30th, 1820, the Rev. JOSEPH KENARD was ordained to the pastoral care of the Baptist church in that place. Introductory prayer and sermon, by the Rev. Thomas Griffin, from Ezra x. 4. "Arise, for this matter belongeth unto thee: we also will be with thee: be of good courage, and do it." The usual questions, ordination prayer, right hand of fellowship, presenting of the bible, and an appropriate address, by the Rev. Samuel R. Greene. The relation the candidate gave of his views of the Gospel, exercises of his mind, and call to the ministry, were pleasing and satisfactory. Rev. Thomas Griffin preached in the evening. The whole of the services were performed in a manner highly interesting.

OBITUARY.

REV. BENJAMIN FIVEASH.

Letter from the Rev. Mr. Bransley to Mrs. Fiveash, dated

MY DEAR MADAM,

Augusta, October 3d, 1820.

ON me devolves the sad office of apprising you of the lamented death of your excellent and interesting son Benjamin. I wrote a few days since to his worthy friend, Mr. Fauquier, informing him of the distressing occurrence. Distressing, not to himself, but to us who live to lament his early exit. When I saw him dying so much like a saint, such rapture of repose, such boldness of triumphant faith, I felt that a wish to detain him from such brilliant scenes of felicity would be the height of injustice to him. He seemed to love death, and to smile when he offered me his hand, now cold in the final agonies of nature, for a last adieu. I felt thankful for the opportunity of beholding such a display of piety and resignation. It was one of those rare instances in which religion builds her bright structure on the ruins of nature, and exults amidst the ravages of mortality; when the soaring spirit, startled from its dissolving abode, spreads its wings for flight, and shows the surprising beauties of an undiscovered plumage. Looking around on the confusion in its little domain, it passes with eager haste to a new and unwavering habitation. It was one of those examples in which the raging storm and prevailing darkness of disease, were succeeded by the calmness and splendour of a cheering light: when, after the scowling tempest that spread a gloom over the day, has subsided, "The radiant sun, with farewell sweet, extends his evening beam." It was one of those prominent cases, in which the energy of faith was so conspicuous, that, after the unabating violence of his malady had drunk up the last drop of the vital current, his soul appeared in a freshness and vigour that could not be impaired by the wastings of disease, and then his lips were opened to utter words of confidence which nothing could shake. It was a bereavement in which the mercy of God was visible, softening the sorrow of anxious and mourning friends, by the clear and consoling testimony which his young servant was allowed to furnish to the majesty of divine truth. The

sweetness of his parting benediction made us forget a while the greatness of the calamity occasioned by his death, to the church, to the society, and to his friends in general. In death, the gentleness of the Lord made him great, and his lips were touched with hallowed fire. Whatever might have been our reluctance to meet the impending disaster whilst its principles were in their earlier progress, and before the cheering manifestations had dispelled the gloom which hung over the scene; after we saw the firmness and unction of his spirit in the immediate view of death, we were constrained to dismiss every reluctant sentiment, and rejoice in the superlative evidences of efficient sustaining grace.

It is not probable that he seriously apprehended his own dissolution until he was within a short period of his end. The day preceding his death had been passed in much indifference, and occasional delirium. He would say nothing unless roused by some vehemence of sound. It was about 12 o'clock at night when he appeared first to resume the exercises of reason and faith. To some friends who surrounded his bed at the time, and whose countenances spoke their fears of his speedy departure, he said—"I shall not die just now; I have much to think before I go." After reposing a little, he suddenly exclaimed—"I am under a summons of a speedy appearance before God, and the blood of his Son prepares me for the interview." "I have escaped the wrath to come, and Oh! the Hell, the Hell that awaits the wicked." He again slept, and waking with much impatience, he cried—"When shall I wake, and find me there." Continuing in a composed and tranquil state until sunrise, he called me to his bed, and offered me his hand, which was then quite cold. Said I to him, are you going? He replied, "Yes." After this he uttered the following prayer, with a firm unflinching expression. "O God, my Father, in nature's trial support me. In thy presence I long to dwell for ever. Draw my spirit to thyself, and hold my fainting heart. My dear Redeemer, thou hast washed me in thy blood; enable me now to follow thee through the gloom of death. Thou Holy and blessed Spirit, who makest intercession for the saints with groanings which cannot be uttered, help me through this struggle." After this he invoked the blessed Trinity, and having prayed for me, and others who were standing by, he composed himself and said, "Now let me die." In fifteen minutes from this time he ceased to breathe.

Whilst you feel the painful bereavement which the loss of an engaging son must inflict, I have to deplore the sudden dejection of hopes that had attained a considerable height. As a pupil, I have ever found him respectful and attentive, circumspect and diligent. In aiding his native penetration, and in conducting the early efforts of his fine intellects, I have had a satisfaction rarely enjoyed in other cases. The facility with which he acquired whatever was offered to his study, allowed us the certain confidence of his distinction and eminence in useful learning. But it was in the sentiments and affections of a devout and pious mind, that he appeared in his proper elevation. Religion had assumed over his whole character an influence decided and prominent. He evidently knew what it was to abhor sin upon christian principles, and to love duty for the delight which it imparted. Such do I conceive was your son BENJAMIN FIVEASH.*

Let me hope that such considerations will mitigate the severity of your suffer-

* Mr. Fiveash was born at Portsmouth, Virginia, October 4th, 1799, and was engaged in study preparatory to the Christian ministry.

ings under the sense of his loss. By taking to himself your amiable son, God has given an additional strength to the attractions by which he would draw you to himself. This is the method by which he endears to us the anticipation of Heaven, and pours a just measure of contempt on the fleeting vanities of time. I am aware that your troubles of late have been trying and severe. Called within a short time to mourn the loss of a daughter, and now to feel the deep anguish of a son's early departure, must be bitter. But remember that the Lord chasteneth those whom he loveth. The highest secret in christian experience is the sense of sanctified affliction. God has a way of his own by which he can more than remunerate your present privations, and you may confidently expect that he will make good all his promises.

POETRY.

A HYMN BY KRISHNU,

The first Hindoo baptized in Bengal, and now a preacher of the Gospel.

TRANSLATED BY THE REV. MR. WARD.

O THOU, my soul, forget no more
 The FRIEND who all thy misery bore;
 Let ev'ry idol be forgot,
 But, O my soul, forget HIM not.
 BRUHNU* for thee a body takes,
 Thy guilt assumes, thy fetters breaks,
 Discharging all thy dreadful debt;—
 And canst thou e'er such love forget?
 Renounce thy works and ways with grief,
 And fly to this most sure relief;
 Nor HIM forget who left his throne,
 And for thy life gave up his own.
 Infinite truth and mercy shine
 In HIM, and he himself is thine;
 And canst thou then, with sin beset,
 Such charms, such matchless charms, forget?
 Ah! no—till life itself depart,
 His NAME shall cheer and warm my heart;
 And, lisping this, from earth I'll rise,
 And join the chorus of the skies.
 Ah! no—when all things else expire,
 And perish in the general fire,
 This NAME all others shall survive,
 And through eternity shall live.

* The Hindoo name of the ONE GOD.

THE
LATTER DAY LUMINARY;

BY A COMMITTEE

OF THE

BOARD OF MANAGERS OF THE BAPTIST GENERAL
CONVENTION IN THE UNITED STATES.

VOL. II.

MAY, 1821.

No. XVII.

COMMUNICATIONS.

CHARACTER OF ABRAM.

Continued.

THE arts of oppression and war, originating in the pride and avarice of the heart, began soon to be practised. Nimrod, his successors and their associates, viewing the colonies which in different directions were settling themselves, as owing subordination to their parent states, were disposed, in case of its refusal, to resort to violence. The tyrant of the times, in which Abram was at Mamre, was Chedorlaomer, the same, according to Mr. Shuckford, with the Assyrian Ninyas. He was the sovereign of Elam or Persia. His allies were Amraphel, king of Shinar, or Babylonia; Arioch, king of Ellasar, and Tidal, who, though inferior probably to Chedorlaomer, had the vanity to style himself the king of nations. Five petty kings, all of whom had their empires in a single vale, for twelve years served Chedorlaomer, but in the thirteenth shook off the yoke. These were Bera king of Sodom, Birshah king of Gomorrah, Shinab king of Admah, Shemeber king of Zeboiim, and a fifth, who was king of Bela or Zoar, but whose name is not retained. With the fury of madmen, wasting the countries and murdering the inhabitants as they passed, Chedorlaomer and his associates hastened to the vale of Siddim, a vale inconvenient for action, as it abounded with pits of slime or bitumen. The five kings, their lives depending on their valour, collected their forces and joined battle. But nothing could withstand the conquering Che-

dorlaomer. The kings of Sodom and Gomorrah were killed on the spot; and all, whom the sword had not devoured, ran for safety to an adjacent mountain. This is the first encounter between opposite armies that history records. The victors plundered the vale of all that was valuable, and the provisions its cities contained, and carried away Lot and his family captives.

A messenger announced to Abram the affliction which had befallen his nephew. In a moment the shepherd is lost in the warrior. He arms the servants of his family, amounting to 318, becomes himself their captain, divides them so that several impressions at the same instant might be made on the triumphant army, avails himself of the obscurity of the night, and seizes a victory more honourable, and perhaps more valorous, than any the Alexanders and Cesars of the world can show. Chedorlaomer, and the kings that were with him, were slaughtered; their confused forces were pursued to Hobah, near Damascus, a distance of 80 miles; and Lot and his property, the people, and the females, were conducted in safety home. When danger was only imaginary, Abram was a coward—but, when real, a hero. It is the province of fear to contract, as of generosity to evolve, the faculties of the mind.

It was an ancient and amiable practice, when soldiers returned from battle, for the inhabitants of the towns and villages to present them with means of refreshment.* Melchizedek "brought forth bread and wine," and presented to the conqueror. This was probably a distinguished personage in the vicinity of Sodom. He was king of Salem, and priest of the most high God. Anciently, the regal and sacerdotal offices met in the same person. Virgil says

*Rex Anius, Rex idem hominum, Phœbique sacerdos.
Anius, Apollo's priest, and king of men.*

Hence the dwellings of the priests were called *regia*, or royal abodes. Melchizedek solemnly blessed Abram in the name of the most high God, the possessor of heaven and earth; and blessed Jehovah, who had given him the victory. He is exhibited by the author of the Epistle to the Hebrews, as an eminent type of the Son of God; in that his origin is unknown; his installation was by God himself; his offices were supreme and gracious; and he was without a successor. Melchizedek gave to Abram tithes, or the tenth of all he possessed. This is the first mention of the decimation of property with religious views. Jacob afterwards vowed to devote to God a tenth of the possessions he should acquire in Mesopotamia. Tithes of a variety of

* Deut. xxiii. 4. Judges viii. 5—15.

kinds were enjoined under the Levitical economy for the support of the priesthood. Not only multitudes of the Greeks and Romans, but almost all nations have offered tithes for sacred uses.

The king of Sodom, perhaps the son of Bera, went out to meet Abram. He demanded of him the prisoners, and assigned to Abram the spoils. It was in these days a custom, when an oath was taken, to lift up the hand towards heaven, as if to ask the audience of God, and that he would become a witness in the solemn avowal. Of 'this there are many instances in the sacred pages.* To the king of Sodom, Abram replied, "I have lifted up my hand to the most high God, the possessor of heaven and earth, that I will not take from a thread even to a shoe-latchet;" a proverbial expression, signifying the same with what he afterwards uttered—"I will not take any thing that is thine," from the thread or fillet which ties up the hair, to the string which binds the shoe. He was willing the confederates who accompanied him should "take their portion;" but he would never permit a king of Sodom to be able to say, "I have made Abram rich."

The intrepidity of the patriarch seems to have been succeeded with melancholy apprehensions. Possibly he might fear, that new armies might be raised in Elam and Shinar; and that these rushing on him unawares, or with an energy too impetuous for him to withstand, the lives of himself and family might be a sacrifice to their indignation. The Lord perceived the misgivings of the heart of his servant. His "word came unto him in a vision, saying, Fear not, Abram, I am thy shield, and thy exceeding great reward." Fear not any forces that can combine against thee: I am thy shield: Omnipotence must be defeated, before thou canst be annoyed—"I am thy exceeding great reward." Thou shalt therefore suffer no final loss by the relinquishment of the offer of the king of Sodom. Thus does the Lord more than compensate every sacrifice made for the honour of his name: blessed for ever is he who finds, in Him, his defence and his inheritance.

Large as was the promise made to Abram, that the Lord would be his "shield," and his "exceeding great reward," his mind was not at rest while the path, which led to the fulfilment of Divine assurances relative to his posterity, seemed closed by insurmountable obstructions. In former visions, only the voice of God was heard; but, in the present one, Abram becomes a speaker. He said, "Lord God, what wilt thou give me, seeing I go childless?" The Divine majesty allayed his anxieties, by assuring him that his heir should not be the son of Eliezer, his steward, as he had anticipated; but that he should

* Exod. vi. 8. Deut. xxxii. 40. Rev. x. 5, 6.

embrace a son of his own. The declaration was sufficient. Abram "believed in the Lord, and it was counted to him for righteousness." On his asking of God, by what sign he might know that the land of Canaan should become his inheritance, he received instruction to take an heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon. It is observable, that every kind of animal, commanded under the Jewish ritual to be employed in sacrificing, is included in this selection. Abram "took unto him all these, and divided them in the midst, and laid each piece one against another; but the birds divided he not."* Birds of prey were approaching to devour the carcasses; but the patriarch drove them away. At sunset Abram fell into a deep sleep; a "horror of great darkness fell upon him;" when Jehovah assured him that his posterity should be afflicted in a strange land for four hundred years; but that afterwards the oppressing nation should be broken, and his seed come out from their slavery with large possessions. As to himself, he should descend to his fathers in peace, and "be buried in a good old age." When the sun had gone entirely down, and darkness prevailed, the great Jehovah, under the appearance of a smoking furnace and a lamp of fire, passed solemnly between the pieces of the victims; and the covenant became formally ratified. Some good men have employed their piety and invention in tracing an analogy between the circumstances of this sublime vision, and the subsequent history of the Hebrews. The victims of three years old have been thought to have reference to the three generations which were to exist before the promised land should be possessed; while the undivided birds of wing represent the flight of the fourth generation from Egyptian servitude. The descent of the carnivorous birds exhibited the vulturelike rapacity of Pharaoh and his courtiers. The smoking furnace was a lively emblem of the sorrows of the children of Israel: their state in Egypt is called "an iron furnace,"† and "furnace of affliction,"‡ The lamp of fire was a significant symbol of their restoration. In the prophecies of Isaiah, "salvation" is described by the motion of a "lamp that burneth."

The mode of confirming a covenant, adopted by Jehovah, has been imitated by heathen nations. The ancient Molossians, when ratifying treaties, cut oxen into fragments. Livy speaks of armed forces passing between the divided head of a dog. The ingratitude and cruelty of Xerxes are immortalized by his conduct towards Pythius, whose son he murdered after the father had offered him immense treasures;

* Lev. i. 15—17

† Deut. iv, 20.

‡ Isaiah xlvi. 10, lxii, 1.

and murdered him merely because the old man requested that one of his five sons might be permitted to continue at home with him, as his support and consolation in the decline of life. "The king," says Rollin, "was so enraged at the proposal, though so reasonable in itself, that he had the eldest son killed before the eyes of his father; and then causing the dead body to be cut in two, and one part to be placed on the right, and the other on the left, he made the whole army to pass between them, as if he meant to purify it by such a sacrifice." The historian adds, "What a monster in nature is a prince of this kind! How is it possible to have any dependence upon the friendship of the great, or to rely upon their warmest professions and protestations of gratitude and service!" The Romans commonly gave sanction to their contracts by a mortal blow on the head of a hog. The import of these ceremonies lay in the idea that such as violated their engagements, deserved to be treated as were the divided or destroyed victims. In the days of Nehemiah, the Jews entered in some such way as has been described, "into a curse and into an oath to walk in God's law."*

God, by his prophet Jeremiah, threatens the men who had "not performed the words of the covenant which they had made" in his presence, "when they cut the calf in twain, and passed between the parts thereof;" that he, in correspondence with the terms of the covenant, would destroy them. "I will even give them," said he, "into the hands of their enemies;—and their dead bodies shall be meat unto the fowls of the heaven, and to the beasts of the earth."† The Lord of the unfaithful servant "shall cut him asunder."‡ The Divine Being, in making a covenant with Abram by sacrifice, did in substance say, "Be assured, my servant, that I will rather cease to be God, and become the subject of torture and death, than my promise shall fail of execution."

Sarai, having no children, gave to Abram as a concubine, her Egyptian maid servant, whose name was Hagar. Whether it arose from the vexation of Sarai, or the insolence of her maid servant, or both, is not easy to say; but Sarai "dealt hardly" with her; and Hagar deserted her service, and was found by an angel of the Lord near a fountain of water in a wilderness. This benevolent messenger directed her return to her mistress. He foretold that her child, whom he named Ishmael, should become the parent of an innumerable posterity; and added, "he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in

* Nehemiah x. 29.

† Matt. xxiv. 51.

‡ Jer. xxxiv. 18—20.

the presence of his brethren." In the original scriptures, it reads, he shall be "a wild ass man." Hence some have traced a correspondence between the wild ass, as described in the book of Job, and the roving Arab or Ishmaelite. "Who hath sent out the wild ass free? or who hath loosed the bonds of the wild ass; whose house I have made the wilderness, and the barren land his dwellings? He scorneth the multitude of the city; neither regardeth he the cry of the exactor. The range of the mountains is his pasture." With all around them the Arabs are in a state of almost incessant hostility. They say, that God assigned their father, when driven from the family of Abraham, the wilderness for his portion; and therefore, that all they find in it is lawful spoil. They call robbery *gaining*. The usual address of an Arab to a solitary traveller, is, "Undress thyself; thy aunt, my wife, is without a garment." Instant death would be the consequence of a refusal. Pilgrims in large bodies are often under the necessity of procuring their safety by submitting to exorbitant taxations.

After the manner of their forefathers the Arabs regard their prince as their superior priest. The prophecy, which foretels their dwelling in the presence of their brethren, is remarkably fulfilled. "Our rocks are too hard to be broken by thy sceptre," was their language to Demetrius. They have proved too hard to be broken by the sceptre of any power whatsoever. Sesostrius would have subdued them; but his arm was too feeble. The greatest conquerors of antiquity attempted their subjugation in vain. They valued as of no moment the name of Cyrus; and disdained, with surrounding nations, to do homage to the throne of Alexander. Pompey had to retire from them without success; and the repeated efforts of the soldiery of Trajan to subdue the city of the Hagarenes, was not only repelled by the inhabitants, but, it is represented, that the lightnings and thunder, whirlwinds and hailstorms, assisted in their defence. In the days of Mahomet, they sprang into a great empire, and continued, for several centuries, the Saracens or robbers of the world. Since their empire became dissolved, they have continued to assert their independence; and though the victorious Turk has enslaved adjacent countries, the Arab still dwells at large in the midst of his brethren, and cherishes a passion for

"The mountain nymph, sweet Liberty,"

which nothing can subdue.

Thirteen years after the birth of Ishmael, God renewed his covenant with Abram; at which time he changed the name Abram, which signifies a "high father," to Abraham, "the father of nations;" and Sarai, which imported "my princess," to Sarah, "the mother of na-

tions." It was the pleasure of God, at this period, to make the cities of Sodom and Gomorrah, whose vices were notorious, monuments of his just displeasure. He communicated his purposes to Abraham; who immediately poured out his pious intercessions on their behalf, and prevailed upon Jehovah to declare that if ten righteous men were found in them they should not be destroyed. But, alas! for the depravity of the people, ten could not be found. The very angels, who came to warn Lot and his family to fly for their lives, the inhabitants were eager to abuse. The sun was rising upon the earth, when, as Lot and his household were making their escape, "the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of Heaven." Some have thought this was effected by the eruption of a volcano in the vicinity of the place: the lava of which ascending high into the atmosphere, and then falling upon the devoted cities, destroyed them. If this were the means of their overthrow, as is observed by Dr. Fuller, the hand of the Lord would not appear less glorious and awful than if the desolation had been accomplished without the interference of second causes. President Edwards ascribes the catastrophe to thick flashes of lightning from heaven.

To the patriarch Lot, the command was given "look not behind thee." The precept was evidently intended for the government of his whole household. His wife disregarded it. She looked back, and was instantly converted into a pillar or statue of salt. It has been thought she attempted to go again to the cities. It is worthy of remark, that when our Lord says, "let him not return," he adds, "remember Lot's wife."* Travellers have declared they have visited the pillar. Josephus says "it remains to this day; and I have seen it myself:" but how far their testimony is entitled to credit, it is difficult to say. It is probable that from this story the Greeks originated a part of the tale of Orpheus, who, by looking back, lost his wife:

"But soon, too soon, the lover turns his eyes;
Again she falls, again she dies—she dies."

The remains of the awful judgement of God on these cities are still visible. The lake Asphaltites is seen where once they stood. Volney confesses that this lake contains neither animal nor vegetable life. No verdure is perceived on its banks; nor are fish to be found in its waters. The sacred writings afford an awful picture of the scene.† The tradition that high cities once stood where the dead lake is seen, is still preserved by the neighbouring inhabitants. Mr. Maundrell, a celebrated traveller, says, "On the shore of this sea we

* Luke xvii. 32.

† Deut. xxix. 22—24. Hosea ix. 8.

found a black sort of pebble, which, being held in the flame of a candle, soon burns, and emits a smoke of intolerable smell. The pebble has this quality, that it loses only of its weight, but not of its bulk, by burning.

After the fearful visitation we have stated, Lot, instead of returning to Abraham, now that his flocks and herds were destroyed, and enjoying with him the habits of piety and virtue, resided afar off. He became the victim of intemperance, and the dishonoured father of Moab and Ammon; from whom two distinguished nations, the Moabites and Ammonites, descended.

BIBLICAL CRITICISM.

HEB. iv. 9, 10.—*There remaineth, therefore, a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his.*

MODESTY dictates, that whenever we give our exposition to a passage, differing materially from that which has been long and somewhat generally received as correct, such strong reasons should be offered as may induce a probable belief, that the proposed exposition is the true one. Whether the subsequent considerations establish the views of the writer, he pretends not to decide; to the lovers of truth they are submitted.

The sense of this text rests upon the meaning of the word *rest*, *Σαββατισμος*, verse 9th, and *ceased*, *κατεπαυσεν*, verse 10th.

In considering the passage, we shall be under the necessity of taking a general view of the connexion. In this there are three things brought to view, concerning which commentators are generally, if not universally agreed.

I. The possession of the land of Canaan by the Israelites: which is compared to a *rest*, *κατεπαυσεν*, and the failure of the rebellious Israelites from entering *that rest*. Heb. iii. 16—19.

II. The danger of unbelief: this the Apostle shows from the example afforded in the destruction of the unbelieving Jews, and that even those who esteem themselves Christians, should fear, lest it might reign in their hearts, and they, through its influence, fail of the *heavenly rest*, *κατεπαυσεν*, which he distinguishes from the *rest* in the land of Canaan. Heb. iv. 1, 2, 3, 5, 6, 7, 11.

III. To guard them against confining their views to the *rest* of the sabbath, or *holy rest*, which the Israelites observed in their journey and in the land of Canaan; he shows, chap. iv. 3, 7, 8, that the rest

of which David spoke, was neither the quiet possession of the land of Canaan, nor enjoyment of the holy rest of the sabbath.

On these points the views of Christians, as well as commentators, generally agree; and also upon the meaning of the verses under consideration. By *rest*, as the English translators have rendered Σαββατισμος, verse 9th, it is generally supposed the *rest* in heaven is intended. From this opinion the writer is compelled to dissent; to him it appears that the rest here spoken of, is the *Christian sabbath*. The reasons which have induced this belief are the following.

1. The Greek word is not the same which is rendered *rest* in verse 9th, as that which is rendered *rest* in the connexion. It is not καθ'απαυσις, the word which is used, chap. iii. 18. and chap. iv. 1. 3. 10, 11. which is rendered *rest*; but the word used in verse 9th, is Σαββατισμος.

In an appropriate use of words, the sacred writers excel all others; they never unnecessarily use different terms to convey the same idea: unless the practical parts of the scriptures should be supposed to contain an exception. But this is a mode of writing peculiar to the sacred parts, of which the reader is aware, and can, therefore, form no objection to the general rule.

2. In this connexion *rest*, καθ'απαυσις, is used to signify the *tranquil possession* of the land of Canaan, and the *state* of the ransomed in heaven. It may be observed that the apostle carefully distinguishes between the rest of heaven, and the tranquil possession of the land of Canaan, in the 8th verse. "For if Jesus (Joshua) had given them rest, then would he not afterwards have spoken of another day." The words, καθ'απαυσις μου, *my rest*, chap. iv. 3. exactly express מנוחתי, *my rest*, Psalm xcv. 11. to which they refer.

This *rest* (in heaven) he also as carefully distinguishes from the *rest* of the sabbath, or holy *rest*, which had been kept upon the seventh day, verse 4th, for he spake in a certain place of the seventh (day,) on this wise, and God did rest the seventh day from all his works.

This distinction was just; for although שבת *shabbat*, signifies *to rest*, yet as used Gen. ii. 2. "And on the seventh day God ended his work which he had made; and he *rested* on the seventh day from all his work which he had made," the signification was limited to the observance of the *rest*, which God instituted, and sanctified by his example, to be observed upon the seventh day. Thus the apostle proves that the *rest*, of which David spoke, was not the *observance* of the sabbath, nor the quiet possession of the land of Canaan; consequently, it was the rest of the ransomed in heaven.

The term is appropriate, and conveys the idea in a manner adapted to every capacity. If *Σαββαλισμος*, verse 9th, is used to signify the *state* (i. e. *rest*) of the ransomed in heaven, and has the same meaning as *καταπαυσις*, in the first verse, then there is another word used to convey the same idea, and the sacred writer has departed from the simplicity of the scripture style, and we are to learn his meaning by a comparison of terms.

But why should he use another word, which, to say the least, in this connexion, according to the popular rendering, is of doubtful import? This objection has been anticipated by the excellent Dr. Doddridge, who says, "He, the apostle," here changes the word *καταπαυσις* for *Σαββαλισμος*, to signify its being *entire* and *perfect*, and like a sabbath." But, it may be asked, is the idea of the *rest* in heaven, as being *entire* and *perfect*, rendered more striking by comparing it to a sabbath? Does the figure give us more *elevated* conceptions of the heavenly state? Without stopping to reason on the comparative merits of these two words, or deciding which represents most clearly, an idea of the heavenly *rest*, it may be observed, that if this was the design of the inspired writer, and he considered *Σαββαλισμος* as conveying the idea in a more clear manner, we should expect, that where he afterwards had occasion to use a term to convey the same idea, he would use the *same word*, not only as conveying it in a more strong and impressive manner, but as agreeing with the nearest antecedent word to which it would naturally refer. And the simplicity of the scripture style is a strong argument in support of this belief. But this, which we should expect, is not the fact. A term, to signify the heavenly state, is used in each of the two succeeding verses; and this term is not *Σαββαλισμος*, but *καταπαυσις*. This fact presents a strong objection to the supposition that *Σαββαλισμος* is used in reference to the heavenly state. But a still greater objection arises from the evident parallel which is drawn between the resting of Christ (who had entered into his *rest*) from all *his* works, and the resting of God from his special work. There is, evidently, a reference in the last clause of the tenth verse, where God is spoken of as resting from his works, to the seventh verse, where God is said to rest on the seventh day from all his works.

From the comparison which is drawn between what Christ did and what God did, verse 10th, and from the use of the same verb *καταπαυσεν*, *rest*, to express what God did, verse 4th, and what Christ did, and what God did, (*rested*) verse 10th, we are led to conclude that the rest of each was similar. And as the designation of a day to be observed as a day of *holy rest*, was because God at the creation rested upon that day from all his works, so also the resting of him who was

Lord of the sabbath, designated a day of *holy rest*. It will be observed, that we have come to this conclusion from considering the *connexion*, without resting the argument upon the meaning of the word *Σαββατισμος*. This word should be translated *sabbath*. It is derived from the verb *Σαββατιζω*, to rest on the sabbath day, to keep the sabbath.

Having, as we believe, proved that *Σαββατισμος* should be translated sabbath, we now propose a translation of the 9th and 10th verses.

Nevertheless, there is a sabbath left to the people of God; for he that hath entered into his *rest*, he also hath *rested* from his works, as God (*rested*) from his.

In this translation it will be perceived that we have used the word *rested* to express the sense of *κατεπαυσεν*, by the English translators rendered *ceased*. That *rested* is a proper sense of the verb cannot be disputed; the translators have rendered the same verb *rest*, verse 4th, chap. iv. See also Matt. xi. 28. & others. If this view of the subject be correct, it will be seen, that this passage contains one of the strongest proofs for the observance of the Christian sabbath in the sacred volume. The apostle introduces the subject in such a manner, as evidently shows that he does it to prevent his brethren from drawing a conclusion, that there was no longer a *holy rest* for them to observe. And to impress them with the importance of observing the day, the obligation for doing it, he places upon the same foundation, as the institution of the sabbath at the creation. This was sanctified, (set apart) by the example of Jehovah; "And he rested on the seventh day." So also was the sabbath, of which we are speaking, set apart by the example of him who is Lord of the sabbath. "For he that hath entered into rest, he also hath *rested* from all his works, as God did from his."

Thus the obligation for the observance of a sabbath, or *holy rest*, to be holden on the first day of the week, under the new dispensation, stands upon precisely the same ground, and is sanctioned by the same authority, as that instituted at the creation.

AGNOSTOS.

We have inserted the preceding remarks at the request of an esteemed correspondent, as they evince a laudable industry, and present an interpretation supported in the main by the learned and venerable Owen. But we are not convinced that St. Paul, in the passage which has been discussed, was speaking of the Christian sabbath, or first day of the week. This interpretation appears to us incorrect, because,

1. It does not allow to an apostle the same liberty in the use of words that is allowed to every other sober writer.

2. It overlooks the fact that the Jews, as they considered eternal life prefigured by the rest from toil, and by the delightful and sacred services of the sabbath, not unfrequently called eternal life itself a sabbath, or the great sabbath. See Schoettgenius in Hor. Hebr. et Talmud.

3. It is contradicted by the whole scope of the passage, the subject manifestly being the rest, the felicity, into which men are exhorted to enter by believing in Jesus Christ.

That the first day of the week is to be sacredly observed as the Christian sabbath, we have no doubt; and for our belief on this subject we hope to be able, at some future period, to offer reasons more satisfactory than the argument which we are compelled to think is founded on an erroneous, or, at least, on a doubtful exposition of Heb. iv. 9.

INTERPRETATION OF 1 CORINTHIANS, XI. 10.

For this cause ought the woman to have power on her head, because of the angels.

IN the first section of this chapter, the apostle reproves some indecencies which had been practised by certain females of the Corinthian church. Among the multitude of spiritual gifts which had been bestowed on them, it appears that a number of females had been endued with the spirit of prophecy; and that, on such occasions, they had prayed and exhorted in public. It appears, also, that these females had performed these religious services with their heads unveiled, which was conceived by the orientals as contrary to the rules of decency. They attached great importance to the veils of women. The history of this part of female dress may be traced to very ancient date; Rebekah, when she saw Isaac in the field, "took a veil and covered herself."* As the customs and manners of the orientals have been almost invariably the same, from age to age, modern travellers have assisted us in the exposition of this passage.

There was a great variety of veils worn by the eastern ladies; but as the description of many of them is not necessarily connected with the subject, we shall omit them.

Professor Paxton supposes the veil, to which the apostle alluded, was a species which Mr. Taylor calls the Radid. (רדיד) This extended low down upon the person; and was worn by married women as a token of their submission and dependance. To take away the veil of a married woman, was accounted one of the greatest indignities that she could receive; because it deprived her of the badge that distin-

* Gen. xxiv. 65.

guished and dignified her in that character, and signified her alliance to her husband, and her interest in his affections. This is the reason why the spouse so bitterly complains, "The keepers of the walls took away my veil from me."* Paul reasons thus. If the woman wear not her veil upon her head, let her be shorn. Obviously, this would be a disgrace; and if so, let her have a veil upon her head, that she may appear to sustain her real character. "For a man, indeed, ought not to cover his head, forasmuch as he is the image and glory of God; but the woman is the glory of the man."—"For this cause ought the woman to have power on her head."

The original word, *ἐξουσία*, rendered *power*, is by Schleusner translated *veil, a covering* for the head. This, he contends, is the meaning of the word in this place. This signification, he observes, is a peculiar one, and not known except in the scriptures. Rosenmüller also translates the word *veil*. This veil was called *ἐξουσία*, not so much because it signified the authority under which the woman was held; nor, as some have supposed, because the Hebrew *רדוד* *veil*, may be derived from *רדוד* from *רדה* to rule; but because it was a token of honour and respect. For this reason the Alexandrian version elegantly calls the *veil* of Sarah, which Moses calls *כבוד ענין*, *καταπλάσμα* the glory of the face. The translation proposed preserves the unity of the apostle's argument, and is evidently the correct one. "For this cause ought the woman to have a *veil* on her head, because of the angels." The principal difficulty in expounding this text lies in the last clause, *because of the angels*. Junius, with the frankness that becomes every expositor of holy writ, acknowledges, that "what this might mean, was not as yet clear to him." Mr. Locke has confessed the same. Many, who have attempted an explanation, have fallen far short of giving satisfaction to the biblical critic.

There are many terms not capable of being translated, with exactness, into the language of a people whose customs are not in a great measure conformable to the customs of those among whom such words have arisen. Dr. Campbell mentions three classes of words of this description. The last class of which, are such as relate to dress, judicatories and offices. It is not always easy to determine whether the similarity or dissimilarity of judicatories and offices ought to induce us to retain the original terms, or to translate them. Many terms, that might have been translated by the first translators, have become so naturalized, that it would be dangerous for their successors to depart from their example; except in some particular cases,

* Song, v. 7.

where perspicuity or energy requires it. In such cases, the faithful translator should not hesitate to leave the beaten track.

The term *angel* is the Greek term *ἄγγελος*, transferred into our language. This word might as well have been rendered *messenger*, generally, as the term *ἱερεύς*, *priest*. In regard to the import of the terms, there does not appear to be any closer correspondence between the last two, than between the first. Besides, the word *ἄγγελος* is no more than a Greek translation of the Hebrew word *מַלְאָךְ*, which the Seventy have thought not proper to retain in another language; and in this judgement have been followed by the writers of the New Testament. This, indeed, ought to be considered as an example for translating, rather than transferring, this appellative into another language.

The reason why this, and several other terms, are transferred into our language, is, because the translators of the common version followed the example of the Vulgate, the old Latin version. The words which in that were translated, they translated; and the words which in that were transferred, they transferred. Had that said *nuncius*, they would have said, *messenger*.

When a term is transferred it retains but one meaning. In its primitive language it may be capable of different significations in different connexions.

This word, *ἄγγελος*, *angel*, occurs in several instances, in which the sense is very much obscured, if not entirely lost. In the Greek it admits of a more extensive signification than it retains in the English. The original word not only designates a particular being, or class of beings, but is of the nature of an appellative, and marks a particular character, function, or office, among such beings. But in our version the word is no more than a name indicating an order of celestial beings. Now where there appears to be a manifest allusion, in the original, to the ordinary acceptation of the word, that allusion, in the version where the word is not properly translated, is lost. It is peculiarly unfortunate when it happens in an argument, as the whole will necessarily be involved in darkness. The word occurs in this unhappy connexion in the passage before us. The true sense in this connexion is entirely obscured in our common version, and on this account this passage has perplexed most readers of the New Testament. The word *ἄγγελοι*, *angels*, as has been observed, was transferred into the Latin version, and the example has been followed by a great part of the European translators.

This circumstance seems to have contracted its signification in the minds of very good linguists. Dr. Doddridge would retain the common version. Dr. Campbell would render it *messenger*; suppos-

ing it doubtful whether men or angels be intended; and then he would throw the same obscurity into the version that exists in the original. But we are of opinion, that this difficult word is correctly translated by Schleusner, *speculatores*, *exploratores*, synonymous with *κατασκοπῆς*, *spies*.

This rendering gives a peculiar force to the apostle's argument; and it is confirmed by the fact, that the sacred writers themselves have given the same signification to the word.

The men whom Joshua sent to spy out the land of Canaan, are called by the apostle James *messengers*. "Was not Rahab, the harlot justified by works, when she had received *τῶν Ἀγγέλων*, the messengers, and sent them out another way."*

And the same persons, in the same connexion, by the apostle Paul, are called spies. "By faith the harlot Rahab perished not, with them that believed not, when she had received, (*τῶν κατασκοπῆς*), the spies with peace." Heb. xi. 31. both referring to the same Hebrew word, *קִשְׁרִים*, of which the Greek *Ἀγγελοσ* is an exact translation.

"For this cause ought the woman to have a veil on her head, because of the *spies*," i. e. on account of those evil-minded spectators who are always present at your sacred assemblies.



THE IMPORTANCE OF APPLYING TO THEOLOGY THE BACONIAN PRINCIPLES OF PHILOSOPHIZING.

WHILE we examine the principles by which the ancient philosophers proceeded in their inquiries after truth, we wonder not that their speculations were so often either mingled with error, or in the highest degree false. The very steps by which they arrived at their conclusions, were calculated to fix in their minds the grossest errors.

After a lapse of ages, and a variety of absurd methods for ascertaining truth, the syllogistic mode of reasoning was adopted by Aristotle, which leads us invariably from the consideration of universals to particulars, the truth of which, instead of being a *consequence* of the universal proposition, is *implied* and *presupposed* in the very terms by which the universal proposition is expressed. The syllogistic theory, therefore, which forms the grand basis of the old Peripatetic philosophy, can be of no use in extending our knowledge of truth. And, says Bacon, "though it might do well enough in civil affairs and the arts which consisted in talk and opinion, it comes very far short of subtilty in the real performances of nature; and catching at what it could not reach, has served to confirm and establish errors,

* James ii. 25.

rather than open a way to truth." Popular as this mode of reasoning was, while the authority of great names prevailed, and the old scholastic maxims were allowed, without examination, to pass as incontrovertible truths; since Bacon, in the 16th century, taught the importance of experiment and observation, and the necessity of taking facts for premises to start upon, it has justly fallen into contempt.—According to his system of philosophizing, in all our reasonings about the established order of the universe, knowledge is to be acquired only by ascending from particulars to generals. We are to examine particular facts as they are by themselves.

So simple in its nature, and so undeniable in its evidence, is the great axiom of his philosophy, that it forces conviction upon the understanding wherever its lustre shines.

Since this method has been adopted by the inquirers after truth, the science of physics has advanced with a rapidity before unexampled. It is to this that Newton was indebted for the splendid discoveries which have excited, and which, while the heavens revolve, will continue to excite the admiration of the world. It is to this, indeed, that we owe all the valuable additions, in modern times, to science in its various departments; and it is through the application of this to metaphysics, by Reid and Stewart, that the present age has been blessed with the commencement of a new and auspicious era in the philosophy of the human mind.

In our researches after truth in the science of physics, proceeding according to the Baconian principles of philosophizing, "we inquire, not what we should expect the principles and laws of the physical world would be, nor whether this or that thing can be reconciled with the infinite wisdom and perfections of God; but simply, what is fact? what do we find from observation and experience, that the properties and laws of nature really are?" And whatever we find to be facts, we are bound to admit as such, though we, who are of yesterday and know nothing, are unable to elucidate their consistency.

"Now this principle is as applicable to the science of *theology*, as to the science of *physics*. Indeed it will be found that in theology it is still more necessary; and that any departure from it, is attended with still greater danger than in physics. Theology, as well as philosophy, is founded on facts. The first thing to be done in either case, is to determine, by the proper method of inquiry, the facts on which the science is founded."

In philosophy we learn facts, either by observation and experience, or by testimony. In theology we have the same sources of informa-

tion. We have our observation of what occurs around us, and our own experience; and we have the *most credible testimony*—the testimony of God himself—the revelation which he has made in the holy scriptures.

In the science of physics, and many things connected with theology, we are first to ascertain the facts made known by experience and observation, and by human testimony. Thus, in learning the phenomena of electricity, or of the magnet, or the existence of plagues, earthquakes, war, the offering of human sacrifices, the slave trade, or the wretched state of a great portion of our world within the dominion of God, who has all things under his control, we must inquire what are facts; and on these facts our conclusions must rest. But in all our investigations which are strictly theological, the question is—what say the scriptures? what do the scriptures, understood according to just rules of interpretation, teach concerning the subject? Revelation here makes known to us facts, as the basis of our reasoning, and our inquiry after *these* ought not to be embarrassed by any other. Whatever God declares, is sufficiently proved; for his testimony is a far better foundation for our faith, than all our reasonings.

Now what better steps can be taken in relation to a theological subject, than first to inquire, what say the scriptures? and the positive declarations of scripture being ascertained, then to decide on each point, separate from all others, according to those declarations, whether such a decision be or be not agreeable to what we imperfect creatures should expect. If to the declarations of revelation our experience and observation bear testimony, we are by this assured that our understanding of those declarations is correct.

Many of the numerous errors and bitter disputes among theologians, both ancient and modern, have arisen in consequence of neglecting this method of inquiring for facts on each point in theology, separately considered. They have thrown several things together as belonging to one subject of inquiry; and, by this means, have been unable to bring any fact directly applicable to the whole subject. The fact asserted might be applicable to one *part* of the subject in dispute, while it has no relation to other points improperly *connected* with that to which it is applicable.

The importance of applying to theology the Baconian principles of philosophizing, urges itself upon the candid theologian with peculiar solemnity when he approaches the doctrine respecting God himself as revealed to men. Hence, with profound reverence for the word of truth, he inquires, not whether this or that thing be consistent with

his own views of religion ; but are these things true, separately considered ? Do the scriptures declare them ? If so, they are consistent, and must be admitted. His inquiries therefore upon this subject are not much unlike the following :

Do the scriptures reveal some kind of a plurality in the divine existence ?

Is the **WORD**, mentioned in the first chapter of John, a real and proper person ?

Did Jesus Christ possess a divine nature ?

Did Jesus Christ possess a human nature ?

Does his official character unite *two* natures ?

Do the scriptures reveal the personality of the Holy Spirit ?

Do they also reveal his divinity ?

Should he, after a separate examination, find that to each of these questions the scriptures answer in the affirmative, he feels constrained to admit them. He then farther inquires,—Do the scriptures declare that there is but one living and true God ?

Regulating himself by the principles laid down, the affirmative of this question he would also admit.

To enforce the practice of this method of conducting our inquiries, we need not expatiate on the success of those philosophers by whom it has been adopted.

When will similar success attend the inquiries of men after religious truth ? When will the prejudices which for ages have perpetuated controversies among christians, be despoiled of their dominion, and errors in divinity be buried with the learned lumber, and jargon, and absurdities of the old scholastic philosophy ?

It will be when men are willing to adopt a mode of investigation similar to that which, in modern times, has enriched science with her choicest treasures. It will be, when they will allow to theology the same privileges that are granted to every other science,—to abandon every dogma, and every system that is not supported by its own proper evidence, and to admit implicitly whatever well ascertained facts assert, and above all, whatever Jehovah himself has testified in the sacred scriptures.

ON THE CONNEXION BETWEEN A PREACHER'S GENERAL CHARACTER AND THE EFFICACY OF HIS PUBLIC INSTRUCTIONS.

THE ministry of the word and ordinances of the gospel, together with its numerous appendages, embraces the most responsible office

that can be sustained in the present state. In his station, the minister is peculiarly exposed, both as an example to believers, and as a reprover to unbelievers. Looked up to by those who acknowledge him in this capacity, and opposed by those of the opposite character, his situation becomes critical and dangerous: and were it not for the fulfilment of a Saviour's promise, he would utterly fail and be discouraged. From this persuasion St. Paul wrote his epistles to Timothy and to Titus, to discharge the important duties which devolved upon them, and that they might know how to conduct themselves in the house of God. And these injunctions, unquestionably, stand as equally necessary for the practice of every man in successive ages, who shall assume the character of a minister of Christ. Among the exhortations of the apostle, he thus admonishes Titus. "In all things showing thyself a pattern of good works: in doctrine, showing uncorruptness, gravity, sound speech, that cannot be condemned; that he that is of a contrary part may be ashamed, having no evil thing to say of you." Titus ii. 7, 8.

With respect to the general character of an ambassador of Christ, close and unceasing attention is necessary. His conversation should be always such as is adapted to strengthen, not impair, the impression of his public instructions. Though it is not necessary, nor expedient, for him to be always conversing on the subject of religion, his conversation should invariably have a religious tendency, that whatever excursions he indulges, the return to serious topics may be natural and easy. The whole cast of his character should be such as is adapted to give weight to the exercise of his ministerial functions. "We are aware," says a celebrated writer, "that moral delinquency, in a christian minister, produces a sensation as when an armour-bearer fainteth; that he can neither stand nor fall by himself; and that it is impossible for him to deviate essentially from the path of rectitude, without incurring the guilt and infamy of Jeroboam, who is never mentioned but to be stigmatized as he who taught Israel to sin." Instead of satisfying ourselves in the acquisition of virtue with the attainments of a learner, we must aspire to the perfection of a master; and give to our conduct the correctness of a pattern. We are called to such a conquest over the world, and such an exhibition of the spirit of Christ, as shall not merely exempt us from censure, but excite to emulation. "Ye are the salt of the earth, ye are the light of the world," said our Saviour to his disciples, whom he was about to send forth in the character of public teachers. As persons to whom the conduct of souls is committed, we cannot make a wrong step without

endangering the interests of others ; so that if we neglect to take our soundings, and inspect our chart, ours is the misconduct of the pilot, who is denied the privilege of perishing alone.

A life corresponding with the precepts of the gospel, contributes much to the instruction of mankind. Indeed, the truths of our holy religion never shine in their full lustre, unless they are seen exemplified in the deportment of the man who embraces them. But to instruct men in the theory of the gospel is not the only design of the christian ministry. It aims to convince them of the truth and divine authority of the Bible, and to allure them to the practice of its holy precepts. In this view a good life assumes much additional importance. By such a life the theory of christianity is brought to the touchstone of actual experiment. It no longer appears to them a visionary system. Its practicability and excellence are fully demonstrated. Surrounded by those who live as the " grace of God teaches," ungodly men are constrained to feel, and sometimes to acknowledge, that the professors of religion are not all hypocrites ; that there are such persons in the world as real christians ; and that the gospel, attended as it is by a powerful and sanctifying influence on the hearts of men, can be no work of imposture or enthusiasm, but a divine light discovering the way to eternal bliss. If this is true of ordinary christians, it must be eminently so of those who minister in holy things.

Nor will the importance of a holy life in a christian minister appear less evident, when we consider its influence on the church of God.— Private christians are accustomed to pay great attention to the life of the man who labours among them " in word and doctrine." They not only seek directions from his sermons, but mark his conduct so far as it lies open to their inspection ; and if they love and esteem him, they will be inclined to take him as a model for their imitation. If he deviates from the path of duty, they will be in danger of deviating with him. On the contrary, his watchfulness and circumspection will tend greatly to their preservation. They will be apt to follow him as he follows Christ. Nor will all the sermons he can deliver, however excellent, have so much influence on his brethren, as a life corresponding with his profession. Indeed, without this, sermons and prayers and exhortations may as well be spared. Such a discordance between a preacher's doctrine and his life, must destroy his usefulness, though he possessed the tongue and powers of an angel.

MISSIONARY INTELLIGENCE.—FOREIGN.

MISSION TO BURMAH.

Continuation of Mr. Judson's Journal, from September 7th, 1820.

SERAMPORE, OCT. 24th.—At the last date, Mrs. Judson appeared to be on the recovery. Since that time, our hopes have been alternately raised and depressed. But for a few days past, notwithstanding the present cool season, and the best medical advice, her unfavourable symptoms have all been aggravated; and this morning, we received, in writing, the definitive opinion of Dr. Chalmers, that her disorder is a chronic affection of the liver, which cannot be removed, but by a voyage to America, or at least a protracted stay in Bengal, under the care of a physician; and that a return to Rangoon precludes all hope of recovery. I feel, therefore, under the distressing necessity of leaving her in Bengal, and returning alone to Rangoon, by a vessel which is expected to sail by the first of next month.

I wish here to express our great obligation to Dr. Chalmers, who has frequently attended Mrs. Judson, though he had to cross the river from Barrackpore for that purpose, and who finally, from regard to the cause in which we are engaged, declined accepting any thing by way of remuneration.

CALCUTTA, OCT. 31st.—Yesterday we took leave of brother Hough and family, with whom we have spent a very quiet and happy sojourn of two months, and came down to this city, in order to my embarkation. But our views have undergone a very great change, in consequence of meeting with Dr. Macwhirter, who, as well as Dr. Chalmers, is of the first eminence in his profession. His opinion does not indeed differ from that of Dr. C. in regard to the nature of Mrs. J.'s disorder, or the course of medicine to be adhered to; but he thinks that he can give such general prescriptions, as will render a return to Rangoon less dangerous than we expected. Mrs. J. therefore, feels encouraged to join me in taking passage in the vessel before-mentioned, which is still to be detained a few days.

Nov. 23d.—Having taken leave of our dear and excellent friends, Mr. and Mrs. Townley, (missionaries from the London Society) with whom we have had the happiness of living several days—Mr. and Mrs. Lawson, and others of the Baptist Mission—and Mr. Ward, a young gentleman from our own country, whose attachment to us and the cause of Christ has been manifested in a series of the most polite attentions and substantial kindnesses, we are just embarking on the *Salamanca*, the same vessel which, two years ago, conveyed Colman and Wheelock to the same place to which we are now destined.

A. JUDSON, Jun.

DOMESTIC MISSIONARY INTELLIGENCE.

For the following extracts we are under obligation to General Calvin Jones, of Raleigh. We are gratified with the present, and shall ever feel thankful for similar communications.

From the Rev. A. Steiner to Gen. Calvin Jones, dated

DEAR SIR,

Salem, N. C. July 17th, 1830.

I ENCLOSE you here a copy of some of the decrees of a late council of the Cherokees, of which I obtained a copy when there, and which I ought so much the sooner to have communicated to you, as I am convinced that you are a favourer of the Cherokee civilization. You will find many aberrations from grammatical construction; but you may perceive somewhat of the spirit of the times, and of the improvement in legislation of the Cherokees.

The place where the council now is held, is just below the confluence of the Conesaga and Yoastenawly Rivers, which form the Coosa, on the southeast side thereof. The place is called Newtown, and had been laid off, and temporary buildings erected a little before the meeting of council, and is intended to be improved for greater convenience. A large fine spring is near the council house, which now consisted of two open sheds, with a neat level area between, and a building for a clerk's office. A short half mile from the place, major Ridge, a Cherokee, caused a house of entertainment to be kept, where man and beast fared tolerably well; but no spirituous liquors were kept there, nor near the council, though there were some several miles farther off. The council was newly elected, and had their first meeting at the new place, which is destined for their permanent seat of government. I spent there nearly a week, and being at the opening of the first council at the new place, I was requested by council to dedicate the place to Almighty God, which I did by prayer, praise and thanksgiving, and by the singing of hymns, and a sermon and address, in which I was assisted by the Rev. Mr. Posey, a baptist preacher, who was there, seeking leave to make a school and missionary establishment in the country; which leave he obtained from council a few days after, and is now beginning his missionary and school establishment among the poorer class of the nation, in the mountains, among the Valley towns. I visited the two missionary establishments then existing in the country; first the eldest, Springplace, near Vann's, where the venerable Mr. Gambold resides, and found especially Mrs. Gambold very active in school, and among the Cherokees generally. They have now a fine little flock of Cherokee converts formed into a living Christian church, but are in want of labourers in the extended vineyard. Secondly, Brainerd, where you are acquainted, where, under the direction of the reverend and venerable father Hoyt, the school flourishes and is numerous. Their christian converts increase from time to time, and those that are not yet converted to the christian faith, are greatly benefited in morality, and in their temporal welfare. They have since had an accession of labourers at Brainard, and, as far as I know, the establishment is doing vastly well. There were then, on account of the American Board of Missions, preparations made for a school establishment at Talony, near Sanders', which, when I

visited it, was nearly complete, and is since gone into operation, and so has another, somewhere near Tennessee River, so that now there are five establishments in that country—1st, at Springplace, near Vann's—2d, at Brainerd, on Chickamauga—3d, at Talony, near Sanders'—4th, somewhere near Tennessee River—5th, Mr Posey's establishment in the Valley towns, the heads of Hiwassee and Tennessee Rivers. We contemplate making another establishment in the neighbourhood of major Ridge, on Youghkalougy, about ten miles below Newtown, where at my visit the inhabitants expressed an eager desire to have an establishment made. Indeed, in every direction of the country the eagerness to have school establishments is truly great, and the only mortification is that the desire of the people cannot be gratified in a measure commensurate with the greatness of the object, for want of hands to engage in it; for to send hirelings there, whose only object is either a little gain, or to indulge in an easy living without much labour, will never do; and if they be characters of rather loose morals, more harm than good will be done. Persons engaged to cultivate the field there, ought to be disinterested, and impressed with an idea of the magnitude of the object, as respects the welfare of the rising generation.

It had been fifteen years since I had been last in the Cherokee country, and now beheld great improvements in that tribe since that time. Farming is now honourable among them, and so is labour in general, which was formerly held to belong only to the female sex. Great was formerly the distance of the sexes; the softer sex were merely menial servants, and not honoured to be in company with men. It is not so now. No fearful restraint is put upon the sex; both sexes converse freely together, and sit at the same table, and it is delightful to see much conjugal happiness. All this is a sign of advanced civilization. In some parts I have observed wagons and teams at most plantations, with wagon-roads from one plantation to another, as in our settlements. Large fields of corn, orchards, horses, cattle, hogs, sheep, goats, mules, &c. Some comfortable cabins, and even two-story houses of hewn logs, with stone chimnies. In the house of major Ridge (a true Cherokee) were placed a walnut table, a number of Windsor chairs, and an arm chair, a fine walnut desk with drawers, two as noble beds with fine curtains, as you would wish in any genteel house; a cupboard, with white glass and china ware, &c. We breakfasted there, and at table both sexes associated freely. A negro woman waited on us. On the table was laid a fine diaper tablecloth. The breakfast was as good and as genteelly served as you could wish almost at your Eagle Tavern; and our coffee was handed us in china cups and saucers, &c. It is true, it is not found so every where. But do you find it so every where in countries which boast of high civilization? There is a beginning made to make brick buildings in the country. This major Ridge has a son at the Foreign Mission School at Cornwall, Connecticut, from whom he expects much; yet he told me to write to him, that among his other acquirements he should not neglect to learn to work, for that this gave stability to the welfare of a nation. I am quite confident that in the lapse of a short time the Cherokees will be advanced in civilization as much as to fit them for full citizens of the United States. The more it is a pity that the prospect for them is but gloomy, as the policy of Georgia, added to the cupidity of the whites, will endeavour to force them from the land of their fathers, and then farewell to all prospect of civilization of Indians, when they are driven off just at a time when the most sanguine hopes of gov-

ernment and benevolent men are about to be realized. Georgia may say what it will, I am confident that it cannot get better citizens than the Cherokees will be in a few years; and I am sure they are as moral now as some of the settlers in that state.

Extract of a letter from the Rev. J. P. Marshall to the Cor. Sec. dated

RESPECTED SIR,

Mount Harmony, Columbia County, Georgia, April 3d, 1821.

THE Mission Board of the Georgia Association have taken into consideration the impracticability of prosecuting the design of establishing a school among the Creek Indians for the present. They have also considered the difficulties that have arisen in the mission at Rangoon, occasioned by the introduction of a new king to the throne; the probable departure of the missionaries from Calcutta to Chit-tagong, their travelling expenses, &c.; and have thought proper to make an appropriation of two hundred dollars to the "General Fund of the Board of Managers of the Convention of the United States, for missionary purposes." Brother Mercer is appointed to forward the same, as soon as opportunity occurs. This is to acquaint you of said proceedings.

Although the religion of Jesus walks not in "silver slippers" among us, nevertheless she finds an admittance into the hearts of many. The 'gospel of Christ has lately become the power of God' unto the salvation of six or eight hundred souls in Georgia. Among the Baptists the sacred fire of love continues to kindle and burn. As many as 30, 40, 60, and in one instance more than 100, have been returned from one church to some of the associations. Congregations increase in number and attention. Ministers, inflamed with the glory of God and the salvation of immortal souls, preach as with the 'Holy Ghost sent down from heaven.' General meetings and associations are more generally attended; and the Lord himself has come down. Although there are difficulties among some of the churches, yet they are mostly at peace. The spirit to aid in missionary purposes, though warmly and imprudently opposed by many, increases and prevails.

If we contrast the good with the evil, we are constrained to believe the latter day glory is approaching. This is verily an age of wonders. God has promised his Son the "heathen for his inheritance, and the uttermost parts of the earth for his possession;" and he will overturn, and overturn, and overturn, until they shall be his whose right they are. The Molochs and Dagon of idolatry must fall before, and crouch beneath the feet of Jesus. The habitations of cruelty, and the very regions of the shadow of death, where darkness covers the people, must be illuminated with the healing rays of the glorious Sun of Righteousness. The earth must be filled with the glory of the Lord.

The accomplishment of these gladdening scenes daily comes to pass. The precursors of their completion with which we are favoured, fill our hands with means, our mouths with laughter, our hearts with joy and praise.

Brother Mercer is well. He delivered a missionary sermon at the meeting of the Missionary Board, which was masterly and sublime.

Brother Rice called on me. I was glad to see him, and hear him talk his travels o'er. He was in good health. He certainly is a good labourer in the missionary vineyard.

The Lake Female Missionary Society to the Board of Managers of the General Convention, sends Christian salutation :

DEAR BRETHREN,

WE acknowledge our unworthiness, in putting forth a helping hand to aid in the great and arduous work of sending the gospel of the blessed Redeemer to the heathen world. When we look into our hearts, and discover there so much want of a right improvement of the word preached unto us ; and when we consider our inability to comfort the weather-beaten missionaries, bound to Burmah's distant shore ; we should be discouraged, were it not for the promise of Him who said, " This poor widow hath cast into the treasury more than they all." Believing that the Lord accepts of the free gift that comes from the heart, whether it be small or great ; and feeling an anxiety for the advancement of the Redeemer's cause, especially among the heathen, we are desirous to throw our mite into the treasury of the Lord with our brethren and sisters, trusting that the King of heaven will bless and direct the same to the good of some poor souls that now sit in the region and shadow of death, that they may be brought into the glorious liberty of the sons of God. And feeling an increasing spring of joy and satisfaction by reading the accounts from our missionaries, we rejoice in the hope that the Lord is now preparing the way for the universal reign of the King of saints, when his kingdom shall stretch from shore to shore, the saints see eye to eye, and peace and love abound from the rivers to the ends of the earth. We therefore contribute and convey to the Board twenty dollars, for missionary purposes, with our desires that the Lord would give them grace to act as wise and faithful stewards in his cause.

BRIDGET SIMONS, President.

WEALTHY SQUIRE, Secretary.

Extracts from the eleventh annual Report of the American Board of Commissioners for Foreign Missions.

IN ten years there has been paid from the treasury of the Board the total sum of \$201,600.—For the mission to the East—Bombay and Ceylon—just about \$100,000—for the missions to the American aborigines \$51,000—for the mission to the Sandwich Islands, \$10,470—for the Palestine mission, \$2,350—for the Foreign mission school \$17,340, and for various subordinate and contingent objects and purposes \$20,000.

In the same period the treasury has received the total sum of about \$235,000. Of this amount something more than \$220,000 were given by benevolent individuals, males and females, associated and unassociated, in donations and bequests for the general and particular objects of the Board ; and the remaining sum of about \$15,000 were the proceeds of monies invested, books sold, &c. Besides the monies paid into the treasury, many liberalities have been bestowed in various articles, in different ways, and to no inconsiderable aggregate. But the amount, whatever should be the estimate, is to be added to the regularly accounted for expenditures, as well as to the regularly entered receipts.

Of the sum expended much has necessarily been consumed ; yet not a little remains for important and durable use.

In the ten years there have been received under the patronage and direction of the Board, as missionaries and assistants, 62 men and 48 women—in all 110. Of this number three—Mrs. Harriet Newell, the Rev. Edward Warren, and Mr. A. V. Williams,—have been called to their reward: ten, six men and four women, have left the service,—three on change of sentiment, five on account of impaired health, and two from discontentment—and nine are yet at home, waiting with desire to be sent forth to their work. Eighty-eight—49 men and 39 women—are now either in the fields respectively assigned to them, or on their way to them:—25 in the East—2 in Western Asia—17 in the Sandwich Islands—and 44 in the countries of the American aborigines. Upon the same funds, and engaged in the same cause, are the Rev. Principal of the Foreign Mission School and his worthy assistant.

Of the men now under the patronage and direction of the Board, TWENTY-SIX ARE ORDAINED MINISTERS OF THE GOSPEL, educated, the most of them, in literary and theological seminaries of the first order in our country; two are especially designed for ordination; and the rest are approved men for the various departments of the general work, as catechists, school-masters, agriculturists and mechanics. All of them, the principal and assistant of the Foreign Mission school excepted, have given themselves devotedly for life to this arduous and holy service, and the most of them, with the same spirit of devotion and sacred disinterestedness, have given also all their possessions, which, in not a few instances, were of very considerable amount. Of the women mention, proportionably commendatory, might be made.

At home is the Foreign Mission School, designed for the *thorough education* of promising youths from different heathen lands;—an institution firmly established in the hearts of Christians, in a highly prosperous state, and blest most signally with heavenly influences. Abroad, belonging to our several missions, are more than 50 free schools, in which there can scarcely be fewer, probably there are now more, than 3,000 children, Hindoo, Tamui, Jewish, Cherokee and Choc-taw, under Christian instruction; not less than 300 of whom are boarding or family pupils, lodged, and fed, and educated, as under the especial care of the missionaries.

NINETY PERSONS with qualifications for the different parts of the work, from rudimental instructions in the primary branches of knowledge and arts of civilized life, to the highest and holiest administrations of the Gospel—not only ready for the service, but actually for the most part in the distant fields at their allotted stations—disposed in order and furnished—engaged in their various labours, and some of them having for a considerable time borne the burden and heat of the day:—and more than fifty schools, established in different regions of darkness, and containing under Christian instruction three thousand children of families and nations long ignorant of God, and never blest with the news of the Saviour—Could we mention nothing more, the TWO HUNDRED THOUSAND DOLLARS expended in ten years, should not be accounted as lost. But something more may be mentioned.

“It is estimated,” says Mr. Kingsbury, “that the establishment at Elliot has cost upwards of \$12,000, exclusive of all the labour done gratuitously by the missionaries. But it ought to be distinctly kept in mind, that the greater part of this money has not been consumed. It has been vested in various property,

some of which is of the most productive kind, and which may be considered as a permanent fund for the support of the mission. There are now belonging to the establishment at Elliot, more than 200 neat cattle. There are also teams of oxen and horses, wagons, carts, ploughs, and other implements of husbandry, suitable for a large plantation. More than fifty acres of land are cleared and under cultivation. Upwards of twenty buildings, including a blacksmith's shop, mill, and joiner's shop, have been erected. Mechanical tools for various branches;—lessons, books, and stationary for the school, have been provided; and all the varied apparatus prepared for the accommodation of a family consisting of one hundred."

Similar statements and estimates might be made respecting the establishments at Brainerd, on the Tombigby, and at Talony. The missions over the sea are upon a different plan. But at Bombay we have a printing establishment, comprising two presses, fonts of English and Nagree types, with the requisite apparatus; and various accommodations and articles of durable utility for the various purposes of the mission. Our Ceylon mission, besides the very valuable glebes and edifices secured to it, has also a printing press, with fonts of English and Tamul types, an hospital, and several school houses; and a proportional provision of what is necessary for a permanent mission. A large part of what was sent out with the Sandwich Island mission, was not for immediate consumption, but for durable use. The lands, buildings, &c. of our school at Cornwall—what may be denominated permanent property, were estimated at more than \$5,000. The libraries, and the surgical instruments, belonging to our several establishments, would, altogether, be of considerable value.

The two hundred thousand dollars, then, is not all consumed—has not all vanished away. By means of it a preparation for action of no inconsiderable extent has been brought forward. And in the general view of this preparation, besides what has now been mentioned, whatever has been acquired of knowledge, of experience, and skill, in directing and executing this great work, where every thing was new, and every thing was to be learned,—and whatever systematic and permanent arrangements have been made for continued and extended operations, at home and abroad,—should doubtless be included.

Of the thirty-one heathen youths—including with the twenty-six now at school, the deceased Obookiah, and the four, who have gone with the mission to their native islands—seventeen are thought to have given evidence of a living faith in the gospel; and several others are very seriously thoughtful on religious concerns. The Lord, in his sovereign goodness, has made it strikingly manifest, that his face is toward this favoured seminary, and that his blessing rests upon it. May it be eminently instrumental in making known the glory of his name in many lands, and of bringing multitudes of different nations and tongues, to unite in songs of everlasting joy and praise.

Since the last annual meeting, your committee have sent forth to different fields 23 men and 13 women: 10 men and 7 women to the Sandwich Islands—1 man to Ceylon—2 men to Western Asia—8 men and 6 women to the Choctaw nation—and 2 men to the Cherokees of the Arkansaw. Of the men, 5 are ordained missionaries—1 is a physician, 1 is a printer, and the rest, besides being skilled in husbandry and various mechanical arts, are men of vigorous and well informed minds, in sound bodies, inured to labour, and of approved civil and

Christian character ; 4 are men in middle life, with well governed and well educated families ;—the rest, young men, 8 of whom are married ; the most of them have been exercised in the instruction of schools, and all of them are deemed well qualified to take part in the arduous, benevolent, and sacred work of evangelizing and civilizing pagan and uncultured people.

PERSIAN CHRISTIANS.

TWO persons, professing to be Christians, and natives of Persia, have been lately travelling in India to collect charitable contributions. The Rev. Messrs. Kolhoff and Sperschneider, the missionaries at Tanjore from the Society for promoting Christian Knowledge, were so well satisfied, after examination, of the truth of their representations, that they gave them a testimonial to that effect. We transcribe, from a contemporary publication, the following account of the body to which they state themselves to belong.

“ Lucas John is about forty years of age ; and states, that, by the blessing and grace of God, he has, for the last ten years, attended to the concerns of his soul. Joseph John, about twenty-three years old, has, since the age of fifteen, known the things belonging to his peace.

“ Their native town is Chosrabad, in the province of Hedesbegan, in Mesopotamia. It contains about 700 inhabitants, who are all of the same community with themselves.

“ They are the offspring of ancient Jewish christians, and are now suffering greatly under the government of Persia. Formerly, when under a Turkish Pasha, they enjoyed, in some degree, public justice and peace ; but since they have been subjected to the power of Abbas Mirza, a son of the king of Persia, who resides at Tebriz, these poor christians have been treated in a most intolerant and cruel manner ; and have had to pay heavy taxes, beyond their ability. Two sons of Lucas John have been seized, and threatened to be made mussulmans ; but Mr. Armstrong, residing at Tebriz, has become security for the payment of 1000 rupees ; 500 of which are already collected, the rest are still wanting. Since their acquaintance with Mr. Armstrong, they seem to have suffered less from their Mohammedan oppressors.

“ The sum of 1000 rupees required to satisfy the demands of their oppressors, who have retained the two children of their family as hostages for payment, amounts to much more than that sum according to the rupee of India, which is of less value.

“ They collected about 700 rupees at Bombay, Cochin, Tanjore, and the intermediate places, and about as much more at Madras.

“ The whole number of these christians amounts to about 10,000. They have an archbishop and three bishops. The archbishop resides at Mosul ; one of the bishops, at their native town of Chosrabad ; another at Meredeen, three days' journey from Mosul ; and the third at Diarbekir. By the Mohammedans they are called Nazarenes, and Syrians by the Arabs ; but, among themselves, Ebriam, or Beni Israel ; which name denotes their relation to the ancient Jewish christian church, as does also their present language, of which we had a proof ; the Lord's prayer, and the apostle's creed being very like to the original Hebrew. They have no connexion whatever with either the Greek or Roman churches.

“They hold the doctrine of the Trinity in Unity; and declare Jesus Christ to be ‘the way, the truth, and the life,’ and that through him alone they are delivered from the wrath to come, and are made heirs of eternal life. They acknowledge only the two sacraments, but both in the full sense and import of the protestant church.

“They have at Chosrabad a large church, nearly of the size and appearance of the Scotch kirk at Madras, which is a fine building. Through fear of the Mohammedans, who insult and oppress them, they assemble for divine worship between the hours of five and seven on Sunday mornings; and, in the evenings, between six and eight. There are also daily services at the same hours. The women and men sit on opposite sides of the church, during the hours of worship.

“The country is said to be covered with gardens abounding with a great variety of fruits. The men are chiefly engaged in cultivation, and the women in spinning.

“Within the last ten years a school has been established, in which the average attendance of boys is about thirty. There is also a separate school for girls, consisting of but few scholars; sometimes not more than three in number. In these schools are taught the Four Gospels, (the names of which they repeated distinctly,) the Psalms, and other books. The scholars are taken to church morning and evening.

“These two men seem honest and simple, and well acquainted with the truths of christianity, though quite deficient in reading and writing. On being asked occasionally what success they had met with, they would invariably reply, in the most artless and unaffected manner, as if it was their ordinary style of speaking of their benefits and mercies, ‘God has given us’ so much more, mentioning the amount.”

ASIATIC INTELLIGENCE.

The Worship of Sutyā-Narayan.

IT is a common practice among the natives when they are anxious to obtain any boon, or to avoid difficulty and danger, to perform the worship of Sutyā-Narayan, or the true Narayan, one of the names given to Vishnoo. It is customary to vow worship to him under this name on the commencement of any undertaking, which is generally paid on its successful termination. For this there is no authority in the shastras; nor is the divinity who is thus supposed to avert misfortune and to confer favour, specifically mentioned. His attributes and his credit have grown up spontaneously from the credulity of the people, but the belief in his power is perhaps more widely extended, and more deeply infixd into the mind than that of the other gods who have so long claimed adoration. The learned affect to despise him,—but with this small exception he appears to be the current deity of Bengal. If a farmer loses his cow, he vows a few gundas of cowries to Sutyā-Narayan; if a rich man institutes a cause in court, a vow is made to this deity, and if he be victorious, he performs the vow before the whole village. The mode of worship practised on these occasions is exceedingly simple. A quantity of food is collected and offered up to Sutyā-Narayan; a little book is read containing instances of his having fulfilled the wishes of his worshippers, and of his having revenged himself on them for some trifling neglect in the ceremonials of worship, or for having forgotten him in time of prosperity:

at the close of each chapter the assembly clap hands and cry out "Huree bol ;" and on the conclusion of this recitation each one partakes of the food which has thus been consecrated ; and with a firm reliance on the merits of this deity, prefers in his own mind whatever wish may be uppermost, and returns home.— On these occasions it is the practice never to collect any quantity of food, or to offer any sum of money complete, but always with the fraction of a quarter ; as a seer and a quarter of rice, or three, four, or five seers and a quarter, a rupee and a quarter, or any larger sum with the addition of a quarter.

The books thus read are written in measured numbers in the Bengalee language. The composition is the work of some village bard, and the matter is drawn from his own fertile imagination. The instances he adduces of the power of the god are not founded on fact ; but are invented by himself. He is therefore at liberty to exhibit the deity under any form he pleases, and subject to all those ignoble passions with which his own mind is filled. The deity he thus exhibits is a prototype of himself, with the addition of boundless power ; and from this impure source, are his fellow-countrymen, as far as they read and believe, (and they do believe with inconceivable tenacity) to form an idea of the majesty, power, goodness, and condescension of God. To the poor and ignorant, those deities, however low they may be in the calendar of Brumha, from whom they expect immediate relief, to whom they resort on all occasions, whose anger they dread, whose power they attempt to propitiate, are all in all. These are their only real gods ; on these they trust, and they have no particular thought about the other deities whom the learned have created. Each province has a distinct work of this nature ; in which the principles are the same, though the story varies. The number of works composed under this title we have not been able to ascertain ; but since, after a limited search we have found more than eight, there is every reason to believe that they are exceedingly numerous.

We here present the reader with the outline of one of these works : a poor mendicant brahmun lived at Kashee-poor, who was in the habit of meditating on *Sutya-Narayan*. On his way, he one day meets this divinity, though himself unable to recognize him as the lord of the three worlds. Being accosted by the form which the god had assumed, he replied that he was a poor brahmun, who lived by begging,—had meditated on *Sutya-Narayan* for years ; "who," says he, "though the supporter of the distressed, makes not himself visible to me, nor relieves my distress." This awakens the compassion of the god, who assumes his divine form of four hands, and says, "I am *Sutya-Narayan* ; knowing thee to be faithful I have revealed myself. I will banish thy poverty, and crown thee with magnificence, if thou wilt worship me with a true heart." The brahmun overjoyed, makes his obeisance to the ground and exclaims, "my night of affliction is turned into auspicious day. But how shall I who am poor and destitute worship thee ?" The god smiling said, "Think not that much wealth is required to propitiate me, one seer and a quarter of *atta*," a seer and a quarter of milk, and as much sour milk, honey, ghee, and sugar as thou canst obtain,—with these articles, worship me : after collecting thy friends and relatives, meditate on me in faith, and offer up the articles mentioned. Having circumambulated the collection of offerings, meditate on me again with undisturbed mind, and

* Flour made of rice.

thou wilt obtain all thy desires. Let the assembly repeatedly bow their heads, and partake of the sacrificial articles, contemplating me in the various ways their necessities demand : those who worship me with sincerity shall obtain the accomplishment of all their wishes." Saying this, he becomes invisible. The brahmun overjoyed with the interview, hastened to the town to beg, and to his great astonishment obtained extraordinary donations on the road, and returned to his house laden with the articles for sacrifice. He informs his wife of the joyful turn in his affairs, who collects her friends and relations together. In the evening the brahmun performs the sacrifice according to the directions of Narayan ; and soon after rises to wealth and honour.

The report of this poojah and its consequences were rapidly circulated.—Hearing of the story some woodmen assembled, and having cut wood, went to sell it that they might perform the sacrifice. One of them overcome with thirst on the road, lays down his burden, and proceeding to the house of the fortunate brahmun, inquires his occupation, the object of his worship, and the means through which he had acquired wealth. The brahmun informs him that he is indebted to Sutya-Narayan for his elevation ; and that his mind is constantly fixed on his benefactor. The woodman makes his obeisance, and repairing to his companions, informs them of his interview, and that through the favour of Sutya-Narayan the mendicant brahmun was become lord of Kashee-poorā.—They unanimously agree to sell their wood, and with the produce perform a sacrifice to the bestower of wealth. Having sold their wood they collect the offerings, and on their arrival at home, inform their wives of the events of the day, and assemble their friends, who, on hearing the story, fall down in adoration to the wealth-giving divinity. The ceremony proceeds, and each one inwardly revolving the object of his wishes, with a reliance on Sutya-Narayan partakes of the food. The third chapter closes with saying, that the woodmen became rich, erected splendid houses, and rode about on horses and elephants ;—and that the whole was the reward of their devotion.

Another story illustrative of the efficacy of worshipping Sutya-Narayan and the misery of offending him, is as follows :—*Oordo-mook*, the son of a king, performs a sacrifice to Narayan on the banks of a river. While engaged in the ceremony a merchant lands from his boats laden with goods, and inquiring the object of the assembly, is informed that it is to worship Sutya-Narayan, whose attributes are beyond utterance, who gives children to the barren, wealth to the indigent, and sight to the blind, when worshipped with a view to the attainment of these objects. The merchant joining the sacrifice exclaims, " Hear what I desire. There is no son or daughter in my house. I fear I shall die childless—who then will perform my funeral rites ? I therefore beseech of Sutya-Narayan a son or a daughter. If I obtain either I will acknowledge his divinity. I will then worship him with splendor, and erect a magnificent monument to his honour." The merchant departs home, and continues for a long time anxiously waiting the desired boon. At length his wife presents him with a daughter, her hands resembling the moon, her waist equal in beauty to that of the lion, and of such an exquisite form as to attract the admiration of the three worlds. Infancy passes ; and she arrives at the age for marriage. In the beautiful village of Canchon-poorā a most desirable bridegroom is found ;—but the marriage ceremony is performed without any offering to Sutya-Narayan, who is instantly offended.—

The father admits his son-in-law into partnership, departs with a rich freight, and opens a warehouse in the capital of the kingdom. Sutyā-Narayan, in the display of his vengeance, sends robbers to the place, who steal the plate of the chief man. The cutwal perambulates the streets in search of the thieves, and not finding them, sits down in despair, trembling for the safety of his head. In this juncture Sutyā-Narayan speaks from the air, and informs them that the two merchants had stolen the plate. The merchant and his son-in-law are bound and carried before the king, who seizes all their merchandise, and sentences them to twelve years' confinement. Thus to instruct mankind does Narayan amuse himself with mortal concerns.

The mother and the daughter at home look out anxiously for them; and are obliged gradually to sell all their jewels, household furniture, &c. They make inquiries of every traveller, but gain no intelligence. They thus pass twelve years of their existence, after which they are constrained to enter into the service of a brahmun; whom the daughter one day sees performing the worship of Sutyā-Narayan. She joins in the ceremony, eats the sacrificial articles with profound obeisance, and puts up a prayer for the return of her husband and father, promising to devote her life to the service of Narayan, if he be propitious. The mother chides her on her return for the delay, when the daughter relates the occasion of it, and says, that in this last age of the world, Narayan becomes incarnate, and fulfils the desires of his followers. The mother on this determines to perform a poojah, and after begging round the town, sits down to it in the evening. While they are thus engaged, Sutyā-Narayan in the form of a brahmun appears in a dream to the Raja who held the husband and father in confinement, and says, "Awake, O king, I am Narayan. If thou desirest the salvation of thy soul and thy kingdom, release the two men whom thou hast confined for twelve years." Awaking in the morning the king sends for them, inquires their names and occupation; orders them to be instantly released, and invites them to an entertainment. In return for his injustice he orders their boats to be laden from his treasury, and begging their forgiveness for his inadvertence, dismisses them in peace.

With sounds of joy the merchants leave the city on their return home. Sutyā-Narayan appears to them in the form of a sunyasee, and inquires with what their vessel is laden. They reply, "with leaves." The deity, offended at this dissimulation, replies, "so let it be then." On this all the gold is instantly turned to leaves, the boats become light, and the merchant is thunderstruck. The son-in-law advises him to seek out the sunyasee. On finding him they fall to the ground and inquire of him, "What god art thou? what incarnation? wherefore hast thou blasted our hopes? He asks in reply why they thus accost him, and denies having done any thing. The merchant says, "thou hast turned my gold to leaves." Sutyā-Narayana smiling replies, "Didst thou not at the first sacrifice prefer to me a request for a family, and promise me a golden standard? hast thou fulfilled thy promise?" This recalls the circumstance to his recollection; he puts his cloth round his neck and entreats forgiveness, promising to sacrifice to the amount of a lac of rupees. Pleased with his submission, the god repairs to the boats, and with his mendicant jug sprinkling the lading transmutes the cargo of leaves to gold. The merchant departs homeward, beseeching Sutyā-Narayana to assist him in his journey through life.

On the news of their arrival at the ghaut, the daughter overjoyed, throws down the sacrificial food in her haste to meet her husband. Sutyā-Narayana is again enraged, and sinks the boat which contains her husband. The father is overwhelmed with distress, and taking his daughter in his arms bewails their affliction. The daughter appears inconsolable, and determines to forsake life on the funeral pile. The parents attempt to comfort her, and assure her that Narayana will again be propitious. Narayana upon this speaks from the air, "Your son-in-law has perished through the fault of your daughter; she threw away my offerings, and I have slain her husband." The father falls on the ground and entreats forgiveness. Narayana replies; "Let your daughter return home and eat up the food she has left. Till this be done her husband comes not to life." The daughter obeys his command; the boat rises from the water, and the youth is restored to his family. The father expends a lac of rupees in a splendid sacrifice to the disposer of affliction and prosperity, and erects a golden pennon. The book concludes with the praises of Narayana; and with a recommendation to all to avoid displeasing him, and to repose the highest confidence in his favour.

From this specimen it is easy to observe, that these legendary tales, absurd and monstrous as they are, differ wholly from tales fabricated in Europe, in that they have an immediate object in view, that of exalting some kind of gainful worship, and of infusing terror into the minds of those, who, from any motive whatever, may be unwilling to fall in therewith. And when we consider that the gross ignorance of the people renders nothing in these tales monstrous or incredible in their view, it is easy to conceive, what a hold these must have on the weak and superstitious mind, and what a source of gain these become on the one hand, and of terror and misery on the other. Meanwhile it is not difficult to trace in the whole of this strong impression made on the public mind, by these reports of the imagined power and beneficence of a deity, not known as an avatar, and hence even in their view almost an oblique object of worship, those feelings, which under the influence of Divine revelation, might be changed into that reverential fear of the true God which would purify the mind from every vice.—From a people in such circumstances, who would withhold the sacred scriptures, able to make them wise unto salvation? or who would despair of their affecting their minds? This indeed is not expected without the intervention of Almighty power, by any who are duly acquainted with the blindness and innate depravity of the human mind. But while the power of God is acknowledged to be all-prevalent in every nation, is there any thing in the circumstances of the Hindoos which peculiarly excludes hope? Is that disposition, that mind which receives so strong an impression from these absurd reports of the kindness and the anger of an imaginary god, more unfriendly to the reception of the gospel than that Sadducean callousness of mind so often seen in Europe, which causes men to deride the thought of there being any one that rules the affairs of men?—any object of future fear?—either angel or spirit,—or heaven—or hell? Yet among these does conscience occasionally exert her power; Divine grace can show her trophies even among these; and is our Redeemer a God nigh at hand and not afar off? Is he able to triumph over the heart of the most hardened infidel, and not over that of a superstitious Hindoo, alive to every impression of a power superior to himself? All this vacillating arises from nothing less than a disbelief of the power of God, or of the Divine promises. If the heathen be given to the

Son of God for his inheritance, and the uttermost parts of the earth for his possession, has India no share in this declaration? If the whole earth shall be filled with the knowledge of God, shall India and Eastern Asia be excluded, which contain the greater half of the family of man? Let reason herself judge.



Gola Yoga.

THE following circumstances, of an astronomical nature, are filling both the learned and the unlearned among the Hindoos with the utmost anxiety and fear, of which indeed they have much to endure which is utterly unknown to those who, favoured with the light of revelation, cast their care upon an almighty, wise and gracious God, without whose permission not even a sparrow can fall to the ground, and who ruleth all things after the counsel of his own most gracious will. Circumstances like these illustrate the advice given by the prophet Isaiah to those who worshipped the living and true God, "Fear ye not their fear, neither be afraid of their terror."

The hindoo astronomers have predicted, that on the 30th of March, in the ensuing year, the six planets will be in the sign Pisces, and that on the first of April following, which will fall on the Sunday, the moon will also pass into the same sign, in which all these planets will continue until the 3d of April. This extraordinary conjunction of seven of the heavenly bodies has not occurred within the last hundred years, beyond which no records of this kind exist; and on this subject the shastras say, "If all the seven planets happen to be in one sign, let it be called *Gola Yoga*: famine, general desolation, and the destruction of the monarch will then follow." Hence, from this unusual assemblage of the planets, the most learned among the natives apprehend extraordinary commotions and alterations in this our earth; and those among the rich, who are acquainted with all these circumstances, are about to perform various sacrifices to avert the calamities which thus threaten the whole family of man.

Nor ought we to leave our readers ignorant how near this conjunction of the planets brings us, according to the ideas of the hindoos, to the annihilation of this globe itself. The greater part of these conjunctions of the planets, which, according to them, render certain this awful event, will be combined on this occasion. When all the planets shall assemble in the last sign, (*Pisces*,) on the last day of the week—of the moon—and of the solar year, then will ensue the *Muha-Pruluya*, the destruction of all created beings, gods as well as men, who will then lose all their individual existence, and be absorbed into the universal spirit. Happily, it so falls out that about the beginning of April next, *Rahoo* will keep at a distance from this assemblage of planets, that eight days will be wanting to complete the solar year, and that instead of happening on Saturday, the last day of the week, this conjunction of the seven planets will happen on Friday; which circumstances, in the opinion of the astrologers, now prevent the premature dissolution of the universe. According to them, however, the *Kalee-Yoga* has, at the moment of writing this, four hundred twenty-seven thousand and eighty-eight years five months and twenty-two days yet to run; so that believing in the transmigration of souls, as they so firmly do, they feel that unless some future conjunction of the heavenly bodies shall cut short this period, they have

a kind of eternity to count upon before any alteration will take place in the present system of mundane affairs. The evil effect of this on their minds can be appreciated by all those who have ever realized the force of the apostle's exhortation, "But the end of all things is at hand; be ye therefore sober, and watch unto prayer."

Anecdotes relative to the Transmigration of Souls.

A MISSIONARY in the upper provinces, happening, in a recent conversation with a respectable brahmun possessed of landed property in the district of Juyapoor, named Shree-Krishna, to impugn the merit and efficacy of the offerings presented by the hindoos to the manes of their deceased ancestors, his hindoo friend brought forward the following anecdote, as a powerful proof of the doctrine of transmigration. As he, Shree-Krishna, was one day riding on horseback to the town of Amber, about six miles from Juyapoor, accompanied by two servants and another hindoo, a person sent to invite guests to a wedding, named Bumbhoo, a snake suddenly darted on Bumbhoo and bit him in the back, upon which Shree-Krishna, after affixing three bandages to different parts of the body with the hope of arresting the progress of the poison, conducted him to the house of a charmer of snakes. Bumbhoo was by this time faint and exhausted; but on the charmer's whispering something in his ear he seemed to revive, and sitting up answered his interrogatories. It is not unusual for charmers and exorcists to pretend to discourse with transmigrated human souls. In this instance, the charmer professing to address himself to the serpent, asked him why he had bitten the man in so unprovoked a manner? The serpent, according to Shree-Krishna, replied through the patient, that he had only revenged himself for a gross injury sustained in his former birth. He, the serpent, had been a tumboolee, a vender of *paun*, in his former life time, and Bumbhoo was a rajpoot; he had then seduced his wife, and was one day detected with her. In consequence of the detection his wife had advised this rajpoot, her seducer, to poison him, which he at length effected. The injured husband was in the next birth made to assume the form of a serpent, that of the identical serpent which had bitten Bumbhoo; her seducer, the rajpoot, having been transformed into this person, Bumbhoo. Frequently, since the change in their respective situations, had the enraged serpent attempted to destroy Bumbhoo; but his wife, who had been transformed into a female serpent, had as constantly interposed, and sucked up the poison. But as the female serpent had been lately killed by some accident, the former husband had now full opportunity for revenge, and had therefore bitten Bumbhoo in the hope of destroying him. The charmer now, on the offer of large gifts, pretended to attempt appeasing the deceased Tumboolee in the form of the serpent, which by the bye was not present; but at length he said he could not prevail, as the implacable serpent would accept of no satisfaction. After still larger offers, the charmer making a pause, declared that the serpent, in consideration of his incessant entreaties, had agreed to spare Bumbhoo should he survive the hundredth fainting fit occasioned by the rankling operation of the poison. The conditions being deemed too severe, the charmer had recourse again to entreaty; and at length prevailed on the relenting serpent to abate ninety-five of these fainting fits. His clemency, however, was useless; for Bumbhoo sunk under the fifth, and expired.

Shree-Krishna, with the view of further confirming the doctrine of the transmigration of souls, also added the following anecdote.

The soul remanded back to life.

ABOUT seventeen years ago, a man in the service of Shree Krishna, named Moojee-rama, dying, his friends made the necessary preparations for burning his body: but, by some accident, three hours had elapsed before they were ready with every article; during which time the body remained in the house. Having at length carried it to a convenient distance, they laid it down, and commenced the performance of the pinda-dan, or offering to the departed spirit. But no sooner was the ball of rice placed on the breast of the deceased, than he opened his eyes, turned on his side, and made an effort to rise, which, on their loosing the bandages on him, he accomplished to the astonishment and terror of all the spectators. Without casting a look on his astonished friends, however, he hastened home, and digging in the fire-place, where it seems he had deposited his sayings during life, he took thence eleven rupees, proceeded to the house of a Kuttaree brahmun who lived near him, and offered him the money. The brahmun amazed inquired the reason of this extraordinary offer, when the newly-revived man told him, that on his departing this life four or five hours ago, he found himself in the form of a monkey, and that two men of gigantic stature having seized him, bored a hole through his paws, and passing a small cord through them, led him to the palace of Yuma the king of death. Before he reached the presence of the judge, however, he was met by some of his officers whose duty it was to identify the souls of the departed, who informed him that he had been brought through mistake by the grisly messengers, as he had not yet fulfilled his days. They then directed him to be carried back to the earth, and reinstated in his former situation and possessions. When returning, he was met by Huree-Rama, an uncle who had been some time dead, and who demanded instant payment of a debt owing to him by his nephew. Moojee-Ramah acknowledged the justice of the demand, but pleaded his utter inability to discharge it in his present situation. His uncle urged that he might borrow the sum from the overflowing treasury of Huree Kuttaree, a treasury filled in the other world by his unbounded liberality to brahmuns while on the earth, and refund the money to his son on his return to earth. The loan was accordingly obtained and the debt discharged, and on his revivification his first care of course was, to repay the sum to his son, which formed the occasion of his present visit. Shree-Krishna added, that he survived this event twelve years, and dying about five years ago, returned no more.

It is impossible to reflect on these idle stories, so fully credited even by men of good sense among the Hindoos, without deploring the multiform absurdities and falsehoods propagated by the brahmuns to keep alive the flame of superstition, and connect their interest in this world with the eternal destinies of their infatuated worshippers. It is not difficult to trace the accordance of these deceptions, with those which arose from the corruption of Christianity in the darkest ages of popery. As these, however, disappeared before the light of truth which dawned on the christian world at the Reformation; so the sacred volume will surely pour forth that light in India, which will completely chase away these monstrous delusions.

*DOMESTIC INTELLIGENCE, REVIVALS, &c.**Revival of Religion in Bordenton, New-Jersey.*

SOME years since, the doctrines of the everlasting gospel were proclaimed in Bordenton in their purity. But for the space of nine years back the prince of darkness has swayed his sceptre there without molestation, except from occasional preaching. In June or July 1819, several students of the Baptist Theological Institution in Philadelphia visited that place, endeavouring in the fear and strength of the Lord to erect the standard of the cross. A meeting was soon established, a respectable audience usually assembled, divine service was regularly observed three times on every Lord's day, and a general attention to the word was excited.

No visible appearance of reformation was witnessed until the latter part of August 1820, when a young lady about sixteen years of age became seriously alarmed under a sense of her lost condition; her impressions were deepened by meditation and the frequent preaching which she heard, till, under the guidance of the Spirit, she was conducted to the cross, where she obtained the pardon of her sins. Very soon after she had enjoyed a hope in Christ, she submitted to Christian baptism. The congregation continued remarkably attentive and solemn, and in the course of the fall and winter eight persons more were baptized, three males and five females, making the number nine. At the opening of this spring, 1821, the excitement became so general, and the prospect of an increase of the Redeemer's kingdom so cheering, that the nine baptized, together with eleven members from churches in the vicinity, were, on Saturday the 14th of April, solemnly constituted into a distinct church of Jesus Christ. The services commenced at 3 o'clock in the afternoon. Dr. B. Allison delivered an appropriate discourse from Matth. xvi. 18.—“Upon this rock I will build my church.” After the constituting was accomplished, Dr. Wm. Staughton delivered an affectionate charge to the church from John xiii. 34. “A new commandment I give unto you.” The Rev. James E. Welch made the prayer. The whole of the services were performed with all that solemnity which so highly interesting and important an occasion demanded. At 7 o'clock in the evening service again commenced, when Dr. Staughton delivered a discourse preparatory to hearing the candidates, from Psalm lxvi. 16. “Come and hear, all ye that fear God, and I will declare what he hath done for my soul.” After sermon, an opportunity was afforded for those who desired it, to relate to the church their exercises. Eight persons came forward, and gave satisfactory evidence that they had been born from above, and that they wished to evince their attachment to the Lord Jesus Christ by obeying his sacred precepts. The congregation seemed to be deeply impressed.

It had been previously intimated, that it was the wish of the church that Mr. Samuel W. Lynd, one of the students of the Institution, should be ordained their pastor. This was performed the next morning. Dr. Staughton addressed a crowded and solemn assembly from Mark xvi. 20. “They went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.” After sermon the usual questions were proposed, and by the candidate very satisfactory answers were furnished, when hands were imposed by Drs. B. Allison and Wm. Staughton, and the Rev. James E. Welch, by the latter

of whom the ordination prayer was made, the Bible presented, and the right hand of fellowship given. Dr. B. Allison then gave an appropriate charge.

At 1 o'clock in the afternoon, in the Delaware, the ordinance of baptism was administered. The congregation assembled at the water was large and serious. After singing a few verses, an animated address was delivered upon the subject of baptism. The Rev. Mr. S. W. Lynd then proceeded down into the water with the candidates successively. Every eye was fixed upon the solemn, the delightful scene, and the hearts of the people seemed affected. We cherish the hope that many serious and lasting impressions were made. It will doubtless prove a source of high satisfaction to all who love our Lord Jesus Christ, to hear that the bow of divine mercy is now extended over Bordenton.



Extract of a letter from the Rev. Charles G. Sommers to the Cor. Sec. dated

VERY DEAR SIR,

Troy, 28th January, 1821.

SHOULD you judge that the following brief sketch of a revival of religion in Pittstown would be interesting to the readers of the Luminary, you are at liberty to give it publicity.

In February last I visited the above town, and was much grieved to find the baptist church reduced almost to a state of invisibility. By the particular request of some of the remaining members, I consented to preach for them on the first sabbath in April. This was the day appointed for the administration of the Lord's supper, and although the audience was large, it was truly affecting to perceive a once flourishing and numerous church reduced to the primitive number of communicants. One pew contained the whole church. But the time to favour Zion, even the set time, had come. In the evening I preached to a large and solemn assembly, from Amos iv. 12. "Prepare to meet thy God, O Israel." Never have I been so deeply impressed with a sense of the awful presence of Jehovah, nor have I ever beheld a more solemn audience. The christian could say as did the awaking patriarch, "How dreadful is this place! this is none other than the house of God, and this is the gate of heaven." Agreeably to the wishes of the church, I visited them again on the first Lord's day in May, when, to the astonishment and joy of the church, ten persons rose, and with much feeling related what God had done for their souls. Of these, eight were baptized, and in the presence of an overwhelming and weeping congregation, received into the fellowship of the baptist church. Oh! my dear brother, I never expect to enjoy a more happy day while I linger on these shores of mortality. To see our little company thus augmented, to witness the pious exultations of the children of God, to observe the tears of penitential grief which glistened in the eyes of some, who but a few days ago were impious and unconcerned; constrained me to exclaim, "Bless the Lord, O my soul; and all that is within me, bless his holy name." On the first sabbath in June, fifteen were added; and at every subsequent communion some have been received into fellowship. I have had the happiness to give the hand of fellowship to seventy-nine, and three were baptized by Rev. Francis Wayland from Saratoga Springs, making the number added to the church up to this date eighty-two.

During the reformation there has appeared nothing like enthusiasm; the most perfect order has characterized every public meeting, and the candidates have uniformly given a clear and scriptural account of their conversion. The work is still going on, and at some future period I may have it in my power to transmit a further account of the cause in Pittstown.

Troy, although not distinguished by any remarkable indications of divine favour, continues to enjoy the presence of the Lord. Our public worship is well attended, and we are waiting for the latter rain. Oh! that God may cause the righteousness of Jerusalem to go forth as brightness, and the salvation thereof as a lamp that burneth; until the empire of Messiah shall extend beyond the ocean, and be established above the stars.

Extract of a letter from the Rev. H. Malcom to deacon J. Bradley, dated

VERY DEAR BROTHER,

Hudson, N. Y. March 12th, 1821.

SOME months ago, appearances among our church members began to brighten; some of the most stupid began to revive—to exhort the brethren in meetings—to wrestle with God in prayer for the salvation of souls. Gradually, from that time to this, the members have increased in ardour, the week meetings have become more crowded, and cases of awakening are regularly increasing. A month or two past, I instituted weekly meetings for the anxious, and conversed with each: at first three were found, then nine, now forty. We removed the place of weekly meeting from the usual school-room to one very much larger, which yet cannot contain all the people.

At Athens, a village on the opposite bank of the Hudson, God is evidently blessing a preached gospel.

AN esteemed friend has favoured us with the perusal of several letters which he received from a respectable gentleman in Hartford, which mention the happy continuance of the work of God in that place, and in other portions of Connecticut. The writer observes, that its influence “amongst the people may be fitly compared to the gentle wind moving across a large field of grain a little before harvest time, bending the fruitful produce *one way*. Those who had long continued in unbelief—universalists, lawyers, judges of courts, &c. are as soon on their knees at prayer-meetings as any others. I thank the Lord that he permits me to see so much of his salvation. Although nothing can be done without the Holy Spirit, yet much may be done by those who are under his influence, and who love their Master’s service. We have a remarkable instance of the power of God displayed on an old man of 70, whose life had been heretofore wasted in bold iniquity, and in the neglect of public worship. His views of his own sins, and of God and Christ, are remarkably changed. In some instances, it has appeared that this good work commenced more than a year since. Had christians been engaged in their duty by faith and works, they would have sooner discovered the signs of the present merciful visitation. We should remember our Lord’s precept to his disciples, ‘What I say unto you, I say unto all, Watch!’

“ On the 25th ult. more than twenty candidates received the ordinance of the New Testament in less than 17 minutes. Brethren led them to and from the administrator, which made the administration more easy. From this experiment, it appears that one administrator, in less time than twelve hours, the time mentioned by our Saviour in which men ought to work, might baptize more than one thousand persons.”

[*Christian Watchman.*]

MISCELLANEOUS.

THE following CIRCULAR LETTER exhibits so much good sense and christian feeling, that we take a pleasure in recommending it to the serious attention of our destitute churches, especially those in the country.

The Elders and Messengers of the Vermont Baptist Association to the Churches whom they represent, send Christian salutation.

DEAR BRETHREN—

WERE all our annual circulars, for many years past, to pass in review before you, they would be found to contain various subjects of importance. Those of recent date, have been fraught with much urgency for prayerful and liberal pecuniary exertions on domestic and foreign missionary concerns. Nor have you been solicited in vain. In common with other christians you have aroused from a state of apathy, and with them engaged in the work of evangelizing the nations, with a zeal in some degree worthy of the object to be obtained.

We still exhort you to pursue this duty with increasing vigour, until you shall be called from the scene of your labours here below. We shall now request your attention to a subject, on which missionary affairs much depend, as well as the prosperity of the cause in our own land, which is the support of the ministry among yourselves. It is certainly a part of your faith that the preaching of the gospel has been ordained of God, and that this is his appointed way to carry on the work of the conviction and conversion of sinners, to build up churches in love and true holiness, to trim their lamps, to settle and confirm them in faith and sound doctrines; to promote a regular discipline, to bring all the members to act in concert in the discharge of duty, to console them in the glimmering path of old age, and to administer spiritual light and consolation to them in an expiring hour. It follows of course, that there is no period in your pilgrimage, but you need this divine lamp; and all proper exertions ought to be used on your part, to leave it shining in your candlestick, when you shall exchange it for the full light of heaven above. By a recurrence to your former minutes, you will find that a great part of the churches in this association have rapidly exchanged one set of ministers for another, or for a long course of privation. To examine the various causes of such revolutions would be to trespass on the proper bounds of this circular. But one very substantial cause has been, a fail-

ure in giving your ministers a suitable support. In some instances we apprehend the delinquency could not be avoided. In others no doubt it might have been. We presume, however, that none of our churches are so wealthy as to exclude the necessity of strict economy in the support of the gospel among them. To remedy the evil herein deprecated, as far as possible, we would suggest a few things.

1. Let it be your decision, to maintain the ministry by equality, that one be not eased and another burthened. This is a plain dictate of the gospel, and no less of reason and our natural conceptions of right.

2. If you obtain a minister whom you wish to continue in your service, if he is unable to procure for himself, then do the best in your power to provide him a permanent habitation. For it must greatly disconcert him and his family, and be ruinous to his effects, to be frequently changing his place of residence in the same parish, as is well known many are obliged to do.

3. As ministers have not such advantage, to apply their talents to worldly economy, as some others have, it ought to be the duty of judicious brethren to consult with their pastor on the arrangements that will be most for his benefit. No doubt the concurrent exertions of a people might provide by their own contributions, some profitable piece of land for his use, and afford him aid in its tillage, the fruit of which might yield much to his support, and the expense be but trifling to the people.

4. Some of our brethren in different parts of the country, of tender consciences, have been opposed to forming society with, or calling in the aid of the world to support the gospel; but we think both to be proper and adviseable, not to dis-train and enforce collections by law, but to combine the pecuniary strength for the promotion of an object in which all ought to feel interested, and without which, but very few churches can be favoured with a regular ministry.

5. Where churches in a reasonable distance of each other are unable separately to support the gospel, let two or more unite their strength for this purpose. It is strange that more has not been attempted in this way among our brethren. In a good cause a combination of strength is wise and politic, and often gives success to a bad one.

6. Let not the riches of this world control your affections, that thereby you withhold from the Lord his due. Where a people possess the ability, they are in duty bound to give a minister a reasonable support that he may give himself wholly to the duties of his calling. The gospel minister is called a labourer, and the apostle says he is worthy of his reward. And before a church shall suffer the gospel to depart from them, they ought to do all to retain it, that a supreme love to it shall dictate. What has been offered, is with a view, if possible, to give more stability to the ministry in our churches. And we feel confident, that improvements can and ought to be made, and that by a strict regard to the things above written, societies of but moderate strength may be favoured with a permanent ministry. The evil complained of is a serious one. On the dissolution of a union between a minister and his church, unpleasant feelings are often excited. On his part, he feels wounded and discouraged, and in some instances has to complain, that he has exhausted among them what little property he had; contracts with him have not been fulfilled, and he is now sent empty away. On the other hand it not unfrequently causes divisions in the church,

and discouragements and vexation among those of the society; they become impatient with the parsimony of professors, withdraw their aid, and declare they will do no more. The youth become disgusted, and lose their inclination for Sabbath worship, or seek it where it may be found, even among those of false and dangerous sentiments. In our intercourse with society, as individuals, much is to be gained. One man profits by observing the management of his neighbour. And may not we as churches, and ought we not, to imitate some of our brethren among us of a different denomination, in their firmness and perseverance in supporting the gospel among them? Do not they in many instances maintain the object, when we with greater pecuniary means, suffer the blessing to depart from us? Dear brethren, when we consider how our churches have been deserted by many of our most useful brethren in the ministry, (who have no more place in these parts) for want of more liberal support, our hearts are made sad. And if we do not exert ourselves in all proper ways to remedy the evil herein noticed, and to restore the waste places of God's heritage, and to raise its ruined walls, we shall soon have to witness the affecting tragedy of the weeping captives of Jewry, when our captivity is inevitable, who set themselves down by the streams of Babylon, and wept when they remembered Zion.

"THE author once heard a sermon which had for its text, "Ye are the salt of the earth." The preacher, a really good man, but wanting discretion, not contented with the simple application of a figure, instead of a general allusion to the powerfully penetrating and correcting nature of this mineral—instead of observing that salt was used in all the ancient sacrifices, indulged himself in a wide range, chemical and culinary, of all the properties of salt, devoting a separate head to each quality. A long discussion on its antiseptic properties, its solution and neutralization, led to rather a luxurious exhibition of the relishes it communicates to various viands. On the whole, the discourse seemed better adapted for an audience composed of the authors of the *Pharmacopœia*, or a society of cooks, than for a plain, untechnical congregation." *Hannah More.*

"THE peace of the confirmed Christian lies not at the mercy of events. As, on the agitated ocean, storms and tempests never divert the faithful needle from its invariable object, so the distractions of the world shake not *his* confidence in Him that governs it." *Id.*

At the close of Psalm 72d, a note occurs, which our translators have rendered, "The prayers of David, the son of Jesse, are ended." Does not the Septuagint, as rendered by Thomson, convey a clearer idea? "An intermission of the Hymns of David, son of Jessai." Psalms bearing the name of David are found after the 72d, so that his prayers could scarcely be said to be ended—but an "intermission" obviously occurs. All the following Psalms, from the 72d to the 83d, being Psalms of Asaph.

SUCH as swear in *jest*, will, without repentance, go to hell in *earnest*.

Trappe.

Isaiah iii. 26.—“She, desolate, shall sit upon the ground.” Lamentations i. 1. “How doth the city sit solitary that was full of people!” On the destruction of Jerusalem a medal was struck, exhibiting on one side the laurelled head of the emperor; on the obverse, a palm tree, at the foot of which a captive female sat weeping, with her head dejected, supported by her left hand, with the motto, *Judea capta*, Judea taken by force. Augustine observes (Serm. 204 de tempore) that at the passover, immediately preceding the overthrow of the city, three millions of Jews were present. Of these more than a million perished by the sword and by famine. One hundred thousand were led in triumph to Rome.—Such as make war with the Lamb may be assured the Lamb will overcome them.

ORDINATIONS.

REV. SAMUEL HUGGINS.

ON Friday evening, the 23d of February, 1821, in the meeting house of the third Baptist church, Philadelphia, was set apart to the work of the ministry, by solemn ordination, Mr. SAMUEL HUGGINS, member of said church. The services were opened by prayer by Rev. Ira Chase, after which the Rev. Mr. Griffin delivered an animated discourse from 2 Corinthians ii. 16. “And who is sufficient for these things?” Mr. Chase proposed to the candidate the usual questions, and received replies that were pleasing and satisfactory. Rev. Mr. Peckworth, pastor of the church, offered the ordination prayer while hands were imposed, and afterwards, with an affectionate exhortation, presented the bible. The charge was delivered by the Rev. Dr. Staughton, from 2 Timothy iv. 5. “Do the work of an evangelist.” The assembly was large, and the services impressive. The light of the countenance of the King in Zion appeared to fill the place.

REV. JONATHAN D. PRICE, M. D.

ON Tuesday evening, the 20th of March, 1821, in the meeting house of the Sansom-street Baptist church, JONATHAN D. PRICE, M. D. was solemnly ordained to the work of an evangelist. The services were opened by prayer and sermon by the Rev. Thomas Griffin, from Isaiah ix. 7. “Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the Lord of hosts will perform this.” The usual questions on the occasion were proposed by Dr. Staughton, to which very satisfactory answers were given by the candidate. The Rev. Dr. Allison offered the ordination prayer, and presented the bible and right hand of fellowship. Dr. Staughton followed with an affectionate and interesting charge, from Revelations ii. 10. “Be thou faithful unto death, and I will give thee a crown of life.” The whole of the services were solemn and appropriate. Dr. Price has studied medicine under the patronage of the Baptist Board of Managers, and is waiting for a means of conveyance to Rangoon

OBITUARY.

MR. WILLIAM SALISBURY,

OF Phelps, Ontario county, state of New York, was born at Boston, in the year 1732. He departed this life on Sunday evening, January 20th, 1821. He had been a member of a Baptist church for many years. In the revolutionary war he was commander of Castle William, near Boston, now called Fort Independence, and was an intimate friend of the patriots Adams and Hancock. He was afterwards made state commissary. His various appointments he filled with honour to himself, and he enjoyed the approbation of his fellow-citizens. His death occurred very suddenly. He had eaten his supper with as much appetite as usual, about two hours before his dissolution. A near relative, turning to his chair, saw him breathing his last. He died without a groan, and it is hoped has departed to those blessed regions where sin and affliction are known no more. He has left behind him 7 children, 50 grand children, and 57 great grand children. May the death of their venerable sire be sanctified to all his posterity.

MRS. MARY F. BRYCE,

THE wife of elder John Bryce, late pastor of the Baptist church in the city of Richmond, Va. was the daughter of doctor John M. Daniel, late surgeon-general to the United States army in the western department. It was the will of God to remove by death both the parents of this lady before she had reached her twentieth year. But the excellencies of her character, and her obliging disposition, gained her many friends among her acquaintances and relations. At the age of twenty-one it pleased God to bring her to an experimental knowledge of himself, when she was baptized and joined the Baptist church in Richmond, Virginia, in May, 1816. From this time she was enabled, through grace, to persevere in an humble and steady course of obedience in the commands of the Lord, for whom she may be said to have left all—for she turned her back upon the world, and set her face as a flint Zion-ward. She was actively engaged in doing good, and in promoting the cause of her Master. She was a member of the Richmond Female Baptist Missionary Society, a teacher of the Sunday school from its first commencement in Richmond, and also a founder of a Sunday school in Stafford county, Virginia, where she went on a visit for some months in 1819. It was one of her usual customs, to visit the poor, sick and afflicted, and administer comforts and consolation to them, for which she was well qualified; possessing as she did good sense and judgment and great sensibility; and was so well acquainted with the Scriptures, as to be able on every occasion to point the afflicted in body or mind to each precious promise, suitable to every case. Mrs. Bryce, though a woman of superior understanding and well informed mind, was modest, retiring and unassuming. She ever esteemed others better than herself, sat meekly at the feet of her Saviour to learn, in order to do his will, unincumbered by the vanities which too many in youth particularly are careful about, choosing rather that good part which she was well assured was incorruptible

and never-fading. The Scripture in her case was verified, "He that humbleth himself shall be exalted:" for while she was willing ever to take the lowest place, she was exalted with a place of high esteem in the hearts of her brethren and sisters of the church to which she counted it her happiness and privilege to be united.

In November, 1819, she was married to elder John Bryce, the pastor of the church. But it was the good pleasure of the All-wise to take her to himself on the 16th of October, 1820. She died after a short illness at the house of a relation in Orange county, Virginia, where she had gone with her husband on a visit. Thus was this lovely plant, ere the meridian sun had shone upon it, removed by the unerring hand of the gracious Husbandman from these low grounds, where briars and thorns annoy, to a more kindly soil, a far more genial climate, to flourish and bloom in eternal spring.

"The soul of origin divine,
God's glorious image, freed from clay,
In Heaven's eternal sphere shall shine

A star of day.

Her bereaved friends weep for themselves, not for her; having the best consolation, that of a good hope that she now sees her Saviour's face, is like him, and is satisfied in the full fruition: for they saw in her the distinguishing marks of those who are pronounced blessed of God. Though this sketch of Mrs. Bryce's short earthly course is the tribute of a friend intimately and warmly attached, it contains nothing more than is strictly just, and the fear of incurring suspicion of high strained eulogium, withholds a detail of the virtues of this amiable female, and truly devoted christian. Such eminent piety it is thought should not be passed unnoticed. The lovely example should be held up to the youthful part of society—to teach them the blessedness of living so as to be loved and respected, and to be ready like her at a short notice to die, and stand before God in the righteousness of the Saviour.—"Be ye also ready, for ye know not when the Master of the house cometh."

MRS. ANN LOCKYER,

Was born in the year 1778, at New-Castle, in Delaware. She was the daughter of Richard and Rebecca M'William. So early as in her eighth year she was called to sustain the loss of her tender, judicious and virtuous father. Her mother has survived, to drop the tear of bitterness over her daughter's corse. Her early life appears to have been marked with nothing involving unusual interest. The follies of youth were cherished, with great vivacity of temper, and thoughts of eternal things scarcely entered her bosom.

About the age of 21, she became the wife of captain George Lockyer. Her gaiety of disposition gradually subsided under the influence of an improved understanding and a conscientious adherence to the duties of domestic life. The union she had formed was to herself and to her husband tender and affectionate, and served to smooth the roughnesses of the path of life. A few years ago she became solemnly concerned for her immortal interest. Her husband saw her growing attachment to the house of God and to the sacred volume, with surprise

and pleasure. She, indeed, frankly communicated to him the exercises of her heart, and having obtained a lively hope in the Saviour, after a serious investigation of the New Testament, she submitted to baptism, in the river Delaware, and afterwards became united to the Baptist church in Wilmington.

About four years ago, removing to this city, she became, by letter, a member of the church in Sansom-street. To those who knew her, nothing need be said of the loveliness of her natural temper, her zeal for the worship of her God, and the exemplary manner in which she fulfilled her duty in all the various relations of life. Her conversation was truly as becometh the gospel of Christ.

In the course of last December she took a heavy cold, while visiting a sick friend, and soon after increased it while attending the funeral of a venerated acquaintance. Her physicians soon perceived that the arrow of pulmonary consumption had entered, and from the first their hopes of her recovery were gloomy and cheerless—all were alarmed, but herself.

In the early part of July last, her husband returned from a sea voyage. He soon discovered enough in her symptoms to convince him that the powers of medicine could avail but little. It was recommended that she should try the influence of country air. Accordingly herself and family removed to Bordenton, where they spent the summer and part of the autumnal season. It was now her christian graces began to shine forth. Resignation to the will of her heavenly Father seemed to have taken possession of her bosom,—often she would say, “O Lord, thy will be done!” She often expressed her gratitude to God, that he had taught her heart to repent of its offences, while she was yet in health. A death-bed repentance seemed awful to her mind. “Yes—yes, my husband,” exclaimed she, one day, “thanks to a merciful God, who brought me, years ago, to the knowledge of himself, and taught me the necessity of living near to him. All is now sweet peace within. I have an humble trust, through the precious atonement of Jesus, that when I leave you my soul will rest in the bosom of my dear Saviour.” Her spirits were not once dejected—on the contrary she was often heard singing the lines :

“Thy mercy, my God, is the theme of my song,
The joy of my heart, and the boast of my tongue ;
Thy free-grace alone, from the first to the last,
Has won my affections, and bound my soul fast.”

Prayer was her delight. The visits of pious friends were always welcomed, that she might derive benefit from their conversation and experience, assistance in her supplications and praises. She recollected with pleasure the profession she had made of the Saviour's name, and was particularly pleased with the Hymn,

Am I a soldier of the cross,
A follower of the Lamb ?
And shall I fear to own his cause,
Or blush to speak his name ? &c.

She would often say—

Asham'd of Christ ! my soul, disdain
The mean, ungenerous thought !

The favourite stanza which her dear weeping friends often heard her sing, on her death-bed, with a voice, exhibiting at once the firmness of faith and the tremulous influence of disease, was,

Lord, submissive make us go,
Gladly leaving all below ;
Only thou our leader be,
And we still will follow thee.

Her steady consolation continued until the evening of the 21st of November last, when, at the age of 42 years,

———— she reach'd the shore,
Where tempests never beat, nor billows roar.

POETRY.

A FABLE,

Founded on a fact which occurred in the River Delaware, February 27, 1821, when the motion of the Steam-boat was impeded by an Indian corn-husk, which found its way into the induction-pipe.

A BOAT, as proud as boat could be,
Fit for a river, or the sea,
Now blaz'd within with furious flame,
Now pour'd in air th' impatient steam ;
Loos'd from the wharf, she freedom feels,
And whirls around her oary wheels :
Full in the stream, she pompous cries,
" On me see fix'd a thousand eyes,
Volumes of smoke I fling behind,
Despise the surge, and dare the wind.
Avaunt, ye schooners, brigs and ships,
Leave me to my majestic trips !
Go, wait for tides, invoke the breeze !
Steam-boats despise such aids as these !
The sun scarce travels through the sky,
Surpris'd at such a power as I :
While ev'ry Nereid of the stream,
Is wondering whence or why I came."

A husk of corn, late thrown away,
No more in summer verdure gay ;
Mounting the stream, with serious float,
O'erheard the ostentatious boat.
" Vain, heated, vapouring thing," she cried,
" A wither'd husk shall check thy pride :
" For chastisement I see thee ripe."
Then enter'd the induction-pipe.

The boat, as conscious of her sin,
Mourns the calamity within;
Flashes around the useless steam;
Her levers rest their ponderous beam;
Powerless and faint herself she sees,
Moving where winds and water please.

MORAL.

Boast not of shape, or manly soul,
A trifle can derange the whole;
Humbly confess a Saviour's sway,
And calmly trace thy destin'd way.

 THE CHRISTIAN MARINER.

Some years since a very popular piece was sung on the ocean, called, "Heaving the Lead;" the following lines were composed to the same measure, and are becoming popular among converted sailors in England.

WHEN for eternal worlds I steer,
And seas are calm, and skies are clear,
When Faith, in lively exercise,
The distant hills of Canaan spies,
The Soul, exulting, claps her wings,
And her long wished for sonnet sings,
Vain worlds, adieu.

With cheerful hope her eyes explore,
Each landmark on her native shore!
The Tree of Life—the crystal stream;
The golden streets—the pastures green;
Again with joy she claps her wings,
And loud her lovely sonnet sings,
Vain worlds, adieu.

The nearer still she draws to land,
The more her eager powers expand!
With steady helm and well-bent sail,
Her anchor drops within the veil.
Exulting, now, she claps her wings,
And a celestial sonnet sings,
Glory to God

Dear Jesus, fire my soul with love,
And make me pant for joys above!
May earth grow dim and disappear,
And Heav'n, with all its charms draw near:
Then, fill'd with bliss, I'll burst the chains,
And sing in most ecstatic strains,
Glory for ever!

THE
LATTER DAY LUMINARY;

BY A COMMITTEE

OF THE

BOARD OF MANAGERS OF THE GENERAL CONVENTION OF THE
BAPTIST DENOMINATION IN THE UNITED STATES.

THIS NUMBER CONTAINS

THE SEVENTH ANNUAL REPORT OF THE BOARD.

VOL. II

MAY, 1821.

No. XVIII.

ADDRESS.

INSTRUCTED by the General Convention, and gratified with the return of an opportunity for communicating intelligence relative to the augmentation of the kingdom of the Son of God, the Board of Managers present to their Constituents, to the Associations, and to the Mission and Education Societies of the Baptist denomination; and to the public at large, in the United States, their Annual Address. For the success which may have attended any of their endeavours, they offer the sacrifice of praise to the Redeemer's name. Under every anxiety, they desire to rely on his promises, while, encouraged by His gracious support, and the affectionate concurrence of the venerable body they represent, they pursue the course which the providence of God and the fields of missionary labour shall develop.

The first attempt of the Convention, at their meeting in May, 1814, was the establishing of a mission in the Burman empire. The history of its progress during preceding years has been faithfully exhibited. The journals of Mr Judson have been read with more than ordinary interest. They have exhibited the principles which the Burmans entertain, the specious manner in which they defend their long received errors, and the way in which a faithful missionary must proceed, to expose and confound them. Some of the chief embarrassments which the brethren in Rangoon have experienced, have arisen from the

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accession to the throne of Burmah of a sovereign who, unlike his predecessor, has discovered himself a zealous friend of the infatuated priesthood and idolatrous religion of the country. The impression made on the populace by the proceedings of the priests of Gaudama, in regilding their temples, and menacing all opposition to their sentiments, was such as to produce general alarm. Inquirers no longer visited the zayat Mr. Judson had erected, and the prospect of usefulness seemed on the eve of vanishing. With a prudence which the Board cannot but commend, and with a resolution which, unsupported by the principles of the gospel, must have failed, the brethren resolved on visiting the emperor in person, and soliciting to teach in his dominions the doctrine of Christ. The distance up the Irrawady was considerable, and part of the passage infested with robbers and assassins. They however attempted the journey, having made "the Lord their refuge," and arrived in safety at Ummerapoor. They were struck with its magnificence; but, like Paul at Athens, were afflicted on seeing "the city wholly given to idolatry." In the exercise of the influence which their residence in Rangoon had procured them, with their well selected presents prepared, and relying on the good providence of the King of nations, they attempted and obtained an interview with the Burman emperor. The hopes which were raised by the manner in which the "golden head" first addressed them were soon prostrated, and they had to leave the palace, with the assurance that their instructions were not wanted in Burmah. The brethren becoming convinced that other attempts would, at least for the present, be found unavailing, descended the river, adoring the Power whose footsteps are not known, and assured, nevertheless, of the ultimate triumph of the kingdom of their Lord: for, "why do the heathen rage, and the people imagine a vain thing?" why do "the kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us? He that sitteth in the heavens shall laugh; the Lord shall have them in derision." In view of a scene like this, the primitive disciples offered the prayer, and we are encouraged to adopt it: "And now, Lord, grant unto thy servants that with all boldness they may speak thy word."

Uncertain whether their continuing at Rangoon were at all practicable, and desirous of securing a place of retreat in case of their being ordered from Burmah, it was judged expedient that Mr. Colman and wife should visit the people of Arracan. Here the labours of the Serampore missionaries had already been blessed. The language of the Arracause differs little from the Burman, and the contiguity of the country to Burmah inspired the hope that, under the protection of the East India Company, they might still be able to make an impression on the country they might be constrained to leave. Mr. Colman has arrived at Islamabad, or as it is more usually called, Chittagong, and is actively engaged in acquiring the language. Scarcely had this brother sailed, before Mr. Judson was delighted with the discovery, that several Burmans were inquiring the way to heaven. They entreated him not to leave them. He resolved on acquiescing with their wishes, and has had the pleasure of baptizing ten of the

natives, nine of whom are men, and among them one, whose talents, and influence, and ardour, inspire the hope that he will become a preacher of the unsearchable riches of Christ.

The consolations of the Christian missionary, like those of the private believer, are often mingled, or succeeded with painful considerations. While rejoicing in this precious accession to the Baptist church in Burmah, brother Judson had the affliction to witness the decaying health of his inestimable partner. It became necessary that he should convey her to Calcutta, for the purpose of procuring medical aid. She was placed under the care of Dr. Chalmers, a gentleman eminent in his profession; to whom the Board tender the sentiments of affectionate respect and heartfelt gratitude. Dr. Chalmers often and cheerfully crossed the Hoogly, to visit his patient at Serampore, and notwithstanding his assiduous attentions, generously refused all pecuniary compensation. The God of missions will not suffer such services to lose their reward. Mr. J. had at first concluded to return alone to the few sheep in the wilderness, leaving Mrs. Judson for a while in the bosom of christian friendship, and under the shadow of the wings of an almighty Protector. Her health, however, a little improved; and receiving some encouragement from a medical gentleman in Calcutta, she resolved on accompanying him to Rangoon.

Information has lately been received, that war has broken out between the Burmans and Siamese, and fears have been entertained that the mission may fall a victim amid the popular tumult. The Board cannot discover any rational ground for such apprehensions. The two nations have been engaged in frequent conflicts for many years. In the present instance, it would seem the Burmans are the aggressors, and will have to commence battle out of their own territories; so that Rangoon may be as safe as Ava. Besides, there is reason to hope that the public mind being turned to fields of slaughter, the religion of Jesus may be able to pursue, unobserved, a silent, extended, and triumphant course. It is nothing uncommon in the history of the church, for "the wall" to be built, "even in troublous times." Amid scoffing and craft, rumour and menace, the wall of Jerusalem rose in the days of Nehemiah. "And it came to pass," says this distinguished reformer, "that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our God."

Should Mr. Judson be able to continue at Rangoon, the Board have made provision for his obtaining a printer; so that no obstacles may impede the circulation of the sacred scriptures, and of such religious tracts as may be thought advisable. They have also had the pleasure of sending out to Calcutta, with a view of his settling in Rangoon, or Chittagong, as circumstances may dictate, Dr. Price, a young brother who, under the patronage of the Board, has pursued a course of medical studies, and whose whole heart seems engaged in missionary work. Himself, his wife, and infant daughter, have sailed in the *Acasta*, from Salem, Massachusetts. It is hoped he will prove a blessing to the mission as a physician, and especially as a preacher of the everlasting gospel. The Board are grateful to their brethren in

Boston and Salem, who superintended the outfit of Dr. Price and family, a duty which the early sailing of the ship prevented the Board from having fulfilled in Philadelphia. They have heard that Mrs. Wheelock, the widow of the deceased missionary, is married, and resides at Calcutta. On a general review of the station in Burmah, much is seen to excite sympathy and supplication, and much to awaken pleasing expectation and grateful praise.

Prophecy assures us, that "the heathen shall fear the name of the Lord." Its declarations are to be considered, not merely as affording assurance to the anticipations of the servants of God, but as prescribing the duties which it becomes them to discharge. If the nations are to be converted to the Messiah, and converted through human instrumentality, then every prediction relative to the enlargement of the church, involves in it an injunction to holy exertion. In justification of their turning to the Gentiles from the Jews, who judged themselves unworthy of everlasting life, Paul and Barnabas said—"So hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth." Prophecy and injunction were viewed by the apostles as, in a manner, the same. The western, as well as the eastern ends of the earth, have a claim on our pity, our prayers, and our toils. In addition to the numerous channels opened in the providence of God, by christian benevolence, along which streams of salvation are flowing, who is not cheered at the sight of the refreshing influence now spreading through the forests of the West? Never, since the first settlement of America, has the condition of our Aborigines presented a prospect of melioration equal to the present. Solitary exertion is no longer employed, as in the days of Elliott, and Edwards, and Brainerd. Whole bands of christian missionaries have gone out to teach the wandering native the arts of civilization and the way to heaven; large societies are formed for their support, and the national government is contributing of its influence and funds to promote the glorious design. The Convention has sought a share in this blessed charity; and the Board have the happiness of announcing, that the stations under the care of the Rev. Mr. Posey and the Rev. Mr. McCoy, the one among the Cherokees, the other in the northeast section of Indiana, are prospering. About 30 Indian children in each of the principal schools, are receiving subsistence and instruction. In addition to these, several associate schools, it is expected, will soon be in operation.

The sums necessary to bring the stations into a state of stability, and to prepare them for useful exertion, have far transcended the expectations of the Board, and, we believe, of the missionaries themselves. This circumstance created some anxiety. The Rev. Mr. Posey has been induced to visit the Board, at its late annual meeting, and state explicitly the unavoidable items which occasion an unexpected expenditure. These, in the case of himself and of the Rev. Mr. McCoy, the Board have examined with the utmost care. They have also compared the demands of these their missionary brethren, with the demands of other stations under the direction of other christian societies, and are satisfied that, though great, they are not extravagant or unnecessary. It will be recollected, that the purchase of

improvements, the erection of buildings, and the securing of stock whose increase will supersede the procuring of future similar supplies, are not to be placed to the account of monies that have vanished in the using. On the contrary, they embrace a body of existing property, under the care of the Convention, and sacred to missionary service.

To impart the greater efficiency to the Indian stations, the Board have selected in their respective vicinity, brethren of well known piety and discretion to fulfil the office of superintendents; who, by their counsels may direct the views of the missionaries, and by the voice and hand of encouragement invigorate their efforts. Auxiliaries, at each station, are greatly needed; particularly a miller, a blacksmith, a carpenter, a farmer and others, who would be willing to unite with the families, and consecrate their abilities to the improvement of the Indians, and the promotion of the cause of God among them. Surely, among the thousands of christians amply qualified for this labour of love, there are those who will cheerfully come forward and supply the lamented deficiency.—To assist in clothing the Cherokee children, a number of ladies in Baltimore have formed themselves into a society. A considerable quantity of garments have been already made and transmitted. It is confidently hoped that other ladies, in different parts of the Union, will imitate their fair and generous example. Several presents of valuable articles have been made to brother Posey, for the use of the Cherokees, both in Philadelphia and Augusta, for which the Board beg leave to tender their grateful acknowledgements. They return their cordial thanks, also, to the benevolent friends who have contributed to the comfort and prosperity of the station under the direction of brother M'Coy. It has been estimated that ten dollars annually will cover the expense of clothing an Indian child. A gentleman of Philadelphia has led the way in this easy career of christian kindness. It is hoped many will tread in his steps.

On the relinquishment of the station at St. Louis, it was the wish of the Board that the Rev. J. M. Peck should have removed to Fort Wayne, to have become an assistant to brother M'Coy. Brother Peck, before the views of the Board could reach him, had engaged in the tenancy of a farm for twelve months. He has since expressed his conviction, that the demand for preaching in the vicinity of his residence is so great, and the prospect of usefulness so encouraging, that it is his duty to continue in his present sphere. He has mentioned, that the state of Mrs. Peck's health is so imperfect as to render travelling almost impracticable, and to forbid the hopes of her becoming useful among the Indians. He has also proposed to meet the expenses of his situation from his personal labours and the benevolence of christian friends. The Board has concurred with his wishes, and trust that the Lord, by the influences of his Holy Spirit, will transcend his expectations.

By a communication from the Hon. Judge Noel, the Board has learned, that the brethren in Kentucky have concluded, at the request of some of the influential Indians, to discontinue their school at the Great Crossings, and attempt the establishment of another, under the patronage of the Board, at Rogersville. Possessing an entire confidence in the views of their brethren, and hoping the change may be attended

with the blessing of the Lord Jesus, the Board have expressed their approbation of the measure, and the continuance of that readiness, which they have ever felt in concurring with their western friends in every important and evangelic design. Some alteration has taken place, as to the particular shape of the missionary exertions among the Creek Indians contemplated by the Georgia and Ocmulgee Associations. From an affectionate communication received from the Rev. Jesse Mercer, the Board perceive that the desire after evangelic exertions retains its steady ardour, and are happy in renewing an assurance of their willingness to mingle with those respected bodies, as fellow-labourers in the kingdom and patience of Jesus Christ.

In January last, Collin Teage and Lott Carey, two brethren of colour, adopted as missionaries by the Board, from the baptist church at Richmond, sailed from Norfolk, Virginia, to Africa. A letter has been received, which states that they have arrived in safety. They rejoice at finding themselves in the country of their forefathers, and hope the Lord will crown their endeavours with his gracious approbation. Their passage was tedious; but the captain of the vessel was friendly and accommodating. Their letter was dated from Freetown. Their health and spirits were good.

The committee appointed by the Board to procure an incorporation of the Convention, endeavoured at the last session of Congress to fulfil the duty assigned them. They have with much labour succeeded in obtaining a charter, which completely covers the education concern. It imparts a full legal character to a *College* which shall embrace a classical and a theological department; leaving room for arrangements, which by the Trustees of the College have already been made, and which place the whole Institution, virtually and for ever, under the power of the Convention. The Board have since obtained an incorporation of the Convention, from the state of Pennsylvania, which secures legal protection also to the missionary interests.

To bring into operation the act already procured, and to organize the College in such way as its provisions require, and as the interests of the Convention rendered desirable, a meeting of the Board, in March last, was resolved upon in the city of Washington. The proceedings of that meeting are, in substance, exhibited in the subsequent pages. It was gratifying in a high degree, to behold, on one of the most beautiful and commanding sites in the metropolis of the Union, a substantial brick edifice, of 117 feet in front by 47 in depth, completely covered in, a large part of the interior carpentry finished, and the whole promising in a short time to become a nursery of science and of ministerial talent, which shall diffuse its blessings not only around the district of Columbia, but through every section of the United States, and, by the agency of christian missionaries, to the uttermost parts of the earth. The Board could not but feel grateful for the indefatigable and self-denying exertions of their brother, the Rev. Mr. Rice; and could not but pray, that his useful life may be prolonged for years to come, and that his endeavours and resolutions, in the name of the Lord, by persevering appeals to the benevolence of the churches and the public, to extinguish every unsatisfied claim, may be crowned with the most entire success. He is again affection-

ately commended to the obliging and universal attention of all who rejoice in the spread of learning and piety.

The claims of the Washington operations on the labours of the Agent of the Board, during the past year, had been so imperious and incessant, as to have prevented that attention to missionary concerns which marked his conduct during preceding years. This the Board regretted, and wished some expedient might be adopted, that, while the interests of education advanced, might leave time to cherish the interests of the mission. A temporary loan was suggested. The Board, on serious inquiry, found that the monies belonging to the Convention, which were lying in United States stock, were capable of being sold to considerable advantage, the stock being much above par. They found too, from the sums already paid on the buildings at Washington, and from the good subscriptions which, at a period not distant, will also be realized, that the education department could offer to the missionary ample security for the repayment of a loan, and that in a very short period. Several of the Trustees of the College, who are also members of the Board, tendered their individual responsibility, in addition to that which the ground, already paid for, and the buildings supply; but the Board could not conceive it at all necessary. They resolved that a Loan, not exceeding \$10,000, should be granted to the Columbian College, to be returned at an early period and any part of it when called for. As stewards of the Convention, required to be found faithful, the Board have acted under the solemn conviction, that the stock created by the loan is as sacred to its original design, as it could be in any investment whatever; and that, in this arrangement, the mission merely offers to the education department a temporary convenience, which, exigencies changing, the education department, by a similar exhibition of fraternal kindness, may abundantly compensate.

The College is divided into a classic and a theological department. The duties of the latter, it is expected, will commence at Washington in September next; those of the former, with the beginning of the year 1822.

Among the resolutions lately adopted by the Board, they meditate with pleasure on the plan for bringing domestic missions into operation; and in such a way, as may demonstrate the affinity between the spirit which creates these, and that which gives birth to foreign missions. It is proposed, that influential, pious, and zealous ministers of the gospel, be selected from the various parts of the Union, who shall perform preaching tours in destitute sections of the country, and make collections, which shall be in part appropriated to meeting the engagements of the Board with them, and the remainder applied, as the collections may have been made, to the concerns of the missionary or education department. The remuneration, however, is at no time to exceed the sum collected. It is believed that men of a right character and temper for the work may be found, that, with the blessing of the Lord, the waste places of the earth may become fruitful, and a missionary spirit be greatly promoted.

The Board cannot forbear calling upon their brethren to rejoice in the age in which we are permitted to live. The Bible is spreading

through the earth; missionary societies abound; the islands of the sea are casting away their idols with sacred scorn, and rejoicing in the faith of Jesus Christ. Means are in operation for assisting godly young men, devoted to the ministry of the gospel, in their preparatory improvements, not only among professing christians, but also in the midst of the miseries and errors of heathenism. Witness the bold and spacious edifice now rising at Serampore, for the interests of which the Rev. Mr. Ward, from India, has been successfully soliciting in these United States. Tract societies are dispensing blessings, and Sunday schools multiplying with an unparalleled rapidity.

To be ourselves inactive, when christians of every name, on every side, are alive in the work of the Lord, must argue a state of moral apathy equally unnatural and censurable. He who on Calvary shed his most precious blood, and is now sitting at the right hand of power, calls us to action! Alas! we have been negligent too long! Who has felt as he ought for the millions that remain ignorant, polluted, and miserable, under the dominion of the god of this world! Who may not derive from past lukewarmness, motives to renewed exertions! Every moment abbreviates the term of our glorifying Christ on the earth, and admonishes us to do with our might the work before us. Who can think, without rapture, on the possibility that the imperfect attempts of a solitary mission society, or even of a solitary individual, may, through the influences of the Spirit of the Lord, be rendered instrumental of saving many souls from eternal death, and of preparing the way for their admission into the paradise of God! Who, surveying the crowds that lie perishing in every quarter of the globe, is not ready, with the generous feeling of an apostle, to exclaim; we are "willing" to impart to you, "not the gospel of God only, but also our own souls?"

By the phrase *heaven and earth*, the Jews expressed their idea of the universe. But to Jesus all power in heaven and earth is given; and to his loved and venerable name every knee shall bow, of things in heaven and of things in earth, and every tongue confess that He is Lord, to the glory of God the Father.

TO THE CORRESPONDING SECRETARY OF THE GENERAL CONVENTION.

VERY DEAR SIR,

Philadelphia, April 25th, 1821.

IT cannot have been forgotten that, previously to the meeting of the Convention last spring, a building designed for *its* use, had been commenced at Washington, in the District of Columbia. The premises there, for the site and operations of an Institution to promote the education of youth engaged in the ministry, and for a College, according to the general plan which had been long before formed and announced, of a Classical and Theological Seminary, having been accepted by the Convention; it was understood that the business at that place should be carried forward as rapidly as circumstances in general, and especially as considered in connexion with a proper regard to missionary objects, should encourage.

After a hasty tour to Virginia in the spring, to be present at the General Meeting of Correspondence formed by the associations in that state, which body approved of the plan of education as modified and declared by the Convention; it was deemed advisable that the Corresponding Secretary should, with the Agent, make an excursion to New England, for the purpose of promoting the objects of our pursuit. The advantages resulting from this effort, were by no means inconsiderable.

These exertions, and the completion of some arrangements made by the Board in relation to the progress of the building at Washington, were followed by a journey to the south, as far as South Carolina. In this journey I had the pleasure of visiting three associations: the Dover, in Virginia—the Sandy Creek, in North Carolina—and the Charleston, in South Carolina. It was with much satisfaction that I witnessed a general approbation of the views and endeavours of the Convention, in relation to the particular plan of education which has been adopted, as well as in relation to missionary pursuits. Especially was I gratified at beholding an entire change in the opinion of some who had entertained unfavourable impressions concerning the plan of education. Their objections had been founded on incorrect information. Nothing more is found to be necessary, than a development of facts on the subject, in order to obtain general concurrence. And you will excuse me for mentioning in this place, that I feel fully persuaded, that a very large share of the apparent opposition with which the business has met, has resulted from a total misapprehension of what is, in reality, intended. I confess that my mind is deeply impressed with a conviction, that the Board cannot give too extensive a circulation to the fact, that education is not to be imparted to young men in order to introduce them into the gospel ministry. It must be

distinctly understood to be the object of the Board to afford *additional* education to such *only* as are already called to the work ; and that it shall be proportional to particular cases, as shall be thought best, with a view to more extensive usefulness. .

Soon after the meeting of Congress, the committee appointed by the Convention for the purpose of obtaining a charter for the security of their property, attended to the object of their appointment. The business of this committee, and of the building committee, both of which have made their reports to the Board, necessarily detained me at Washington a much larger portion of the winter than I had wished. I had an opportunity, however, in the mean time, to go as far as Georgia. In this tour, of seven weeks, I realized in subscriptions and collections together, a thousand dollars a week. And, in general, from the first of January up to this time, including a trip to North Carolina this spring, I have been successful in securing for the various objects on hand, by subscriptions and collections together, about one hundred dollars a day.

Finding, that from the rapidity of movement, which causes beyond my control rendered unavoidable, I could not do justice to an application for assistance towards the buildings ; and aware that an additional Professor in the Theological Department would soon be wanted ; I opened a subscription for this purpose. The plan of the subscription is this. There shall be a hundred subscriptions, each of which shall supply fifty dollars a year for five years ; to be obtained in neighbourhoods of five persons together, each paying ten dollars a year for five years. Of the hundred subscriptions necessary to complete the professorship, I have already commenced fifty four ; and expect not only to fill up these, but to finish the hundred in the course of this year.

Towards the professorship, which was before commenced on the plan of one thousand subscriptions, each twenty five dollars ; one fourth of the whole, i e. two hundred and fifty subscriptions, are now entered. This too, it is hoped, will be carried forward very considerably in the course of the present year.

A subscription has been opened for the endowing of the *Presidency* of the College, on the plan of ten dollars each subscription, payable when two thousand subscribers shall have been obtained. These subscriptions, with those for the buildings, and that for Scholarship No. 1, &c. amount in all to about thirty thousand dollars. A more particular account of them, and of the proportion which has been collected, shall be given hereafter. The Table of Associations shall be made out as usual: accounts, &c. will be furnished on separate papers.

The importance of carrying into effect, without delay, the literary establishment at Washington, created the necessity of directing my attention mostly to that concern during the last year. The time has arrived, I am glad to say, somewhat sooner than had been anticipated, when, in conformity with my own strong desires on that subject, the wishes of the Board, and the views of the whole denomination, the missionary business may again become more prominently the object of attention and effort.

This happy effect is attributable to the arrangement made at the meeting of the Board in Washington early in March, relative to a loan of ten thousand dollars to the education concern. It is judged that this change of the investment will be of considerable advantage to the mission funds; inasmuch as the stock is now above par, but being redeemable in a few years, must come down to par. At the same time, the education concern can afford to pay the same rate of interest which at present results from these funds; and can give ample security for the ultimate payment of the principal, and for advancing any part of the amount which may at any time be demanded by the missionary business. It is evident, from these considerations, that the loan will be productive of advantage, not only to the interests of education, but also to those of missions.

In relation to the *Latter Day Luminary*, I have to remark, that the pressure of the times, as has been the case with other periodical works, has contracted the sphere of its circulation, and retarded payment on the part of subscribers. The receipts of the year past have only about covered the expenses; leaving, however, a considerable balance yet due. With the close of the second volume, terminating in November next, I will endeavour to make out an exact statement on this subject. In the mean time, it being understood that the Theological Institution will be removed to Washington the ensuing autumn, I submit to the Board whether it will not be advisable to commence the publication of the third volume at that place, and to publish also a weekly paper, partly of the character of a religious periodical paper, and partly that of a common newspaper.

I cannot close this communication without expressing my high and unfeigned satisfaction, in serving with the Board in a cause so benevolent, and the profound sense of gratitude with which I ought to be penetrated for the signal mercy experienced in my continued preservation, high state of health, and distinguished success.

With sentiments of undissembled respect,

Permit me to subscribe myself, yours, &c.

Dr. STAUGHTON, Cor. Sec. &c. &c.

LUTHER RICE, Agent.

TABLE OF ASSOCIATIONS,

FOR 1820—21.

Associations.	Sts.	C.	M. Ba.	Tot.	Correspondents.	Times of Meetings.	Places of Meetings.
Bowdoinham	Me.	47	39	86	2508 Jer. Chaplin, Waterville, Kennebec co.	4 Wed. 29 Sept.	Leeds, Kennebec co.
Lincoln	Me.	50	26	78	2512 Phineas Pillsbury, Nobleboro, Lin. co.	3 Wed. 19 Sept.	Jefferson, Lincoln co.
Cumberland	Me.	28	24	42	1966 John Tripp, Hebron, Cumberland co.	1 Wed. 3 Oct.	N. Yarmouth, Cum. co.
York	Me.	27	23	30	1696 Timothy Hodson, Hollis, York county.	2 Wed. 13 June	Lynan, York county.
East. Maine	Me.	19	17	11	1148 E. Hunting, Eden, (D. Merrill, Sedgwick.)	1 Wed. 3 Oct.	Ellsworth, Hancock co.
Salisbury	N. H.	13	9	59	697 H. Veazey, Bow, (O. Robinson, Saish.)	2 Wed. 10 October	Gilmanstown, Staff. co.
Mercedith	N. H.	12	15	51	1082 Stephen Pillsbury, Hebron, Grafton co.	3 Wed. 19 Sept.	Canaan, Grafton co.
Dublin	N. H.	19	10	64	946 John Parkhurst, N. Ipswich, Hills. co.	3 Wed. 17 October	Swanzy, Cheshire co.
Shafsbury	Vt.	26	21	173	3377 Isaiah Matteson, Shafsbury, Vt.	1 Wed. 6 June	Essex.
Woodstock	Vt.	24	27	134	2368 Gen. A. Forbes, Windsor, Windsor co.	Last Wed. 26 Sept.	Springfield, Windsor co.
Vermont	Vt.	25	20	29	1901 Jno. Conant, Esq. Brandon, Rutland co.	1 Wed. 3 October	West Granville, N. Y.
Fairfield	Vt.	16	4	10	842 Roswell Meers, Georgia, Franklin co.	Last Wed. 29 Aug.	Essex.
Barre	Vt.	13	6	22	470 E. Huntington, Braintree, Orange co.	2 Wed. 12 October	Braintree, Orange co.
Danville	Vt.	9	13	6	349 Daniel Mason, Craftsbury, Orleans co.	3 Wed. 27 June	Derby, Orleans co.
Manchester	Vt.	8	6	5	574 C. M. Fuller, Dorset, Bennington co.	1 Wed. 19 Sept.	Manchester, Benn. co.
Icleyden	Ms.	28	25	64	2879 Elifjah Montague, Leverett, Franklin co.	2 Wed. 10 October	m. h. Marl. New. Vt.
Sturbridge	Ms.	21	39	146	1551 G. Angell, Southbr. n. Sturbr. Wor. co.	Last Wed. 29 Aug.	Thompson, Wind. c. Ct.
Hoston	Ms.	31	24	238	3368 Lucius Bolles, Salem, Essex county.	3 Wed. 19 Sept.	Haverhill.
Westfield	Ms.	12	8	50	978 E. Arnold, Esq. Westfield, Hamp. co.	1 Wed. 5 Sept.	Chesterfield, Hamp. co.
Worcester	Ms.	14	18	80	1162 Jona. Goring, Worcester, Worcester co.	3 Wed. 15 Aug.	Worcester, Worcester co.
Warren	R. I.	37	25	733	4544 David Benedict, Pawtucket, R. I.	2 Tues. 11 Sept.	Newport.
Yearly Meet.	R. I.	17	16	116	1503 Eliza Spague, Johnston, near Provi.	Frid. b. 2 Sab. 7 Se.	North Kingtown.
New London	Ct.	17	13	87	1970 Jno. Goodwin, Mansfield, Wind. co.	3 Tues. 16 October	Hampton.
Stonington. Un.	Ct.	15	11	184	2771 Roswell Burrows, Grafton, N. Lond. co.	We. a. 3 Sa. 20 June	Exeter.
Hartford	Ct.	28	25	87	2205 Elisha Cushman, Hartford, Ct.	1 Wed. 3 October	Sandiafield, Berk. c. Ms.
New York	N. Y.	29	21	162	343 Johnson Chase, New York City,	Last Wed. 30 May	Bethel m. h. N. Y.
Warwick	N. Y.	15	14	182	610 A. Perkins, Latingtown, n. Newburgh	1 Wed. 13 June	Warwick, Orange co.
Onesgo	N. Y.	14	23	244	2374 C. Douglas, Whitesboro, Onida co.	1 Wed. 5 Sept.	Schuyler.
Chenung	N. Y.	19	13	71	1081 T. B. Beebe, Smithfield, Bradford co. P.	1 Wed. 3 October	Ch. Chenung & Elmy.
Rensselaerv.	N. Y.	18	16	132	1759 Elj. Herrick, Charleston, Montg. co.	2 Wed. 10 October	Ch. Rensselaer & Bern.
Cayuga	N. Y.	38	18	283	3598 Elkannah Comstock, Auburn, Cayuga co.	3 Wed. 19 Sept.	Sempronius, Cayu. co.
Essex	N. Y.	8	5	57	152 Samuel Churchill, Elizabeth, Essex co.	3 Wed. 17 October	Peru, Clinton county.
Saratoga	N. Y.	25	25	235	3851 Calvin H. Swain, Sandy Hill, Wash. co.	Last Wed. 27 June	Greenwich, Wash. co.
Black River	N. Y.	22	15	25	1346 E. Osgood, Naples in Henderson, Jefe.	2 Wed. 13 June	Brownwich, Jefferson co.
Madison	N. Y.	39	29	504	5001 John Peck, N. Woodstock, Madison co.	2 Wed. 12 Sept.	Norwich, Chenango co.
Lake George	N. Y.	5	3	46	407 Jehiel Fax, Chester, Warren county.	3 Wed. 19 Septem.	Bolton, Warren co.
Union	N. Y.	13	9	17	94 J. Tuttle, Dansbury, Fairfield co. Ct.	1 Wed. 5 Septem.	2d ch. Danbury, Ct.
Franklin	N. Y.	22	16	2	2201 John Bostwick, Hartwick, Otsego co.	3 Wed. 20 June	Merodith.
Holland Pur.	N. Y.	23	11	80	1377 Jay Hanly, Fradonia, Chataugue co.	2 Wed. 13 June	Aurora.
St. Lawrence	N. Y.	10	7	17	113 Mr. E. C. Eastman, Col. St. Lawr. co.	3 Wed. Jan. 1822	Catch Olin's, Canton.
Ontario	N. Y.	46	29	125	2078 N. Ontario Goatsale, Bristol, Ontario co.	4 Wed. 25 Sept.	Belen.
Hudson Riv.	N. Y.	9	5	38	77 Lewis Leonard, Poughkeepsic,	1 Wed. 1 Aug.	Hudson, Columbia co.
Genessee	N. Y.	25	16	57	1136 Ely Stone, Caledonia, Genessee co.	1 Wed. 3 October	Berg. n. Gen. co.
Oneida	N. Y.				1337 Elon Galusha, Whitesboro, Oneida co.		
— Conference	N. Y.	22	19	137	1337 John Farley, Madison, Madison co.	Fd. b. 2 Sab. 8 June	Brothertown, Oneid. co.
— Conference	N. Y.	4	2	129			
New Jersey	N. J.	23	32	123	2325 Joseph Sheppard, Salem.	1 Tues. 4 Sept.	Hightstown, N. J.
Philadelphia	Pa.	23	16	155	3033 Joshua P. Slack, Lower Dublin,	1 Tues. 2 October	Sansom-Street, Philad.
Redstone	Pa.	28	21	98	1024 Jas. Estep, Mt. Pleasant, Westmd. co.	Fd. b. 1 Sab. 7 Sept.	Ruff's Cr. Greene co.
Abington	Pa.	6	3	6	377 John Miller, Abington, Luzerne co.	1 Wed. 5 Sept.	Abington, Luzerne co.
Susquehan.	Pa.	19	5	124	613 Joel Rogers, Wilkesbarre, Luzerne co.	2 Wed. 12 Sept.	Raintrim, Luzerne co.
New one	Pa.	3	3		700 Thos. Smiley, Whitedeer, Lycoming co.	Sat. b. 1 Sab. 4 Au.	Little Muncey, Lyc. co.
— Conference				700			
Delaware	De.	7	7	40	558 Samuel R. Greene, Wilmington,	Sat. b. 1 Sab. 2 June	Welch Tract, Del.
Salisbury	Md.	15	7	18	444 T. Hill, P. M. N. Mark-t. Dorchester co.	Fd. b. 4 Sab. 26 Oct.	Jones' Mills, Dorch. co.
Baltimore	Md.	21	12	17	362 John Henley, Baltimore	Th. b. 3 Sab. 17 Balt. co.	Warren m. h. Balt. co.
Columbia	D. C.	16	11	120	1511 Thornton Stringfellow, Fauquier co.	Fr. b. 4 Sab. 24 Aug.	Bethlehem, Pr. Wm. co.
Ketocton	Va.	32	16	172	2021 Thomas Bueck, Esq. Front Roy.	Th. b. 3 Sab. 16 Aug.	Salem, Frederick co.
Strawberry	Va.	20	15	37	733 John S. Lee, Lynchburg, Virginia,	Sat. b. 1 Sab. 6 Oct.	New Hope, Bedford co.
Dover	Va.	43			David Roe, Richmond, Virginia,	2 Sat. 13 October	Union, King George co.
Middle Dist.	Va.	9			Benjamin Watkins, Powhatan county.	Last Sat. 25 August	Salem, Chesterfield co.
Roanoke	Va.	31			2940 J. Jenkins, n. Meadsville, Halifax co.	Sat. b. 2 Sab. 12 May	Buffalo m. h. Halifax co.
Portsmouth	Va.	24	12	139	2301 James Mitchell, Norfolk, Virginia,	Sat. b. 2 Sab. 12 May	Pungo, Princess Ann co.
Albemarle	Va.	19			Benjamin Ficklen, n. Charlottesville,		
Goshen	Va.	27			Abraham Waller, Spottsylvania co.		
Shiloh	Va.	20			1667 Richard L. Tutt, Esq. Culpeper c. h.	1 Sat. 6 October	Perkins's, Gooch. co.
New River	Va.				Mr. W. Holmes, n. Newbern, Montg. c.	Fr. b. 1 Sa. Se. 31 Au.	Luray, Shenan. co.
Mayo	Va.				Wm. Davis, Pittsylvania county.		
Appomattox	Va.				Richd. Adams, Charlotte c. h. Virginia,		
Meherron	Va.	16	5	75	813 Dea. J. Saunders, n. Percival's, Bruns. co.	4 Sab. 28 May	Wilson's m. h. Meekl. co.
Union	Va.	15	9	27	503 Joshua Hickman, n. Morgantown, Va.	Fr. h. las. Sab. 24 Au.	Simpson's Cr. Har. co.
Green Brier	Va.				147 Josiah Osborne, Lewish. Green B. co.	As year before.	Last min. not received.
Acomnaw	Va.	6	2	17	673 Wm. Costin, Northampton county.	Sat. b. 3 Sab. 18 Au.	Pungotrague, Acom. c.
Washington	Va.				573 Elj. Gilligwaters, Esq. Washing. co.	As year before.	Last min. not received.
Texas Valley	Va.				382 John Young, near Greensburg, Ky.	As year before.	Last min. not received.
Parkersburg	Va.	6	3	22	152 James M. Boy, Parkersburgh, Ohio co.	Fr. b. 3 Sab. 14 Sept.	Bethesda m. h.

By taking the number as published in minutes of the Associations actually received, and averaging the same proportion to those whose minutes have not come to hand, or that are not in the habit of reporting their numbers, &c. we sum up the result of the Baptist Denomination in the United States thus:—3298 churches—2256 ministers—17,296 baptized

Associations.	Sts.	C.	M.	Ba.	Tot.	Correspondents.	Times of Meetings.	Places of Meetings.
Sandy Creek	N. C.	11	24	34	704	Wm. Lightfoot, n. Pittsboro' Chatm. c.	Fri. b. 4 Sat. 26 Oct.	Sandy field, Orange co.
Kehukee	N. C.	32	8	120	1559	J. Biggs, P. M. Williamston, Martin co.	Sat. b. 1 Sab. 6 Oct.	Mearni's Chapel, Nash. c.
Yadkin	N. C.	14	9	183	675	Thos. Wright, Esq. Hamptonville, S. co.	1 Sat. 6 October	Cool Spring, Wicks co.
Flat River	N. C.				1107	Thomas Gardner, near Warrenton,	As year before.	Last min. not received.
Neuse	N. C.	24		64	1010	Thomas Meredith, Newbern,	Fri. b. 3 Sab. 19 Oct.	Beaver Dam, Lenoir co.
Mountain	N. C.	18			673	Reuben Coffey, n. Ft. Defens. Wilks. c.	4 Sat. 25 August	Old Field, Ashe co.
Cape Fear	N. C.	32		132	1467	Charles M. Alister, Esq. n. Fayetteville,	Sat. b. 1 Sab. 6 Oct.	Ryley's cr. N. Hanov. c.
Chowan	N. C.	19	11	75	1636	George Outlaw, Esq. Bertie county,	Sat. b. 4 Sh. 25 May	Meherrin m. h.
Country Line	N. C.	13	14	35	873	G. Roberts, n. Brown's Store, Caswell c.	Sat. b. 3 Sh. 18 Aug.	Mill m. h. near Milton.
Raleigh	N. C.	19	7	37	627	John Purify, near Ralchigh, Wake co.	Fr. b. 4 Sab. 21 Sep.	Hepzibah, Wake co.
French Broad	N. C.	18	11	126	656	James Whitaker, Esq. Buncombe co.	Sat. b. 4 Sh. 25 Aug.	Crabtree, Haywood co.
Pee Dee	N. C.	12	6	26	727	John Culpeper, n. Alenton, Montg. c.	Sat. b. 3 Sab. 20 Oct.	Duckery's, Rich. co.
Charleston	S. C.	37	24	91	3906	J. M. Roberts, High Hills, n. Statesbu.	Sat. b. 1 Sab. 3 Nov.	Congaree Church.
Bethel	S. C.	36	20	136	2268	St. M'Creary, Beekamville, Ches. Dis.	Day b. 1 Sab. 6 Oct.	Sugar Creek, York Dis.
Broad River	S. C.	35	15	371	2165	Wm. Lancaster, Esq. Spartanburg Dis.	Fr. b. 3 Sab. 25 Oct.	Zion m. h. Rutherford c.
Saluda	S. C.				1013	James Crothers, Abbeville District,	As year before.	Last min. not received.
Edgefield	S. C.	39	13	30	1947	Mat. Mims, Esq. Edgefield District,	Sat. b. 3 Sab. 15 Se.	Siloam, Ab. Dis.
Moriah	S. C.				609	Jonathan Thompson, Lancaster c. h.	As year before.	Last min. not received.
Savannah R.	S. C.	23	13	210	2604	John Walker, Beaufort, S. C.	Sat. b. 4 Sab. 24 Nov.	Pipe Creek, S. C.
Georgia	Geo.	36	20	264	2844	Jease Mercer, Powelton, Hancock co.	Sat. b. 2 Sab. 13 Oct.	Station, Wilkes co.
Hepzibah	Geo.	34	18	110	2077	Elijah Perryman, Warren county,	Sat. b. 4 Sh. 22 Sep.	Darien, n. h. Warr. co.
Sarepta	Geo.	20	13	3	1713	C. I. Jenkins, Esq. Dansv. Madison co.	Sat. b. 4 Sab. 27 Oct.	Salem, Ogle thorp co.
Oemulgee	Geo.	42	26	355	2380	Robert M'Ginty, near Milledgeville,	Sat. b. 1 Sab. 1 Sept.	Bethel, Jones county.
Ebenezer	Geo.	25	10	66	1065	Ezek. Taylor, Esq. n. Hartford, Pul. c.	Sat. b. 2 Sab. 8 Sept.	Myrtle Sp. Wilkina. c.
Piedmont	Geo.	10	5	16	295	Wilson Conner, Montgomery county,	Sat. b. 2 Sab. 13 Oct.	Spring Br. Gynn co.
Swain	Geo.	14	9	406	4265	Charles O'Scriven, Bunbury,	Sat. b. 2 Sh. 10 Nov.	Up. Black Creek ch.
Flint River	Ala.	30	90	1423	1133	Willis Hopwood, n. Shelbyv. Bed. c. T.	Sat. b. 1 Sab. 6 Oct.	Bethel, I. nestone co.
Bigby	Ala.				313	Jease Denoon, Oktuppa, Wash. co.	As year before.	Last min. not received.
Cahawba	Ala.	23	16	88	785	Hosca Holcombe, Carrolsville, Jef. co.	Sat. b. 4 Sab. 27 Oct.	Concord n. h. Perry c.
Mississippi	Mis.	33	14	61	86	James A. Ransdson, St. Francisville,	Sat. b. 3 Sab. 20 Oct.	Bethel.
Pearl River	Mis.	24	16		648	Shadrach King, Fair Ri. ch. Lan. co.	Sat. b. 1 Sab. 1 Sept.	Eben ch. Laurence co.
Union	Mis.	11			372	Wm. Snodgrass, Esq. Natchez, Ad. co.	Sat. b. 1 Sab. 6 Oct.	Hopwell church.
Holston	Ten.	18	16	66	1033	Caleb Witt, n. Cheeks & Roads, Haw. c.	2 Friday 10 August	Cent. Cr. Hawkins co.
Tennessee	Ten.	24	68	1029	1029	West Walker, n. Knoxville, Knox co.	Sat. b. 1 Sab. 6 Oct.	Royd's Creek, Sevier co.
Cumberland	Ten.	14	9	232	927	Garner M'Conice, near Franklin,	Sat. b. 3 Sab. 15 Sep.	Cool Spr. Williamson c.
Red River	Ten.	31	18	218	1864	Sugg Fort, Port Royal, Montgomery c.	Sat. b. 2 Sab. 11 Au.	Red River, Robn. co.
Elk River	Ten.	29	22	200	1631	Hardy Holman, Lincoln county,	2 Sat. 8 September	Maecda, Franklin co.
Concord	Ten.	41	30	393	2720	R. C. Foster, Esq. near Nashville,	Sat. b. 1 Sab. 4 Aug.	Dixon's Cr. Smith co.
Caney Fork	Ten.	13	20	53	333	George Dawson, Esq. Sparta, White c.	4 Sat. 22 September	Caney Fork, Warren c.
Elkhorn	Ky.	30	20	142	3739	Jeremiah Vardeman, near Lexington,	2 Sat. 11 August	Bryan's, Fayette co.
Salem	Ky.	18	9	81	1640	Gen. Joseph Lewis, Bardstown,	4 Friday 28 Sept.	Rude's Cr. Hardin co.
Tate's Creek	Ky.	23	15	76	1759	Wm. Goodloe, Esq. near Richmond,	4 Sat. 25 August	Fiat Woods, Madin. co.
Bracken	Ky.	18	108	1485	1485	Walter Wardler, May's Lick, Mason c.	1 Sat. 1 September	Ohio Locust.
Green River	Ky.				1073	Michael W. Hall, Esq. n. Glasgow,	4 Sat. 28 July	Glover's Cr. Barrn co.
North Bend	Ky.				1375	Abasalom Graves, Bullittsburg, Boone c.	As year before.	Last min. not received.
North Dist.	Ky.	15	94	1096	365	James Mason, Esq. n. Mount Sterling,	4 Sat. 28 August	Mt. Taber, Estell co.
South Dist.	Ky.	21	148	1073	1073	Wm. Stirman, Perrysville, Mercer co.	3 Sat. 18 August	Bethel m. Wn. co.
Long Run	Ky.	37	89	3000	3000	George Waller, n. Shelbyville, Shelby c.	1 Friday 7 Sept.	8 mile, Hmry co.
Ruckel's Cr.	Ky.	19	16	45	989	John Chandler, near Campbelsville,	3 Sat. 15 September	Mt. Glend. Green co.
Stocketon's V.	Ky.	19	16	45	762	Wm. Wood, Esq. Elliot's & roads, C. c.	3 Sat. 18 August	Town Cr. White co. T.
Emanicipat.	Ky.	5			111	J. Smith, Montgomery county,	Sat. b. 2 Sh. 8 Sept.	Lawrence Cr. Mason c.
Licking	Ky.	21	8	27	113	Ambrose Dudley, near Lexington,	2 Sat. 8 September	Dry Run, Scott co.
Camb. River	Ky.				720	Thos. Paschal, Esq. Somerset, Logan. c.	1 Sat. 1 September	Hurricane, Lincoln co.
Gasper River	Ky.				1061	Spen. Curd, Esq. Russellville, Pulia. c.	As year before.	Last min. not received.
Little River	Ky.	33	184	1369	1369	Thomas Ross, Dover, Stuart c. Ten.	Sat. b. 3 Sab. 18 Au.	N. Beth. d. Caldwell co.
Barming Sp.	Ky.	14	40	439	439	Sam. Hanna, Buffalo Shoal, Floyd c.	1 Sat. 6 October	Sand Lick, Floyd co.
Union	Ky.	13	7	28	613	Archelaus Vanhook, Esq. Cynthiana,	1 Friday 24 August	Indian Cr. Harrison co.
Franklin	Ky.	19	105	1079	1079	Silas M. Noel, Frankfurt,	4 Friday 3 August	Twin, Galatin co.
South Union	Ky.	11	32	374	374	Peter Engle, Esq. Barbourville,	4 Sat. 22 Sept-ember	Providence, Knox co.
Goshen	Ky.	21	178	773	773	James H. L. Moorman, Breckenridge c.	2 Friday 12 Oct.	Union, Breckenrid. co.
New Associa.	Ky.				429	Mr. Wm. Horman, Hiland ch. Union c.	Fri. b. 2 Sab. 12 Oct.	Hiland, Union co.
Miami	Ohio	19	8	71	776	John Mason, n. Centerville, Montg. c.	Sat. b. 2 Sab. 8 Sep.	Elk Creek, Butler co.
Scioto	Ohio	14	11	110	569	Drayton M. Curtis, Esq. Delaware co.	Sat. b. 4 Sab. 22 Sep.	Pleasant Run, Fairh. co.
Beaver	Ohio	16	10	73	534	Jehu Brown, n. N. Lisbon, Columb. co.	Tues. b. 4 Sh. 21 Au.	Shuron, Mercer co. Pa.
Straight Cr.	Ohio	7	3	8	115	Thomas Ellrod, n. West Union, Ad. co.	Sat. b. 4 Sab. 25 Au.	J. Haighs, L. P. F. B. C.
Muskingum	Ohio	17	12	92	618	Thomas Treasize, Esq. near Zanesville,	Sat. b. 4 Sab. 25 Au.	Wash. m. h. Coshoock c.
Mad River	Ohio	19	4	77	683	John Thomas, Urbanna, Champaign c.	Sat. b. 3 Sab. 15 Se.	14 m. S. F. of Urbana. a.
Little Miami	Ohio	14	8	30	520	James Jones, Duek Creek, Hamilton c.	1 Sat. 1 September	Colum. ch. or Duek Cr.
Grand River	Ohio	19	14	98	447	Azariah Hanks, Euclid, Cayahoga c.	2 Wed. 12 Sept.	Jefferson, Ash. co.
Eagle Creek	Ohio	7	26	216	216	Andrew Sherburn, Ripley, Brown co.	Sat. b. 3 Sh. 15 Sept.	Ind. Cr. Clermont co.
Columbus	Ohio	9	7	26	402	Jacob Drake, Delaware, Delaware co.	Sat. b. 1 Sab. 1 Sept.	Belin, Delaware co.
Mahoning	Ohio	10	4	103	375	Andrew Clark, Salem, Columbiana co.	Wed. b. 2 Sh. 5 Sep.	Palmyra, Portage co.
Salem	Ohio				128	Horace Parsons, Troy, Miamsa co.	As year before.	Last min. not received.
Wabash	Ind.	18	7	71	661	Wm. Polke, Esq. Bruceville, Knox co.	Sat. b. 1 Sab. 6 Oct.	Lamott, Crawford co.
White Water	Ind.	35	13	38	1180	Exra Ferris, Lawrenceburg,	2 Frid. 10 August	Union, Fayette county.
Silver Creek	Ind.	17	15	50	663	J. Vawter, P. M. Vernon, Jennings co.	4 Sat. 25 August	Pigeon Roost.
Bine River	Ind.	31	7	78	1065	James M'Coey, Esq. Salem, Wash. co.	2 Sat. 8 September	Mt. Taber, Orange co.
Laughery	Ind.	11	7	41	294	W. Wheatley, N. Wash. 8 m. fr. N. Lex.	3 Friday 21 Septem.	Indian Creek.
Illinois	Ill.	15	19	332	332	D. Willbans, Esq. Ce. Grove, St. Clair c.	4 Sat. 25 August,	Richland Cr. church.
Missouri	Misso.	12	9	24	231	John M. Peck, near St. Louis, Misso.	Sat. b. 1 Sab. 6 Oct.	Boeuf, Franklin co.
Bethel	Misso.				334	Thos P. Green, Cape Girardan co.	As year before.	Last min. not received.
Mt. Pleasant	Misso.				161	William Thorp, Mt. Pleasant, How. e.	As year before.	Last min. not received.

the last year—899,073, the total number in fellowship; besides the Sabbatarian General Conference, and many unassociated churches and members.

THE GENERAL CONVENTION IN ACCOUNT WITH JOHN CAULDWELL, ESQUIRE,
TREASURER.

Dr.	D. C.	1820.	1820.	D. C.	Cr.	
May 8.	To cash paid sexton for attendance and stationary during the Convention,	11 00	April 25.	By balance due the Convention,	3353 87 1/2	
	To Rev. Isaac M'Coy, missionary,	500 00		— Mr. T. Wildman, Union Bap. Ass.	4 60	
23.	To Rev. J. M. Peck, St. Charles,	400 00		— Rev. T. Roberts, Gr. Valley F. M. S.	40 00	
25.	To Rev. Isaac M'Coy, missionary,	500 00		— Rev. Asabel Morse, Fairfield, Con.		
June 3.	To discount and loss on foreign paper,	2 50		from Mr. John Turney,	5 00	
7.	To cash on account of Rangoon station,	1500 00		— Mr. Joshua Key, Edgefield Bap. Ass.	40 00	
	To cash, Treasurer's account 6 years' stationary,	90 00		— Rev. Mr. Sempie, fr. F. M. S. Richm. V.	200 00	
17.	To loss on paper from Hebron, New Hampshire,	2 00		— do. Fem. Mis. Soc. Fredericksburgh,	73 25	
	To discount on foreign paper,	50		— Rev. J. Mathias, Montgomery, New Britain, and Hinton,	100 00	
July 3.	To Dr. Jonathan D. Price,	60 00		— do. John Halsey, Baltimore, Md.	100 00	
13.	To Mr. Dawson, assistant to Rev. Mr. Posey,	150 00		— do. for Cherokee Indian children,	24 75	
	To counterfeit notes from Rev. Mr. Sears,	5 00		— Rev. S. H. Cone, Chappawamsee, Stafford county, Va.	15 00	
24.	To Rev. Isaac M'Coy, missionary,	500 00	May 1.	— J. Taylor, fr. Jun. M. S. 2d bap. ch. Ph.	200 00	
	To power of attorney, notarial certificate,	2 25		— Mr. Curwen, F. M. S. Lower Merion,	100 00	
27.	To Mr. Samuel Hill, mission station Fort Wayne,	150 00	6.	— Rev. J. Mercer, Ocmulgee, Ga. F. M. S.	250 00	
Aug. 2.	To Rev. Luther Rice, out of Education fund,	340 00		— do. Georgia Assistant Mission Board,	100 00	
	To counterfeit notes,	2 00		— do. Powelton, Ga. F. M. Soc.	100 00	
Sep. 30.	To Rev. H. Posey on account of the Cherokee mission,	1000 00		— do. Atkins, Ga. F. Miss. Soc.	108 00	
Oct. 30.	To Mr. Welch's balance of account,	242 00		— do. estate of col. F. Gilbert, dec.	100 00	
Nov. 18.	To Rev. Isaac M'Coy, missionary,	300 00		— do. from a lady, for heathen children,	100 00	
	To Dr. Jonathan D. Price,	144 00		— Rev. John Peck, Mad. co. N. Y. F. M. S.	75 00	
Dec. 28.	To Rev. H. Posey, missionary, Valley Towns,	300 00		— collection at the Convention sermon,	21 69	
1821.				— Dr. Allison, Burlington Fem. M. S.	97 00	
Jan. 20.	To Rev. Isaac M'Coy, missionary,	200 00		— Rev. Charles Willey, Utica F. M. S.	100 00	
	To Rev. Dr. Staughton, postages,	38 93	9.	— donation from a lady,	50	
Mar. 16.	To Rev. Dr. Staughton and Rev. Mr. Chase, attending the Board at Washington, travelling expenses,	44 50		— Rev. J. A. Rinaldson, Mississipp. F. M. S.	100 00	
	To commission on sale of \$7,500 6 per cent. stock,	90 70		— Jas. M. Scott, esq. Edgefield Ass. S. C.	75 00	
30.	To cash on account of Rev. H. Posey,	530 00		— L. Pierce, esq. Plymouth co. Mass.		
April 10.	To cash remitted to Calcutta,	2000 00		— and vicinity, F. Mission Society	93 00	
20.	To cash Rev. Isaac M'Coy, missionary,	1160 00		— do. translation,	57 00	
	To postages,	9 48		— Mrs. C. Golden, F. Ct. S. Middlet. N. J.	16 80	
23.	To depreciated paper,	117 00		— L. Pierce, esq. Plymouth co. Mass.		
	To Treasurer for stationary,	15 00		— and vicinity F. Mission society,	150 00	
				31.	— Mr. G. W. Platt, Junior F. M. S. N. Y.	100 00
				June 15.	— Rev. Mr. Matteson, bap. ch. Shaftsb. Vt.	49 00
					— Rev. J. Griffith, Middletown, N. Y.	15 00
				17.	— Rev. J. Pillsbury, Hebrown, N. H.	
					Meredith Association,	30 00
				19.	— A. M. Beebe, esq. Skaneateles,	13 51
					— do. Female Mite Society, Scipio,	6 00
					— do. do. Stafford,	5 00
					— do. Dryden Society contrib. and subs.	64 95
				July 3.	— United States interest,	254 23
					— New York do.	30 00
				11.	— Mr. Paul Duret, Mount Sterling, Ohio,	75 00
				12.	— Rev. B. Sears, Frankl. As. Delaware, N. Y.	60 00
				18.	— Rev. C. Douglass, collection in White's- boro', Newport, Bridgewater, &c.	37 63
					— do. Rev. Mr. Budlong,	25 23
					— do. collections,	3 00
					— do. Utica F. Mission Society,	97 15
				21.	— Mrs. Vanderpool F. M. S. Newark,	40 00
					— Bank of America dividend,	7 50
				Aug. 4.	— J. Skelding, esq. from Eld. Harrington, Washington, Warren, & Saratoga Ass.	100 00
				Oct. 3.	— United States interest,	254 23
					— New York do.	30 00
					— B. Emerson, esq. Haverhill, Ms. F. M. S.	30 00
				20.	— Rev. Joy Handy, Holland Purch. Ass.	10 75
					— Gen. A. Forbes, Union Societies Vt. and New Hampshire,	200 00
					— Mr. A. Billings, Baptist Ass. Vermont,	19 00
					— Powell Burrows, esq. Stonington, Union Association,	14 00
				31.	— E. Arnold, esq. Westfield, Con. Ass.	15 50
					— do. do. (Nov. 2. 1819) omitted in its proper place,	28 12
				Nov. 1.	— J. Skelding, esq. from Eld. Harrington, Washington, Warren, & Saratoga Soc.	106 65
				3.	— Miss S. B. Linsley, F. M. S. New Canaan, C.	6 44
				18.	— Dr. Purrington, Leyden Association,	80 00
				20.	— J. Olmsted, esq. Madison co. Aux. S.	136 00
					— Mr. W. Sturges, F. Cent S. Kinderhook,	11 75
					— Rev. Tim. Brewster, Bl. Riv. F. M. S.	122 00
				Dec. 20.	— Rev. T. Brewster, on account of Lum.	20 00
				25.	— Rev. S. Goodale, Genessee F. M. S.	137 41
					— Rev. Anson Shala, Ontario F. M. S.	40 00
				28.	— Mrs. S. Bliss, Tolland, Con. F. Cent S.	15 00

Carried forward, \$10,336 86

Carried forward, \$8,091 21

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1821.		D. C.	
	<i>Brought forward,</i>	10336 86	
April 23.	To balance to account, - - -	8537 46	
		\$18,874 32	

WE, the subscribers, have carefully examined the above account, and compared the items with their respective vouchers, and find the balance in the Treasurer's hand to be - - - - - \$ 8537 46

Besides the above balance, there is			
(by certificates exhibited) in United States six per cent. stock, - - - - - 10449 54			
In New York, do. - - - - -	2000 00		
Bank of America, - - - - -	300 00		
		12749 54	
Total amount of Funds,		\$21,287 00	

**JOHN WILLIAMS,
WM. STAUGHTON.**

1820.		D. C.	
	<i>Brought forward,</i>	8091 21	
Dec. 18.	By Rev. B. Bates, Evan. Soc. Bristol, R. I. 6 00		
	30. - J. M. Scott, esq. Edgefield, S. C. Am. 50 00		

1821.			
Jan. 3.	- United States interest, - - -	254 23	
	- New York, do. - - -	30 00	
	- Bank of America dividend, - - -	7 50	
Feb. 3.	- W. Manning, esq. Wore. Ms. F. M. S. 200 00		
	- Stratfield Female Mite Society, - - -	26 00	
Mar. 7.	- Rev. Lucius Boles, Salem F. M. S. 100 00		
	9. - Wm. Plumber, esq. Pough. F. M. S. 100 00		
	19. - James Loring, esq. Bost. Mass. F. M. S. 474 12		
	- do. do. for heathen schools, - - -	4 08	
	- do. do. for Indian Mission in the U. S. 20 00		
	- do. do. for translation of the Bible, - - -	1 80	
	- S. S. Law, esq. Sumbury, Ga. F. M. S. 131 81		
	- do. do. Female Cent Society, - - -	141 00	
	- Mrs. C. Kirkland's legacy, - - -	670 00	
	- negroes, - - -	5 19	
	21. - sale of \$7,500 six per cent. stock, 8081 25		
April 2.	- United States interest, - - -	254 23	
	- New York do. - - -	30 00	
	5. - J. B. Gilbert, esq. Connect. F. M. S. 100 00		
	16. - Rev. John Lamb, from Mrs. D. Terry, 10 00		
	- do. Female Mite Society, Hoosack, - - -	15 17	
	- do. do. Egremont, - - -	6 00	
	- do. do. Nassau, - - -	14 35	
	- do. do. Adams, - - -	5 50	
	- do. do. Sandersfield, 5 42		
	- do. do. Schodack, 22 00		
	- do. from a fem. friend, Stamford, Vt. 1 00		
	- do. fr. a friend, Williamstown, Mass. 1 50		
	19. - John Conant, esq. Manchester F. M. S. 4 50		
	- do. Fem. Char. Ass. Manchester, - - -	10 46	
		\$ 18,874 32	

SINCE the foregoing accounts were audited, the late Treasurer, John Cauldwell, of New York, Esq. has resigned, and Thomas Stokes, of New York, Esq. has been elected his successor. The following is the Account Current of the late Treasurer, and state of the property as delivered over to Mr. Stokes, after his acceptance of the office of Treasurer, June 1, 1821.

Dr.	<i>The General Convention of the Bap. Denom. in Account with John Cauldwell, Esquire, Treasurer.</i>	Cr.	
		D. C.	
1820. Sep. 29.	To T. & W. Bradford, omitted, 13 89		
1821. Apr. 28.	To ord. Rev. J. Chase, mis. fund, 3000 00		
	To do. of Rev. Elisha Cushman, do. 34 00		
May 3.	To do. of Rev. Dr. Staughton, do. 10 00		
	To do. of Rev. O. B. Brown, sec. fd. 200 00		
	To do. do. scholarship fund, 200 00		
	To do. of Rev. Luther Rice, mis. fd. 115 25		
	To do. do. do. 625 25		
14.	To Rev. Mr. Posey, Cherokees, do. 1206 90		
18.	To Dr. J. D. Price, do. 50 00		
	To Dr. Baldwin, for India, do. 4500 00		
24.	To draft of I. McCoy, do. 650 00		
	To postages, do. 13 09		
31.	To cash paid Mrs. Withington, do. 190 19		
	To balance due the Convention, 3394 13		
		\$ 13,202 40	

1821. Apr. 23.	By balance due the Convention, 8537 46	D. C.	
	25. By H. Hill, esq. from the Rensselaerville Association, N. Y. - - -	133 63	
	By Mrs. Hill, from the Female Mite Society, Catskill, New York, - - -	22 00	
	27. By Mrs. Withington, fr. Fem. For. M. S. Fayette & Mulberry str. N. Y. 190 19		
	28. By D. Adams, esq. Charleston, S. C. 670 00		
May 17.	By sale of \$3000, 6 per cent. stock, 3344 12		
	23. By Messrs. Holcomb and Tucker, Georgia Association, Ga. - - -	195 00	
	26. By Rev. Mr. Ramsdson, St. Francisville, Louisiana, - - -	100 00	
		\$ 13,192 40	

Dr.	<i>The General Convention of the Bap. Denom. in Account Current with Thomas Stokes, Esq. Treasurer.</i>	Cr.	
		D. C.	
1821.			
June 2.	To order of Rev. Luther Rice, out of mission funds, loan to the College, 7000 00		
	To the Rev. Dr. Thomas Baldwin, Boston, for Dr. Price's outfit and passage to India, - - - - -	750 86	
	To order of Rev. Luther Rice, as per settlement of his accounts, - - - - -	11680 29	
	To do. do. on ac. of Lat. Day Luminary, 4807 40		
	To do. do. on account of Education, 3151 69		
6.	To brokerage, - - - - -	13 17	
8.	To balance due the Convention: } In cash, - - - - - 1209 84 } - depreciated paper, 311 50 } - stocks, - - - - - 3950 00 }	5471 34	
		\$ 32,874 75	

1821.		D. C.	
June 1.	By cash from the late Treasurer, - - -	3394 13	
	By do. do. depreciated paper, - - -	220 50	
	By amount of certificates of stocks, - - -	8749 54	
	2. By W. C. Dusenberry, Treasurer of the Junior Foreign Mis. Soc. N. Y. - - -	100 00	
	By Rev. Luther Rice, as per his missionary accounts, - - - - -	11680 29	
	By do. for Education, - - - - -	3151 69	
	By do. for Latter Day Luminary, 4807 40		
	By do. cash for missionary purposes, 300 50		
	By do. cash for Translation, - - -	2 00	
	7. By gain on the sale of \$ 4799 54 stocks, 468 70		
		\$ 32,874 75	

Besides the above sum in the hands of the Treasurer of the Loan to the Columbian College, which will draw 6 per cent. interest, paid quarterly, is 10,000 00 } = 15,471 34
The aforesaid Loan, of \$ 10,000 is to be returned, in whole or in part, whenever needed for the missionary business; and whether rec'd. or not, it is confidently expected that the College will wish to return it at no great distance of time from the present. It is indeed to be hoped, that the missionary operations will become so enlarged, as to call for all the funds on hand, and all that can be obtained for these purposes by the Board of Managers.

ACCOUNTS OF THE AGENT OF THE CONVENTION; EMBRACING, ALSO, ACCOUNTS WITH ASSISTANTS AND MISSIONARIES.

			D. C.
1820.	April 26.	By Elder G. Evans, Missions, 358 28; Education, 38 00; Translat. 1 00; Lum. 126 40	= 523 68
		— El. James M ^c Abov, do. 311 44; do. 1 00; Latter Day Lum. 93 62	= 406 06
		— El. Emory Osgood, do. 189 87; do. 6 11; do. 84 59	= 280 57
		— El. Elk. Comstock, do. 85 39; Lum. 30 00; El. E. Stone, Miss. 62 95; Lum. 45 dis.	= 223 34
		— El. Roots, Mis. 14 93; El. Green, Mis. 117 20; El. Kenard, Mis. 70 64; Lu. 8 00	= 210 77
		— El. M. Fairfield, do. 43 69; Education, 5 50; Luminary, 36 00,	= 85 19
		— Elds. Peck & Welch, Mis. 4312 39; Lu. 209 25. El. M ^c Coy, Mis. 2689 96; Lu. 30 68,	= 7242 28
		— El. Humphrey Posey, Missions, 328 86; Education, 1 00,	= 329 86
		In adding the accounts of Elder M ^c Abov, last year, a mistake was made of \$ 90, which, corrected above, leaves here the sum of	} 9301 75
		Take from among these items, to be added to the sum received by the Agent for Lum. 663 54	} 716 15
		Also, to be added to the sum received for Education, \$51 61; for Translation, \$1, = 52 61	}
		and there remains the sum of	= 8586 60
		The expenditures charged in the foregoing settlement on ac. of Missions, 8254 73; Lum. 18 52	= 8273 25
		Of this sum of expenditure, 8273 25, orders have passed into the hands of the Treasurer, to the amount of 4168 50; orders have been voted by the Board, but not before passed to the Treasurer, 4189 96, together = 8358 46; excess above the charges 85 21, which sum should therefore be added to the above balance of 312 35, = 397 56. The balances due, remaining in the hands of the persons above referred to, amount to the sum of 1118 50. From the sum of these balances, viz. 1118 50, deduct 397 56 = 720 94, balance in favour of the Agent; which result is produced by separating the above sums for Luminary, Education, and Translation from these accounts, to be added to the sums, in another place, due from the Agent to the Board, for these objects. The sum, also, 1118 50, made up of the aforesaid balances, to be paid over to the Board when obtained.	= 397 56 = 1118 50
		Received by the Agent from the first of May, 1819, to the last of April, 1820, for Miss. purposes,	3827 06
		[To this sum, 3827 06 for Missions, add, for Education, 1657 61; for Translation, 1 00; for Annual Report, 16 25; for Luminary, 2526 78; besides Secretary fund, 82 00; discretionary and personal, 93 94; for Lot and Buildings at Washington, 3267 29; leaving out 5 or 6000 in subscriptions, and taking in the above bal. of 8585 60, and the aggregate exhibits the amount of \$ 20,057 53—the business of a year.]	
		Orders on the Mission funds for the African Mission, and various objects, voted at the annual meeting last year	2405 41
		From this balance deduct that made out in favour of the Agent above,	720 94
		Also ded. 60 00, credited Rev. Mr. Bostwick, by mistake, and 50 00 Wm. Ingleby, esq. 110 00	} 3236 35
		Bal. corrected due the Board from the Agent, as per settlement, up to April 30, 1820, for Missions,	590 71
1821.	April 25.	By bal. as per settlement with El. George Evans, Apr. 26, 1820, due, 305 18	
		— Item, 'horse hire and keeping,' charged by the Agt. in account with the Board, should be added here.	50 00
		— Various collections, subscriptions, &c. the past year, to be published hereafter with due particularity,	216 48
		— Cash for the Latter Day Luminary,	49 16
		To six weeks and one day's service, 36 85; trav. expenses, 1 95 = 38 80	= 158 80
1820.	May 4.	— Cash,	120 00
		Balance,	462 02
		[Part of this balance in the hands of El. Evans consists of articles of clothing, &c. for the use of the mission at Fort Wayne; and probably the whole had better be paid over to that Mission.]	
1821.	April 25.	By bal. as per settlement with El. James M ^c Abov, 26 Ap. 1820, due, 256 48	= 291 48
		— "horse hire, keeping," &c. as in the case of Elder Evans above, 35 00	= 326 48
		To mistake in the casting up of the accounts,	- 90 00
1820.	May 5.	— cash 55 00, and 8th May, cash 5 00	= 60 00
		Balance,	141 48
1821.	April 25.	By balance, as per settlement with Elder Emory Osgood, April 26, 1821, due,	171 02
1820.	June 11.	— col. at the Conference, Sherburne, Chenango co. N. Y.	14 12
		— a friend of missions,	1 00
1821.	Feb. 4.	— col. at Holdimand, U. C. 5 76; 5th do. Cramsha, 1 07	= 6 83
		— Mrs. Merinan,	26
		9. — col. at Holdimand Association, 2 26; do. at Belleville, U. C. 2 00 = 4 26	= 4 26
		18. — do. at Hallowell, U. C.	6 68
		— a few persons after sermon in the evening,	1 05
		To 4 1-2 weeks' service, 27 00; travelling expenses, 3 88 = 30 88	} 34 88
		— the printing of forms of constitution for societies,	- 4 00
		Balance,	170 30
1821.	April 25.	By bal. as per settlement with El. Elk. Comstock, Ap. 26, 1820, due, 80 82	
		— El. Comstock, fr. Young Gent. and Lad. Soc. overlooked last year, 30 00	= 110 82
		— do. from the Lake F. M. S. credited to El. Bostwick in last Report, 60 00	= 170 82
		— do. from Fem. Mite Soc. Covert, N. Y. omitted before by oversight, 10 00	= 180 82
1820.	May 4.	— do. including 10 00 sent before for Lum. 90 00; since, 59 50 = 149 50	} 405 20
1821.	Feb. 3.	— do. from Elder J. F. Tolman, per collection Junius, 6 29	= 8 50
		do. Lyons, 1 21; widow Hobrow, 1 00	= 2 21
		April 16. — do. fr. F. M. S. Marcel. 22 00; do. Aurel. 20 00; do. Elbridge, 6 00 = 48 00	= 48 00
		— do. do. Owaseo & Marcellus, 7 38; fr. to mis. 10 00; L. Porter, 1 00 = 18 38	= 66 38
		To 29 days' service, 24 85; trav. expenses, 2 06; freight of Lum. 19 71 = 47 52	} 67 68
		[From the balance above made out, 30 00 for Luminary being deducted as comprehended in the sum of 80 82, and deducted from that to be added to the sum of receipts for Luminary, there remains due from Elder Comstock the balance of \$37 68.]	= 37 68

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FORT WAYNE MISSION, ELDER ISAAC M'COY.

Dr.	D. C.	Cr.
<i>Account Current from March 3d, 1820, to March 3d, 1821.</i>		
To clothing for fam. and Inds. & bedding,	614 85	1820.
To house and kitch. furn. loom, sp. wheels,	195 43	Mar. 26. By Mrs. Turner, Fort Wayne, -
To 3 horses, 13 cows, and farming utensils,	513 75	By Dr. William Turner, do. -
To hay, corn, flour and corn meal,	632 27	April 7. By William Polke, esq. from
To pork, bacon, beef and tallow,	160 58	Bruceville Mission Society, -
To butter, sugar, tea, coffee and salt,	74 06	25 00
To doctor's bills, medicine, &c.	96 31	10. By Mrs. Piety, fr. Bruceville F. M. S.
To trav. exp. including those of Inds. &c.	89 39	By Mrs. Jane Ruby, Vincennes, -
To horse equipage, exp. of boatmen, &c.	87 12	Aug. 3. By Mrs. Turner, Fort Wayne, -
To hire of hands, boats, wagons, &c.	419 11	Sep. 15. By Mrs. Suttonfield, do. per school,
To wages of assistant school teachers,	147 25	Oct. 18. By capt. James Hackley, Ft. Wayne,
To books, paper, inkstands, slates and pencils,	53 74	By Mrs. Hackley, do. -
To Mr. C. Martin, for taking care of the	20 00	19. By Mr. Lykins, -
concern 5 weeks,	20 00	By Mrs. Piety, fr. Bruceville F. M. S.
To printing a circular, and postages	20 00	By Mr. W. D. Shepherd, do. -
To rent of land,	75 00	By Wm. Polke, esq. per L. D. Lum.
To small presents to the Indians,	9 06	By Elder Rice M' Coy, do. -
To loss on bad money,	3 64	Nov. 1. By broth. Samuel Hill, missionary,
To sundry small articles for family use, &c.	78 33	Dec. 4. By Messrs. Barnett and Hanna,
To fractions connected with the foregoing,	07	Fort Wayne, -
To Articles and costs below, estimated at	150 00	1821.
	\$ 3429 98	Feb. 15. By Mr. Corby Martin, per col-
Total of expenditure,	2482 97	lection at Miami Association,
Total of receipts,	847 01	By same, fr. persons at Madriver Ass. 1 00
Balance in arrears,	195 89	By same fr. Mr. Jackson of Virginia, 1 00
Arrears, as per former settlement,	1042 60	By same, sent by Mrs. Kyle, - 1 25
Total in arrears, March 3d, 1821,	\$ 1042 60	By same, fr. Mrs. Jack, near Lebanon, 1 00
		By premiums on exchange, - 248 75
		By sale of sundry articles, - 29 07
		By fractions connect. with the foregoing, 3
		By articles and cash below estim. at 150 00
		By drafts on Board at dif. times, 1900 00
		\$ 2582 97

Brother Samuel Hill, assisting in this mission, received of the Board \$ 150. for his outfit and travelling expenses; and, after arriving at Fort Wayne, had a balance remaining of \$45 86, which he paid over for the use of the mission.

Also, the following articles have been given for the benefit of Mr. M' Coy and family, and the mission under his care, viz. By Mrs. Turner, Fort Wayne, for Mrs. M' Coy, 1 dress, 1 pair of gloves, 1 pair of cotton hose, a shawl and four skeins of thread; by Mr. Dunning, Vincennes, a spelling book; by Mrs. Wheeler, Vincennes, 4 yards of flannel for Mrs. M' Coy, and 2 yards of gingham; by Mrs. Charles Polke, frock for girl and cap for Mrs. M' Coy; by Priscilla, a black girl, a handkerchief; by Master A. G. Polke, a spelling book; by Miss Catherine Polke, 4 frocks and 4 handkerchiefs; by Miss Susanna Polke, a frock, 2 handkerchiefs and a bonnet; by Mrs. Wm. Polke, a frock, yarn, and a testament; by Mrs. Jane Alexander, widow 65 years of age, 20 1-4 yards of linsey manufactured with her own hands; by ladies Clark and M'Farland, half a bushel of dried fruit; by Mrs. Knight and Mrs. Martin, each half a bushel of dried fruit; by Mr. Cory, 2lbs. woolen rolls; by Mr. Knight, 2 lbs. do. and a handkerchief; by Mrs. Dye, 2 1-4 yards of linsey; by Wm. Martin, a twilled bag; by Mr. H. G. Phillips, a barrel of flour, 9 1-4 yards of linen, 8 1-4 yards of cotton, and Rippon's Hymns; by a number of little girls in Dayton, 114 little books; by Zebulon Fuller, an Indian, \$5. worth of clothing, a spade, scythe, axe and wedge; by Dayton Fem. Bible Society, 6 testaments and two spelling books; by Mrs. Turner, Fort Wayne, 3 spelling books, 1 primer, many religious tracts, and 3 1-4 lbs. of candles; by Mr. Wm. D. Sheppard, Natural History, Murray's English Grammar, French Lectures, Blair's Lectures, Fables Choises, Young Gentlemen and Ladies' Museum and System of Polite Learning, and 2 vests; by Mr. Polke, 3 yards of calico, 1 Arithmetic and 1 Cornelius Nepos; by Mrs. Polke, 2 yards of linen; by Mrs. E. Chambers, yarn and flax; by Miss N. Polke, a little book; by Mrs. N. Thomas, a pair of socks; by Mrs. Hardsborough, a pair of socks; by Miss Wilkins, a shawl; by Mrs. Widener, 2 vests; by Miss P. Widener, a testament; by Miss R. Widener, yarn; by Mrs. Blackburn, yarn; by Mrs. Turner, Fort Wayne, 3 blankets, 2 pair of pantaloons, a coat and socks; by Mr. Suttonfield, sundries, worth \$10; by Mrs. Suttonfield, sundries, worth \$10; by Mr. B. B. Kireheval, 9 shirts; by Mr. J. R. John, half a lb. of tea and a large cheese. *Xenia, and its neighbourhood*—by Rev. Andrew W. Poage, 2 dollars; Samuel Wilson, 1 dol. J. Alexander, esq. 2 dols. Rev. Thomas Beveridge, 3 dols. Wm. Currier, esq. 1 dol. J. Hamill, esq. 1 dol. Robert Casbolt, 1 dol. James Culbertson, 1 dol. Wm. Owen, 25 cts. Jacob Kirges, 1 dol. major J. Galloway, 3 dols. and 3 1-2 yards of linsey, 2 spelling books, and half a dozen primers, worth 4 dols. 25 cts. James Turner, 1 1-3 yards of cloth worth 2 dols. J. Torrence, 2 bibles, 1 50. Hugh Hamill, yarn, 1 50. Wm. Turabull, 3 pecks of dried fruit, 1 12 1-2. Joseph Kyle, 3 Testaments, 1 50. Mrs. A. Gawdy, 2 spelling books and 2 primers, 75 cts. James and Ryan Gawdy, sundries in books and clothes, 5 33 1-4. P. Pelham, esq. cloth, 4 dols. Thomas Constant, esq. books and cloth, 6 dols. J. Bull, flax, 1 50. James Winter, leather, 1 37 1-2. G. Townsley, esq. 2 blankets, 5 50. J. Bull, esq. 4 yards of linsey, 3 dols. J. Pollock, 2 yards of linen, 1 dol. J. Vanmetre, 8 quires of paper, 2 dols. Mrs. Sterret, 2 yards of linsey, one pair of hose, 3 50. J. Miller, 2 yards of linsey, 1 50. J. Martin, one barrel of flour, 2 dols. S. Kyle, esq. J. Collier, Wm. Fruman, G. Owen, J. Judy, D. Huston, J. Scott, J. Hanes, and D. Hanes, each a barrel of flour. The whole from Xenia estimated at \$83 91 1-4; besides acceptable presents to Mrs. M' Coy, from ladies Brown, Casbolt, Nesbit, Langhead, Hamill, Dood and Parkison. The money was expended in the transportation of other articles. Whole of the foregoing estimated at say about \$ 150.

From the total receipts above, 2582 97, deduct drafts, 1900 00; for Luminary, 41 82; by brother Hill, 45 86, and the balance is, 595 89
To this sum, 595 89, add the sum before made out as due from the Agent to the Board, 1094 87, and the amount produced is, 1690 44

CHEROKEE MISSION, VALLEY TOWNS, ELDER HUMPHREY POSEY.

Dr.	Account Current.	Cr.	
D. C.	D. C.	D. C.	
To two improvements with grain and fence, - - - - -	220 00	By drafts on the Board at different times, - - - - -	3330 00
To one large and one small wagon, - - - - -	237 00	By Col. Meigs, Ind. Agt. from Government, - - - - -	750 00
To about 40 head of cattle, - - - - -	333 87	By do. per loan, - - - - -	100 00
To about 100 hogs, - - - - -	101 44	By the Sarepta Mission Society, Georgia, - - - - -	178 81
To three horses, - - - - -	274 00	By donations in Tennessee and Augusta, Ga. - - - - -	44 00
To expenses of moving, and medicine, - - - - -	64 69	By Mrs. Hannah Shields, Philadelphia, - - - - -	3 00
To farming tools, - - - - -	44 87	By Mr. James Patton, do. - - - - -	1 00
To work hands at the farm and buildings, - - - - -	512 50	By Dr. E. S. Ely, do. - - - - -	1 00
To carpenter's tools and blacksmith's do. - - - - -	160 00	By Mr. B. Redman, do. 1 doz. spelling books, - - - - -	1 50
To articles from Augusta, pot metal, table furniture, groceries, &c. - - - - -	698 96	By E. Esler & J. Gregory, do. 4 Watts & Rip. - - - - -	2 00
To provisions, corn, fodder, meat, flour, &c. - - - - -	418 50	By Mr. Samuel H. Williams, do. 1 doz. tin cups, - - - - -	7 75
To work, provisions, &c. - - - - -	577 00	By Mr. John M'Curdy do. in shoes, - - - - -	3 75
To various articles purchased in Augusta, - - - - -	550 25	By L. Desauque, do. a keg, - - - - -	1 25
To 7000 lbs. of pork, - - - - -	274 94	By Mr. J. W. Simes, do. medicine, - - - - -	7 95
To Mr. Page for service, - - - - -	161 00	By Philadelphia Soc. for supply of charity schools, do. 1 set of Lancast. Lessons, - - - - -	20 00
To work hands, and various persons, - - - - -	63 50	By Mr. G. Emerick, do. 4 lb. chocolate, - - - - -	1 00
To services of a negro woman, - - - - -	40 88	By Mr. W. W. Woodward, do. books, - - - - -	4 00
To 24 bushels dried apples, - - - - -	35 00	By Mr. Roberts Vaux, do. books and pamphlets, - - - - -	1 50
To stove, 18 dls. millstones, 48 38. sund. 17 12 - - - - -	83 50	By Messrs. G. & J. Peterman, do. wind. glass, - - - - -	1 00
To purchase of various articles in Philad. - - - - -	161 27	By Mr. J. W. Simes, do. window glass, - - - - -	50
To do. articles for Mr. Dawson, - - - - -	36 95	By Mr. Laws, do. two blankets, - - - - -	2 50
To estim. of articles given, as per cred. of rec. - - - - -	309 37	By Mr. Neff, do. two shirts, - - - - -	2 50
To personal favours, as per credit, do. - - - - -	41 00	By Mr. Joseph Compton, do. per making up clothes, <i>personal</i> , - - - - -	7 00
To expense of journey to and from Philad. - - - - -	120 00	By Mrs. Letts, do. for Mrs. Posey, 1 lb. tea, do. 1 00	2 00
Total of expenditures up to May 16, 1821, \$5520 49		By Mrs. Gregory, do. sundries, do. - - - - -	2 00
Receipts, as per credit, contra, - - - - - \$5021 60		By Rev. S. R. Greene, Wilm. Del. var. articles, - - - - -	13 31
Balance in arrears, - - - - - 498 89		By Sarah Westcott, do. 3 habits and a bonnet, - - - - -	1 75
Balance in adv. as per last An. Report, 105 26		By P. O'Daniel, do. art. of wearing apparel, - - - - -	2 00
Cash advanced by the Agt. of the Board, 353 00		By Ann Cabal, do. frock, petticoat, pins and 3 bonnets, - - - - -	5 00
Cash adv. by the Agt. for Mr. Dawson, 24 00		By R. Pool, do. shoes, hats and other articles, - - - - -	5 50
Sum, 382 25		By C. Adams, do. clothing, hkf. and a hammer, - - - - -	2 62
Balance due the Mission, - \$ 116 63		By W. Jones, do. articles of clothing, - - - - -	1 13
		By Mary Buchanan and Jane Cochran, do. various articles, - - - - -	8 70
		By J. Pierson, do. files, gimlets, bible, clothing, - - - - -	6 16
		By Joseph Harker, do. sundry articles, - - - - -	1 50
		By Mary Janet, do. articles of female dress, - - - - -	75
		By Mary Buchanan, do. articles of clothing, - - - - -	1 25
		By N. Jones, do. shoes, hats, bag and oth. things, - - - - -	2 75
		By several children, do. little books, - - - - -	1 50
		By C. Yates, do. different articles of clothing, - - - - -	2 00
		By W. Almond, do. shoes and articles of clothing, - - - - -	1 13
		By Samuel Harker, do. two vests, - - - - -	50
		By Jacob Robinson, do. 2 doz. spoons, - - - - -	1 12
		By Nathaniel Beekley, do. tin ware, - - - - -	1 32
		By Dr. James Deputy, do. in medicine, - - - - -	3 78
		By Abijah Yates, various articles of clothing, - - - - -	6 00
		By Jared Chesnut, 25 cts. R. Banner, 50 cts. - - - - -	75
		By Wm. Wheeler, N. York state, in the stage, - - - - -	1 00
		By Mrs. Kean, Elkton, Md. and Mrs. Stokes, Virginia, clothing, - - - - -	1 25
		By J. Kean, - - - - -	50
		By Mr. Henderson, per steam boat fare, - - - - -	1 50
		By Fem. Cherok. Mite Soc. Balt. var. artic. - - - - -	186 65
		By ladies in Washington and Georgetown, D. C. articles and cash, <i>personal</i> , - - - - -	31 00
		By col. bap. m. h. near the 7 building, Wash. - - - - -	9 00
		By do. do. Navy Yard, do. - - - - -	2 17
		By appropriation by the Govmnt. of U. S. - - - - -	250 00
		Total receipts, \$ 5021 60	
Sum of receipts, - - - - - \$ 5021 60			
Sum of drafts on the Board, - - - - - 3330 00			
Difference, to be balanced by a draft, - - - - - 1691 60			
As also the sums for cloth. child. above stated, 35 00			
Balance due from the Agent, as made out before, here brought forward, - - - - - 1690 46			
Total due from the Agent to the Board, - - - - - \$ 3417 06			

Seventh Annual Report of the Board.

875

CURRENT RECEIPTS FOR THE YEAR BY THE AGENT OF THE BOARD.

	D. C.		D. C.
1821.		1821.	
May 25. By bal. as per foregoing accounts,	3417 06	<i>Brought forward,</i>	\$ 4835 88
— former accts. see 6th Rep. p. 311,	169 40	April 4. By the Lynchburg Mis. Soc. Va.	45 00
— N. Carolina Mis. S. em. last year,	100 00	9. — Jamestown Missionary Soc. Va.	70 00
1820.		12. — the Lynchb. Fem. Mis. Soc. Va.	10 00
May 10. — Wm. Lancaster, esq. from the		— Mount Airy Mite Society, Va.	38 00
Broad River Association, S. C.	18 25	18. — the Washington Mis. Soc. D. C.	90 00
— the same, from the congregation,	5 00	25. — Fem. Mite Soc. Richmond co. N. C.	5 00
26. — the Sansom st. Mis. Soc. Philad.	51 00	26. — J. E. Welch, fr. the Burl. F. M. S. N. J.	54 50
— Sheldon Norton, esq. Bethany,		27. — Montgomery, New Britain and	
Wayne co. P. for <i>Ind. Reform.</i>	1 00	Hilltown, For. and Dom. Mis. S.	100 00
June 5. — El. Stringfellow, fr. sist. E. Fant, Va.	3 50	— Southwark For. & Dom. Mis. Soc.	67 00
— the same, fr. a lady at Rock Hill, V.	1 00	— Rev. Wm. Boswell, from Trenton	
— the same fr. a wom. of col. Grove, V.	6	Female Mission Society, -	50 00
col. er. F. M. S. Fredericksburg, V.	23 01	May 2. — Sansom st. Fem. Mis. Soc. Philad.	100 00
7. — A. Twyman, esq. fr. Un. M. S. Va.	100 00	4. — A. Sherwood, Ga. per a friend, Va.	50
— Mrs. Taylor, subs. to same society,	5 00	— the same per col. at Roanoke Ass. 10 75	
10. — Madison Walthall, esq. Lunenburg		— do. per col. at Sarepta Asso. Ga. 15 30	
and Nottoway Mission Soc. Va.	100 00	5. — cash with min. of Ebenezer As. Ga. 3 00	
— the same, fr. B. Dunn, for <i>Fr. Mis.</i>	3 00	— the Richmond F. & Dom. M. S. Va.	100 00
12. — per. aft. ser. at Diascund Br. N. C.	25	— the hand of Dr. Staughton, from	
— a man of colour, same place,	6	Miss Livingston, -	10 00
13. — col. meth. m. h. Williamsburg, Va.	8 39	— same, J. B. Miller, S. C. <i>Indiana,</i>	
17. — do. Eliz. City, Pasquotank co. N. C.	11 29	<i>Indies, Africa,</i> \$ 00 each, -	15 00
— do. at Newbegin m. h. do.	7 45	— same, fr. the Cowan Mis. S. N. C.	100 00
20. — do. at Windsor, Bertie county, do.	13 81	— same, by Mr. Woodward, from	
29. — do. at Williamston, Martin co. do.	3 88	H. Slater, -	20 00
— do. at Washington, Beaufort co. do.	3 47	— same, by Mr. Brownfield, from	
— Rev. Jos. B. Hinton, same place,	4 00	Redstone Association, -	100 00
— Walter Henrihan, esq. do.	2 00	— same, by Mr. Trevor, from same,	112 00
— Mr. Mastin, - do.	1 00	— J. Phillips, esq. Penn. thro' Sansom-	
26. — collection, A verysborough, N. C.	3 66	street Baptist Mission Society, -	50 00
27. — do. at Myatt's, Wake county, do.	3 70	— sale of Annual Reports, by Lin-	
July 3. — the Roan. Mis. Soc. Pittsylv. Va.	200 00	coln & Edmands, Boston, -	3 50
4. — collection at Campbell c. h. Va.	2 00		
6. — Treas. of Jamestown M. Soc. Va.	130 00	<i>Total rec. for var. missionary purposes,</i>	\$ 6005 43
8. — col. at Perkins' m. h. Goochland, Va.	5 06	Deduct as per settlements, viz.	
8. — do. Laurel Spring m. h. Louisa co.	2 00	With M ^r . A boy and Evans,	\$ 123 80
9. — do. Gourdville m. h. do.	1 87	do. Osgood & Comstock,	83 30
— do. at the new m. h. do.	14 51	do. M ^r . Coy, dif. bet. drafts & rec.	682 97
16. — do. at Mt. Hermon m. h. Spotsylv.	3 85	do. Posey, do.	1726 60
Aug. 6. — do. at Schodack, N. Y.	3 84	To cash adv. by Agent to El. Posey,	377 00
16. — do. Cambridge, Mass.	25 00	— do. for clothing Indian children,	35 00
20. — do. South Reading, do.	13 16		
Sep. 13. — do. Providence, Warren Ass. R. I.	23 78	— Circulars, addresses, &c. for the last 2 years,	54 00
— El. Benedict, fr. pers. N. Bedford,	3 00	— Annual Report last year,	52 17
— do. fr. Fem. Af. Soc. Newport, R. I.	3 00	— boarding & var. art. for Dr. Price and fam.	384 00
— hand of Elder Peak, -	3 80	— trav. exp. of the Bd. to and fr. the an. meet.	115 25
17. — collection, Warren, R. I.	10 01	— premium on 1000 Spanish dols. for India,	10 00
Oct. 2. — hand of El. Reuben Coffey, from		— services of the Corresponding Secretary,	400 00
Thomas Dula, N. C.	1 00	— expenses of the Agent, including	
16. — Thomas Garnett, K. and Q. co. Va.	2 00	the tour of the Cor. Sec. to N. E.	862 65
24. — collection, Warrenton, N. C.	4 47	— horse keeping, hire, shoeing, &c.	198 66
25. — do. Louisburg, N. C.	10 00	— steam boat & stage fare, tolls, &c.	399 13
29. — do. Sandy Creek Associat.	6 97	— postage, 132 98; counterf. 64 00	= 196 98
Nov. 6. — El. M ^r . Creary, fr. chs. in Bethel As.	81 12	— stationary,	47 28
7. — El. D. White, Richmond co. N. C.	1 00	— discount on southern bills,	62 97
— Mrs. Catherine White, do.	1 00	— services of the Agent,	416 00
— John Terrel, Marlboro' Dis. S. C.	2 00		
1821.			\$ 1883 67*
Jan. 5. — J. Barrow, esq. fr. F. Boykin, esq. G.	15 00	* Half out of Mission and half out	
Feb. 10. — Treas. Ocmulgee Mis. Society,	100 00	of Education funds,	} = 941 83
23. — J. F. Finch, esq. Mecklenburg		Total expenditures,	\$ 4884 92
county Va. Union Mis. Soc.	100 00	Balance due the Board,	- 1120 51
26. — J. Fox, from Lake George As. N. Y.	3 27	Uncurrent western and other bills on hand,	820 01
— the same fr. Warren F. Mite Soc. N. Y.	3 23	Balance, paid over to the Treasurer,	
	<i>Carried forward,</i>	June 2, 1821,	\$ 300 50
	\$ 4835 88		

TRANSLATION FUND.

By Mr. Samuel Hicks, Warren, R. I. 1 00; by Elder Evans, see settlement with him,	1 00 =	\$ 2 00
This sum for Translation was paid over to the Treasurer, June 2d, 1821.		\$ 2 00

LATTER DAY LUMINARY.

Receipts for the Luminary in 1821,	\$ 2280 69
Costs of the same, adjusted per order of the Board,	2280 69
do. for the preceding year. do.	2526 79
Paid over to the Treasurer, June 2d, 1821.	\$ 4807 47

DONATIONS PERSONAL.

	D. C.
By Mr. John Eaton, Richmond, Va. for Mr. Judson, as per last Annual Report, p. 313,	5 00
By do. originally intended for Mr. Wheelock, but on ac. of his decease, appropriated to Mr. Judson,	5 00
<hr/>	
This sum, just sent to India by Dr. Price, destined to join brother Judson in the Rangoon Mission,	10 00
By Dabney Morris, esq. Notaway co. Va. 5 dols.; Wm. Walker, esq. near Etonton, Ga. 5 dols. a another 30 cents, for the Agent,	10 30
By Mrs. Nichols, Cartersville, Va. 1 dol.; two other persons, 25 cents each; friends in Savan- nah, 2 dols. at discretion,	3 50

Also, several articles of wearing apparel, in the course of the year, have been given the Agent; besides the generosity of several of his friends, which deserves particular and grateful acknowledgement, in accommodating him with horses in his various and rapid journeyings. His expenses have been less than those of the preceding year; and he anticipates, with much satisfaction, being able to reduce them still more the ensuing year.

EDUCATION FUNDS.

1821.	D. C.	1820.	D. C.
May 25. By item in 4th An. Rep. p. 210, not paid over to the Treasurer, -	17 80	Sep. 8. By col. Dr. Gano's m. h. Prov. R.I.	35 15
- items per var. set. in 6th Report, -	51 61	10. - do. North Providence, do.	8 79
- total as per Sixth An. Report, -	1606 00	11. - do. Rev. Mr. Wilson's m. h. do. do.	28 31
		12. - James Davis, by hd. of Dr. Gano, do.	57 00
1820.		17. - collection, Bristol, Rhode Island,	9 00
June 5. - Rev. Edward Baptist, from Female Education Society, Grub Hill, Va.	9 45	22. - receipt from the Treasurer, N. Y.	200 00
18. - col. Hertford, Perquimans co. N. C.	4 35	Oct. 30. - col. Pittsboro, Chatham co. N. C.	5 37
- do. at Bethel m. h. do.	7 30	1821.	
- do. Edenton, Chowan county, do.	4 33	Jan. 15. - Rev. E. Baptist, fr. Mrs. Coke, Va.	1 00
21. - do. Newbern, Craven county, do.	12 35	- do. from Mrs. Archer, do.	1 00
29. - do. Chapel Hill, Orange co. do.	3 32	29. - collection at Georgetown, S. C.	20 25
- hand of Mr. Montgomery, same place,	1 76	31. - Tr. Gen. Com. Charleston, As. S. C.	500 00
- hand of Mr. Witherspoon, do.	2 25	Feb. 19. - collection at Cheraw Hill, S. C.	41 10
July 1. - col. at Milton, Caswell, co. N. C.	7 61	21. - do. Milton, Caswell county, N. C.	1 88
5. - do. at Red Oak, m. h. Bueking, co. Va.	5 06	Apr. 10. - Rev. E. Baptist, & Mr. Montague, l.	7 00
6. - do. at Jamestown, Pr. Edw. co. Va.	18 59	- Baptist Ed. Soc. Powhatan, Va.	2 00
Aug. 1. - do. Bethel m. h. Delaney st. N. Y.	28 64	12. - Mrs. Greenhow, Richmond, Va.	1 00
5. - do. baptist m. h. Albany, N. Y.	25 06	from Mrs. Lewis, do.	1 00
11. - do. Worcester, Massachusetts,	33 33	18. - the Washington Mis. Soc. D. C.	10 06
17. - do. Haverhill, do.	5 50	20. - the Bap. Ed. Soc. of the Dist. Col.	100 00
22. - do. Salem, Essex county, do.	35 00	May 4. - Rev. Adiel Sherwood, from two ladies, Burk county, Georgia,	8 06
25. - do. Dr. Baldwin's m. h. Boston, do.	51 13	- Dr. S. from Rev. H. Malecom, per collection at Hudson, N. Y.	6 00
- do. Charlestown, Massachusetts,	11 00	- do. fr. Dr. Price, per collections, &c.	84 00
28. - do. Lynn, do.	10 00	- a friend, - - - - -	17 00
Sep. 4. - do. Old South m. h. Boston, do.	74 00		
5. - do. Pawtucket, Rhode Island,	7 69		

To expenditures of the preceding year, for which orders were voted, § 1827 87
 To expenditures of the year just closed, 1323 82 } = 3151 69

General expenses of the Institution, as per Steward's bill, including washing, fuel, and various articles of furniture, from the 1st of May, 1820, to the 16th of May, 1821, -	\$ 1131 00
Rent, § 300—Steward, § 300—Professors, Mr. Chase six months gratis, § 1000 - - - - -	1500 00
	<hr/> \$ 2631 00
Paid, as per the foregoing accounts, - - - - -	\$ 1323 82 }
Do. per order on the Treasurer, not in the foregoing accounts, 340 00 }	= 1663 82
	<hr/> \$ 967 18

The Agent has no doubt of being able, by collections, and by the formation of Societies partly for mission, and partly for education purposes, soon to obtain funds, distinctly for this object, sufficient to cancel the debt made out above; and is happy to state, what he conceives providentially favourable in the case, that an arrangement between Col. R. M. Johnson and himself respecting a certain property in the city of Washington, has enabled him, for a short season, to encounter expenses in the prosecution of the business, before realizing from the sources from which such expenditures must ultimately be paid, the funds to meet them.

The Agent is particularly gratified, too, that, owing to the beneficial tendency of the arrangement of the Board regarding the loan of a sum for a short period to the corporation of the Columbian College, he has found time to adjust his accounts so fully up to the present period—embracing a term of more than two years, and settlements with Assistant Agents and Missionaries, &c. to an amount of near thirty thousand dollars. Should any error be discovered in this adjustment, it shall be corrected in a future Report.

The donations and subscriptions in favour of the literary objects of the General Convention, amounting already to about thirty thousand dollars, it is thought best to postpone for publication to another opportunity, for the sake of exhibiting them in a happier form, and a more lucid particularity, than could at present be accomplished.

The plan recommended by the Board of Managers for producing a contingent fund, by obtaining, as far as practicable, from each Mission Society, Education Society, Church, and Association throughout the United States, twenty dollars, and the same from generous individuals, the interest of which to be applied, primarily, to the defraying of the travelling expenses of the delegates to the Convention, and, when more than sufficient for that purpose, to other objects at the discretion of the Board, it is hoped will be carried forward with vigour in the course of this year and next. The church under the pastoral care of the Rev. O. B. Brown in Washington, has commenced giving effect to the aforesaid plan. A public collection has been taken in their meeting house, and twenty dollars furnished.

EXTRACTS FROM THE MINUTES OF THE ANNUAL MEETING OF
THE BOARD,

Held in the Sansom street Baptist Meeting house, Philadelphia.

APRIL 25th, 1821.—The Board of Managers met at 3 o'clock P. M.

Present.—Brethren M'LAUGHLIN, ALLISON, STAUGHTON, BROWN, HEALEY, RICE, H. G. JONES, CONE, PECKWORTH, CUSHMAN, CHASE, REYNOLDS, GIBSON, BRADLEY. The ministering brethren present were invited to a seat.

A communication from brother Rice, Agent of the Board, was read by the Corresponding Secretary, and laid upon the table. See *Letter from the Agent to the Corresponding Secretary of the Board*, pp. 337, 338, 339.

COMMITTEES APPOINTED.

The *General Literary Concerns* of the Convention were submitted for consideration to a committee, consisting of brethren Allison, Healey and Brown.

In relation to the *Loan* voted at the meeting of the Board in Washington, March 6th, 1821, brethren Allison, Staughton and Reynolds, were appointed a committee to inquire into the nature of the security offered by the Trustees of the Columbian College in the District of Columbia, for paying the interest, and reimbursing the principal.

The consideration of a *general system of Domestic Missionary operations*, was submitted to brethren Rice, Peckworth and Healey.

The concerns of the *Valley Towns* and *Fort Wayne Missions*, were referred to brethren Staughton, Rice and Brown.

On that part of the Agent's communication, relative to the publication of the *Latter Day Luminary*, and *another periodical work*, at Washington, brethren Chase, Cone and Cushman were appointed a committee.

The *Treasurer's Report* was referred to a committee, consisting of brethren Reynolds, Curwen and Brown; and to the same committee, any *other accounts* that may be presented.

The subject of the *Burman Mission* was referred to a committee, consisting of brethren Allison, Staughton and Brown.

THEOLOGICAL INSTITUTION.

As several young gentlemen of the Institution had finished their studies, and were about leaving it; and as it is customary at such times, that an exhibition of their improvement be given; it was

Resolved, unanimously, That the Board attend such exhibition.

The order of exercises embraced the following Essays:

1. On some of the Causes which prevented a complete Reformation from Popery in the time of Luther, - - - By WILLIAM E. ASHTON.
2. Translation of Psalm xlix. with Critical Remarks, By PETER CHASE.
3. On the proper Mode of interpreting Parables, By ISAAC MERRIAM.
4. Interpretation of 1 Cor. xi. 10. - - - By ALVAH SABIN.
5. On the phrase "Son of God," - - - By ISAAC MERRIAM.
6. On the importance of applying to Theology the Baconian Principles of Philosophizing, - - - By PETER CHASE.
7. On the Connexion between a Preacher's general Character, and the Efficacy of his public Instructions, By WILLIAM E. ASHTON.

The impressions made, on this occasion, were, in no ordinary degree, gratifying and encouraging to the heart that prays, *Thy kingdom come*. The whole became the more interesting from the consideration that the *first* class was then seen going forth, in the name of the Lord, from an Institution from which, it is hoped, successive classes will proceed, "in the fulness of the blessing of the gospel of Christ," when all who have witnessed this beginning shall have gone to render up their account to God.

The senior Professor, the Rev. Dr. Staughton, addressed the young brethren in a most solemn, affectionate, and impressive manner—explaining the awful responsibilities of the functions of the ministry—bringing to view the sustaining and ample consolations they might hope to realize in the faithful discharge of duty—reminding them that their sole dependence should be placed on the Lord Jesus—and urging them, by motives the most affecting, to a course of holy effort, and of godly zeal, corresponding with their high profession.

On motion, it was

Resolved, unanimously, That the following Certificate, duly signed by the Professors, be given to each of the aforesaid brethren.

Philadelphia, April 25, 1821.

"This certifies that A. B. has been a member of the Theological Institution of the Baptist General Convention for years; has steadily attended the public and private exercises prescribed in the Institution; and has sustained a Christian character. Having finished his regular course, he is now honourably dismissed."

Resolved, unanimously, That the Board have witnessed, with great satisfaction, the improvement of the brethren whose term of study in the Institution now closes.

Resolved, unanimously, That the Board of Managers entertain a very high and thankful sense of the ability and assiduity with which the Professors have discharged the duties of instruction in the Theological Institution.

GENERAL LITERARY CONCERNS OF THE CONVENTION.

THE following report of the Building committee, forwarded to the Corresponding Secretary, last March, was called up.

The committee, appointed by the Board to superintend the buildings at Washington, respectfully report:

That the building commenced last spring, 117 feet in length, and 47 feet deep, was completely enclosed before the winter commenced, by which it was secured from any injury which might otherwise have been expected from frost and storms. The cheapness of lumber and labour rendered it expedient to keep the work in a state of progress during the winter; especially, as that course would not only give employment to many poor persons, whose families would otherwise be destitute, but also ensure the completion of the building by the first of October next.

The basement story of the building is of stone, the walls 27 inches thick; the first main story, of brick, the walls 22 inches thick; the second brick story, walls 18 inches thick, and the third brick story, walls 14 inches thick. The garret is divided into rooms like the main stories, with dormant windows and fire places; making, in the whole building, five stories, including basement and garret. On the basement floor, are a kitchen, 33 feet by 17, a dining room, 42 feet by 16, and a recitation room, or chapel, 42 feet by 16. In the garret, is a room with

three windows, and two fire places, 30 feet by 16, designed temporarily for philosophical apparatus and experiments. One hall upon the second, and one upon the third main stories, each 11 feet by 17, are designed, temporarily, for libraries. In the whole building are sixty fire places, and fifty eight rooms; calculated for the comfortable accommodation, with boarding, lodging and convenience for retirement and study, of one hundred students. The land, which is paid for, and a fee simple title obtained, cost \$7000, and this building, with its appurtenances, is estimated to cost, when finished, about \$30,000. A well sixty feet deep has been dug adjacent to the building, which proves to be upon a never failing spring of fine water; a blessing which calls for sincere gratitude.

The floors of the building are all laid, the stairs built, the carpenter's work finished to some of the rooms, and the plastering of the walls is begun. There is little doubt, that the whole will be completed by the first of October, and the walls sufficiently dried to render its occupancy safe by that time.

Believing that the Theological department will be removed to this place in the ensuing autumn, and that the Classical branch of the college will commence by the beginning of the next year, it seems necessary to prepare one or two houses for the accommodation of Professors; and an opportunity offering to accomplish that object upon terms more economical and easy than would probably ever again offer, the building committee, after consulting the members present of the education committee, have thought it advisable to erect two buildings for Professors, under one roof, separated by one brick wall, each 25 feet front by 40 feet deep, two stories high, with a basement and garret; and have made arrangements for such buildings, to be completed by the first of October. It would have been desirable to have originated this with the Board, at its late meeting in this place; but the shortness of time which our brethren from a distance allotted to their stay with us, prevented; a circumstance deeply regretted by the committee; though the unanimity of sentiment on this subject, expressed by all the members with whom we have been able to confer, inspires a confidence that the Board will approve the measure with equal unanimity, as much would have been lost by the delay, had it been deferred for farther consultation.

The committee have been desirous of reporting to the Board a statement of receipts and disbursements, with the amount of uncollected subscriptions; that the Board might have the whole view of this part of the subject before them; but the incessant labours of the Agent have not allowed him time to arrange the amount. It is understood that the uncollected subscriptions are about equal to the unsatisfied claims upon the premises.

In locating the buildings upon the lot, it was necessary to have regard to future operations, anticipating therein any extent to which, in the course of Divine Providence, the establishment may grow. A general plan is therefore made, in which all the buildings are intended to range with the cardinal points of the compass, and to exhibit the best possible view from every direction, combining economy, utility, convenience and magnificence. As this could be seen only by persons upon the site, we could have no other counsel herein than the consultation of gentlemen of taste who were present. A plot of the ground, with the relative situation of buildings which may hereafter be erected, is here enclosed for the Board. Floor plans of the building erected will be forwarded as soon as they can be conveniently copied from the original.

In all these operations, it would have been highly gratifying to have been able to consult the views of the Board; but their distance rendered it impracticable for them to view the premises, without which it was impossible to form correct ideas. Not a hard thought, or the smallest dissention, has arisen in this place, betwixt persons in any way connected with the business. Not an accident has occurred, even to the smallest bodily injury of any one of the workmen. All has advanced with the most perfect order, and in the most complete harmony. It is doubtful, whether the like was ever before known in an undertaking of such magnitude. Surely this building has risen to the glory of God; and every circumstance relating to it shows, too plainly for infidelity itself to deny, that the good hand of our God is with us. Even in points where it could scarcely be hoped that all would think alike, there has been but one mind as to the mode of proceeding, to obtain that one object, so dear to us all. Let the praise arise to Him who has been our guide, so far beyond our expectations, or even our fervent prayers.

In confident hope, that the result will equally surpass our former anticipations, and that our proceedings will meet the cordial approbation of the Board, this report is respectfully submitted.

Washington, March 24th, 1820.

O. B. BROWN, *Chairman.*

[By this time, June 1, the carpenter's work, and the plastering of the main building referred to above, are nearly completed, The others are advancing.]

Some account of the meetings of the Board, held in Washington by adjournments, the 3d, 5th and 6th of March last, having particular relation to this business, it is thought proper to introduce here.—Managers present at said meetings, Staughton, Allison, Healey, Brown, Rice, Cone, Chase, Reynolds and Gibson.

The Committee appointed by the Convention to endeavour to obtain a charter for the purpose of rendering legally secure the property belonging to the body, reported :

That they had paid early and diligent attention to the object of their appointment; but found it totally impracticable to obtain from Congress a charter for the Convention in any form. They had, however, succeeded in obtaining an incorporation for the general purposes of education, literature and science, by the title of "The Columbian College in the District of Columbia," which they apprehended would well answer the design of the Convention, so far as literary objects are concerned. The committee recommended the acceptance of the charter, a copy of which was presented, that such use might be made of it, as its provisions expressly authorize, presuming that the Board will be able to obtain a charter for the Convention from some state authority.

The Trustees named in the incorporating act are Obadiah B. Brown, Luther Rice, Enoch Reynolds, Josiah Meigs, Spencer H. Cone, Daniel Brown, Return J. Meigs, Joseph Gibson, Joseph Cone, Thomas Corcoran, Burgiss Allison, Thomas Sewall, and Joseph Thaw. [Joseph Cone has since resigned, and the Rev. Robert B. Semple, of Virginia, has been elected.]

The Trustees are to be elected hereafter the first Monday in May, triennially, by the contributors to the college, "qualified to vote in such manner, and under such limitations and restrictions, as may be provided by the ordinances of the college." The first triennial election will occur the first Monday in May, 1823,

at which time the number of Trustees may be increased to thirty one. This corporation, possessing the complete organization of a regular college, has ample power to hold and manage property to the amount of twenty five thousand dollars annual income, for the purposes of education.

After attentive and mature consideration, it was, on motion,

Resolved, unanimously, That it be recommended to the Trustees to accept the aforesaid act of incorporation.

Resolved, unanimously, That the thanks of the Board be presented to the committee for their steady, persevering, and successful efforts, in obtaining the aforesaid Charter.

Resolved, unanimously, That the thanks of this Board be presented to the Hon. James Barbour and R. M. Johnson, of the Senate, and the Hon. Henry Clay, Charles F. Mercer, John Sargeant and Henry Meigs, of the House of Representatives of the United States, for their aid in procuring the aforesaid act of incorporation.

Resolved, unanimously, That the Board entertain a high and thankful sense of the favour of all those members of the Senate and of the House of Representatives of the United States, who aided by vote or otherwise in obtaining the Charter of the Columbian College.

After much deliberation, it was, on motion,

Resolved, unanimously, That it be recommended to the Trustees, to divide the Columbian College into two branches, the Classical and the Theological departments.

Application was made to the Board, on behalf of the Corporation of the Columbian College, for the loan of a sum, not exceeding ten thousand dollars, on an interest of six per cent. per annum, to be paid quarterly; and the whole or any part of the principal to be returned, whenever requested by the Board of Managers; and for the security of ultimate repayment, the premises connected with the establishment on College Hill to be pledged, believed to be then worth at least twenty thousand dollars, and daily increasing in value.

Upon a very full discussion of the subject, and a careful investigation of the facts, the Board became convinced that the Loan would not only be perfectly safe, but would be attended with very considerable advantage, both to the mission and education funds; it was, therefore, on motion,

Resolved, unanimously, That any sum, not exceeding ten thousand dollars, be loaned to the Trustees of the Columbian college; the whole of the premises connected with the establishment on College Hill being pledged for the repayment of the same, whenever wanted by the Board.

In conformity with the foregoing recommendations of the Board of Managers of the General Convention, the Trustees, at a meeting in the Institution on College Hill, March 5, 1821, unanimously accepted the Charter beforementioned; and passed a resolution to divide the College into two branches, the Classical and the Theological departments, adopting in this latter department the plan of organization framed by the Convention, at the last triennial meeting of that body.

The Rev. OBADIAH B. BROWN, was chosen President,
ENOCH REYNOLDS, Esq. Secretary, and
The Rev. LUTHER RICE, Treasurer,
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} of the Board of
} Trustees of the
} Columbian College.

The following preamble and ordinances, were unanimously adopted, viz.

Whereas this College has been originated virtually by "The General Convention of the Baptist Denomination in the United States for Foreign Missions and other important objects relating to the Redeemer's kingdom:" and whereas the establishment, and premises connected with it, on College Hill, in the District of Columbia, properly belonging to the said Convention; it is deemed proper and essential that the management of said College be carried on, so far as the Charter will admit, in conformity with the views and wishes of the Convention: and whereas the second section of the Charter requires, that "the contributors to the said College," by whom the Trustees shall be elected, must be "qualified to vote, in such manner, and under such limitations and restrictions, as may be provided by the ordinances of the College:—"Therefore, Be it ordained and established:

1. That the "contributors" to the Columbian College, "qualified to vote" for Trustees of the same, shall be the representatives of associated bodies, contributing to the funds of the said College; that is to say, any Society, Church, Association, or other religious body of the baptist denomination, that shall contribute, annually, not less than fifty dollars to any of the purposes of education of said College; or not less than fifty dollars, annually, to any of the objects of the said General Convention, designating at least *five* dollars of the same to the College, as aforesaid, may constitute one "contributor;" for a hundred dollars or more, annually, two contributors: and for every additional sum of two hundred dollars annually, an additional contributor: and this ordinance shall remain unalterable, without the consent of at least three fourths of the whole number of the Trustees.

2. That, as to the "limitations and restrictions" under which these contributors shall vote for the said Trustees, they shall elect them out of a nomination for that purpose by the aforesaid General Convention; provided the said Convention shall furnish a nomination of at least fifty persons, triennially, on or before the first Monday in May; nor shall this ordinance be alterable without the concurrence of at least three fourths of the whole number of Trustees.

It was, also, established as an ordinance, to elect the President, Professors, and Tutors, triennially.

At an adjourned meeting of the Board of Trustees, April 19, 1821,

The Rev. Mr. Rice, from the committee on the subject of opening the College, presented the following report and resolutions, which were unanimously adopted.

The committee on the subject of opening the College beg leave to report:

That such is the state, progress and arrangements in regard to the buildings on College Hill, as to justify the calculation of their being ready for occupancy, in part, as early as September ensuing; and completely, by the first of January, 1822. Such, too, is the public expectation, so far as the information of the committee enables them to judge, as to render it expedient to bring the respective departments of the College into operation as soon as practicable.

Upon an attentive consideration of the state of things on a general scale, in relation to this literary establishment, the committee feel persuaded, that it will be advisable to regulate the concern on the basis of two sessions and two vacations in the year: the first session to begin on the second Wednesday in January, and terminate on the second Wednesday in July; the second session to begin on

the first Wednesday in September, and terminate on the third Wednesday in December, making this the commencement day.

Respecting this arrangement, it may be observed that it will be throwing into vacation the Christmas holidays and new year's day, and all the month of August; portions of time least favourable for study in this place; and also bring the commencement day at a period when the Congress are as much at leisure, should they think proper to honour the occasion with their presence, as at any time in the season.

The committee, in common with all the members of the Corporation, feel a strong solicitude that the establishment should possess an elevated character; and even in the outset, they are decidedly of opinion, that the requirements for admission, and the course of study, should not fall below the standard of institutions holding a distinguished rank among the American Colleges.

In the Theological Department, to which it is contemplated to admit students, as may be, without their pursuing the course of literature and science which leads to a graduation in the arts, no particular point of literary attainment need be specified as requisite for admission.

The requisites for admission to the standing of Freshmen, in the Classical Department, should be, it is apprehended, an acquaintance with English Grammar, common Arithmetic, some judicious compendium of Geography, and ability to make Latin correctly; and to translate from the original with facility the works of Virgil, the select Orations of Cicero, Cæsar's Commentaries, the works of Sallust, the Greek Testament, and Dalzell's *Collectanea Græca Minora*;—and for admission to an advanced standing, those branches of study which are required for a similar standing in the most respectable colleges of our country.

The friends of the Institution, it is not doubted, will perceive the importance of making these requisitions, even in the outset, and of pursuing here such an extended and thorough course of instruction as shall ensure a solid and useful education, and as shall be worthy of the metropolis of the United States.

It is believed that the way is prepared to nominate instructors, with a view to their election, and to announce the time when students may be received into the Institution; the following resolutions, therefore, are respectfully submitted:

1st. Resolved, That the Theological Department of the "Columbian College, in the District of Columbia," be opened for the reception of students, on the first Wednesday in September next.

2d. Resolved, That the Classical Department of the "Columbian College, in the District of Columbia," be opened for the reception of students, on the second Wednesday in January next.

3d. Resolved, That a President, two Professors in the Classical Department, and two Professors in the Theological Department, be placed in nomination, with a view to their election, pursuant to the foregoing report.

4th. Resolved, That each student be required to pay ten dollars for admission on entering the College.

5th. Resolved, That the students in the Classical Department of the College, be required to pay for their tuition in advance, thirty dollars for the first session, and twenty dollars for the second session, each year.

6th. Resolved, That the students be required to board in the College, unless by special permission from the Superintending Committee.

On motion, it was

Resolved, unanimously, That the Rev. WILLIAM STAUGHTON, D.D. be nominated President, and the Rev. IRA CHASE, A. M. and ALVA WOODS, A. M. Professors.

Resolved, unanimously, That a copy of the proceedings of the Trustees be forwarded to the Corresponding Secretary of the General Convention.

[The Trustees of the aforesaid College have, a short time since, unanimously elected the persons nominated above.]

The committee on the *general literary concerns* of the Convention, respectfully report :

That having examined and duly considered the various documents which have been laid before them in relation to that subject, they cannot refrain from expressing the high satisfaction which they feel, in common with other members of the Board, in witnessing the rapid progress of the establishment at Washington, and the harmony which has attended all its movements. The proceedings of the Trustees, which appear to have been marked with the greatest unanimity, are entirely satisfactory to the committee ; and the prospect of bringing into successful operation at an early period, both branches of a Seminary, which promises extensive usefulness, in promoting knowledge among those who are the future hope of the church ; and in the more effectual preparation for the sacred work, of those who are destined by the God of Zion to bear the tidings of salvation to dying sinners, both in our own land and in foreign regions, should be regarded as an event propitious to our warmest desires, demanding our fervent gratitude to the Father of all mercies.

The committee are satisfied that existing circumstances justify the decision of the Trustees on the expediency of opening the establishment at an early day, and happy to learn that the instructions of the Convention are regarded, directing the Board to keep the Theological Department first in view ; while the object of the contributors to the purchase at Washington, and the conditions of the proffer of the premises to the Convention, are also kept in view, in the establishment of the Classical Department of the College.

The division into two branches, to be kept distinct in their operations, it is believed, has the entire approbation of the Board and of the Convention.

The Trustees have shown a readiness to conform their measures entirely to the wishes of the Board ; and having expressed a desire to learn those wishes in future, the committee are of opinion that it will be proper for the Board at this time, and at any future time, to recommend to them any measures which may be conceived proper to be adopted, and to express freely their approbation or disapprobation of every measure pursued, in confident expectation that all suggestions from this quarter will be respectfully received and duly regarded. The committee conclude by recommending the following resolutions :

1. That the measures pursued by the Trustees of " The Columbian College, in the District of Columbia," as communicated in their minutes, have the cordial approbation of this Board.

2. That this Board concur with the Trustees in the expediency of opening the Theological Department in September next, and the Classical Department in January next, and recommend to them the carrying of the same into effect.

3. That this Board concur with the Trustees in the nominations made for the

the Faculty of the College, and recommend that the elections be made accordingly. *See paragraph in brackets, p. 356.*

4. That it be recommended to the Trustees, to make publication of their decision in relation to the opening of the College, the election of the Faculty, and the pre-requisites for admission. *See foregoing minutes of the Trustees.*

These resolutions were adopted.

On motion, it was

Resolved, That brethren Staughton, Allison, M'Laughlin, Healey, Brown, Rice, Chase, Cone and Reynolds, be, for the ensuing year, the *standing committee for the particular purposes of education.*

The committee on the subject of the *Loan*, appointed to inquire into the nature of the security, &c. proposed in the case, beg leave to report :

That, having fully considered the subject, and attended to all the facts in relation to it that have been laid before them, in their opinion the security which it will be proper the Trustees should give, and which the committee consider perfectly safe and satisfactory, should be a bond and mortgage on the lot and premises at Washington.

After mature deliberation, it was, on motion,

Resolved, That the Board concur in the report of the committee.

On motion, it was

Resolved, unanimously, That it be recommended by the Board, that the land and premises called "College Hill," in the District of Columbia, held by the Rev. O. B. Brown, of Washington, virtually in trust for the purposes of the General Convention, be conveyed by said Brown to the Trustees of "The Columbian College in the District of Columbia;" with an express reservation, in the deed of conveyance, of the right in said premises, of the carrying on of such other operations, or the effecting or locating of such other concerns, besides the establishment for the purposes of education, literature and science, as may in the mutual judgment of the aforesaid General Convention, or its Board of Managers, and of the Trustees and Faculty of the aforesaid Columbian College, conduce to the promotion of the great objects which the Convention embraces.

GENERAL SYSTEM OF DOMESTIC MISSIONARY OPERATIONS.

Brother Rice, from the committee appointed on the subject of a general system of Domestic Missionary operations, made the following report, which was concurred in.

The committee on the subject of a *system of Domestic Missionary operations*, report :

That, from the attention they have been able to bestow upon the subject, they feel persuaded, that an enlarged system of domestic missionary operations is needed, and would be greatly conducive to the promotion of the objects of the General Convention.

Their view is, that such persons only should be employed in this service, whose character and talents would command general attention and respect, and whose zeal should be fervent; and that such should be commissioned to travel and preach, under the leading idea of *domestic missionaries*, for the benefit of the churches, and of the community. That, connected with a primary attention to the business of preaching and promoting the welfare of the churches, and of the

community, they should be instructed to visit Associations, and endeavour to give them correct and favourable views on the subject of missions, and of the general plan of education adopted by the Convention—to obtain funds by public collections at meetings, or otherwise, for missionary purposes—to originate and encourage missionary and education societies, female mite and charitable societies, &c. &c. and solicit subscriptions and donations, as circumstances might render proper, for the various purposes of the Convention.

A system of this kind, it is believed, well conducted, would be calculated to revive many languishing churches, and originate new ones—would tend to produce harmony and good understanding throughout the whole denomination, and to strengthen and cement the bands of love and union of the body—would be in no small degree efficient in supplying resources to the Board of Managers of the Convention—and would more than support itself by the public general collections for missionary purposes.

Under these impressions the committee respectfully submit the following resolutions.

1. That Domestic Missionaries be appointed, pursuant to the system recommended in the abovementioned report, in such parts of the country as can be supplied by suitable characters.

2. That instructions, conformably to the foregoing suggestions, be made out and printed, duly signed by one of the Vice Presidents, the President not being present, and by the Corresponding Secretary.

3. That the Agent of the Board be instructed to furnish each of said missionaries with a suitable subscription book.

4. That the Agent of the Board, with the concurrence of the Corresponding Secretary, and the President, or one of the Vice Presidents, as abovementioned, agree with said missionaries for their compensation, varying according to circumstances; but in no case to exceed the amount of their public general collections for missionary purposes.—These resolutions were adopted.

Pursuant to the foregoing report and resolutions, the following missionaries have been appointed, viz.

The Rev. JOHN KERR, of Virginia; the Rev. JOHN PURIFY, of North Carolina; the Rev. WM. B. JOHNSON, of South Carolina; the Rev. ADIEL SHERWOOD, of Georgia; the Rev. JEREMIAH BURNS, of Alabama; the Rev. ELISHA ANDREWS, of Louisiana; the Rev. GEORGE EVANS, of Ohio; and the Rev. PETER CHASE, of Vermont—each to labour in the state where he resides, and the adjacent parts.

FORT WAYNE INDIAN MISSION.

The committee on the subject of the *Fort Wayne Mission*, under the Rev. Isaac M'Coy, respectfully submit to the consideration of the Board the following resolutions.

1. That the Board view with pleasure the zeal, the piety, the diligence, and the economy of Mr. M'Coy in the work assigned him.

2. That Mr. M'Coy be directed to encourage agriculture, and all the arts of civilized life, among the Indians, to as great an extent as the amount of funds assigned him will any way admit.

3. That Mr. M'Coy be authorized to draw upon the Board, from time to time, for such sums as may be necessary for the establishment, not exceeding \$500

every two months, including the amount which may be received from government.

4. That all expenditures of that mission shall be incurred under the authority and responsibility of Mr. M'Coy.

5. That all monies received by Mr. M'Coy for the benefit of the establishment, from agents or individuals, shall be placed to the credit of the Board.

6. That an agent or agents be appointed to travel and collect funds, for the purpose of aiding in the support of the mission under the care of Mr. M'Coy.

7. That a farmer, a blacksmith and shoemaker, under the character of missionaries, be sent to Fort Wayne, as soon as they can be obtained.

8. That the thanks of this body be presented to the Female Benevolent Society of Xenia, for their undertaking the support of two of the Indian children; also to Mrs. Alexander, (*widow 65 years of age*) for 20 1-4 yards of homespun which she prepared with her own hands.

9. That the thanks of the Board be presented also to the numerous individuals who have contributed to the advance of the interests of the Fort Wayne mission, and that they be respectfully solicited to continue their offices of love, with a hope that others may be led to imitate so praiseworthy an example.

CHEROKEE MISSION, VALLEY TOWNS.

The committee on the subject of the *Valley Towns Mission* among the Cherokee Indians, beg leave to report :

That after a careful perusal of the letters, journal and accounts of the Rev. Mr. Posey, they are of opinion that his course since his entrance on the mission has been marked with frugality, zeal, and prudence. They apprehend that the quantity of stock of cattle, hogs, &c. with its probable increase, will be found sufficient for the present; and are satisfied of the propriety of limiting all purchases in reference to the station, of whatever kind, to the entire and exclusive superintendence of Mr. Posey. As a number of articles are stated by Mr. Posey and Mr. Dawson as necessary for the use of the family and school, they recommend that a committee be appointed from this Board, who shall confer with Mr. Posey on the subject, and unite with him in the purchases which shall be made; and that for the payment of said articles, an order be drawn on the treasury.

From the considerations suggested to them, it appears important that both a gristmill and sawmill should be erected as soon as practicable. They recommend that Mr. Posey proceed to have them put up in as firm and economical a manner as in his power.

They also recommend, that Mr. Posey be instructed to originate and encourage such local schools in his vicinity, as may contribute to the great object of Indian reform and salvation; and that he be permitted, for the year ensuing, to draw for sums on the treasury, not exceeding \$500 every two months, including in the amount the monies that may be obtained to aid the mission from the government of the United States.

The committee conceive it necessary for the Board to send out, as soon as practicable, another teacher to the Cherokee nation; if attainable, a preacher of Christ of liberal education, who, in addition to other duties, shall be able to instruct the white children in the neighbourhood, and especially in the family of brother

Posey, in such branches of learning as the parents and friends of the children may solicit.

They recommend, that a committee of judicious brethren be selected from the neighbourhood, to be known by the name of the Superintending or Examining Committee: whose duty it shall be to visit the school, or schools, at such stated periods as they shall think proper, and make such reports to the Board as shall, it is hoped, enable them to lay the case of the Cherokee Indians before the public with a cheering prospect of obtaining increasing patronage; and that an agent or agents be obtained, as soon as in the power of the Board, to collect monies with the immediate view of supporting this mission.

The committee having learned that a number of ladies in Baltimore have associated themselves for the purpose of making garments for the Cherokee children, of which 115 are already prepared for transmission, and are still amiably exerting themselves; respectfully recommend, that this Board recognize with pleasure their pious efforts, tender to them their warmest thanks, and affectionately solicit them to continue their present career of "well-doing"—This report was adopted.

[These worthy ladies increased the articles to the value of near \$200.]

Resolved, That the Agent of the Board be instructed to encourage the forming of Female societies at the southward, similar to the one in Baltimore, for the purpose of aiding the Cherokee mission, and similar societies in the northern and western states, for the aid of the Indian mission at Fort Wayne.

Brethren Chase and Bradley were appointed a committee to confer with brother Posey, and to assist in the purchase of articles for the Cherokee mission.

Brethren Jesse Mercer, Wm T. Brantley, Charles I. Jenkins, Littleton Meeks, and Reuben Thornton of Georgia, were appointed the superintending committee for the Cherokee station, and are requested to take whatever measures may be deemed expedient for the furtherance of the interests of that mission.

Brethren Staughton, Chase, and Rice, were appointed a committee to look out for suitable persons to assist in the mission at the Valley Towns, and were instructed to prepare an address on the subject, for publication in the Annual Report; and through such other channels as they might judge proper.

Brother Posey made a verbal statement at large to the Board on the subject of the Valley Towns mission. He conceived it necessary, that, besides the teacher referred to in the preceding report of the committee, there should be a female teacher; also, a farmer, a blacksmith, a miller, and a shoemaker,—the latter, if possible, should also be a tanner. It was, therefore, on motion,

Resolved, That these suggestions be specially recommended to the attention of the committee appointed to prepare an address for publication on the subject; and that the same be attended to in relation to the station at Fort Wayne.

Address made out by the aforesaid committee, with a view to the obtaining of suitable persons to assist in the Valley Towns and Fort Wayne missions.

To persons in whose hearts is found an anxious desire for the improvement of the condition of the Indians in the forests of America, as well in relation to the present life as to the world to come:

DEAR BRETHREN,—You have probably heard that the Baptist General Convention have already mission stations established among the Cherokees, and at Fort

Wayne, in the north of the state of Indiana. The encouragement presented to the Rev. Mr. Posey and the Rev. Mr. M'Coy is truly animating. The natives are willing to send their children to receive instruction, and the children themselves are grateful, obedient and docile. But, to render these stations permanently useful, the preacher of the gospel and the school instructor require various auxiliaries. Blacksmiths, carpenters, millers, farmers, weavers, shoemakers, tanners, &c. are wanted, who will consent to teach the arts they have learned, to the Indians, as well as to promote the general interests of the mission. It is desirable that persons who offer be men who fear the Lord, and who would be ready by their pious conversation to instruct "the ignorant, and him that is out of the way." And shall not brethren of this description be found? Surely, there are many who will say, "Here are we, send us." The arts of civilization as really pertain to the deliverance of the Indians from their present degradation, as any other branches of information that can be spread among them. The uncertainties of the chase, and the frequent interruption of social life, looseness of morals, and the deplorable absence of the blessings of good government, must continue to be experienced, until the native shall have learned the use and advantages of the loom, the saw, the plane, the forge, and the plough.

Persons going out to the station would find subsistence in the mission family, and be able to secure comfort to themselves, while they sought the civil and spiritual welfare of those who, in either sense, are sitting in the shadow of death. Brethren whose hearts incline to this service, will please to communicate their names, credentials, &c. to any of the members of the Board of Managers, or to

WM. STAUGHTON, Cor. Sec.

PERIODICAL PUBLICATIONS.

The committee on the concerns of the *Latter Day Luminary, and another periodical work*, proposed to be published at Washington, report:

That, from the information they have been able to obtain upon the subject, they are of opinion that many important advantages would probably result from a more frequent publication, and that at the city of Washington. But, as the funds of the General Convention are not responsible for any expenses attendant on this concern, and as the Publishing Committee are best qualified to judge of the subject, they would recommend that it be wholly referred to the discretion of that committee.—This report was adopted.

The Rev. Obadiah B. Brown was added to the Publishing Committee.

TREASURER'S REPORT, AND OTHER ACCOUNTS.

The committee appointed to examine the accounts of the Treasurer, and such other accounts as may be presented, beg leave to report:

That they have examined the account and letter forwarded by brethren Carey, Marshman and Ward, and find that the money disbursed by them on account of the Rangoon mission, and on account of Mr. Hough at Serampore, from the 15th of May 1819, to the 8th of August 1820, amounts to 4533 dollars at that time; which money they have advanced on account of this Board, and which it appears is subjecting them to serious inconvenience; a circumstance which your committee believe was not anticipated, and never intended by this Board, and which ought not to be permitted again to occur.

From the estimate contained in the letter of our Serampore brethren, it appears that, in addition to the balance due on the 8th of August last, a further appropriation will be necessary, of four thousand five hundred dollars, to defray the expenses of the Rangoon mission for the current year, making in the whole the sum of 6018 dollars.

On examining the Treasurer's account, the following sums appear to have been paid by him, on account of the Rangoon mission, which are properly applicable to the liquidation of the 6018 dollars above mentioned, viz.

June 7, 1820.	Cash on account of Rangoon station,	- - -	\$1500 00
April 10, 1821.	Cash remitted to Calcutta,	- - -	2000 00

Making in the whole remitted on account of Rangoon mission, \$3500 00

Which leaves the Board indebted on the 8th of August next, to the Serampore mission, by their estimate, 2500 dollars. But as any remittance now made would not probably arrive in India before that time; and as it cannot, and ought not to be the wish of the Board, that the Serampore mission should be always in advance to our establishment at Rangoon, the committee would respectfully suggest, that a larger sum than that estimated to become due on the 8th of August next, be forwarded by the earliest opportunity.

The Treasurer's account referred to the committee, appears to be incomplete, and unaccompanied by the proper vouchers; they are therefore unable to make any specific report thereon; and as they have understood that, owing to indisposition, he was unable to attend the meeting of the Board, and had in consequence requested that his accounts should be audited in New York, your committee beg leave to recommend the adoption of the following resolution:

Resolved, That a committee of two members of the Board be appointed to meet the Treasurer in New York, for the purpose of auditing and settling his accounts for the last year.

The Rev. Mr. Brown of Washington, and the Rev. Mr. Williams of New York, were appointed the committee to audit the treasurer's accounts in New York. [The Rev. Dr. Staughton of Philadelphia, supplied the absence of Mr. Brown.]

The committee also recommend the adoption of the following resolutions.

Resolved. That the Corresponding Secretary be requested to communicate to Messrs. Carey, Marshman and Ward, the grateful sense entertained by this Board, of the promptitude and kindness with which they have at all times supplied the wants of our missionaries in India.

Resolved, That the sum of 3500 dollars be forwarded by the earliest safe opportunity,—2500 being necessary to refund what the Serampore brethren have advanced for missionaries of the Board, the balance for the support of the Rangoon and Chittagong missions.—The report was adopted.

RANGOON AND CHITTAGONG MISSIONS.

The committee on the subject of the Burman mission, report:

In relation to brother Judson and brother Colman's expedition to Ummerra-poor, your committee regard the measure as judicious, arising out of the urgency of their situation at Rangoon. Though the application to the "golden feet" was unsuccessful, the sudden and gracious appearance on behalf of the mission, of Him by whom kings reign, inspires the confidence that the Lord is on the side

of the Rangoon station, and will appear as its shield and buckler. The committee are convinced of the prudence which dictated the visit of Mr. Colman to Chittagong. A place to which to retire, should exertion be absolutely interdicted in Burmah, must surely be of the first importance. The committee mourn the affliction Mrs. Judson has recently undergone, and pray, if it be the pleasure of the Lord, that a life so valuable may be continued a blessing to her husband, to the Convention, and to the Burmans, for whose salvation she so ardently wishes.

Your committee recommend that Mr. Judson be permitted to draw, in addition to his own, the usual monthly allowance of a missionary for the support of a printer, provided he can obtain such toleration in Burmah as may be sufficient to carry on the printing of the New Testament.

Resolved, That the thanks of this Board be presented to Rev. Alva Woods for the services he has kindly rendered the education department of the General Convention, particularly for two boxes of books, amounting to several hundred volumes, by him obtained for the library of the Institution, and for the funds he has procured.

Resolved, That the thanks of this Board be presented to the church in Sanson street, for the use of their vestry to accommodate the present meeting; and also, that the same be tendered to their brethren and friends of the city, for their affectionate and hospitable attentions.

The annual meeting closed the 28th of April, 1821.

At a subsequent meeting of the Board, it was, on motion,

Resolved, That a committee be appointed to inquire into the eligibility of obtaining a charter for the Convention, through the channel of the Attorney General and Judges of the Supreme Court of the State of Pennsylvania; and if, in their judgment, it be thought eligible, that they be instructed to make immediate application accordingly.

The Rev. Dr. Staughton, the Rev. Mr. McLaughlin, and Professor Chase, were appointed on said committee.

[This has been accomplished; and "The General Convention of the Baptist Denomination in the United States for Foreign Missions, and other important Objects relating to the Redeemer's Kingdom," is now a body politic and corporate in law, by the authority of the state of Pennsylvania.]

A communication was received from brother David Jones of Newark, N. J. expressive of his wish to assist the missionary concerns of the Convention, on which

Resolved, That the Rev. David Jones be appointed a missionary, under the patronage of the Board, for the purpose of aiding the funds of the Convention, for three months, or more, as may be found convenient.

Besides cash collected in Augusta, by elder Posey, *see p.* 374, from persons who wished their names concealed, the following articles were generously given, which, omitted in their proper place, are introduced here.—By Dr. Wm. Savage, medicines, § 12—John Gindzat, sundries, § 5—James E. Hines, sundries, § 5—Mr. Russell, weeding hoes, § 5—Mr. Knight, pocket book, § 1—a friend, clothing, § 7—a friend, hats, § 2 50—Crayton and Sloan, shovel and tongs, § 5—Dewitt, Abell & Co. goods, § 3.—Bigelow & Sims, writing paper, § 5.

The particular statement of collections, &c. by Dr. Price, is necessarily omitted; as, in the suddenness and hurry of his departure from Philadelphia for Salem, Ms. from which port he has sailed for India, he omitted leaving said statement. He has sent it back, and it shall appear in the next Annual Report.

The subscriptions, donations, &c. obtained by Mr. Woods, and those obtained by Professor Chase, on his journey to the south last summer, shall appear, with all the other donatives in favour of the literary establishment at Washington, in a future Report.

MISSIONARY INTELLIGENCE.—FOREIGN.

MISSION TO BURMAH.

NO intelligence from this mission has arrived, of a later date than that which has already been published in the Luminary. The Lord has manifestly appeared in behalf of his cause in this dark region. Ten Burmans have been baptized on a profession of faith in the Lord Jesus, and thus far have all appeared well. From the vigour and activity of intellect which they manifest, and from the apparent growth in grace and knowledge which has already been discoverable, there appears good reason to hope that some of these will become preachers, among their fellow gentiles, of "the unsearchable riches of Christ." The government is despotic, the nation wholly given to idolatry, and symptoms of hostility to the mission have appeared, of a nature to cause both the missionaries and the converts to realize that their refuge, their only refuge, is the living God, the Lord Jesus. What christian will not pray for the sanctifying energies of the Holy Spirit, and the light of the Sun of righteousness, to be imparted to these "dark places of the earth," which are indeed "full of the habitations of cruelty." Or who that can spare a little of the good things received from a bounteous Providence, will not feel pleasure in bestowing it, for the purpose of promoting the circulation of the gospel in a country where it is so much needed, and where prospects are so favourable? War has, indeed, we are informed, broken out between the Burmans and the Siamese; but this circumstance may, through the overruling agency of HIM who is "wonderful in counsel, and excellent in working," operate favourably in relation to the mission, rather than otherwise. *The Lord reigns; let the earth rejoice.*

Anxious to strengthen this establishment, the Board of Managers are gratified with an opportunity to announce the sailing of a missionary with his family to join brother Judson at Rangoon.

Setting apart of Dr. Price, as Missionary to India.

THE solemnities on this occasion were observed on the evening of Lord's day, May 20th, 1821, in presence of a large congregation, assembled in Sansom street meeting house, Philadelphia.

The Rev. Mr. Rice having opened the services by an appropriate hymn and an address to the throne of grace, proceeded to give a large and interesting exhibition of the occurrences which, in the course of Divine Providence, prepared the way for the establishment of a mission at Rangoon, in the Burman empire; occurrences, the review of which is calculated to awaken gratitude to the Supreme Head of the church, and confidence in his everlasting arm for completing the work which his condescending mercy has so manifestly commenced. The progress of the mission was presented to the view of the assembly, and the circumstances of discouragement and joyous expectation distinctly portrayed.

After presenting to the throne of the Redeemer, another hymn of praise, Dr. Staughton preached from Acts xxii. 21. "And he said unto me, Depart; for I will send thee far hence, unto the gentiles." At the close of the discourse, the Rev Ira Chase addressed Dr. Price in a charge directed to the inmost affections of the heart. He reminded him of the awful responsibilities of the service in which he was engaging; that every word and every action of the Christian minister, and especially of the Christian missionary, must be considered as laying hold on eternity, and as conducive to the destruction or the salvation of souls. He affectionately presented to his view the incentives to hope and joy which the gospel supplies, and expressed the wishes of the thousands of the people of God who should hear of his embarkation, that the mercy might be his, to be faithful unto death, and to receive, when his testimony should be finished, the crown of life. He then offered a prayer, commending the missionary and his family to the protection and blessing of the Lord; after which the right hands of fellowship were given by all the ministering brethren present.

Dr. Price had received ordination some weeks before; and he had taken a solemn leave of the church in Sansom street, of which he was a member, and of the congregation, in the afternoon of the day; but he could not refrain, at this time, from directing a word of caution to the ungodly, and of encouragement to the believer, in a few farewell sentences, the impressiveness of which was testified by the flowing tears of his hearers.

Another hymn was sung, and the benediction pronounced. It is hoped the memory of these solemnities will be cherished, with grateful emotions, for years to come.

Instructions from the Board to Dr. Price.

DEAR BROTHER,

THOUGH the substance of the remarks the Board wishes to offer you, may be found in the instructions given on former occasions, when missionaries have been embarking, they are yet desirous of directing to you a few lines, because every missionary has in his case more or less of peculiarity. They fervently pray that the God who "manages the seas," may preserve yourself, and the companion of your life and cares, from every disaster. It must have been delightful to Paul, at sea, to have heard the angel say, "Lo, God hath given thee all them that sail with thee." May this mercy, in a spiritual sense, be yours.

Devoted to the solemn work of promoting religion in the earth, you must be sensible of the importance of cherishing its sacred influence in your own heart. Edwards and Brainerd abounded in private piety. An eminent divine thus expresses himself. "As prayer is the food and breath of all practical religion, so secret prayer in particular is of vast importance; insomuch, that I verily believe that, if a man were to keep a particular and accurate journal of his own heart, but for one month, he would find as real and exact a correspondency between the temper of his soul at seasons of secret devotion, and in other parts of his life, as we find between the changes of the barometer and the weather." The exercises of the closet will have an effect doubly good, on the character you sustain. It will reveal the source whence you are to derive support under the tribulations of the gospel, and supply you with constant and powerful motives to perseverance and activity. The Board have observed, with pleasure, the zeal which you have

discovered for entering on missionary labour. They trust that the holy flame will maintain its ardour. Paul, speaking of God, whom he regards as his witness, declares, "I serve him, WITH MY SPIRIT, in the gospel of his Son." A heartless christian, a heartless minister, and particularly a heartless missionary, can be properly viewed only with emotions of regret and apprehension.

But while, with your "might," you accomplish what a sense of duty shall prescribe, you will find it turn to your advantage to cherish a prudent spirit. Disappointments and vexations may possibly occur, that may have a tendency to irritate, and to produce expressions and conduct which, on review, will create distress. Keep then the heart with all diligence. Arrayed in the garment of humility and meekness, resolve that you will not loose hold of it in compliance with a passing storm. Pharaoh said to Joseph, "there is none so discreet and wise as thou art." Of Jesus, the Father says, "Behold, my servant shall deal prudently; he shall be exalted and extolled, and be very high." Would you wish eminence, and, especially, eminence in usefulness, "Keep sound wisdom and discretion; so shall they be life unto thy soul, and grace to thy neck."

Cultivate and exhibit towards all men, particularly towards the heathen and heathen converts, a spirit of tenderness and sympathy. So long as the mind continues under the influence of love and benevolence, so long as a lively sensibility is cherished for the bodies and souls of men, you will be prepared to weep with them that weep, and to rejoice with them that rejoice. You will be ready to fulfil the law of Christ, by bearing the burdens of others. You will feel as did the apostle of the gentiles, when he said, "Who is weak, and I am not weak? who is offended, and I burn not?"

Associated with other worthy brethren in your missionary endeavours, maintain a continued respect for every thing that is connected with your fraternal compact. Solicit advice in every important step. Avoid, as much as possible, whatever assumes the attitude of individual responsibility. The experience, the caution, the resolution, the sympathies of the first missionary of the Board in Rangoon, deserve emulation. Avail yourself of these, for they are ever prepared to contribute to your respectability and comfort. You are charged, by the mercies of God, to foster in ybur relation to the missionaries, "whatsoever things are lovely and of good report."

The Board has enabled you to acquire the attainments and character of a regular doctor in the healing art. These you will be concerned to employ for the comfort of your associates, and for the relief of afflicted heathen; but, it is hoped, you will ever regard them as subordinate and subservient to your office as a preacher of the doctrine of Christ. Study attentively the history, and aspire at the virtues, of "LUKE, the beloved physician." He was a tried friend and fellow traveller of the apostle Paul. The soother of his venerated brother, when a prisoner at Cesarea and Jerusalem. He was his companion in the voyage, when Paul was sent a prisoner into Italy; and when his perils assumed the most menacing aspect, and others had deserted him, the apostle could still say, "*Luke is with me.*" It is no wonder that so excellent a man should have been employed by the Holy Ghost to record the acts of the apostles, and to write one of the gospels of the Son of God. The Board wish not to conceal the pleasure they possess on sending to India a brother acquainted with the art of healing, with the hope that he may tread in the footsteps of the New Testament physician.

The Board are not able to say in what immediate sphere it will be best for you to commence your labours; whether as an associate of brother Judson, or brother Colman. Consult the brethren, and consult the providences of God, and pray for the wisdom that is profitable to direct. The Board will be happy to transmit constantly, for your subsistence and comfort, whatever sums shall be found expedient; at the same time, while they wish you to feel yourself easy in your situation, they would respectfully recommend that constant regard for frugality and economy which the friends and supporters of missions have a right to expect. The Board commends you, your dear partner, and your infant daughter, into the hands of an almighty Protector. May you have the happiness to be able to say, when your testimony shall terminate, "I have not run in vain, neither laboured in vain."

By order of the Board.

Wm. STAUGHTON, *Cor. Sec.*

Extract of a letter from the Rev. Lucius Bolles to the Cor. Sec. dated

MY DEAR BROTHER,

Salem, May 31st, 1821.

THE Rev. Mr. Price, lady and child, sailed from this port on Lord's day last, in good health and cheerful confidence. Their stay among us was short, and encumbered with the care of partial preparation for their voyage. But sufficient opportunity existed to give, on their part, the best proofs of devotedness to God, and zeal and perseverance in his service.

All hearts seemed to kindle into ardour in their behalf, which was evinced by offerings made for their comfort; and on Thursday evening, at a meeting attended in our vestry for prayer, they were solemnly commended to the Divine blessing.

As it was expected they would embark on Saturday, at the early hour of five o'clock that morning, a pleasing number of pious persons assembled in the same place as before, and engaged in various devotional exercises. The 2d and 110th Psalms were read, followed by the 28th chapter of the gospel of Matthew. In the intervals of prayers which were fervently offered, some interesting hymns were sung, adapted to the occasion, closing with the 225th of Winchell's "Supplement."

Ye messengers of Christ,
His sovereign voice obey;
Arise! and follow where he leads,
And peace attend your way.

We wish you, in his name,
The most divine success;
Assur'd that He who sends you forth,
Will your endeavours bless.

The following day, as they were still detained, brother Price attended morning worship with us, and at the close of the service gave some particulars of his call to missionary labour, and the motives by which he was actuated in devoting himself to it. The assembly was sensibly affected, and would have attended him *en masse* to the ship in which he embarked at 12 o'clock, noon, had not a messenger met them in a carriage on their way thither, took up brother Price, and

hastily returned, saying to the people, "they could not reach the place before he would be off." They then gave a parting look, resolved to follow him with their prayers, and returned to their habitations.

Excuse my delay in writing to you. It has been a week of ceaseless hurry, as most of our Mission and Education societies have held their anniversaries. The good work which calls for so much of my time still goes on.

Ever truly yours,

L. BOLLES.

MISSION TO CHITTAGONG.

It was judged advisable for brother Colman to retire from Rangoon to this place, where, should it be found impossible to maintain the ground at Rangoon, the mission might still find a situation in which to pursue their object in a good degree, in relation to Burmah. At present there appears much reason to hope the footing at Rangoon may be held, and that great good may be done at Chittagong also. There is no very recent intelligence from brother Colman.

MISSION TO AFRICA.

INFORMATION of the safe arrival in Africa, of our missionary brethren, Lott Carey and Collin Teage, who went out in the *Nautilus*, has come to hand. The hope is cherished that this small beginning will grow into a mission of great importance and usefulness. Americans owe much to Africa; and it becomes them, for the multiplied wrongs done to that country, to offer them the only retribution possible in the case,—the gospel of the grace of God.

The following are the Instructions of the Board to Lott Carey and Collin Teage, on their sailing as Missionaries to Africa.

Philadelphia, January 6, 1821.

THE Board of Managers of the General Convention of the Baptist Denomination in the United States, to their coloured brethren, Collin Teage and Lott Carey, present the assurance of their sincere and affectionate esteem. They have heard with pleasure, that, by a vessel about to sail from Norfolk to the coast of Africa, an opportunity is presented for accomplishing those benevolent desires which, for many months past, you have been led to entertain. At the same time, they possess a deep anxiety for your preservation in a country where so many colonists have recently found a grave. They most fervently commend you to the gracious protection of that God in whose hand your breath is, and whose are all your ways. May you make the Lord your refuge, even the Most High your habitation. It is a source of much encouragement that you will be able to collect useful information from the experience of your predecessors; and it is hoped that, by the advice of your brethren who have already reached the shores of your forefathers, you will be enabled to adopt the most prudent measures for the health and safety of yourselves and families.

The Board earnestly recommend, what they cheerfully anticipate, that your conduct before your fellow passengers on the ocean, be pious and exemplary.

Endeavour to secure their good will by every office of kindness; and, above all, cherish and discover a solemn concern for their everlasting salvation. Arrived in Africa, you will find much that will require patience, and prudence, and mutual counsel. You will have to bear with prejudices that have descended on the minds of the inhabitants, after having been cherished for ages, and to instil the sacred truths of the gospel with meekness and wisdom. While your conversation shall be without blame, the Board advise you in your ministry to dwell much on the doctrine of the cross, a doctrine which has been found in every age of the church of Christ, the power of God.

Have as little to do as possible with what may be called the politics of the country. Be content with the SILENCE so divinely exemplified in the Lord Jesus and his apostles, to render unto CÆsar the things which are Cæsar's. Cultivate a tender regard for each other. If difference of opinion on any measures occur, never suffer it to produce alienation of affection. You have already had opportunities of improving your minds by reading, and the Board are gratified by the reflection that you bear with you books that are calculated to add to your general and spiritual knowledge.

Give yourselves to reading still; and, above all, let the word of God dwell in you richly. Be much engaged in prayer. If troubles rise around you, the delightful thought that you have a Father, a Saviour, in heaven, with whom you are so happy as to hold communion, will not only soften their severity, but in a good degree elevate you above their influence.

Let nothing discourage you. Ethiopia shall stretch forth her hands unto God. You are engaged in the service of Him who can make the *crooked straight*, and the *rough places plain*.

The Board wish you, as you shall find opportunity, to write. They will rejoice to hear that a church, on the principles of the gospel, is founded as the fruit of your labours. They trust that at no distant period, many such churches will rise, and the solitary place be glad for them. They will be happy to facilitate your prosperity to the utmost of their power.

They pray that the grace of our Lord Jesus Christ may be with you, with your families, and with all who sail or settle with you; and that the American Colonization Society, and all its sister institutions, may be rendered instrumental in diffusing literary, economical, and evangelic light, from the Mediterranean to the Cape of Good Hope, and from the Atlantic to the Red Sea and Indian Ocean.

By order of the Board.

WM. STAUGHTON, *Cor. Sec'ry.*

Letter from Lott Carey to the Corresponding Secretary, dated

REV. AND DEAR SIR,

Free Town, Africa, March 13th, 1821.

I AM happy that an opportunity is now afforded me, to inform the Board through you, the only proper medium of communication with them, that we all arrived safe in Africa. We had a long passage of forty four days, yet we were wonderfully preserved by the great Ruler of the winds and the seas. Our captain informed us that he was never so long out, with less apparent danger. I suppose we had as much sea sickness as common, but no deaths, except a child about a year old, the youngest child of Mrs. Coker. It is not common to see a ship's crew as orderly during a long passage, as those on board of the brig *Nautilus*. You

must know, that any captain having on board men, women, and children, has a great deal to encounter; and unless he has the fear of God or his own credit at heart, he will follow the too common habit among seamen. But notwithstanding captain Blair had his beackets lost, and the men, women and children, in his way, I must say, that from his lips I never heard one word of profane swearing during the passage. He often received things more like a christian than like a seafaring captain. I hope the Board will pray for him.

I am truly sorry, that the hopes and expectations of the Board cannot be realized, as to our missionary labours; for, as it pleased you to have us connected with the Colonization Society, and the agents of the Society upon their arrival here, finding their prospects of getting lands very gloomy, so much so, that they disowned us as colonists; and the government's agent had captured Africans, for whom he was bound, by the laws of the United States, to procure a place, in order to settle them, or until there can be a more permanent settlement obtained, the agent received us as labourers and mechanics, to be settled with them, in order to make preparations for the reception of others; we are therefore bound to the government's agent. He has rented a farm, and put us on it, and we must cultivate it for our support, and for the support of these Africans; and pay as much of the rent as we can. And as this obligation will last until lands are purchased by the agents of the Colonization Society, I am greatly afraid it will not end soon; and until it does end, our mission labours will be very few. Jesus Christ, our Saviour, when he came on his mission into this world, was found often with a broad axe in his hand: and I believe that a good many corn field missionaries would be a great blessing to this country, that is if they were not confined to the field by law and by necessity. We are bound by both. I converse very freely with you on this subject, because with me it is a very important one, and because of the interest which the Board has taken in this mission. Africa suffers for gospel truth, and she will suffer until missionaries can be sent, and set on the different parts of her continent.

I have not been able to write any information relative to the state of the country, which can be of much use to the Board. I intend taking a small excursion in the country; but I cannot promise when that will be, as the rains will set in soon, my wife is sick, and we are desirous to get a small crop on the way, as early as possible. These things I presume will be a sufficient preventive to my leaving home for six months to come. I however have the promise of some friends, to take me down as far as the Bagroo as soon as I am ready to go. I believe that just over on the Bullom side is a beautiful field for missionary labours, among the Mandingoes, and that labours might be extended at once to advantage, because there is a regular trade carried on with the natives of that country and the people of this place, and therefore they have not only acquired some knowledge of the English language, but some of their habits also. And as they are dependant on this place for trade, any traveller, or any settler among them, would be perfectly safe, so long as they fear that the injuring of the missionary or settler would have a tendency to interrupt their trade with this place. A missionary, therefore, settled among them, would have every means in his hands, and would have a right, under the blessing of God, to expect a rapid spread of gospel truth. It is strange that a subject of so much importance, and which appears to be so practicable, should be so much neglected. If you intend doing

any thing for Africa, you must not wait for the Colonization Society, nor for government, for neither of these are in search of missionary grounds, but of colonizing grounds; if it should not suit missionary seeds, you cannot expect to gather in a missionary crop. And, moreover, all of us who are connected with the agents, who are under public instructions, must be conformed to their laws, whether they militate against missionary operations or not.

I have been wonderfully blessed as to my health, for I have not had a day's sickness since I left America; but my wife left America sick, and she has not had her health since, and it is doubtful with me how her sickness will terminate. My children are all very well. Please, sir, to make my respects to the Board.

Before we left the United States, we formed ourselves into a church, and it consisted of seven members. We adopted the constitution of the Sansom street church. This little body, small as it is, has appointed Lord's day 22d to commune.

Extracts from Lott Carey's Journal.

VERY DEAR BROTHER,

Free Town in Africa, April 3d, 1821.

I TRANSMIT the following extracts from my Journal, by the brig Nautilus, captain Blair.

January 23d, 1821.—Half past six in the morning, put to sea before a good wind, and we expect this evening to have our last sight of the American shores.

25th.—Entered the Gulf this morning in a snow storm. We keep up our morning and evening prayer. The wind is good, and the commotion of the sea keeps all our people sick, both agents and colonists.

26th.—The sickness among our people has moderated. This evening, about 7 o'clock, died Mrs. Coker's only child by Mr. Coker, born during Mr. Coker's absence.

28th.—Lord's day. In the morning prayer on deck, and preaching in the afternoon; and as all hands are sea sick, except myself, it falls to my lot to speak.

Lord's day, February 4th.—We have prayer this morning, and Mr. Andrus promised to preach for us to-day, but owing to the commotion produced by high winds, he cannot do so. We have had rough winds for about 24 hours.

7th.—The health of our people is somewhat better this morning. We have about a three knot breeze. Our agents and their wives begin to come to their appetites. We met you on Monday at a throne of grace in a concert prayer meeting, and we had a comfortable time, for we met together, agents and colonists, and united in prayer.

15th.—We have not as yet omitted our morning and evening prayer. The winds are still against us. Made sight of land at 38° 47' north latitude—supposed to be some of the Portuguese islands.

17th.—We have come to a resolution to keep the 19th as a day of fasting and prayer, to ask forgiveness of our sins, and for direction and protection of the Lord, who ever waiteth to hear the prayers of his people.

March 4th, Sunday.—I think our two wives are mending. Old brother Joseph exhorted to-day in the forenoon, and brother Collin in the afternoon.

6th.—We are very anxious to reach the land, and get a drink of good water; and some other things also tend to increase our anxiety, for our sick women suffer

very much for some refreshments. But we must wait the good pleasure of our heavenly Father, who always gives to his people what is best for them.

7th.—We made the land of Africa this afternoon about five o'clock, and to us it was a pleasant sight. The land we made was the Mandingo country; our vessel in 10 to 13 fathoms water; but, in consequence of our captain not being acquainted with the coast, we have to lay off till daylight.

12th.—From as much as we have seen of this country, and what the settlers tell us, I believe it to be as good land for tobacco, corn, &c. as America, or any other country. I saw one plant of tobacco growing, and now I am convinced that all that is wanted to make the tobacco good, is industry and good management. The cotton is of a very good quality, and can be raised with comparatively no labour; for in order to have a cotton field for life, you would prepare your land and plant your field, and keep it from being over-run with other growth, and you will have two crops of as good cotton as ever you saw, every year.

Missionary fields are plenty. On the other side of the river, among the Mandingoes, is a large field without labourers, and there too, labour might be attended with some advantage; for as there is a regular trade carried on with that country and this place, they have acquired some knowledge of the English language. I have enjoyed better health than common, for I have not had a day's sickness since I left America.

DOMESTIC MISSIONARY INTELLIGENCE.

VALLEY TOWNS. CHEROKEE MISSION.

AT the Valley Towns in the Cherokee nation, elder Humphrey Posey has succeeded in effecting an establishment which promises usefulness. Mr Dawson assists in the capacity of Lancasterian teacher. It is much desired that a farmer, a blacksmith, a carpenter, a millwright and miller, and a shoemaker, should be sent to the station to strengthen this mission. A female teacher is also needed.

About eighty acres of land are enclosed, and under cultivation. This, with the stock already purchased, will afford means of subsistence and comfort to the mission family, as well as aid in imparting agricultural knowledge to the Indians.

One hewed log building has been erected, 40 feet by 22, half of which is used as a school room, and the balance for scholars to sleep in till more buildings can be put up; a double cabin, 40 feet by 17, one end of which is the kitchen, the middle a sleeping room for the cook, and the other end for the school master; a house for a blacksmith shop some distance from the school department, say three hundred yards; a small cabin with an adjoining room, occupied at present by Mr. Posey and family, connected with which, are two cabins, with a sleeping room between them, all in a row. Opposite to which, forming a square, is a row of cabins containing a lumber room, and kitchen for the work hands. This is called the working department, and is about a hundred yards from the school department. There is also one horse stable, two smoke houses, and a spring house, excellent for keeping milk cool in summer.

At this station, are about forty or fifty Indian children receiving instruction,

both in the elements of education, and in the arts and economy of civilized life. It is hoped the numbers may be increased to at least a hundred. These are fed and clothed, and taught.

At Tinsawatee, about sixty miles to the southeast from the Valley Towns, a local school has been commenced. In this it is designed to instruct the Indian youth, but not to board, clothe, and lodge them. A comfortable school house, and a dwelling house for the master, horse stable and smoke house, have been procured at very little expense; and there is a prospect of a considerable number of scholars.

This school, says Mr. Posey, is in a part of the nation where our brethren from Georgia have laboured with apparent success; and there is at this time a very favourable prospect. I saw a white woman, the wife of a Mr. Dougherty, a quarter breed, baptized, with great solemnity, and the apparent approbation of a number of the Cherokees, and some white people, by brother Sandidge, one of the committee of the Sarepta Mission Society, on the 4th of April last. The teacher has lived a great while in the Cherokee nation, and is a licensed preacher. He is supported by the Sarepta Mission Society above mentioned.

The pupils are very attentive to learning, and appear capable of as great improvement as any children in the world. They are affable, docile, amiable and mild. They already say to those who stay at home, 'you will be of no account if you do not go to school.' Their improvement in singing is remarkable, and their attention to worship is unremitting.

FORT WAYNE MISSION.

ABOUT the same amount of improvement has been made at this station as at the Valley Towns; about the same number of pupils are here receiving instruction; and the same kind of auxiliaries are wanted. The prospects also are similar. Mr. M'Coy has given a most interesting account of an Indian preacher who lately visited him. This, with many other interesting extracts of letters, both from him and from brother Posey, must be deferred for publication to a future number of the *Latter Day Luminary*. Mr. M'Coy's state of health has been for some time low and precarious. It is to be hoped it may be restored to soundness and strength, and that a life so valuable, and devoted to much toil and usefulness, may be prolonged for many years.

INDIAN SCHOOL NEAR THE GREAT CROSSINGS, KENTUCKY.

THE progress of the Indian youth at this establishment, has offered much satisfaction. It has been judged best, however, that it should be removed, and located at some eligible situation among the Indians.

HERE, although not particularly connected with the operations of the Convention, it would, nevertheless, be gratifying to introduce some account of the missions among the American Indians by the Moravian brethren, by the American Board of Commissioners for Foreign Missions, and by the United Foreign Missionary Society. But we have only room to say, their exertions are great; and the success, as witnessed at their respective establishments, is calculated to in-

spire the belief that the day is not remote when *the wilderness and the solitary place shall be glad; and when the desert shall rejoice and blossom as the rose.*

Some notice, too, of Bible Societies, both in our own and in foreign countries. Colonization Societies, Sunday Schools, &c. &c. would be gladly brought in here, were it practicable; but these, with many other interesting articles, are necessarily postponed to future numbers of the Luminary for insertion.

Very happy and extensive revivals have been experienced the past year, in different parts of our country; but the paper on this subject is unavoidably deferred.

A review of missionary feeling, as exhibited on the Minutes of the Associations, made out by Dr. Price, just before leaving the United States for India, may be expected in the next number of the Luminary for publication.

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OF THE

General Convention of the Baptist denomination in the United States for Foreign Missions, and other important Objects relating to the Redeemer's kingdom.

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ELISHA CUSHMAN,

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THOMAS BROWNRIGG,

JOHN BRADLEY,

JOHN M. ROBERTS,

JAMES JOHNSON,

JOSEPH GIBSON,

ASAHEL MORSE.

SOLOMON, in his book of Ecclesiastes, teaches the unsatisfying nature of all human possessions. He that "loveth silver" will scarcely ever believe he has

enough of it. An augmentation of property creates new necessities, for "when goods increase, they are increased that eat them, and what good is there to the owners thereof, save the beholding of them with their eyes." Property is frequently the parent of perplexity, and the destroyer of repose; "the abundance of the rich will not suffer him to sleep." The "sore evil" is sometimes seen under the sun, namely, "riches kept for the owners thereof to their own hurt." But what wealth soever may be acquired, it is exposed not only to "perish by evil travail," for the possessor "begetteth a son, and . . . there is nothing in his hand;" but assuredly "as he came forth of his mother's womb, naked, he shall return to go as he came, and shall take nothing for his labour;" "in all points, as he came so shall he go."

Contemplating this incertitude, vexation, and transitory tenure connected with all worldly possessions, the question arises, How shall property be disposed of to the best possible advantage? By what means may it be *carried out* of the world, so as to contribute to the moral and immortal welfare of ourselves and others? The Redeemer directs his disciples to make to themselves friends of the mammon of unrighteousness, that when they fail, grateful beneficiaries may receive them to everlasting habitations. The rich are charged by an apostle "that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come." "Alms," devoted to proper purposes, and influenced by proper motives, are "HAD IN REMEMBRANCE in the sight of God." A cup of cold water, given to a disciple, in the name of a disciple, will not lose its reward.

At a period like the present, when the most important and comprehensive plans are in operation for the eternal welfare of millions, surely all, and especially religious professors, are called upon to contribute of their substance to the great design. If deficiency of faith in the providence of God prevent them from giving largely while living, let their last will and testament offer to their survivors a full demonstration that the cause of God was dear to their best affections. Dr. Scott observes, that an early acquaintance with the writings of President Edwards, Brainerd, and others, gave to his mind a peculiar turn to the subject of missions, and adds, "nations unacquainted with Christ have ever since lain near my heart: and I never thought a prayer complete, in which they were wholly forgotten." It is devoutly hoped that the time has already come when legacies shall be abundantly left for missionary purposes; when the Christian, going into eternity, shall consider his will as mournfully incomplete, in which the kingdom of Christ is forgotten. To assist those whose hearts shall be led to make these offerings in death to the Almighty Saviour, and for the promotion of the honours of his name, the following forms of bequest are presented.

FORM OF BEQUEST OF PERSONAL PROPERTY.

I give and bequeath to The General Convention of the Baptist Denomination in the United States for Foreign Missions, and other important Objects relating to the Redeemer's kingdom, *the sum of* [or] *shares in the Bank of* [or any other personal property, as the case may be] *to be applied to missionary purposes; [or, if the testator chooses,] to be applied to the education of indigent young men engaged in the Christian ministry; [or, to such other uses as the testator may think proper to express.]*

FORM OF A DEVISE OF REAL ESTATE.

I give and devise to The General Convention of the Baptist Denomination in the United States for Foreign Missions, and other important Objects relating to the Redeemer's kingdom, *all that lot of land* — [—or whatever, here describe the property] *for the use of the aforesaid General Convention:* [this may be left simply for the use of the Convention, or designated specially for missionary purposes, or for the purpose of educating pious young persons engaged in the ministry, or for any other particular object the testator may think proper to express.]

It is conceived proper to establish *Scholarships* for the support of indigent students engaged in the ministry, while pursuing a suitable course of education. The interest of two thousand dollars invested, it is supposed, will be sufficient to defray the annual expenses of an indigent student. Each scholarship established by an individual, will, of course, bear the name of its founder. Should any wish to bequeath a sum for this purpose, it may be accomplished by the following

FORM OF BEQUEST FOR A SCHOLARSHIP.

I give and bequeath to The General Convention of the Baptist Denomination in the United States for Foreign Missions, and other important Objects relating to the Redeemer's kingdom, *the sum of two thousand dollars, to establish a scholarship for the purpose of promoting the education of pious young men engaged in the ministry.*

THE Institution under the care of the Convention for promoting the Education of godly young men in the ministry, is about to be constituted the Theological Department of

THE COLUMBIAN COLLEGE IN THE DISTRICT OF COLUMBIA.

Officers of the Corporation.

Faculty of the College, elect.

Rev. OBADIAH B. BROWN, *President.*ENOCH REYNOLDS, Esq. *Secretary.*Rev. LUTHER RICE, *Treasurer.*Rev. WM. STAUGHTON, D. D. *President.*

Rev. IRA CHASE, }

Rev. ALVA WOODS, }

Professors.

FORM OF BEQUEST OF PERSONAL PROPERTY.

I give and bequeath to The Columbian College in the District of Columbia, *the sum of* [or] *bank shares* [or any other property described] *for the use of said corporation:* [or if the testator prefers,] *for the support of indigent students in the Theological Department of the Columbian College:* [or if the testator chooses,] *in the Classical department,* [or for such other uses as the testator may think proper to express.]

FORM OF BEQUEST FOR A SCHOLARSHIP IN THE THEOLOGICAL DEPARTMENT.

I give and bequeath to The Columbian College in the District of Columbia, *for the purpose of establishing a scholarship in the Theological Department of said College, the sum of two thousand dollars,* [or whatever the property may be, let it be described. Scholarships may be established, also, in the Classical department of the College.]

FORM OF A DEVISE OF REAL ESTATE.

I give and devise to The Columbian College in the District of Columbia, *that certain lot and tenement,* [or] *all that tract or lot of land situate* [here fully describe the property] *for the use of the said corporation:* [this may be designated specially for indigent students in the Theological Department, or, in the Classical Department, or for any other particular purpose the testator may think proper to express.]

THE
LATTER DAY LUMINARY;

BY A COMMITTEE

OF THE

BOARD OF MANAGERS OF THE GENERAL CONVENTION OF THE
BAPTIST DENOMINATION IN THE UNITED STATES.

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COMMUNICATIONS.

CHARACTER OF ABRAHAM.

Concluded.

IT early became a custom in society, to continue names to future sovereigns, which had acquired renown in their predecessors. *Pharaoh*, a title signifying an avenger, was as common a surname of ancient Egyptian princes, as was *Ptolemy*, a name importing a hero in the field, of such as governed at later periods. The successors of the Macedonian conqueror were proud to assume the name of Alexander; as were the emperors of Rome to be called invincible Cæsars. In like manner, every sovereign of the Persians is a *sophi*, of the Turks a sultan, and of the Tartars a khan.

As Abraham, leaving Mamre, after the destruction of Sodom, pursued his journey to the southward, he resided a while at Gerar, whose king was Abimelech. The name Abimelech imports a ruler, in whom the monarch and the father are united. It was borne by the king of Gerar's successor; was in common use among the sovereigns of Gath; and was employed by a son of Gideon, when he, with equal perfidy and cruelty, aimed at universal lordship over the tribes of Israel. Before this monarch of Gerar, Abraham repeated the folly of denying his wife.

The time at length arrived in which the child of promise should appear: Isaac was born, when the years of Abraham equalled a cen-

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ture. The name given by his parents was expressive of their mutual joy: it signifies *laughter*. When the child was weaned, "Abraham made a great feast." Similar rejoicings on such occasions are in the east still continued. The pleasures the festival promised, were, in a considerable degree, destroyed by the conduct of Ishmael, who was now a youth of sixteen. He made mockery of Isaac; and Sarah saw him. This the fond mother could not endure: she importunes Abraham to cast out the bond woman and her son. The request was a distressing one: God, however, directed Abraham "to hearken unto her voice;" renewing the assurance, that, while in Isaac his seed should be called, Ishmael should become "a nation." Early the following morning, probably before Sarah arose, after supplying Hagar and her son with necessary provisions, "putting" them himself "upon her shoulder," he dismissed her. The poor outcast, either with design, her grief inspiring a wish for solitude, or because she had mistaken her way, "wandered in the wilderness of Beersheba." The water from her bottle was soon spent. Ishmael endured fatigue and thirst even worse than his distressed mother. Such, indeed, is the temperament of the human body, that extreme grief will sometimes for a while supply the office of aliment. Ishmael seems to have fainted from the want of drink: his anxious mother laid him under "one of the shrubs," to protect him from the fervours of the sun. Thevenot, in his travels, adduces an affecting instance of affliction in this same wilderness, which had a remarkable correspondence with the case of Ishmael. "Passing by the side of a bush," says he, "we heard a voice that called to us; and being come to the place, we found a poor languishing Arab, who told us that he had not eaten a bit for five days: we gave him some victuals and drink, with a provision of bread for two days more, and so went on our way." Hagar, as her son lay under the shrub, retired a small distance. The poignancy of her sorrows is described in the most pathetic language. "She went and sat her down over against him a good way off, as it were a bowshot; for she said, let me not see the death of the child. And she sat over against *him*, and lifted up her voice and wept."* The cries of deep distress, like music on the waters, are heard afar. The very silence of affliction is eloquence and prayer in the sight of God. Ishmael lay apparently dying, and was probably speechless: yet "God heard the voice of the lad; and the angel of the Lord called to Hagar out of heaven, and said unto her, what aileth thee, Hagar?" Without waiting a reply, he bids her banish her fears, promises that her son should become the progenitor of a "great nation," and presents to

* Genesis xxi. 16.

her view a "well of water." From the well she filled her bottle, and administered to the necessities of her son. Ishmael grew and prospered, and became eminent as an archer. He was, perhaps, fond of the bow from his childhood. It is an exquisite stroke in the picture of Hagar's affliction, that the distance she withdrew from her child was "a bowshot." The bow and quiver probably lay neglected by the side of her son; but the space of a "bowshot" the affectionate mother had often observed, and could well remember. Archery, or the art of employing the bow and arrow for slaughter in war, and recreation in peace, is of great antiquity. Before the discovery of gunpowder, and the use of cannon, they were the instruments for battle among all nations. Fire arms have sunk them into almost total disuse. The skill of Robin Hood and his cotemporaries, in archery, in the midland counties of England, is not more celebrated than that of Adam Bell and Clim of the Clough, in the north. The fields and squares in London were not kept open so much for the health of the city, as to give opportunity to associations of archers for improving in the use of the bow. Sir William Davenport, in a curious old composition, which he calls "The Long Vacation in London," humorously describes the attornies and proctors making their matches in Finsbury fields:

"With loynes in canvass bow-case tied,
 "Where arrows stick with mickle pride,
 "Like ghosts of Adam Bell and Clymme,
 "Sol sets for fear they'll shoot at him."

Of the Kedarenes, who descended from Kedar, a son of Ishmael, the prophet Isaiah says—"All the glory of Kedar shall fail, and the residue of the number of archers."*

Soon after the departure of Hagar from her master's family, Abimelech and his chief captain, Phicol, sought alliance with Abraham. To this, on condition of the restoring of a well of water, which the servants of Abimelech had seized by violence, Abraham consented. By the presenting of cattle, a covenant was made between them. The patriarch on this "planted a grove in Beersheba, and called there on the name of the Lord the everlasting God." From his example, groves, especially of the oak tree, were planted by the heathens, for the worship of their gods. The oak was sacred to Jupiter. In Gaul and Britain, the highest honours were paid to it, and to the misletoe on its summit. This latter plant, found on the oak tree, we are told by Pliny, was considered as a sign that it was the choice of God. Druids derived their name from this tree; they were *priests*

* Isaiah xxi. 16, 17.

of the oaks. When worshipping in groves became subservient to idolatry, Jehovah forbade its continuance.*

Many were the sorrows Abraham had already endured, but one more severe than all the rest remained. It was the pleasure of God to try the faith of his servant. He said, "Take now thy son, thine only son, Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there upon one of the mountains which I will tell thee of." What a sum of affliction is here! Take not a servant, but a son; not Ishmael, but thy beloved Isaac; cut him in pieces; impose his dissevered limbs after the manner of a burnt offering, upon an altar to be erected by thyself, and there burn him to ashes. Begin, without delay, thy journey, and travel until I show thee the solemn mountain. The father of the faithful obeys! Early the next morning he rises, saddles his ass, takes with him two servants and his son, cleaves the wood for the dreadful sacrifice, and goes towards the distant eminence. On the third day he sees its rising summit: he directs the young men to abide with the ass, while himself and the lad proceed to worship. Isaac becomes the bearer of the wood, while the father at his side sustains in one hand the fire, in the other the sharpened knife. Approaching the spot, Isaac asks for the victim: "Behold the fire and the wood, but where is the lamb for a burnt offering?" O what a poniard to a father's heart! But faith prevailed. "My son," said he, "God will provide himself a lamb for a burnt offering." At length they reach the place: Abraham builds an altar, disposes of the wood in order, binds his son; nor does the youth, with the vigour of thirty, attempt to prevail over the infirmities of a father, older by a hundred years than himself: the knife is taken, the hand lifted up; when, at the last moment, the angel of the Lord calls to him from heaven, and bids him forbear! The prophet, looking around, astonished at the voice, sees a ram caught by his horns in a thicket: he leads it to the altar, where it bleeds and burns in the stead of his son. The good old man, affected with the signal deliverance, called the name of the place Jehovah-jireh, the Lord will see, or provide; or, as some render the name, the Lord will be seen. The circumstance gave rise to a pious proverb, which continued in use until the days of Moses; nor is its memory lost; the christian still finds occasion for singing,

"The mount of danger is the place,

"Where we shall see surprising grace."

In many points of view is Isaac, in this story, to be regarded as a type of the crucified Redeemer. He was the beloved son of his fa-

* Exodus xxxiv. 13.

ther, yet it was the part of the father to put him to death. He suffered not by violence, but was meek and voluntary. Himself bore the wood on which he was to expire. But the son of Abraham is permitted to escape the stroke—Messiah must not escape. He is not only the Isaac, but the lamb. No angel from the sky bids the lifted arm of justice forbear. His father on the cross forsakes him; the veil of the temple is rent; the earth rocks; the heavens are blackness; his loud voice pierces the gloom; he gives up the ghost.

The angel called to Abraham a second time, and with an oath renewed the assurance of a numerous seed and a universal blessing. The connexion of the story, as related in the book of Genesis, determines the angel to have been Jehovah himself. In her 120th year, Sarah died. Hers is the only entire age of a female, which the scripture contains. Abraham bemoaned the loss, and procured of the children of Heth a burial place. This is the first mention of the purchase of land. The agreement, on both sides, was conducted with equity, politeness, and manly generosity: For “the field of Ephron,” in the presence of the children of Heth, Abraham “weighed” four hundred shekels of silver. The practice of *weighing* money, still obtains in Egypt and Turkey, in Syria and in China. The origin of coining, is ascribed to the Lydians. No coins, however, appear to have been struck among the Jews, till the time of the Maccabees. Silver was not coined in Rome, until nearly five hundred years after its foundation, and gold not till upwards of six hundred years. The first gold coined in England was by the order of Henry III. in the year 1257. This measure was so unpopular, that the city of London petitioned against it. It is justly observed by the authors of the Cyclopædia, “that the progress of metals, as representatives of property, seems to have kept pace with the increase of wealth and commerce. Iron, brass, and copper, first answered the purposes of money, silver next followed, and, as property increased, gold succeeded.”

Cremation, or the burning of dead bodies, was practised by many of the ancients, and is still in use in different parts of the world. An idea was entertained, by many of the heathens, that fire was the first principle of all things: the sooner, therefore, any body could be reduced to its primary state, the better. Among the Jews, and throughout the christian world, burying of the dead body under the earth has been in use. Dust we are, and to dust we return. Abraham, speaking of his deceased Sarah, calls her *his* dead: “bury *my* dead out of my sight.” Death does not dissolve the bonds of pious friendship: the resurrection will gloriously repair what mortality defaces.

The story of the sending of Eleazer to obtain a wife for Isaac, as recorded in the 24th chapter of the book of Genesis, supplies a fine example of the anxiety of a father's heart for the virtuous settlement of his son. It exhibits the simplicity of ancient manners. Rebekah, the daughter of Bethuel, consented to return with Abraham's servant. Isaac, as he went out in the evening to his devotions, saw the camels approach; he was soon introduced into the company of Rebekah; and she became his wife.

Besides Sarah, perhaps after her death, Abraham took another wife, whose name was Keturah: she was the mother of six sons. To these, in the decline of life, the patriarch gave portions, and sent them to settle in the country east of Canaan. They carried with them the religion of their father; and their posterity long preserved it. Over this venerable patriarch, the shadows of the evening were now stretched out. Having bequeathed his possessions to Isaac, at the age of 175, he "gave up the ghost, and died in a good old age," and was buried by the side of his Sarah. At the funeral of their father, both Isaac and Ishmael were present, perhaps for the first time since the day when the mockery of the latter divided them. It is well, when, by a common sorrow, the animosities of brethren are suspended, and would be still better, were they perfectly and for ever destroyed.

ON SOME OF THE REASONS WHICH PREVENTED A COMPLETE REFORMATION FROM POPYERY IN THE TIME OF LUTHER.

THE period of the protestant reformation will be for ever eminent in church history. The papal empire was shaken to its centre, and can never recover its former dominion over the minds of men. But the time had not yet arrived, which God had set for the destruction of Antichrist, and which he revealed by the prophet, to the church, as the wished for period when the kingdoms of this world should become the kingdoms of our Lord and of his Christ. By the reformation, it is true, several very important ends were accomplished. The human mind was roused from its lethargy, and all its natural energies excited to that variety of action which is calculated to strengthen and improve the understanding, and contribute to the production of that high degree of civilization, which is to prevail when the church shall appear in her millennial splendour. The elements of sacred truth were discovered, collected, and explained. The holy scriptures were delivered from the bondage in which they had been held; translated into a variety of languages, and transmitted to every corner of

the world, in order to utter a voice more distinct, loud, and lasting, than that of the Baptist in the wilderness of Judea, "Prepare ye the way of the Lord." Thousands who were then on earth, were, in the highest sense, brought out of darkness into light; and they have left an example which animates the zeal of the witnesses of truth, and is a sure pledge of the fulfilment of the prophecies which exhibit the future grandeur of the visible church.

But the protestant reformation, though an ever memorable and glorious event, was far from exhibiting to the nations in which it prevailed, a complete view of the christian church in all her glory. The Lutherans still retained the absurdity of consubstantiation, or Christ's bodily presence in the sacrament; and in framing the external order of their churches, adhered too closely to the popish model. The church of England preserved her resemblance to the church of Rome. The partial reformation which took place in that kingdom, though overruled by Divine Providence for good to the christian cause in general, was very far from being under the immediate direction of christian principles. It was not conducted by an inquiring people, and an enlightened ministry. The church really had little to do with it. It was a creature of state policy. Henry the Eighth, an irreligious man, encouraged the reformation in England, in order to gratify his lust, his avarice, and his ambition. He was a king of haughty passions, and of principles the most despotic. To be revenged of the pope, Henry was willing that the church of England should be altogether disconnected with the Roman; and, in order to effect this, he consented that some deviation might be made from the doctrine and order of the papacy. The alterations were, however, very few. He claimed to himself the authority of which he stripped his holiness. The nation and the priesthood acquiesce in the claim, and the impious prince is proclaimed the head of the church of England.

One great and essential principle of Christ's kingdom, the *unity* of it, escaped the observation of a number of the reformers, and was almost universally violated. The christian system, by its simplicity, is divinely adapted for universal prevalence. The scripture model of the church, if adopted, would render the church *one*, not only in the leading principles of religion, but also in its visible form, among the nations of the earth. The immediate danger of the first reformers, the difficulty of mutual consultation on subjects of common concern, the selfish views of the civil rulers who joined them, and secured them in some measure from papal persecution, and the influence of those who co-operated with them from bad motives in oppo-

sition to the papacy, prevented attention to this principle in the organization of the churches of the reformation. Very few, at first, thought of extending uniformity any farther than their own particular district.

The great mass of the people, in any country pronounced protestant, were not prepared for a thorough reformation from all the errors of the church of Rome. They had associated some of them, as, for instance, a baptism unwarranted by the scriptures, with the dearest object to the heart of an affectionate parent, the salvation of his infant children.

Another cause, also, prevented a complete reformation. Great revolutions give an unusual impulse to the human mind, and tend to encourage enthusiasm. Extravagance and disorder follow of course; and satan favours the delusion, and encourages every impiety. No sooner was the papal authority rejected, in some countries, than ungodly and designing men of various descriptions arose, and ran to the most dreadful excesses; and thus distracted the attention of the reformers, prompting them to consult present expediency, and hasten the adoption of some order which might compose the spirits of the people. It became, in some instances, necessary for the civil authority to exert its power in suppressing these disorderly combinations, which, under pretence of religion, violated all righteousness. Thus the old popish error, that the civil government was to legislate on religion itself, was confirmed. A general prejudice was excited against all attempts of individuals to render the reformation more complete. The civil authority had established the articles of faith, and the ecclesiastical constitutions. To call any part of them in question, was received as a species of rebellion. They had also the sanction of the worthy and venerable reformers; men on whom the succeeding ages looked back with increasing admiration and reverence. Instead, therefore, of prosecuting dispassionately a further reformation, the people in general adhered, with zealous pertinacity, to the forms already established; and thus have been handed down to the present day, errors that are yet to be removed from protestant churches.

ON THE PROPER MODE OF INTERPRETING PARABLES.

A PARABLE is a representation in speaking, or writing, used to communicate an idea which is not contained in the literal sense of the words: or, as it is commonly defined, "a relation under which something is figured." All parables, except such as are expressly enigmatical, are descriptions of events similar to those which occur in life. They are highly ornamented with figures and imagery.

Among the ancient orientals this method was frequently adopted, in the infancy of language, to supply its deficiency, and to enliven their representations. In the book of Job, supposed to be the most ancient extant, the term parable is applied to the plaintive compositions of that afflicted man. The predictions of Balaam are denominated parables. The term parable is also applied to passages in the Psalms, Proverbs, and Prophets. It was used to intimate something eminent, or energetic; or to express a *great* and *lofty sentiment*; and, by the writers to whom we have adverted, was delivered in Hebrew verse.

The parables of Christ were not less figurative than those of the prophets: and though they were not delivered in the sublimity and grandeur of ancient poetry, yet they are admirably adapted to inform the understanding, and to affect the heart. In all that he has employed, there is generally *one leading idea* designed to be communicated: though sometimes, as in some of the similitudes of the kingdom of heaven, several striking points of resemblance are distinctly sketched.

What the leading *idea* is, and what are the particular *points of resemblance* intended to be exhibited, should be ascertained from the context, and upon *that* and *these* the attention should be fixed. The *circumstances* are no further important than they go to complete the narration, or fill up the picture. These appendages are only the *drapery*, which, like the decorations of a scene, may demand, and should receive, but a *momentary* attention. Therefore, in the consideration of parables, as of all figurative language, the principal object which demands attention is the important *instruction* designed to be communicated. Matt. xiii. 23. affords an example of a parable of the simplest kind. "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened."

The idea intended to be communicated by this parable, is the progress of the kingdom of heaven from a small beginning, till, ultimately, its influence become universally prevalent. The drapery has nothing important which requires an explanation. It is said *a woman took it*, because it was then, as it is now, in most countries, a part of

the business of women to bake the bread, and prepare other articles of food. The idea would have been the same, had it been said that a *baker* or *person* had done the act. *Three* measures of meal are named; not because the term *three* had any important allusion; but only to indicate that there was a sufficient quantity.

An example, in which there are several points of resemblance, is found in the parable, Matt. xiii. from the 24th to the 30th verse. "Another parable put he forth to them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."

In compliance with the request of his disciples, Christ explained to them this parable, (verse 37th to the 43d). "He answered and said unto them, He that soweth the good seed is the Son of man: the field is the world: the good seed are the children of the kingdom; but the tares are the children of the wicked one: the enemy that sowed them is the devil: the harvest is the end of the world; and the reapers are the angels. As, therefore, the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun, in the kingdom of their Father." In this exposition, he directs their attention to those striking points of resemblance from which the instruction he intended to communicate was to be drawn. The design of this parable appears to be, to lead us to contemplate the final destination of the righteous and the wicked; the former to glory, and the latter to destruction.

That he considered the circumstances introduced into the narration as unimportant, is certain, inasmuch as he passes them over in silence. The following allusions are introduced in the parable, but neglected in the exposition. The time when the act of the enemy was done; while men slept: what he did afterwards; he went his way: the

springing up of the blade : the production of fruit : the appearance of the tares : the conversation of the servants and their master ; and the binding of the tares in bundles. These circumstances were not important ; they had no hidden meaning, nor did Christ employ them as having any allusion to some doctrine or event in the divine dispensation ; they were only the filling up of the picture, or completing the narration.

We have here an example presented of the mode adopted by the Saviour himself, in the interpretation of a parable. Some, however, instead of following the method thus sanctioned, allegorize *every circumstance*.

Perhaps we cannot better exhibit this unwarrantable manner of interpreting parables, than by giving an example ; in which, according to the principles of allegorizing, every single circumstance is supposed to have an allusion to some important doctrine, and to bear such a relation to other parts of the description, as to render it an exact *counterpart* to something in the economy of grace.

THE PARABLE OF THE GOOD SAMARITAN.

Luke x. 30—37. A certain man went down from Jerusalem to Jericho.—This man going *down*, may represent mankind falling in Adam.

From Jerusalem to Jericho.—From a city of peace and happiness, to an *accursed place*, a city of destruction.

Falling among thieves.—Falling into the power of sin and satan, who are robbers.

Stripped him of his raiment.—Signifying loss of original holiness by sin.

Wounded him.—Men are full of wounds, bruises, and putrefying sores.

Leaving him half dead.—May refer to natural and eternal death. To natural death ; for only the body, the half of man, dies.

The Priest passing by ; may signify that the moral law gives no relief. —*The Levite* may, in like manner, denote the Levitical law.—*The Samaritan* may signify Christ ; as the Jews reproached him as a Samaritan.

Coming where he was.—His putting himself in our place.

Had compassion upon him.—This is seen in the compassion and love of Christ.

Bound up his wounds.—Christ heals the wounded, and binds up the broken in heart.

Pouring in oil and wine,—May signify the application of the blood of Christ.

Set him on his own beast.—May mean, either the red horse of Christ's humanity ; or, the white horse of the gospel.

Brought him to an inn.—Which may mean the church.

Took out two pence.—Which may signify the Old Testament and the New.

Gave to the host.—The minister of the gospel.

Take care of him.—Which is the work of ministers by feeding souls.

When I come again I will repay thee.—Christ will come again at the judgment, and recompense his ministers for all their toil and labour.

We may safely assert, that after the whole field of this allegorical exposition has been explored, the inquirer has not received the least intimation of the *instruction* the parable was intended to convey.

It was designed to supply an answer to the question, propounded by a Jewish lawyer, viz. Who is my neighbour? When Christ had proposed the parable, he referred the decision of the question to the lawyer, by demanding which of the three was neighbour to him who fell among thieves. In his reply we may see the effect which truth, when skilfully exhibited, is calculated to produce. It tended to break down the prejudices of the Jew, and to show him that traits of excellence might be found in other nations ; and that actions, rather than national distinctions, constitute the test by which men should be estimated.

Doubtless many great and good men have practised this mode of interpretation upon which we have been animadverting ; but we ought to follow *no man implicitly as our master*. ONE is our Master, even Christ. He has given us an example of the proper manner of illustrating truth, when conveyed in parables. We will imitate HIS EXAMPLE ; and, guided by the Holy Spirit, hope it may be ours on earth to know and rightly explain his will ; and, when the vail shall be removed, to contemplate in heaven, with holy transport, the unfolding glories of his kingdom.

ON THE PHRASE, "SON OF GOD."

THE phrase "SON OF GOD," is applied,

I. TO ADAM. Luke iii. 38. "Which was the son of Enos, which was the son of Adam, which was the *son of God*."

II. TO GODLY PERSONS. 1 John iii. 1, 2. "Behold what manner of love the Father hath bestowed upon us, that we should be called the *sons of God*!" "Beloved, now are we the *sons of God*."

III. TO DAVID, the favourite prince of Jehovah. Psalm lxxxix. 20. and 26. "I have found David, my servant ; with my holy oil have I

anointed him. He shall cry unto me, Thou art my Father, my God, and the Rock of my salvation."

IV. To the MESSIAH:

1. By the voice of ancient prophecy. Psalm ii. 7. and 2. "I will declare the decree: the Lord hath said unto me, Thou art my *Son*; this day have I begotten thee." "The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his Anointed." That is, against the *Messiah*. The apostle Paul expressly applies this prediction to Christ. Acts xiii. 33. "God hath fulfilled the same (promise) unto us their children, in that he hath raised Jesus up again; as it is also written in the second Psalm, Thou art my *Son*, this day have I begotten thee."

The phrase, *Son of God*, was applied to the *Messiah*:

2. By the Jews, believers and unbelievers, in the time of our Lord, and by them was considered as synonymous with *Messiah*.

It was thus applied by the believing Jews, John i. 41. "He first findeth his own brother Simon, and saith unto him, We have found the *Messias*; which is, being interpreted, the Christ." This was the import of the address of Nathanael, when he said, "Rabbi, thou art the *Son of God*; thou art the *King of Israel*." That is, thou art the *Messiah*. John vi. 68, 69. "Then Simon Peter answered him, Lord, To whom shall we go? thou hast the words of eternal life: and we believe, and are sure, that thou art *that Christ*, the *Son of the living God*." Martha said, "Lord, I believe that thou art the *Christ*, the *Son of God*, which should come into the world."

It was applied to the *Messiah* by the unbelieving Jews, Matthew xxvi. 63. "And the high priest answered and said unto him, I adjure thee, by the living God, that thou tell us whether thou be the *Christ*, the *Son of God*." Mark xiv. 61. "And the high priest asked him, and said unto him, art thou the *Christ*, the *Son of the Blessed*?" Luke xxii. 66—71. "And they led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou, then, the *Son of God*?" that is, the *Messiah*. "And he said unto them, Ye say that I am."

And that they considered his confession that he was the *Son of God*, the same as claiming to be the *Messiah* whom they expected to reign over them, is evident from their subsequent accusation of him before Pilate. "We found this fellow perverting the nation, and forbidding to give tribute unto Cæsar, saying that he himself is *Christ*, a king." Before the council, Matt. xxvi. 64, 65. in reply to the words of the high priest, "Tell us whether thou be *the Christ*, the *Son of God*?"

“ Jesus saith unto him, *Thou hast said* : nevertheless, I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy ; what need have we of witnesses ?” By his appropriating to himself the name *Son of God*, they understood him to assert, only, that he was the *Messiah*. The blasphemy which they ascribed to him, was, that he claimed to be the *Messiah*, and arrogated to himself *the power of God*.

They considered it *as invading the prerogative of God*, to arrogate to himself the possession of such *power and glory*, as he asserted that he should hereafter display. That they employed the term blasphemy in this sense, appears from Mark ii. 5—7. “ When Jesus saw their faith, he said unto the sick of the palsy, son, thy sins be forgiven thee. But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak blasphemies ? who can forgive sins but God only ?” John x. 33. “ The Jews answered him, saying, For a good work we stone thee not ; but for blasphemy ; and because that thou, being a man, makest thyself God.” Here they charged him with blasphemy, for asserting that the miracles which he performed were performed by him in the name of his Father. “ The works that I do in my Father’s name, they bear witness of me.” That is, the works which I do in the character of the *Son of God*, testify that I am the true *Messiah*. This they had denied : “ *He hath Beelzebub, and by the prince of the devils casteth out devils.*”

They considered it *as invading the prerogative of God*, to assert that he performed miracles by his *own power* ; and casting reproach upon the character of God, for so despicable a person as they esteemed him to be, to claim so intimate a union with God. Believing him an impostor, they considered his pretensions as arrogant and blasphemous. The reproaches which they cast upon him in his dying moments, confirm the idea, that their expected *King, Messiah, and Son of God*, were with them synonymous terms. “ He saved others, himself he cannot save. If he be the *King of Israel*, let him now come down from the cross, and we will believe him. He trusted in God ; let him deliver him now, if he will have him : for he said, I am the *Son of God.*”

The phrase, *Son of God*, was applied to the *Messiah* :

3. By the apostles after his resurrection. “ Paul preached Christ, that he is the *Son of God* ; and confounded the Jews which dwelt at Damascus, proving that this is *very Christ*,” Acts ix. 20—22. And in the first chapter of Romans he uses the phrase, *Son of God*, and *Jesus Christ*, as synonymous with *Messiah*. The apostle John does the same. “ Whosoever believeth that Jesus is the *Christ*, is born of

God." "Every spirit that confesseth that Jesus Christ is come in the flesh, is of God." "Whosoever shall confess that Jesus is the *Son of God*, God dwelleth in him."

That the appellations, *Jesus Christ*, and *Son of God* are, in these passages, used as synonymous with *Messiah*, will clearly appear by substituting this term. His being declared to be the *Son of God* by his resurrection, is the same as his being proved to be the *Messiah* by that event.

That the *Son of God*, or *Messiah*, was *Divine*, that he possesses those attributes which can be predicated of none but God, is clearly proved from passages too numerous here to be introduced, and *altogether independently of any argument derived from the name SON OF GOD*. Christ, in assuming *this name*, claimed to be acknowledged the *Messiah*: but the Jews refused to admit his claim, and crucified him as an *impostor*.

In the gracious intimations of the purposes of God in relation to men, and in the accomplishment of his designs, it became necessary to have some term to denote the *relation* and *union* which existed between him whom we denominate the *Father*, and the *Messiah*. It may be asked, how did the phrase, *Son of God*, come to be so generally used by the Jews in the time of our Lord? We answer, it was found in their sacred writings. Still, with reverence, it may be asked, why was this phrase adopted by the inspired writers, in preference to others? In reply to this interrogation, we may say: a most intimate and endearing connexion, as we are taught in the sacred scriptures, always existed between *God* and the *Messiah*. John i. 1. "In the beginning was the *Word*, and the *Word* was *with God*, and the *Word* was *God*." How could an idea of this connexion have been most impressively conveyed to men? In allusion to it, by what endearing name could he have been introduced into the world?

In the range of important events, connected with our redemption, appears his *incarnation*. Indeed, it is one of the most prominent and distinguishing features in the Christian system. The *incarnation*, then, seems to have furnished to the Spirit of prophecy a reason for selecting the name *Son of God*, rather than any other endearing appellation, and giving it to the *Messiah*, as in the second psalm. And thus the angel Gabriel said to the virgin Mary, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: *Therefore*, also, that holy thing which shall be born of thee shall be called the *Son of God*," Luke i. 35.

When the phrase, *Son of God*, was established as an appropriate name to designate the *Messiah*, other appellations were applied to him,

which well accorded with the idea it presented. As he was called a *Son*; and as sons are *heirs*, he also is called an *heir*, and is said to have an *inheritance*.

The perplexity which many pious persons, and even those of eminent talents, have experienced in the contemplation of this subject, may be attributed to their adopting wrong principles of interpretation. They have confined their attention too much to the *literal* import of the terms in which truth has been communicated, and have not sufficiently considered, that from the nature of the case, these cannot be applicable to God, in the sense in which they are applicable to men; but are used in condescension to the human understanding. They ought to have seized the idea from the *figurative representation*, and from the *nature of the subject*; and sought an interpretation, by attentively considering the practical instruction which was designed to be communicated.

TRANSLATION OF THE XLIXth PSALM,

WITH CRITICAL REMARKS.

TO understand, and explain correctly this Psalm, an acquaintance with the poetry of the Hebrews is highly important. It is necessary that we understand the *diction* of their poets. By this we mean their liberty in the use of figurative language; in the change of the tenses and persons of verbs, and persons of pronouns; and the different kinds of parallelisms, such as parallels synonymous, parallels antithetic, and parallels synthetic, and the different classes found under each of these general divisions; as couplets, triplets, stanzas of four lines, two distichs being so connected by the sense and construction as to make one stanza;—also stanzas of five lines, and the different order in which the lines and distichs in these stanzas correspond with each other; and the combination of *subjects*, *copulas*, and *predicates*, so as to form a period of *one term*, or to make a line, a *dimeter*, *trimeter*, or *tetrameter*.

In this Psalm there are thirteen couplets. The 10th, 11th, and 14th verses are *triplets*. The first two verses, also the 18th and 19th, form stanzas of two distichs each. Of the thirteen couplets, twelve are *parallels synonymous*, if the 20th verse be considered a repetition of the twelfth. The other couplet, the 13th verse, is a *parallel synthetic*.

Keeping in mind these remarks, and the general scope of the Psalm,—David's view of the folly of the wicked exulting in their prosperity,—we may translate it thus :

To the chief Musician, a Psalm for the sons of Korah.

1. Hear this, all ye people ;
Attend, ye inhabitants of the world,
2. Both the ignoble and the honourable,
The rich and the poor together.
3. My mouth shall speak of wisdom,
And the meditation of my heart of understanding.
4. I will incline mine ear unto a parable ;
I will open mine enigma upon the harp.
5. Why should I fear in the days of evil ?
When the iniquity of my supplanters shall beset me ?
6. They trust in their wealth,
And exult in the multitude of their riches.
7. A brother can never redeem !
Man cannot give to God his ransom !
8. For the redemption of their life is costly ;
And it shall never be accomplished,
9. So that he may yet live for ever,
That he may not see the pit.
10. Yea, he seeth the wise die ;
Likewise that the fool and the sluggard perish,
And to others leave their wealth.
11. Their expectation is, that their dwelling will stand for ever ;
Their habitation from generation to generation ;
They call lands by their names.
12. But the man in honour abideth not ;
He is like the beasts that perish.
13. This their way is their folly ;
Yet their posterity concur in their language. (Pause.)
14. Like sheep they are laid in the grave :
Soon the upright will tread upon them,
Every one being hurried from his dwelling.
15. But surely God will redeem my soul from the power of the grave ;
For he will receive me to himself. (Pause.)
16. Be not troubled because a man becometh rich ;
Because the affluence of his house increaseth.
17. For when he dieth he can take nothing with him ;
His abundance will not descend after him.
18. Though during his life he blessed himself ;
Though they applaud thee when thou doest well for thyself ;
19. Thou shalt go to the abode of thy fathers ;
They shall never see light.

20. The man in honour, if he understand not,
Is like the beasts that perish.

Verse 5th.—Why should I fear in the days of evil ?

When the iniquity of my supplanters shall beset me ?

In this verse, the latter clause, as commonly translated, is quite unintelligible : “ When the iniquity of my heels shall compass me about.”

The Hebrew noun *קָנַי* is from the verb *קָנַי*, which signifies, *first*, calcaneum tenuit vel apprehendit, to hold or seize the heel. Thus in Gen. xxv 25, 26. Esau’s brother is called Jacob, *קָנַי*, that is, *heel-grasper*, because he took hold on Esau’s heel. *Secondly*, the word means, *supplantavit, defraudavit, to supplant or defraud*. Thus in Gen. xxvii. 36. Esau says of his brother, “ Is he not rightly named *supplanter*, for he hath supplanted me these two times !” And, in like manner, the word *קָנַי*, in the verse before us, signifies *supplanters*, that is, *fraudulent or inimical persons*.

Verse 8th.—For the redemption of their life is costly ;

And it shall never be accomplished.

According to the common translation, this verse appears to be an interruption of the general strain of the writer. But, according to the present rendering, there is no need of including it in a parenthesis, as it has a perspicuous connexion with the preceding and the succeeding verses, and is authorized by the Hebrew text. As the writer is here showing the impossibility of a person’s escaping death, and as the word *נַפְשׁוֹ* signifies *life*, as well as *soul*, the passage requires the rendering now given. And the corresponding line, “ And it shall never be accomplished,” is undoubtedly the sense of the words *וְחַי לְעוֹלָם*, which literally mean, “ And it shall cease (or fail) for ever ;” but as the *ceasing* or *failing* to do any thing, is the not doing of it, and as the following verse seems to require the construction, we have preferred, instead of saying And it shall fail for ever, to say, *And it shall never be accomplished*.

Verse 13th. This their way is their folly,

Yet their posterity concur in their language. (Pause.)

In their language ; literally, in their mouth. By a metonymy, the instrument by which words are uttered, is here put for the expressions themselves.

Verse 14th.—Like sheep they are laid in the grave :

Soon the upright will tread upon them,

Every one being hurried from his dwelling.

It is true that the word *דָּרָה* generally signifies to *exercise dominion*

over others; but as the upright could, strictly speaking, exercise no dominion over the wicked after they were laid in their graves, it is to be considered as the Hebrew manner of expressing that the wicked, who trusted in their riches, should be removed, and the upright take their place, and thus tread down the wicked under their feet; as is plainly expressed in other places. With this view of the Hebrew idiom, and the spirit of the passage, ררה is rendered, in the new German version, by a word which signifies to tread upon, to succeed, or to take one's place.

To translate the word לבקר "in the morning," as it is in our common version, renders the passage quite obscure. It is true, that the word בקר commonly means morning; but it is evident from the connexion that it is here used adverbially, and should be rendered soon. In this sense it is employed in Psalm lxvi. 5. and several other places. The Hebrew word בקר answers to πρωι, in Greek, as rendered in the Septuagint; but is thus explained in a note by Chrysostom, ταχως, διουραως, that is soon, forthwith, or quickly, immediately. Πρωι, is rendered into Latin by the words mane, opportune, celerite, that is, early, timely, soon. And thus, Schleusner says, that, according to Xenophon, among the Greeks, whatever was soon made, or obtained, as fruit soon matured, was called πρωιος. Hence we are authorized to translate the phrase under consideration, Soon the upright will tread upon them.

This verse is a triplet, though the third line, 'Every one being hurried from his dwelling,' is imperfect in the Hebrew, having only the phrase, מובל לו; literally, from a dwelling to him. But the pronoun לו, in the dative singular, is to be taken distributively for each one of them; as in 1 Sam. v. 10. and Isaiah v. 23. where a singular pronoun is used in such a sense. The construction we have given to the phrase מובל לו, is agreeable to the sense, as presented in many of the best versions, both ancient and modern. Ainsworth, in his Commentary, written nearly two hundred years ago, explains the phrase, "Every one of them being thrust out of his dwelling."

The Alexandrian version reads, εκ της δόξης αυτων εξωσθησαν, that is, They are put out of their glory, (or, their dwelling place in which they gloried).

Rosenmüller explains it thus: Robur enim impiorum peribit, ubi ad inferos a magnificis ædibus quas hic extruxerunt translati fuerunt.— 'The strength of the impious shall perish, when they are carried to the shades from their magnificent houses which they have here built.'

In the French version, made from the Hebrew, it is rendered to the same effect. Et leur force sera consumée dans le sepulcre, apres

qu'ils auront été transportés de leur demeure.—“ And their strength shall be consumed in the grave after they have been carried from their dwellings.” And in the new German version, Augusti and De Wette render the passage,

“ Und ihre gestalt zehret die unterwelt,
Verstossen aus ihrer wohnung.”

“ And their form the grave consumeth,
Cast out from their habitation.”

Verse 16th.—Be not troubled because a man becometh rich ;
Because the affluence of his house increaseth.

The first line in this parallelism shows, that by the word כבוד, rendered in the common version, *the glory*, is meant *the affluence*.

Verse 18th.—Though during his life he blessed himself ;
Though they applaud thee when thou doest well for
thyself.

Here the poet suddenly turns his address to the rich man himself, concerning whom, as though absent, he had spoken in the third person. Glassius, in his *Philologia Sacra*, has collected many examples of similar sudden apostrophes.

Verse 19th.—Thou shalt go to the abode of thy fathers ;
They shall never see light.

The possessive pronoun *thy*, is in the third person in the Hebrew text. We have many examples of such sudden changes of the persons of pronouns, and of verbs, as in Psalm xxiv. 6. And the preceding line shows, that this pronoun is to be understood as though it were in the second person. Accordingly, in the late German version, where the style of the poet is regarded, the sentence is rendered, “ Thou goest to the abode of thy fathers.” But in our common version, and in the French, in which the poetic diction is not regarded, the verb in the *second* person, *thou shalt go*, is changed to the *third* person, “ *he shall go* ;” but this is a greater violation of the text, and does not correspond with the preceding declaration.

Verse 20th.—The man in honour understandeth not ;
He is like the beasts that perish.

This is agreeable to the present Hebrew text ; but as the whole verse appears to be a repetition of the twelfth, it is very probable that the word יכין, here rendered *understand*, was formerly written ילין, as in the 12th verse. The י being shortened a little, would very easily make the change. Except in this one letter, the verses are substantially alike, and would both read,

The man in honour abideth not ;
He is like the beasts that perish.

FOR THE LATTER DAY LUMINARY.

THE interpretation of the 1 Cor. xi. 10. in the number for May, is exceedingly ingenious, and, as to the main idea, probably just. I think, however, that too much liberty was taken with *ἐξουσία*. In the exposition of any work, especially of the Scriptures, words should not be forcibly construed, particularly when a literal rendering will clear a passage of difficulty. I have the highest respect for Schleusner, but I remember that great men are not always correct; and I think, in this case, he ought to have treated the word in question in a different manner.

It seems that he translates *ἐξουσία*, a *veil*, a *covering*, for the head; and that, after his example, Rosenmüller also translates it *veil*. Schleusner, at the same time, acknowledges that the word is no where else used in the same sense. And I contend it ought not to be thus employed in this place. *Εξουσία* means *honour*, as well as *power*; and the passage may therefore read thus: "For this cause ought the woman to have *honour* on her head." It may be asked, what is gained by this? The context will plainly discover. The apostle had said, in the 5th verse, that "every woman that prayeth, or prophesieth, with her head uncovered, dishonoureth her head;" which is but saying, that if a woman's head be covered, it is *honoured*, i. e. *honour* is upon her head. This sense is confirmed by the 15th verse, where it is said, "If a woman have long hair, it is a glory to her: for her hair is given her for a covering." The term *glory*, in this text, is used in opposition to the term *dishonour*, in the 5th verse; and, of course, it is synonymous with *honour*. We know that, frequently, the terms *honour* and *glory*, are used as the same. Now, the question is, what did the Hebrew or Eastern ladies wear as a covering to their heads? If a *veil*, then to a veil the inspired writer evidently alluded; but if some other article of dress, then to that article. The remarks in the beginning of the piece, respecting the veils of the eastern women, are doubtless correct; and I have no objection to consider, that the apostle alluded to a veil: in which case, the most that Schleusner would have been warranted to say, is this; *Εξουσία* is used as an elegant figure for a *veil*. Would it not be best, then, to translate the word *honour*, and then show from its connexion, that it is employed as a metonymy? Treated in this manner, nothing is forced and unnatural; but every thing is easy and elegant.

PHILOS BIBLIUO.

The translation which PHILOS BIBLIUO proposes is, we have no doubt, correct, though it is not literal; and the translation adopted

from Schleusner, by the writer of the Interpretation, may, for aught we see, be pronounced correct, though no one ever considered it literal.

“*Εξουσια* means honour, as well as power.”—True; but it is only by a figure, the cause put for the effect. *Power* generally causes *honour* to be paid to its possessor. The word *εξουσια* sometimes comes thus to signify privilege, or honour; and, by a similar figure, to signify a badge of honour, a *veil*, or *covering*, the name of the thing itself being put for the name of its sign. Here are two metonymies. The first, places the word that literally signifies power, for honour; the cause for the effect. The other, places the word thus figuratively signifying honour, for the word signifying the badge of honour.

The inquiry was, not what is the literal meaning, the proper definition of *εξουσια*; this every linguist knows is power: but what is it here intended to signify? or what thing was it that Paul teaches a woman ought to have on her head? Was it something invisible, or something visible? If an interpreter render the word *εξουσια*, *honour*, he omits one metonymy. We do not censure him. His object was perspicuity; and it is promoted by the omission. If he render it *veil*, or *covering*, he omits two metonymies, and expresses directly, in plain language, what was intended. Nor are we convinced that for this he ought to be censured; especially when, as in the case before us, he professes to give, not a literal translation, but an *interpretation*. Least of all is he to be censured, as having taken an unwarrantable liberty, when, as both Schleusner and the writer of the Interpretation do, he expressly states the figurative nature of the phrase. Schleusner, when he introduces the seventh signification of *εξουσια*, says, “*by metonymy*;” and he is to be understood as intending to have the remark applied to all the subsequent significations, among which is the one under discussion. And the writer of the interpretation, in explaining why the veil was called *εξουσια*, says, “because it was a *token* of honour and respect.”

When PHILOS BIBLIΟΥ adverts to these facts, he will, we hope, rejoice in discovering innocence where he thought there was guilt; and be ready to say, with a frankness equally becoming the scholar and the Christian, “Treated in this manner, nothing is forced and unnatural; but every thing is easy and elegant.”

MISSIONARY INTELLIGENCE.—FOREIGN.

MISSION TO CHITTAGONG.

Letter from the Rev. J. Colman to the Cor. Sec. dated

REV. AND DEAR SIR,

Chittagong, October 16th, 1830.

ALTHOUGH my situation is nearly the same as when I last wrote, yet I feel unwilling to permit a longer time to elapse without addressing a communication to the Board. The first years of a missionary's life are necessarily destitute of enlivening incidents. It is important that he should devote all his time and talents to the acquisition of a foreign language. Until he has made some progress in this preparatory work, the means appointed by the Saviour of men for their conversion cannot be employed, and consequently he can have but little of an interesting nature to relate. These remarks are offered as an apology for the small number of communications I have hitherto made to the Board.

Since my arrival at Chittagong, my time has been wholly employed in studying the language. The difficulties at first encountered are gradually disappearing, and I begin to take much delight in spending my days beside a Burman teacher. Partly however in consequence of ill health, and of several months lost during the journey to Ava and the voyage to this place, my progress has been painfully slow. I have, however, commenced conversation in a broken manner, and, if life and health are spared, hope in two years more to preach intelligibly.

Several of the Arrakanese converts have visited me, and among them Keepong, who is esteemed their leader. He was overjoyed at finding a teacher with whom he could converse, and raised such fervent thanks to heaven for the unexpected interview, that my heart was quite affected. In very moving language he requested me to stay among them, or to send one who possesses the ability to teach them "the way of life." He observed that his countrymen are disposed to listen to the gospel; that the converts stood in much need of instruction; and that their children, whose education they cannot conscientiously intrust to the Boodhist priests, are growing up in perfect ignorance of letters. To be instrumental of clearing the spiritual vision of those who already "see men as trees walking," and to save their offspring from returning again to all the darkness of paganism, are objects worthy of deep attention and strenuous efforts. I wish respectfully to submit the case of this interesting people to the Board. They have claims on Christian compassion, and the field of labour among them is wide and inviting.

If a station under the direction of the Board is established in this district, their missionaries at Rangoon will here find a place of refuge, should the caprice of the emperor, or any other untoward event, render their post untenable. But should a gracious Providence continue the mission at Rangoon, still, if the station there, and that in this place, are occupied by men proceeding from the same society, great benefit may be reasonably anticipated from mutual advice and co-operation. The Burman and Arrakanese languages are, with a slight difference of dialect, precisely the same. Hence the same press may supply both stations with Bibles and tracts; and there is reason to hope that exertions simultaneously made in

the centre and on the borders of an extensive empire, will, in time, by the blessing of heaven, spread to its remotest parts the light of Divine truth.

As the rainy season is drawing to a close, I expect soon to visit the converts, when I shall be able to give a more accurate account of their situation and wants. In the mean time, I shall look out with anxiety for advice and direction from the Board.

My general health is good; but my lungs have not yet recovered from the shock they received soon after my arrival in Burmah. I have great reason to be thankful for preserving mercy, and sincerely hope that my life may be solely employed in promoting the eternal interests of perishing heathen. Mrs. C. wishes to unite in respects to Mrs. S. and to our honoured patrons.

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Mr. Colman's Journal to Harbong, &c.

DECEMBER 14th, 1819.—Left Chittagong at 9 o'clock this morning, and arrived, early in the evening, near the mouth of Harbong river. Being dark, its entrance was mistaken, and we ran upon a shoal that nearly upset our boat. Having escaped this danger, we began to search for the river; but for several hours were unsuccessful in the attempt. At length the boatmen became so fatigued that they could proceed no farther, and concluded to put into an opening which had just discovered itself. Accordingly, we proceeded towards the shore, and were agreeably surprised at finding the river after which we had so long looked in vain.

15th, evening, 9 o'clock.—Through the goodness of the Lord, have just arrived. It is so late that I shall see none of the brethren to-night, but hope to have a pleasant interview with them to-morrow.

16th.—Early in the morning Keepong, having heard of my arrival, came to the boat, and invited me into a small bungalow that was built for public worship about a year ago.

17th.—Heard the religious experience of two persons. One gives pretty satisfactory evidence of a change of heart; but the other has scarcely any idea of the gospel method of salvation. He expects deliverance from future misery by means of good works.

Saturday, 18th.—Am completely exhausted with the fatigues of the day. It is now near eleven, and the company has just gone. The disciples have to-day unanimously requested that I should become their teacher. They seem to manifest much affection toward me.

19th.—Thronged with visitors the whole day. The disciples have agreed, of their own accord, to state their desires respecting myself to the Serampore brethren.

20th.—Quite affected by receiving the small, but cheerful offering of these poor disciples. They give affectionately. May they be rewarded.

21st.—Received an invitation last evening to preach at the house of the head man of the village. Went in the morning, and found him and a number of others collected. He listened with much attention, but apparently received no good. At 12 o'clock took leave of the disciples, who had all collected on the occasion. The season was solemn and interesting. Keepong accompanied me to Cox's Bazar, where are a number more of the disciples, and afterwards to Chittagong.

22d.—The tide being against us, about 8 o'clock we put into a creek, upon the banks of which is a considerable village. Went on shore, and took a bundle of

tracts. In a few minutes a considerable number were collected, to whom Keepong preached. It was pleasant to see beneath a spreading tree a group of attentive hearers, who had never before heard the name of Jesus. Indeed, my pleasure would have been unalloyed, had the gospel been preached in its purity. But it was mixed with so many heathenish ideas, that I could not refrain from sighing. The speaker informed them that Jesus Christ, the god of the Hindoos, and of the Burmans, was the same, only called by different names; but that men cannot arrive at annihilation without a belief in the death of Christ. The disciples here seem to suppose that the eternal heaven of the Christian is the same as the annihilation of the boodhist. Some of their ideas concerning the gospel are correct; but many are confused, and a few entirely wrong. Nor is this strange. Mr. De Bruen, their first teacher, neither understood their language, nor their system of religion. He spoke to them entirely through an interpreter, and that interpreter was a boy. Mr. Peacock was as ignorant of their previous religious ideas, and of their language, as Mr. De Bruen, and on account of the school which he kept, could pay them but little attention. Among other things, I have explained to them the wide difference between the heaven which the gospel reveals, and the annihilation of Gaudama; but so habituated are they to the use of terms, that my ears are continually assailed with the happiness of annihilation. In their petitions they pray for it; and in their conversation they represent it as the height of felicity. Some, I am afraid, will never have clearer ideas; and it is probable, that those who have been spiritually illuminated will be greatly unsettled by a clear exposition of the gospel. The work is difficult, but some one must do it.

Late in the afternoon arrived at Cox's Bazar. It derives its native name, Peloung-dza, from the circumstance of some Englishmen having settled at the place a number of years ago, and carried on considerable trade. The word is a compound, from Peloung, the name by which the English are designated, and dza, a market,—the English market. They have now left the place on account of its unhealthiness, the greater part having fallen victims to disease.

Immediately after my arrival several of the disciples came to the boat, and the principal one invited me to his house. Spent considerable of the evening with them, and parted from them under the impression that they possess more distinct views of the gospel than any I have yet seen.

23d.—Early in the morning went to see the town. It probably contains upwards of 20,000 inhabitants.

25th.—Went to a small village containing about seventy people, all of whom profess themselves to be Christians.* Asked a candidate for baptism, why he wished to receive the ordinances? "That I may be saved from hell," was his reply. But the people here seem to possess tender minds, ready to receive instruction; and although the conviction forced itself upon my mind, that many of them were destitute of true religion, yet I felt an indescribable pleasure at finding even a nominally Christian village in this heathen land. It is a favourable circumstance that they feel their need of instruction.

Lord's day, 26th.—The disciples at Cox's Bazar have all expressed very fervent desires that I should become their teacher. This is, indeed, a fine field for exertion. Large boats from Burmah are continually arriving, and accessions are constantly making to those who have fled from the iron rod of his Burman majesty.

* Three or four only have been baptized.

Eight days sail in one of these badly constructed country boats brings you to Rangoon. Here, in the midst of a large and increasing population, seems to be the place to which American missionaries in the Burman empire should flee, in case of imminent danger.—Just at night left the disciples at this place. How was my heart melted at seeing them stand on the shore, and gaze on the boat until it had nearly receded from their sight.

1821. January 1.—Arrived at Chittagong. May I be thankful for preserving mercy, and unreservedly devote myself to Him who has granted me the unspeakable privilege of living among the heathen.

ENGLISH BAPTIST MISSION TO INDIA.

Extract of a letter from Dr. Carey to William Hope, Esq. of Liverpool, dated

Serampore, October 30, 1820.

I REJOICE to say, that the cause of our Lord is still on the increase, and that not only in our connexions, but among all denominations of Christians in India, a Divine blessing attends the means used. It is twenty-seven years the 12th of November next, since I landed in India. When I compare present things with that time, I am constrained to say, "What hath God wrought?" Then all was infidelity, profaneness, and profligacy. To introduce religion at any one's table was deemed an insult; and among the natives all was pitchy darkness. Now, it is true, the millions are on the side of idolatry and sin; and the few, the very few, on the side of Christ; yet there are a few. There is indeed a good number of preachers, and these not despicable ones, among the natives themselves. The School-book Society brings them nearer to Europeans—a very desirable thing. They also unite with us in the School Society, and much is done to favour education. The Chief Justice, in a public speech, a week or two ago, observed, that even a whisper about improving the moral condition of the natives, was considered a crime when he first came here, (about seven years ago,) but now the Governor General patronizes, and all the chief officers of Government unite to promote this subject.

Extract of a letter from Dr. Marshman to Mr. Buris, dated

Serampore, December 2, 1820.

THROUGH mercy we are all well. Dr. Carey says he is better than he has been any winter for years. In other respects, too, we have abundant reason for gratitude. We have, I think, baptized twelve at Serampore alone in the course of this year, and two more are before the church there. The number added to our church at Calcutta and Serampore in these last two years, amounts to nearly fifty; a greater number by far than was added in the former three years. The last baptized at Serampore was a Mug pundit, or priest, whose simple experience quite delighted Dr. Carey.

CALCUTTA.

MR. PENNEY writes—"Five natives, hindoos, came to-day to our house, to make inquiries respecting the way of salvation. They came from the district of Jessore, and profess to be farmers. They had obtained a copy of the gospel by Matthew,

and the life of Futtick, a memoir of a native Christian. In our inquiries as to their motives in coming thus far to understand the way of salvation, instead of going to the missionary, brother Thomas, who is in the district, we could obtain no better reply, than that it had been impressed upon the mind of one of them in a dream, that they must come to Calcutta. They were apparently very ignorant, but gave satisfactory evidence of being in earnest about their eternal welfare. We invited them to come every afternoon for instruction. In leaving the house, they asked our native brother if they had any thing to pay: he told them, 'in becoming Christians they would have neither to give any thing, nor to receive any thing.' They had taken great care of the copy of the Gospel, and the tract they had preserved with the utmost care."

Singular anomaly in the existing code of Indian law.

"While I was with Baboo Ram Mohun Roy to-day, in his own house, one of his followers, a respectable looking man, came in. It appeared that he had a suit pending in the supreme court, and that in the course of the proceedings he was called upon to give his oath. The usual practice in the courts of judicature in this country is, that a Christian swear by the Bible, a Mussulman by the Koran, and a Hindoo by the waters of the Ganges. The person referred to, although not a Christian, has renounced idolatry; and as a consistent reformer, felt it his duty to decline taking an oath which implied that any regard was due to the watery goddess; but as a believer in the Vedas, offered to swear by them, or by that one God who is revealed in them. His oath, however, was not taken. The number of persons of this description is very rapidly increasing, principally, I believe, among the middling classes of hindoos; but what an anomaly in the history of law, that the relinquishment of error should form a disqualification for giving evidence! In the present state of things, if a hindoo or mussulman become a Christian, independently of other disadvantages, he is disqualified, however exemplary his conduct as a subject may be, from giving evidence in a court of justice, even on the most trivial occasions. If oaths are either necessary or useful, how desirable to substitute, for the present forms, those which shall embrace all kinds of belief, by laying hold of those broad features of religious opinion which are almost universally recognized, that there is one great Being who knows every thing, and to whom all others are subordinate."

Pleasing instance of Gratitude in a Hindoo boy.

"Gratitude is so uncommon in the Hindoo character, that it is even denied they have a word in their language to express it. A very pleasing instance occurred yesterday at the Benevolent Institution. A native youth, who has attended with me for more than eight months, and by a degree of diligence has acquired a tolerable knowledge of the English language, being about to remove to a distance, came to return the books belonging to the institution, and to return thanks for the attention he conceived I had paid him: this he did with tears. As it was the first instance of native gratitude I ever saw in the school, I was delighted, and overcome with joy to find I had succeeded in gaining his affection. It has always been common for native children to remain as long as it suited them, and then depart with all they have in their possession, without saying a word. I gave him all the books which he came to return, for which he seemed most thankful.

THE WESLEYAN MISSIONARY SOCIETY,

HELD their annual meeting at Queen-street Chapel, London, April 25th; alderman Rothwell in the chair. 1. The society has 147 missionaries engaged in Africa, America, and different parts of Europe. 2. In Ceylon, they have taught more than 2000 children to read the holy Scriptures, and many of the natives have been converted. 3. In the West Indies, many planters have applied to the committee to send missionaries to instruct their negroes, being well convinced that Christian negroes are far more valuable than any other. 4. During the past year they have printed an 8vo. edition of the New Testament in the Cingalese language, having before printed an edition in 4to. ; 2000 copies of the book of Psalms, and a good number of the book of Job, together with a large quantity of inferior publications for the use of the schools.

At this anniversary the Rev. Mr. Ward of Serampore delivered the following address.

I feel great gratification in meeting you to-day, and in hearing the sentiments already delivered, to all of which, as far as my own observation goes, I can bear testimony. It is with peculiar pleasure, that, contrasting former times with the present, I can meet here, after the lapse of more than twenty years, individuals from the same country, bearing the same testimony, and all encouraging the hands of British Christians for the good of British India. The business of this day has turned more especially towards India, where the providence of God so long stationed me. It is true, we had an affecting statement from a gentleman, who gave an account of the whole heathen world; with which all our hearts must be deeply affected—six hundred millions of immortal beings born into our world, vegetating for a few days, and then merging into eternity! and every thirty years this awful scene renewed, *without hope, and without God in the world!* This is perhaps the last time I shall address so large an assembly on this side eternity. I will therefore contrast, for a few moments, the circumstances of India twenty years ago with what they are at the present hour. India was long considered as Satan's impregnable fortress. It was conceded by multitudes, that other parts of the world were vulnerable. The African considers himself as honoured by the approach of a white man; but not so the Indian. Again and again we were told, we might do some good among the slaves in the West Indies, among the Hottentots, or others: but that every attempt to promote Christianity in India, must come to nothing. And indeed appearances, when I first went to India, to any mind but a mind impressed with the sovereignty of DIVINE INFLUENCE, were the most discouraging. There were Europeans in India, but they added little to the Christianity of India: many of them added only to the darkness: and such was the fear respecting danger, which the government at home, and the civil authorities in that country, entertained, that, as I have heard Mr. Brown relate, lord Cornwallis once said to him, "I think the wisest resolution the East India government passed, was, that they would never touch, or suffer to be touched, the prejudices of the natives." Not that they were inimical to the spread of Christianity, or to the advancement of the spiritual interests of their Indian subjects, but because they were afraid of that danger which they thought inevitable if they disturbed the natives in the quiet possession of their heathen prejudices. When I went to India, there were the greatest apprehensions that we should all be sent

back. We went no where but, as missionaries, we were received with a frown; and yet, for hospitality and friendship, and every thing else that is dignified, India will bear a comparison with any country in the world. But, as missionaries, we were considered as enemies; and it was supposed that the prosperity of India depended upon our being excluded. The distance, too, was such as to present a formidable obstacle. The climate of India was another formidable objection. Of the number of missionaries who went out at the same time with myself, half are gone to their everlasting reward. Of an after cargo of missionaries, six have long ago been taken to their heavenly home, and only two remain. Another great impediment to our progress was, the languages of India. The slaves in the West Indies are taught the English, or the European languages; along the western coast of Africa too, many are taught the English language, and your access to them is of course easy; but in India there were no fewer than fifty dialects derived from the Shanscrit alone. In America, the great objection had been, that the language of a single tribe was difficult: but in India we had twice the number of languages to acquire that prevailed in the whole of America. This, too, was to be done by plain men, many of whom had not been in the least accustomed to the study of languages. But, blessed be God! no man can mix with that population without acquiring their language. In addition to all these, were the prejudices of the natives themselves. To convey to you an idea of this, is exceedingly difficult; but you may form some opinion of it from this circumstance, that if our gracious king, George IV., should go to that country, and the lappet of his robe should happen to touch the food of an Indian, he would throw it away if he were dying with hunger. How then is it possible that such men can be brought to sit with Europeans at the same table? This difficulty existed in full force in India, and no where else. Another difficulty, and a great one too, was the ignorance of the natives. When we address other persons, we have a conscience to appeal to, and you know the effect of it well; but they have not a word for "conscience" in their language. In no Hindoo book, or Hindoo custom, have I found any thing like it. Besides this, there is a number of expressions of which they are entirely ignorant. Talk to a Hindoo about God, and he thinks you are talking about Vishnoo, or Ram, or some of his other deities. Talk about heaven, and he thinks you mean one of the heavens of his Gods. Talk of a future state, and he thinks you are talking about transmigration. But in the superstitions of the Hindoos, we have a still more formidable obstacle.

Hindooism, said Mr. Ward, can boast of her martyrs every day, of women who sacrifice themselves every day on the funeral pyres of their husbands. Now, if even women will go to these lengths, this must be a people to all human appearance invulnerable, and to whom no access can be gained. This has struck Europeans as justly formidable. They have said, "What! will persons who suffer themselves to be drawn up in the air by means of hooks in the integuments of their backs—will women, who thus sacrifice themselves on the funeral pyres of their husbands, or destroy themselves in the Ganges, be brought to renounce the superstition, and to embrace christianity?" Such was the feeling of our countrymen on the subject, and our object was treated with derision and contempt. But the caste exceeds all that I have mentioned: by this they are divided into different societies, with distinct observances, and there is no possibility of these intermixing with each other without breaking *caste*. Every person marrying, or even eating, with one of another caste, falls from it, and can never be restored to it. This has always been

considered as a fatal stroke, and the Christian missionary feels it in its full force. These people are as capable of feeling the endearments of social life as any people upon earth; and for one of them to make up his mind to see his friends and his beloved parents no more, to renounce all human society, and to incur the frowns of his relatives, is such a sacrifice, that we need not wonder at our countrymen there saying, "You have indeed undertaken a hopeless task." I remember one young man, who, after he had been baptized, seemed at first to have forgotten his connexions; he came and said to me, "I do not want to return to *caste*; I do not want to return to Hindooism; but cannot I go and see my mother again? Cannot I see my father once more?" This was impossible; and he well knew, and deeply felt, that his parents would have shut the door against him, if he had attempted to enter the house in which he was born.

With all this accumulation of difficulties, we had to attempt the conversion of this country. Our own government, the European natives of India, and all the superstitions, prejudices, and peculiar feelings of the people being against us, we do not wonder that it was said, "India is invulnerable." There were indeed a few good men in Calcutta, who were labouring for the conversion of souls there; but they thought it was impossible to do any good elsewhere, even if they could make any progress in that city. Such was the appearance of India; and I have mentioned these circumstances to show, that if, in that part of the world, of all others the most hopeless, the gospel has obtained any success, then you need not despair of Africa, of the West Indies, or of any part of the world whatever.

But I have now to tell you that all these difficulties, great as they appeared, have vanished into air. The government of India acts, as far as is prudent, entirely with us; and, in a variety of ways, they are assisting us, and assisting us in the most powerful manner. They have established government schools, for the instruction of the natives; and the name of the present governor of India will live in their recollection to the latest posterity. It would be unjust in me not to mention the name of the marchioness of Hastings, who is doing every thing in her power for the benefit of the female natives of that country. In our own country every facility has been kindly afforded to us, and the missionaries can go, without opposition, to every corner of India. Such a door is opened there, as never was before. Every voice cheers the missionaries as they enter. Of our own countrymen, I scarcely know one individual who opposes us; on the contrary, they now have a Calcutta Bible Society, chiefly supported by the Anglo-Indians, which has circulated extensive editions of the scriptures in the various languages of India. There is a Calcutta School Book Society, and a Hindoo College; the natives themselves are teaching and educating, for the very purpose of becoming preachers of the everlasting gospel: and then the distance of fifteen thousand miles is subdued and suspended, by God's raising up, to become missionaries to their countrymen, the natives themselves, who are inured to the climate, and familiar with all their manners. The languages of India are now subdued; and the holy scriptures, or parts of them at least, with a number of tracts, have already been translated and circulated in twenty-five languages of the country. The prejudices of the natives have been overcome. As one proof of this, I can state, that when I left Serampore, a deputation had come from a village at some distance, in which they were attempting to establish a school, to request one of our schoolmasters to visit them, and afford them some instructions as to the manner of conducting their school.

There cannot be a stronger proof of their prejudices being subdued, than for the natives to solicit a visit from a man whose appearance in their school would have once been thought a crime. These schools are now so common in India, that there is scarcely a town, or even a village, that has not one. The ignorance, also, of the natives has been overcome; we have found a conscience at last: and several thousand Hindoos have turned from the worship of idols to serve the living and true God; have renounced their superstitions, and embraced the faith of Christianity.

It is only for us to be frequently on our knees at the throne of grace, and then "shall the earth yield her increase, and God, even our own God, shall give us his blessing."

REV. WILLIAM WARD.

On Friday evening, May 18th, a public service was held at Eagle-street Meeting, for the special purpose of commending to the Divine protection and blessing our dear brother Mr. Ward, Mrs. Marshman and her family, and Mr. and Mrs. Mack, who are about to proceed to India by the Abberton, captain Gilpin. On this interesting occasion, prayer was offered in succession by Mr. Dyer, Junior Secretary to the Mission, Mr. Mack, Mr. Micah Thomas of Abergavenny, Dr. Ryland, Mr. Ward, and Mr. J. A. Haldane of Edinburgh. A very affectionate address was also delivered by Dr. Ryland, founded on Isaiah lxii. 6, 7; and Mr. Ward took leave of the assembly in a very appropriate and feeling manner. Suitable hymns were read by Mr. Ivimey and Dr. Rippon. The service lasted about three hours; but we believe it may be safely affirmed that none present thought it too long. It was felt by many to be a season of refreshing; and we indulge the cheerful hope that the fervent petitions which were then mutually offered, will descend in showers of blessings, upon the society at home, our dear friends now about to leave us, and all our missionary brethren and sisters abroad. A similar meeting was fixed to be held at Dr. Rippon's, Carter-lane, on Tuesday evening, the 22d.

DOMESTIC MISSIONARY INTELLIGENCE.

FORT WAYNE.

Baptism of two Indian Women.

WE have received the journal of the Rev. Mr. M'Coy up to the latter end of June. Its contents are necessarily deferred until our next number. We at the present merely select the following passage.

"On the 24th of June I baptized a Shawanee woman, who gave a most pleasing relation of a work of grace on her heart. On the 8th instant (July) I baptized another female, whose mother was a Wea. This latter possesses a fine English education."

Extract of a letter from the Baptist Junior Foreign Mission Society of New York, to the Board of Managers of the General Convention, enclosing one hundred dollars to the Treasurer, Thomas Stokes, Esq. dated

FATHERS IN THE MISSIONARY CAUSE,

New York, June 4th, 1821.

AN opportunity is afforded us of presenting you with the fruit of our endeavours through the year recently closed. The longer we are permitted to labour in this best of causes, the more we may feel the importance of its advancement, and be persuaded that it must succeed. And while we remember that it is not by human might, nor by power, but by the "Spirit of the Lord," that enemies are to be overcome, and valuable ends obtained, oh! that we may be increasingly fervent at the throne of grace, that his rich effusions may be poured out, not only upon our own land and country, but also upon those dark and benighted parts of the earth, where idolatry and superstition have long reigned, where the only living and true God has never yet been acknowledged by the great mass of its inhabitants; but where horrible cruelties and heathenish barbarities are continually practised.

Surely we already have great cause to rejoice that the entrance of the word hath in many places given light; that the Sun of Righteousness hath arisen to that height, that its illustrious rays have diffused the light of the "glorious gospel of the blessed God" into many dark corners of the earth, that he hath in many parts openly showed his salvation in the sight of the heathen, that Christ hath exercised his power and goodness, in giving eternal life to many, whom the Father hath given him; and our faith anticipates, with holy joy, the arrival of that blessed era, when not only the heathen shall be given to the Son for his inheritance, but the uttermost parts of the earth for his possession.

We conclude, brethren, praying that it may be your happiness to labour, till this glorious kingdom shall have made much greater advances than at the present, and the happiness of the society which you represent, to continue its exertions, until the topstone of this His militant kingdom shall be brought forth with shouting, "*Grace, grace unto it.*"

WM. WINTERTON, President.

BIBLE SOCIETIES, &c.

BRITISH AND FOREIGN BIBLE SOCIETY.

ANNIVERSARY 17.—May 2, at Freemason's Hall; the right hon. lord Teignmouth, president, in the chair.

Speakers, the duke of Gloucester, the earl of Harrowby, the chancellor of the exchequer, the bishop of Gloucester, lords Bentinck, Calthorpe, Lorton, and Teignmouth, sir T. D. Ackland, Messrs. Evans, Grant, Joseph John Gurney, and Sandford, and the Rev. Messrs. John Brown, Bunting, Gisburn, Jowett, and Owen.

Mr. Wilberforce was not present, he having reluctantly yielded to the advice of his friends, and consented to take that repose which is rendered essentially necessary by the impaired state of his health. Lord Gambier, too, was absent, being called to the mournful duty of committing to the earth the last remains of

a near relation. The Rev. John Owen, Secretary to the Society, read the Report, in doing which he was assisted by his son. It stated, among other things, that the receipts during the last year have been 89,154*l.*, of which 26,272*l.* was for Bibles, Testaments, &c. Payments during the last year, 79,560*l.* 104,828 Bibles, and 142,129 Testaments, have been distributed during the year, which, added to those of former years, make a total of 3,201,978.

Many excellent speeches were delivered. The right hon. Charles Grant expressed his great satisfaction at what he had heard from the last reverend gentleman who had addressed them, (the Rev. John Brown of Scotland). "My lord," said he, "I agree with that gentleman, that there is no need of argument to convince us of the importance and utility of this Institution; but that we are rather called to triumph in its increasing prosperity. Look to the vast range of its operations, to the thousands to whom it has communicated comfort and consolation, to the thousands who have been benefited, and are ready to express their gratitude in the strongest terms, for those benefits which they have received. Look also to the thousands, to whom we may naturally appeal for their expressions of censure, on behalf of the Bible Society. One strong proof of its success is, that we have so completely triumphed over all those objections which were started against us at the commencement of our career. Where are the objectors? My lord, we behold them now in their flight. Where are those who told us, that this Society was to produce discord, anarchy, and confusion? Where are those prognosticators, who anticipated some convulsion in our cities, or some division in the state? They have retreated from the field in discomfiture. But there is one objection to which we must plead guilty. The objection is in effect this; that we are a Society, formed of persons of different sentiments, both in religion and politics, and yet agreeing together in the prosecution of one common object; that we seem to forget all minor points of difference, and are united together only for a great and noble purpose. The reverse of this charge has often, in former times, been brought against the religion of Christ, with sinister intentions. That men, professing the religion of Christ, should choose to descend from the elevation to which that religion raised them, and quarrel with each other on trifling points, is a charge which has frequently been brought against Christianity, and, unfortunately, it was but too true. But what in reality is the charge brought against this Society? It is this: that we think there is a point of elevation infinitely above all petty objects. To this elevation we are now raised; upon this mount we now stand; we look down upon the clouds below, and we behold the thunder and lightning rolling at our feet. We must descend, it is true, from this elevated ground, and we may be called to defend this principle; but let us descend and defend it in the spirit which we have imbibed in these upper regions. It had been conjectured, that this Society, being formed of so many different materials, could not long continue—that one chain could not bind so many minds: but does it not continue? and does it not, with increasing firmness, bind us together? In reference to commotions, in looking to this country, we find that it has been subject to many internal commotions. But did any one ever charge those commotions upon the Bible Society? No; it is our object to circulate that Book, which teaches to "render honour to whom honour is due, and tribute, to whom tribute." We wish to see fulfilled the wishes of our late venerable and beloved monarch, that every child within his majesty's dominions may possess a Bible, and be able to peruse it."—*Eng. Bap. Mag.*

THE BAPTIST HOME MISSIONARY SOCIETY.

At a general meeting of the subscribers of this Institution specially convened (in the Baptist Missionary Rooms, Wardrobe-place, Doctor's Commons,) May 23, 1821, "to take into consideration the propriety of adopting a title more expressive of its objects than the present," it was

Resolved, unanimously, That this Institution, which is now called "*The Baptist Itinerant and British Missionary Society*," be in future designated **THE BAPTIST HOME MISSIONARY SOCIETY**. "But although it has been thought advisable to make this alteration in its title, the society itself and all its objects remain the same; it having been originally formed, and being still carried on, for the purpose of introducing the preaching of the gospel, and reading the sacred scriptures, in those towns and villages in this country and its adjacent islands which are destitute of an evangelical ministry."

This society has now *eight* missionaries stationed in the counties of Derby, Devon, Oxford, Somerset, Warwick, and the Scilly Islands, who are entirely devoted to this work, and under the direction of the Committee. There are also upwards of *sixty* ministers, and occasional preachers of the gospel, who are assisted in defraying the expenses of their itinerant labours in the villages. Their exertions are carried on in upwards of 300 stations, situated in *twenty-three* different counties in England, *five* in the principality of Wales, besides those which have lately been established on the adjacent islands of Guernsey, Jersey, and Scilly. Connected with these stations are *seventy* Sunday schools for children, and *ten* for adults, containing an aggregate number of at least 4000 children.

BAPTIST IRISH SOCIETY.

THE Baptist Irish Society has now existed about seven years, and has already bestowed upon upwards of 20,000 poor children of Ireland the knowledge of reading, and many of them have been taught writing and arithmetic. There are upwards of 90 schools, in which the Irish and English languages are taught: these are founded in the province of Connaught, and in the counties of Clare and Cork.

The simple plan upon which they have proceeded, of using the Holy Scriptures as the only school book for the children's use, when they have become able to read, has been attended with great success: for though in some instances narrow minded Roman Catholic priests have opposed the schools on that account, others more liberally constituted have given them support; and in most cases the parents have been desirous of sending their children to obtain the advantages of education; as they could not believe that the scriptures would prove injurious to the minds of their offspring.

The labours of the readers of the scriptures, both in English and Irish, have been very beneficial: seven of these men travel from place to place, inspecting the schools; and about fifteen are sabbath readers.

The Society employs seven itinerant ministers; these are situated at Cork, Youngall, Thurles, Limerick, Tullamore, Athlone, and Ballina.

The annual expenditure of the Society is 2000*l.*, and its certain income not a quarter of that sum. The treasurer has advanced about 150*l.* to discharge the

debts due at christmas last. The committee affectionately appeal to their Christian friends to lend them that assistance which they so urgently require to carry on these necessary and beneficial operations.

Extract from the Eleventh Report of the Sunday School Society for Ireland.

At the commencement of the past year, the number of schools assisted by your society was, 1,091; the number of scholars reported in attendance, 113,525; the number of schools which have now been assisted, is 1,353, containing by the last returns 135,600 scholars: the increase during the past year, taken in this point of view, amounts to 262 schools, and 22,075 scholars.

During the last year gratuitous assistance has been afforded to 610 schools, of which 348 had received similar assistance in former years. This number exceeds that of the preceding year by 45 schools.

AMERICAN BIBLE SOCIETY.

THE American Bible Society celebrated its fifth anniversary on Thursday, the 10th of May. The officers and managers, and delegates from Auxiliary Societies, met at the managers room, in the New York Institution, at 9 o'clock in the morning. General Matthew Clarkson, senior vice-president, took the chair, and the meeting of the Board was opened with reading the 72d Psalm, by the Rev. J. Day, L.L.D. president of Yale College.

After attending to the ordinary business of the meeting, at 10 o'clock the Board of Managers, with the officers of the society, and the delegates from the auxiliaries, proceeded to the City Hotel, where a large number of ladies and gentlemen had assembled to witness the interesting proceedings of the day. At half past 10, the Hon. Elias Boudinot, president of the society, supported by Gen. Clarkson and Col. Varick, two of the vice-presidents, took the chair; when the meeting was opened by the reading of the 1st chapter of Revelation, by the Rev. Dr. M'Dowell, of Elizabethtown, N. J.

Letters from several of the vice-presidents, apologizing for their necessary absence from the meeting, were read:—after which, the business of the meeting commenced by the president's address, which was read by the Rev. Dr. Milnor, the secretary for foreign correspondence. The treasurer's report for the past year was then read by W. W. Woolsey, Esq. treasurer, by which it appeared that the receipts for the year ending the 1st of May, 1821, were 49,578 dollars and 34 cents, and that the expenditures were 47,759 dollars and 60 cents. The Annual Report of the Board of Managers was then read by the Rev. Selah Strong Woodhull, secretary for domestic correspondence. From the report, it appears that the society have printed, during the past year, twenty-nine thousand Bibles, and twenty-four thousand Testaments. The whole number circulated since its formation, is 231,552.

The Kentucky society have printed 2000 copies of the scriptures from the plates sent them by this society; and such is the demand, in the western parts of our country, that they are printing a second edition. Spanish Testaments have been sent to Buenos Ayres, and a new field has recently opened for the distribution of the scriptures in the same language, in other parts of South America, and in Louisiana. The society have obtained the sanction and aid of the Secretary of

the Navy in distributing the scriptures through the United States' Navy. Three thousand five hundred bibles have been appropriated for this purpose; and 1600 of that number have been distributed to the petty officers and seamen. Thirty auxiliary societies have been added during the past year; making the whole number of auxiliary societies attached to the parent institution, two hundred and thirty-nine.

After the report was read, several resolutions were unanimously passed, the last of which was as follows:

Resolved, That the thanks of the society be given to the president for his continued and watchful attention to its important interests: and that the society sincerely regret that his indisposition has prevented them from enjoying the benefit of his talents and services in conducting the whole proceedings of the present anniversary.

On offering and seconding the several resolutions, each of the following gentlemen addressed the meeting: viz. Rev. Dr. Staughton, of the Baptist church, Philadelphia; John Griscom, of the Society of Friends, N. Y.; Rev. Mr. Truair, of the Presbyterian church, Cherry Valley, N. Y.; Rev. Mr. Bangs, of the Methodist church, N. Y.; Hon. John T. Irving, N. Y.; Rev. Dr. Morse, New Haven, Con.; Rev. J. M. Matthews, of the Reformed Dutch church, N. Y.; and the Rev. John Sommerfield, of London.

There was a more full attendance on this than on former anniversaries, and the exercises were such as would animate the Christian to renewed exertions in circulating the Bible.

THE PHILADELPHIA BIBLE SOCIETY.

THE Thirteenth Annual Meeting of the Bible Society of Philadelphia was held, agreeably to public notice, in the Methodist Episcopal Church in Fourth-street, (formerly the Philadelphia Academy), on Wednesday evening, May 2d, 1821.

The Right Rev. Dr. White having taken the chair, opened the meeting by an address to the throne of grace.

The Report of the Managers for the past year was then read by the Rev. Mr. Vanvleck.—The following are extracts.

“Although this Society, in common with other similar institutions, has felt the general pressure of the times, in regard to its pecuniary resources, during the past year, yet there is abundant cause for the liveliest gratitude towards an all bountiful God, for the means which he hath still afforded us, and the most powerful incitement to be more zealous, in using our best endeavours to promote the glorious object in view.”

“From the statement now presented, it appears, that 4,435 Bibles and Testaments have been distributed by this Society since the last annual meeting; of which number, 552 have been furnished for the use of Sunday Schools, at reduced prices; forming an aggregate of 57,865 copies of the sacred Scriptures, disseminated by your Managers, since the commencement of this Society; besides 3750 copies of portions of the scriptures, for the use of Sunday Schools;—109,737 copies of the Old and New Testaments have been printed with their stereotype plates, and an edition of 1000 New Testaments, and 500 Bibles, is now in the press.”

“ Let us pause and look around us. How glorious is the prospect that opens to our view!—Bible Institutions, almost without number, vie with each other in diffusing the light of the gospel, and glitter, like so many stars, in the firmament of Christianity. Among these luminaries, which know of no other rivalship than that of emulating each other in the praise of Jehovah, the British and Foreign Bible Society still shines with superior lustre, as a star of the first magnitude. Next in brilliancy, among these constellations, shines the Russian Bible Society.”

“ In the rising prosperity and increasing exertions of the American Bible Society, we most cordially rejoice, and with all our heart wish them *God speed.*”

REVIEW OF EVANGELICAL FEELING,

As exhibited on the Minutes of the Baptist Associations throughout the United States.

[This paper was made out by our brother the Rev. Dr. Price, just before leaving the United States for India. The Minutes of some Associations have come to hand since; but it is thought proper to publish the paper as Dr. Price left it.]

THE spirit of this world and the spirit of Christianity are as directly opposite as light and darkness. It is the command of the Saviour—“ GO YE INTO ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE : ” “ DENY THYSELF : ” “ TO DO GOOD, AND TO COMMUNICATE, FORGET NOT : while the language of the worldly man is, “ *Soul, take thine ease—lay up goods for many years.*” Into these two characters all the inhabitants of this earth are divided :—but so desirous are all men by nature to possess the good things of the present life, that even the professed followers of Christ have often so much of the spirit and temper of this world, that it is hard to distinguish them by their fruits from the most miserly worldlings. While it is a part of their creed that the gospel is to be preached to every creature, the means to accomplish this object are neglected. A public fund to be appropriated to the attainment of this end is discountenanced; and leaving God to accomplish his promise by other means, they are satisfied to increase their private estate, to add field to field, and lay up for their children corruptible riches. It is true God has promised the extension of the gospel through all the world—but he will perform this promise only by proper means, used in a proper manner. So the land of Canaan was positively promised to Abraham’s seed, yet they had to fight for it, as though it depended entirely on their own strength and skill in war. Ministers of the gospel are the soldiers through whose exertions the conquests of the Saviour are to be attained, and the word of God the sword they wield. Hence the necessity of carrying the gospel into the enemy’s country; and, if we do not go as ministers and missionaries, of doing all in our power to be fellow-helpers to the truth, both in aiding the young ministers in obtaining a sufficient knowledge of the word of God, to be able to explain it with precision and accuracy, and then to support them while out in the war. Food and raiment are required by the missionary, and by every faithful minister, while he gives the whole of his time to the execution of his commission—*Go and preach.*

What has been done in our land by the Baptists for the furtherance of the cause of Christ among the heathen, has been accomplished, hitherto, principally by societies formed independently of associations; so that from their minutes, 118 of

which have come to hand, an accurate statement of missionary feeling cannot be collected; yet, as many associations are in the habit of making the subject of missions a part of their business, and many others of mentioning it with approbation, it has been thought that a brief view of attention paid by the several associations to missions, both foreign and domestic, to education of ministers, Sunday schools, supplying of destitute churches, supporting ministers, &c. might prove serviceable in stirring up a similar spirit in all, than which nothing can be more appropriate to the occasion of their meetings.

It is with heartfelt pleasure we commence this review with the young state of

MAINE.—Out of five associations, containing altogether 9740 members, not one is lacking in expressions of concern for the prosperity of Zion, both at home and abroad. Foreign and Domestic Mission Societies, Education, Bible and Tract Societies, Sunday Schools, and Monthly Prayer Meetings for the spread of the gospel, are warmly patronized and recommended by them. Among the charitable evangelical societies formed among them, is one called the *Maine Baptist Missionary Society*, whose spirit may be judged of by the following extract from their records.

“N. B. For the purpose of diffusing religious intelligence, and cherishing a missionary and benevolent spirit, all *benevolent societies*, whose secretary shall notify the secretaries of the Maine Baptist Missionary and Education Societies, viz. Elder John Haines of Livermore, and Elder Ripley of Portland, shall be furnished, gratis, with a file of the *Christian Watchman* and *American Baptist Magazine*.

NEW HAMPSHIRE.—Presents also a very pleasing prospect. Religion has revived under the faithful preaching of domestic missionaries, sent out by a society called the *New Hampshire Baptist Domestic Missionary Society*, whose active operations have been instrumental in effecting the salvation of many souls. The Foreign Mission is also encouraged, Sabbath schools recommended, the support and education of ministers promoted; on this latter subject, we extract the following from the circular of the Salisbury Association.

“Those ministers who are too indolent to give themselves to reading and meditation, and too self-sufficient to avail themselves of those aids which science and literature are fitted to afford, will generally neither profit nor please.” “Much laudable exertion is making in our own denomination, as well as in others, to afford young men in the ministry the opportunity of an education.”

VERMONT.—The minutes from this state afford us much pleasure. Each association appears mindful of the debt they owe to the destitute. Liberal contributions for Foreign and Domestic Missions, supplies of money, clothing, &c. for young men studying to show themselves well approved workmen in the ministry, testify that our brethren here live not for themselves alone, as do also the following:

1. “We rejoice that the light of the gospel of Christ is making its way through the mists of darkness that cover the earth; that a spirit of missionary exertion has been greatly excited; that *prejudice*, that bane of Christian fellowship, is fast losing its hold among the brethren of our denomination.” “From the great diffusion of knowledge, we must suppose that our brethren in general are made acquainted with the wants of millions of perishing heathen. It is important that we practically commence more efficient measures for the dissemination

of divine knowledge." "The objections that heretofore have arisen against giving the ministers of Christ an education, we are *happy* to say, are fast wearing away. It is evident, that he that teacheth, must first himself be taught. We would earnestly recommend the more general establishment of education societies."

2. "The standard of our Redeemer is already planted on the Burman shore. His banner is unfurled in India's climes. The isles of the sea learn his name."

MASSACHUSETTS.—In this region we are happy to find our denomination sharing bountifully in those showers of Divine grace which have produced effects so conspicuous on the map of the Christian world.

It would be vain to attempt a full account of all that has been done. Suffice it to say, that in every association the subject of missions and ministerial education, occupies a large proportion of attention. Very much has been done for the destitute at home, and very much abroad. Education societies among the brethren of our denomination received their earliest patronage in this state, and from thence also the soldiers of the cross have actually ventured, sword in hand, into the enemy's country, forsaking home and all its sweets, and even risking life in the attempt.

"The command of Christ to his apostles was, 'Go ye into all the world, and preach the gospel to every creature.' Would this command have been obeyed by them, if they had remained at Jerusalem? But there they could not remain. The gospel must be spread: 'They went every where preaching the word.' Does not this command come with equal force to all who are in possession of the word of life?" "To expect the end, without the use of means, is presumption."

RHODE ISLAND.—"On several of our churches, the recent effusions of the Holy Spirit have been unusually glorious: and hundreds, it is believed, of ransomed sinners, have returned to God"

"We discover an increasing desire on the part of our young candidates for the ministry, to gain some education preparatory to that great and important work."

"The glory of God, the voice of humanity, and the express command of our Saviour, emphatically proclaim, EVANGELIZE THE WORLD."

The destitute churches and neighbourhoods at home, share largely in the attention of the associations. Friendly exchange among ministering brethren is also frequent.

"Upon the state of Rhode Island, our God has been pleased to pour out his Spirit in a copious manner, and more than *one thousand* souls have, within one year, been added to the church of Christ, that has a foundation, against which the gates of hell shall not prevail."

CONNECTICUT.—In this state the cause of missions is warmly espoused in all the associations. Besides lending their yearly pecuniary aid, we find the following recommendation in the Stonington Union Association.

"The association recommends to the churches to meet on the first Monday of each month, in the afternoon or evening, to implore the great Head of the church to second the endeavours of his servants in spreading the gospel among the heathen, it being the time devoted to that purpose generally throughout the Christian world."

"As it respects the kingdom of IMMANUEL in the earth, prospects are truly encouraging." "We live at an eventful period. Jehovah has been, and still is,

doing great things among the nations of the earth. The light of the gospel is even now diffusing more extensively its influences, while thousands of poor perishing sinners, both in our own land, and among the benighted heathen, with joy draw water out of the wells of salvation." "Yet the Saviour calls for the united exertion of all the subjects of his grace." "We therefore beseech and exhort you, as you desire the glory of Christ, and the salvation of your fellow men, that you continue to aid the MISSION; for it must appear to every observer, that missionary efforts are one particular means owned and blessed of God, for the accomplishment of those glorious things spoken concerning Zion."

NEW YORK.—We have before us minutes from eighteen associations in this state; and it affords us peculiar pleasure to notice that, out of so large a number, not one is wanting in expressions of zealous concern for the spread of the Redeemer's cause in the world, while many of them stand foremost in the rank of fellow-workers with Immanuel. It would afford much interest could we make large extracts from the pious aspirations which every where abound through the letters and minutes. The following is the language of the Ontario Association, and is a specimen of the general spirit.

"It is devoutly to be hoped that those who pray for the advancement of Christ's kingdom, and appear to feel a lively interest in reformations, will accompany their prayers with alms. The Christian who, at such a time as the present, is content to do little or nothing for the advancement of the visible kingdom of Christ in the world, has but too much reason to doubt his own sincerity." "Therefore, brethren, let us bring our tithes and our offerings to the treasury of the Lord, and no longer consider this command obeyed by empty words; but *honour the Lord with our substance, and the first fruits of all our increase*. Thus may we reasonably hope for his blessings."

NEW JERSEY.—The brethren meeting in an associate capacity in this portion of our beloved country, manifest that charity, which, commencing at Jerusalem, spreads itself to meliorate the condition of all the world. The cause of Foreign Missions is never forgotten by them, while the destitute at home are always in lively remembrance, and many in their own borders yearly rise up to call them blessed, for the supplies of the word of life so faithfully provided. We extract the following:

"Honour the Lord with your substance, by contributing all you are able to spare, to the support of the gospel, at home and abroad."

"Much still remains to be done, which we are desirous to accomplish. Our duty to God and to our fellow-creatures, require that we should lay these things to heart, and feel and do more for the perishing around."

"Although it is our province to pay attention to that part of the wall which is over against our own house, still we are desirous, according to our ability, to promote the prosperity at large of the city of which we form a part; we feel ourselves, therefore, particularly called upon to participate in sentiments of brotherly affection to all who love Zion, who are fellow citizens with ourselves of that happy city, and are instrumental in extending the Redeemer's cause to the destitute, in directing the healing waters of the sanctuary to flow to all people."

PENNSYLVANIA.—"The Philadelphia Association recommends frequent meetings among the churches for solemn prayer, for the spread of the kingdom of the Lord Jesus. They would suggest their meeting the first Monday in every month,

after the manner of thousands of Christians on each side of the Atlantic."——
 "God condescends to accept the services of his people, and to make use of them in bringing about his gracious purposes; nay, he calls upon them to come up "to the help of the Lord against the mighty." "And who can be happy and deny himself the privilege of aiding and joining in this good work now performing?" "For if we hold our peace, and refuse our aid, then there shall enlargement and deliverance arise from other means to God's heritage, and we shall lose the happiness arising from so blessed an employment." "Such an extending system and general movements, all having the same grand point, was never before exhibited, and is, we trust, a certain indication that the work is of God, and will prosper."—*Redstone Baptist Association.*

DELAWARE.—We find here a pleasing intercourse with the Board of Missions, a good degree of zeal for the promotion of the cause of Christ among the destitute in their own borders, and a spirit of love to the spread of the gospel, as evinced in the following sentence in their corresponding letter.

"The gradual increase of the gospel, together with the missionary spirit that in almost every place appears to prevail, leads us to believe that prophecies are actually fulfilling. 'Thy kingdom come.'"

For the encouragement of brethren in this small portion of the vineyard, we submit the following TABLE, showing the annual amount of a weekly subscription.

Number of Persons.	At one cent a Week.	At two cents a Week.	At six cents a Week.	At twelve cents a Week.	Annual amount at twenty-five cents a Week.
1	52	1 04	3 12	6 24	13 00
4	2 08	4 16	12 48	24 96	52 00
8	4 16	8 32	24 96	49 92	114 00
10	5 20	10 40	31 20	62 40	130 00
16	8 32	16 64	49 92	99 84	208 00
24	12 48	24 96	74 68	149 76	312 00

This last sum, 312 dollars, will print 312,000 pages of tracts; or it will supply 600 destitute families with the word of God, or it will support 25 heathen children at a Christian school. Who would not effect so much good?

MARYLAND.—On each shore of this state we find a society for Domestic Missions, whose object is to aid poor and destitute churches in the support of the gospel ministry, and to supply destitute neighbourhoods with the gospel. We also notice on the eastern shore a friendly correspondence with the General Board of Missions, and the following truly missionary spirit breathed in their circular.

"Permit us to state to you, brethren, a fact which is probably but partially known, not merely because it has a bearing on our own denomination, but because of its connexion with the present state of the church of Jesus Christ. In the year 1784, at an association of the ministers and messengers of the Baptist churches in England, situated in the counties of Northampton, Leicester, &c. the first Monday in every month was established through the associations as a time of meeting for prayer for the *general revival and spread of religion*. Other associations and churches entered into the same measure. Brethren of other denominations formed a similar resolution, and adopted the practice." "And mark the answer. It is since that period that missionary and Bible societies, and similar institutions, have sprung into existence, and exhibited a character for zeal and

usefulness before unknown." "How unlike to what is popularly called the Lord's prayer, in which nearly half the petitions respect the display of Divine glory, is that address to heaven, where requests for the prosperity of the kingdom of the Son of God are not to be found. Surely such prayers are deplorably defective."

VIRGINIA.—In the minutes before us from this state, we find much to rejoice the heart, although in general our brethren in this region are not in the habit of bringing the subject of missions so efficiently before them as their numbers and respectability might warrant us to expect. The following are very limited extracts.

"The extension and success of missionary exertions, demonstrates that the followers of Christ have awakened to his parting injunctions, 'Go ye therefore and teach all nations;' and the special manifestations of Divine goodness, in the great revivals of religion in the regions where missions have originated, lead us to the joyful recollection of the promise: *Lo, I am with you always, even unto the end of the world.*"

"The mighty efforts of Bible Societies would suffice to distinguish the present time above every other since the day of Pentecost."

"The committee appointed to report a plan for the education of young men who are called of God to preach the gospel, submitted the same, and are requested to amend the plan, and present it to the next association."

"This system (of Sunday schools) which had its origin as early as 1782, with Robert Raikes, a printer, of Gloucester in England, has now undergone great improvements, and has already extended its influence and benefits to thousands of human beings in Europe and America, and to no inconsiderable number in Asia and Africa."

"Would it not be advisable for the association to recommend and furnish in their minutes a form for constituting Sunday school societies, and for regulating and organizing Sunday schools?"

NORTH CAROLINA.—In most of the associations in this state, we see a spirit of friendship and intercourse with the Board of the General Convention, and in some instances, Domestic Missions, Sunday Schools, and Education Societies, are recommended. We cannot deny ourselves the pleasure of inserting the following concluding remarks from the French Broad circular.

"Wake up, Christians, and see at Rangoon, a Judson and Colman, &c. at Serampore and Calcutta, a Carey, Marshman and Ward, translating, printing, and preaching the scripture to the blinded, stupid worshippers of their dumb idols, until many are already converted, and many natives have become preachers of the gospel, and many more acknowledged Christ. All denominations of Christians appear to be enlisting in this great and glorious work. We see Ethiopia stretching forth her hands to the Lord. The tawny sons of the forest say 'Come over and help us,' and thus Bible societies are formed for the purpose of sending the scriptures into every place. Tract Societies, Mission Societies, Sunday School Associations, Monthly Concert Prayer meetings, are the powerful engines to defeat our grand and powerful enemies, and to subdue the world to the obedience of the faith. And permit us, dear brethren, to add, that we conscientiously view Education Societies not among the least powerful weapons. Here we hope there will be a number of faithful young ministers prepared to go into the field of battle. In this we should all engage heart and hand. Do not understand us, that we believe human learning sufficient to make a faithful preacher: but it is evidently

of real benefit to the Christian minister in rightly dividing the word of truth."—
"If we expect great things, we must attempt great things."

SOUTH CAROLINA.—The minutes from this state have given us so much pleasure, that we have turned them over again and again for the gratification of perusing them, and as often to determine what to select as a specimen of the general spirit. Many among the heathen abroad, and the destitute at home, will doubtless arise to call them blessed, for their enlarged exertions and donations. The importance of educated preachers is highly appreciated by them: for while their contributions promote the instruction of young men at home, the general cause is not forgotten; from one association 500 dollars is sent to help support the Institution of the General Convention. Besides all this, we have great satisfaction in beholding a contemplated union of all into one delegated body, to be called the South Carolina State Convention. May their varied and noble exertions increase and prosper more and more abundantly.

"Almost every breeze wafts to our delighted ears, some pleasing intelligence of renewed exertions in the cause of truth. Societies are forming in all parts of Christendom to disseminate the light of Divine truth among those who have long sat in darkness. From what has been done in the last twenty years, we could hardly be surprised if twenty years to come should put the bible into every language under heaven, and send missionaries, more or less, to every benighted district on earth. Let benevolent exertions increase in the ratio of the past seven years, and God add his blessing, and half a century will evangelize the world, and set every desert with temples devoted to the God of heaven."

GEORGIA.—Here also we find exertions on a large scale for the diffusing of light to the dark and benighted corners of the earth. A spirit of harmony and affectionate intercourse with the Baptist General Convention, and of private exertion for the supply of the destitute on their own borders, and recommendations of Sunday Schools, Bible Societies, Tract Societies, and Monthly Concert Prayer meetings, are symptoms of love for the cause that do not often deceive. Out of many similar expressions we select the following.

"Dear brethren, We hail the auspicious day in which it is our felicity to live: a day which opens to our view such fields of usefulness; and presents so many motives with inviting ardour to engage in the holy pleasure. And it gives us additional joy to reflect, that the Georgia Association has not been wanting, when the "tribes of the Lord came up to his help against the mighty!" May the God of all grace make you steadfast, unmoveable, always abounding in the work of the Lord! And in his good pleasure awake, and bring forward any that may be asleep, till all who are called by the name of the Lord, shall each for himself say with divine fervour, "Here am I, Lord, send me."

"Missionary labours God has owned and blessed in the four quarters of the globe in a high degree. This is the Saviour's method of evangelizing the world: "Go ye therefore and teach all nations," &c.

MISSISSIPPI.—We rejoice to behold our churches exhibiting such promising prospects in this young state. Although the associations have been but lately formed, the cause of missions and ministerial education has assumed already considerable importance in their meetings.

"While we contemplate the great and glorious events which are now taking place in the kingdom of God on earth, we feel desirous to contribute our feeble

endeavours towards the promotion of this best of causes; and, if possible, to stir up the pure minds of our brethren to a remembrance of the great and important duties the gospel inculcates."

"We likewise hear of the most gracious visitations of the churches in New York, Virginia, Kentucky, Georgia, and Tennessee, which, together with the operations now going forward for the evangelizing of the whole world, cause our drooping heads to be raised, and our languishing spirits to revive."

"Resolved, That it be earnestly recommended to our sister associations, that we meet annually by delegates appointed, not to exceed five from each association, in one general meeting, for the purpose of corresponding, and eliciting the energies of the whole in aid of the missionary cause, and other benevolent and evangelical objects: also, that any collections made from individuals or churches, especially for the Missionary or Education Society, be transmitted to the funds of these societies."

TENNESSEE.—"Received information through our Corresponding Secretary, that the kingdom of Immanuel is still spreading in the United States, and that the cause of missions among the heathen is still prosperous; and we pray God to spread the victories of his kingdom through the world."

We presume that our brethren are disposed not only to pray, but to labour and to contribute of what they possess, for the furtherance of this blessed cause. Much might be done without any diminution of our real comforts, or of our means of doing good in other ways.

Christian females might set apart for some profitable employment, the first Monday of every month; and devote the proceeds to the cause of Him who laboured, suffered and died for them all. Mechanics, manufacturers, and others, might do the same. To labour for the cause of Christ, is as much a duty as to pray for it.

KENTUCKY.—"It appears abundantly evident, that God designs the gospel to be published among the heathen; and who knows, but that this is to be the grand epoch in the annals of subsequent history, which shall be recorded by nations yet unborn, that during this age God, in a wonderful manner, began to gather in "the heathen for an inheritance, and the utmost parts of the earth for a possession?"

"Brethren, let us meditate by day and by night; let us read and consider, let us pause and reflect; let us guard against misrepresentation, for doubtless the time spoken of above is yet to come, or is now beginning to bud; and if we are not disposed to aid the missionary cause, let us not throw obstacles in the way, for if the work be of God, it will doubtless prosper, but if of men, it will of itself come to naught."—*Elkhorn Association.*

"—a letter from the Board of Foreign Missions, from which we learn that our Redeemer's kingdom is still progressing, even in the dark domains of ignorance and superstition. We trust the Lord will carry on his work, until a knowledge of himself shall cover the earth, as the waters do the great deep."—*Little River.*

"—agreed that we advise the churches in our union, to aid said society, [for educating young men for the gospel ministry] by raising what funds they can, and immediately forwarding them to the secretary of the Board, or sending them to the next association, to be sent on for said purpose."—*Bracken.*

OHIO.—We notice among our brethren in this state, many interested for the support of the Indian station at Fort Wayne. The cause of education is espoused by some. The Foreign Mission is also in kind remembrance, if we may judge by the following extract from the records of the *Columbus Association*.

"We were strongly impressed with a sense of the delicate situation, in which our faithful and zealous missionaries in Burmah were placed, on account of the gloomy prospects before them; — let us however pray that He who governs the destinies of nations, and sends his gospel with attendant success, wherever it may please him, would bring light out of this dark dispensation, and bless the united efforts of the Christian world to eradicate idolatry from the face of the earth."

"— we wish to encourage the great undertaking, by promoting a missionary spirit."—"We bless God that there appears a growing concern in us for the spread of his gospel among the destitute and perishing children of men, and we rejoice at the opening prospects and exertions that are making by our brethren, and elsewhere, to send the good news of salvation to those who are likely to perish."—*Mad River*.

MISSOURI.—"Read with pleasure a circular letter from the Baptist Board of Foreign Missions, and referred the same to a committee of arrangement to prepare an answer."

With ardent feelings of gratitude to God for what we have now witnessed, we rise from our task, praying that He who rolls on his undisturbed purposes to their final accomplishment—may increase among us, those prayers and efforts which have in view the glory of our God in the salvation of the souls of men.

ORDINATION.

REV. SPENCER CLACK, AND REV. JOHN C. HARRISON.

ON the evening of Tuesday, the 17th of July, in the Baptist meeting house in Sansom-street, Philadelphia, Mr. SPENCER CLACK and Mr. JOHN C. HARRISON, students of the Institution who have just completed their course, were solemnly set apart by ordination to the work of evangelists.

The exercises were opened by singing. The Rev. John P. Peckworth prayed, and delivered an animated discourse agreeable to the occasion, from Acts xx. 24. "To testify the gospel of the grace of God." The Rev. Mr. Chase proposed to the candidates the customary questions, and received the most satisfactory replies. The imposition of the hands of the Presbytery succeeded, during which the Rev. Dr. Allison prayed. The right hand of fellowship was then offered by the Rev. Mr. Chase and the rest of the ministering brethren. The Bible was presented by the Rev. Mr. Roberts of the Great Valley, accompanied with many solemn and appropriate observations. A hymn was sung, after which an affectionate charge was given by the Rev. Dr. Staughton, from Hebrews xiii. 17. "They watch for souls, as they that must give account." The services were peculiarly solemn and delightful. The countenances of each of the ministering brethren, and especially that of each of the candidates, seemed to say,

"Awake, my dormant zeal! for ever flame
With generous ardour for immortal souls;
And may my head, my tongue, my heart, my all,
Spend and be spent in service so divine."

THEOLOGICAL INSTITUTION.

ON Wednesday, the 25th of July, 1821, a public examination of the students in the Institution for improving the education of pious young men called to the ministry, took place. The exercises were opened with prayer, at half past 9 o'clock in the morning, by the Rev. James M'Laughlin, one of the Vice Presidents of the General Convention, and continued until 2 o'clock. The classes afforded evidence, highly satisfactory, of their progress in the Latin, Greek, and Hebrew languages. Their resolution of algebraic problems, and their answers to the questions proposed on a General System of Natural History, discovered the intensity of their application to these informing branches of education. The examination embraced the Dissertations of Lowth on Hebrew Poetry, the works of Campbell on the proper mode of investigating the sacred writings, the principles to be regarded in the composition of sermons, and criticisms on the Greek language, of importance in vindicating the entire harmony of the sacred writings of the Evangelists. The promptness and propriety of the replies of the students, were as gratifying to all who witnessed the exercises, as they were honourable to the pupils themselves.

At half past 3 o'clock, a public meeting was held in the Baptist meeting house in Sansom-street, when, after prayer by the Rev. Mr. Rice, Dissertations, composed by the students whose term at the Institution was completed, were read to an attentive assembly.

Mr. HARRISON.—On the Moral Tendency of the Distinguishing Doctrines of the Gospel.

Mr. HARNED.—On the choice of Texts for Sermons.

Mr. KEELING.—On the proper Treatment of the Difficulties which occur in Revelation.

Mr. WAITE.—On the Use which a Preacher should make of a Knowledge of the Original Languages and Learned Criticisms.

Mr. CLACK.—On the Character and Offices of the Holy Ghost.

Mr. BROWN.—On the Objection that Herod's slaying the children at Bethlehem, as stated in Matt. ii. 16. is not mentioned by Josephus.

Mr. LYND.—On Preaching Christ Crucified.

A charge was then delivered by the Rev. Dr. Staughton, who closed the services by prayer and a benediction.

OBITUARY.

REV. THOMAS SCOTT, D. D.

ON Monday evening, April 16, 1821. about seven o'clock, died, at his residence, aged seventy-four, the Rev. Thomas Scott, the venerable Rector of Aston Sanford, Bucks, and author of a well known and celebrated Commentary on the Old and New Testaments. This great and good man was laid by only five Lord's days from his public ministry. His illness was a gradual decay of nature; and, with the exception of a few short intervals of delirium occasioned by fever, the state of his mind was peaceable, and his hope through grace unshaken.

To feel more conformity to the holy and glorious Saviour, was his daily de-

sire. He often exclaimed, "I can *never* be satisfied with any thing short of awaking after the lovely likeness of my God, in glory." In the whole of his affliction he displayed a noble and disinterested indifference to himself, with the most tender and sympathetic concern for his attendants, and with great fervour poured out affectionate petitions for all the ministers of Christ, and the different denominations of Christians around him.

Much as his natural feelings used to revolt at the final conflict with death, the king of terrors, his last moments were truly delightful. Without pain or struggle he reclined in the arms of a beloved (adopted) child, with a smile on his countenance, while the immortal inhabitant left its tabernacle of clay, for "a house not made with hands, eternal in the heavens." In him the church of England has lost one of her brightest luminaries; Scriptural Calvinism one of its best defenders; the religion of Christ, in all its practical effects, one of its most strenuous promoters; the Baptist mission, with Drs. Carey and Ryland, an enthusiastic admirer; and the church and the world, one of their most fervent and effectual intercessors at the throne of grace.

The following two letters taken from the English Baptist Magazine, were written by his son to an intimate friend, the former three days preceding, and the latter the day following his father's decease.

REV. AND DEAR SIR,

Aston Sanford, April 13, 1821.

SEVERAL of us assembled here feel great regret, that, amidst the multitude of things which have occupied our time, and pressed upon our feelings, we should have neglected to make any direct communication concerning the state of my dear father to you—so old, so kind, and valued a friend. His warfare is nearly accomplished. We are daily, and almost hourly, looking for his dismissal. Indeed we have been doing so for some time past, and it is wonderful that he should still survive, considering his extreme weakness, and that for the last fortnight his pulse has been at the rate of from 150 to 170. His public testimony must be considered as having been closed on the first Sunday in March; on which day he preached in the morning, and expounded to his people in the evening. He took cold, and though that seemed to be going off, an attack of fever succeeded, and he has been gradually growing worse ever since. It is a fortnight ago last Tuesday since his physician gave up all hope of his recovery, and on several occasions his end has seemed just at hand: but the "iron strength," as he expressed it, of his constitution, still holds out, and causes his sufferings to be protracted. For some time I was detained from him, by my wife's expected confinement, while all the rest of his family were assembled around him; but being at length released, and all going on well, I repaired hither, little expecting to see him alive; and my brothers have been forced to return for a time to their respective cures.

Though this is happily no case in which we are left to form our hopes from the death-bed scene, yet you will be anxious to learn the state of the dear venerable sufferer's mind. So worn down as his spirits were, with unremitting and almost unrelieved labour; shut out as he was from almost all intercourse from his extreme deafness; highly nervous, and suffering from the daily paroxysms of fever; we could never reasonably expect that he should escape the feelings of dejection and gloom. Accordingly, he has suffered much from that source; has often written bitter things against himself; recalled all his short comings and misdeeds of the loving kindness of the Lord, with every aggravation, and deep anguish of

heart; and would hardly allow passages to be applied to him, which speak comfort to the believer; but could only take hold of those which warrant the chief of sinners to come to the Saviour. This was often the case to a degree that was very painful to our feelings. He seemed to "walk in darkness, and have no light." Yet even when "joy and peace" were most wanting, all other "fruits of the Spirit" have been obvious in him, and abundant to every eye but his own; such patience; such deep humility; such exclusive and earnest adherence to Christ; such justifying of God, "Thou art righteous;" such awful abhorrence of sin; such abounding love and benediction to every body about him; such tender and minute attention, indeed, to all their feelings; with such concern for the honour and glory of God in the world; such a display of all these things as was most edifying; indeed, with the solemnity of manner, and emaciation of countenance, which appear in him, the effect was often truly sublime. You must not, however, suppose that gloom always prevailed. At one time, indeed, after a most solemn and affecting celebration of the Lord's supper with his sorrowing family, a delightful season of peace, and even triumph, succeeded. "This," said he, "is heaven begun. I have done with darkness *for ever—for ever!* satan is vanquished. Nothing now remains but salvation, with *eternal glory—eternal glory!*"—This was before I came. It did not indeed continue: "The clouds," as he said, "returned after the rain:" but still it shed a bright ray on the scene. And now I am happy to say, as his weakness increases, I hope his positive suffering is habitually less; and his mind appears generally calm and cheerful. He says very little, but what he does drop is of a gratifying kind. On the whole, his closing scene, notwithstanding these passing clouds, is evidently worthy of his Christian character and hopes: and we have great cause to bless God without ceasing on his behalf. Certainly we ought also to be much edified and excited by what we witness. At times he expresses considerable apprehension of the pang of death itself. I hope in this his fears may prove groundless. I am sure your prayers for him will not be wanting while he continues; and when any change takes place, we will not fail to inform you.

I do not know whether you are aware that he has written a memoir of his own life. To edit, and probably extend this, will be an early object of our care; and any observations from you on the subject, after a little time has elapsed, will be highly valued. Numerous valuable letters of his are abroad in the world; many, I should apprehend, in your hands. If you would even *now* be looking them over, with a view to the use which may be made of them, we should be obliged to you. I am, reverend and dear sir, yours very faithfully, J. S.

REV. AND DEAR SIR,

Aston Sanford, April 17, 1821.

IN fulfilment of my promise, I write again. "His warfare is accomplished!" My dear father departed in "perfect peace" to a better world, about seven o'clock last night. Not a struggle, nor a groan, nor a sigh, discomposed his last moments. With his intellect perfectly clear, he quietly and gradually ceased to breathe—no more—while my mother and sister, as well as myself, could look on and be comforted. Blessed be God! not one thing that my dear father had feared came upon him. Indeed, one after another, all his fears dispersed. Thus has God been better to him and to us than our hopes, as well as than our fears. My mother and sister are quite as well as could be expected, and join in best respects with, dear sir, Yours, faithfully and affectionately, J. S.

THE
LATTER DAY LUMINARY;

BY A COMMITTEE

OF THE

BOARD OF MANAGERS OF THE GENERAL CONVENTION OF THE
BAPTIST DENOMINATION IN THE UNITED STATES.

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No. XX.

BIOGRAPHY.

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LIFE OF MELANCTHON.

PHILIP MELANCTHON, one of the most distinguished instruments in the Reformation, was born at Bretten, in Saxony, on the 16th of February, 1497. His German name was *Schwatzerd*, a name signifying *black earth*. It was changed by Capania, his friend and patron, into Melancthon, a word formed from the Greek, having the same import with Schwatzerd. His father and mother were both respectable. He was a celebrated engineer, and well known by most of the princes of his time. She was daughter of the mayor of Bretten. His father dying, from having drunk of a well whose waters had been poisoned, when Melancthon was only 11 years of age, the care of his education was assumed by Reuter, his grandfather on his mother's side.

He was instructed in the Latin language by John Hungarus, a superior scholar and an able preacher of the gospel. In the academy at Phorzheim he commenced the study of Greek, and soon furnished indications of a vigorous imagination, and an insatiable thirst for solid learning. At the age of twelve, he entered the University of Heidelberg, whose professors were, for the age in which they lived, men of high celebrity. Here he continued but three years, dispirited on account of the unhealthiness of the place, and of the obvious disposition of the professors to retard his claims to literary elevation, merely on

account of his youth. He entered at Tubingen, in the dutchy of Wurtemberg, and at the age of seventeen received his *master's degree*. Erasmus was so impressed with his attainments, that, writing to a friend, he says, "I am persuaded Christ designs this youth to excel us all." At the age of twenty, he delivered an elegant oration on the liberal arts. Soon after he removed to the Wittemberg University, and was appointed to the Greek professorship. Here he became the instructor of LUTHER, and formed a friendship with this first of Reformers, which continued unviolated either by the temerity and the decision of the one, or the cautiousness and moderation of the other. This intimacy was, in a high degree, propitious to themselves and to the interests of the church of God.

In the schools in Germany, Melancthon acquired such veneration that he was universally regarded as the reviver of letters. Almost every subject relating to philology or science was by him educated from obscurity, and illuminated with the radiance of native genius and unwearied research. His writings, and especially his classical lectures, on which many hundreds would attend at the same hour, created a new æra in literature. His constitution became enfeebled by the severeness and multiplicity of his labours.

At this period the church of Rome was reposing in all the consequence of authority, and in all the blandishments of licentiousness. The principal objects of prayer, were a crowd of saints, with the virgin Mary at their head. Relics the most preposterous were amassed. Indulgencies were procurable for all the varieties of crime. "Italy," to use the words of Luther, "was involved in the most profound Egyptian darkness."* Aroused by the memorable disputation that took place at Leipsic, between Carlostadt, a zealous Reformer, and Eckius, an advocate for Popery, Melancthon entered on the study of the scriptures with fresh ardour. The doctrine of the gospel opened on his mind with a splendour undiscovered before. He wrote an answer alike mild and keen to the objections of Eckius, promoting by its publication, most substantially, the Protestant cause.

In the year 1520 he married Catharine Crappin, daughter of the burgomaster of Wittenberg, a lady whose accomplishments and vir-

* One of the monks, at this time, alarmed at the prospect of the revival of letters and religion, thus expresses himself. "A new language has been invented, which is called *Greek*; guard carefully against it; it is the mother of every heresy. I observe in the hands of a great many people, a book written in this language, which they call the *New-Testament*; it is a book full of thorns and serpents. With respect to Hebrew, it is certain, my dear brethren, that all who learn it are instantly converted to *Judaism*.—See *Cox's Life of Melancthon*.

tues were a source of sacred pleasure. The liberality of Melancthon was distinguished. No mendicant retired empty from his door. Candour towards his enemies, sympathy towards the sufferer, condescension towards his domestics, and a strong and tender affection towards his wife and children, characterized this eminent man. His sincerity was unmingled with dissimulation, his modesty uncorrupted with self-esteem, and his humility untarnished with the breathings of pride.

In the same year, at the instance of Eckius, the pope issued a bull against the intrepid Luther. Under all the embarrassment this unavailing attempt induced, Melancthon was Luther's undeviating friend. If less courageous than his Christian brother, he was not less faithful to the cause in which they were engaged, or less assiduous in promoting it. His "*Loci Communes Theologici*" furnish a standing memorial of the clearness of his understanding, the correctness of his principles, and the piety of his heart.*

During the spread of the spirit of fanaticism which Storck, Cellarius and Stubner introduced, Melancthon never lost sight of that prudence which his station in society demanded. His gentleness prevented his deriding what his judgment could not approve. He assisted Luther in the German version of the scriptures, who, it would seem, did but ill repay his services, by publishing, without his consent or knowledge, Melancthon's commentary on the Romans. A vein of piety ran through the life of this eminent man. When solicited by his friends to suppress the anxiety and trouble which the concerns of the Reformation created, he would reply, "If I had no anxieties I should lose a powerful incentive to prayer; but when the cares of life impel to devotion, the best means of consolation, a religious mind cannot do without them. Thus trouble compels me to pray, and prayer drives away trouble."

In the year 1530, the diet of Augsburg was appointed, at which Charles V. was present. It lasted seven days. A considerable number of divines were collected; but the principal responsibility and labour devolved on Melancthon. The celebrated Augsburg Confession

* The following is his illustration of the term "GOSPEL." "This term is used in the most ancient of the Greek writers. In Homer, it signifies the reward which is bestowed on the messenger of good tidings. In Aristophanes and Isocrates, it denotes the sacrifice which is offered when any good news is announced. In other authors it is used for the message itself, the news communicated; in which sense the apostles have adopted it. Plutarch, in the life of Artaxerxes, plainly speaks of the reward of the gospel, or good news, for to this the reference is obvious. In the life of Pompey, he says, the messenger arrived at Pontus bringing the gospel, that is, the good and joyful intelligence."

was by him drawn up. The duke of Bavaria, who was opposed to the doctrines it contained, asked Eckius whether the Confession could not be overthrown out of the scriptures? "No," replied Eckius, "by the holy scriptures we cannot overthrow it, but *we can by the fathers.*" Luther was so charmed with the imperial diet, that he said, "It is doubtless the last trumpet before the day of judgment." It is said that during the session of the diet, the archbishop of Mentz, who had by some means obtained a Bible, was busily engaged in reading it for about four hours. One of the council entering the room, asked him, with some surprise, what he was doing with that book? To which he answered, "I know not what this book is; but sure I am, all that is written in it is against us."

Not only in Germany were the presence and powers of Melancthon called for; Francis the First urged his coming to France, and Henry the Eighth invited him to England. Mr. Cox observes that Melancthon may not inaptly be termed "*the Pen of the Reformation.*" Luther says, "the whole Christian world is his debtor." On his way to the diet, designed to have been held at Spies, Melancthon fell sick. Glassius has left a most interesting account of the circumstances of his recovery. "When Luther arrived, he found Melancthon apparently dying. His eyes were dim, his understanding almost gone. Luther was in the most terrible consternation. Turning to those that accompanied him, he said, "Alas! that the devil should have thus unstrung so fine an instrument!" He then, in a supplicating posture, devoutly prayed: "We implore thee, O Lord, our God; we cast all our burdens on thee, and *will cry till thou hearest us*, pleading all the promises which can be found in the holy scripture, respecting thy hearing prayer, so that **THOU MUST INDEED HEAR US**, to preserve at all future periods our entire confidence in thine own promises." After this he seized hold on Melancthon's hand, and said, "Be of good courage, Philip, **YOU SHALL NOT DIE.**" While he thus spoke, Melancthon began to revive, and his health was soon recovered. In a letter, which he afterwards wrote to Mythobius, he says, "I must have died if Luther had not recalled me from the gates of death."

In the month of February, 1546, Melancthon had the affliction to lose by death his friend and brother Luther, whose constitution had become worn out, and the more so, by reason of repeated attacks of the stone. When he first received the painful intelligence he exclaimed, "My father, my father, the chariot of Israel, and the horsemen thereof." He pronounced the oration at his funeral, and composed lines tributary to his memory.

Our limits prevent us from enlarging on the latter periods of the

life of Melancthon. They were marked with the same steady zeal in the Protestant cause. The soundness of his principles, the elegance of his writings, and the purity of his conversation, were irresistible. He shone and burned alike in the public diet and in private disputation. The succession of labours and the burden of care which he had to experience, to which may be added the loss of several most dear friends, and particularly the wife of his youth, gave a shock to his mortal system, from which he could not recover. He survived his beloved Catharine only about two years and six months. He wrote during the interval several letters to his friends, full of piety and tenderness, and expressive of his confidence in the Redeemer in prospect of his final hour. He closes the last letter he ever wrote, with the words—

“ Philip Melancthon will soon be no more.”

His last journey was to Leipsic in April 1560, for the purpose of attending the annual examination of the students in divinity. He caught cold on his journey, and a fever succeeded. He was attended in his last moments by Dr. Peucer, his son-in-law. A few days previous to his death, he said, “ I am a dying man—there are three subjects for intercession with God which I leave to my children and their little ones—that they may form a part of his church, and worship him aright—that they may be one in him, and live in harmony with each other—and that they may be fellow-heirs of eternal life.” His heart was cheered with many portions of scripture, such as “ I have a desire to depart, and be with Christ.” “ If God be for us, who can be against us ?” “ Let him that glorieth, glory in the Lord.” “ In my Father’s house are many mansions.” Upon his physician asking him, if he would have any thing, he answered, “ *aliud nihil—nisi calum,*” i. e. *nothing else—but heaven.* He died with a smile on his countenance, amid the vows and prayers of his brethren, at a quarter of an hour before seven o’clock in the evening of the 19th of April, 1560, at the age of 63 years, 2 months and 3 days. His body was permitted to be seen for a day and a half after his death. Hundreds attended, and even strangers were desirous of a pen, or of a piece of paper on which he had written, or indeed of any thing, however trifling, as a memorial of so great a man. A leaden coffin was prepared for his remains, on which was written a long Latin inscription. They were deposited close to the body of Martin Luther.—“ *Lovely and pleasant were they in their lives, and in their death they were not divided.*”

“ History will not write his name
Upon the *crimson* roll of Fame ;

But Religion, meeker Maid,
 Mark him in her tablet fair;
 And, when million names shall fade,
 He will stand recorded there."

COMMUNICATIONS.

THE STAR OF BETHLEHEM.

THE writings of Dr. Buchanan, the elegant hymn of Henry Kirke White, the fact that in the eastern world the rays of salvation have begun again to shine, combined with the elegance of the allusion itself, have contributed to impart to "the Star in the East," seen by the Magians after the birth of the Redeemer, a new and pleasing interest. The mere mention of the star of Bethlehem, communicates to the friends of missions a peculiar and welcome pleasure. Permit me to exhibit, from the writings of some of our ablest divines, a familiar reply to two inquiries.

Of what nature was this heavenly visitant? and

What agreeable or useful ideas has it been thought to convey?

In general, it has been observed that Jehovah frequently speaks to men, in a manner corresponding with their habits of thinking. The shepherds were addressed by an angel, as was Moses, the shepherd, by the angel in the bush; but the wise men, accustomed to the contemplation of the heavens, are instructed by a star.

It was the opinion of Chrysostom that this star was AN ANGEL: in confirmation of which he observes that angels are called stars, Rev. i. 20. and that they have appeared as flaming chariots, 2 Kings ii. 11. and vi. 17. To this it has been replied, that the object is not called an angel, but a star; that angels are no where represented as assuming a stellar appearance; and that their visits are not marked by silence, but by suitable addresses. Dr. Whitby quotes an ancient writer who says, "This star appeared in the form of a CHILD, holding a cross in his hand; and telling them that Christ was born, and that they should go to Jerusalem to worship him." This he sufficiently refutes from the declaration of the Magians, who state that they had seen a star, not a vision. Others have imagined that a comet approached the earth, because comets have been supposed by almost all nations as portending changes in the empires of the earth. Such was the opinion of Justin Martyn, and several of the fathers, and also of Scaliger and Grotius, the latter of whom quotes the passage from Lucian,

"—et terris mutantem regna cometen."

Dr. Doddridge properly remarks, "it is not at all strange that Justin Martyr, and other fathers, should suppose it was a comet, considering how little astronomy was known in their days; but one would not have imagined Grotius should have gone so far as, in the least, to intimate such a suspicion."

Schmidius is of the sentiment that it was a REAL STAR, either a planet or a fixed star, created at the beginning of the world. Calmet seems to be of the same opinion. He calls it "that real star, which shone at our Saviour's birth." Unfortunately for these writers, they knew not of the existence of the asteroids which modern astronomy has discovered, or it is probable they would have found one of these extremely convenient for the support of their theory—a theory too absurd to need refuting. Dr. Lightfoot supposes it to have been THE SAME LUSTRE WHICH SHONE ABOUT THE SHEPHERDS. Whitby evidently inclines to the same idea. He says, "It seems probable this seeming star appearing to the wise men in the east, might only be that glorious light which shone upon the Bethlehem shepherds, when the angel came to impart unto them the tidings of our Saviour's birth. For, that this light was exceeding great, is clear from that expression which styles it the *glory of the Lord*. That it was a light from heaven hanging over their heads, the Greek assures us. The Latin saith, *immicuit ex alto*, it shone upon them from on high. Now we know that such a light at a great distance appeareth like a star; or at least after it had thus shone about the shepherds, it might be lifted up on high, and then formed into the likeness of a star."

While it is admitted "that all guesses about the nature of this star are quite uncertain," the probability is, that it was an extraordinary luminous appearance in the heavens. Doddridge calls it a METEOR; adding, "I say meteor, because no star could point out, not only a town, but a particular house." Henry calls it "a meteor in the lower regions of the air;" Scott, "a luminous meteor in our atmosphere, which at a distance looked like a star, and which was formed by God for that purpose, and could descend so low as to mark out a single house in the midst of the city, as the cloudy pillar pointed out the spot where Israel was to encamp in the wilderness." Dr. Clarke says, "As to what is here called a star, some make it a meteor, others a luminous appearance like an aurora borealis, others a comet! There is no doubt, the appearance made was very striking; but it seems to have been a simple meteor, provided for the occasion." Meteors by Greek writers are frequently called stars.

As to the ideas this heavenly visitant has been thought to convey, I shall select the following:

1. It has been supposed to have been the *fulfilment of a prophecy*; Num. xxiv. 17. "there shall come a star out of Jacob, and a sceptre shall arise out of Israel." Dr. Gill says, "that the Jews expected a star at the time of Messiah's coming, is certain."

2. It has been viewed as an *emblem of Christ himself*, "and is called His star, the star of the King born, because it appeared on His account, and was the sign of His birth, who is the Root and the Offspring of David, and the Bright and Morning Star." Gill. Some have supposed that to this light Virgil might have alluded, when, complimenting Cæsar, he says,

Ecce Dionæi processit Cæsaris astrum.

3. It has been employed as an emblem of the *holy scriptures*. Hooper, the martyr, in a letter to Mrs. Ann Warcup, has these words: "Such as travelled to find Christ, followed only the star, and as long as they saw it they were assured they were in the right way, and had great mirth in their journey. Whence we learn, in any case, whilst we be going to seek Christ which is above, to beware we lose not the star of *God's word*. That only is the mark that shows us where Christ is, and which way we may come to him."

4. Some have thought it an emblem of the *ministry of the gospel*, whose province it is to conduct men to the Saviour. From this idea a modern writer observes, the custom was probably derived of surrounding the painted head of an apostle with a glory.

5. It has been viewed as a symbol of the conversion of the gentile nations. Dr. Jeremiah Taylor says, "thus in one view and two instances God hath drawn all the world to himself by his Son Jesus; in the instance of the shepherds and the Arabian magi, Jews and Gentiles, learned and unlearned, that in him all nations and all conditions, and all families, might be blessed." Such are the ideas of those excellent men, Mr. Scott and Dr. Doddridge. The former says, "Let us remember that this event was an indication of Christ's being the light of the Gentiles, as well as the glory of Israel." The latter; "Let us look upon this circumstance of the sacred story, as a beautiful emblem of that more glorious state of the Christian church, when the gentiles shall come to its light, and kings to the brightness of its rising—when the abundance of the sea shall be converted to it, and the wealth of the gentiles shall be consecrated to its honour."

SKETCH OF A SERMON,

PREACHED BEFORE THE BAPTIST MISSIONARY SOCIETY, AT SION CHAPEL, LONDON,
JUNE 20, 1821,

By the Rev. Joseph Ivimey.

Col. i. 12--14. *Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins.*

THE author describes his subject by showing,

I. The nature of Christian gratitude—"giving thanks unto the Father."

II. The reasons by which it is inferred—"He hath made us meet; He hath delivered us; He hath translated us," &c.

III. Some of the ways in which it should be manifested. Under this last head, the author observes,

My countrymen, you are aware that what was said to the idolaters of Colosse and Corinth, was true of the inhabitants of the British isles; *Ye know that ye were Gentiles, carried away to those dumb idols, even as ye were led.* 1 Cor. xii. 2.

It is supposed that Great Britain was originally peopled by the Celts, or Gauls, who descended from Gomer, the son of Japheth. The remote cause of our island's being visited by the light of the gospel, was doubtless the trading of the Phœnicians with this country, even before the Trojan war, 800 years before Christ, to procure the tin with which Cornwall abounded; from which cause, Bochart says, they called this island *Baratanac*, or *the Land of Tin*. The late excellent Thomas Scott, in his commentary upon Ezek. xxvii. 12, *Tarshish was thy merchant by reason of the multitude of all kind of riches; with silver, iron, TIN, and lead, they traded in thy fairs*, says, "We have here a particular account of the nations, or cities, that traded with Tyre, and the commodities which they brought to her markets. Thus Tarshish, or Tartessus in Spain, (as it is supposed,) exchanged various metals, (which were either the produce of that country, or fetched from others,) for the rich luxuries of the eastern world. *It is probable that the TIN was brought from Cornwall; which was first known to the ancients as producing great quantities of that metal.*"

The period Ezekiel refers to must have been 600 years before Christ; and at that early period, God seems to have been making a way for the gospel to be brought to this country; as the discovery of the island by the Phœnicians, and their visiting it for the merchandise of tin, led afterwards to those events which introduced to our

idoltrous and barbarous forefathers the knowledge of Christ crucified.

At the time of the Roman conquest, about forty-four years before the Christian era, the inhabitants were gross idolaters, worshipping Dis, one of the names of Pluto, the god of hell, and Andante, the goddess of victory. Their religious instructors were the Druids, among other maxims of whose religion were the following :

“ Prisoners of war are to be slain upon the altars, or burned alive in wickers in honour of the gods.”—“ The soul after death goes into other bodies.”—“ There is another world, and they who kill themselves to accompany their friends thither, will live with them there.” These sentiments are found in Cæsar’s Commentaries, and in Tacitus. Standing monuments of these horrible sentiments having been put into practice, are those altars, or, as they are called, *cromlechs*, which are to be seen in different parts of Wales, and in Cornwall. There are several in Guernsey and Jersey. I have seen one in the latter island eleven feet in length, seven in width, and four in thickness. Who could stand by that altar, having a Christian’s eye and a Christian’s heart, without thinking of the power of darkness which prevailed at the period when human victims were offered upon it to propitiate Pluto the god of hell, or to laud Andante the bloody goddess of war? Who could help giving thanks to the God and Father of our Lord Jesus Christ, that through the introduction of the gospel into Britain, so soon after the ascension of the Saviour, our forefathers were delivered from the power of such tremendous darkness? that they who dwelt in this “dark place of the earth, full of the habitations of cruelty,” should see the great light of the Sun of Righteousness? Blessed be God, that we can adopt the sentiments of Zacharias in prospect of the coming of the Saviour. to express our gratitude for the blessings which Britain has derived from the gospel. “ Through the tender mercy of our God, the day-spring from on high hath visited us, to give light to them that sat in darkness, and in the shadow of death, to guide our feet into the way of peace.”

We know that there are many things still existing among us abhorrent from the spirit of the gospel: but when we compare the state of society in Britain with that of Pagan, or even Popish countries, we ought to say, *The lines are fallen unto us in pleasant places; yea, we have a goodly heritage.* From my heart I believe, that what was said of Israel might be applied strictly and literally to England. *He hath not dealt so with any nation.* The horrors of war have been lessened; polygamy and its miseries have been prohibited; idolatry has been expelled; our blood chills at the thought of human victims; vice of

every kind is proscribed by our laws; thousands and millions in these happy islands have been saved through faith in Jesus; there are at this present time thousands, and hundreds of thousands, living in Britain, *who know the grace of God in truth*; and the gospel has produced that fruit here, which it has done in all the world where it has been received.

Considerations of this kind led to the formation of the Baptist Missionary Society in the year 1792. I have seen some letters which were written by Dr. Carey when lying off the Isle of Wight in the year 1793, to Mrs. Carey, during a separation of upwards of two months, in which that excellent man, notwithstanding all his affection for his wife and children, had resolved on proceeding to India without them, though this was afterwards remarkably prevented. He says, "Though surrounded with shocking blasphemies, I am sure God is with us." "If I had all this world I would freely give it all to have you and my dear children with me. But the sense of duty is so strong as to overpower all other considerations: *I could not turn back without guilt upon my soul.*" And when his desire was granted for him to return and see his family, he says, "I feel much delighted that now you and my dear children may go out with me; though *I must own that I am exceedingly disappointed at being thus hindered.*" Here is the true missionary feeling; though "in a strait between two" beloved objects; yet from contemplating the miseries of the heathen, and their perishing condition, "the love of Christ bore him away." What but Christian gratitude could have produced such holy self-denial, such a spiritual conflict?

Let us also be solicitous to employ and improve every talent for usefulness which God has given us, by attempting to serve our generation by the will of God. He is a wicked and slothful servant, who digs in the earth and hides his Lord's money. The time for serving our fellow-creatures is very short: and while you are deliberating, and saying, "Shall we give, or shall we not give?" thousands and millions of heathens are slipping off the plank into the ocean of eternity. Where then is the Christian who can refuse to contribute his quota towards putting off the life-boat to save some of these from being drowned in destruction and perdition? Let the shrieks of the perishing millions of India affect your hearts, and lead you to act in such a manner as that you may be able to say, "I am innocent of the blood of those persons." You cannot resist the appeals which are heard from the cross of Christ. *Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.* And if Christ so loved us, ought

we not to love our fellow men? Ought we not to be willing to lay down our lives, if by so doing we may save the souls of others? Thanks, eternal thanks, be unto God for his unspeakable gift. And if nine out of ten of the Christian world forget their obligations, let us give glory to God. *For of Him, and through Him, and to Him, are all things, to whom be glory for ever and ever, Amen.*

—•—

OBSERVATIONS ON 1 CORINTHIANS XV. 32.

“If after the manner of men, I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not?”

IN two ways the Romans subjected criminals to destruction by furious beasts. One was by *exposure*, when the victim unarmed fell an easy prey to their rage and hunger. The other was by *subjection to conflict*. In this mode if the offender, who was permitted to bear arms, succeeded in slaying the beast or beasts let loose against him, he was suffered to go free. To this latter species of punishment the apostle obviously alludes.

But here a question arises, how are we to understand the apostle? Is his language metaphorical or literal? Some apprehend the expressions he employs are merely figurative, and their arguments are plausible; as for example,

1. It is contended that Paul, as a Roman citizen would have pleaded, as on other occasions, his right to be publicly protected—but what civil relations are taken into consideration by an angry mob?

2. It is said that when the apostle details his sufferings in 2 Cor. ii. 24. he says nothing respecting fighting with beasts, which, had it occurred, would have been more pertinent to his design, than the mention of his receiving “forty stripes save one,” &c. To which it may be replied, that many of the afflictions of the apostles are undoubtedly omitted. It were, in a manner, impossible to detail them all. Paul, notwithstanding, seems to allude in 2 Cor. i. 8. to some trial, which was probably so well known as to render description unnecessary. “For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, that we should not trust in ourselves, but in God which raiseth the dead; who delivered us from so great a death, and doth deliver.” These expressions refer to some excessive and unprecedented danger, from which nothing less than a miraculous interference could have saved him.*

* See Dr. Clark, in loc.

3. It is again remarked, that wicked men are frequently compared to beasts, Titus i. 12. "The Cretians are always liars, *evil beasts*." Here the metaphor is obvious. The Cretians are designed; but no such interpreting circumstance attends the words of the apostle. The same may be observed concerning a sentence quoted from Ignatius. This venerable man was carried to Rome from Syria, by a band of abusive soldiers, on which he writes, "From Syria to Rome I fight with beasts." Besides, the rule deserves respect, that a figurative sense ought not to be applied to scripture, where the literal is plain, and corresponds with the writer's design.

4. The words "*after the manner of men*," employed by the apostle, it is said mean merely "to borrow an image from human affairs," "humanly speaking." To this it may be answered with Dr. Whitby, "that the phrase *κατ' ἀνθρώπων* never means *according to the manner of men*, as implying their purposes, &c. but signifies *AS MEN USED TO DO*." The sense of the apostle will then be—"If I, as men used to do, have fought with beasts at Ephesus, what advantageth it me," &c.

Does not, then, the literal offer itself as the preferable sense? The primitive Christians were exposed to wild beasts. Hence the popular cry in the time of Tertullian, "the Christians to the lions." Paul evidently alludes in his writings to theatrical spectacles. 1 Cor. iv. 9. "For I think that God hath set forth us apostles last, as it were *appointed to death*; for we are made a spectacle unto the world, and to angels, and to men." In the tumult created by Demetrius at Ephesus, mentioned in Acts xix, the apostle was scarcely in any danger; and as no other troubles are recorded sufficient to justify the strong expressions he uses, the conclusion seems inevitable, that at some season or other, not mentioned by his historian or himself, he *actually* fought with wild beasts. This interpretation strengthens and beautifies the argument for the support of which the text was introduced. It places the apostle before us in a scene which demonstrates his conviction of the truth of Christianity, awakens all the feelings of the heart, displays the protecting care of the Son of God, and powerfully encourages all his followers to be willing to suffer for his name's sake.

REVIEW.

The Pilgrim's Progress. By John Bunyan. Embellished with elegant wood engravings, and illustrated with historical and other notes, by Joseph Ivimey. London: printed for the Editor. J. Hill, 1821, pp. 464.

WE are not about offering an opinion concerning the *text* of the work before us. The great body of Christians have pronounced the *Pilgrim's Progress* one of the happiest efforts of human ingenuity, and one of the most faithful delineations of the character of a Christian. Our attention is directed merely to the *notes* before us. We have seen and have been edified by the expositions of Mason, Burder, Scott and others; but we are mistaken if Mr. Ivimey has not discovered the real design of the author, which had escaped the observation of the divines we have named, and placed the allegory in such lights as must impart to the reader information and pleasure.

"If it should be asked," says Mr. Ivimey, "what necessity there was for the present undertaking, the editor replies, that although many excellent commentaries contain just remarks upon the sentiments, yet none of them in his opinion illustrate the design of the author, which appears to him to have been, to give an allegorical history of his own religious life, and of the times which passed over the body of nonconformists, of which he was a member, between the years 1650 and 1688." p. v.

He adds, "The editor's being of the same religious (the BAPTIST) denomination with Mr. Bunyan may serve as a reason, in addition to that already assigned, for his undertaking this work; since similarity of sentiment sometimes enables a person better to understand an author, and may lead him to explain those things which other commentators do not notice. He also presumes, that the making of Mr. Bunyan in many instances his own expositor, has sometimes furnished the key to the allegory." p. x.

Mr. Bunyan in his poetical "Apology for his Book," says,

"And thus it was; I, writing of the way
And race of saints in this our gospel day,
Fell suddenly into an allegory
About their journey, and the way to glory."

On which Mr. Ivimey remarks, "The manner in which his mind was led to the subject was quite natural. He was writing "of the way, and race of saints," at a period most eventful to the church of Christ. The book to which he refers, I conjecture, was "*The Heavenly Footman; or, a Description of the Man that gets to Heaven, &c.*" It was in fact only to change his figure from a Footman to a Pilgrim, and he insensibly had (to use his own expression) "his method by the end." p. xix.

The "den" in which Mr. Bunyan wrote a book that has been translated into almost all the languages of Europe, was

"Bedford jail, in which the author was a prisoner for the sake of Christ and the gospel. The figure is borrowed from Song iv. 8. He had used this allusion before in his *Grace Abounding*. Addressing his children in the faith, he says, 'I now once again, as before from the top of Shenir and Hermon, so now from the lion's den, and from the mountain of the leopards, look yet after you all, greatly longing to see your safe arrival into the desired haven.' *Life*, p. 5." p. 1.

Respecting the *wicket gate*, or as Mr. Bunyan in his *Life* calls it, the gap which was in the wall, and which he thought was Jesus Christ, who is the way to God the Father, Mr. I. remarks,

"This "Wicket-gate" was no new thought; nor was it any invention of his own: it had been presented to him in a kind of vision many years before. I saw, as it were, a *narrow gap* like a little door way, in the wall, through which I attempted to pass. Now the passage being very *strait* and narrow, I made many efforts to get in, but all in vain, even until I was well nigh beat out by striving to get in." p. 7.

The idea of the "slough of despond" arose from Mr. Bunyan's personal exercises of mind. Indeed Mr. Ivimey has shown that, by "the man clothed with rags," &c. the hero of the story, Mr. B. himself is intended.

"Mr. Bunyan, in the account of Christian in the Slough of Despond, describes his own despondency, which continued for several years, and the account of which may be read at large in *Grace Abounding*. 'But all this while, (he says,) as to the act of sinning, I was never more tender than now; my hinder parts were inward: I durst not take a pin or stick, though but so big as a straw, for my conscience now was sore, and would smart at every touch; I could not tell how to speak my words, for fear I should misplace them. Oh, how cautiously did I then go, in all I did or said! *I found myself as in a miry bog, that shook if I did but stir*, and was, as though left both of God, and Christ, and the Spirit, and all good things.' *Life*, p. 55.—It was into this bog that Christian fell." p. 15.

In relation to the "man in an iron cage," Mr. Ivimey observes, that

"It was probably drawn from the life, and is a picture of some one of Mr. Bunyan's companions who had drawn back unto perdition. The features of the character exactly describe Mr. John Child, a Nonconformist minister, and a member of the church at Bedford, who, after living for many months in the most awful despairing condition, at length put an end to his wretched life by hanging himself at his house in Brick Lane, London, Oct. 13 1684." p. 49.

Respecting the scene of the cross, Mr. I. happily remarks,

"The experience of Mr. Bunyan, upon which the above representation was founded, appears to have been the following:—"I remember that one day, as I was traveling in the country, and musing on the wickedness and blasphemy of my heart, and considering the iniquity that was in me to God, that scripture came into my mind, *He hath made peace through the blood of his cross*, Col. i. 20. By

which I was made to see, both again and again, that God and my soul were friends by his blood; yea, I saw that the justice of God, and my sinful soul, could embrace and kiss each other through his blood. This was a good day to me: I hope I shall never forget it.' *Life*, p. 71." p. 56.

Mr. I. observes, in relation to the lions placed before the house called Beautiful, or a Christian church, Psalm *xlvi.* 2.

"There have been various conjectures as to what our author intended by the lions, which were chained, though the chains were not visible. The editor has long been of opinion, that by the lions being placed in the way to a dissenting congregation, Mr. Bunyan designed to represent those persecuting statutes which were passed against the Puritans in the reign of Queen Elizabeth, and which had not been repealed at the time of the Commonwealth in England. These statutes, however, were not enforced against Dissenters, though many of the Presbyterian clergy much wished it. The known opposition which the Protector, Oliver Cromwell, had to persecution on account of religion, restrained the persecuting spirit. Thus the lions, though alive, and fierce, and roaring, were prevented from doing harm." p. 67.

As to the conflict with Apollyon, the observation of Mr. I. is just and striking.

"It is very evident that Mr. Bunyan had his own grievous temptations in view when he wrote this account;—'No man can imagine, unless he had seen and heard as *I did*, what yelling,' &c." p. 88.

The location, if we may so term it, of Vanity Fair, is highly satisfactory.

"Vanity Fair, as here described, resembles those annual fairs in London and other places, which are public nuisances, injurious to trade, and destructive to morals. Mr. Isaac James, of Bristol, has conjectured, in his versification of the Pilgrim, printed in 1815, that Mr. Bunyan had in his mind a fair held in a field near Cambridge. The following are extracts from "*The History and Antiquities of Barnwell Abbey, and Sturbridge Fair*," 4to. 1786. "The shops or booths are built in rows like streets, having each its name, as Garlick Row, Booksellers' Row, Cook Row, &c." "Here are all sorts of traders, who sell by wholesale or retail; as goldsmiths, toymen, braziers, turners, milliners, haberdashers, hatters, mercers, drapers, pewteers, china warehouses, and in a word most trades that can be found in London, from whence many of them come. Here are also taverns, coffee-houses, and eating-houses, in great plenty. The chief diversions at Sturbridge are drolls, rope dancing, and sometimes a music-booth," &c. &c. To this fair people from Bedfordshire and the adjoining counties still resort. It is of great antiquity: as far back as the reign of king John, the profits of it were given to an adjacent hospital for lepers." p. 134.

"There is a curious coincidence respecting one of Mr. Bunyan's cotemporaries, and doubtless one of his friends. Mr. Edward Hunt, commonly called "Holy Hunt of Hitchin," was one day passing through the market-place there, when mountebanks were performing. One cried after him, "Look there, Mr. Hunt!" Turning his head another way, he replied, "Turn away mine eyes from beholding vanity." p. 136.

The examination of the pilgrims at Vanity-Fair, which Mr. Scott describes as "a just, keen, satirical description of such legal iniquities," is by the author of the notes aptly referred to the trials Mr. Bunyan was himself called to endure.

"Comparing this allegorical account of the trial of the pilgrims at Vanity Fair, with the history which Mr. Bunyan has given of his own examination at the Quarter-Sessions for the county of Bedford, January, 1661, before a bench of country magistrates, consisting of justice Keeling, (who appears to have been the chairman,) justice Chester, justice Blundale, justice Beecher, justice Snagg, &c. it is very evident that he intended the former to be representative of the latter. 1. From the enmity against him manifested by these gentlemen, the author was justified in calling the judge Lord Hate-good. 2. The bill of indictment presented against Mr. Bunyan, is in a similar style to that exhibited against Faithful, viz. 'That John Bunyan, of the town of Bedford, labourer, hath devilishly and perniciously obtained from coming to church to hear divine service, and is a common upholder of several unlawful meetings and conventicles, to the great disturbance and distraction of the good subjects of this kingdom, contrary to the laws of our sovereign lord the king,' &c. 3. Mr. Bunyan's reply to these fearful charges resembles what he has put into the mouth of Faithful: 'I said, that as to the first part of it, I was a common frequenter of the church of God, and was also, by grace, a member with the people over whom Christ is the Head.' And again; 'I confess we have had many meetings together, both to pray to God, and to exhort one another, and have had the sweet comforting presence of the Lord among us for our encouragement, blessed be his name; therefore I confess myself guilty, and no otherwise." p. 146.

The first Part of the *Pilgrim's Progress* presents the conflicts and triumphs of a private Christian. In the second Part, the character of a minister of Christ is drawn in the person of Great-heart. Mr. I. remarks that—

"It is probable that the character and office of Great-heart is intended to represent Mr. Bunyan, and the itinerant labours in which he was employed during upwards of fifteen years after his release from prison, in connexion with his pastoral labours in the church of Bedford." p. 249.

"He was so very popular as a preacher, that if but one day's notice was given in London, the Meeting-house in Zoar-street, Southwark, where he usually preached, would not hold half the people that attended. It is said, that 3000 have been gathered together for that purpose; and not less than 1200 on a winter morning, at seven o'clock, even on week days." p. 259.

Speaking of Christiana and her four sons, Mr. I. introduces the consideration, that

"It is not improbable that Mr. Bunyan had an eye to his own wife and four children, and that these were the leading characters in this religious drama; and also that the history of Christians of his acquaintance furnished the other persons. Mrs. Bunyan survived her husband, and died in 1692. He had four children by a former wife: MARY, who was blind, and who died before him; and

THOMAS, JOSEPH, and SARAH, who survived their father THOMAS became a member of the church at Bedford, in 1673. He was afterwards an occasional minister, and was thus engaged many years." p. 263.

On the Garden and the Bath, mentioned in the second Part, Mr. L. remarks,

"It has been already noticed that Mr. Bunyan was a Baptist: many of the members of the church at Bedford were also of that denomination. They, however, differed from most of the Baptist churches in one particular: they were of opinion that baptism, or the immersion of believers on a profession of faith, was not a term of communion; and therefore the church was composed from its commencement, and still is so, both of Baptists and Pædobaptists. The title of a work of Mr. Bunyan's on his subject is,—*Differences of Opinion respecting Water Baptism no Bar to Communion*. He was notwithstanding very firm in maintaining, that for Christians to be baptized by immersion was according to the will of Christ, and that infant sprinkling was not Christian baptism. When, therefore, the Interpreter said to the pilgrims, who were in a frame of mind to make haste and delay not to do God's commandments, 'You must orderly go from hence,'—is it not intimated, that for Christians to be immersed in water at the commencement of their profession was 'after the due order,' 1 Chron. xv. 13. according to the authority of Christ, and apostolic precept and precedent? Accordingly the 'damself Innocent,' the emblem of primitive simplicity, is employed, under the direction of the Interpreter, to 'lead them into the garden to the bath.' The 'garden' is the church, and the 'bath' an ordinance of the church. Does not the latter then denote baptism? 'So she told them, that there they must wash and be clean, for so her Master would have the women do, that called at his house on pilgrimage.' This is similar to the direction given by Ananias to Saul, who was to tell him what he must do;—*And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.* Acts ix. 6. and xxii. 16.—Mr. Bunyan calls it in a note the 'Bath of Sanctification.' This is not contrary to the exposition given above; for the baptismal immersion is the outward emblem of the inward purification of the heart; *the washing of regeneration, and renewing of the Holy Ghost,*" Tit. iii. 5.

"Do we not know the solemn word,

"That we are buried with the Lord;

"Baptiz'd into his death, and then

"Put off the body of our sin?—WATTS." p. 307.

It would gratify us to multiply selections from the body of notes before us, but our limits forbid. The style is neat; the thoughts are usually original, and always orthodox and practical. We hope the work will soon be reprinted, and that the circulation will become general. The following is the note with which the observations of Mr. Ivimey close.

"It was not without design that our excellent author tells us, that the four boys, with their wives and children, were suffered to continue in life for a time, for the increase of the church in the place where they dwelt. He doubtless intended to

Write a third Part of his 'Pilgrim's Progress,' founded upon this circumstance, with a design probably to show the influence of real religion and evangelical sentiments on persons in business, and in domestic life. This would have been a most interesting subject for his ingenious pen, since in it he would have illustrated the apostolic command, *Let ours also learn to maintain good works for necessary uses, that they be not unfruitful*, Tit. iii. 14. The premature death of Mr. Bunyan, Aug. 31, 1688, prevented the execution of this design; and the writer, whoever he was, that wrote what is called the third Part of the Pilgrim's Progress, has proved, that as he mistook the subject which should have been the theme of such an attempt, so he was very incompetent to enter into the labours, and complete the work, of our inimitable author. But though thus left unfinished, no human production perhaps ever bore stronger marks of an inventive imagination, a correct judgment, a spiritual mind, and a benevolent heart, or more fully came up to the proposed design. No human work has been more profitably or more extensively read by serious Christians; and while the influence of evangelical doctrines continues to be felt, there will be persons found to read and admire *THE PILGRIM'S PROGRESS.*" p. 464.

MISSIONARY INTELLIGENCE.—FOREIGN.

ENGLISH MISSION TO INDIA.

Extract from the Seventh Memoir respecting the translations of the sacred Scriptures into the languages of India, conducted by the brethren at Serampore.

NEARLY five years have elapsed since the Serampore brethren, whom recent circumstances* constrain to act as a committee for conducting translations in certain of the languages of India, published their last Memoir respecting the progress made in them; and they now feel themselves compelled to lay the state of these translations before the public at large, in the hope of obtaining that aid which they find themselves under the imperious necessity of soliciting for the sake of carrying them forward. In these circumstances, therefore, they feel it their duty to submit to the various Bible Societies in Europe and America, to the Christian public at large, and to every one in particular who feels interested in the scriptures being given to the Heathen, a concise view of what has been already done, and of the advantages possessed for accomplishing the rest under the blessing of Him who has hitherto so graciously smiled on their humble attempts.

Twenty-six years have elapsed since the commencement of the first of these

* The circumstances alluded to are, the dissolution of the corresponding committee of the Bible Society, from its being no longer necessary; and their generous request to the committee of the Parent Society, that they would consider their Serampore brethren as a distinct body; and, as such, transmit their future grants directly to them.

translations, that in the Bengalee language; and sixteen since they submitted to the public their plan of extending them to the various languages of India. Circumstances, therefore, enable them now to judge, with a degree of certainty, relative to this work, particularly as in this period their attempts to introduce the gospel into various provinces of India, have made them better acquainted therewith, as well as impressed them more deeply with the importance of the work.

In their last Memoir it was stated that the whole of the sacred scriptures were published in *two* of the languages of India, and the New Testament in *seven* of them. They now have the happiness of stating, that the whole of the scriptures are published in *five* of them, and the New Testament in *fifteen*. Of the state of succeeding editions, &c. in these languages, they proceed to give a brief account.

Languages in which the whole scriptures are published

1. In *Bengalee*, the *fifth* edition of the New Testament, containing five thousand copies, which was printed off about three years ago, is nearly exhausted; and of the different parts of the Old, scarcely a single copy has been left for some time past. The continual demand for this version, therefore, has rendered it necessary to lose no time in printing a new edition of the whole scriptures. For this edition they are preparing a paper, of a suitable size, made of the *sun*, (*cro-toleria juncea*,) which, though inferior to English paper in point of colour, is equally impervious to the worm, and far more durable, being made of the raw material, the fibre of which possesses a superior degree of strength.

2. In the *Sungskrita*, the last volume of the Old Testament was printed off about two years ago. The first edition of the New Testament is quite exhausted; and the numerous calls for the scriptures in this language by the literati of India, especially those in the western provinces, have induced the Serampore brethren to put to press a second edition of the whole scriptures.

3. In the *Hindee*, also, the last volume of the Old Testament was published nearly two years ago. The edition of the New Testament being nearly exhausted, and the Rev. John Chamberlain having prepared another version of the New Testament in this language, for which his long residence in the western provinces of India, and his intimate acquaintance with their popular dialects, eminently fit him, the brethren at Serampore have resolved, in this edition, to print his version of the New Testament instead of their own. Of this edition of the New Testament, which is more than half through the press, they are printing three thousand copies.

4. In the *Orissa* language the whole scriptures have been long published. The first edition of the New Testament being exhausted, and the demand for this version still increasing, the Serampore brethren have put to press a second edition, which is now more than half through the press. It consists of four thousand copies.

5. The last volume of the Old Testament in the *Mahratta* language was published many months ago, so that a version of the whole scriptures in that language is now completed. Of the first edition of the New Testament, not a single copy being left, they have put to press a second edition in a duodecimo size. In these *five* languages the whole of the scriptures are now published, and in circulation; in the last four of them, *second* editions of the New Testament are in the press; and in the first, the *Bengalee*, begun twenty-six years ago, the *sixth* edition of

the New Testament. In the following ten languages, the New Testament is published, or nearly so; and, in some of them, the Pentateuch, and other parts of the Old Testament.

Languages in which the NEW TESTAMENT is published.

1. In the *Chinese* language, the translation of the Old Testament was completed several years ago. In addition to the New Testament, the Pentateuch, the Hagiographa, and the Prophetic Books, are now printed off. The Historical Books, which will complete the whole scriptures, are in the press; and, as the work becomes gradually more and more easy, the whole of the Chinese scriptures will probably be published before the end of the ensuing year.

2. In the *Shikh* language, beside the New Testament, the Pentateuch, and the Historical Books, are printed off; and the Hagiographa is advanced as far as the middle of the Book of Job. So strong, however, has been the desire of this nation for the New Testament, that the whole edition is nearly distributed, and a second edition will probably be called for before the Old Testament is wholly published.

3. In the *Pushtoo*, or *Affghan* language, the nation supposed by some to be descended from the Ten Tribes, the New Testament has been printed off. The Pentateuch is also advanced at press as far as the Book of Leviticus.

4. In the *Telinga* language, often termed the Telooquo, the New Testament was published two years ago, and the Pentateuch is printed as far as the Book of Leviticus.

5. In the *Kunkuna* language, the New Testament was completed above 18 months ago, and the Pentateuch is advanced at press as far as the Book of Numbers.

6. In the *Wuch*, or *Mooltanee* language, the New Testament has been printed off, these eighteen months, in its own character.

7. In the *Assam* language, also, the New Testament has been printed off nearly two years; and the vicinity of this country to Bengal rendering it highly desirable to proceed with the translation, an edition of the Old Testament has been put to press in the large octavo size.

8. In the *Gujaratee* language, the New Testament is now happily brought through the press, thirteen years after retaining the first pundit in this language. It makes between eight and nine hundred pages, and is printed in the Deva-Naguree character.

9. In the *Bikaneer* language, also, the New Testament is now finished at press. The Bikaneer version was begun nearly seven years ago.

10. To these we may add the New Testament in the *Kashmeer* language, which version has been in hand nearly eight years, and will be finished at press in about a month.

Beside these fifteen, in which the New Testament is completed, there are six other languages, in which it is brought more than half through the press. These are, the *Kurnata*, the *Nepal*, the *Harotee*, the *Marwar*, the *Bhughskund*, and the *Oojein* version. About ten months more, they have reason to hope, will bring them through the press; and thus, in twenty-one of the languages of India, and those by far the most extensive and important, will the New Testament be published.

The remaining versions now in hand, are the following *ten*, which are all in the press :—

The *Jambo*, printed to John.
 The *Kanauj*, to John.
 The *Khassee*, to John.
 The *Khosul*, to Mark.
 The *Bhutuneer*, to Mark.

The *Dogura*, or *Palpa*, to Mark.
 The *Magudha*, to Mark.
 The *Kumaoon*, to Matthew.
 The *Gutwal* to do.
 The *Muni poora*, to do.

In this state of the work, the brethren feel constrained to acknowledge, with the deepest gratitude, the goodness of the Father of mercies, who has so graciously preserved them and those who have assisted them in this work, till the greatest and most difficult part of it has been thus completed. And they feel it their duty to express their obligations to the public, both in Britain and America, for that generous aid which has carried them through their work far beyond the highest expectations they had formed sixteen years ago. on first addressing the public on the subject. Nor does it lessen their satisfaction to contemplate how many, in this period, have been stirred up and encouraged, in various denominations, to assist in this important work. From the beginning, their object has been, as they then declared, to secure the completion of the work, regardless by whom it was done, if really accomplished; which has made them encourage all of other denominations to engage therein within the verge of their acquaintance; and, when they have had reason to believe, that any version would be carried through, they have gladly relinquished it to others, unless the language appeared sufficiently important to deserve the labour of two simultaneous versions, as is the case with the Chinese, and some few others.

Having thus briefly stated the progress which has been made, under the Divine blessing, in the work of publishing the scriptures in the various languages of India, they beg leave to add a few observations relative to the importance of this being attempted, and the means afforded for doing it, as constituting this attempt an imperious duty, since, "to him that knoweth to do good, and doeth it not, to him it is sin." The following observations convey information to the minds of those who really desire to see India under the influence of the word of God.

1. It seems important that the *WHOLE* of India should obtain the light of the gospel, and that as speedily as possible.
2. It is impossible for this to be fully effected *without the scriptures being translated into the various languages current in India.*
3. While there appears no way of permanently enlightening the various provinces of India *without* giving the sacred scriptures in their different languages, *There is nothing which will so much assist the endeavours of the living preacher in attempting to evangelize a province.*
4. While a translation of the scriptures into the dialects of India, will so increase the efficiency of the missionary's exertions in attempting to plant the gospel, *it may, in some instances, effect this important object without the aid of a missionary from Europe.*
5. Further; *it is possible, in some cases, for a version of the New Testament, in some of the languages of India, even to create its own exponents* it blessed to this end by its Divine Author, it will be found quick and powerful, sharper than any two-edged sword.

5. Nor may it be improper to add, that, while the scriptures impart to one missionary the efficiency of many, *the expense of a version of the New Testament is not equal to that of even one missionary for three years.*

The importance of the work being evident, it only remains to inquire whether advantages exist for carrying it forward, sufficient to warrant the attempt; and this can easily be seen by briefly noticing those which have been for years in a train of preparation, and, through Divine goodness, are now in full operation.

1. *Advantages are enjoyed for printing any version whatever. and that at a moderate expense.* The necessity of suitable founts of types to print the different versions is self-evident; and this was severely felt on first engaging in the work. This necessity, however, Divine Providence has now met in the most effectual manner.

2. *The number of learned natives now trained up and accustomed to the work of translation.* These, who are in general well acquainted with Sungskrita, &c., in some instances, an acquaintance with three or four of the languages derived from it, beside their own. They, moreover, have now acquired a pretty clear idea of translation, as consisting, not in the exchange of a number of words for an equal number in another language, but in transfusing into one precisely the ideas expressed in another.

3. *In the course of so many years, a certain degree of experience in the work has been necessarily obtained.* There are difficulties in the work of translating the scriptures which cannot be easily surmounted without a considerable degree of experience. Passages, the general meaning of which may be strongly felt, often create difficulty in rendering them into another language, of which few, who have not made the trial, have an adequate idea.

4. There are certain things which may be highly improved for the advancement of these versions. Among these is the *assistance to be derived from our own countrymen, in various parts of India, who are acquainted with any one of its dialects.*

5. But, relative to the completion of these different versions of the scriptures, in the dialects of India, *their hope, under the Divine blessing, rests chiefly on the exertions of the natives themselves.* To bring these exertions to bear on the scriptures is one object of the New College at Serampore.

6. It seems reasonable, that *native Christians in India should not remain for ever without a knowledge of the languages in which the sacred scriptures were given;* a little reflection may indeed convince us, that a knowledge of these will ever be desirable. While the bulk of mankind, in every country, therefore, must make themselves acquainted with the Divine will through the medium of a translation, it seems desirable, that, in every nation which embraces Christianity, there should be, even to the end of time, certain persons able to refer to the originals themselves. When the gospel is made known to the natives of India, the scriptures given them in their vernacular tongues, and a knowledge of the originals themselves imparted to them, they may be safely commended to the grace of God; and, under his Divine guidance and blessing, though foreign missionaries should no longer visit them, the gospel may no more perish from India than it did from England at the Reformation, or from the various countries of Asia Minor, when no longer visited by Jewish evangelists.

7. *The collection of such works as exist in the popular languages of the country,*

whether in prose or verse, may greatly assist in this work. Although, from some of these highly valuable facts may be gleaned relative to the antiquity, the history, the geography of India, the intention is to collect them, not so much for the sake of the ideas they contain, or the information they may convey, as for the sake of ascertaining with precision the different languages of India with a view to the translations of the sacred scriptures. This collection will form a considerable feature in the library of the College at Serampore; and, from the number of works already obtained, and the generous readiness of friends in various parts of India to aid herein, there is reason to think that such a collection of works in the popular languages of the country will soon be made, as has not yet been found in any one library in India.

The brethren who form the committee for conducting and printing these translations, entreat permission to submit to the public the state of the fund intrusted to them for this purpose, which will be found to contain a balance of somewhat more than one thousand pounds. But this balance is so much more than absorbed by the editions now in the press, that the work must have stopped had they not borrowed funds, on their own credit, to carry it forward.

In these circumstances, they beg leave earnestly to appeal to the Christian public, both in Europe and America, and particularly to the various Bible Societies, and those friends in America and Britain, who have already so liberally encouraged these translations. They humbly hope, that their rendering themselves responsible for these sums, through their confidence in the good faith and liberality of the public, rather than suffer the work to stop, will not be imputed to them as a crime, since they have done it purely from a desire to advance the cause of God, and this on the maturest consideration, grounded on a knowledge of the circumstances of the country.

They rejoice, however, in the prospect, that this call on the liberality of the public, for aid in thus publishing the scriptures, will not be permanent, and perhaps never be again necessary to the same extent. In two or three years, the greatest part of the yet unpublished versions of the New Testament will, they trust, be brought through the press; after which, the chief expense will be, that of carrying forward the translation of the Old Testament, in such of the languages as demand them,—and of publishing successive editions of the New, as they may be needed. The present supply in the five languages, in which the scriptures are chiefly sought, however, will probably suffice for several years; and, at any rate, they are not likely to occur simultaneously to the same extent again. They therefore conclude, by entreating those who have so liberally assisted them in this work, both in America and Britain, and particularly the British and Foreign Bible Society, to accept their warmest thanks, with the assurance, that, whatever they may be further pleased to intrust to their care, shall be applied with the utmost faithfulness, not only to the work in general, but to that particular part of it for which any donation may be expressly designed. The fruits of their liberality may be either transmitted directly to the committee for conducting the translations at Serampore, or consigned to the care of the secretaries, or any of the members of the committee of the Baptist Missionary Society in Britain,—or in America, to those of the Baptist Convention, who will faithfully transmit them to the brethren at Serampore.

Extract of a letter from the Rev Mr Dyer, one of the Secretaries of the English Baptist Mission, to the Corresponding Secretary, dated

MY DEAR BROTHER,

London, Aug. 2, 1821.

YOUR intelligence from Burmah was indeed deeply interesting, and such as makes us long to know more. What, one is ready to inquire, will be the result of brother Judson's return? Will 'the wrath of the king' be stirred up, and this part of the missionary field be the first, in recent times, in which converts from idolatry will be called to seal their testimony with their blood; or will the King of nations, who turneth the hearts of rulers as the rivers of water are turned, by some 'strange work,' in his infinite wisdom, make free course for his word to run and be glorified? While I write, this question is possibly decided. May God be with his servants, and enable them to endure all things for his sake!

I am much gratified that our dear brother Ward was so kindly received in the United States, and that his visit appears to have been useful in no ordinary degree.

I hope the state of your Missionary Society at home is prosperous, and that your funds will enable you to make more extensive efforts on behalf of the perishing heathen. I cannot but think that, if your numerous congregations throughout the Union were thoroughly alive to the object, they have it in their power to do much more than their fellow Christians in Britain. Here, within the last few years, the income of almost all persons of property is considerably diminished, while the demands of a benevolent nature are greatly increased.

I have lately read, with much pleasure, a little pamphlet by Dr. Baldwin on the design of John's baptism. His task was not a difficult one, but he has executed it well. So our brethren who differ from us would have it, that the Redeemer was baptized in order that he might be inducted into the priestly office, after the Mosaic ritual, or, that he might be manifested to Israel! What a vast variety of hypotheses and conjectures have been hazarded, for the sake of avoiding the plain direct path marked before us in the New Testament! I scarcely know of any thing more likely to convince a person of reflecting mind that there must be something essentially defective in their system, than the various and contradictory assertions which have been made in its defence.

Extract of a letter from the Rev Mr. Ivimey to the Cor. Sec. dated

MY DEAR SIR,

London, Aug. 8, 1831.

I AM greatly obliged by your friendship in sending me your "Latter Day Luminary."—The events in Rangoon are very extraordinary indeed. I do not see how Mr. Judson can at any time think of flying from that city, while the natives are willing to become martyrs for Christ! I hope God will mercifully fortify their minds to bear any afflictions they may be called to suffer, rather than that they should appear to faint in the time of trial. I have lately received a letter from Mr. Judson, the contents of which had been anticipated in your publication.

I send you a Report of our Irish Society. It is matter for great thankfulness, that an expenditure of upwards of £2000. sterling is supplied without any considerable difficulty. I have a well-written letter in the last month's correspondence, from a young Roman Catholic priest to one of our Irish readers, who appears to

have been truly converted by attending upon the public reading and explaining of the scriptures, in an obscure part of Connaught. I am of opinion that there are many Irish settlers, who are grown rich in America, who would contribute, if they were called upon, towards the Society. Would it be possible for you to prevail upon some warm-hearted evangelized Irishman among you to attempt raising an Auxiliary Society in America?

We have had considerable additions of late to the church. I trust God is indeed with us. I have been much interrupted by indisposition the past 18 months, but "though faint, yet pursuing." I hope to spend and be spent in the work of the Lord; though I feel very conscious of my unworthiness, and unfitness for so dignified and holy a calling.

Mr. Strawbridge will tell you all our news. He has kindly undertaken to call for a small parcel. My dear wife unites in best respects to Mrs. S. and yourself.

Extract of a letter from the Rev. Dr. Ryland to the Cor. Sec. dated

MY DEAR SIR,

July, 1821.

I AM just going to London to see Mr. Ward before he departs for India, and have only time to write a line or two, to send with twelve copies of his work, which he desired I would forward to you, which are all he had left here.

I trust the work of God is going on in your country; but I have so little time, that I cannot keep up a regular correspondence, as I did many years ago, with several friends in America, who are now removed to a better world. I am always glad to hear of the success of the gospel, in all parts of the world; and pray God to bless your labours more abundantly. The last of my most intimate friends, good Mr. Scott of Aston Sanford, has lately finished his course with joy.

We have, at this time, as good a set of students, for talent and diligence, as ever we had in the house. Mr. Crisp, my colleague, is a most excellent man, but has had much affliction in the lingering death of Mrs. Crisp, and is far from being strong. I am, my dear sir, your cordial brother,

JOHN RYLAND.

DOMESTIC MISSIONARY INTELLIGENCE.

FORT WAYNE MISSION.

Extract of a letter from the Rev. Mr. M' Coy to the Cor. Sec. dated

DEAR BROTHER,

Fort Wayne, July 13, 1821.

WE have 30 acres of beautiful corn growing, and have a tolerable prospect of vegetables; but I have been forced to hire assistance in cultivating the crop. For the better information of the Board relative to the nature of our business, and to our prospects, I beg leave to submit the following extracts from my journal.

Wednesday, June 6, 1821.—Received information that Menomine, the Indian preacher, as I choose to call him, having told his people that I expected to visit them shortly, the probability of my coming had excited much interest among them. Their expectations being raised pretty high, they had become impatient on account of my delaying. Some were mad, and said I told lies. Menomine was in considerable distress on account of these things, and every few days sent a man to Bertrand's, (a trading house) to see if I had arrived. On hearing this intelligence, I determined, the Lord willing, to burst through a host of surrounding cares, and visit these impatient people. Abram Burnet, one of our pupils, will accompany me as interpreter. The objects of this tour are, to convince the Indians that I am what I profess to be; to look out a suitable site for our mission establishment, when we shall wish to leave this, and to persuade the Indians to invite me on to it; to persuade them to do something for the benefit of their children at the contemplated treaty; to encourage them to send their children to our school, and to adopt civilized habits; and, especially, to talk to them about the way of life and salvation through our Lord Jesus Christ.

At Camp, perhaps 25 miles from home, Thursday, June 7.—Agreeably to the resolution of yesterday, I left instructions for the family in what related particularly to my business, and at 8 o'clock this morning set out in company with three natives besides Abram. Swam our horses across St. Mary's. About 10 o'clock, met a company of Potowatomies. Having passed them about a mile, one came riding after to tell us some news which he had forgotten to give us at our meeting.—We drink water to-night out of a large pond.

Elks-heart, Friday, June 8.—Last night it rained on us severely. We had a small tent over us, but the rain beat through it so that it was impossible to keep our clothes dry. In our wakeful hours, the loons by their mournful screaming, and the bull-frogs which formed a kind of bass to the notes of an hundred other songsters, entertained us with their music. It commenced raining on us this morning just as we set off, and continued occasionally all day. At noon we stopped to eat a little; we had scarcely unsaddled our horses, until a most tremendous shower poured down upon us. I sat uncovered over my saddle-bags, until Abram seeing I was getting wet, ran to an old Indian camp, and brought thence a piece of bark, which I held over me, and sheltered myself a little. But it was impossible for us to keep dry. We encamped a little before night, in order to dry our blankets.

Having been a long time in a poor state of health, and having just become able to travel, being still very weak, I feel some uneasiness on account of my health, but would trust in my constant Friend.

Bertrand, June 9.—Have had another rainy night, but being wearied with the unpleasantness of the preceding day's journey, neither the rain nor the hundreds of moschettoes which sung about my ears could keep me from sleep. Some time in the morning my Indian friends awoke me, and told me they were ready to eat and start. About one o'clock stopped at this place. Mr. Bertrand is a French trader, who has an Indian family. He received me very kindly, and immediately promised, that if I wished to speak to the chiefs, he would assist me in collecting them. He seems very desirous that I should come and live in these parts, and says the Indians will certainly give me liberty. Abram has gone to a village five miles off to see Sopennypay, the principal Potawatomic chief, and to let him know that I will be there to-morrow to see him.

June 10.—In company with two Indian traders for interpreters, and three Indians, I visited three chiefs, and held a council with them, and others of their warriors at their village. The first of the ceremony was my handing out my tobacco, that all might take a smoke. I then talked to them on my business, but not to so good advantage as I wished, on account of not having a good interpreter.

Menomine Village. Monday, June 11.—Left Bertrand's this morning early, an Indian having the kindness to accompany us almost to this place in order to show us the way. We arrived about one o'clock. Menomine saw us coming, and he and others met us with all the signs of joy and gladness that these poor creatures could express. He had scarcely given me his hand, when he cried out to his people, who lived in this place in four little bark huts, informing them I had arrived. Men, women and children all swarmed around me, and gave me their hands. Never was more joy expressed by any of my friends at a meeting, than by these people. A messenger was immediately despatched to a neighbouring village to announce my arrival. In the mean time Menomine inquired if I was coming to live among them. Receiving evasive answers, he expressed great concern; and began to entreat me to come and live there. He said the chief and almost all the people of their village wished me to come. He showed me a place which he had looked out for me to live on.

Their little huts being excessively hot, I proposed taking a seat out of doors; the yard was immediately swept, and mats spread for me either to sit or lie upon. We were presently regaled with a bowl of turtle's eggs, next was brought a kettle of sweetened water for us to drink. I was then showed a very large turtle, and asked if I were fond of it. Fearing that I could not squeeze much of it down my throat if they cooked it, I told them I was very fond of corn and beans, which I knew were already over the fire. This we supped with wooden ladles, out of a large wooden bowl, and was quite palatable after we had seasoned it with salt.

Two women presented me with two mocochs of sugar, (a bark box containing about 30 lbs.) for me to take home to my children.

In a short time the chief, and every man, woman and child assembled at Menomine's. Great and small gave me their hand. I had strange feelings; all were gazing on me with a kind of reverential awe that I was unaccustomed to. Having handed out my tobacco, all smoked, until the fume and the heat seemed like killing me, and it would have been impolite for me to have gone out of the house at this time.

I talked to them, but was obliged to confine my remarks to very narrow limits, for want of a good interpreter. They, as well as I, appeared deeply to regret this misfortune. They said bad Indians had endeavoured to discourage them by saying I would not come to see them; that I had hitherto only been making a fool of Menomine; that his preaching was not true, for none of us would go to God as he had said; also, that I had told the people of other villages that they might drink whiskey if they pleased, &c. &c.

Menomine said that as I had promised to visit them when the grass grew to such a height, he had went every day to see how high it was; he had at length become uneasy, and had intended shortly to start to Fort Wayne to see me. Nevertheless, he had encouraged his people to hope that I would fulfil my promise, "and now you see, my children," said he, "that he has come."

When they entreated me to come and live among them, and I told them the

distance from Fort Wayne was great, they replied, "It is not very far, you come a crooked road. Almost all our party have quit drinking whiskey, and have quit many other bad practices. Whiskey will be brought among us, and if you do not come and live among us, we are afraid that many will begin to drink again, and do other bad things. But if you will come and live here, we will drink no more whiskey. We will send our children to school, and you can preach to us; we all want to hear you preach. You can bring with you a good interpreter, so that you can tell us *all* your mind about religion; we wish to know these things."

They insisted on my staying with them the next day; when I consented, they entreated me to stay two days, and they would send some young men to the woods to hunt me some fresh meat, and if I would tell them when I would return, they would have something good for me to eat; now, they said, they had nothing good.

Menomine delivered one of his kind of sermons. He had but little ceremony in the business. Not rising from his seat, or observing any preliminaries, he commenced his discourse, and spoke with so much warmth that he perspired freely. Abram was astonished at the correctness of his ideas.

A little before night the company broke up. On leaving, all gave me their hand as at meeting.

Menomine told me privately that he had two wives, some people had said that if I knew this I would push him from me. "I tell you," said he, "that you may know it. I did not know that it was wrong; but if you say that it is wrong, I will put one of them away." This I thought was like cutting off a hand, or putting out an eye, because it offended. I wished to have a better interpreter, when I should explain to them the sacred nature of the marriage contract, and for the present replied, that this was a subject of great importance, and I must think before I speak. Abram and I sung and prayed as usual at home.

Tuesday, June 12.—The women in the house where we slept kneeled and prayed, evening and morning; they all spoke at once. Menomine said nothing. I also heard them at family prayer in an adjoining wigwam. These things so deeply affected me, that it was with difficulty that I could repress my tears, when in their presence. When all had retired to rest last night, I gave vent to my passion. I wept and prayed, and praised my God for the pleasing wonders of the day.

Menomine showed me a square stick, on which he had made a notch for every sermon he had preached. I then showed him my list of texts, and the number of times I had preached in a year; showing him at the same time, that what I preached was taken from such and such places in our good book. He immediately began to count, to see if I preached oftener than he did. Finding this to be the case by a considerable difference, he acknowledged his inferiority. He must now look at all my books and papers, must hear me read, notwithstanding he could not understand a word. I explained to him some of the uses of my Almanac. He must also examine my watch. I attempted to write in my journal, but he kept so close to me, and was so inquisitive, that I was forced to defer it. I retired into the brush, and made hasty notes with my pencil, hastened back, and found Menomine had followed me, and was standing gazing after me.

Agreeably to a promise made to the chief yesterday, I visited his village, accompanied by Menomine and others. The chief, to show his loyalty to our go-

vernment, or rather as an expression of friendship for me, had hoisted the American colours, which were flying near his hut. He had a large-kettle of venison and homony prepared for us by the time we arrived. I was presented with venison, homony and sugar. A woman presently brought me a choice piece of deer's ribs, and a deer's tongue. Of these, with the help of my knife, a wooden ladle, and a good appetite, I partook a reasonable meal, endeavouring at the same time to indulge as few thoughts as possible on the cleanliness, or uncleanness of the cooks. After dinner we had a *talk*. Menomine gave a short lecture, as did also another man, who it seems has become so warm with the spirit of reformation that he also has commenced lecturing.

Abram, by mingling with them in familiar conversation in private, had an opportunity of becoming acquainted with their feelings generally. They declared to him in their private circles, that they were extremely glad I had come to see them; that they wished to hear me preach, for they were afraid Menomine did not know how to preach good. They said Menomine had some time told them that every body would die in the course of five years. They asked Abram if I said so too in my preaching.

I suppose there are about 120 souls belonging to these two villages. At Menomine's village there are 7 men and 8 women, who are considered sincere reformers. At the chief's village are four men, among whom is the chief himself, and one woman, who also appear to be seriously inquiring for the road to heaven. Shaking hands with men women and children at the chief's village, we returned to Menomine's.

The weather being excessively hot, and we being obliged to drink water out of a filthy pond, the flies likely to kill our horses, and our situation in every respect being so very unpleasant, Abram, who was already quite sick, insisted on leaving. He said, "we stay here, I'm sure we die; our horses die too; we no want to die here." Menomine called up all his people, of whom I took an affectionate leave, after promising to visit them again when the leaves begin to fall. He walked with us half a mile to show us the road; entreated me to continue my regard for him, and not listen to bad reports which I might hear about him, until I had seen him, and talked to him about them. He declared he would still try to please God, and do right; and so we parted. O compassionate Saviour, didst not thou expand thy bleeding arms upon Mount Calvary! and is there not room in thy bleeding bosom for these dear people! Shall not some precious seed be sown here! And will not this desert soon begin to rejoice!

The heat is so excessive, and the flies so numerous, that our horses can scarcely travel, and ourselves are almost ready to faint. Can get no water, except in ponds. We strain it through a handkerchief. It has rained on us almost every day since we left home.

About 3 o'clock fell in with a company of Sauks. At sun-setting reached a little Potawatomic village on the banks of St. Joseph, so much exhausted that I was scarcely able to walk. I lay down on my blankets in the yard, and listened to two men who were within, sweating for their health. While they steamed themselves over hot stones, they repeated a kind of prayer, which by their sing-song I supposed was repeated about four times in a minute. They commonly commence this ceremony with a short song. When they thought themselves sufficiently sweated, they came out and bathed in the river.

We had not been long here until a large wooden bowl of thick soup, made of pounded corn, without either grease or salt, was set before us. I was very hungry and faint, but withal a little sick. The cookery appeared to be so extremely unclean, that after forcing down about a ladle-full, I deemed it prudent to desist, lest I should lose the benefit of what had already cost me so much self-denial.

About the same time the Indians commenced eating on the same ground. The group which sat nearest to me consisted of an old woman with the carcass of some small animal in her lap, around whom stood four children, eight dogs, and a cat. Puss and the surly curs had many a snarl; and, as the supper was rather scant, snapping, and at length a heavy fight, ensued among the canine gentry, who had the ill-manners in the affray to tumble over one of the children; so that afterwards poor Tray received many a severe pelt from the affectionate mother; and no matter, for he ought to have had more manners at table.

Not being able to swallow their soup, I desired them to heat a little water in a kettle, of which I made coffee; but the kettle was so very nasty, that it had given the coffee such an intolerable taste, that even Abram, though used to Indian fare, could not drink it.

Wednesday, June 13.—Set out early. Travelled through the rain, the path narrow, and the bushes wet. Dined on one biscuit, which was our last, and a little sweetened water. Passed three villages, at one of which we halted, and had a talk. From this a boy is to return home with us, with a view to attending the school. In the afternoon reached the residence of the Burnetts, Abram's relations, who are half breeds, near the shore of Lake Michigan. Here our situation is quite comfortable for this country. I am so weak that it is painful for me to walk; nevertheless, my health in other respects is better than Abram's.

Lake Michigan, Friday, June 15.—Have been resting two days, and waiting the arrival of James Burnett. He brings intelligence from Topennypoy's party. He has visited them since I was there. He attended a feast at which they cooked eight deer.

Perrevaish, Saturday, June 17.—Left Burnetts' early, and at the next village took up two boys for whom I agreed yesterday: placed them behind two young Indians, who were riding in company. About 12 o'clock received the boy who was promised to me last Wednesday. The boy was called up by the whistle of his mother, and encouraged to go with me by being told he would get bread to eat at Fort Wayne. A third Indian who was travelling in company, took this boy behind him. In the course of an hour, we met a company of drunken Indians, with whiskey. The men who were carrying our boys had advanced a little ahead, whom I found stopped with the whiskey party, as if they were waiting for a dram, whilst one of the strangers appeared to be outrageously mad. He at length seized a pistol in the belt of one of our company, and endeavoured to force it away, that with it he might shoot the owner. The latter at length dismounted, and raised a club against the madman, who was pulled away by others of his party. Some heavy scuffling ensued. I was happily disappointed in not seeing any blood shed. I was concerned for my little boys, who were in the thick of them, and kept my eye on them until we got our company under way again. Not one of them offered to trouble me. Travelled through a tremendous rain.

Sunday, June 17.—Regretted that we could not enjoy Sabbath privileges. Taking into consideration provisions, the flies and moschettoes, &c. &c. I deemed it im-

prudent to attempt to lay by in this wilderness. Having borrowed a horse, I set my little boys thereon, the three Indians who had carried them turning off to a village we passed. Encamped on Elk's-heart river, where the moschetoes are so intolerably bad that I can scarcely write.

Monday, June 18.—Met a drove of cattle going through the wilderness to the army at Green-Bay. Consented to endeavour to take in to Fort Wayne one of their company who had sickened, one of their party assisting. The sick man was perfectly crazy. I was obliged to peel bark, and tie him securely on the horse. We conveyed him about five miles, when, finding it impossible to proceed, we left him at an Indian hut, by consent of the owners, who manifested a disposition to render all the assistance and comfort which their scanty means afforded. Left a Frenchman, who was travelling with us, and the sick man's companion, to take care of the unfortunate sufferer.* Encamped near a bad marsh, in crossing which we had to unsaddle our horses, and carry the baggage over on our shoulders. Have a violent wind and rain.

Tuesday, June 19.—Resumed our journeyings early. Found the little creeks full. In crossing one, my horse fell with me twice, and drenched me pretty well; which circumstance was immediately followed by a storm of wind and rain. Swam our horses across St. Mary's river, crossing ourselves in a periogue, and once more embraced my dear family, all in good health.

On the 24th ult. I baptized at this place a Shawanee woman, who gave a most pleasing account of a work of grace on her heart. On the 8th inst. baptized another female, whose mother was a Wea. This latter convert possesses a fine English education.

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From the same to the same, dated

REV. AND DEAR BROTHER,

Fort Wayne, July 28, 1821.

PARDON me for troubling you so often. Wishing my honoured patrons to know on what grounds I admit to baptism the natives of these forests, I herewith transmit you a copy of the experience of Wis-ke-ke-la-eh-qua, the Shawanee woman whom I baptized on the 24th ult.

Since my last, I have baptized a white woman whom we hired to assist in the family.

I have received your very affectionate favour of the 2d inst. The Report has not yet come to hand. My spirits are greatly refreshed, and I feel under additional obligations to endeavour to please my God, and those whom I have the honour to serve, whose instructions will always receive due attention.

EXPERIENCE OF WIS-KE-KE-LA-EH-QUA.

"When I was small, I lived with my grandmother, who was instructed in the Christian religion by the Moravians. I was then told, by my grandmother, that all people were wicked, and that Jesus Christ came into the world to save us.

"Many years afterwards, when I was a widow, I found much trouble to procure a living, and was obliged to seek it by every honest means in my power. I went with a company to gather cranberries; we got very wet, and lodged without fire.

* He died two days afterwards.

This made me very sick. My mind was also now much troubled. All the company slept except myself; I was in so much trouble of mind that I could not sleep. Next morning I went to a village, being scarcely able to walk. An Indian, who called himself a prophet, and whom they afterwards killed for witchcraft, gave me some medicine, which made me worse. I was at times crazy. I don't know how long I continued in this state of distraction, but I know I was eight days in great trouble of mind. I ate nothing. I felt like I was in the fire. I prayed to God to have mercy on me, and save me from hell.

"A few days before my illness, I dreamed that I was carried above, and was taken into a house that was white, but it did not look like white houses do in this world. There I saw a good man sitting, before whom I became little as an infant. He took me in his arms, and said, 'The person who is always talking to you in the world does not wish you well. He is bad and is trying to ruin you. I am he who will do you good, will save you, and will protect you always.' I then awoke.

"After being in so much trouble for eight days, I thought the same man whom I had seen in my sleep spoke to me again. I was now awake, but I could not see him with my eyes. He said, 'I have promised to take care of you, and I will do it. I am your friend and Saviour. I will never forsake you.' All at once it seemed that I got out of the fire; my mind and heart seemed to go to God. My mind became strong, so that I understood many things that I did not know before. I was happy. I seemed to be looking down on people in this world. Then I wanted to die, and prayed that I might die. In my sickness and trouble afterwards, I could still hear the same man talking to me, and telling me good things; but I could never see him with my eyes. I kept my mind set upon God, and things above, for about two years. Then I somewhat forgot these things. I did not pray so much as I had done, nor have my mind so much set upon things above. In this way I lived many years.

"About two years ago, I was troubled because I was not more holy. My grandmother had told me when I was a little girl, that if a person would fast and pray, four days, God would forgive their sins and make them happy. I determined to try what my grandmother had said. I went into the woods, and staid there two days fasting and praying. I returned home, and to my grief, a woman who was there kept talking a great deal of nonsense. But I determined to be sober, to fast, and to pray; and I thought I did very well until the fourth day just at night, when the time to receive the blessing, as I thought, had almost arrived; then I became wicked and foolish as ever. I found myself just as I was before I began to fast, or a little worse. And I believe that wherever we go, or whatever we do, the devil is with us to keep us from being truly good.

"When I was at your house last summer, and heard you preach and pray, and talk a good deal, I found that you talked just like I had felt. You told me many things which my grandmother had done when I was a little girl; and I determined, if God would help me, to serve him better than I ever had done before. But I had not been very religious for a long time. I had thought too much about this world, and too little about things above; and God sent a judgment on me, as I thought it to be, for my wickedness. I became very sick. My little boy became sick too, and died. I was in much trouble for a few weeks; then I lost my trouble again, and hoped that when I should die I would go where my child is gone. I want to go soon to that place, but I will not pray to die as I once did.

I think it is not right; I will try to be willing to live, and willing to die. I know that Christ came into the world and died to save us, and I hope he will save me.

"Some time ago, I made a journey into Ohio among the white people. Some good women there asked me to go to their meeting, which I did. They and their preacher talked to me about religion, and said they would be glad if I would join their church, and be baptized. But I told them I wanted to be of your religion; and that I would rather join your church, because your church was designed particularly for the Indians, and I hoped a great many Indians would join it."

I asked her if she believed at all times that she was a Christian, and that when she should die she would certainly go to heaven?

She immediately burst into a flood of tears, saying, "I have nobody to instruct me; my prayers are all in the Indian language; I don't know certainly whether I am a Christian or not; I have given my whole heart to God, and I can do no more. I want to love him and serve him all my life. I know my life in this world will not be long, and I want to die, and go to God, whenever he is willing to take me. I don't care for any thing in this world. I want to be a Christian, and to live with Christians. I have no pleasure in the company of wicked people. I wish to please God, and, if you think I am worthy, I wish to be baptized."

The foregoing is the substance of her experience, which she related on my inquiring into particulars. I have endeavoured neither to detract from, nor to add to the merits of the relation.

At different times I had corrected many strange notions which she had formed, and had answered some curious questions that she asked, such as the following; "Will God forgive my sins after I am baptized, as he does now? Will people who have not been baptized, and those who have, dwell in the same place in heaven?"

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From the same to the same, dated

REV. BROTHER,

Fort Wayne, Sept. 6, 1831.

To obtain a permanent and eligible site for the mission establishment, and to induce the Indians to aid somewhat in the support of schools among them, I have been labouring a long time. Through the good providence of God, I have at length succeeded in a good degree. At a treaty last month at Chicago, when the Indians were ceding to the United States about 4,000,000 acres of land in Michigan Territory, the Potowatomies obligated government to furnish them with a *teacher* and a *blacksmith*, and to expend in supporting them \$1000 annually, for 15 years. For the residence of those men, or, in other words, for a mission plantation, they gave one mile square of land, to be selected by the President of the United States, any where in their country. This arrangement was the result of plans which I had formed long since, and for the accomplishment of which I had felt much solicitude, and had put up many prayers.

Should the government choose to appoint me teacher for the Potowatomies, and allow me to nominate the blacksmith, I beg leave to accept those offers, and permission to remove the establishment to the appropriated spot, so soon as the state of our funds, and other circumstances, shall justify. Nothing can be certainly known respecting those appointments, and nothing can be done relative to moving from this place, until the treaty shall have been ratified by Congress.

My present wishes are, to commence at the new site next March, make a crop of corn, &c. build cabins, and in the fall remove thither the family and school, having grain and vegetables at the place for the subsistence of the family, which would save a deal of cost. Government, I trust, will defray most of the expense of building. Permit me to say, that the Commissioners of Government expect the Board to avail themselves of the facilities offered to missionaries by the treaty with those natives, and the Indians themselves consider that we are under an obligation to do so. The site which I would prefer, and which I hope will be selected, is about 50 miles N. W. of this, and that much further from white settlements.

When we shall settle at our more permanent residence, it is my wish to vary a little from the ordinary course of missionaries among the Indians. I wish to lay off a town, not very compact. Let the houses be say 20 poles apart, so that each family could have room to feed cattle, horses, hogs, sheep and poultry. The missionaries would form one family. In this town I would invite all well disposed Indians to settle, preventing as much as possible the introduction of ardent spirits. Our fields would lie a little back. At the mission-house would be the place for public worship, and for the school.

Anticipating the arrangements made at the late treaty, I have for almost one year been pursuing measures to prepare the minds of a number of Indian families to settle with us; and I am encouraged to expect emigrants from four different sources, so soon as I shall say I am ready to receive them. The head of one family, who speaks English, has agreed to be our interpreter. Being a citizen himself, and his children attending school, his services will occasion no expense to the mission, except on particular occasions.

The Ottoways, at the same time, contracted with the United States for a teacher, a farmer, and a blacksmith; for the support of whom government is to allow \$1,500 annually, for 10 years, and also to furnish the nation with a number of cattle. The demands of these two tribes astonished the commissioners, inasmuch as the like had never before occurred with any of the Indians N. W. of Ohio, or west of Mississippi.

As the arrangements of the Ottoways offer such facilities to missionaries, I hope the Board will endeavour to avail themselves of them. All those persons whom the Indians have asked for to assist them, will be appointed by government, and I have already petitioned the proper persons to appoint some of our missionaries. I presume that men of the proper character can be obtained in the course of one year from this time. The establishment among the Ottoways could be located at a place not more than 100 miles north of that among the Potowatomies, and if the Board pleased, the former might be an appendage to the latter. These two tribes speak the same language, with very trifling variations. The establishments being near to each other, and connected in their labours, would always act in unison, and would mutually assist each other.

If the Board should not choose to expend any thing on the branch among the Ottoways, it would be no objection to my plan; for it would be better for us to have three missionaries living there on the annual salary of \$500 each, than to risk an establishment which might not favour our views. Farming utensils, black smith tools, and even stock to work upon, would, I conceive, be furnished by government. However, if the Board will please to say that they approve the

measure, provided the teacher, farmer, and blacksmith can be supported at the station by the salary they shall receive from government; or rather, if they could say, that after bearing the expense of conveying the missionaries to the ground, they could afterwards allow that department the annual sum of one thousand dollars towards defraying the current expenses,—I would then, if they please, make the best possible arrangement with government; after which we would be able to decide on the eligibility of the plan.

I fear that my worthy patrons will think that I am likely to run on precipitately and extravagantly in business. But I assure them that my present requests are the result of sober reflection, and, as I said before, of much labour.

In order to render our plans effective, and secure a liberal share of the patronage of government, I have thought it would be well for me to visit Washington at the next session of Congress, provided the business of the establishment would admit of my leaving home. I could then more fully explain to the proper persons my wishes, and more hopefully press upon them my requests. I would not, however, like to take such a journey without the permission of the Board.*

The people around us are very sickly. Notwithstanding we have had as many as seven at a time sick in our family, and were forced to suspend the school about ten days on account of sickness, yet I consider that we have been highly favoured. No serious case have yet occurred; those of two of my little children are at present the most so. I have enjoyed good health for several months, which is a special blessing in the absence of my wife. I have received the last Annual Report, and your late affectionate letters. Sensibly affected with the sympathy and liberality of the Board, I subscribe myself, &c.

CHEROKEE MISSION, VALLEY TOWNS.

Extract of a letter from the Rev. Mr. Posey to the Cor. Sec. dated

VERY DEAR SIR,

Valle Towns, N. C. Sept. 27, 1821.

OUR school is doing very well; 40 Cherokees are still improving very fast, and brother O'Bryant, the teacher at Tinsawatee, visited us this month. He has 28 Cherokee scholars, and his school is prosperous. I humbly hope day is broke in this wilderness. I have been enabled to undergo the fatigues of my situation entirely cheerful, since I understood the dear brethren and sisters were coming on this fall. Our crop looks well. We have bricks burnt, and one chimney started; intending, if possible, to have comfortable buildings for the reception of the brethren. Our saw-mill, I think, will cut plank to-morrow, and our grist-mill is pretty well on the way. O for a heart of thankfulness to the great Giver of all good, for his loving kindness to the children of men!

SETTING APART OF MISSIONARIES,

FOR THE INDIANS OF OUR COUNTRY.

ON Wednesday, the 26th September, 1821, a number of missionaries were set apart by prayer and other solemnities, in the house of worship, occupied by the

* The Board has instructed brother M'Coy to visit Philadelphia and Washington, he procuring by the way such subscriptions, donations, &c. as may be in his power.

Baptist church, Sansom-street, Philadelphia. They are destined for the Valley Towns, Cherokee nation, where the Rev. Humphrey Posey, and his assistant, Mr. Dawson, have for some time past been labouring.

The band consisted of the Rev. Thomas Roberts, late pastor of the Baptist church in the Great Valley, and Elizabeth, his wife. Mr. Isaac Cleaver, blacksmith, farmer, &c. and Rachel, his wife. Mr. Evan Jones, teacher, and Elizabeth, his wife, and John Farrier, farmer and weaver. Besides these brethren and sisters, there were three excellent female teachers, Elizabeth Jones, Mary Lewis, and Ann Cleaver. The children of the missionaries are Samuel, Phineas and John Cleaver, of the several ages of 17, 15 and 12, each of whom has been brought up to farming. Thomas Roberts, of the age of 15, who had commenced the study of medicine, and John Roberts, aged 11. Elizabeth Roberts, 13, and Catharine Cleaver, 12. Nine children besides the above, were under 11. The whole company is 25.

Ten or twelve ministering brethren led the services by singing, prayer and exhortation. The instructions of the Board were publicly read, and an affectionate farewell taken by the shaking of hands of the ministers and missionaries. The meeting was powerful and melting. Every eye seemed to say the Lord is in this place, of a truth.

The following morning at 11 o'clock, the missionaries collected themselves, by appointment, at the Centre Square. Four or five hundred brethren and sisters from the different churches met them. There,

“under open sky,”

the praises of God were sung, for the growth of the empire of the Messiah. The missionaries were again, by prayer, commended to God and the word of his grace; when, amid a thousand wishes for their prosperity, they ascended their wagons and departed.

INSTRUCTIONS

Of the Board of Managers of the General Convention of the Baptist Denomination in the United States, to their brethren the Rev. Thomas Roberts, Isaac Cleaver, Evan Jones, and John Farrier, the first three of whom have wives and families, about to remove to the Baptist Mission station in the Valley Towns, Cherokee nation, in the state of Tennessee.

BELOVED BRETHREN,

THE Board has discovered with much satisfaction your readiness to relinquish the conveniences of civilized life, that you may become useful to the untaught and roving inhabitants of the forests of our country. The everlasting interests of our fellow-men, have an imperious claim on our prayers and our endeavours, whether they be found among the gross and miserable idolaters of the east, or among the benighted aborigines of this western world.

You will find your entrance upon your work considerably softened by the labours of brother Posey and the previous appropriations of the Board. Convenient habitations, it is expected, will be ready to receive you, and the hand of holy affection extended to bid you a thousand welcomes. The Board is permitted to rejoice in

the prosperous condition of the school at the Valley Towns, in the liberal assistance afforded by the national government for the carrying forward of the buildings, and assisting in the support of the native children; in the contributions of clothing and other articles of convenience received from their Christian sisters in Baltimore and New-York; and in the prospects of good which are opening before you; but they desire, deeply and solemnly, to realize the idea that all permanent success must result from the blessing of the Lord. Into his hands they commend you. The prayers of thousands will rise for your prosperity.

Accustomed to offer some general instructions to their missionaries when dismissing them to their respective fields of service, the Board tenders a few words of affectionate advice to you. We pray you to guard against declensions in personal religion. Live near to God, in holy meditation and fervent prayer. Read with attention the sacred writings. We entreat you that ye be not slothful, but followers of them who, through faith and patience, inherit the promises. And while you study and labour to imitate those graces which shone in ancient prophets and evangelists, familiarize yourselves with the biography of missionaries in these latter times. The studious Elliot, the itinerating Brainard, were not more distinguished for their general usefulness, than for their heavenly mindedness, their private devotions, and their frequent dedication of all their powers to the glory of the Redeemer, and the salvation of their red brethren.

We beseech you to cultivate a peaceful temper. Consider yourselves and those who may mingle with you in the mission, as one family. You have "one Lord, one faith, one baptism:" endeavour, therefore, to keep the unity of the spirit in the bond of peace. Bear with those infirmities which you may discern in each other, and always remember you are yourselves yet in the flesh. If ever tempted to contend who among you should be greatest, place in the midst of you a little child.

Remember you have solemnly devoted yourselves to the cause of God. Seek not then your own things. Offer to the Indians examples of commutative justice. The commands of God to Moses on this subject, have in them an everlasting force. Deut. xvi. 18. "That which is altogether just shalt thou follow." Deut. xxiv. 14. "Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren or a stranger." Covet the possessions of no man. You enter into the wilderness in the character of the self-denying disciples of Jesus: maintain this character even to death. Be each of you ever prepared to rise and say, "Behold, here I am; witness against me, before the Lord and before his anointed, whose ox have I taken, or whose ass have I taken, or whom have I defrauded, whom have I oppressed." If necessary, may the voice of every Cherokee be like that of Israel to Samuel, "Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand."

In your intercourse with the natives, show them examples of temperance. "I sit down at my table," said the pious Joseph Allen, "not to please my appetite, or pamper my flesh, but to maintain a servant of Jesus Christ, that he may be fit for the Lord's work." When Aaron and all the elders of Israel came to eat bread with Moses' father-in-law they did not forget that they were before God. Let your conversation ever be chaste, and tend to godly edifying. Let not the men you are about to teach excel you in prudence. Remember that a fool uttereth all his mind, but a wise man keepeth it in until afterwards. It is our in-

tion to endeavour to instruct the Cherokees in the useful arts with which yourselves are acquainted; cherish their habits of industry. In the days of Solomon "a man was famous according as he had lifted up axes among the thick trees." In these labours a man may be famous still. In imparting the knowledge you possess, be affable and conciliating. Convince the natives you are their friends, and you need not doubt but that they will show themselves friendly. They have simple sagacity for appreciating the public spirit which is devoted to their welfare,

To their ministering brother, Rev. T. Roberts, the Board conceives it unnecessary to make any peculiar remarks. They persuade themselves that the cross of Christ will continue the burden of his ministry, and they trust that in case the health of their esteemed brother Posey, or that of his family, or in case a desire on his part to be more extensively useful in the ministry of the gospel, should induce his retiring from the more immediate concerns of the Valley Town mission, that brother Roberts will be favoured with the wisdom that is profitable to direct. The Board will ever welcome communications from you, and be ready to make every appropriation for your comfort that duty shall dictate. They trust that you will be assisted to train up your children in the way in which they should go. Domestic government, conducted with mildness and decision, with uniformity and devotion, usually opens before parents and their offspring the consolation of prosperity and peace. The prospects before you are encouraging. The Son of God promises his gracious presence. Indians have already begun to sing his praise. The day assuredly cannot be distant when the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

By order of the Board.

Wm. STAUGHTON, Cor. Sec.

September 26, 1821.

Extract of a letter from Rev. Mr. Roberts, just come to hand, dated

DEAR BROTHERS,

Five miles W. of Newbern, Oct. 27, 1821.

You are no doubt anxious to know how we are, and what progress we have made in our journey. I have the happiness to inform you that the Lord has been very merciful to us all; our health has not only been preserved, but improved. You would see if you were here agreeable cheerfulness depicted on every countenance, and the missionary flame burn brighter every day. Yes, the most faint-hearted "thank God, and take courage."

Truly, brother, our God is worth serving! In passing through Virginia we found but very few Baptists, and we obtained nothing to help us along, except two nights' entertainment. Yet the people where we stopped, were, in general, kind; and even those who at first manifested an unfeeling temper, were moved to tenderness when our wants were told. We have travelled about 470 miles; some of the road was exceedingly rough, but the greatest part was excellent. In all that distance nothing broke, except two or three rivets in one of the wagons, which were replaced for 16 cents. The horses are in better order, if possible, than when we started, and we take good care of them, knowing that *they are the Lord's*.

Brother Brown of Washington, and Governor Meigs the Post Master General,

advised me to buy another horse to relieve any of the rest that should be galled, or disabled by any accident. They informed us also that we would find great difficulty in obtaining bread, and other necessaries, and that one should go before to procure provisions, and seek a suitable place for night-accommodation. Agreeably to their advice I purchased a young mare for 40 dollars, which is very serviceable, and no doubt has already paid for herself; for, by her means we have been enabled to obtain provisions much cheaper than otherwise, and have avoided the delay of the whole family. She is very useful also in crossing rivers, going before the wagons to try the depth, &c.

Extract of a letter from Mrs. Jones, late Mrs. Wheelock, to the Cor. Sec. dated

REV. AND DEAR SIR,

Calcutta, Feb. 20, 1831.

SEVERE and long protracted illness has prevented my writing to you before, and informing you of the change in my circumstances and prospects. Soon after the receipt of your kind letter, in which you expressed the willingness of the Board to meet the expense of my return to America, provided no sphere of usefulness should open for me in Bengal, a situation, in which I could be both useful and happy, was, *in providence*, offered me. I have entered into it. My name and prospects are now altered, and Calcutta is my probable home for life. I am, therefore, no longer in need of the pecuniary support which I have hitherto gratefully received from the Society; but I hope I shall be, as I ever wish to be considered, a daughter of the American Mission. To be enabled to prosecute the object for which I came to this country, is one of the most earnest desires of my heart; and I have reason to rejoice that God has placed me in a situation, where my means of doing good to my fellow creatures are greater than they have ever before been; and that I am blessed with a partner in life, who not only feels it his duty, but esteems it his privilege, to do what is in his power to assist in building up the cause and interests of the Redeemer in the world.

I am now slowly recovering from a violent attack of the liver complaint. It has, for some time past, been a matter of doubt in my mind, whether I was soon to experience restoring mercy, or go down to the gates of death. The Divine arm has been placed underneath to sustain me, and affliction's reiterated strokes have been sanctified; while death has been divested of his terrors, and my soul has rejoiced in the glorious prospect beyond the grave, and in the idea of being freed from sin, and spending an eternity of holiness in the immediate presence of God. My health is now so far established, that I entertain a hope of soon commencing the study of the Bengalee language, and of visiting again our native female schools.—Missionary friends here are all well.

OPENING OF A PLACE OF WORSHIP.

ON Wednesday, the 4th of July, was opened for the worship of God, the Baptist meeting house in Wood's Town, New Jersey. The services, which commenced at 2 o'clock, P. M. were introduced and throughout the whole intermingled with praise. The Rev. Mr. Smalley gave out the 338th hymn of Rippon's Selection.

The dedication prayer was offered by the Rev. Mr. Sheppard; after which the Rev. Dr. Staughton preached from Isaiah lxvi. 1. "Where is the house that ye build unto me?" Mr. Smalley then offered prayer to the Lord. The assembly was solemn and large, and the services of the day impressive and pleasant. It is believed that the Lord revealed his gracious presence, and recorded his holy name. The house is a good brick building, 40 feet by 50, and is situated in a pleasant part of the town. The Rev. Mr. Le Huray is the present minister.

Letter from the Rev. Jesse L. Holman, Secretary of the Aurora Missionary Society, to the Cor. Sec. dated

DEAR BROTHER,

Aurora, Indiana, October 24, 1821.

LED, as we humbly trust, by a solemn impression of the goodness of God, we have organized ourselves as "*The Aurora Missionary Society, Auxiliary,*" &c for the purpose of affording our feeble aid, in furthering the gospel among the heathen. We meet annually on the 4th of July. One of the articles of our constitution is, that our general contributions shall go in aid of the mission among the western Indians. We are situated in the wilderness, and our funds, for many years, will be little more than nominal. But we sympathize with the heathen; we lament their benighted condition; and, although we are able to give but little towards meliorating their case, we are unwilling to be altogether silent and inactive. While we regret our inability, we rejoice in having it in our power to manifest our willingness, by doing a little. Our hearts have burned within us at the joyful intelligence from the missionary field, and we wish to cast our very little mite into the treasury of the Lord, to aid in holding up the hands of those who are instrumental in the glorious work. We have forwarded to brother M'Coy, at Fort Wayne, the sum of \$15 18, together with a few articles of domestic manufacture; \$4 87, together with the articles we received from the Aurora Female Missionary Society, and \$1 87 thereof we received from the Hogan Female Missionary Society, for the Burman mission. But having, at the time, no opportunity of forwarding so small a sum, we concluded the intention of the donors might be as well fulfilled by the Board, under this arrangement, as if it had been transmitted to Philadelphia. We shall probably be able to do a little more the present year, than we have done the year past, and wish to know the mind of the Board, whether we shall hereafter send what we collect directly to brother M'Coy, or await their order. We are also desirous to hear from the Board, as often as it may comport with their convenience.

Although we do but little ourselves, we rejoice that others are doing much. We rejoice that so many thousands are engaged, in various ways, in extending the empire of Divine truth. We behold the increasing prosperity of the Redeemer's kingdom with inexpressible delight. We look forward to the result of future exertions in the missionary field with joyful expectation, and gladly hail the wide diffusion of light, as the dawn of that glorious day, "when the sun of Zion shall no more go down, nor her moon withdraw itself; when the Lord shall be her everlasting light, and the days of her mourning be ended."

By order of the Society.

JESSE L. HOLMAN, Sec.

ORDINATIONS.

REV. JOSEPH MAYLIN.

AT Mount-Holly, New-Jersey, Lord's-day, August 12, 1821, was ordained to the work of an Evangelist, Mr. JOSEPH MAYLIN, member of the Baptist church at that place.

Introductory prayer by brother Joseph H Kenard. Sermon by brother James E. Welch, from Matt. xxviii. 18, 19, 20. "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen" The usual questions were proposed by brother John Rogers; to all which, with the Confession of Faith, &c. the candidate gave clear and satisfactory answers. The ordination prayer was offered by brother Kenard, and charge delivered by brother Rogers, from 2 Tim. ii. 15. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Laying on of hands and right hand of fellowship by the brethren present, and presentation of the Bible by brother Rogers. The whole of the services were conducted with solemnity, in the presence of a large and attentive auditory.

REV. AMBROSE GARRETT.

ON Wednesday evening, Sept. 5, 1821, Mr. AMBROSE GARRETT was solemnly set apart to the work of the gospel ministry, in the Baptist meeting-house, New Market-street, Philadelphia.

The Rev. Mr. Graham, of Beaufort, S. C. introduced the services by prayer. Rev. Dr. Staughton delivered a sermon of a very encouraging nature, from Dan. xii. 3. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever;" and afterwards proposed the usual questions, which were answered in a satisfactory manner. The ordination prayer, accompanied by imposition of hands, was offered by Rev. John Hewson. The Rev. Samuel Huggens presented the Bible, with a suitable address. Rev. Thomas Griffin, pastor of the church, gave the right hand of fellowship, and delivered the charge, founded on Jer. i. 17. "Thou, therefore, gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them." The interest excited on this occasion drew a large congregation together, and great solemnity prevailed.

REV. ALVA WOODS.

MR. ALVA WOODS, a young gentleman of liberal education, who has been elected a Professor in the Columbian College, received ordination on Sabbath evening, Oct. 28, at the Rev. Dr Baldwin's meeting-house, Boston. The introductory prayer was made by the Rev. Mr. Collier; the sermon was delivered by the Rev. Professor Woods, of Andover; the consecrating prayer was offered by the Rev. Abel

Woods, of Granville, N. Y.; the charge given by the Rev. Dr. Baldwin; the right hand of fellowship, by the Rev. Mr. Wayland; and the concluding prayer was made by the Rev. Mr. Williams. The sermon was able and appropriate; and exposed, in such a lucid manner, many common errors, that we hope the public will be favoured with it.

Under the direction of men of evangelical principles, this infant Institution, is hoped, will be a great blessing to the church and world. We are happy to see the union exhibited in the aforesaid ordination; and trust it is an omen for good to the interests of religion. We long to have those, who hold the fundamental doctrines of the gospel, exercise every where a brotherly spirit towards each other; and to co-operate in their efforts to build up the common cause. And we know of no surer method of effecting this union, than to enlighten and educate the teachers of different evangelical connexions, and to bring them into a more free intercourse with each other.—*Boston Recorder.*

—♦—

COLUMBIAN COLLEGE.

The Professors of the Theological Institution at Andover, Mass have been pleased to make the following statement respecting "THE COLUMBIAN COLLEGE, in the District of Columbia."

THEOLOGICAL SEMINARY, ANDOVER, Sept. 25, 1821.

TO the friends of learning and religion we beg leave to say, that we have considered the establishment of the Columbian College, in the District of Columbia, as an event of great importance, and as likely to be of extensive and lasting utility to the best interests of man. We entertain a high respect for the President of the College, and for those generally who are its guardians and supporters. With the young gentlemen who have been appointed as Professors, we have had opportunity to become particularly and very intimately acquainted; and we are happy in being able to say, that we have formed an opinion altogether in their favour; that we think their appointment to these offices very judicious; and that we feel great satisfaction as to their talents and their literary acquisitions, the soundness of their religious opinions, their sincere attachment to the cause of Christ, and their disposition to discharge, with diligence and fidelity, the arduous duties of the stations to which they are called. It is our earnest desire that this infant but promising Institution may enjoy extensive and liberal patronage, and may soon be furnished with a library and funds adequate to its objects as a Seminary of learning and piety; and above all, that it may enjoy the favour of Him, whose blessing gives success to every great and good design.

E. PORTER,
LEONARD WOODS,
MOSES STUART.

—♦—

WE have just received information, that of the \$10,000, loaned last spring to the Columbian College, by the Board of Managers of the General Convention, for the temporary accommodation of that Institution, FIVE THOUSAND have been returned to Thomas Stokes, Esq. the Treasurer of the Board. The whole, there is no doubt, with full interest, will be refunded, at no distant period.

OBITUARY.

THE REV. AARON FRAKES,

WAS born near Bardstown, Nelson county, Kentucky, of poor but honest parents, on the 23d of August, 1789. Shortly afterwards they removed to the neighbourhood of Brookville, Indiana. He was united in marriage to Miss Mary Thorp, when he was 22 years of age, who proved to him a truly excellent help-mate. Until the 27th year of his life he continued in a course of open profaneness and rebellion against God; when it pleased the Lord to arrest him by the power of his grace, and to lead him into the paths of righteousness. He was soon afterwards buried in baptism, and became a member of New Hope church; by which he was licensed to preach the unsearchable riches of Christ. In this work he engaged with zeal, and laboured to good acceptance. Early in the year 1818 he removed to the vicinity of the Wabash, and joined Prairie Creek church, then under the pastoral care of the Rev. James Lee, whose age and increasing infirmities induced the church to ordain Mr. Frakes to the ministry. This was performed by Mr. Lee, and was his last public act. He died soon afterwards, in full assurance of a blessed immortality.

A revival commencing about this time in the bounds of Prairie Creek church, and also at Maria Creek, where Mr. Frakes likewise attended, he was incessant in his labours, which were owned and blessed of God to the awakening and conversion of many sinners. But He in whose hands are the issues of life and death, was pleased to take him hence in the midst of his usefulness. He was attacked with a severe fever, and after an illness of a few weeks left this transitory world, on the 22d Feb. 1821, in joyous expectation of a happy welcome into the presence of his Redeemer. His remains were interred at Maria Creek meeting-house, amidst the lamentations of his brethren and friends. The widowed partner of his cares, and three helpless orphans, have been deprived of his counsel and support, when both were very much needed.

The advantages possessed by brother Frakes for improving himself in literature were extremely limited. He moved in a very humble situation in life, and always resided on the frontiers. But his preaching was highly esteemed. He was a zealous advocate for the doctrine of justification through the blood and righteousness of Jesus Christ, and died in full dependence upon the gracious promises contained in his word.

His course in the ministry has been short, but profitable. The loss sustained by the churches over whom in providence he was called to preside, they most deeply and sincerely regret. May this bereaving dispensation cause them the more highly to prize a gospel ministry, and induce them to pray with greater earnestness and faithfulness, that the Lord of the harvest would send forth more labourers.

P.

* We have received an interesting obituary notice of Mrs. ANN WAPLES, of Accomac, Virginia, which want of time and room oblige us to defer until our next number.—Other communications shall also be attended to.

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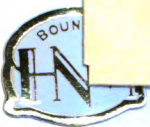
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